

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 1, 1909.

No. 19.

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)
636-638 Fourth Avenue, Louisville, Ky.

THE GOD MAN.

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An evangelist recently began a sermon with the words, "I wish to speak to you about losing the Lord Jesus." You cannot. He found the sinner and saved the sinner and He cannot lose him. "No man can pluck them out of my Father's hand."

The Christian Standard, of Cincinnati, the leading paper of the Disciples, says that when it comes to the design of baptism they part company with the Baptists and find themselves more at home on the Pedo-baptist side of the fence. We hope Baptists who are longing for union will make a note of this. The Standard claims that even the Westminster Confession of Faith squints strongly towards baptismal regeneration. Respectfully referred to our brother of the Christian Observer.

Bishop Neely, Northern Methodist, in a recent address said that the members of the Methodist church are "falling behind their fathers in the knowledge of Methodist doctrine and polity, and it is because we are no longer a reading people in the sense in which former generations were."

We do hope all preachers will take these words of the Watchman to heart: "The practice of interjecting exhortations to 'sing faster' or 'all sing' is inconsistent with the use of singing as a part of the worship. If singing is a co-ordinate part of worship with prayer, it should be engaged in with the same reverence. Interruptions to the singing are proper in a musical recital, but not in a religious service. If singing were engaged in in the true spirit of worship, it would be as shocking for a leader to break in with directions as to the manner of singing, as it would be for some one in the congregation to exhort the leader to speak louder during prayer."

What think ye of Christ as God? As you follow him, thinking of him as a man, you have become convinced that he was a very singular man. "He spake as never man spake," and his words make you think that there was something in him more than man, for he has a power such as men do not usually have. The disciples out on the lake, looking toward the hills, see the storm approaching, as only a storm on Galilee can approach, with rush and howl, and as it strikes the water and flings up the white caps like the mane of a lion eager for its prey, they wake the sleeping Master in the stern of the ship. "Carest thou not that we perish?" He lifts his hand, speaks in a gentle voice, and the lion of the tempest is changed to the lamb. The waking Lord puts to sleep the raging storm. A queer man indeed who has such control over the forces of nature.

Finding a little boy with a lunch basket containing some loaves and a few fishes, with this handful of food he supplies 5,000 men, besides women and children, and takes up after the lunch more than he had at first. A man, who by the very force of his will or his touch can multiply fish and bread! In the home of Jairus, the Jewish ruler, his little daughter, beautiful even in death, is laid out in the parlor. The friends there are weeping, and the hired mourners fill the air with their groans. This man comes in and puts out all who are making confusion. It is no time for mourning. There is no show of sadness on his face. With a smile he touches the dead body of the little girl, and she gets up. A strange man, to be sure, who by his touch can conquer death itself as easily as he can quiet the storm.

The son of a widow has died. He was her only support. She is a good woman, and the village in their sympathy turn out to the funeral. Looking ahead you see a little company of men approaching, and one dressed very much like the rest, nothing peculiar about his appearance, comes up to the bier, and touching the body, the young man sits up on the bier and begins to talk to his mother. Wonderful man indeed this must be, who is able not only to take from the grasp of death one who has just fallen into its clutches, but to go still further into its territory and rescue one who has been for some time its prisoner!

Now you stand outside the village of Bethany by the side of a tomb in the hill-side. Some Jews are there weeping with the distressed sisters, and this man of whom we have been speaking approaches and orders the stone to be removed from the door of the sepulchre. The sister, taking him by the arm, beseeches him not to open the tomb for it will now be offensive. If he had come earlier, he might have saved him from death, but now it is too late. In spite of the sister's remonstrances, he commands the stone to be removed, and then in a loud voice, which echoes through the tomb, he says, "Lazarus, come forth," and that corpse which had been dead long enough to decay, rises slowly, and walks out awkwardly, bound in grave clothes.

We begin to question as to whether or not this is a man. The humanity in him is veiled at times by the glory of his Divinity. In his dealings with nature, with disease, like blindness, leprosy, and par-

alysis, with death in its various stages, he has almost brought us to the conclusion that he is no man at all. We forget that he is human as we gaze at the glory of his Divine power.

If there is the least trace of doubt, you need only to stand by the side of another sepulchre with another stone at its mouth. Watch the Roman soldiers as they guard the seal of their government, which no power on earth dares to break. Early on Sunday morning there is a radiant form with mysterious hand touching the stone, rolling it back and sitting upon it, so radiant that before its brightness the soldiers fall down, as dead, and when they recover the shock, take to their heels; and out of that sepulchre, unassisted by the angel's hand, for he still sits upon the stone, there comes with deliberation this man, master of death in others, now the master of death in himself. He has invaded the territory of the king of terrors, subdued him, and brings him out chained to his chariot, and as we look upon this man with the prints in his hands and feet, remembering the power that he had before his death, now the power after his death to conquer death itself, we really forget his humanity, as with Thomas we fall at His feet and say, "My Lord and my God." What think ye of Christ as God?

We need a mediator between us and God. Is it not well that this mediator should have a divinity which touches God, and a humanity which touches us? Would we not select to represent us in heaven one who is like us, and yet at the same time like God? And do we not need a friend as well as a Saviour from sin? Would we not select one with a nature like ours, whose heart can throb in response to our hearts, who knows us, being like us, and yet who for our defence can wield the arm of the Almighty? Is not this God-man just what we need to represent us in heaven and be with us on earth, who having conquered all the forces in life and then having conquered death, is fitted to carry us through the struggles of life, and through death itself.

After the battle of Inkerman in the Crimean war, some soldiers gathering up the dead for burial, and the wounded for the hospital, came upon the body of a young man who had drawn himself, being mortally wounded, to the shade of a tree and he was lying with his head upon his arm as if asleep. As they picked him up they heard something tear, and looking more closely they saw an open Bible upon which he had placed his bloody fingers, and the congealed blood had carried with the finger a portion of the leaf. Scanning the leaf closely, one of them read aloud the words: "I am the resurrection and the life," and with that text upon the finger of the dead Christian, they buried him. Dying, he was really beginning to live. With his finger upon the promise that Christ was the life, he passed from the land of the dying to the land of the living; from struggle to conquest; from fog into brightness; from death to eternal living. "What think ye of Christ?" as the God-man whom you need in life and in death, on earth and in heaven!

SERMONS THAT MEN LIKE.

The power of the pulpit is in the Word of God preached to the souls of men. Ministers sometimes become discouraged

They would see their churches filled to overflowing, and seek for themes that will draw the multitude. They are disappointed. For a time they seem to gain their desire, but they do not make an abiding impression on the community. Men live as they did before and become more indifferent to the gospel and the church. The pulpit has to them lost its power. It does not speak to them. It has no message for them. After all that is said concerning what the pulpit must do to win the world, we come back to the old fact, that men need and long for the simple gospel of Christ. John H. Converse recently asked over 100 men of intelligence to say what kind of sermons they liked best. The answer of the great body of them was "Sermons for guidance in the Christian life, evangelistic, with the exposition of the Scriptures." Only a few expressed a preference for current topics. The London Sunday School Chronicle recently gave a symposium of the views of laymen as to the best sermons. The Congregationalist and Christian World thus summarizes the responses from the pew: These laymen say the sermon "must be the truth spoken with conviction. The sermon that is valued is one that shows men their temptations and how to overcome them, that inspires men to trust God in the midst of business anxieties, that sustains them in the dark hours of adversity and loss and bereavement, that teaches and leads them to apply practical remedies for the sorrows of the afflicted and the sufferings of the poor, that kindles their love for children, increases their confidence in the triumph of righteousness over evil in this world and opens before them a vision of future blessedness with God in eternal joy and harmony with him. In a word, the sermon that men like is the one that finds them as they are and shows them how they can become what in their best moments they desire to be. Such a sermon is a revelation of experience spoken in language understood through experience of the hearers. It is the outcome of intimate association with Jesus Christ, looking on men as He looks on them, the best in the preacher speaking to the best in his hearers. It is the Word, that is, the self-manifesting God, become flesh, speaking not only through the mouth but through the whole personality of His messenger."—United Presbyterian.

SEEING GOD.

Behold! Your brother is a mighty mystery to you. Do not then think or wish to find God unmysterious. Behold! He who has most of your brother's spirit knows him best. Do not complain then, if one who has more of God's Spirit than you have, who is humbler, truer, purer, manlier than you are, knows Him as you do not, sees Him as you fail to see Him. But behold! As soon as you are fit to know your brother, he can not help showing himself to you. By that right of fitness you enter in and comprehend him. Be ambitious, then. As fast as you can contain more knowledge of God it shall be given to you. The "pure in heart" shall certainly "see God."—Phillips Brooks.

It is true that we ought to "pray for wings," as some one has said; but if God sends crutches instead of wings, let us use them as cheerfully and vigorously as we know how.—James Buckman.

QUESTIONS ANSWERED.

BY SENEX.

I must "fess up," as the children say about this question. In his note the questioner asked for a speedy answer so that he could know what I advised within a month. I would not put the question in my drawer for fear I might get it mixed up with others and forget that I wished to answer it promptly. So I put it into my Bible to be sure not to lose sight of it. And there it has been two months I believe.

That looks as if I read the Bible once in two months. But I read the Bible every day of my life. The trouble is that, like many old folks I have fallen into the habit of putting many things in my Bible. And among the mementoes of departed friends I lost sight of this question. I hope the brother will forgive me as I most assuredly intended to answer promptly.

A husband killed a man and went to the penitentiary. The wife, member of a Baptist church, secured a divorce and married again. Now, her second husband has made a profession of religion and wishes to join the church. His wife, securing a letter from the church to which she belonged wishes to unite with him. What is the duty of the church? The man seems truly converted.

The church of which she was a member ought to have admonished the wife when it was evident she thought of marrying again. They should have told her that confinement in the penitentiary even for life is not Scriptural grounds for a divorce. And if she persisted, she should have been excluded.

If the second husband is truly regenerated and is shown what the Bible rule in regard to marriage and divorce is, he will leave his wife and be received into the church. He will support her as long as he lives, and if he dies first provide for her in his will as if she was Scripturally his wife.

As the church must regard the law of the Lord in this as in all other things, she must treat them exactly as she would if they were living together without ever having been married.

But you say, this is hard, it would break up a happy home. Sin is always hard, and its consequences. The hardness is the result of the woman's sin in marrying again while, as God and the church sees, she had a living husband. The sin is hers; God did not sin in making his law, nor will the church sin in obeying God. And happy homes have been broken up times without number when God's people have gone to the dungeon and the stake because they would obey Him. If they are regenerated, they will separate, while the real husband lives, at least. Life is short, and if they honor God they can enjoy an eternity of bliss together.

A family presented themselves for membership in a church, bringing a letter from another church. There were several votes against receiving them, one brother giving his reasons publicly then and there for voting against their reception, but they were received into the church.

The family were offended at the members who voted against them, and they refuse to attend the church or support it or to have anything to do with the members who voted against them or the pastor. There was no question of character back of the refusal to receive them, but an old difficulty. I condense a long question. The brother asks what the church ought to do.

I can't help feeling a little wicked satisfaction—human but wrong, in the trouble the church is having since it so violated the immemorial custom of our churches. In all my long experience it has been the invariable custom of the Baptist churches not to receive a member except upon a unanimous vote. The first case I knew came up when I was a child.

A brother brought a letter. One of the members opposed his reception. The church thereupon appointed a committee before whom both men came. They asked the brother what was his objection and they found it insufficient. So reporting to the business meeting of the church, the church told the objector he must withdraw his objection or they would exclude him first and then receive the other brother. The new man made such a manly and Christian speech saying he would prefer not to enter the church and hurt the feelings of the older member, that the objector broke down and welcomed him most heartily and they had a regular love feast.

That is the course of all Baptist churches, for they feel that the church is a family, brethren indeed, and there must be no action taken by the church which will break up the peace of Zion. If this church had followed the usage of Baptist churches it would have had the objectors and the family face to face and had the members tell what their objections were. It may be they would have learned then that they had been laboring under a misapprehension and withdrawn their objections. It may be the objections would prove sufficient to make the church unwilling to bring in an element of discord. But if the objectors stood firm in opposition and it was evident they did not have sufficient cause for it, then the church should have excluded them first and then received the others.

But the past is past, and the question now is what shall the church do? The conduct of the new members proves conclusively the wisdom of the old Baptist usage. If I were a member I would go to the new comers and say to them frankly: "The church is not a happy home for you and your presence makes it an unhappy home for others. For the Lord's sake, and your own sake ask for your letters and either go back to the church from which you came or to a third church. Show yourselves magnanimous by so doing."

If they refused, there is nothing left but for the church to deal with them. But let it be evident it is not because of the mistake the church made in receiving them, but because of their present conduct in refusing to attend public worship or to contribute to the expenses of the church.

PROBLEMS BEFORE THE CHURCHES.

Denominational schools furnish a problem. Founded and established by the churches and sustained by Christian beneficence, they show a marked tendency to become ashamed of, if not repudiate, their parents. Development is rapid in this direction in proportion as growing wealth relieves them of immediate dependence for support. The trumpeted importance of liberty of thought and expression in order to scholarship, and the teaching function readily becomes arrogant if not defiant when the restraining voice of the church is heard. Yet, who will say that the church's concern for these her intellectual children is either unnatural or unwarranted?

The ambition to find something for every one to do often forestalls the Holy Spirit. It is unfortunate also in that many excuse themselves from all responsibility except for service on a committee to which they were appointed. The Pharisees multiplied rules in regard to the Sabbath instead of magnifying principles, and so descended into that formalism which the Master so strongly condemned. The armor of ecclesiastical warfare is so increasing as to be burdensome and preclude both freedom and intensity of action.

The burden which is added to the budget of church expenses due to organizations in the church and that are dependent upon it. True, it is said that men of means will largely support certain new organizations. They may, and doubtless do. But even so, there is a limit to their

ability and willingness. Institutions tend to perpetuity, and their support by and by must be drawn from the churches as such, or from individuals therein, which sometimes amounts to about the same thing.

This could be endured both easier and longer if the load could be fairly distributed. But it is well known that comparatively few have it all to pay. What does it mean that Dr. Rose tells us he believes there are 50,000 Baptists in Ohio who never give anything to missions? Such are not generally very liberal in offerings to current expenses. The remaining 25,000, white and colored, must give largely. We are depending too much on the rich. Should even a few withdraw their support, the result would be disastrous at once. Nor is it wise to suffer a few persons, however able to do so, to contribute so large a proportion. Dr. Johnson wrote, a few years ago, of one of our universities where there was some fear that its control would pass from the denomination, that a large portion of its support had for years been drawn from non-Baptist sources, and added significantly that those who pay the expenses will dictate the policy. There is no fear that our churches will not forever guard their liberty from any encroachment from the State, but they need to be reminded that bondage may arise from other sources.

The pressure brought to bear upon the churches through various channels, to meet external needs, is such that it can not with courtesy be resisted. The inevitable result must be reduction of home expenses. I would gladly enter protest on behalf of many who will never speak for themselves against the persistence with which applications come and the peremptory character they often assume.

The case is not essentially modified by the information that the work is ours. That we have voted by representatives, or in some way, to undertake it. In some vague way this may be true, but that we were informed, consulted, requested or consented as churches or members of them, often is not true.

Causes are worthy also, e. g., the new Secretary of the Ohio B. Y. P. U. But whence must come, in a few years, this addition to the amount heretofore raised with great difficulty?

Special calls and designated offerings threaten to deplete missionary treasuries, and a multiplicity of demands on the local treasury, to the extent that only large offerings from the rich—legacies or endowments can prevent a worse issue.

The mistake, not to say injustice is common of asking collections several times from the same persons because they belong to different organizations in the church. A horse will draw a reasonable load, but an excess he will refuse, and therefore will not pull anything.

The danger of Paternalism. Democracy distrusts majorities. People think their children can never assume life's burden alone. Our denomination needs today to seek the golden mean between indifference and superfluous assistance in relation to the churches. God has ordained for them pastors on whom he has placed definite responsibilities. Directly and through various departments they reach the people in the communication of the word of reconciliation. The under shepherd may not be efficient, either in feeding his flock or evangelizing the unsaved. He needs co-operation, but he must have the sense of personal responsibility to God and his people.

To send others to instruct him and to do many things for him or in his place is to weaken his responsibility and minimize his office in the community. Better the inferior workman—doing his best and growing thereby than paternalism.

In the realms of missions, of Bible study and teaching, of the training of young people, or systematic beneficence, of evangelism, etc., help is brought to the church. But should their tendency continue, the pastor will, by and by, not only

be supplied with topics on which to preach nearly every Sunday, but some one will be ready to undertake for him a considerable part of the work which constitutes his special sphere of activity in the kingdom of God.

The churches duplicate their machinery and forces whenever others are summoned to represent missions, conduct or reform meetings or revivals. The pastor needs more self-reliance under the Holy Spirit, and not less. He needs more help from his church, and less from outside of it. If our denomination should for a score of years check the present tendency and magnify the office and function of the pastor, i. e., place responsibility where God has placed it, the wisdom of such course would be justified by its results.

Attempt to do impossibilities. The walls of Jericho fell—but not because of the people's marching or their shouting. The failure to accomplish spiritual results with material instruments is followed by lapse into esthetic formalism.

To presume by organization to direct the activity of every member is to attempt a thing impossible, as it is unnecessary.

Consider for a moment the multiplicity of detail which fills the pastor's days, and reflect that, in addition to it all, he must find time for the work to which God has called and men ordained him, even to prayer and the ministry of the word. It is a matter of surprise how much a pastor can accomplish under the pressure of demand. But it wears life away, and worse than all, is changing the conception of a church from a divine to a human institution. "With great power gave the apostles witness of the resurrection of the Lord Jesus." Their modern successors yearn for a like experience and "great grace."

The church is a divine democracy and is liable, on its human side, to error. But to thrust upon it obligation from external organizations not of its creating, is wanton interference with its original autonomy. To suffer organizations within the church to be auxiliary to institutions outside and so responsible to them for work and offerings, is serious error. Nor should the church permit external organizations to demand attention which amounts to obligation. Too long the church has been lenient and indulgent to plants whose roots were inside and fruitage outside, and in like manner to trees outside whose roots have sought and found nourishment and strength from her fertile soil and perennial fountains.

The danger of disintegration. The centrifugal forces now operative would soon destroy any organization but a church. We are optimists only by reason of faith in the centripetal force of the Holy Spirit. I can not close these pages, now already too numerous, without an urgent plea for unity in the church. The evils deplored may not be due to over-organization within or without, but their source is well worth seeking. Our offerings are distributed among multitudinous objects and our people bewildered by the number of calls for money. If we water all the shrubs, the trees will die. Our activities are divergent and purposeless.

The "church work" lacks spiritual aim. The socials are held, the suppers given; meanwhile sinners are lost. "While thy servant was busy here and there he was gone." We are squandering also God's gift to us of men. The call of organizations outside is being heard by our young men. The church gives her best sons, then her voice is lifted up in vain for men to stand on her watch-towers and preach the glorious gospel of the risen Christ. Young men are choosing the second best. Reforms are good, but regeneration is better. The church ought to send out her laymen to carry, forward a multitude of noble enterprises, and not to divide her present ministry or choke the spring whence must come her future supply. These are some of the problems now confronting us in this era of organization. Who will declare the remedy?—Journal and Messenger.

WHAT IS A BAPTIST CHURCH?

By Charles Bronson.

Often times we can better understand a thing by first seeing what it is not. So is it with this point under consideration.

(1) It is not an institution founded by an un-inspired man.

A Baptist church is a church of Jesus Christ. As an institution it has Christ for its founder. Since then every Baptist church is a transmission more or less remotely, from the original. A thing started by an un-inspired and an unbaptized man cannot be a true Baptist church although it be just like one in every other respect.

(2) It is not a territorial affair.

Men sometimes speak of "the Baptist church of the United States," and the like. But such phrases are very incorrect.

(3) It is not a denominational affair.

Some will speak of all Baptist churches as if they constituted one big something called "the Baptist church." Such expressions are very incorrect.

(4) It is not an ecclesiastical monarchy.

A few men professing to be Baptists but who are not Baptists have taught that all Baptist churches should be organized into an episcopacy—an ecclesiastical monarchy—and then call that monarchy "the Baptist church." But such an organization could not be a Baptist church in any true sense. And Baptist churches going into such an organization cease to be Baptist churches.

(5) It is not an ecclesiastical confederation.

The so-called church federation, so much talked of by some for people who are not Baptists. But if Baptist churches go into such a thing, they cease to be Baptist churches, and the confederation they form cannot be properly called "the Baptist church."

(6) It is not a branch of something called "the church."

No Baptist church can be a branch of anything. Sometimes Pedo-baptists speak of us as "a branch of the church." But when they do this, they are as unsound as when they practice infant baptism.

The Greek word translated church is *ekklesia*. It is used 114 times in the Greek New Testament.

This was the name of a governmental body common to all the democratic cities of ancient Greece. It consisted of the qualified citizens of the town in an organized assembly. An organized assembly is the primary meaning of the word.

This primary meaning of the word must never be lost sight of in all our doctrines of the New Testament church. Jesus Christ took the name of this Greek institution, called *ekklesia*, and applied it to the institution He set up. Now the institution Christ set up was a Baptist church—the Baptist church if you speak of it in the institutional sense—a Baptist if you speak of it in the particular sense. So a Baptist church is an organized assembly. It must be such! It is complete in itself. This organized assembly itself is its governmental power. No power from without can exercise any jurisdiction over it. It acknowledges no head except Christ. His laws—the Holy Scriptures—are its laws.

Its ordinances.

These are baptism and the Lord's Supper. Baptism is immersion. The many allusions to it in the New Testament show it. The testimony of the world's greatest Pedo-baptist scholars and historians, such as McKnight, Chalmers, Ederheim, Mosheim, Neander, Bloomfield, Calvin—show it. The symbolism of the ordinance shows it. The definition of the word as found in all the standard Greek lexicons shows it. And such is the practice of every Baptist church.

The subject is a believer. The array of evidence in favor of this conclusion is as strong as that in favor of immersion. Such always has been, and always will be, the practice of Baptists. A thing practicing otherwise cannot be a Baptist church.

The design is to symbolize Christ's death, burial and resurrection. The believer's death to sin and resurrection to a new life.

"For as many of you as were baptized into Christ did put on Christ."—Gal. 3:27.

And one gets to be a soldier before he puts on a soldier's uniform. And one can put on a soldier's uniform and still not be a soldier. Even so one becomes a soldier for Christ before he puts on the uniform. So a sinner may put on the Christian uniform in baptism without becoming a Christian. Why cannot Campbellism and other systems of ritualism see this? And why do some soft headed Baptists talk union with the Campbellites?

Such is the design of baptism. Such is the teaching and practice of a Baptist church. This is not true with the Campbellites. It is not true with any Pedo-baptist sect. Pedo-baptists and Campbellites agree with Baptists on no point of the design of baptism unless it be the last one. Hence, Baptists should never receive immersions from these denominations.

The authority to baptize is a Baptist church. The commission to baptize was given to such. It was given to nothing else. The church must do this through its servant. He must be a member of that church he performs the act for, or else be a member of another church of like faith and order. To perform an official act for any organized body one must be a member of that body or one of like faith and order. Right here is another place where alien immersion breaks down.

The Lord's supper is a memorial ordinance to set forth Christ's death till He comes again.

It was given to the church to be observed in the church. The only real church is a Baptist church. Such is all Christ ever set up. Such is all His Word ever recognizes. Hence the participants

must be members of the Baptist church in which this ordinance is observed or else members of another of like faith and order. Such is Baptist practice.

The first Baptist church ever set up in the world was set up by the Lord Jesus Christ. Since then every true or real Baptist church has been transmitted from the original. So Jesus Christ is the originator of every true Baptist church. This can be said of nothing else than a Baptist church. This is admitted by the greatest Pedo-baptist church historians and scholars the world has produced. So I would oppose any union with a Campbellite body or any Pedo-baptist body even though that body should adopt our doctrine and practice in every particular. Even if such a body were to do that, it would not be a Baptist church. Why? Because it would still lack Jesus Christ for its originator. No man-made church can be a Baptist church. Neither can Baptists talk union with Campbellites or with Pedo-baptists without treason against Jesus Christ. Every Baptist church has Jesus Christ for its originator. In all it does, every Baptist church should recognize Jesus Christ as its founder and head.

Its government.

Every Baptist church must have a congregational form of government. A better name for it would be assembly form of government. We have seen the Greek name for church is *ekklesia*. We have seen that an *ekklesia* is an organized assembly. So the Baptist church government must be the assembly form—the *ekklesia* form. In this form every member has a voice. No official is a ruler. He is only a servant doing the will of the church. In this matter, some so-called Baptist churches often put too much power in the hands of a board of deacons or some other executive council. Such a church is not a Baptist church. Such practice is not Baptist practice. The governmental power of a Baptist church must be the church itself expressed in the vote of its members. It must not be ruled by a session. It must not be ruled by a bishop, an archbishop or a pope. No power from without the church can dictate for it. Right here some of our mission boards and some of our mission secretaries sometimes go too far.

Its conditions of membership are regeneration, a profession of regeneration, a request for membership and baptism.

Having been regenerated, then having professed that regeneration, then requesting membership or rather baptism at the hands of a Baptist church and consequent membership in that church, the church votes to baptize him and in the same vote makes him a member after he is baptized.

WOLVES IN SHEEP'S CLOTHING.

Geo. W. Hamilton.

A series of comic pictures in the metropolitan Sunday papers has made us familiar with "Alphonse and Gaston," two self-effacing, excessively polite individuals whose bowings and scrapings toward each other somehow remind one of the deferences occasionally displayed by those who preside in our pulpits, conventions, papers and colleges. The church audience, for instance, has assembled. There are men, worn—bearing the marks of the hard, interminable struggle for a living; aged men and aged women (slightly regarded), whose sober eyes look beyond the dark river; young men—strong, but as yet unsteady; beautiful young women, beribboned and bedizened, and bright-faced children—happy, impressionable—seated in the pews, waiting for the message. No suspicion, no doubt, has entered a single mind, for does not the position the speaker will fill, as expounder of the Scriptures, and the very place, the pulpit itself, and the Bible that crowns it, establish him in their affectionate regard? He is introduced by elder or by the minister, in words laborious, to win, if possible, more perfect admiration and surrender and when "our distinguished brother" rises to make graceful commencement, he knows better than any one that all hearts have been opened for him, and the keys put in his possession. And so, varying of course in circumstance, but similar in result, with our conventions, papers and colleges.

How long would Dun & Co., or Bradstreets, continue to be trusted, or even respected, if they recommended as "A No. 1," dangerous men in business? What would be thought of financial advisers who would introduce and ingratiate into your favorable regard, schemers who would rob you of your living? Are not "the true riches" to be guarded?

In one of two recent church papers before me the president of one of our State universities lauds, "Dr. Driver," and in the other an editorial says of "Dr. Horton": "Dr. R. F. Horton, one of the foremost of British Congregationalists and himself open to all scholarship and new thought, says," etc. Italics mine, to indicate the delicate recommendation, and, while noticing, notice how fine a word is "foremost." "British," "scholarship," and especially "new thought," and the general loftiness and air of culture. The sentiment quoted isn't worth anything—wouldn't have been remarked had it not been for the exceeding admiration and friendliness of the editor for "new-thought" things and people.

Because they have a clear perception of the situation, the recent self-styled higher critics of New Theology and their friends are sensitive upon the subject of this article, and given to discoursing passionately upon the subjects of "Liberty" and "Love." These are indeed subjects to conjure with, and—they are conjurers, word-wizards. The average mind in a prepossessed, admiring audience is slippery—slippery as ice—as to standing still and discerning clearly the elusive discrimina-

tions and issues that are involved, and besides (as you have by this time doubtless discovered has been carefully provided for,) it is off its guard, has been lulled and deceived by all the circumstances and by design on the part of the conscienceless speaker. "The flock" is delivered, bound hand and foot, defenceless and unawares, by the weakness or witlessness, by the treason or cowardice of those who were purposely set to guard and defend it.

"Be ye not partakers." "Bid not such an one godspeed." "Take heed to the flock over which the Holy Ghost hath made you overseers, as they who must give account." "Take heed to thyself and to the doctrine, for in so doing thou shalt save both thyself and them that hear thee." "Let the elders that rule well be counted worthy of double honor, especially they that rule in word and teaching." "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith."

What is the New Theology? It is a compound of the graces and "good things" of Christianity and a new infidelity and an old one, evolution, and disbelief in miracles. These last require the destruction or discrediting of all the books from Genesis to Revelation, for all are full of miracle and all are diametrically opposed to the theory that man is ascending from protoplasm under the care of evolution. These two "discoveries," disbelief in miracles and evolution, and their corollaries, constitute the whole pretentious structure of the "New Theology;" colunnae, arc-trave, cornice and pillar, foundation and dome; and all the discourses and writings of professor, orator, preacher or editor are variations, or variations of variations, under these two working principles.

The higher critic refuses to believe in miracles therefore miracles are impossible; he refuses to be saved by faith, preferring his own theory of evolution. He disbelieves in miracles, has virtually killed all the prophets. Pluming himself upon his intellectual superiority to the God of the prophets of the Bible, he is content, and more than content, with his vagary. And, vagary though it is, without a scintilla of evidence, it has held its own by the help of the father of lies and the pride and perversity of men, until Christians (surely of flimsy faith) have courted it, and—carrying Christ's banner—have followed in "his train."

"The falsehood they have espoused," to quote once more from Urquhart, "is glaring to any man who will confront it with honest inquiry. What, then, of the men who without inquiry have taken that falsehood in their right hand and actually glorified in trampling under their feet the immaculate word of God? Who can contemplate without pity the condemnation with which their names will yet be named among men, or thum- with unmoved soul of the remorse that awaits them, when all the fearfulness of this work shall be realized in the unveiled presence of God?"

The most terrible words of denunciation that came from the lips of our Lord were spoken against leaders who say: "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye bear witness unto yourselves that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers. Ye serpents, ye generations of vipers, how can ye escape the damnation of hell?" "Whosoever shall cause one of these little ones which believe in me to stumble, it were better for him that a great millstone were hanged about his neck and he were cast into the sea."

The Master characterized those who would play havoc with his lambs as "wolves." It was the lambs, the innocents, whom he considered; their peril that obtained his regard and anxiety. Upon them he bestowed his solicitude, sympathy and tenderness. To do as he would do, nay, to do as he commanded, and to feel as he felt, is clearly the business of those who would faithfully represent him and defend his flocks.

Read the Old Testament—ye who believe it—see how the eternal tendency has been to depart from the clear, unchanging words of God—the eternal requirements—to oppose it. It so happens that faith in the words of God has always been, is now, and will clearly always be, the one indispensable thing that God requires. In the nature of the case, even poor human reason can see that this must be so. God himself knew this and of the inevitable tendency to departure, as the whole story of his Book manifests: Noah, Abraham, Isaac, Jacob, Joseph, Moses, the Judges, David, Daniel, Isaiah, Elijah—all the prophets—Peter and Paul knew it; the long history of the Israelites and of the early church, as well as the contamination to and through and since the Dark Ages, justifies the ever-repeated warnings against the wisdom of man that is "foolishness," the presumptions falsely called "knowledge." It is no new thing—this unfaith that masquerades as a "New Theology;" it is the oldest thing in the world.

And the helpless hearers, unprepared, or rather prepared, for destruction in being rendered unable even to apprehend that the issue is vast as eternity, the poison deadly, or even that it is poison at all—of whom shall their souls be required at the judgment day? They are of simple faith—the faith that saves because it is "the faith of a little child," and they are furnished by the church to be passively, unsuspectingly inoculated with the virus of unbelief. What of them? Of whom shall they be required at the judgment? Of man-regarding, thin-thinking, "peace-loving" elders, or professors, or editors, whose faith is not virile enough to fight in their defense, rather than allow them to be swindled out of their eternal souls by confidence men under cover of the church of Jesus Christ.

What does that warning mean. "Beware of false prophets who shall come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." And who are the "hirelings" of whom the Master said, "They see the wolf coming, and flee because they are hirelings, and care not for the sheep?" What was the solicitude that prompted the tender injunctions to Peter, "Feed my lambs," "Feed my sheep," "Strengthen thy brethren?" What is expressed in the saying, "The good shepherd giveth his life for the sheep?" The lambs, the "little ones" which believe, demand our uncompromising loyalty. What meant Paul, warning the elders that men would arise from among themselves speaking perverse things to draw away disciples after them, and calling to their remembrance how he had for three years "ceased not to warn every one day and night with tears?"

What a glimpse into the style of the ministry of Paul!—Christian Standard.

THE JOY OF HABIT.

We hear a great deal about "the chains of habit," of the power of "bad habits," of how "habits are hard to break." All true enough, but why assume that habits must be bad and that we need to break them? Even a chain is a good thing if it holds an anchor or if by it we hitch our wagon to a star. The power of habit is one of the most useful of natural forces, and we should learn to enjoy its service and not fear it. Wise old Mother Nature, proceeding along the line of least resistance, had in view an economy of life-force when the power of habit was developed.

The whole business of Nature may be described as the transmission of force. We may observe that such and such processes are going on, and that we are in the game whether we like it or not. Being in it, we wish to play well, if for no better reason than that success is pleasure.

In this great game of forces, the human mechanism finds itself possessed of a little private battery called the will. We are no all-powerful creators; we must recognize the supremacy of the great, underlying laws; but, though moved by wind and current, we are no logs of driftwood—we have still within us a propeller, a little engine that can push and steer.

This power of ours is a most precious possession. By its use we can manage natural forces as no other creatures may; we can, to a certain extent, manage our own instincts and impulses—yes, even our own habits. But it is a costly power, and Nature gives us this vehicle of habit, that we may be saving of our steps withal. Do a thing but twice, and the discharge of nervous force along those channels becomes easier. Do it a hundred times, and it is easier than not. Do it every day, and you can do it in your sleep!

When you learn a new process, be it the art of walking, so difficult to the baby, or that of riding a bicycle or playing the piano, at first you must use your will. You have to push, to "put your mind on it," to send voluntarily the power into your feet or fingers or wherever it is wanted. But this uphill work is soon replaced by the smooth-running wheels of habit; and then, instead of pushing, you may ride. Even the initial act of governing one's habits may itself become a habit, and so be easy to us. "My habits are formed," some tell us solemnly, as if God made them!—as if they were carved out of rock! Of course they are formed. A baby forms habits before he is weaned, and goes on forming and reforming them as long as he lives. The point is that we may at any age consider our habits, examine them and change them all, if we so desire. It is easier in youth to be sure, but it may be done as long as any consciousness and any will power remain.

"I have no will power," some will say. Even here habit is the main question. If one uses the will, never so little, but regularly, it soon becomes a habit, and then is easy. "The force of habit" will augment the will. The habit of command is easily developed.

If this were done, with a scientific use of power, we should be as proud of our habits as we are of fine horses, learn to break and drive them for our service, and make their strength save ours. —Charlotte Perkins Gilman, of The Circle.

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.

Everybody will wish the April Century to read Mr. A. Perret's account of the Messina earthquake. Mr. Perret was at the Royal Vesuvian observatory during the eruption of 1906, and few men have studied earthquakes as he has. For two years he had predicted an earthquake in Sicily and his calculations showed the time had come. So he started for Italy and was on the way when the earthquake came. If there was nothing else in the April Century everybody would wish to see it, and there are many other noteworthy features.

**Sunday-School
& Lesson**

Sunday, April 11th.

Peter Delivered from Prison.—
Acts 12:1-17.

Motto Text.—“The angel of the Lord encampeth around about them that fear him, and delivereth them.”—Ps. 34:7.

“Now, about that time.” This chapter is closely connected with the previous one. “Herod the king stretched forth his hands.” This was Herod Agrippa, father of the king Agrippa, who is mentioned afterwards, nephew of the Herod Antipas, who murdered John the Baptist, and grandson of Herod the Great. He was in power in Jerusalem three years. “To vex certain of the church.” The old meaning of vex, which corresponds with the Greek, was much stronger than its present meaning, and includes persecution.

“And he killed James, the brother of John, with the sword.” Thus briefly with only two Greek words, is the martyrdom of James, one of the three chief Apostles, mentioned. Did God love James less than He did Peter and John that He called him to glory so soon? Did not thus death teach the churches that the work depends upon the life of no workman? but upon the eternal Spirit? John and James were brothers, sons of Zebedee. James was the first Apostle to follow his Lord, John was left the longest on earth, living to be nearly one hundred years old. No doubt James was beheaded.

“And because he saw it pleased the Jews.” Tyrants are always ready to please the people in such ways as do not interfere with their tyrannies. This province of Judea was a specially turbulent and troublesome one. And if he could please the people without lessening the taxes received, Herod would strengthen himself with his master, the Roman emperor. Peter was the most conspicuous among the Apostles. The feast of unleavened bread at the Passover continued eight days.

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“Four quarternions of soldiers.” The Romans divided the night into four watches. Four soldiers guarded Peter in each watch, relieving each other. Two were in the cell with the prisoner and two were stationed at the door. Peter had escaped from prison once before, and Herod does not intend he shall again. “After Easter.” Easter was one of the Catholic words which King James forbade the translators changing. It is not in the Greek at all—Luke had never heard the heathen word, the name of a Saxon goddess. The Greek is Passover, Herod is very scrupulous in his murdering, like the brigand of Italy who in no circumstances will touch meat on Friday.

“But prayer was made without ceasing of the church unto God for him.” What did they ask for Peter? That he might be released, as once before he and John had been? That the one who had denied his Lord once might be sustained and strengthened if he must die by Herod's hand? That whether Peter lived or died, God should be glorified and the cause of Christ advanced by his life or his death? No doubt they prayed all this, having faith in God.

Day after day the praying went on. The last night had come. Peter is sleeping calmly and soundly as is shown by the Greek word used of the angel's smiting him in the side. It shows a good blow was necessary to wake him. He was chained to a soldier on each side of him so that any movement he made would wake them. And two more were standing awake and vigilant just outside the cell door. This coming of the angel must have been in the fourth watch, between three and six in the morning, as is shown by the fact that Peter's escape was not known till six.

As Peter sprang up quickly, roused by a smart blow, the chains fell off. But the soldiers did not awake. Roused so suddenly from a deep sleep, Peter was like one dazed. “Gird thyself.” When lying down to sleep the Orientals took off their loose outer garments, ungirded themselves and laid aside their sandals. The time was short, but the angel was in no hurry. Peter was bidden to dress himself fully. He obeyed mechanically, not yet being fully awake to the situation. But he did not stop to argue nor to understand. He obeyed the angel promptly. He followed his guide out of the prison, past the soldiers who were either made unconscious or Peter was made invisible.

“When they were past the first and the second ward.” It is thought that two quarternions kept guard at the same time that night, and the second ward or guard was an extra precaution. “They came unto the iron gate that leadeth unto the city.” The larger outer gate of the prison. These gates were very massive, being built of heavy timber plated with iron. These opened miraculously before the angel. The angel accompanied Peter through the street, it may be to reach a portion of the city with which the Apostle was familiar. Or, it may be, to give him time to recover from his dazed condition.

The angel departed and standing alone Peter perceives at last, that that this is no vision which he had seen. Again the Lord had delivered him from prison. He is not to die as James had died, but to live for longer service. “And when he had considered the things.” Not only his deliverance but where he had better go, and what he should

do. “He came to the house of Mary, the mother of John.” Where he would find shelter and friends. This John is “John Mark,” the latter being his Roman name. He was a cousin of Barnabas and wrote the second Gospel. The prayer meeting had lasted all night of this last night in which they could pray for Peter, if God saw best to take him home.

“And as Peter knocked at the door of the gate.” The door into the court round which the house was built. The portress came to the gate and stopped to inquire, as was natural and safe in the night. This damsel who attended the gate was a servant of Mary's. And her knowledge of Peter's voice shows the Apostle was accustomed to visit here. Her overwhelming gladness shows that Rhoda was a Christian. Mary did, as all ought to do, work for God among those nearest to her.

“She opened not the gate for gladness.” She was so eager to relieve the anxiety of those who were praying for Peter, she did not think of the gate. There is a wonderful truth to nature in the incidents of this story. The eager gladness of the young servant, the strong incredulity of the praying disciples.

It is impossible not to see a lack of faith in these brethren. It is unquestionable that they had prayed God, if he saw best, to spare that valuable life. Their prayer to God to glorify himself in Peter's fate was sure to be answered. Their prayer for his life or his triumphant death was as sure of an answer. But, till the design of God was made known, they could not tell in which way Peter should glorify God. They ought to have gone to the gate at once. There was some lack of faith in their answer to Rhoda. “Thou art mad.” And when the girl wisely declined to argue and persisted in stating what she knew to be a fact, the brethren still refused to believe that God had given their prayer the answer they preferred.

“It is his angel,” they said. His guardian angel. The Jews believed that one special angel accompanied every one through life. And they thought this guardian of Peter's had assumed his form and voice and left Peter when he needed his angel most to come for some reason to that house. They could believe this easier than they could believe that God had freed Peter from prison. And yet they knew that once before Peter had been freed.

“But Peter continued knocking.” We can well imagine how vigorously. At last, when they opened the door, they were astonished! Alas, for poor human nature, even after regeneration! But Peter soon convinced them it was he and no ghost or angel. “Go show these things unto James, and to the brethren.” James, the brother of the Lord, who was pastor of the church in Jerusalem. As soon as he could, Peter left Jerusalem to be safe from Herod's baffled rage. This whole story is a beautiful incident showing that our Lord is a prayer-hearing and prayer-answering God.

In this week's issue of our paper appears the advertisement of the leading florist of our city, F. Walker & Co. We recommend them as reliable and any orders sent them will be carefully attended to. They have out now a very handsome catalogue, which they will take pleasure in mailing you one for the asking. Please mention the Recorder when writing to them.



THE PECK-WILLIAMSON COMPANY UNDERFEED HEATING WAY is the One Sure Way of escaping big and frequent coal bills. The UNDERFEED System of Heating—applied either to warm air furnaces, steam or hot water plants—makes it possible to get from cheapest slack, not burnable in other plants, as much clean, even heat as highest grade anthracite will yield.

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Coal is fed from below. All the fire is on top. Smoke and gases must pass thru the flames and are consumed. This UNDERFEED Coal-burning plan solves the smoke nuisance, insures clean homes and better health. Ashes are few and are removed by shaking the grate bar as in ordinary furnaces.

Dr. E. B. Doan, of West Carrollton, O., clearly defines what UNDERFEED economy really means. He writes:

“There was at one time a thing called a furnace in the basement of my house. It consumed from \$40 to \$60 worth of good coal each winter in a vain endeavor to heat the house to 65 degrees. Nearly two years ago you installed an UNDERFEED furnace and during the past two winters we have had more heat than we needed at a cost of about \$25 per winter and less than half the work the old furnace required.”

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Heating plans and services of our Engineering Department are yours—ALL FREE. Write to-day, giving name of local dealer with whom you prefer to deal.

Illustration shows furnace without casing, cut away to show how coal is forced up under fire, which burns on top.



This illustration shows the Steam and Hot Water Underfed Boiler.



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AN EARNEST APPEAL TO THE BAPTISTS OF KENTUCKY.

With prayerful effort and enlarged liberality we must move forward in the discharge of the duty our ascended Lord has laid upon us. The principle that the strong aid the weak must prevail. The opportunities for aggressive work in our own State, in the home field and in foreign lands are golden. Each Board will present reports unequalled in our history for results. Our churches are steadily growing in grace, but commercialism and worldly ambitions prevail on every hand. Worldly conformity exists to some extent in all of our churches.

We have just time enough to push our campaign for funds for State, Home and Foreign Missions to a successful termination.

Each loyal Baptist must give commensurate with the needs upon us, to pay our faithful and self-denying missionaries at home and abroad.

I was a foreign missionary for sixteen years. I know the embarrassment that would exist if one did not receive his salary promptly. W. D. P.

SEMINARY JUBILEE BANQUET.

Dear Brother Editor:—Please announce in your columns that the Seminary Jubilee Banquet will take place at the Galt House, at Louisville, at six o'clock p. m., Wednesday, May 12th. An excellent menu and programme have been prepared. The plates will be one dollar each. The loyal alumni of the institution ought to make this the greatest occasion in its history. Let us come together in large numbers and celebrate the occasion in a fitting way. We should have at least four hundred of the alumni present, and can take care of as many as six hundred. Communicate as soon as possible as to the number of plates you desire either with the president or secretary.

LEONARD W. DOOLAN,
President.
W. J. McGLATHLIN,
Secretary.

GREAT MEETINGS IN GREENVILLE, S. C.

Dr. George W. Truett, of Texas, came to our city March 3rd, to aid Dr. Z. T. Cody, of the First Baptist church, in a series of meetings, day and night, for ten days. Great and precious were the blessings of God. There were scores of conversions, a good many of them among the students at Furman and the Greenville Female College, and Christians vowed by grace to lead a more Christlike life. The excellent and powerful sermons of Dr. Truett reminded us of the wonderful preaching in the "by gone days" of Broadus, Williams, Furman, Manly, W. D. Thomas, J. C. Hiden and others, who stood gloriously for the pure, evangelical sweetness of the old gospel. Immense crowds attended these meetings. Dr. Truett deals in the solemn, straight, and "glorious gospel of the blessed God." He argues, illustrates and exhorts with great aptness and power, relying on the Holy Spirit. He never "courts a grin, when he ought to win a soul." God bless him.

R. W. SANDERS,
Greenville, S. C.

DEAR RECORDER:

You will please come to see me at Vine Grove, Ky., now instead of Upton, Ky., as I have entered on my work here. Things are moving along nicely; congregations increasing in all the services, and I find some fine spirits here.

The Ladies' Aid came in and assisted in setting up our furniture, and tamen also came and helped to arrange our household effects.

I left Lynn Association, where I served some of the grandest people on earth. May the blessings of God rest upon them and the grand old Recorder.

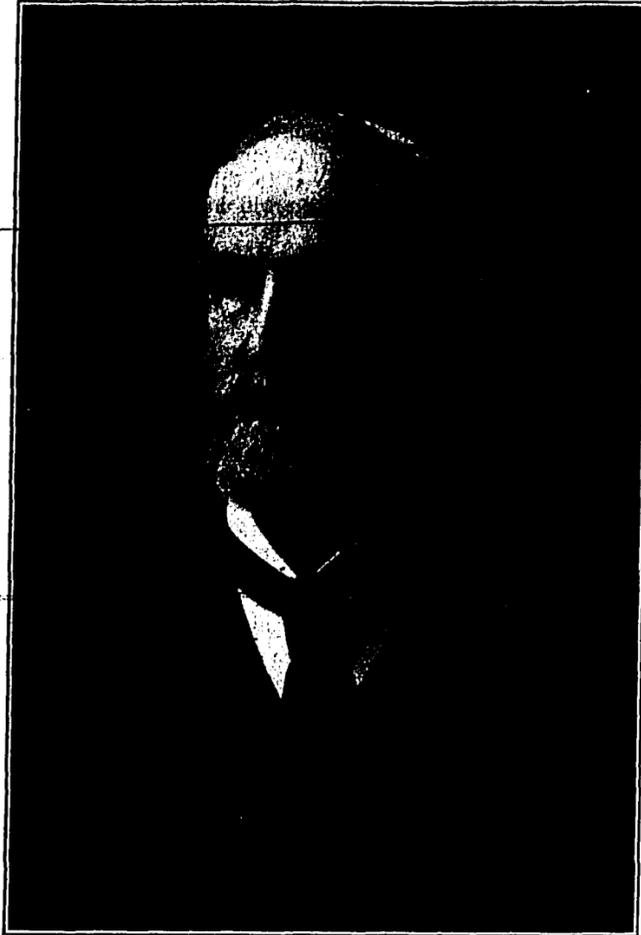
C. W. BOWLES,
Vine Grove, Ky.

MARRIED.

On March 25th, the Rev. Don Q. Smith, of Hodgenville, Ky., and Miss Mary Monroe Brintnall, daughter of Mrs. Lucy Pierce Brintnall, of 231 East Jacob street, Louisville, Ky., were married at the Westminster Presbyterian church. The Rev. J. S. Sparks, pastor of the Buffalo Baptist church, officiated.

S. J. SPARKS,
Hodgenville, Ky.

Bro. G. E. Holt writes: "Find enclosed three dollars, check, for the dear old Recorder—the 'Old Reliable'—for which you will please move my figures up eighteen months. God speed you in your great work for the Master, in contending 'for the faith' in these days of looseness and liberalism."



DR. T. T. EATON.

EDITOR OF WESTERN RECORDER FOR TWENTY YEARS.

We want every Baptist to have a large picture of Dr. Eaton in the home. We will send a picture made from the same photo as this cut, 16x20 inches, nicely framed, artistically finished by the Jouett School of Art, for FIVE NEW SUBSCRIBERS, and \$10 CASH.

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2. A copy of the Italian Earthquake, a \$1.50 book of 400 pages. See ad on another page.
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ENTERTAINMENT OF SOUTHERN BAPTIST CONVENTION.

Louisville, Ky., May 12-17, 1909.

Prospective messengers and visitors, attention!
Hotel and Boarding House Rates for the Convention.

The GALT HOUSE, First and Main streets, will be headquarters. Rooms without bath, accommodating not less than two persons, and more when space justifies, \$2.50 per day each person. Rooms with bath, as above, \$3.00 per day each person. To secure the American plan and these rates, at least two hundred must signify their acceptance of them by not later than May 5th. Reservations for rooms at these special rates must be for at least four days. If less than two hundred signify their acceptance of the American plan rates by May 5th, then the European rates, which range from \$1.50 to \$3.50 per day will prevail.

THE SEELBACH, Fourth and Walnut streets, rates are \$2.00 per day and upward, European plan.

The LOUISVILLE, Main street, between Sixth and Seventh. American, makes a rate of from \$2.50 to \$3.50.

The OLD INN, Sixth and Main streets. European, rooms, two in a room, \$1.00 per day, with additional charge of \$1.00 for each extra person in the room.

The VICTORIA, Tenth and Broadway. European, \$1.00 per day.

The WILLARD, Jefferson street, between Fifth and Sixth. American, with four in a room (two double beds), \$2.00 per day. For one wishing a bed to himself, the rate will be \$2.50 a day.

The FIFTH AVENUE, Fifth Avenue, between Green and Walnut. American, with two or more in a room, \$1.75 per day.

In addition to these hotels we are ar-

ranging with a large number of boarding houses and private homes to entertain guests. We can provide entertainment all the way from \$1.00 a day up. Many boarding houses and private homes will make a rate of from \$1.00 to \$1.25 for lodging and breakfast.

The Convention will meet in the First Regiment Armory, Sixth and Walnut streets, ten blocks from the Galt House and in easy reach of the hotels.

For those wishing us to make reservations for them we will gladly do the best we can. Write as explicitly as you can as to what you want and we will take pleasure in trying to serve you.

It is absolutely essential that all who want to stop at headquarters, the Galt House, write us at once. Do not fail to state the number for whom you want reservations made, and whether at the \$2.50 or \$3.00 rate; also remember that they will not make reservations for one to a room.

Address all requests for reservations, and all inquiries of every kind as touching the Convention, to

M. P. HUNT,
Chairman of the General Committee,
22nd and Walnut Sts., Louisville, Ky.
P. S.—A little later we shall be able to furnish on request a circular giving list of boarding houses, their location and terms.

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J. R. DUMMELOW, M.A., of Queens College Cambridge, with general articles and maps.

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2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown

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WHAT IS PAIN FOR?

God might have kept us without pain!

And God is Love.

There must be better things than ease

For us to prove:

The furrowed brow, the patient heart,

The pale, sad face,

The soul that bears what he has sent,

Are signs of grace.

Pain takes us to his feet, which else

We might forget;

We cry to him for help, and he Ne'er failed us yet.

Much that pain brings is molten gold

And richest gain;

More than we else could know is taught

In schools of pain.

Dear heart that suffers, by this way

Life's crowns are won;

And is it hard sometimes to say, "Thy will be done?"

But he permits the pain, and he Sends strength to bear.

Try to keep still for his dear sake

Who answers prayer.

Pain is a passing thing, and life Is swift to go.

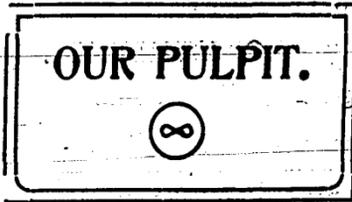
God keeps a land so glad that there

You will not know

The meaning of a pain, and there Is no regret;

He will remove the curtain soon, And you forget!

—Marianne Farningham.



LOVE PLIGHTING TROTH.

C. H. Spurgeon.

"Then Jonathan and David made a covenant, because he loved him as his own soul."—I. Samuel 18:3. "And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul."—I Samuel 20:17.

Many books have been written concerning that surly old prophet Jonah, yet here is a man with a name somewhat similar—Jonathan—but scarcely anybody has had much to say about him. Yet there was more sweetness in the little finger of Jonathan than in the whole body of Jonah. A wonderfully noble, lovable, magnanimous man was that heir-apparent to the throne of Israel. I admire, beyond measure, the distinterested unselfish affection which he had for the young shepherd-hero. It must have been perfectly clear to Jonathan that David had sup- planted him. Jonathan himself had been the bravest of the brave; accompanied only by his armour-bearer, he had gained a notable victory over the Philistines; and now, here comes another man, who becomes even more dis- tinguished than himself, and who takes his place as commander-in- chief of the army. Most young men, in such a position as that, would have been very jealous of the newcomer, and something of the envy of Saul the father might

very naturally have been begotten in the heart of Jonathan the son. But it was not so, for Jonathan loved David as he loved his own soul.

Moreover, Jonathan knew well that David was ordained of God to mount the throne; that throne was his by hereditary right yet he foresaw that neither he nor any of his descendants would sit upon it, but that David would occupy it. Yet there was no trace of jealousy, or envy, or malice towards David; but he loved him as he loved his own soul. It was a case of love at first sight, for he had no sooner looked upon David than "the soul of Jonathan was knit with the soul of David;" and it was also a case of love that was strong as death, for he clung to David to the last; and David, on his part, loved him intensely, and after he had fallen upon the fatal mount of Gilboa, lamented his death in sweetest strains of poetry.

But I am not going to talk much about the friendship of Jonathan and David; I want rather to use the union of heart that existed between them, and the consequences that resulted from it, as a lesson to those of us who have the sacred fire of love burning within our heart towards the Well-loved, even our Lord and Saviour Jesus Christ, whose love toward us is marvellous, matchless, unspeakable, divine love, the like of which has ne'er been seen on earth.

I am going to speak of the greatest love that ever was—the love of Jesus Christ to his chosen, and I want you to notice how the love of Christ to his people made him desire to bind himself to them. Think of this wondrous theme with all your hearts, so that, however feebly I may speak, the ardour of your imagination will put life into my poor words.

And, first of all, remember that Jesus bound himself to his people by covenant bonds. Of old, ever the earth was, our Lord Jesus had set his heart upon a people whom he foreknew, and his de- lights even at that time were with the sons of men. He delighted to think upon them as a people that should be his for ever, and, there- fore, he accepted them, to be his own, by a covenant gift from his Father's hand. His Father gave unto him all those who should thereafter believe on him, and his great heart of love was set upon all the chosen ones who were thus given over to him to be his portion and heritage for ever and ever. This was the first link be- tween Christ and the Church.

Because of this close connection with his Church, our Lord Jesus Christ has bound himself to every believing soul by very definite promises. Christ so loves you, beloved, that he has said to each one of you, "I will never leave thee nor forsake thee." Up in heaven, he maintains your right, and defends your cause; and he has pledged his honour to secure your eternal safety and has linked his own cause and kingdom, and his future success, with your being ultimately delivered from all sin and sorrow. It is wonderful to note how Christ, in entering into covenant with his people, has bound himself by every conceivable tie to those whom his Father gave unto him, and whom he has redeemed with his precious blood. Our first conscious love-union look after Christ's lame people, submit ourselves entirely to him, sick people. Visit them in their affliction, relieve their distresses, toil, or bear any share of

you done this? I remember when I first realized that there was nothing I could do to save myself, and that Christ had done it all, and I was quite content that he should be my Saviour on those terms. Content, did I say? Nay, in advancing his honour. He wants more than that I was delighted to just to lay myself down at his dear feet, that he might save me entirely. After that submission to him, there came into my soul, next, an ardent love to him. I feel sure that it was so with all of you who have believed in him. when you realized that he had saved you, you felt so glad and so thankful that you could not help loving him who had done so much for you. That is the kind of union that Christ desires on our part toward himself—that we should be grate- ful for his redeeming love, grate- ful for the forgiveness of our sin, and then we should love him in return. You did feel that love, did you not? Do you feel it now? Let me stop a minute, and ask you to think of Christ as actually here. He is a real Christ, you know;—no dream, no mere imaginary personage, who has simply figured in the pages of fiction. He is a real, living Christ; and if you have submitted your- self to him to save you, he has saved you. Then, do you not love Jesus Christ, whose love toward us is marvellous, matchless, un- speakable, divine love, the like of which has ne'er been seen on earth. "Do not I love thee, O my Lord? Behold my heart and see." Because Jesus loves you as his own soul, he wants you to avow your union with him by express- ing the love which you really feel in your heart towards him. That love should constrain us to confess that we belong wholly to him, with all we are and all we have. There is not anything about us which is not our Lord's; from the crown of our head to the sole of our foot, he has redeemed us with his precious blood. So let us own that we are his as surely as he is ours; and not only to admit this in our own heart, but also to confess it before men by casting in our lot with his people. Has my Lord Jesus a visible Church anywhere on earth? Then, let me share the lot of those who are its members. What are its fortunes? Let them be mine. Is the Church dishonoured and de- spised, maligned and persecuted? Then, let me take the rough side of the hill with her, and bear the brunt of the storm with her, rather than, in cowardly manner, be ashamed of my Master, and shrink from avowing that I belong to him. Because he loves you as his own soul, he wants you openly to declare that you are really his. In the presence of men and angels, or in the presence even of legions of devils, be not ashamed to let it be known that you belong to Jesus, just as Jonathan and David were not ashamed to let it be known that they were fast friends to one another. Then, beloved, it will delight Christ's heart if you show kind- ness to all who belong to him. You remember how David looked after poor Mephibosheth, the lame son of Jonathan; when he found him, he took care of him for Jonathan's sake. So, dear friends, you, and tell you how much they love you, they may well do so, for that is all they can do. They cannot help you in your daily affliction, relieve their distresses, toil, or bear any share of

comfort their hearts; and do it all for the Lord Jesus Christ's sake. And because Jesus loves you so much that he all your life's interests more and more in his, and to find your gain in advancing his honour. He wants you to come to this point—that you will be rich when his cause prospers—that you will be poor when his Church declines—that the love to our Lord that is in your heart is honoured, and that you will be sad when he is not loved. It will be to him a great joy when he shall see you more and more en- tering into covenant with him, as he has already, to the fullest possi- ble extent, entered into covenant bonds with you.

If this be our Lord's desire, shall we not fulfill it? I think I hear some of you say, "We know all this, and we have done all this, and we have done all this." Then keep on doing it. You did feel that love more really than you have ever done before, the bonds of love which bind Christ to you and which also bind you to Christ. Say, with the apostle, "We love him because he first loved us." These bonds are mutual and they are indissoluble. With confi- dence we may repeat the apostolic challenge, "Who shall separate us from the love of Christ?" For we know that nothing can make him leave off loving us, and noth- ing can make us leave off loving him.

Now, secondly, we learn from our second text that great love de- sires renewed pledge from its ob- ject: "Jonathan caused David to swear again, because he loved his own soul."

It was not out of distrust, but by reason of a sort of sacred jeal- ously, that "Jonathan caused David to swear again." He did not fear that his friend would prove untrue, but he wanted to have every possible confirmation of that he could of the covenant of love which they had made with one another. And, believing soul, though Christ does not distrust thee, he knows what is in thee, and he is jealous of thee. Our Saviour is as jealous of us as his Father is the immeasurable greatness of the love of Jesus Christ to us moves him to feel an infinite jeal- ously of us. He loves us so much that he will have all our love; and if you are really his beloved ones, he will adopt ways and means of extracting from you the last par- ticle of your love, that he may have it all for himself. As Ruth- ertford said to a noble lady, who had lost a number of children, one after the other, "The Lord Jesus loves you so much that he will not let one drop of your love go in any other direction than to- wards himself." And though he may not deal in that way with our friends and kindred, yet I am sure that, where he loves us much, he will have the whole of our love. He cannot bear that our heart should be divided, or in any measure taken off from him; so, again, and again, and again, he causes us to renew our vows and our covenant with him. So would he have us again renew our love to him. Further, this is the only return we can make for his love. Your little children, on your knee, cost you much care and anxiety; and when they kiss you, and fondle you, and tell you how much they love you, they may well do so, for that is all they can do. They cannot help you in your daily affliction, relieve their distresses, toil, or bear any share of

heavy burdens; and, in like man- ner, all that we can do for Christ is to love him. Alas! that we do so little of that. I fear that, some- times, we are more ready to preach, or teach, or give away tracts, or do something in the way of active service for Christ; but, after all, the acceptableness of these things is to be measured by the love to our Lord that is in your heart. To love him is the chief thing; it is our love that Christ longs for above everything else. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This is the first and greatest com- mandment of all, and therefore does our Saviour wish us again to hear some of you say, "We know all this, and we have done all this, and we have done all this." Then keep on doing it. As love the Lord, would at once re- new our covenant with him. If you sit in your pews, try to feel, done before, the bonds of love you of the past times when we have given ourselves up to him. I recollect well the first surrender of my soul to my Saviour; do not you remember the like hallowed season? Turn over the leaves of your diary till you come to the record of it. "On such a day, I was born again."

Do you recollect your baptism— you who were, in Scriptural fash- ion, buried with Christ in bap- tism? I recollect mine. What did I mean by it? I meant that, as I gave up my body to be tem- porarily buried in the river—as the water rolled over me, and I was as one dead and buried, so did I declare that I was dead to sin, dead to the world, and bur- ied to it all—and I also meant that, as I rose again from the stream, so would I live for Christ alone, in newness of life, as one who had been dead, and buried, and had risen again. To me, that was the most solemn day of my life. I recollect rising early, at break of day, that I might have some hours of prayer before start- ing, for I had some miles to walk along a country road, and all the way I was thinking of the public dedication of myself to my Master. I meant that to be my funeral day to all except himself, and the day of my resurrection with him; and I hope it was, and also hope it was the same with you. If so, I pray you, do not belie your baptism. I charge you, who have been buried with Christ, that you bear in your body the marks of the Lord Jesus, not in one place only, as was the fashion under the old law—but in your entire body, that you may be wholly Christ's, completely Christ's henceforth and for ever. Since that time of our baptism, how often have we renewed our vows of love to our Lord as we have come to his table! We have partaken of the bread and the wine as the memorials of his love to us; and I think that, there, we have often given ourselves up to him again. Do so again, beloved, as you come presently to the com- munion; come as if you were coming for the first time. Say, "My Saviour, I take thee unto myself to be my life, and the food of my life; and I will, by thy grace, live to thee and to thee alone."

I am sure that Christ is pleased with you when you do this, for he loves you as he loves his own soul. He is never tired of hearing you tell him how much you love him; you never continue speak- ing on that theme so long as to weary him by your confession of love to him. You never praise him until he is tired of your song.

You never implore his mercy till he is weary of your prayers. That can never happen; and when you come, and bring yourself—poor poor self, as it is—to Christ, he never disdains your love. A little child delights to caress its mother, and as the mother is never happier than when she is receiving the child's love, so, believe me, it is with Christ. Yet some of you seem to think that he does not want your affection; or you fancy that it does not signify how you express your love—that a few hurried words of prayer will suffice, or a dull, formal hymn of praise; but it is not so.

In closing, I would earnestly urge those who love the Master to take frequent opportunities of getting alone with their Beloved, that they may express their love to him. Do you often do that, dear friends? To my mind, that is one of the choicest forms of devotion,—just to tell the Saviour how you love him—to sit down, or kneel, or stand, or walk, and say, "My gracious Lord, I do love thee; teach me to love thee more." Tell him why you love him; rehearse his deeds of grace towards you. Keep on at that theme till your heart burns within you with a vehement flame of love to your Lord.

But what shall I say to those who do not love Christ? Do not love Christ!—O ye blind, ye dead, ye foolish ones! The Lord have mercy on you! If he does not, remember that this is the text that belongs to you, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha,"—"let him be accursed, for the Lord cometh." And every godly soul must say "Amen" even to that dreadful sentence, for he who loves not the blessed Lord must be accursed. God save you all from that terrible doom, for Jesus' sake! Amen.

GUIDED BY THE CLOUD.

J. S. Satchwill.

Israel had quite a journey before her, from Egypt to Canaan. It was a peculiar pilgrimage, nothing like it before or since. It was a new and an unknown route for she had not gone this way before. It was a waste, howling wilderness through which she passed and so beset with manifold dangers. Israel could not possibly have threaded her way safely through these dangers alone. She needed a guide as well as a deliverer and God graciously supplied her need in the friendly cloud, the movements of which were the commands of God. It was Israel's divinely appointed guide book, the only direct guide she had throughout the journey. She needed no other because it was complete and all sufficient within itself.

Israel accepted the cloud as a faithful revelation of God's will, as her oracle in all her journeys, whether by day or by night. If the cloud abode but a day, or two days, or a month, or a year upon the tabernacle, it made no difference to Israel. However impatient she might be to proceed on her journey, or however displeased with her present camp-ground, she journeyed not but abode in her tents, and whenever the cloud was taken up or the command came for Israel to journey, whether by day or by night, however pleased she might be with her camp-ground or wearied by an immediately preceding journey, she

The cloud was definite in character, easily distinguished from ordinary clouds, possibly by its shape and appearance, certainly by its position. Both its character and motions were clearly understood by Israel.

It was not necessary for Israel to know why the cloud was taken up at a certain time, moved in a particular direction and tarried in a certain place; it was enough for her to know that such was the case and that she must keep her eyes upon it (for it was in sight of all the house of Israel throughout all their journeys—Ex. 40:38) in order to obey its commands.

So long as Israel followed this divine oracle she was perfectly safe from all harm for it illuminated her pathway by night, shielded her by day and defended her from the onslaughts of her enemies. Now the Bible is to God's people what the cloud was to Israel—the guide in all matters pertaining to faith and practice. It is evident that God's Israel today needs a guide as well as Israel of old, and it is equally evident, to many at least, that God has not left his people to journey alone, but has vouchsafed to them the divinely, verbally inspired book as their guide and it is their only safe and all sufficient guide.

Do we recognize it as such? Many do, many more do not, but all should.

It makes no difference how ancient your faith or doctrine or practice, nor how well fortified it may be by tradition or custom or by both, nor how many advocates it may have, or with what volume of sentiment it may be supported, nor how well pleased you may be with your present views or practices, if they are not in keeping with the divinely appointed guide they should be unhesitatingly abandoned at once and forever.

Oh, yes, you may know without a shadow of a doubt whether your belief and practices find support in the guide-book. The Bible is a distinguished volume and its commands are not mystified, so by closely observing it with eyes of faith and love you will see which way it points and there is safety only in going the way it directs.

If Baptist churches are to avoid the slime-pits and benumbing influences of the religious and irreligious world and maintain their dignity, power and influence with God and man it will be by a loving loyalty to the old Book as their standard of faith and practice. In these days of religious looseness both in teaching and practice there is pressing need for Baptists to look well to this point of their bulwark of faith.

DEAR RECORDER.

Last Sunday, the 14th, was a good day at Shawnee Run, Mercer county, Ky. We held a memorial service in honor of Rev. Strother Cook, the one hundredth anniversary of whose birth was on Wednesday preceding, Bro. Cook having been born near Danville, this State, March 10, 1809. For many years he was a member of this church, for about fifteen years its pastor, and since July 22, 1895, his body has lain in her church yard. Although only a short notice had been given, we had a good congregation present and after the services in the house the congregation repaired to the grave of the old veteran of the Cross, and, after singing "How

Firm a Foundation," the closing prayer was made by the pastor. Bro. Cook was the father of 12 children, ten of whom are living, two are dead. John S., a soldier of the Federal army, was killed near Atlanta, Ga., and Rev. S. M. died June 1, 1907, at Ibadan, Africa, whither he had gone as a missionary. Six of them stood with me by the grave of their father last Sunday. A short sketch of this man of God at this time may not be amiss.

He was converted at the age of seventeen, but deferred a public profession four years, when he united with the New Providence church, Boyle county, having been baptized by Elder J. S. Higgins. This was in March, 1828. Six years later, that is in 1834, he was ordained, and soon became an active and earnest preacher of the gospel. For twenty-four years he was pastor of Unity church, Mercer county. For a shorter period he served as pastor at Bethlehem, Hillsboro, Mt. Moriah and several others. Bro. Cook belonged to the period of time when riding horseback was the main mode of travel, and thousands of miles has he traveled this way going to and from his appointments. The same preacher who baptized him, J. S. Higgins, on April 19, 1838, married him to Miss Lucy M. Jenkins, who was a faithful helpmeet to him so many years. Rev. B. F. Taylor, of blessed memory, was a son-in-law of Bro. Cook.

Our brother lived a long and useful life, held in the sweetest memory by his children, and respected by all who knew him.

When I became pastor of Shawnee Run, in January, 1894, Rev. Strother Cook and Rev. J. W. Smith were members. Their affection for each other was beautiful, their loyalty to me genuine, their devotion to the Master supreme. Blessed be their memory.

W. D. MOORE.

Lawrenceburg, Ky.

DEAR RECORDER.

Enclosed find check for \$2 to pay for the good old paper. I have been a subscriber for forty years; have not been a week without the paper. I am eighty years old and have been a staunch Baptist for sixty-two years. Send me the Story of the Italian Earthquake.

WM. T. PADON.

Hampton, Ky.

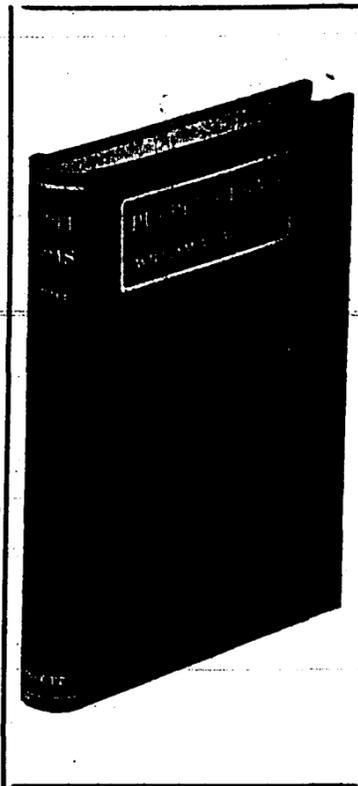
It takes courage to maintain our religious work and faith. Our work in the church and out of it is often so burdened with discouragements that it takes the heart out of us and we feel like giving up the struggle. To be patient and persevering in these circumstances, to keep our temper cool and our zeal warm, to work with unreasonable men and yet be reasonable ourselves, this tries one's soul as surely as the opposition of open and armed enemies. And yet we must at times contend earnestly for our faith itself. Open infidelity is not so dangerous an enemy to our faith as the subtle pessimistic spirit of the world that may envelop us in a grey mist of doubt and discouragement.

A well-kept Sabbath perfectly meets the wants of the modern man. It offers him just the rest he requires. There is no relaxation so complete as that which presents thoughts and interests utterly different from those with which a man is commonly engaged, and the loftier those thoughts and the higher those interests, the better.

PULPIT GERMS

—BY—

WILLIAM W. WYTHER.



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

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Editorial

There are a few facts that Kentucky Baptists must keep well in mind for the next thirty days.

The treasurer's book closes on the last day of this month, and every contribution for Home and Foreign Missions must be in his hands by April 30th, if it is to be applied on the work this year.

It should also be remembered that Kentucky Baptists must average one thousand dollars a day in their gifts to Home and Foreign Missions, for the entire month of April if the amount the Southern Baptist Convention asked this State to raise is secured.

Nor should the fact be overlooked that these Boards have no other resources than those placed at their disposal by the Baptist churches of the Southland. This is the source from which the financial stream must flow.

On the other hand the contributing churches must look to their membership for the funds they raise. They have no other agency to command.

Now is the time for every member to do his duty. Let every Baptist in Kentucky make an offering worthy the great interests represented by the Home and Foreign Mission Boards. This must be done, and that, too, without delay or the outcome will be humiliating. Liberality and promptness should characterize our efforts from this good hour.

The task seems well night hopeless to make some writers understand that it is not possible to deny the inspiration and authority of the Scriptures and at the same time maintain in tact the fundamental doctrines of Christianity. The shallow and superficial efforts to eliminate the miraculous from the Word of God proceed from intellectual vanity or a desire to be sensational. Infidelity is now safely and comfortably housed within "the fold" and its propaganda is conducted as a helpful agency to the cause of Christ.

A phase of this baptized infidelity is strikingly illustrated by a new commentary on Acts. In Acts 5:10 we read: "And she fell down immediately at his feet, and gave up the ghost, and the young men came in and found her dead, and they carried her out and buried her by her husband."

The author of the commentary discusses this verse as follows: "Immediately—The death of Sapphira was regarded by Luke as a divine judgment. It was such only as we see divine judgments realized through natural laws. It was doubtless due to the overwhelming shock caused by the exposure of her sin and the knowledge of her husband's fate."

Poor Luke, guided by the Holy Spirit, made an egregious blunder. He really thought this was a judgment sent from God. But then he did not have the privilege of consulting the wiser and more enlightened Dr. —, who comes forward to explain that it was only a shock—that Sapphira was simply frightened to death.

If the Lord now marked iniquity

as he did on that day, would the Reverend Doctor be able to stand? The attempt to make the plain teachings of the Bible harmonize with the claims of modern materialism is out of the question. The man who covertly slurs inspiration and denies the reality of the miraculous in the Scriptures is an enemy of the Christian religion. The fact that he is the pastor of a prominent church or a professor in a theological seminary does not change his relations in this respect—he is still an enemy. It is really amazing what pains some men take to cast doubt upon the Word of God.

The Examiner tells of an "infant's dedication" service which was held Sunday morning, March 21, at the Fifth Avenue Baptist church, New York City.

On this occasion three babes were duly presented to be dedicated to God. "In the presence of God and the assembly" the parents solemnly vowed "to train these children to 'do justly, to love mercy, and to walk humbly with their God,'" and then "with prayer and admonition" they were dedicated to God.

The Examiner very properly raises the question as to the legitimacy of this public performance and the disposition to "fly to observances whose ultimate effect we know not of." This appeal to the spectacular and the sentiment involved will find ready followers. It is well to remember, however, that the rearing of children is a private duty and the assumption of one or one hundred vows in the sanctuary will not give additional weight or importance to that duty. Christian parents, because they are Christians, are supposed, by virtue of that fact, to bring their children up in the nurture and admonition of the Lord. Private duties stand discredited that are only assumed after some public performance combined with a strong and binding obligation taken in the presence of an assembly.

The ritual used on this occasion was one prepared by Dr. John Hunter, a Congregational pastor of Glasgow, Scotland, and revised by Dr. Aked.

Just how the introduction of this service will be regarded by Pedobaptists is evidenced by the Congregationalist and Christian World when it says: "If this service should prove generally acceptable, little of importance would be left as a barrier between Baptists and Congregationalists."

It is also a regrettable fact that such a service should have the sanction of the Fifth Avenue Baptist church New York City. That pulpit of late seems to be giving special attention to making startling declarations and launching new innovations among Baptists in this country.

The Congregational Home Mission Society is facing a serious situation. An organ of that denomination presents some remarkable and suggestive figures. Had the society planned its future work on the basis of the annual receipts of twenty-five years ago it would now have a debt of \$565,000. "The legacy receipts of the last five years, as compared with the preceding ten years, have fallen off \$345,000, and the contributions have decreased \$220,000. The society reported a debt of \$146,000 last April and now the issue trembles in the balance. In trying to account for this pecu-

liar condition it might be well for our Congregational brethren to consider two important tendencies in their midst. For some time there has been a strong and positive drift towards centralization in their work. They have labored to secure a "unifying agency"—a council through which they could express "denominational consciousness" and they have "it." The same paper that furnishes the above information tells of a Unitarian Congregational church that, by formal vote, was admitted to membership in a Congregational Association. This was brought about by an ingenious use of the terms "fellowship" and "membership," the Association declaring that by its action in admitting this church it gave "simple fellowship, not denominational standing."

Churches governed by Congregational polity have but two resources under such circumstances. They can protest and if the protest is ignored then to quietly withdraw support.

Possibly a goodly number of churches prefer the "way of the fathers" and feel outraged at the open-handed welcome extended to new theology and Unitarianism—and hence a financial crisis.

In the last issue of the Religious Herald there is a bright, breezy note signed Layman that predicts "that the following resolution will be almost unanimously adopted" by the next Convention of the Federal council: "That in our future work in foreign mission fields, all heathen converts to Christianity shall be urgently directed to the New Testament for the determination of the question of denominational church membership."

Now that sounds well and would be good and wholesome advice if the converts on the foreign fields had access only to a New Testament translation of that document. To attempt to carry out the spirit of this resolution in China would result in the overthrow of New Testament churches. The version of the New Testament that is being extensively used in that country could not be more misleading than it is on the subject of baptism. For instance, the Union Mandarin Version has Matthew 3:11 translated as follows: "I use water and bestow washing upon you, calling you to repent, but he who comes after me—will use the Holy Spirit and fire, and bestow washing upon you."

The translation is not only inaccurate but in some places teaches heresy. It makes John 4:1 read: "When, therefore, the Lord knew that the Pharisees had heard that he bestowed washing, and and received more disciples than John," etc., and Romans 6:3f reads: "Do ye not know that we who receiving washing, entered into his death? Therefore we, relying upon washing ceremony, entered into his death."

The New Testament is a safe and accurate guide on all matters pertaining to religion, but that is not true of a garbled and perverted New Testament.

"As Lutherans, we repudiate the thought that there is no salvation outside of our own communion." Commenting on this the additional statement is made that such a thing "would not have been possible outside of our communion fifty years ago." The Lutheran continues: "It has been the spirit of Lutheranism, not for fifty years, but for four centuries."

It has been the glory of Baptists, from the very first, to insist that salvation is not conditioned upon church identification, nor found within the pale of any religious organization. It is only when one believes that he is saved that he becomes eligible for church membership. The solemn meaning and declaration of baptism is that the candidate is dead to sin and has been raised to a new life in Jesus Christ. That one is a long way from the truth that believes salvation is placed in the custody of any agency other than the Son of God. Men are saved not by joining the church or doing this or that. Salvation comes as a result of exercising "repentance toward God and faith toward our Lord Jesus Christ. Jesus saves—He died for that purpose.

It is to be hoped that our Lutheran brethren will see that there is "no salvation" inside their "communion" any more than in any other "communion," and insist that men everywhere repent and believe the Gospel before they think of being enrolled in any "communion."

"The Spirit of the University of Chicago" was the subject of the convention address delivered by Professor Paul Shorey at the University March 16.

He called attention to the fact that the university was "imbued with the western spirit which has in it redeeming elements and which values a man for what he is and permits a man not only to say what he wills but be the thing he wills."

If what the Professor says accurately represents the spirit of the University of Chicago, it places that institution in a class by itself. We seriously doubt if there is another university in America that will permit a man not only to say what he wills, but be the thing he wills." Not long since a professor in an honored institution attempted to do that very thing and the president forthwith demanded his resignation. The thing he willed to say and did say contravened a basal social law. It is pure buncombe to assert because a man happens to hold a professorship that he can say, "what he wills" and "be what he wills." Others have rights besides some erratic teachers, and their rights are just as sacred and inviolable.

In the death of George Thordike Angell, America has lost a great humanitarian, who for forty years was the friend and benefactor of dumb animals. Mr. Angell was the son of a Baptist minister, a graduate of Dartmouth College and Harvard Law School, and a brilliant and successful lawyer.

His humanitarian career began in 1868 when he witnessed the death of two horses that had been lashed at a cruel pace from Worcester, Mass., to Brighton. Soon thereafter he organized the Massachusetts Society for the Prevention of Cruelty to Animals and began the publication of "Our Dumb Animals." He traveled extensively in this and other countries in the prosecution of his work and is said to have organized more than 70,000 Bands of Mercy in England and America. He was a man of great determination and possessed wonderful tact.

In the procession following the hearse on its way to the cemetery there was led a double row of horses, thirty in number, headed by "Old Ned," an animal thirty-four years of age.

EDITORIAL VARIETIES

There is nothing quite so big as a true church of Jesus Christ.

The terms clergy and laity are repugnant to Baptists.

The chief end of man is not to be gracious.

The Rev. C. E. Jefferson, D.D., is to be the Lyman Beecher Lecturer at Yale next year.

The Hon. James M. Miller, of Kansas, is the new Congressional leader of the Anti-Saloon forces.

Mrs. Hillis, the wife of Dr. Nowell Dwight Hillis, gives her entire time to church and denominational work, especially in the field of missions.

It is reported that the total membership of the Baptist churches in Brooklyn is 22,181, and of these the males number 5,224.

The choir of the Baptist Temple, Brooklyn, is composed of one hundred and seventy-five persons. The choir itself would make a good average congregation.

We had a pleasant call last week from Bro. J. F. Winchell, now pastor at Stephensport. He gave an order for the publication of a tract on the atonement. The tract is all right.

The strike in Paris, France, of the telegraphers and postmen proved a serious embarrassment to business. It is reported that at the end of one week 12,000,000 letters and 400,000 telegrams remained undelivered.

Prof H. S. Pritchett, in discussing the general system of education in the United States, says: "Today our schools from the elementary school to the university, are inefficient, superficial, lacking in expert supervision."

"Down with the knockers" was the slogan used against the reform element in the great anti-gambling fight in Texas. The men called "knockers" were well supplied with backbone, and race-track gambling met its Waterloo at their hands.

The Lincoln Park Baptist (?) church, of West Newton, Mass., that recently adopted the "open membership" plan, has called the Rev. R. W. Van Kirk as pastor. Mr. Van Kirk, who begins his new pastorate April 1st, is an ardent believer in higher criticism.

After thirty-five years' service, Dr. James B. Angell has resigned as president of the University of Michigan. This was done on his eightieth birthday. Dr. Angell is made chancellor, given the use of the home he now occupies, and is to receive a salary of \$4,000 a year.

Dr. E. C. Dargan, who is to preach the introductory sermon at the meeting of the Southern Baptist Convention here in May, is to be aided in a meeting in his church, First church, Macon, Ga., by Dr. George W. Truett, of Dallas, Tex. Won't that be a team—Dargan and Truett? We shall expect great things. May the Lord give the increase.

Clark county, Ohio, has joined the "dry" counties of that State after a hotly contested election. Springfield gave a majority for the whiskey side, but the county wiped out this majority and brought victory to the anti-saloon forces. Let the good work go on. This election affects ninety-seven saloons and three breweries.

A note from Bro. Raleigh Wright brings tidings of the beginning of a gracious work in New Orleans. Just now the evangelistic force of the Home Board is conducting a simultaneous evangelistic campaign in that city. The brethren request the prayers of God's children everywhere for this wicked city, and this request should rest heavy on the hearts of the "Redeemed of the Lord."

Seventy-eight names were added to the Carnegie Pension Fund this year and the increase in the annual expenses amounted to \$101,360. Six educational institutions were placed on the Accepted List. During the year Mr. Andrew Carnegie added \$5,000,000 to the amount already given, that the professors in tax-supported institutions might share the benefits of the Pension Fund.

An honored brother received a request to reply to an alleged doctrinal article and his reply was as follows: "I have been requested to reply to Dr. —'s article on 'Alien Immersion,' published in the —. My reply is found in the language of 'Old Mother Goose': 'Mother may I go out to swin? Yes, my darling daughter; Hand your clothes on a hickory limb, And don't go near the water.'"

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The Vision of Heaven, Rev. 4 and 5. The Name of Jesus, Acts 4:12. S. S., 466. Baptized, 2. W. M. Bruce presented the work of Hope Rescue Mission after the sermon. Broadway - Bro. E. Y. Mullins: Claims of the Seminary. Pastor W. W. Landrum: Power Unto Salvation, Roma 1:16. S. S., 265. For baptism, 2. Church will give reception to pastor at his residence 422 West Oak street next Friday afternoon and evening. Calvary - Pastor J. S. Detweiler: Today or Tomorrow, Jas. 4:13-14. Cleaving Unto the Lord, Ruth 1:16-17. S. S., 187. Crescent Hill - Pastor J. F. Griffith: Missions, Eph. 3:6. A Definite Life Plan, Isa. 45:5. S. S., 116. Chestnut St. - Pastor J. M. Weaver: Effect of Believing the Bible to be the Word of God, I. Thess. 2:13. Constraining Love, II. Cor. 5:13. S. S., 157. Baptized, 1. Clifton - Pastor J. T. Betts: Imitating Christ, Eph. 5:1. The New Birth, John 3:5. S. S., 170. Deer Park - Pastor Edwin R. Harris: Behold the Man, John 19:5. Esau Sells His Birthright, Gen. 25:33-34. S. S., 74. East - Pastor Geo. H. Crutcher: World's Treatment of God's Love, Ps. 109:4-5. Keys to the Kingdom, John 20:21. S. S., 209. By letter, 1. During my absence church raised \$1,000 to pay all back debts. Prof. J. W. Meaders, president of Laneminn College, Tenn., died of appendicitis last Thursday. He was a fine man and had built a fine school there in the country. Eleventh and Jefferson Sts Mission - Supt. B. T. Kimbrough: S. S., 110. Special program for Home Missions, collection \$1.60, which goes to the Home Mission Board, at Atlanta, Ga. Mission went in a body to the mother church to witness baptism of a lady sixty years old, who made a profession of faith at the mission, after having been an inmate of the home for six weeks. Eighteenth St. - Pastor B. V. Bolton: The Pearl of Great Price, Matt. 13:45-46. Hearing and Doing, Matt. 7:24-29. S. S., 41. East Mead - Pastor W. L. Shearer: The Christian's Example, John 13:15. Some Claims of Christ, John 16:28. S. S., 68. Franklin St. - Pastor T. J. Duvall: A Precious God, Ps. 73:25-26. A Vital Question, Matt. 27:22. S. S., 227. By letter, 2; for baptism, 1; baptized, 1. S. S., 227. Fourth Ave. - Pastor E. S. Alderman: Hindrances, Neh. 4:10. What to Do With our burdens, Ps. 55:22. S. S., 253. By letter, 2. German - Pastor Wm. Argow: The Open Door, Rev. 3:8. The Reason Why Paul Wrote I. Cor. 13:2, I. Cor. 14:1. S. S., 70. Had a fine meeting at Jarvis Avenue last Thursday evening. Saturday afternoon had a Bible instruction to children, aged 8 to 16 years; present about 26. Collection for invalid ministers, \$8.30. Greenville, Ky. - Bro. J. H. Pasfield: The Resurrection, II. Cor. 14:4. Christian influence and Responsibility, Matt. 5:16. S. S., 75. Hope Rescue Mission - Supt. Wm. M. Bruce - Matt. 5 - Bible Class attend, 36. Splendid services during week and many conversions. Splendid services at jail and workhouse. Highland - Bro. Alymar Gould, of India. The Gospel in India. Bro. T. C. Bagby: A Gospel Sermon. S. S., 225. Hamilton Ave. Mission, 37. For baptism, 1. Hazelwood - Pastor Chas. B. Althoff: Knowing Jesus, I. Tim. 1:15. Missionary Rally, conducted by Brethren J. V. Turner and S. S. Bussell, S. S., 159. Immanuel - Pastor J. C. C. Dunford: God's Business, Luke 2:49. Missionary Meeting addressed by Bro. T. C. Britton. S. S., 238; Fischer Ave. Mission, 85. Jeffersontown - Pastor W. F. Wagner: Death Which is Not a Death, I. Cor. 15:55. Littleness But not Indolence, Prov. 6:6. S. S., 54. Baptized, 5. We enjoyed having the Sunday School Convention of the Long Run Association meet with our church Saturday. The many fine speeches by the brethren were a great inspiration to our Sunday School. Oakdale - Bro. W. T. Smith: Isaiah's World Outlook, Is. 11:9. Silent Years at Nazareth, Luke 2:51-52. S. S., 125. Ormsby Ave. - Pastor G. D. Billeisen: Grace and Regeneration, John 3:3. The Goal, Acts 28:11. S. S., 120. Portland Ave. - Pastor L. W. Smith:

The Boy Jesus, Luke 2:52. Bro. T. H. Fund. "He was my pastor and my friend. Few men have ever lived whom I loved and admired as I loved and admired him. 'He being dead, ye speak eth.'"
Dr. R. H. Pitt, of Richmond, in sending his check, says: "I wish I could make it very much larger."
Cash Received.
Previously acknowledged\$2420 22
Bow, Dr. J. G., Louisville 50 00
Cobb, J. S., Verona, Miss. 1 00
Downard, J. A., Covington, Ky. 25 00
Goldsmith, R. C., Georgetown, Ky. 1 00
Johnson, Rev. C. M., Campbells-ville, Ky. 1 00
Pitt, Dr. R. H., Richmond, Va. 2 50
Taylor, Tom Eaton, Corsicana, Texas 1 00
Total cash received\$2501 72
HENRY ALFORD PORTER, Chairman.

SEMINARY NOTES.

BY ELLIS A. COTRELL
Dr. B. H. DeMent attended a meeting of the representatives of the various seminaries, held in Toronto, Can., last week.
Dr. E. Y. Mullins presented the claims of the Seminary to Broadway church Sunday morning, in the interest of the endowment fund. In the course of his remarks he told of the completion of the raising of the amount apportioned to Mississippi, his native State, and said the general outlook was very good, indeed, for completing the work as laid out by the Convention at the last session.
Dr. John H. Eager and Dr. W. Y. Quisenberry have begun the work of raising the apportionment to the endowment fund in Georgia, and are meeting with splendid success in the work.
Dr. Hawes will give an evening of entertainment in readings and recitations in Norton Hall chapel on Monday night, March 29th. Dr. Hawes is a master in the art of elocution, and the student body have been looking forward to this event with happy anticipation.
Dr. A. T. Robertson is delivering a series of lectures at different points in Alabama this week.
Bro. C. K. Hoagland has been called to the pastorate of the church at Salvisa for two Sundays of each month, and has already entered upon the work. This is an important work, and Bro. Hoagland is very much pleased with the outlook for advancement among this noble people.
Bro. D. J. Hunt has accepted the call of the Bradfordsville church for one Sunday a month.
Bro. J. C. Vick, the head of our New York Hall "family," spent a week in Oklahoma recently, on business. He reports a fine trip and a great field for the Baptists there.
The fourth and last quarter of the session opened Monday, March 29th. Students preaching Sunday:
S. T. Wishart, Cedar Creek.
E. A. Paul, Thirteenth and Kentucky Streets Mission.
J. V. Turner and S. S. Bussell, missionary addresses, Hazelwood.
R. L. Wallace, Kosmosdale.
T. C. Bagby, Highland.
J. H. Wallace, Highland Park.
C. F. Andrews, Simpsonville.
B. F. Caudill, Huntington, W. Va., and Ironton, O.
T. J. Barksdale, Fisherville.
E. L. Avritt, Tabernacle, New Albany, Ind.
E. A. Cottrell, Falmouth.
I. E. D. Andrews, New Liberty.
A. H. Mahaffey, Salem; organized a Sunday School.
Spurgeon Wingo, Warsaw.
J. H. Thayer, Sulphur Ky.
J. H. Padfield, Greenville.
J. L. Hardy and W. E. Briarley, Carlisle, in the interest of the Anti-Saloon League.
J. O. Colley and W. S. Brooke, Harrodsburg, for the Anti-Saloon League.
H. O. Meyer, Hamilton Ave. Mission.
Bro. C. J. Sigman, of Mitchell, Ind., was with us a few days last week.
Bro. H. C. Joiner, of Munfordville, was in the city last week, to officiate at the marriage of Bro. Don Q. Smith.

EATON MONUMENT FUND.

"Dr. Eaton's memory is to me very precious," writes Dr. J. G. Bow, in sending his check for \$50 to the monument

Dr. R. H. Pitt, of Richmond, in sending his check, says: "I wish I could make it very much larger."
Cash Received.
Previously acknowledged\$2420 22
Bow, Dr. J. G., Louisville 50 00
Cobb, J. S., Verona, Miss. 1 00
Downard, J. A., Covington, Ky. 25 00
Goldsmith, R. C., Georgetown, Ky. 1 00
Johnson, Rev. C. M., Campbells-ville, Ky. 1 00
Pitt, Dr. R. H., Richmond, Va. 2 50
Taylor, Tom Eaton, Corsicana, Texas 1 00
Total cash received\$2501 72
HENRY ALFORD PORTER, Chairman.

THE STATE.

Bro. J. F. Winchell claims that the Stephensport Baptist church is easily among the best churches in the State.
The Mayfield church took an offering for Home Missions last month amounting to almost \$500. They purpose to raise \$2,000 for missions this year.

It is with regret that we note the death of Bro. J. W. Sturdivant, pastor of the church at Carrollton. He was a good minister of Jesus Christ and a faithful under shepherd.

The Sunday School of the Elizabethtown Baptist church raised \$26.25 last Sunday for missions. This is the largest amount ever raised in the history of the school. Many other Sunday Schools should follow this excellent example.

The Rev. C. K. Hoagland has been called to the pastorate of the Salvisa church and has accepted. This is an excellent field, one of the best in the State, and the church has secured a choice spirit as pastor. We congratulate both pastor and church.

On Saturday, March 27th, the Sunday School Union of Long Run Association was organized. The meeting was held with the Baptist church at Jefferson-town. The following officers were elected: President, Dr. W. T. Bruner; Vice President, Rev. W. F. Wagner; Secretary, Mr. L. M. Bryan; Treasurer, Rev. C. K. Hoagland. Enthusiasm and interest prevailed.

The Sunday School Secretary attended the meeting of the Sunday School Union of Ohio County Association March 27th. The church at Narrows entertained the Union. President A. B. Gardner emphasized the following motto: "The love of God—our motive. The service of God—our work. The glory of God—our aim." This was a splendid and helpful meeting.

Bro. W. H. Sledge writes from Prestonsburg: "We closed a fine meeting with our church last Sunday, March 22, Our people were ready for the meeting, and for the length of time, we had more additions than we had last summer. We only preached once a day. There were thirty additions and others to follow. On Sunday we took the greatest Home and Foreign Mission Collection ever taken in the Valley, \$126.75. We have received help and so we want to help. I am now at Newport, Ky., with Pastor Bolin, Meetings open well. We pray for a good time here."

Evangelist R. A. Barnes aided Pastor R. T. Bruner in a meeting at Hawesville just prior to the death of Bro. Bruner. There were twenty additions to the church, two of these were not baptized, so Bro. Barnes was solicited to come back and baptize these converts. He returned last week and preached for ten days, and there were seven more professions of conversion, and Bro. Barnes baptized seven and still left two approved who have not been baptized. Bro. Barnes is greatly encouraged about the outlook of the work at Hawesville.

Several of our exchanges have been talking plainly to their correspondents. One of the leading religious papers in the North announces that the office editor will not read anything written in lead pencil; will return it if stamps are sent or throw it into the waste basket if they are not. The Arkansas Baptist says if articles were written more legibly they would get into the paper sooner, and adds: "Poor copy is always pushed aside for the well-written." Another paper tells a writer who complained that his article went into the waste basket because it was written with a pencil so long it needed to be cut down and the editor would not try his eyes on it.

SUNDAY SCHOOL PERIODICALS. Price List Per Quarter. The Convention Teacher ...\$0 12. Bible Class Quarterly 4. Advanced Quarterly 2. Intermediate Quarterly 2. Junior Quarterly 2. Children's Quarterly 3. Lesson Leaf 1. Primary Leaf 1. Child's Gem 6. Kind Words (weekly)..... 13. Youth's Kind Words (semi-weekly) 6. Baptist Boys and Girls (large 4-page weekly) 8. Bible Lesson Pictures 75. Picture Lesson Cards 24. Superintendent's Quarterly.. 15. B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each 6. Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each 5. B. Y. P. U. SUPPLIES. B. Y. P. U. Manual, by L. P. Leavell, cloth\$0 50. Training in Church Membership, by I. J. Van Ness, D.D., paper, single copy, postpaid ... 30. Paper, per dozen, not prepaid. 3 00. Cloth, single copy, postpaid.... 50. Cloth, per dozen, not prepaid.. 4 50. Topic Cards, per dozen, 15 cents, postpaid 75. Pledge Cards, Senior or Junior Grade, per hundred, postpaid. 50. Wall Pledge, Senior grade, on map linen, 40x50 inches, postpaid 1 00. Wall Pledge, Junior grade, on map linen, 25x40 inches, postpaid 75. Constitution, Senior or Junior grade, per dozen, postpaid .. 10. Bible Reader Cards, per hundred, postpaid 50. Invitation Cards, per hundred, postpaid 50. See the two grades of B. Y. P. U. Quarterlies in the preceding column.

BAPTIST SUNDAY SCHOOL BOARD. J. M. FROST, Secretary. NASHVILLE, TENN.

THE STATE SUNDAY SCHOOL CONVENTION.

The outlook is very bright for a most interesting meeting. Remember your Sunday School ought to be represented. Already nearly 100 names have been sent in for entertainment. If you are going please send your name at once to Secretary W. J. Mahoney, Box 421, Louisville, Ky., or to Pastor W. P. Stuart, Elizabethtown, Ky. Unless you do this you may not have entertainment provided for you. This will save the committee on entertainment much time and trouble. The place is Elizabethtown, the time is April 14-16. Let the forces rally.

DEAR RECORDER: Before the hour had arrived there was a large congregation present at the East church, Paducah, Ky., on Tuesday night, March, 1909, to witness the ordination of Bro. N. M. Reeder to the full work of the ministry. A presbytery was formed by electing Rev. M. E. Dodd chairman, and Rev. J. P. Riley secretary. The examination conducted by the chairman was of a very high order. All being fully satisfied as to the worthiness of Bro. Reeder it was heartily recommended that the church proceed with his ordination.

Rev. C. M. Cagle delivered an instructive charge in presenting the Bible. Rev. J. W. Bruner said many good things in giving the charge to the church. Rev. J. P. Riley made the ordaining prayer and Rev. N. M. Reeder pronounced the benediction. J. P. RILEY, Secretary. W. M. U. NOTES.

To live no longer to myself, but for Him who died for me, And given on my inmost soul, I'll wear this truth divine, They that turn many to the Lord bright as the stars shall shine.

Remember to get all contributions to Miss Lamb by April 15th if you want the amount to count on this year's budget, and let each society make their contributions as large as they can. Our State Secretary tells us: "We have pledged \$30,000 to State Missions; \$25,000 to Home Missions, and \$40,000 to Foreign Missions. There remains unpaid \$5,000 for State Missions; \$15,000 for Home Missions and \$20,000 for Foreign Missions. Our books close April 30th. We can and must meet these obligations. To fail would be a dire calamity. A debt means retrenchment.

"We call on every member of the State Board, every Evangelist, Missionary, Colporteur, Pastor and loyal Baptist to send us at once a worthy offering for each of these objects. They try to induce others to give. Be prompt, optimistic, heroic, concerted giving will meet this challenge to our faith and loyalty." As a bit of comfort he gives us several incidents of the Gospel's triumphs within our borders: "Prestonsburg has had 210 additions to her nine members within six months. A school has been opened which now has more than 250 pupils. Catlettsburg, one of our mission stations has received 110 additions in the past year and becomes self supporting. Hyden has had 80 additions; Manchester, Clay county, 50; Hazard has had a fine meeting and raised \$400 on pastor's salary. 2,600 baptisms reported in past ten months. We will have the finest report to present

this year in our history. God is marvelously blessing our efforts to evangelize the State we love best. "A missionary entered Elliott county for the first time in our history. He has baptized more than 100 converts and organized three churches, and with the aid of our building fund is building three church houses. Thirty-six church houses at mission points have either been built or bought. We have bought one from the Episcopalians and one from the Methodists. "Miss Leachman, in her peculiar work among young, unsophisticated or misguided women, who come to Louisville to seek employment is doing a great work. She is abundant in labors." The Christmas Offering of Arkansas W. M. U. was \$509.56. South Carolina Christmas Offering from W. M. U.'s, Y. W. A.'s and Sunbeams amounted to \$3,987.88. The church in Shanghai, China, connected with our main mission property, worships in a cow stable in the great city of Shanghai, the New York of the East. This church is a representative of the great Southern Baptist Convention with its over two million members, and who possess property that goes into the hundreds of millions. Are we willing for this church to continue in the cow stable in this great city, and let our people there give out that they are inviting the heathen to come here to worship our God, and this on the plea that our people in the home land have more pressing claims right around them? Oh, why should we go on and tell the needs! Will God's people not hear? Will they not consider? Austin Phelps says: "If I were a missionary in Canton, China, my first prayer would be for the success of American home missions for the sake of Canton, China." "Pray ye the Lord of the harvest that He send forth laborers into His harvest." Prayer is one of the most urgent needs of the church today. Prayer has paved the way for every victory we have won, it is the link that binds together the human and the divine. The Hwanghein church, North China, closed the year with 149 baptisms and our missionaries there are happy over the year's work. Dr. J. B. Hartwell went to China in the year 1858. He was compelled at one time to return for a few years to this country on account of his wife's health, but he spent the time in working among the Chinese in California. Hence it can be truly said that he has given more than fifty years of valiant and faithful service to the people of China. Dr. Graves went to China in 1856. He too has given more than half a century to missionary work in China, and his efforts have been pre-eminently successful. One of our foreign missionaries, Rev. E. A. Nelson, of Brazil, wrote some time ago: "Nearly all the papers from the South and North are talking about the 'hundreds of thousands' coming from Europe. 'Undesirable' immigrants; calling it a 'problem.'" From the missionary point of view, it seems to be the most blessed "problem," that the church of God has ever met. Ye fishers of men! what use do you want? Fishes by the millions coming so near your nets that unless you close them you are bound to catch fish by the thousands. There are yet 300,000 Indians in our country that know nothing of the religion of Christ.

STORIES FOR LITTLE ONES.

A RACE IN THE CHUTE.

By James Buckham.

Baptiste Laplant, returning on snow-shoes to the lumbering camp late one January night, was startled and terrified, on coming under a leafless ash tree, to see the shadow of a doubled-up human figure thrown by the moonlight on the snow amid the tracery of bare branches. Baptiste was big and brave, but he had all the superstition and dread of the supernatural peculiar to his race and class; and when he saw that human shadow falling from above him on the snow he dropped the sack of the camp supplies he was carrying on his shoulder and uttered a sharp cry of alarm. But a trembling, boyish voice above him put an end to his terror and caused him to look up in amaze.

"O, Baptiste, it is only I! As I came out to look at my rabbit-snares I thought I heard the wolves howling, and it frightened me so I climbed this tree, and in coming down I slipped and was caught on this sharp stub."

Baptiste Laplant put his hands on his great hips and laughed long and loud, but not unkindly. There was nothing but pure amusement in his voice as he looked up and saw that odd child, the cook's assistant, pierced through the seat of his trousers by a relentless stub and hung up by the middle, with feet and shoulders dangling. "Baptiste, please help me down!" pleaded the boy. "I have tried a long time to pull loose and am getting faint and dizzy."

"Poor child! I will laugh no more," cried Baptiste. He sprang to the tree, grasped its trunk in his bear-like hug, and soon, panting and grunting, got astride of the limb from which the unfortunate boy was suspended, lifted him by main strength from the stub and set him upon his own broad lap for a minute to recover his swimming senses. Almost unconsciously the lad's arms went around the big woodsman's neck and Baptiste made no effort to remove them.

"I am glad it was you who found me, Baptiste," whispered the boy. "You are so kind—the kindest of them all. The others would never have stopped laughing at me, and perhaps would have left me hanging here all night for a joke."

"Poor child!" said Baptiste again. His big heart was touched by the boy's words and his clinging gratitude. "I no tell de-od-ders," he added, magnanimously and unselfishly, for Baptiste loved a laugh and a joke was dear to his heart. "My ol' hooman sew up you' pant an' nobody know anyt'ing about it—hein?"

"O, thank you, thank you, Baptiste!" cried the boy, greatly relieved, for he dreaded the rude, continuous hectoring of the men should they hear of his mishap and what led to it. "If I can ever do anything for you, Baptiste, I will do it if it kills me!"

Baptiste laughed good-humoredly. The idea of this boy doing anything for him amused him exceedingly—this boy who would climb a tree in a tremble of fear if he imagined he heard a wolf howl miles away in the forest. But the lad's gentleness and affectionate manner were some-

thing new and grateful to the big, rough Canadian. In his secret heart he hoped that his baby boy would grow up with this same tender, loving clinging disposition, although he would wish him to be braver and less like a girl.

From the hour when Madame Laplant—less graciously known in the lumbering camp by Baptiste's own pet name of "the old woman"—sewed up the rent in his trousers and added a motherly kiss into the bargain Benny Brown, the cook's chore-boy, was a frequent and welcome visitor at the little log "shack" where Baptiste and his family lived, apart from the rest of the lumbering gang. Benny and the toddling baby boy became the greatest of friends, and the red-capped little Canadian might be seen riding pick-a-back on the shoulders of his larger playmates at all hours of the day when the latter was off duty. It was a great relief to Madame Laplant to have some one whom she could trust with the care of her child at odd times, and she felt, too, that Benny's sweet, kindly, truthful character exercised a good influence over the boy. Privately she assured her husband that Benny must have come of some high-bred family, he was so different from the rough boys one usually meets in the woods, but how he ever drifted to that lumbering camp in the heart of the Maine wilderness she could not imagine.

It was in February that the great snowstorm fell, piling drifts ten feet high even in the narrow clearings in the woods. For three or four days the lumbermen were almost housebound. Finally they managed to clear a path to "the chopping," and the work of cutting and hauling logs to the big chute was resumed. The "chute" was a big trough of planks laid on heavy scaffolding from the lumber camp down the mountain side to the valley below. Instead of hauling logs to the river on sleds they were hoisted into this chute and sent spinning and roaring down the mountain side like great arrows in a groove. By constant friction the inside of the chute had become worn as smooth as glass, and whenever any part of it needed repairing the men who crawled into it had to exercise the utmost care not to lose their grip and begin to slip, lest they should be hurled helplessly down the steep slope.

At the lumber camp a double flight of broad steps led up to the discharging platform of the chute.

How it happened nobody could exactly tell, but one day, soon after the great snowstorm, the little red-capped Canadian boy, while his mother was busily engaged about some household duty, managed to slip away, climb the stairs to the chute and crawl astride of a log resting in the neck of the big trough, all ready to be discharged.

The horrified Benny, coming out of the cook's quarters on some errand, saw his little playmate hitching along the log and vainly endeavoring to start it on its trip down the mountain. The child had evidently been imagining what a magnificent coast it would be if he could only ride down hill.

The idea of this boy doing anything for him amused him exceedingly—this boy who would climb a tree in a tremble of fear if he imagined he heard a wolf howl miles away in the forest. But the lad's gentleness and affectionate manner were some-

Benny flew to the stairs and sprang, two steps at a time, to the platform above. But alas! too late. Just as he reached the platform the boy slipped in the polished trough, lost his hold on the log and began to slide, screaming down the incline.

In the space of a second every possible method of rescue flashed across Benny's mind. He saw that only one thing offered a possibility of saving his little friend—to overtake the child in the chute and throw him over into the deep-lying snow outside. And to accomplish this almost miraculous feat he must have the assistance of some body heavier than his own whose greater momentum would enable him to overtake the flying little figure in the chute. The log—there was no other way. Instantly the boy struck off the hooks that held the great stick of timber, sprang astride of it and felt the sickening sensation of plunging down into the chute. But he resisted the terrible feeling of faintness that at first assailed him, and as the log went dashing forward on his belly till his head hung over the forward end of the timber, clutched the rough bark and waited.

In less than a minute's time—though it seemed to him an age—the increasing velocity of the log brought the glimmer of the little red cap within his limited range of vision. A minute more, and he was close upon it. Now for all his strength and skill and courage! Stretching out both hands, he clutched the little figure, and, unmindful of his own great peril, raised it and flung it with a convulsive effort over the edge of the chute. The effort almost threw him from the log, but by a quick motion he saved himself, and clung, gasping, to the rough edges of bark. Then cautiously raising himself to his knees, blinded now by the terrific speed of the log, and scarcely able to catch his breath in the fierce rush of air, he gave a mighty sideward spring raising and throwing himself outward on his arms, as one who vaults a fence. He felt that he had cleared the edge of the chute, and knew that he was falling. But there consciousness was blotted out, and he knew no more until dug out of the snow, twenty minutes later, by the sturdy arms of Baptiste.

"You save my boy! you save my boy!" cried the big woodsman, with tears pouring down his cheeks, as Benny's eyelids trembled and opened for a moment to the blue sky and the blessed sense of life and safety. "O thank God! My boy safe an' you safe, too. It was wonderful, wonderful!"

"I would have died for you or little Calixte, Baptiste!" murmured the boy. "I am not brave always. It was only love that made me so."

"Only love?" cried the big, rough Canadian, for once in his life rising to the level of a philosopher. "You have love, you have everyt'ing!" —Congregationalist.

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"ORGANS."

Under the title, "The Denominational Organ," is the leading editorial of the Baptist World of February 25th ult., and which was evidently called forth by an article by this writer in the Western Recorder of February 18th ult., page five, on "Our Denominational Papers—Dr. Eaton's Question." Some things in this editorial require that something be said—not in the way of reply, but for truth's sake. It might be well, however, to say that if the writer of the editorial had quoted the whole of the paragraph quoted from, it would have shown that what is quoted is not "a sample of the whole," as claimed. The garbled extract does injustice to the writer, because it puts him in an entirely false light as to the entire article, and allows the editorial writer to put an entirely unjustifiable assumption into it. "The assumption in the 'Veritas' article," says he, "would make an Ishmaelite of any denominational paper, with his hand against every man." The editorial writer has no right to "read into" the "Veritas article" any such assumption. It is utterly foreign to it.

And just here comes in what I had especially in mind to say when I began to write. I quote again: "The denominational newspaper should remember that in attacking these denominational institutions it may be attacking the expressed, the organized wish of the very denomination to which it appeals for support." There has grown up in some quarters a disposition, nay, the practice, to make any criticism of any one's teaching, or practice, an "attack" on the man himself, if any, with which he may be connected or associated. Time and again has this been seen during the past year or two. If a criticism is offered to any statement in the Sunday School literature, it is an "attack" on the Sunday School Board. If to any statement or action of a seminary professor, it is an "attack" on both the professor and the seminary. And, silly as such argument is, there are those who accept it as true! And such arguments are an injustice to the institutions themselves; as well as an injustice to the entire denomination. It forces suspicion where it may not be justified.

Again, it is objectionable on the broad principle that it is not true. And again, it so fences about these interests and institutions, and those connected with them, as that the impression has already taken hold on many that they are too sacred to be criticised. And he who ventures to do so is held to be guilty of high treason; and has the odium of such a charge heaped upon him. And this has gone to the point that it requires more than ordinary courage to offer any criticism of any of our denominational interests or institutions. The next step will put those connected with them where they may, unless something higher than human, become insolent.

Criticise by "private solicitation"? What may one expect to accomplish thereby? Let me illustrate: What good could "private solicitations" possibly do in the case of the Campbellite rot palmed off on our people by some three commentators in the Sunday School literature on Pentecost being the "birth-day" of the church? The act is done. A chance to repeat it will possibly not present

again in many years. Shall we just say nothing about it? If you do you make an "attack" on the Sunday School Board! And then these men are not children that they did not know what they were doing. They knew it was not in harmony with the denominational belief. But it is popular, you know, with some folks, in some quarters!

Again, what good could "private solicitations" do when our teachers are told that the safe thing for them to do, in discussing the authenticity and authority of the Bible, is to teach their pupils that "the Bible contains the word of God"! Not "is"—but "contains"! It is too late to recall it when the Teacher is in the hands of the teachers. But Veritas will be "attacking" somebody, or some thing, if he says much more! Have men forgotten that God hath said, "Faithful are the wounds of a friend?" Or, do men know better! May not a friend criticise? May not a man criticise and still be a friend? No; when he criticises, in these sad days, he is an enemy; and has made an "attack"!

The time has come when I may not go into any part of the Master's garden and pluck therefrom an obnoxious weed. There stands, here and there, self-appointed "organs," armed with the "big stick," and whose injunction is, "Keep off the grass!" And they mean what they say. Hence, the garden of God is suffering from weeds! Some day there will go up the cry, from more than one source, "Save us from our 'friends'!" "Let the righteous smite me, it shall be kindness; and let him reprove me, it shall be as oil upon the head."

May I close by calling attention to what the editorial writer quoted says as to his position, and say something as to my own? He says, "We are 'for,' not 'against,' nor even indifferent to boards and Baptist schools. Are you for them?" May I now, modestly answer, "I am!" But—"He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." And—"Chasten thy son while there is hope, and let not thy soul spare for his crying."

VERITAS.

BAPTIST SUNDAY SCHOOL CONVENTION.

I am delighted to see that Secretary Wm. J. Mahoney has planned to have a Baptist State Sunday School Convention at Elizabethtown, Ky., April 14-16. It is time for the Kentucky Baptists to take charge of their own Sunday School work and organize their forces along Baptist lines. Let every Baptist in the State stand by our Secretary and encourage him in making this first convention a great success.

The topics on the program are timely, and will be wisely executed by strong speakers. See that your church is represented in this, the first Baptist State Sunday School Convention of Kentucky.

W. E. HUNTER.

Princeton, Ky.

Dear Recorder:

A truly great meeting closed at the First Baptist church last night. In the language of Bishop Home Board Evangelists, came to Horseley, then rule with every one who would read the Scriptures with advantage and improvement to compare every text which may seem important for the doctrine it may contain, or remarkable for the

work will last. The church where he goes will be left stronger and better. About thirty had united with the church up to the time he left us.

The Pastor continued the meeting the following Monday, when Rev. W. A. Hamlett, pastor of the First Baptist church, of Temple, Tex., came and remained until the close. There have been sixty additions to the present, with others to follow. The church has been greatly strengthened and built up in the faith. The coming of Bro. Hamlett was a blessing. His preaching was of high order and far reaching.

The pastor and people press out in the future encouraged, hoping for still greater results from a truly great meeting.

M. D. EARLY.

Lawton, Okla.

LAYMEN'S CONFERENCE.

The Executive Committee of the Laymen's Missionary Movement of the Southern Baptist Convention is planning to hold a Conference in Louisville immediately preceding the meeting of the Southern Baptist Convention in May.

The plan is to hold four sessions, beginning about 3 p. m., Wednesday, May 12th. State Committees and pastors are requested to use every reasonable effort to secure a large attendance. Some eminent speakers will address the conference and special emphasis will be given to practical methods. A brief report will be called for from each State. Program will appear soon.

J. T. HENDERSON, General Secretary.

"SEARCH THE SCRIPTURES."

T. E. Richey.

A converted Catholic, studying God's word, was accosted by the priest with the stern demand: "What warrant have you, a common laborer, for studying the Holy Scriptures?"

"A search warrant, your reverence," he responded. With this answer he placed his finger upon John 5:39, as his official authority from the highest of all courts and read aloud: "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me."

"The injunction, your reverence, is too explicit to admit of doubt and the reason for it is added: 'Ye think ye have eternal life, and they (the Scriptures) are they which testify of me.' I am not to take yours, or any man's word, for it. I am to compare the experiences of my own heart with the teaching of the Scriptures, the testimony they give, to decide if I have eternal life."

The converted Catholic was right. There is absolutely no other divinely recognized "lamp unto our feet, or light unto our path" to trust. The interests involved are too momentous for dallying. So, the Bereans were deemed wise because they searched the Scriptures daily, "whether these things are so."

In the language of Bishop Home Board Evangelists, came to Horseley, then rule with every one who would read the Scriptures with advantage and improvement to compare every text which may seem important for the doctrine it may contain, or remarkable for the

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turn of expression, with parallel passages in other parts of Holy Writ.

Sometimes in traversing the higher Alps, the guides enjoin absolute silence on their travelers, because in certain states of the snow, and in certain conditions of the atmosphere the utterance of a single word may suffice to dislodge an avalanche which would work the destruction of the whole party. So a single rash word may work irreparable injury.—Abby C. Morrow.

It's never hard to find a good argument to back up an inclination.

CONTINUED APPEALS.

R. T. BRUNER.

R. J. Willingham.

Some people seem to think that a mistake is being made on account of the continued appeals for different departments of the Lord's work. Have they ever stopped to think that these appeals mean progress? Where a farm is growing and developing it means that more must be put into it in order that it may yield larger crops. Where a store is developing, the same is true. If you will look into a home and see little children, it does not cost much to feed and clothe them, but as they develop, it is necessary to put more money on them in order to educate them to become useful, intelligent men and women. The same principle holds true in the Lord's work. We have undertaken to bring our own land and foreign lands into the knowledge and service of Christ. Of course, we must build schools, churches, orphans' homes, etc. If we will turn now to the foreign field, we will find the same to be true. No one need expect that the missionary who goes out and gathers a few converts has done his full work. These converts must be trained for the Lord. Generally the converts are from the poorer classes. Their children need to be trained, for if they go to the native schools, they are taught in idolatry. It has been proven that the very best workers in the foreign field come from those who have been taken as children and trained until they develop into strong, noble Christian manhood and womanhood.

I want to say a great man has fallen, a man that put to flight a whole Methodist Society in one debate. He was a defender of Bible doctrine (which is Baptist doctrine) without fear or favor. He was a ready help to the young preacher. He helped me in preparing for the ministry. He helped me in three protracted meetings in which God blessed our labors. I have been with him in several meetings in which he did all the preaching, and the Holy Spirit came with great power, convicting and converting many souls. Space will not admit, nor am I able to express with my pen the high esteem I have for him, who sought no worldly honor nor the lofty honors of a minister of the Gospel. God has taken a good and noble servant to his reward. Our loss is Heaven's gain.

Our Foreign Mission Board in the last few years has been greatly strengthening its work in foreign lands. Those who have not considered the subject do not realize what has been done. Not only have we built chapels and furnished homes for many of our missionaries, but we have established schools in which to train boys and girls. We have established theological seminaries for the preparation of the future ministers in these lands. We have put up printing presses for furnishing God's Word as well as for other good Christian literature. It has been a tremendous task to get these different works started, but who can say that they are not eminently necessary for the development of the work which we are doing for God. The medical missionary with his hospital is greatly helping in breaking down prejudices and opening the hearts of the people.

Let not our brethren and sisters in the home land feel that the calls are too many. If only they could go and see the awful condition of those who have lived in the miasmatic night of sin, they would more willingly give for the extension of this great work. Our Board has tried to supply some of the needs, and yet over and above all that we have appropriated this year, we need at least \$300,000 more for greatly needed improvements. This does not include the expenses of numbers of men and women whom we should send out as soon as possible to enter the wide open doors. We do not have to pray God now to open the doors. The main thing is to pray Him to open the closed hearts of His people at home so that they will give liberally in order that workers may go out and enter the open doors.

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

Our work is progressing nicely, but our hearts were made sad when God took one of our best members last week. It was Sister Bayless. She was a constituent member of Mt. Vernon church. She leaves a husband and a large family of little children and her church to mourn her loss.

My little ad in the Recorder has brought me a great deal of correspondence. It pays to advertise in the Western Recorder. While we praise God for the victory over gambling in our State, we want all Christians to pray that he may give us a victory over the whiskey traffic.

W. H. BELL.

Nash, Tex.

Dear Recorder: Affairs in the "New-Bell-Day-Co." section are encouraging. Our Pastors' Conference is composed of a fine "bunch" of youngsters, each of whom is doing splendidly in his respective field. That noble youth, Dr. A. C. Davidson, is getting his work thoroughly in hand in the great First church, Covington. He reports frequent additions to this conservative congregation. Things are beginning to open up under the vigorous direction of my old time Bracken friend, R. H. Tolle. The Dayton saints, a choice lot, indeed, are beginning to "sit up and take notice." A man is among them. In Bellevue J. B. Jones and his folks are growing steadily. Jones always did well, but he began this year by getting married and has been doing better ever since. At Immanuel J. T. Bowden is "doing things." Recently on a Sunday afternoon we helped him ordain some deacons. It was pleasing to see how well he has his work in hand.

C. H. Ellis, in the growing suburb, Latonia, is keeping pace with the community, frequently baptizing converts, and rarely finding room for his crowds. Bro. Gates has taken up the work at South Side laid down by the lamented Vickers. His breezy strenuosity is going to stir up all of us. Ludlow has called B. F. Swindler, who some years ago wrought so well at Madison Avenue. We will give him a warm welcome. Madison Avenue, still heart-sore over the loss of T. C. Ecton, whom they gave to Calvary church Lexington, has secured Bro. Burns, of Nicholasville, who comes to this vigorous church with high hopes. With the First church here we have just begun special evangelistic meetings. The meeting starts

well. Evangelists Sledge and Roof have made a good impression. Pray for us.

Our City Sunday School Union is an inspiration, proving helpful in kindling enthusiasm and cultivating fellowship.

May I, in closing, say a word about our approaching Sunday School Convention? Secretary Mahoney is to be congratulated on his skillful management of the Sunday School situation in our great State. I have watched with profound interest the quiet, effective, constructive work of this virile young man. He has evolved a splendid plan, and he has developed it wisely. Now, it is "up to" the Sunday Schools to bring on the capstone with shouting, crowning the work of our efficient secretary in a large and enthusiastic first convention. A strong Newport delegation is planning to attend. Let's all go and show our appreciation of our Secretary's fine constructive work, and Elizabeth-town's cordial invitation.

W. J. BOLIN.

Newport, Ky.

THE PROTESTANT AND LENT.

What shall the Protestant do with Lent? We have come to that season of the Christian year when a great part of the church redoubles its services, abstains from the common pleasures of the year and practices deprivations, if not privations, for the kingdom's sake. Now, the Protestant does not fast, for he cannot see any particular connection between religion and the stomach except that temperance in all things is conducive to good morals. But he is temperate all the year and sees no virtue in fasting. The protestant does not give up any dissipation in Lent because he indulges in no pleasures or pastimes that are not sweet and pure all the year round, and he can see no virtue in giving up innocent things. And if Lent be but abstinence from excess of social pleasures, he does not carry them to excess at any time, but is serving his Lord, making play but the sweet, refreshing, incident of life. If it is a season in which to be more religious he answers that he is religious as he can be all the time.—Christian Work.

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Let every church help her pastor to come. Let some young lady get out and in this way get sufficient funds to send the pastor. It will pay the church, and then besides every subscriber will get the full worth of his money. The time is short. Be prompt.

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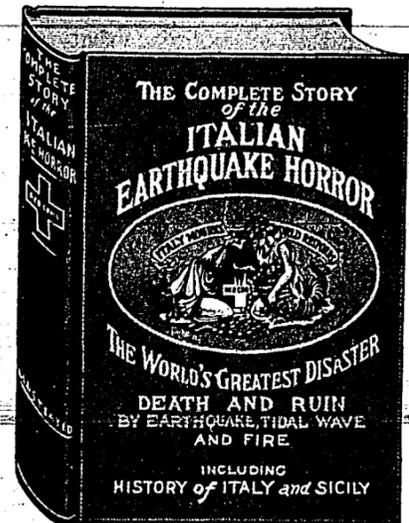
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The Farm and Household

DESSERTS WITH DRIED FRUIT.

The demand for fruity desserts while fresh fruits are scarce is an incentive to the housewife to concoct a variety of palatable dishes from the better grades of dried and evaporated fruits. When properly soaked and cooked, they are delicious; a far cry from the proverbial boarding-house dish of prunes, so often held up to ridicule.

The evaporated fruits that come from California are quite as good as the imported products now, and most inexpensive.

The correct preparation of any of the dried or evaporated fruits is one of the slowest of processes. The fruit, after being carefully washed, piece by piece, should be soaked for at least 12 hours, and longer is better. It should then be slowly cooked in the water in which it was soaked for three or four hours, adding fresh water as the first cooks away. Dried apples do not need as long cooking as the prunes, apricots, cherries, pears and peaches, but should be soaked longer. Prunes, apricots and apples are better cooked in a covered jar in the oven, instead of being stewed on top of the stove. Prunes should be sprinkled with fine shavings from the yellow rind of a lemon or orange, then well covered with water, before the close lid is put on. In the long, slow cooking the natural sweetness of the fruit is developed so that fine ripe prunes seldom need any more sweetening.

Apples cooked in the oven should be sprinkled lightly with sugar and flavored with lemon or nutmeg. Apricots should be cooked a long time before adding any sugar; then remove the cover, sprinkle with sugar and let the fruit glaze a little.

Dried peaches, plums and prunes become a delicious conserve in the baking with all the flavor of the ripe fruit and the liquid almost jellied. All of these fruits are specially nice served with a little cream, plain or whipped.

Evaporated Pears.—Soak the pears over night in luke-warm water, first washing thoroughly. When ready to cook put into a small pipkin or baking dish of earthenware, sprinkle with sugar or sweeten to taste with molasses; flavor with a little whole clove, cinnamon or ginger, cover with water, then cover the whole with a close-fitting lid, and bake in a slow oven until the pears are tender and the liquid of a jelly-like consistency. These are delicious served with hot gingerbread. If a gas range is used, and you do not wish to keep up the oven fire simmer gently, covered, on top of the range, using either the simmerer or a small burner turned low.

Prune Pie.—Prunes are excellent baked in a pie. Line a pie plate with pastry, fill with uncooked rice or dried bread crumbs, and bake. When done, empty out the rice, and fill with chopped stoned prunes that have been soaked and cooked until tender and rich. Sweeten slightly, flavor with grated orange peel, cover with latticed strips of pastry and return to the oven to bake.

Prune Jelly.—Steam one-half pound of prunes until well plumped, then remove the stones and replace with a little candied ginger.

Fill a round border mould. Make a jelly, using one tablespoonful of gelatine soaked in two tablespoonfuls of cold water and dissolved in one cupful of boiling water; add the juice of two oranges and one cupful each of sugar and fruit juice, and strain over the prunes. When formed and ready to serve, turn out on a low dish and fill the center of the mould with whipped cream.

Prune Whip.—Stew three-quarters of a pound of prunes until tender, remove the pits and sweeten to taste. Press through a colander, but avoid rubbing the skin through as much as possible. Beat the whites of four eggs to a stiff froth, then by degrees beat into the sifted prunes. This should be done thoroughly, as the success of the dish depends upon this beating. When well mixed turn into a buttered pudding dish or tempered glass dish and bake in a moderately quick oven for twenty minutes. Serve cold with whipped cream, or, if preferred, with a custard made from the yolks of the four eggs.

Prune Pudding.—The ingredients for this acceptable pudding are one pint of milk, one-half cupful of bread crumbs, one-half cupful of sugar, one cupful of stewed and chopped prunes, one tablespoonful of butter, three eggs and a little cinnamon. Beat the eggs with the sugar until light, add a pinch of salt and the cinnamon, the milk, crumbs and prunes. Mix well, turn into a buttered pudding dish, dot the top with bits of butter, and bake slowly until the custard is set. Serve with cream and sugar or a lemon sauce.

Stuffed Prunes.—Steam large prunes until plump and soft, remove the pits and fill with fondant and chopped nuts, with fine chopped almonds, or with cream cheese rolled into little balls. —Bridgeport Republican-Standard.

Celery and lettuce, after washing, may be wrapped in a wet cloth, and will keep fresh several days.

Whites of eggs will keep for a few days if put into a jar and covered. In turning out each white will drop separately.

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So many ailments are purely nervous affections, that you can hardly miss it if you try Dr. Miles' Nervine. It restores nervous energy—and through its invigorating influence upon the nervous system, the organs are strengthened. The heart action is better; digestion improved, the sluggish condition overcome, and healthy activity re-established.

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ANNA R. PALMER, Lewistown, Pa.
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Louisville, Ky.

Dr. A. G. Elliston, of New Castle, sold a mule to Mason Long for \$120.

Mr. Taylor Watkins, of Tonicville, bought one pair of mules at \$360.

Mr. J. H. Griffin, of Warsaw, sold to Harry Beall a pair of two-year-old mules for \$250.

Nathan Burress, of Mannsville, sold to C. S. Cox, one work mule for \$150.

Mr. R. H. Mastin, of Cecilia, sold to Fred Shipp, of Hammonville, a jack for \$450.

Rash and Porter, of Henderson, bought 16 fine mules at Elizabethtown, from Rod Warfield.

P. B. Poor, of Winchester, sold to T. B. Adams a four year old jack 16 1-2 hands high for \$160.

Bert McClintock, of Paris, sold to Robt. Miller a pair of three-year-old mules for \$380.

W. R. Ewing, of Winchester, bought of a party at Stanton, a pair of mules for \$350.

Messrs. Harry Weissenger and Son, recently purchased a nice lot of mules for Undulata Stock Farm, Shelbyville.

Mr. R. B. Park, of Elizabethtown, sold seven mules to farmers ranging in price from \$150 and \$175.

Zake Hogkin, of Clark county, sold one mule for \$200 and a pair of mules to Winchester parties for \$320.

Thomas W. Simms, Jr., of Springfield, bought of O. L. Brady one team of three-year-old mules for \$312.50.

At the N. N. Wilson sale in Woodford county recently, work mules brought from \$180 to \$210, and yearling mules \$75.

Wilson and Ellis Stanley bought of C. V. Robertson, Hardinsburg, eight farm mules for \$187.50 average.

W. G. McClintock, of Bourbon county bought of different parties a head of work mules for which he paid an average price of \$170 per head.

Mr. W. R. Routt, Tonicville, sold one pair of mules to W. O. Stuart for \$385 and one pair to Joe Shaw, of Larue county, for \$370.

Mr. Willis Burdette, of Merion county, sold to Mr. John Disney, of Taylor county, a pair of mules for \$305.

Joe Irvine & Co., of Danville, have sold to Gibbs & Mackin, of Springfield, their matchless four year old jack Dr. Wood. They will use him for a jennet jack. This splendid animal brought \$1,750. He will make the season M. H. Mackins stables near Lebanon.

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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.

BRUNER.

Robert T. Bruner was born March 1837, in Hancock county, Ky. At age of about sixteen he was baptized the fellowship of Blackford Baptist ch. He was licensed to preach in and was ordained to the full work he ministry July 6, 1864. He was married to Rebecca L. Hale, July 14, 1864. To this union ten children were born, seven of whom with the widowed survive him. All the children and ten-in-law, together with all the grandchildren, who are old enough to be considered, are members of Baptist churches. From Blackford church he had his membership to Bethlehem of Blackford Association in 1877, later to Owensboro, Ky., in Daviess county Association with his membership at Walnut-street. For the most part he has served as pastor of churches in these associations. Was Moderator of Blackford Association eight years, also served Daviess county Association in the same capacity for several years. He was pastor of churches in Henderson and Hancock counties when he died at his home Owensboro February 14, 1909. He has no record of the thousands he baptized, nor of the multitudes he baptized, nor of the numbers he united in matrimony, but his record has been kept Heaven.

Though not a college graduate, he was a good Latin and Greek scholar. He spent one year as a student in the seminary at Louisville, Ky. In his early ministry he held several debates with ministers of other denominations and proved himself a master in polemics. He was thoroughly loyal in all human relations, by the regenerating grace of a Christian, noble and true, a Baptist, sane and sound, clear and clean cut in his thinking, analytic and incisive in preaching, he smashed error with the hammer of truth grasped in an iconoclastic hand. He had the exultation of simplicity and the sublimity of simplicity. He did great work as a writer and filled a unique place in the history of Kentucky Baptists. May God comfort kindred and friends, and all made sad by his going, giving us grace to emulate his wisdom and goodness.

THEODORE N. COMPTON.

WALLER.

Mrs. Nannie Waller, wife of J. M. Waller died at the home of her son, Ashton Waller, four miles south of Trenton, Tuesday at 8:30 a. m., following a brief spell of pneumonia. She was daughter of George and Enza Johnson. Was born January 25, 1841. Was married to J. M. Waller July 7, 1857. Four sons were born to them, Ashton, Henry, D. W. and Marshall. She has one brother, D. W. Johnson living in Marshall county. She and her husband lived happily together for many years. She professed religion and attended with Mt. Zion church in 1868, and was a consistent member for 41 years. She loved the church. On account of illness and delicate health she was deprived of meeting with the brethren and sisters at Mt. Zion for several years. She was a devoted mother, made herself a home for her children. She was a constant reader of God's Word and the Recorder. She loved to talk about religion, was always glad to see her pastor, and loved her faith by her works, by her words of kindness. She was a neighbor in the true sense, she loved her friends dearly. Oh! how she will be missed at home and in the community. She has gone to rest with all the Saints of God.

Funeral services were conducted at the home of her son, Ashton Waller, Wednesday afternoon by the writer. A good crowd gathered to pay their tribute of respect to her whom all loved. After the funeral her remains were placed away in the cemetery at Trenton. Though it grieves us to part with our friends, we are willing to submit all things to a just God. "Who loveth and doeth all things well." In the while we shall meet on the other side never to part again. We commend

the bereaved husband and sons to Him that said, "All things work together for good to them who love God." May God's richest blessings rest upon them in the humble prayer of their pastor.

W. M. JYKENDALL.

RESOLUTIONS OF RESPECT.

Whereas, on March 3, 1909, the Divine Father in His providence sent His angel, death, to summon our beloved brother, W. E. Ratcliff, from suffering, sorrow and unrest to a "Home of Pure De-light"; therefore, be it,

Resolved, That we, the Good Hope church extend our heartfelt sympathy to the sorrow stricken family, especially to the wife and two little children.

Resolved, That the church has lost one of her best and most liberal members, and the Sunday School, an enthusiastic and devoted worker.

That the entire community has been deprived of an upright citizen, a conscientious business man, and a helpful friend.

Resolved, That the bereaved family has been deprived of his loving presence and thoughtful consultation, only by the inexplicable love of him, "so doeth all things well."

Resolved, That his death brings sorrow to our hearts, yet we bow in humble submission realizing that our loss is His gain.

Resolved, That these resolutions be spread upon our church minutes and copies be sent to the wife, the county papers, and the Western Recorder.

J. M. YOUNG, CHARLES WARNER, R. S. DEENER, Committee.

SMITH.

Brother James Smith was called home March 16, 1909. Was born June 11, 1826, and was married to Miss Mary Herden, October 31, 1861. He served Zion church as deacon for many years and was a member of Trenton for 13 years.

He was known as a quiet, faithful, earnest christian and after long, patient suffering the Lord called him home.

One son lives in Mississippi, one in California, two daughters of Trenton, also the wife of A. N. Couch, the faithful pastor of Vandalia, Mo., are the children, with one brother left to mourn his departure.

He was ready and anxious to go when the summons came.

After the funeral service conducted by the writer we laid the body away to rest. B. F. HAGAN.

LEAVING OUT GOD.

Allow me to commend your various editorials on revivals and spiritual work in our churches. And as evidence of the great need of an awakening in the direction indicated, I will give you a little account of a typical case in our Middle West.

In a town of some 5,000 people, with about ten churches, the six leading and strongest united for a series of evangelistic meetings. A hall was rented and fitted up at considerable expense, and arrangements made for the opening of the meetings on a certain Wednesday. On the Sabbath preceding, the pastor of the Presbyterian church preached a sermon for the purposes, as he stated, of preparing his people for this special evangelistic effort. His text was from Joshua 23:10 "One man of you shall chase a thousand." His theme, as announced, was "The power in man for good or evil of a definite, determined purpose." Then for fully thirty minutes he gave illustrations from history bearing on the theme. And not a single reference was made to the conditions—the promised victories so fully set forth in the context. Not a reference was made to the fact that when the people obeyed God, he it was that gave them this power, in fact, fought their battles for them.

Well, as to results. About four weeks of meetings every night, and frequently afternoons, with no visible results. Can we wonder! God was left out. So it seemed, at least. I have written the facts as seen on the surface, though a painful duty.—J. McCaughey.

COVETOUSNESS.

Bishop Wilner says: "One man only has expressed to me the fear lest he should become covetous; and it is a suggestive fact that he was the most generous man I have ever known, John Stewart, of Virginia. We used to talk this matter over frequently. He would say: 'I have noticed that covetousness is the prevailing disease of old people; I fear it for myself as I get older; and I know of but one remedy—giving, giving, giving.'"

The most liberal are the most fearful of selfishness. The most learned feel most their ignorance; the most humble their pride; the most pure their uncleanness; and, for the same reason, the most generous their selfishness."

Sensitiveness is a source of much unhappiness in the world. We have sometimes thought that the volume of this suffering might be decidedly reduced if the sufferers could only be brought to see that oversensitiveness instead of being a virtue, the mark of refinement and breeding, is in reality a somewhat offensive species of egotism. It assumes that others are going to the trouble to remember our little whimsicalities and to snub us for them, when as a matter of fact, other people are like ourselves, thinking of themselves alone. The man who thinks himself to be the center of the world will find the world a cold and cruel one. It does not revolve around him; indeed, it is unaware of him. His thin skin and his sufferings are matters neither of satisfaction nor of sympathy. The world is busy.—Nashville Christian Advocate.

There is some show for us gaining peace in heaven if we are doing the best we can to make peace on earth. Blessed are the peacemakers here as well as hereafter.

One is bound to plan for the best things and to covet earnestly the best gifts. The plan will be wrought out or overruled according to its conformity to the divine purpose.

LAYMEN'S MOVEMENT.

The Hour is Striking.

Baptists! April 30, Mission Books close. In thirty-five days \$30,000 must come. Fifteen cents from every Kentucky Baptist.

Pastor, Sunday School Superintendent, Deacon, Trustee, Teacher, Missionary Society, Clerk, Treasurer, Laymen, do your duty and be blessed.

The courts have made valid the \$90,000 bequest of Layman L. H. Morgan to the University of Rochester.

Wise work for Baptist Laymen is getting subscribers to the Western Recorder, the Laymen's organ.

April 30th comes on Friday, the last Sunday for a collection is April 25th.

South Carolina Baptist Young People will meet April 6th, at Florence. These coming laymen will listen to the live wire from Kentucky, Pastor Thos. J. Watts, who leads in Kentucky Baptist Laymen's work.

Philip, the Layman Evangelist, was a striking success; so you should be.

World winners are waking up everywhere and by daily consecration of the Almighty's dollar are hastening the happy day of the coming of the King in His glory.

King Menek read the Bible his officers gave him, asking that he forbid the circulation. "No, they are good," said he, "let the people read them, too." He is like that Abyssinian whom Philip, the layman, baptized in the olden times.

The only plan to supply the field with workers is God's appointed way—that is prayer. Cranmer's prayer for an open Bible, Xavier's prayer for an open door in China, Carey's prayer for a missionary movement in England, Judson's prayer for Burma, the prayers for an open Bible in Italy, and others too numerous to mention. In fact the missionary literature is a history of answered prayer. The Laymen's Movement began in prayer and lives in prayer.

Here are the laymen appointed to lead in each city: Geo. F. Parks, Ashland; H. F. Proctor, Bowling Green; T. C. Collier, Carlisle; T. O. Jones, Central City; N. I. Hess, Columbus; D. F. P. Day, Corbin; T. M. Porter, Covington; Chester H. Jewett, Cynthiana; M. J. Farris, Danville; W. S. Rosson, Frankfort; L. E. Gillespie, Franklin; Morris Wilson, Fordville; Arthur Yager, Georgetown; J. L. Bryan, Glasgow; S. B. Harris, Henderson; J. H. Anderson, Hopkinsville; Andrew Offutt, Lebanon; J. R. Howard, Lexington; John H. Chandler, Louisville; Dr. J. W. Barnhill, Madisonville; W. M. Wilson, Mayfield; H. W. Ray, Maysville; W. H. Gagel, Middlesboro; J. W. Hedden, Mt. Sterling; Geo. H. Cox, Owensboro; Lou Brauntz, Newport; J. B. Puryear, Paducah; E. L. Stevens, Paris; J. A. Middleton, Shelbyville; Geo. Minary, Versailles; Dr. A. Gattin, Williamsburg.

St. Joseph, Mo., has a Baptist Laymen's Alliance; one is needed in every town in Kentucky.

The Southern Baptist Convention Laymen's Conference will open at 3 p. m., Wednesday, May 12th, in Norton Hall, Louisville.

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ITEMS OF INTEREST

News The World Over.

Wesleyan University has abandoned co-education. Hereafter no girls will be admitted, but those now in college can remain to graduation. The Watchman insinuated very plainly that the reason is the girls beat the boys in the classes and the boys could not stand that, of course.

The whole world sympathized with Count Zeppelin in the destruction of his airship, and money was sent him from all quarters to build another. He went at it immediately and it is now finished and is a great success. Recently it went 150 miles carrying twenty-six persons and returned to its starting point in safety.

We are requested to publish again Sir William Broadbent's prescription for grip. Sir William, as the most eminent general practitioner in England, was chosen as King Edward's physician when he ascended the throne. In the Practitioner, Sir William said: "From the time of the first invasion of the influenza, I have found quinine the best remedy. My usual prescription is one dram of ammoniated quinine and two drams of liquor ammoniac acetatis every hour for three hours, and then every four hours.

The Baptists of England suffered a heavy loss in the death of Judge Henry Bompas. He came of an old family of prominence; he was a man of great talent, high standing and above all great piety. He was baptized when very young by Hon. Baptist Noel, and was ever a staunch Baptist. He was grieved that Baptist young people had so little knowledge of Baptist doctrine, and busy man as he was, prepared a series of lectures on our leading doctrines, which he delivered in several cities.

Japan has set an example that other nations would do well to follow. The empire's expenses exceeded its income and they must retrench or impose new taxes. The House has passed a bill for 1909-10, which reduces expenditures by the enormous amount of \$178,500,000. This was by deferring for eleven years public works, warships, etc., which had been previously agreed to. Any man who, in the face of this, tries to scare Congress of this country into building more warships because of danger from Japan ought to be sent to a lunatic asylum.

Congressman Tawney, chairman of the Committee of Ways and Means, tells Congress that the deficiency in the United States treasury will be at least \$130,000,000 and probably more. In England they are facing a deficit, and in Germany the situation is worse than in the former countries. Yet there is no talk of retrenchment, but only of finding new taxes to wring more money from the taxpayers. There was talk in Congress of

taxing coffee, but the nation growled so ominously that talk has ceased.

Pennsylvania is the "wettest" State in the country. The Legislature, by a vote of two to one, has voted down even a township local option law. Are the Anti-Saloon League discouraged? Not they! They are the more resolved. They will now go patiently to work to secure the next Legislature. Defeat only makes the League the more resolved.

The Committee on Constitutional amendment of the Massachusetts Legislature has decided to present a bill providing for the submission to the people of an amendment prohibiting the sale and manufacture of liquor in Massachusetts. Working through the town and ward law already the Anti-Saloon League has seen 270 out of 321 towns go dry. And the majority against license in the State was 33,000.

Wealthy men in New York and Philadelphia have bought 20,000 acres near Coyote Rapids, in Washington. They will divide it into ten-acre lots and build a house on each. Then they will colonize 2,000 families from the crowded parts of the cities on these lots. If they can keep whiskey out they can do great good and make a reasonable profit on their investment.

It seems the people of the United States like fleshy men and tall men as presidents, with a preference for flesh. President Taft weighs 300, Cleveland weighed 295, and those who weighed 200 or more were Roosevelt, Monroe, William Henry Harrison, Arthur, Fillmore, Garfield, Jefferson and Washington. The tallest was Lincoln, who was six feet and four inches, and the others six feet and over were Taft, Washington, Garfield, Jefferson, Arthur, Monroe, W. H. Harrison.

SUNDAY SCHOOL INSTITUTE, AT EMINENCE, KY., April 1-4, 1909.

We shall appreciate space in your columns to announce our annual Sunday School Institute, which convenes April 1st, and runs over Sunday. We are deviating from our usual plan, in that we have invited the other churches of the city to co-operate with us in the effort for a greater day in the Sunday School department of churches. They have gladly consented, and we will have representatives from our four churches to take part in the meeting. Rev. H. M. Haman, than whom there is none of a larger experience and greater reputation in Sunday School work in our country, is to be with us and give five addresses. His first will be on Thursday evening, April 1st. Rev. Marion Stevenson, of St. Louis, who is the national worker among the Sunday Schools of the Disciple brotherhood, is to be with us also. The Baptists are to be represented by our own State Secretary of Sunday School work, one who needs no introduction, but whose work is prov- en, and also by Prof. B. H. DeMent, Dr. Logan is to represent the Presbyter- ians. You see from the above names that we are to have some fine work and great ad- vancement, but only of finding new space for the programme, but it covers all the most interesting and practical questions in

Sunday School work. We wish to extend later on. God bless the dear old paper. to your editorial staff a hearty invitation May it be the means of bringing many to be with us. We also cordially invite all our sister churches and brethren who can to come and enjoy the work and get the blessings.

J. R. JOHNSON.
Eminence, Ky.

OUR TEXAS NOTES.

Rejoice with us, our Legislature has just passed the bill against gambling on horse racing at fairs or elsewhere. It has been a hard fight, but, led by Dr. Norris, of the Baptist Standard, with the aid, as leader, of Dr. Bradford, a noble Methodist Dallas pastor, God has given us a grand victory. The gambling whiskey gang, aided by every leading daily Texas paper, left unturned no stone to sustain the gambling infamy. By the way, what a pity that nearly all the leading daily papers can nearly always be counted for the devil and devilish politics and laws. Why do not Christian men who have money originate and supply the demand for decent papers?

Some time ago the grand old man, Dr. Weston, said to me: "Men ask, do the discoveries support the Bible? The ques- tion with me is, does the Bible support the discoveries?" So it should be with all Christians. I feel lonesome since Dr. Weston has left us.

We are now in a red hot campaign to raise our part of the Foreign and Home money to close the Southern Baptist Con- vention year.

We regard the accession of Bro. Hor- ner to our Dallas ministry a great help. Success to the grand old Recorder in its fight for the old faith.

W. A. JARREL.
Dallas, Tex.

AN APPRECIATION.

Do you want to read the story of a soul deeply convicted of sin, in its an- iety and struggles and disappointments in search for light and life and freedom? Do you want to read the story of battle with Satan by an unfought babe in Christ, and of how he won the victory? Do you want to read the story of one who has no doubt of his call by God to preach His Word, and yet who feels that because of poverty and lack of educa- tional preparation he would be foolish to undertake to do it, and yet with God's help has gained a glorious victory? Do you want to read the story of the hunt and trials of such a one in search of the church, and the battles and victory after it is found—and all told in simple, ten- der language, yet as if telling a tragedy? Then read "My Christian Experience and Call to the Ministry," by A. C. Dorris. With the author you will battle and struggle and weep. With him you will rejoice in victory. When you have read you will thank God both for the book and for its author.

J. D. MADDOX.
Owensboro, Ky.

OTHER STATES.

The Greenville N. C., Memorial Baptist church will enlarge its house of worship at an early day.

The North Carolina Baptist women will hold their annual meeting at High Point, N. C., March 23-25.

Elder J. J. Lansdall, of Durham, N. C., died March 12th, at the age of eighty- five years. He had spent about forty years in the ministry. He practiced law before he entered the ministry.

Bro. I. T. Elliott writes from Tucum- cari, N. M.: "We are building an ad- dition to our house of worship to accom- modate the growing Sunday School and congregations at the preaching service. Our pastor is a splendid, good man. He is liked by all. The people who have been reading the sample copies you sent me are well pleased with it and I think there will be quite a number subscribe for it

Bro. T. O. Reese writes from Chatta- nooga, Tenn.: "I am now in a meet- ing with Pastor B. N. Brooks, St. Elmo church, this city. We have had so far fifty-five professions; twenty-two bap- tized last night. Great crowds are at- tending. The foundations of the great deep are broken up."

Pastor W. A. Jordan writes from Ya- zoo City, Miss.: "We are to hold a meeting here, beginning on May 13th, in which we are to have the assistance of Evangelist T. T. Martin. Bro. Martin preaches the gospel, and that is what this age needs. Nothing else will do. The day of clap-trap emotionalism is passing, I am glad to say, and we are awakening to a safer, saner evangelism."

Pastor C. N. James writes from Ox- ford, Ala.: "We have just closed one of the best meetings in the history of Ox- ford church. Raleigh Wright, one of our Home Board Evangelists, was with us sixteen days. Bro. Wright is a forceful speaker, preaching the gospel with pow- er and simplicity. The church is much revived. Thirty-five were received into the fellowship, and one of our bright and talented girls gave herself to the cause of missions, to work in the foreign field if the Lord shall so lead. It is gratifying to note how well the Recorder maintains its former standing and high standard."

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

No ad taken for less than 25 cents.

FOR SALE—50-acre farm, on Trinity Mountain, near Decatur, Ala., mile from depot; 5-room dwelling; freestone well and spring water; orchards; mail deliv- ery; telephone. Address Josephus Shack- elford, Tuskegee, Ala., for terms.

WANTED—Position as governess or companion to aged or invalid lady, by a lady of refinement and experience. Ref- erences exchanged. Address, stating sal- ary, P. O. Box C, Wise, N. C.

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

WANTED—Baptist editor in Kansas town. Address F. W. Wittenbraker, Dexter, Kan.

Live Stock Markets.

CATTLE.

Good to choice export steers	25a 75
Light Shipping steers	4 50a 5 25
Good to choice butch sters	4 25a 5 00
Medium to good br. sters	3 50a 4 25
Comp. to med. butch sters	4 00a 4 50
Good to choice butch heifers	4 00a 4 50
Med. to good butch. heifers	2 75a 3 40
Com. to med. butcher heifers	2 25a 2 75
Good to choice butch. cows	3 25a 3 75
Med. to good butcher 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
Good to choice bulls	2 50a 3 25
Medium to good bulls	2 25a 2 75
Common to medium bulls	1 75a 2 25
Good to choice veal calves	6 50a 7 00
Medium to good veal calves	4 00a 6 00
Common to rough veal calves	2 g0a 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 teas	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 mad stockers	1 75a 2 50
Good to choice milch cows	35 00a 45 00
Med. to good milch cows	20 00a 30 00
Com. to plain milch cows	10 00a 20 00

HOGS.

Good to choice prs. and brs., 200 to 300 lbs.	6 90
Medium packers, 160 to 200	6 90
Light shippers, 130 to 160	6 25
Choice pigs, 90 to 130	5 25a 5 60
Pigs, 50 to 90	4 75a 5 00
Roughs, 50 to 400	2 50a 5 00

SHEEP AND LAMBS.

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

TOBACCO.

BURLEY—Dark Red.	
Trash (sound)	\$10 00a \$11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine and Selections	18 00a 19 00
BURLEY—Bright Red.	
Trash (sound)	11 00a 12 00
Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 19 00
Fine and selections	22 00 25 50

DARK.

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

BUTTER.

Fresh, 15c per lb.

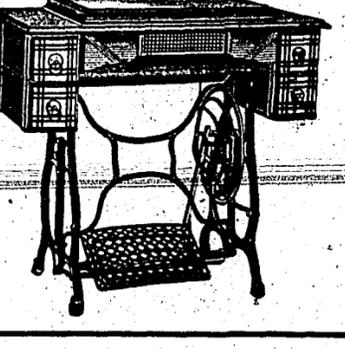
POULTRY.

Hens, 12c per lb; roosters, 6c; young chickens, 12 to 18c; ducks, 9 to 10c; geese, 7c; turkeys, 16c.

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

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