

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th Year

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FUTURE RECOGNITION.

By J. M. Weaver, D. D.

No one of us ever stood by and looked upon the corpse of a loved one but these thrilling questions arose in our mind: "Where now is the loved one?" "Shall I ever meet him again?" "Will I recognize him should I meet him again in another State?"

Truly has Madame de Stael said: "Divine wisdom, intending to detain us some time on earth, has done well to cover with a veil the prospect of life to come; for if our sight could clearly distinguish the opposite bank, who would remain on this tempestuous coast?" And each of us sigh forth the words of Tennyson:

"Ah, Christ, that it were possible
For one short hour to see
The souls we loved, that they might tell us
What and where they be."

But no one without Revelation can answer these questions satisfactorily. Two great truths bearing on them are found in one passage of God's word: "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as I am known." Paul here teaches two great truths. First, that men live after death. Second, that they shall possess our intellectual faculties, understanding, will and memory. There arises a most interesting question to which I invite the attention of the readers of this paper: "Shall we know each other there?" This is no idle speculation, but a most practical question. Many of our friends are there now. We are fast hastening on to enter that state. Shall we recognize our loved ones there? Reason can aid us but little, yet it is not opposed to an affirmative answer. We know them here, why not there? Death is not a cessation of existence, but simply a change in our mode of existence. Death in reality is only separation for a time. The body goes to dust, the spirit returns to God as the Spirit tells us through Solomon. Our intellectual faculties are in the spirit and death does not disorganize that part of us. Why then may we not know there all that we have known here? Reason then leads us to believe that we shall know our friends in that life. But reason alone cannot satisfy us. God only can enlighten us. The Bible answers in the affirmative. What that teaches directly or indirectly we must receive as it is the Word of the All-wise God. It is a revelation from Him who is infinite in knowledge and wisdom. Let us turn to it and discover what it teaches on the subject. In the twelfth chapter of II. Samuel, and 15-23 verses we are given a history of the death of the child of David and his actions in regard to it. In answer to the questions of his servants as to his strange actions, weeping before and drying his tears after his death, he said: "I shall go to him but he shall not return to me."

These are words of inspiration. How would he know when he reached him unless he recognized him as his child? As David would thus recognize his child so will we. In Matt. 17:1-8, we have the scene of Christ's transfiguration. In the night there appeared Moses and Elijah, with Christ. The three disciples recognized them. Though dead for centuries they had not lost their identity. Now, if these had not lost their identity, will any of His peo-

ple? Hence, they will surely recognize each other. In Luke 16:19-21, we have the history or parable of Lazarus and the rich man. These two men had passed through the door of death, one had been buried, the other borne by angels to Abraham's bosom. Here were men in the future world recognizing each other. Now, if the rich man knew Lazarus as the same man he had known in this world surely we shall know each other there. In I. Thess. 2:19-20, Paul says of those who had been converted under his ministry: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." He could not have had this hope if he had not expected to recognize them as his converts? And if Paul would recognize his converts will not all ministers meet with and recognize their converts at that day? One of the most precious hopes of the earnest ministers is this of meeting with those led to Christ through his labors. "Today my church is larger in heaven than upon earth and one of the brightest anticipations of my life is this seeing many with whom I have held sweet communion on earth! In fact this hope of union makes death a joyous event. Beautifully writes Robert Hall: "What delight will it afford to renew the sweet counsel we have taken together, to recount the toils, the combats, and the labor of the way, and to approach, not the house, but the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendors and fruitions of the beatific vision."

Yes, we shall see and recognize all the loved ones of earth; mother who so often prayed for us and soothed all the childish sorrows of our youth, children whom we gave up amid blinding tears; yes, all will be there. Now, in view of these glorious truths of revelation we should not abandon ourselves to inordinate grief at the death of our friends. We shall see them again and rejoice with them in that sinless world. How earnestly should we seek to lead them to Christ now that we shall not part with them there. Surely we all, as Christians can sing with the poet:

"I love to think of the heavenly land,
Where white-robed angels are;
Where many a friend is gathered safe
From fear and toil and care.

"I love to think of the heavenly land,
Where my Redeemer reigns,
Where rapturous songs of triumph rise,
In endless, joyous strains.

"I love to think of the heavenly land,
That promised land so fair;
O, how my raptured spirit longs
To be forever there!"

Reader, have you these glorious hopes thrilling your soul? Be a Christian and you will.

"THE MEN WHO HAVE NO WORK."

"Sit ye here while I go and pray yonder."—Matt. 26:36.

It is a hard thing to be kept in the background at a time of crisis. In the garden of Gethsemane eight of the eleven disciples were left to do nothing. Jesus went to the front to pray; Peter, James and John went to the middle to watch; the rest sat down in the rear to wait. Methinks that party in the rear must have murmured. They were in the garden, but that was

all; they had no share in the cultivation of its flowers. It was a time of crisis, a time of storm and stress, and yet they were not suffered to work. You and I have often felt that experience, that disappointment. There has arisen, mayhap, a great opportunity for Christian service. Some are sent to the front; some are sent to the middle; but we are made to lie down in the rear. Perhaps sickness has come; perhaps poverty has come; perhaps obloquy has come; in any case, we are hindered and we feel sore. We do not see why we should be excluded from a part in the Christian life.

Thinkest thou that the garden of the Lord has only a place for those who walk and for those who stand? Nay, it has a spot consecrated to those who are compelled to sit. There are three voices in a verb—active, passive and neuter. So there are three voices in Christ's verb "to live." There are the active, wrestling souls who go to the front and struggle till the breaking of the day. There are the passive, watching souls, who stand in the middle and report to others the progress of the fight. But there are also the neuter souls, those who can neither fight nor be spectators of the fight, but have simply to lie down.

When that experience comes to thee remember thou art not stunted. Remember it is Christ that says: "Sit ye here. Thy spot in the garden has been consecrated. It has a special name. It is not 'the place of wrestling,' nor the 'place of watching,' but 'the place of waiting.'"

There are lives that come into the world neither to do great work nor to bear great burdens, but simply to be; they are the neuter verbs; they are the flowers of the garden which have had no active mission. They have wreathed no chaplet; they have graced no table; they have escaped the eye of Peter and James and John. But they have gladdened the sight of Jesus. By their mere perfume, by their mere beauty, they have brought Him joy; by the very preservation of their loveliness in the valley they have lifted the Master's heart. Thou needst not murmur shouldst thou be one of these flowers.—Dr. George Mathieson.

LEARN TO FORGET.

To forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on to them.

Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train that faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering. It will not be cumbered with disagreeable things and all its attention will be given to the beautiful things, to the worthwhile things.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all your literary, business or scientific attainments, and it will add immeasurably to health of mind and body.—Selected.

"Why should we desire to be masters of others when, confessedly, we are not masters of ourselves?"

C. M. THOMPSON, D.D., Editor
J. G. BOW, D.D., Associate Editor.

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There is much said about the man whom the hour needs. Well, it needs first what every hour has needed and will need to the end of time, the man who puts God first in everything and even in eating and drinking does everything for the glory of God.

Can you imagine what this world would be if every Christian obeyed that command to do all, even the least thing to the glory of God?

In a recent address Rev. J. H. Jewett spoke these words of great truth and timeliness: "In our modern life there is a most conspicuous lack of a noble austerity. So many are kind; so few are strong. We have lost something of the imposing and inspiring dignity which marked our Puritan fathers. They were narrow, but they hated sin; narrow, but they never made a soft covenant with the devil. There is real iron in the water of life, a true invigorating power, and we need to drink more deeply of it."

Dr. G. E. Day, speaking of the authority in religion, says: "Some of the adherents of the scientific methods in religion tell us that our authority is the collective Christian consciousness. This would soon drive our denomination into the wilderness to die of hunger, unpitied and alone."

Dr. John A. Broadus, in a sermon recently published in the Religious Herald said: "We cannot belittle the Old Testament and continue to reverence the New. Human nature with all its weaknesses and inconsistencies will sooner or later feel the pressure of a real logical necessity." These words have wide application. For example a man cannot often sneer at orthodoxy and its advocates and continue orthodox himself.

QUESTIONS ANSWERED.

BY SENEX.

"What was the nationality of the eunuch whom Philip baptized?" He was a man of Ethiopia, the Greek is, a man, an Ethiopian. This shows that he was not a Jew living in Ethiopia. The Ethiopia of ancient times was what is now known as Nubia and Abyssinia, and not that part of Central Africa which now goes by that name in the geographies. He was no doubt of the same race as the modern Abyssinians as they have changed very little in the ages. It is a fine race of men and very much superior to the inhabitants of the central part of the continent.

Candace was the hereditary title of the queens who for many years reigned over Ethiopia, making their home the island of Meroe which belongs to Ethiopia. So Pliny and other Greek historians tell us. If I ever knew why Ethiopia had a succession of queens to the exclusion of kings I have forgotten it. And it is a matter of no consequence in answering this question.

"What standard historians state that immersion for baptism was the prevailing custom among the followers of Christ during the earlier Christian centuries?" A few names occur to me—Mosheim, Neander, Mohler, Stanley, Socrates, Robinson and Schaff.

"Is it right to say, 'We the United Missionary Baptists or we the Baptists?' How shall we distinguish ourselves from the Separate and the Antis?" I have other questions along this line, asking about the differences between United, Regular, Separate, General, Particular.

The Particular Baptists first received that name in London, in 1633, when William Kiffin's church was constituted, a church still alive and prosperous. There were other churches of the same faith and order in various parts of England; but the Baptists in London were mostly General Baptists. The Particular Baptists were Calvinists, the General were Arminian. In 1643 the Particular Baptists had grown to seven churches in London—and an Italian one, I think, also, making really eight. After the Westminster Assembly finished the Confession of Faith the seven churches met and adopted it, with alterations. When these Particular Baptists came to the United States in some instances the churches kept the name Particular. But generally speaking they called themselves "Regular Baptists." The Arminian Baptists kept the name "General," and there are some of them in this country now, but they are not numerous. Somehow Arminian Baptists are not prosperous although other Arminian bodies are.

When Whitfield began his mighty work in New England in 1740, there were about twenty-five Baptist churches. There was a split among the Congregationalists and also among the Baptists over the revival. The Baptist church in Boston divided, those who approved the revival took the name of Separate Baptists. There was no doctrinal differences at first, unless the Separates were even more strongly Calvinistic than the Regulars. In fact Dr. Gill, the great Baptist commentator, was so much pleased with the doctrine of the Separates that he sent that church in Boston a present of a communion set.

But the Separate Baptists took the unfortunate ground that they did not wish any written Articles of Faith. The Regulars adopted the Philadelphia Confession. Of course, the result followed that soon the Separate preachers were differing widely from each other and some went off into Arminianism. But for the most part there was no difference between them except on the question of adopting Articles of Faith.

When Ellkhorn Association was formed, and it was the first in Kentucky, the first thing which was done was to consider the question whether the Philadelphia Confession should be strictly adhered to as the rule of their communion or whether it should be suspended for awhile for the sake

of union with the Separate churches. The Association decided to stand by their faith and the Separate churches did not come in.

However, churches strong in Calvinistic faith would not continue long without a creed. Some drifted off to the General Baptists; many united with the Regulars. When the churches joined neither was willing to take the name of the other. In every instance I believe the Separate churches yielded the point of difference and the Regulars yielded nothing except the name. They agreed to call themselves the United Baptist churches. Gradually the United was dropped, at least on most occasions. It has not been long since I heard a letter read from the "United Baptist church, of some place. And not long before "From the Separate Baptist church." Both letters were received by the same church without any question.

There was in Kentucky a body of Baptists who called themselves the "Original United Baptists," why I do not know, unless it was to distinguish themselves from any churches which were formed by the union of the Regulars and Separates which in some places, as I said above were called United Baptists. These Originals believed in missionaries but thought each church should send out missionaries for itself and objected to the control of the missionaries being given into the hands of any Board or body outside of the church. I suspect I have some of these differences wrong, but I give what I recollect on the subject, not feeling that it is of enough importance for me to spend time to look up the authorities.

It is right to say "We Baptists," if you belong to the great body of regular Baptists, because your meaning will be understood, as there are so many of us. And we are generally known as the Baptists.

MIRACLES THE ONLY PROOF OF REVELATION.

Hon. F. J. Lamb.

We inquire, could such revelations of God be indubitably authenticated to men otherwise than by his miracle wrought for that purpose? Although this is a matter about which man may not dogmatize, yet, as the question seeks light and verity regarding the very foundations of faith, may we not conclude that it is not beyond or outside the gracious invitation of Deity: "Come, let us reason together, saith the Lord" (Isa. 1:18).

The essential elements of the problem are: (1) what purports to be a special or express revelation of God, i. e., disclosure of truth not otherwise attainable—not otherwise known; and (2) its indubitable authentication to men.

The problem supposes, and is based on, what in any instance purports to be such revelation of God to man. Hence, on what inheres necessarily in the problem on the inquiry, whether what purports to be the revelation is genuine, and how its genuineness can be indubitably authenticated to men, these conclusions follow:

1. No intelligence except God knows indubitably (before God certifies it) whether or not the alleged revelation is in very truth a revelation of God.

2. Hence, in such case, indubitable authentication of the verity of the alleged revelation is absolutely impossible, otherwise than by God himself—by him alone.

3. The will and purpose of God, the content of such revelation, is Divine thought, and an indispensable requisite for communicating that Divine thought to man is, that the content to be manifested to human comprehension, in human language, shall truly carry the Divine thought; hence, likewise, no intelligence but God can indubitably certify that the human language employed truly expresses the revelation.

4. Hence indubitable authentication must come from God, and can come from him only. After such authentication has been given by God, published, and recorded, it thereafter stands with the record.

5. The means or method by which the testimony of God to so authenticate his messages of revelation and his messengers shall be given is as God chooses; but in-

herent in the problem is this condition, that to secure indubitable certainty it is indispensable that the means employed must be what God alone can control and employ, must be means or method of testifying absolutely impossible except for God—for him only.

6. Hence, whether, as in the case of the Exodist, God's testimony to authenticate his revelation and his agent Moses should be, as it was, by the miracles wrought therefor, or the raising of Lazarus from death to authenticate God's revelation, identifying and manifesting Jesus as the Messiah, or the like; or if God Omniscient and Omnipotent should devise or adopt any other or different means or method of giving his testimony to indubitably authenticate his revelation to men, by the inherent terms of the problem, it must be such means, act, proceeding, or transaction as transcends natural law, transcends every power but the power of God, which is only another way of saying it must be supernatural, and so miracle.

In other words, that which is essential to God's testimony to indubitably authenticate his revelation to men must, however defined, be that which in any just definition will also concurrently rightly define miracle. Hence, on fundamental principles, truth, and conditions inhering in the problem, the conclusion is, that a special or express revelation of God cannot be indubitably authenticated to man otherwise than by the testimony of God, by his miracle wrought therefor. Because the fact includes adoption of method by Deity, it is a fact of controlling force, that the Divine method adopted for authenticating God's revelations to men has, in all recorded instances, been a method in strict accordance with the foregoing conclusions. In that fact, and what inheres in it, and is implied by it, the Record corroborates the conclusions.—Bibliotheca Sacra.

THE MAN WHOM GOD ACCEPTS.

The twenty-fourth Psalm was sung in connection with the entering of the people into the gates of Jerusalem at the time of the annual feast of the Passover. God is first described; then follows a description of the Old Testament ideal man, and the climax is the call to open the gates that the King of Glory may come in. In the Old Testament ideal he is a man who is morally upright. In the New Testament he is the man to whom righteousness has been imputed through the Lord Jesus Christ. The characteristics are practically the same in both cases; the difference is in the way they are obtained.

The man whom God accepts is described in the fourth verse.

1. He is the "man that hath clean hands." This refers to the outward life of the man. Clean hands stand for a clean outward life. God is a perfectly holy being, and we cannot imagine any one being acceptable to him whose life is not what it ought to be. The man who leads a wicked and sinful life cannot expect to find favor in God's sight. Noah found favor in the sight of God because in the midst of a wicked and sinful generation he still lived a righteous life. In an age of gross atheism and idolatry, Abraham found grace in the sight of God, because his faith in God was constant and firm, and "his faith was imputed unto him for righteousness." James says, "The effectual fervent prayer of a righteous man availeth much." Righteousness is necessary to acceptance to God. The outward life must be straight before God will hear us or look upon us with favor.

2. The man who finds favor with God must have "a pure heart." He must be clean without and pure within. These two elements of life go together and make a man's life what it is. A pure heart assures a man to find grace and acceptance before God. "Blessed are the pure in heart, for they shall see God."

3. Humility is a grace that leads to acceptance with God. "Who hath not lifted up his heart to vanity nor sworn deceitfully." Pride that leads to falseness in

words or in life is despised of God. He hates the proud, but receives the humble. The Pharisee who extolled himself was unacceptable, while the publican who humbly confessed his sins was justified.

4. Those whom God accepts must be a praying people. "This is the generation of them that seek him." Says old Matthew Henry of these people: "They join themselves (1) to God, to seek him; not only in earnest prayer, but in serious endeavor to obtain his favor and to keep themselves in his love; who having made it the top of their happiness, make it the top of their ambition, to be accepted of him, and therefore take care and pains to approve themselves to him. It is to the hill of the Lord that we must ascend, and the way being up-hill, we have need to put forth ourselves to the utmost as those that seek diligently. (2) They join themselves to the people of God, to seek God with them; being brought into communion with God, they come into the communion of the saints conforming to the patterns of the saints that are gone before, as some understand this; they seek God's face as Jacob, (so some) who was therefore surnamed Israel, because he wrestled with God and prevailed sought him and found him; and associating with the saints of their own day, they shall court the favor of God's Church, and be glad of an acquaintance with God's people.—Presbyterian.

THE CROSSING OF RACES AS A CAUSE OF NATIONAL DECAY.

The view, advanced in previous publications, that our type of national character is in serious danger from the interbreeding of native with alien stock in this country, has been confirmed by a recent study by Alfred P. Schultz, just published, called "Race or Mongrel." In this book, Mr. Schultz shows that all the great races of history, such as the Chaldeans, Assyrians, Medes, Persians, Phoenicians, Hindus, Egyptians, Greeks and Romans were great only so long as, like the Jews, they kept their race free from mixture with alien types.

In opposition to the superficial optimists, who claim that all sorts and conditions of race can be somehow welded together to produce a new and wonderful American breed, Mr. Schultz relies upon the recent discoveries in biology, tending to produce a more perfect dog by breeding together at random a dozen different kinds. It is no less rational to expect to make mongrels into fine dogs by teaching them tricks, than to imagine that a few years of schooling, flag exercise and civic instruction will make the much-crossed races of Southern Europe into desirable American citizens. "The ideas, ideals and institutions of a nation change with its racial composition." "Crossing must cease, or America will develop into another imperial Rome."

We commend this book and the authorities therein cited to the careful study of all who are interested in the immigration question.—Journal and Messenger.

Just as the strengthening of the whole constitution of the body makes any particular and local affection disappear, so by degrees by the raising of the character, do the lower affections become, not extinguished or destroyed by excision, but ennobled by a new and loftier spirit breathed through them. This is the account given by the apostle. He speaks of the conflict between the flesh and the spirit. And his remedy is to give vigor to the higher, rather than to struggle with the lower. "This I say then. Walk in the Spirit, and ye shall not fulfill the lust of the flesh."—F. W. Robertson.

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

If we think sin is not much to be saved from, we will think Jesus Christ is not much of a Saviour.

To teach the church how to pray is to teach it how to triumph.

CURRENT AND CHRISTIAN IDEAS OF PROGRESS.

Prof. George B. Eager, D.D., LL. D., Southern Baptist Theological Seminary, Louisville, Ky.

The Hon. James Bryce, in his address on Progress before the Phi Beta Kappa Society of Harvard, published in the August Atlantic (1907), felt compelled by the facts of the case to acknowledge that the belief in human progress has become "almost an article of faith;" that the so-called "law of progress" is now commonly held to be axiomatic; and that a philosophy of history has arisen which insists on regarding all events as tending by a constant law, almost like a law of nature, to bring good out of evil and a higher good out of a lower. Among the causes that have worked toward this state of things he recognizes as "powerfully operative" Christian faith, on the one hand, and scientific agnosticism, on the other: "Pious minds who are filled with reverence for an overruling providence, and other minds not so pious, whose loss of faith in a future life has made them concentrate their interest on the development of humanity on the planet it occupies, have by different roads brought themselves to the same belief, that all things either have been ordered, or are of themselves working for the best in this present world—the best of all possible worlds."

The pessimists, he considers, are for the moment "a dispirited minority;" but, he forecasts, "Their chance may come again; and the main issue is not so free from doubt as to disentitle them to a fair hearing." Then, forthwith, if I read him aright, he proceeds point blank to join the "dispirited minority" and, most learnedly, of course, but most unmistakably, to play the role of a pessimist. Not only does he tell us that his faith in progress "has no scientific character," is, indeed, "a mere a priori assumption," but he adds oracularly, "Whoever desires to examine the question fairly must rid himself of all these optimistic fancies and be content to take the facts as he finds them." What could be more gloomily pessimistic than his closing words? "The bark that carries man and his fortunes traverses an ocean where the winds are variable and the currents unknown. He can do little to direct the course, and the mists that shroud the horizon hang as thick and low as they did when the voyage began." The perfectibility of man, as he views it, is a matter wholly confined to the planet; and though we have come to know all the surface of the earth, and its resources, and the races that dwell thereon, and their respective gifts and capacities, how these elements will combine and work together to this or some other end, is a problem, he thinks, as inscrutable as ever. So, then, we are forced by the facts of the case, if viewed under the search-light of science and philosophy alone, to conclude that the question that men's minds have been occupied with "ever since man disengaged himself from nature and began to reflect on his place in the universe, viz., whether the race as a whole is really advancing, and toward what possible future," is left as much in the fog as ever!

It is worth noting that Mr. Bryce avowedly passes by the arduous and intricate inquiry as to the existence of a general law of progress, and sets himself to what he calls the humbler and more limited investigation of the meaning and contents of the idea of progress, and the relation of each kind of progress to the other kinds. This he does to clear the way for the consideration of the great generic question whether the human race is advancing, and if so, toward what goal. He gives a brief but suggestive resume of the history of opinion on the subject, and then most searchingly, and in the main quite judiciously, considers the question of man's movements along the various leading lines suggested by his nature and the activities he puts forth. Taking the physical structure, for instance, he asks: "Is mankind becoming stronger, healthier, developing better stocks? Considered as an acquisitive being, has man more of the things that make for comfort, give leisure? Intellectually regarded, has he a higher intelligence, more creative capacity, more susceptibility to esthetic pleasures? Considered in his social relations, has he more freedom; is there less political oppression, fuller security of life and property? Lastly, and chiefly, is man improving as a moral being? Is there more virtue in the world, more justice, sympathy, kindness?"

The author has exposed the fallacy of some wide-spread popular and some fashionably philosophic conceptions of progress; and, if I mistake not, he has done what his whole school of thought has aided in doing, prepared the way, negatively, at least, for the highest, that is, the Christian conception of progress, and for the work of the gospel of grace, by which, and by which alone, as we see it, progress can be assured as a faith and accomplished as a fact.

It is significant that the author declares unhesitatingly that though the law of improvement by natural selection and the survival of the fittest, which, according to the Darwinian theory, has been a principal cause in the production of more perfect types of animal life, may have continued to work during the earlier period of the history of mankind; in modern society the case is quite otherwise. The classes in which physical strength and a cultivated intelligence are hereditary are shown by trustworthy statistics to increase more slowly than do the classes that are inferior to them in these qualities.

Material progress, in its triumphant march, has seemed to many to sweep everything else along with it; not only to have achieved a long onward step, but well-nigh to have assured the certainty of further advance along all lines; to give at least fair promise that when, in the course of a century or so, it has gone so far that everybody shall have all the comforts and opportunities for enjoyment

that he can desire, it will usher in and really constitute the golden age, for which mankind has so often sighed. But the insistent and dubious question arises, does this increased mastery of nature, with all the resulting comforts and luxuries that pass under the name of modern progress, really facilitate and foster intellectual and moral progress? The facts of history, the author thinks, give a negative reply. It is surely impossible, he says, to connect the power and productiveness of the human intellect with any such external conditions. There is no evidence that material progress has ever done more to strengthen than to depress the intensity, the originality, and the creative energy of the intellect. In dealing with this inquiry into the relation of material progress to intelligence and character, Mr. Bryce achieves some of his best work. He admits that the quantity of intellectual activity has enormously increased. The amount of reading, writing, speech-making, and preaching is still increasing in all civilized countries. But Carlyle would be justified in describing much of it as the "chattering of Dead Sea apes." Quality must be considered, as well as quantity. Material progress has vastly affected the forms of intellectual activity and the lines of inquiry it follows, but that does not mean that it has increased the creative energy of the intellect itself, or improved the quality of its productivity. The poetry of the early Hebrews and of the early Greeks, for instance, has never been surpassed and hardly ever equaled. Neither has the philosophy of Plato and Aristotle, nor have the speeches of Demosthenes and Cicero. Sculpture has never again risen to so high a level as it touched in the fifth century B. C., nor in the last three centuries to so high a level as it reached at the end of the fifteenth. Geniuses like Dante, Chaucer and Shakespeare appear without our being able to account for them; and, for aught we know, another such may appear here or there at any moment. But the advance of modern science in all its branches makes no more probable the appearance of any such geniuses, or of an Archimedes, an Isaac Newton, or a Leibnitz. Then, there is no sign that we have come any nearer an explanation of the ultimate riddles of the universe than the ancients did.

But the larger question yet remains, and one still more intricate: What has been the influence of material progress, and such extension and diffusion of knowledge as it has stimulated, on the standard and attainment of moral excellence? If the question is raised, what is moral excellence? he gives answer, first, with the ancient Stoic philosophers—describing its aim as being harmony with nature, that is, with those tendencies in man which lead him to his highest good by raising him above sense-temptations. St. Augustine and St. Thomas Aquinas, he tells us, would have placed it in conformity to God's will, to which all thoughts and passions should be so attuned as to accept patiently and trustfully whatever He sends and to seek every occasion of glorifying and serving Him. But, it will be noted, neither of these ideals has any relation to material progress. Indeed, both the philosophers and saints of ancient and early Christian times would have thought such progress rather hurtful than helpful to the soul. But, he says, rather despairingly, no analysis and no synthesis could make much of data so uncertain in quantity and so disputable in quality as that at our disposal for the settlement of this question. So, in the end he gives this question up also; he finds for it no determinate answer.

Such are some of the questions raised, and many others are suggested by our author, chiefly, it would seem, to show the intricacy of the subject and the hopelessness of pursuing the quest. In view, however, of the apparent hopelessness, agnosticism, and pessimism of the address, I venture to raise the question if there is not another reading of the facts of the case that is less charged with pessimism.

It is interesting and noticeable that Sir Oliver Lodge, of equal rank with Mr. Bryce, or any other man of his way of thinking, reasoning without reference to revelation as alone decisive in the case, takes a far brighter and more hopeful view of the facts of the case.

"The doctrine of the ascent of man," he jubilantly avows, "is a doctrine of much hope; it explains much in the present that would otherwise be dark and instills hope for the future." It teaches "that low and savage tendencies are to be expected at certain stages, but that having progressed thus far, we may anticipate further—perhaps unlimited—advance for mankind."

"The outlook was never brighter than it is today" (he says). "Many workers and thinkers are making ready the way for a second advent, a reincarnation of the Logos in the heart of all men; the heralds are already preparing their songs for a reign of brotherly love; already there are 'signs of his coming and sounds of his feet;' and upon our terrestrial activity the date of his advent depends."

The severity of the contest involved is already he thinks, lessening, and both the individual and the race may look forward to a time when their struggles and failures are over, when the unrelenting of passion is curbed, when at length we "hear no yelp of the beast, and the man is quiet at last, as he stands on the heights of his life with a glimpse of a height that is higher."

He clearly recognizes, not only the ages of struggle involved and the painfulness of the long process by which the race has risen, but also the possibility of descent and degeneration, as well as of ascent and development. Nevertheless, he finds the law of compensation at work here.

"The more people realize the effort that has preceded them and made them possible, the more are they likely to endeavor to be worthy of it; the more pitiful also will they feel when they see individuals failing in the struggle upward, and falling back toward a brute condition; the more hopeful they will become ultimately for the brill-

iant future of a race which from such lowly and unpromising beginnings has produced the material vehicle necessary for those great men who flourished in the recent epoch which we speak of as antiquity; and has been so guided since then as to develop the magnificence of a Newton and a Shakespeare on an ungenial island in the northern seas."

He comes forward thus not as a champion of orthodoxy, not as a theologian. He repeatedly disclaims any desire to trespass on the work of the ministry or the church, and avows his aim as a man of science to be that of providing "a fundamental substratum of faith, on a basis of historical and scientific fact, interpreted and enlarged by the experiences of mankind"—such things only as science has a right to deal with. He gives us, accordingly, not a volume of theology, but only a tentative sketch of such a religious faith as a man of science may, in his judgment, rightfully and intelligently hold to day. In his "Creed" (p. 132) we find a pure and lofty theism, conceived in a truly Christian spirit. It is certainly far removed from the arctic negation or cheerless agnosticism we have been dealing with.

"I believe" (so goes the first article), "in the Infinite and Eternal Being, a guiding and loving Father, in whom all things consist."

"I believe that the divine nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago; and has since been worshipped by the Christian Church as the immortal Son of God, the Saviour of the world."

"I believe that the Holy Spirit is ever ready to help us along the way toward goodness or truth; that prayer is a means of communion between man and God; and that it is our privilege through faithful service to enter into the life eternal, the communion of saints, and the peace of God."

The view of the Kingdom of God with which he closes is worth quoting entire:

"The Kingdom of Heaven is the central feature of practical Christianity. It represents a harmonious condition in which the divine will is perfectly obeyed—it signifies the highest state of existence, both individual and social we can conceive. Our whole effort should, directly or indirectly, make ready its way—in our hearts, in our lives, and in the lives of others. It is the ideal state of society toward which reformers are all striving; it is the ideal of conscious existence toward which all saints aim."

It is noticeable, too, that such a man of science, reasoning apart from Revelation, holds that the multifarious processes of nature, with neither the origin nor the maintenance of which we have had anything to do, are guided and controlled by some thought and purpose, immanent in everything and that, to the higher members of our race, this intelligence and purpose, underlying the whole mystery of existence, elaborating the details of evolution, are "revelations of an indwelling Presence, rejoicing in its own majestic order."

"The most essential element in Christianity," as he sees it, is its conception of a human God; of a God, in the first place, not apart from the universe, not outside it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate, incarnate in it, and revealed in the "incarnation." "The humanity of God, the divinity of Man"—this, as he sees it, is "the essence of the Christian revelation."

It is on such a groundwork of faith that he stands when he forecasts the future of religion. "The future of religion shall not always be endangered, as now, by suspicion and intolerance and narrowness among professed disciples of the truth. There must come a time when first a nation, and afterward the civilized world, shall awake and glory in the light of the risen sun."

Surely there is nothing here of what blunt old Carlyle once called "the gospel of mud," nor of what Prof. Simon Patten proclaims with such cocksureness and gusto in his late book, "The New Basis of Civilization," that "bread enough and to spare" is "the panacea for all the ills of life," a deliverance that has been fitly dubbed "the gospel of grub." And then, surely there is nothing here that even faintly resembles the gloomy hopelessness of Mr. Bryce and the "dispirited minority."

What is this after all but avowing as an oracle of science what prophets, apostles, and poets have said as the outcome of direct vision? It is as if a Browning were saying,

"I spake as I saw. All's love, yet all's law. Do I task any faculty highest to imagine success? I but open my eyes, and perfection, no more and no less,

In the kind I imagined, full-fronts me, and God is seen God

In the star, in the stone, in the flesh, in the soul and the clod."

Or if as Paul were triumphantly shouting again, "For we know that all things are working together for good," etc., or as if Tennyson were heard singing afresh,

"Oh! yet we trust that somehow good Will be the final goal of ill, To pangs of nature, sins of will, Defects of doubt, and taints of blood.

"That nothing walks with aimless feet, That not one life shall be destroyed, Or cast as rubbish to the void, When God hath made the pile complete."

A while ago the materialistic evolutionists held the field, and religion, like everything else, was an evolution, evolution by a natural law from lower forms like totemism.

Even Mr. Bryce seems to recognize now that,

however true evolution may be in other things, in the religious realm degeneracy is the law of the natural man. All the known facts prove that men, when left to themselves, have always abused their religious light, and that moral and religious progress has never been, and can never be, coterminous with material progress. What is this but Paul's philosophy of history, as set forth in his great Epistle to the Romans? With him, as with the New-Testament writers in general, as with their Master before them, progress is rooted in, and conditioned by, the new birth from above. "Except a man be born from above," etc. Apart from that degeneracy is the law, and descent rather than ascent the inevitable result. A life of real progress is assured for the redeemed man and the redeemed society only, and for the state, or civilization only as it is leavened and dominated by this new life.—Homiletic Review.

LITERARY.

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

The Heart of the Stranger. By Christian McLeod. Fleming H. Revell Company. \$1.25.

The heart of the stranger by Christian McLeod is a vigorous appeal to right minded American citizens for help in the solution of what has come to be known as the Italian problem. He describes the life and condition of the "Little Italy" of our great metropolis, New York City. The plot is a very slight one, allowing only sufficient unity to the theme to stimulate the reader's interest in the various characters and their outcome. The author derives his characters and many of their experiences from life; the life that Miss Lindsay leads among her chosen companions in East New York. The book shows what a potent influence love and kindness may have over even the worst characters and furthermore—what is more surprising—that the boys and girls of "Little Italy" are by no means always the worst. Mr. McLeod deals wisely with his subject, as one who knows and sympathizes with this unfortunate class of Americans.

Adventures With Four-Footed Folk. By Belle M. Brain. Fleming H. Revell Company. \$1 net.

"Adventures With Four-Footed Folk" is an attractive volume, compiled by Belle M. Brain. She has derived her information from many sources and the result is a splendid tribute to her labor. The stories are true adventures of missionaries in all parts of the globe with animals of every description. Some are pathetic, some humorous, some thrilling. Oftentimes the missionaries' escapes are so truly remarkable that the divine element must needs enter: God's protection of his children. The book with its abundant supply of the heroic will find a place in any boy's heart.

Whither Thou Goest. By J. J. Bell. Fleming H. Revell Company. Price, \$1.20 net.

Mr. J. J. Bell has again produced a vigorous, wholesome novel that is well worth reading. "Whither Thou Goest," as he has styled his latest work, is the story of a strong, self-reliant, yet generous and affectionate, girl. From the time that she was sixteen years of age until she was twenty-eight her life was entirely devoted to her father's care and service, and so she lost all the joys and delights of girlhood. At the end of this period her father died, and she unexpectedly found herself in a position of opulence. How this money made an enemy of her aunt, a prevaricator of her cousin, and well nigh blasted her own love affair and ruined her life is well depicted in the book. Mr. Bell also takes occasion to make a pretty severe thrust at the society which converts a woman into a mere social machine, who is ground out on the basis of propriety. The author had a good story to tell and he told it well. Do not fail to procure a copy of this book.

Lincoln, the Man of Sorrow. By Eugene W. Chann, L. B. Lincoln Temperance Press. 50c.

The Lincoln Temperance Press has published Mr. E. W. Chaffin's address on "Lincoln, the Man of Sorrow." In this Mr. Chaffin has proved himself a biographer of no mean degree, but in that a man who prefers justice to mercy. He treats the great man in a forceful, original way, turning the searchlight full upon him and sparing no one by whom his character was molded. Mrs. Lincoln appears in the new, though not particularly attractive, light as Lincoln's instructor in the virtue of patience. Mr. Chaffin shows how Lincoln's life was made up of one great sorrow after another, with no intermitted pleasure to counter balance it and of one continual series of failures with, however, one final gigantic success, his wielding of the presidential power. The points are well made and clear; the development masterly; and anyone who is interested in Lincoln—and who is not—should read this lecture. In addition, Lincoln's five great speeches—The Temperance Speech, First and Second Inauguration Addresses, Emancipation Proclamation, and the Gettysburg Address—appear as an appendix, making it an altogether valuable little volume.

Sunday-School Lessons

Sunday, April 25th.

The Gospel in Antioch.—Acts 11:19-20 and 12:25.

Motto Text.—“The disciples were called Christians first in Antioch.”—Acts 11:26.

“Now they which were scattered abroad upon the persecution that arose about Stephen.” The narrative goes back to what had happened in the three previous years. Owing to a sort of inter-regnum when Pilate was recalled, the Romans did not interfere with the Jews who worked their own will upon the disciples. They meant this to stamp out the new faith. They only caused its wider dispersion. The wrath of man is made to praise God. The blood of the martyrs has ever been the seed of the church.

Phenice or Phoenicia, a strip of land along the coast of Syria, which contained the cities of Tyre and Sidon. The Phoenicians were the commercial people of the world and were great navigators and explorers. Cyprus, a large island about sixty miles from the coast, which retains its name to this day. It was the birthplace of Barnabas, which may be one reason he was chosen to go to Antioch and the surrounding regions. Antioch was the capital city of Syria, on the Orontes River about three hundred miles from Jerusalem. It was one of the three greatest cities and was known as the Oriental Rome. Antioch was celebrated for its culture and wealth, and also its luxury and vice. At this time it had half a million population. Now it is a town of about 12,000.

“Preaching the word.” The Gospel. They carried their religion with them though they were fleeing for their lives because of that religion. Cyrene was the capital of that part of northern Africa, which lay west of Egypt, and the Jews were numerous there. “Spoke unto the Grecians.” By Grecians is meant the Greek-speaking Jews who lived outside of Judea. Those

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only were called Hebrews who lived in Judea and spoke Aramaic. It is probable from the manuscripts and the connection that here the Greeks themselves are meant, or Gentiles generally. These men who had lived in foreign countries all their lives, though Jews, were not so exclusive, as the Hebrews. They preached the Gospel to the Gentiles without needing such a vision as Peter had had, though they must have been directed to do so by the Holy Spirit or they would not have dared.

“And the hand of the Lord was with them.” The power of God was seen in the conversion of souls. “And a great number believed, and turned unto the Lord.” In this wicked city, as in Corinth, were many of God's chosen ones. These light-hearted wicked Greeks were reached and saved as well as the earnest and devoted Roman at Caesarea. There are no hard cases with God when his people are faithful and the pure and simple Gospel is preached by men who believe in the power of God. “The believing is the root, and the turning, the fruit it bears.”

“Then tidings of these things came unto the ears of the church, which was in Jerusalem.” Jerusalem was the holy city of the Jews, the capital of the nation, the place to which all the race looked for religious guidance. Hence it was natural for all the descendants of Jacob, and a majority of the disciples were Jews, to be more interested in that city and the inhabitants of it than in any other. Besides that was the mother church and the inspired Apostles were there. These Apostles had control of the churches while they lived, but they had no successors and did not transmit their authority.

“They sent forth Barnabas.” A Levite of Cyprus, well known, it is probable, in Antioch. He was one of the Greek-speaking Jews, and one whom the church at Jerusalem knew well. He was to make a tour among the new converts, going as far as Antioch. Barnabas is one of the noblest and most lovable characters mentioned in the Bible.

“Who, when he came, and had seen the grace of God, was glad.” Barnabas was looking for the evidences of the grace of God and he found them. It must have been a very great joy to him to find so many disciples in that city which was such a center of influence. “And exhorted them all.” The greater the grace they had received the greater their duty. To whom much has been given, much will be required. “That with purpose of heart they would cleave unto the Lord.” Purpose of heart includes the idea of sincerity and perseverance. The temptations would be many. This exhortation of Barnabas is needed by all in all generations. The temptation to walk at a guilty distance from Him is strong always. Only by the Spirit's help can we cleave to Him.

“For he was a good man, and full of the Holy Ghost and of faith.” High praise which the Spirit has thus put on record. Good not only means the opposite of bad, but it carries with it, the idea of loveliness, of benevolence, of self forgetfulness. Full of the Holy Ghost means that he lived in the Spirit, and, most probably also, that he had the extraordinary gifts, which were given in those days. “And much people was added unto the Lord.” As a result of Barnabas' preaching.

“Then departed Barnabas to Tarsus, for to seek Saul.” He which was very poor. And, as the world—a dearth of the Gospel. Are others did. He had introduced him to the church at Jerusalem when that church was naturally suspicious. That the great talent and power of Saul would overshadow him was a matter of rejoicing with Barnabas if he thought of himself at all.

God is never in a hurry. He sent their contributions promptly in advance. There is a spiritual peace when they are only petri-dearth over the larger part of the field.

“Which also they did, and sent it to the elders by the hands of Barnabas and Saul.” They did not wait for the dearth to begin. They believed the prophets and sent their contributions promptly in advance. There is a spiritual peace when they are only petri-dearth over the larger part of the field.

“Then the disciples, every man according to his ability, what he had, gave, and gave each according to his ability. His church was, no doubt, possessed of much more wealth than that at Jerusalem, which was very poor. And, as the world—a dearth of the Gospel. Are others did. He had introduced him to the church at Jerusalem when that church was naturally suspicious. That the great talent and power of Saul would overshadow him was a matter of rejoicing with Barnabas if he thought of himself at all.

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“A whole year,” these two men labored at Antioch. This church was afterwards a great center of missionary operations. The sound of the Gospel went throughout all the East from this center. “And the disciples were called Christians first in Antioch.” They did not call themselves so, nor did the Apostles in their letters ever adopt this name. Only in one other place is the word used, and that is by Agrippa. Yet it is not probable the name was given them in derision. It is sure their enemies the Jews, would not have called them so. For Christ meant Messiah and they would not have acknowledged in any way that Jesus of Nazareth was the Christ. The name has a Roman ending. And it is most probable it was given them by the Romans in order to distinguish them from the Jews. At first the disciples being looked upon as a sect or school of the Jews. But at Antioch so many Gentiles were received it was necessary to have a name to distinguish them. It is strange that this name given by the Romans, has so utterly supplanted the names which the Apostles used—believers, disciples, saints, brethren, those of the Way. It is an expressive name, and the Romans builded better than they knew when they used it.

“And in these days.” While Saul and Barnabas were at work in Antioch. “Came prophets from Jerusalem.” Prophecy in the Bible is not limited to foretelling future events. But it is limited to speaking by inspiration, and is never once used of uninspired preaching. “And there stood up one of them named Agabus.” Nothing is known of him except what is told here and in chapter 21:10. “That there should be great dearth throughout all the world.” A great hunger or scarcity of food.

“Which came to pass in the days of Claudius Caesar.” From the first to the eleventh year of Claudius there were local famines which together covered all the known world. The dearth was worst in Palestine during the fourth, fifth and sixth years of Claudius, at which time many were starved to death in Jerusalem.

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CHURCH AND SUNDAY SCHOOL STATISTICS UP TO DATE.

Table with columns: Association, Ch's, S.S.'s, Mem, O.T., Pu., T.M., T.T., H.D., A.B., C. Lists various churches and their statistics.

SUMMARY. No. churches reported, 1,579; total last year, 1,746. No. Sunday Schools, 1,028; total last year, 1,051. Church membership, 198,444; total last year, 215,644. Officers and Teachers, 6,132; total last year, 6,552. Pupils, 74,259; total last year, 71,752. Teachers' Meetings, 53. Teachers' Training Classes, 48. Home Departments, 52. Adult Bible Classes, 88.

ORDINATION.

Pursuant to a call from the East Meade Baptist church, a presbytery composed of Brethren C. M. Thompson, C. T. Brookshire, G. H. Crutcher, J. C. Strauss, Jas. S. Ray, W. C. Lander, G. C. Mitchell, W. L. Shearer, D. J. Hunt and E. L. Averitt, met to consider the advisability of setting aside Bro. Thomas C. Duke to the full work of the gospel ministry.

The body elected W. L. Shearer Moderator, G. C. Mitchell Clerk, C. M. Thompson examiner. Bro. Crutcher led in prayer. Dr. Thompson then examined the candidate as to Christian experience, call to the ministry and Bible doctrines.

Bro. Duke related a bright conversion and clear call to the ministry. Also answered in a sane, sensible way questions on the fundamental Bible doctrines, showing an unusually clear grasp of these subjects.

The council unanimously recommended Bro. Duke to the church for ordination and the church voted to proceed with the same.

Dr. Crutcher delivered the charge to the candidate. Bro. D. J. Hunt led the ordaining prayer. Dismissed by Bro. Duke.

W. L. SHEARER, Moderator.
G. C. MITCHELL, Clerk.

DEAR RECORDER.

We have recently had an excellent meeting in our town, held at the Methodist church, preaching by the "Blacksmith" Evangelist, T. J. Sexton, of Knoxville, Tenn. His education is limited, but he preaches with great earnestness and effectiveness. He has a burning passion for souls, and God is blessing his labors. He is a Missionary Baptist and is loved by those who know him and his good works.

There were a good many professions, reclamations, and believers edified and comforted during the meeting. Several have joined the Methodist church and we have sixteen for baptism, some have joined by letter, making twenty in all.

I left Rockville, Md., after a ten-years' pastorate, last November. Since becoming pastor here we have received by baptism and letter about twenty-six members. We have an excellent Sunday School, and the prayer meeting services are well attended.

The Recorder is greatly enjoyed in my home. I hope to see many of my fellow students of the Southern Baptist Theological Seminary at the convention in Louisville in May.

T. H. CAMPBELL,
Cocburn, Va.

SOUTHERN BAPTIST CONVENTION.

The fifty-fourth session (sixty-fourth year) of the Southern Baptist Convention will be held in the First Regiment Armory (Sixth and Walnut streets), Louisville, Ky., beginning Thursday, May 13, 1909, at 7 p. m.

The annual sermon will be preached by E. C. Dargan, D.D., of Georgia, or his alternate, George W. McDaniel, of Virginia.

The office of the secretaries will be open in the Armory Wednesday, May 12, from 2 to 10 p. m., and Thursday from 9 a. m. to 6 p. m.

LANSING BURROWS.

OLIVER FULLER GREGORY,
Secretaries.

OTHER MEETINGS.

The twenty-first annual meeting of the Woman's Missionary Union will be held in the First Presbyterian church, Fourth and York streets, Louisville, Ky., beginning Thursday, May 1, 1909, at 9 a. m.

The Executive Committee, with State Vice Presidents, will meet in the Chapel of the Training School, 334 E. Broadway, at 9:30 a. m., Wednesday, May 12th.

The Boards of the Training School will meet at 4 p. m., and the Boards of the Margaret Home at 7:30 p. m., at the Training School.

FANNIE E. S. HECK, President.
EDITH C. CRANE, Cor. Sec'y.

The Baptist Young People's Union will hold their sessions in the Armory, beginning Wednesday, May 12, at 2:30 p. m.

The Southern Baptist Educational Society will hold their meetings in Walnut Street Baptist church, Third and St. Catherine streets, Wednesday, May 12, at 8 p. m.

RAILROAD RATES.

Southeastern Passenger Association.

From all coupon agency stations south of the Ohio and Potomac and east of the Mississippi rivers and from Cincinnati, O., and Evansville, Ind., announce the following fares:

Routes—The fares granted are applicable only via routes via which standard short line one-way fares apply, tickets to read via same route both going and returning.

Dates of Sale and Limit—Tickets to be sold May 10, 11, 12 and 13, from all stations except Cincinnati, O., Covington, Newport and Latonia, Ky., from which stations tickets will be sold May 12 and 13 only. Limited to continuous passage in each direction, final date to leave Louisville, Ky., not later than midnight of May 22.

Form of Ticket—Tickets of iron-clad signature contract to be used. Such tickets must be signed by the original purchasers in the presence of the ticket sellers at the time of purchase, and such tickets will not be honored for return passage until validated by authorized validating agents.

Each ticket will be non-transferable. Extension of Return Limit may be secured by original purchasers of such tickets by depositing their tickets with Mr. Joseph Richardson, Special Agent, at Louisville, not later than 6 p. m., May 22, 1909, for period not longer than June 9 by payment of fee of one dollar.

Rates—A general basis of three cents a mile, plus 25 cents, for the round trip is given.

Central Passenger Association.

Announce rate of one and one-half fare for the round trip from Cincinnati, O., and St. Louis, Mo.

Southwestern Excursion Bureau.

Individual lines in Arkansas, Southern Missouri, Southeastern Kansas, Oklahoma, Texas and Louisiana (west of the Mississippi river) have individually authorized a rate of two cents per mile in each direction up to the eastern gateways of this Bureau, not to exceed double locals in any case, added to the reduced fares rendered therefrom to Louisville and return.

O. F. GREGORY,

Secretary in Charge of Transportation,
204 E. Frederick St., Staunton, Va.

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 arranging 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.

LOOK HERE VICTORY BAND.

10,000 Shares in a Great Investment.

It looks now, March 31st, as if we may have a debt of \$50,000 on our foreign mission work at the close of this Convention year. April 30th. For eleven years, with one exception, we have reported no debt. This meant advance. This year we will report by far more conversions and baptisms than ever before. Shall we fail in our support of the work? Many of our young men and women are saying, "Here am I, send me." Shall we by having a large indebtedness force them to stay at home and let the work suffer? Our Presbyterian brethren of the South are trying to average this year for foreign missions \$4 a member. Shall we fail to average twenty-five cents? If we average that much, there will be no debt.

Here is our proposition. That we take this \$50,000 and divide it into 10,000 shares at \$5 each, and ask that these shares be taken at once. This must be over and above the regular gifts and must not be taken from home missions, which is greatly needing help also. We have divided out these shares among the various States as follows:

Alabama, 900; Arkansas, 200; District of Columbia, 50; Florida, 150; Georgia, 1,200; Kentucky, 900; Louisiana, 200; Maryland, 200; Mississippi, 800; Missouri, 700; North Carolina, 900; Oklahoma, 100; South Carolina, 900; Tennessee, 800; Texas, 1,000; Virginia, 1,000. Total, 10,000.

Are there not churches, societies, bands, Sunday Schools, individuals who will take one or more shares each?

We ask that everyone who will do so, will drop us at once a postal card simply saying: "I (or we) will take _____ shares at \$5 each," and sign your name and postoffice. It is understood that the money is to be given or raised by you and sent through the regular channels before April 30th.

We expect to give each week in the Western Recorder the number of shares taken in this Victory for advance Movement, and the number taken in your State. We hope to hear from thousands the very first week. Will you be one to lead off? Many can take a share, and get five or ten others to take shares. May God lead us for His glory.

R. J. WILLINGHAM.

Richmond, Va.
N. B.—While conferring about this matter, we unintentionally read the above where a little boy, nine years old, was present. He at

once spoke up, asked a few questions as to its meaning, said he had some money, and that he would give \$5. We found out afterwards that he had in all \$6.50. This proposition was read at the

Monday mornings' Pastor's Meeting in Richmond, and though several pastors were away, thirty-one shares were taken at once. We have thirty-four shares now taken; let others roll in.

WONDERFUL! WONDERFUL! WONDERFUL!

We certainly live in the Twentieth Century. Think of it.

Already there is before me a book of 400 Pages.

"The Complete Story of the Italian Earthquake Horror—The World's Greatest Disaster—Death and Ruin by Earthquake, Tidal Wave and Fire. Including History of Italy and Sicily."

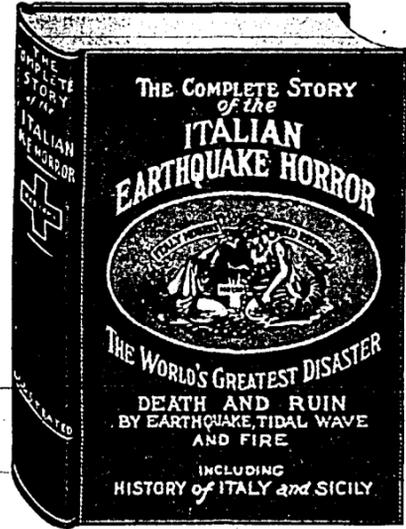
The price of the book is \$1.50. We will send it to you postpaid for this price; or, better, send us \$2.00, the regular price of the Western Recorder for ONE YEAR, and we will send you the book, postpaid, and the paper for ONE YEAR. This applies to NEW SUBSCRIBERS. It will also be sent to OLD SUBSCRIBERS,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

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A TESTIMONY.

By R. W. Gilbert.

The parson came to me today and asked about my soul. He wondered if I still rejoiced as once I used to do, If I were trusting Jesus to save me part and whole, And a-walking in the sunshine with my journey nearly through. I said to him: "Now, brother, don't you worry about me; I am a poor old pilgrim, white-headed, bent, and lame, I've been bereft of all my means, my friends, and family, But I haven't lost my hold of God, I feel to praise His name!

"I haven't lost my hold of God, my consciousness of Him; I know He's right here in this room the same as you and me; For though my eyes of flesh are weak and all my senses dim, I rest upon His promise, and with eyes of faith I see.

"Afraid to die? Why, brother, is your little son afraid To come in from the darkness when he's been out in the night? No, brother, I'll be getting home, who have so long estrayed, Home where the rooms are always warm and comfortable and bright—

"Home where the wife and children are—ah, brother, these are tears, And such as any man may shed without a thought of shame— For when I think of those dear ones gone now so many years, It gives me a new hold of God, I feel to praise His name! —New York N. Y. Advocate.

OUR PULPIT.



SYCHAR'S SINNER SAVED.

C. H. Spurgeon.

"Jesus answered and said unto her. If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee three living water."—John iv. 10.

I could not help saying, in the reading, that the woman's answer to our Lord was, at least, somewhat brusque, if not really rude; but, with great meekness, Jesus took no notice of it so as to blame her for her tone, or for her unkind manner. He was too intent upon saving her soul to care about a little rudeness on her part. Learn a lesson from your Lord's conduct. When you are dealing with souls, do not always expect them to yield to you at once; do not expect them even to receive your expostulations with thankfulness. Be prepared to be repelled, and even to be ridiculed; and when it so happens do not be put out of temper, or out of heart, but go straight on with your work whichever way they may go. Our Saviour, instead of being vexed at the rudeness of the wo-

man, said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee three living water." Oh, that we might have a passion for the souls of men. May we be vehement in our desire, with a love that burneth like coals of juniper! May we not be put off by any discouragements; but let us resolve that, before we have done with any poor sinner, we will do all in our power to bring him to Christ, so that, if men are lost, it shall not be our fault; and if they are saved, we will, at least, have this part in it, that we have set Christ plainly before them as their soul's only hope.

Now, our Saviour, having thus set us an example of great meekness, went on to read this woman's heart in a very singular manner; and, reading her heart, he foretold what her action would be when her ignorance was removed. It is a difficult thing to tell what people will do under such and such circumstances; for men and women are very unaccountable creatures; but the Saviour made a prediction as to what this woman would do. That will be my first point, Jesus foretold what her action would be when her ignorance was removed; and then, secondly, I will show you that the fact justified the prediction. As soon as the woman knew who it was that spoke to her, she asked him for the living water; Jesus gave it to her, and she went on her way rejoicing.

First, then, Jesus foretold what her action would be when her ignorance was removed. He saw in her a kindly disposition towards right things; but she was hindered by her ignorance. If that hindrance could be taken away, she would at once travel in the right road.

Let me mention the points of saving knowledge which it was desirable for her to know.

These were, first, the nature of salvation. "If thou knewest the gift of God." Thousands of people in the world do not know what salvation means. They conceive, if they have any notion of it at all, that it means escaping from hell, and going to heaven when they die, which is a very imperfect and incorrect idea of salvation. "The gift of God is eternal life," and that is salvation. God gives to all who believe in Christ a new life, a vital principle, something to be within them always, the reigning and ruling principle of their lives. Salvation means salvation from sin. To the drunkard, it is salvation from the drink; to the swearer, it is salvation from a profane heart; to the unchaste, it is salvation from impurity. It means deliverance from the power of evil in the life, and submission to the power of that which is good and gracious, by which sin shall be cast out. You remember the meaning of the name Jesus. "Thou shalt call his name Jesus, for he shall save his people from their sins." The salvation that we have to preach produces a change of heart, a renewal of nature, a deliverance from the power of the devil, and brings the renewed man under the supreme power of the Holy Spirit of God. If some of you do not know this, they would begin to seek for it. Are there not many here who feel that they ought to turn over a new leaf, and they do not know how to do it? They have not the power, even though they have in a measure the will. Now, salvation brings you both will and

power; it saves you not only from the wrath to come, but from the sin that is within you now. That is the nature of salvation.

This woman did not know the freeness of salvation. "If thou knewest the gift of God,"—the gift of God." She thought, perhaps, that it had to be bought with money, or procured by sacrifices, or attained by good works after a long period of preparation. The Saviour assured her that salvation was the gift of God; freely given, not because it is deserved, but because God delights to bless even the unthankful and the evil, given, not because of penances, or austerities, or myriads of prayers, or floods of tears, but free given to every soul that is willing to accept it by faith in Jesus Christ. Oh, if many knew this, they would seek to have it; but they do not know what salvation is, and they do not know that it is to be had for nothing, and to be had on the spot. "If thou knewest the gift of God."

Further, it was needful for this woman to know the person of Christ. "If thou knewest who it is that saith to thee, Give me to drink." Some do not know who the Christ is. Though he has been here, and lived, and died, and is gone to heaven, and is preached by tens of thousands of preachers, and his blessed Book is with you to this day, yet you do not know that Saviour is God over all blessed forever, the second Person of the sacred Trinity, the Son of God and yet Man. He took upon himself the nature of man, was born into this world, lived a suffering and obedient life, died an ignominious and painful death, and now he has risen from the dead, and he is sitting at the right hand of God, even the Father, and will shortly come to judge the quick and the dead according to our gospel. Now this is he, this God, this Man, this mediator between God and men, who is to be trusted. He was commissioned of God, and therefore he called the Christ, the anointed. He has come into the world on purpose to do the will of him that sent him, and to finish his work. Oh, ye sons and daughters of men, if ye would be saved, ye must come and trust yourselves with the incarnate God, who is bone of your bone, and flesh of your flesh! This woman also did not know the freeness of Christ, for when our Saviour said, "If thou knewest the gift of God," he really meant himself. Paul said, "Thanks be unto God for his unspeakable gift." This is he, the gift of the Father. Christ has not come into the world simply to save the rich, or the learned, or those who struggle through many examinations to obtain a high degree of human wisdom. He died also for the poor, for you who know your own ignorance, and bewail it, for you who know your sinfulness, and repent of it. He came not to call the righteous, but sinners to repentance. God has given his Son Jesus Christ, freely given him. You may have him for the asking; you may have him for the taking. "Whosoever believeth in him hath everlasting life," and if you will but trust him, there is life eternal for you. It was important that this woman should know this. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink."

If you look at the text, you will see the conduct which follows. This woman, when her ignorance was removed, would be led to put asking first, and then really to ask; and next, receiving would be the asking. I dridge's "Rise and Progress of Religion in the Soul," Allein's

idea of giving Christ anything. He began by saying to this sinful woman, "Give me to drink," but he afterwards said, "If thou knewest the gift of God, thou wouldest have asked of him." I am continually the hearing, from converts and others, the expression, "I gave my heart to Christ," as a description of conversion. Now I do not find fault with that expression, for we must give our hearts to Christ; but very seriously let me say that I am afraid that that phrase will do much mischief unless it is well guarded and looked after. The gospel is, "Believe on the Lord Jesus Christ,"—that is, trust him, "and thou shalt be saved." When you do that, you will be sure to give him your heart by-and-by, if not at once. Salvation is not by your giving anything to Christ, but by Christ giving something to you. I am glad that you have given your heart to Christ but have you learnt first this lesson, that he gave his heart for you? We do not find salvation by giving Christ anything. That is the fruit of it; but salvation comes by Christ giving us something—something, did I say?—by Christ giving us everything, by his giving us himself. I used to notice that a good deal of Sunday-school teaching to the children was, "Dear child, love Jesus." That is not the way of salvation. The way of salvation is to trust Jesus. The fruit of salvation is that the dear child does love Jesus; but that is not the way of salvation. The way of salvation is to take Christ, to trust Christ. When you are saved, the proof of it will be that you will give your heart to Christ; but do not let us turn things upside down lest, beginning with a little blunder, we should go on to some great error, and set up again the ruinous doctrine which once sank the world in darkness, the doctrine of an imaginary salvation by our own works.

Next, the text suggests the idea of asking of Christ as the first thing for us to do. How many there are, who know that salvation is a gift; but they never seek it! They know that it is all of grace; but they never ask for it. An occasional prayer, when you are half-asleep at night; now and then an expression of a wish that you were better, that is all the effort you put forth. The Lord says, "Ye shall seek me, and find me, when ye shall search for me with all your heart." Men seek after gold as if they had a thousand hearts; but they seek after grace as if their heart were cut into a thousand pieces, and only one solitary thousandth part of it went after the blessing. This woman did really ask of Christ, and asked with earnestness; and so must you. If you did but know Christ, if you did but know the value of his salvation, if you did but know the freeness of it, my hearers, you would get to your knees, and you would never rise from them again till you had found him who alone can save your souls. Let me ask you unsaved ones, do you cry to God for mercy? Are you in earnest about it? Does your very soul go up to God in prayer? If not, do not wonder that you still remain in the gall of bitterness. How can you expect God to give you that which you do not value you hear? I was but a child when you that which you do not value you hear? I was but a child when

"Thou wouldest have asked of him and he would have given thee." Dear hearer, if you had asked, you would have had. "Ye have not because ye ask not." Sitting in that pew tonight, without God, without Christ, it is because you have not sought him, you have not cried for him. Had you sought him, you would have found him, for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." I do not like merely to utter this truth; I wish I could press it home upon your heart, and have not asked, it is right that you should not have received, and that if you had asked, you would not have asked in vain. "Thou wouldest have asked, and he would have given."

Then she would have received, and the preciousness of the gift result would have been that she would have been a happy woman, greatly prizing the gift of God, greatly valuing the dear Saviour, singing in her delight because she had found him who could take all her sin away, and send her back to Sychar, a renewed woman. Instead of being a destroyer of the souls of men, she would become a herald of the cross to them, and the means of their salvation.

So our Saviour pictured what she would have done. I wonder whether it is true about any of you here, that you have only kept from prayer because you have not known better; you have not found Christ because you really did not know anything about him. You have been making mistakes and blunders, and that is why you are not saved. Now we have explained the matter to you, and you can see it, I trust that not another day will begin and end without your seeking and finding Christ, and so entering into eternal life.

Now consider the line of action which this teaching suggests to us. If it is, in many cases, the fact, that nothing but ignorance is keeping men out of eternal life, if it is true of many that, if they did but know, they would ask and they would receive, then if you have not found Christ, be wise enough to try—and learn—all about him. Do not remain in ignorance where that ignorance is not bliss, but endless woe. Wake yourself up, and say, "If I can find out what salvation is, I will find it out, even if I have to burn the midnight oil, and wear my eyes away in searching through the sacred Book. I will hear as well as read. I will know all that I can about salvation, and about this Jesus, the Son of God, the unspeakable gift of God." Well, take care that you do go where Christ is most preached. A little girl heard her mother say, "We went to the house of God to hear about Jesus." "Mother," said she, "at the place where aunty goes, they do not hear anything about Jesus, I am sure, for I went with her every time, and I never heard anything about him." Do not go to places where Christ is not preached. Let those go who have no souls to be saved, if there be such people; but you, dear hearers, are in an anxious state; you want to find salvation, and lest ignorance should hinder you, take heed to what you hear, and take heed how you do not value you hear? I was but a child when you that which you do not value you hear? I was but a child when I first began to seek the Saviour, but I have a distinct recollection that as soon as the sun shone into my little bedchamber, I was awake; and what was I reading? Doddridge's "Rise and Progress of Religion in the Soul," Allein's

"Alarm to the Unconverted," and books of that order, I read when I was but a child, in the hope that I might somehow find Christ, and be saved. When I went to a place of worship, I took no notice of the music of the organ, or the eloquence of the preacher. I kept listening with this one thought in my mind, "Oh, that I might but find salvation! Oh, that I might but find Christ!" Whenever that is the case with anyone, depend upon it, sooner or later, the ignorance that bars the way will melt and disappear; and you will ask, and God will give, and there will be joy in heaven and joy in your own heart because you are saved.

I think that I hear one ask, "Do you mean to say that that woman was saved?" Yes, I expect to meet her in heaven. Amongst the fair daughters of the New Jerusalem, the woman that was waiting at the well will surely be found. "But she was such a shocking character" says one. She was a shocking character; I hope that there is not any woman here half as bad as she was though there may be, and there may even be some worse than she was; but she was saved, and so will you be, if you go the same way that she went. There may be men here who are steeped in vice much worse than this poor woman ever was. You generally blame the woman, and the man is allowed to go scot free. But tonight, man or woman, I do not care which you are, even if you have committed the same sin—the very same—and are guilty in the sight of God, and before your own conscience, yet listen to two things that Jesus said to that woman.

The first was, "Woman, believe me." Woman, believe Christ. Man, believe Christ. Never mind me; never mind ministers or priests. Believe Christ, the Sent One of God; for he cannot lie. He speaks the truth. Believe him, and believe in him, that is, trust him, rest upon him for salvation.

And then Jesus left her with this word ringing in her ears, the last word that he spoke, "I that speak unto thee am he." Believe that Christ is he whom God has sent to save sinners. Believe that Christ is he who took our sin, the Lamb of God that taketh away the sin of the world. Believe him as he says, "I am he," and say to him, "I, Lord, am like this woman, one of the chief of sinners; but I believe that thou art the Saviour of sinners, and I trust myself with thee. Save me, Lord, for thine own name's sake!"

Now, you see, I have brought the horses to the water; but I cannot make them drink. I have set Christ before you; but I cannot make you have him. May the Holy Spirit help you to take him tonight once for all! Do not go away till he has done so. Give not sleep to your eyes, nor slumber to your eyelids, till you have closed in with Christ and accepted him as your Saviour; for when you fall asleep tonight, you may never wake up again on this earth. It will be a dreadful thing to wake up in the land where hope can never come, where you shall see afar off God's chosen ones; but, as for yourself, you shall be told that there is a great gulf between you and them, so that they cannot come to you, and you cannot go to him. "Repent ye, and believe the gospel." May the Holy Spirit constrain you to do so even now, for Jesus sake! Amen.

THE THIRTY-SEVENTH PSALM.
By Mrs. Anna Head.
All Bible readers know what the

thirty-seventh Psalm is; and yet I doubt that any one since David has ever fathomed it to its depth of sovereign grace or soared to its sublime height of matchless love and power. It is like an ever gushing fountain of pure water. Souls thirsting for God and fevered by the cares of this world and the oppression of evil doers have gone to this Psalm and drunk to their fill of promises more refreshing to them than crystal waters are to the natural body.

Still it flows on and on, as inexhaustible as God's love. The wealth of blessings gushing forth from every line are as free to the unlettered rustic as to the scholarly man of science. The scientist may analyze the water and tell of its component parts, while the unlearned plowman drinks thirst-dissipating draughts to the satisfaction of every fiber in his body, yet knows nothing about its analysis.

Such is the nature of the water of life that all who drink of it may enjoy it alike. "For the same Lord over all is rich unto all that call upon him."—Rom. 10:12. God makes no difference between those who call upon Him. But the Holy Spirit directed David to draw the line of demarcation all through the thirty-seventh Psalm between the righteous and the wicked. No rebellious sinner dares to step over into the territory of God's elect and pluck even one of the precious promises there.

These promises are all conditional and no sinner in open rebellion can comply with the conditions. Only the souls who by divine power are enabled to trust in the Lord and do good can claim food and a dwelling place in the land.

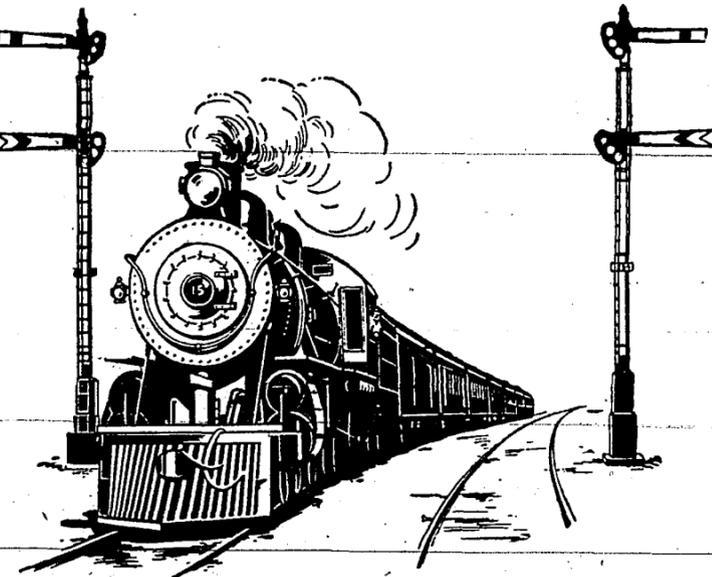
We all like good books and papers, we like to hear strong sermons and to commune with the godly and spiritually minded; but there are times when nothing short of communion with God while reading His Word will satisfy the soul. You remember the time you pray-

ed, and prayed, and prayed to God and seemed to get no answer. You have not forgotten how you took your Bible, stole off alone and turned to the thirty-seventh Psalm and read, "Delight thyself also in the Lord and he will give thee the desires of thine heart." Oh, how you prayed for grace to make God your delight! You drank great draughts of the water of life and

you were surprised that you had ever delighted in the beggarly things of this life. Your delight in the Lord was supreme, yet the prayer that you had been praying so long, you knew, was unanswered. You read the next verse, "Commit thy way unto the Lord, trust also in Him, and He will bring it to pass." "Oh," say you, "how can I commit my way unto Him? What do the words 'commit thy way unto Him' mean?" You were struggling with this problem when the fountain seemed to gush forth afresh with a superabundance of God's love and power and you understood that to commit thy way unto Him was to do your plain every day duty with an eye single to God's glory. Then the other injunction is easy—trust. Oh, the height and depth and breadth of the little word "trust"! He who fully understands all it contains is rich beyond comparison.

You were now willing to wait patiently for the answer to your prayer; for you were now determined to commit your way unto Him, to trust Him to overrule all your future life and you knew that there would not fail one word of all His good promises.

I might write a whole volume on this one Psalm and then not tell half of its richness. We must read it, study it and live it if we get all there is in it. The more it is used the larger it grows in blessings. I commend it to all Christians.
Calhoun, La.



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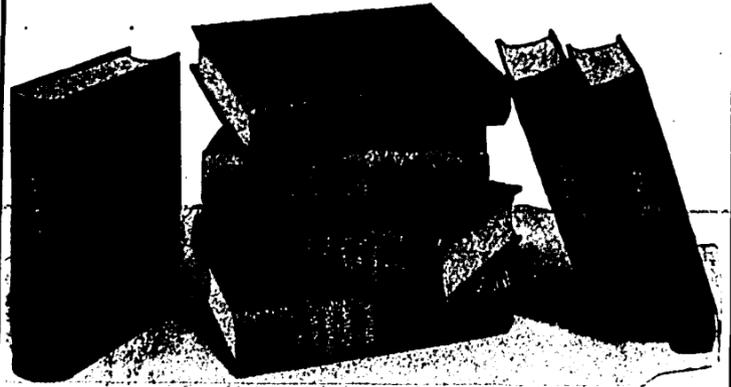
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KY.

Editorial

Thus far Kentucky has contributed \$12,500 for Home Missions, and \$21,070 for Foreign Missions. In seventeen days \$31,430 must be raised if the amounts these Boards expect from this State are secured. In addition to this it will be necessary to raise \$6,750.50 for our work in Kentucky if the State Board closes the year free of debt. Only two Sundays remain. Pastors, make the most of these two Sundays. Lay the situation on the hearts of the people. Plan, pray, and labor as never before.

There is still the disposition on the part of some to show their pseudo smartness by sneering at orthodoxy. From time to time some one comes forward writing or speaking on this theme. They frequently get off the old saw "orthodoxy is my doxy and heterodoxy is your doxy." If these words are not quoted the sentiment therein contained, e. g., that there is no standard of orthodoxy save the opinion of the individual is asserted and defended.

To be orthodox is to be "correct, or sound in doctrine." Etymologically the word orthodoxy really means "right thinking." And the infallible standard by which the character of "thinking" is determined is the Word of God.

The term orthodoxy is usually restricted to the fundamental doctrines of Christianity that are clearly revealed in the Scriptures. To be sure there is more or less mystery identified with the great scheme of redemption, yet the way of life and duty, and the teaching pertaining to salvation is so plain that "wayfaring men, though fools, shall not err therein."

Yes, orthodoxy is right thinking and the man who thinks it is not necessary to repent, believe or to be regenerated by divine power; to be made alive unto God through personal faith in a personal, living Saviour, etc., that man is not orthodox. Such thinking is not in accord with the plain, unmistakable, incontrovertible teaching of the Word of God. The man who repudiates the doctrine of hell or believes that men have the right to "add to" or "take from" the Book of Books; who lightly regards the ordinances and tries to fix the conditions of salvation, thereby teaching the commandments and opinions of men—such an one is not orthodox. The orthodox man is the one who conforms his opinions to the great truths that are set forth in the Scriptures.

God says, "As a man thinketh in his heart, so is he." In other words the real man is manifested by his thinking. Words and actions may be used as a cloak to deceive, but never thoughts. To sneer at fixed principles and assert that each is a law unto himself is a serious matter. The man who belittles or ridicules orthodoxy should be shunned.

Some things are settled and settled forever. To even indirectly intimate that one opinion is as good as another and hold out the idea that orthodoxy is a vague, undefinable thing is to call into question the mental honesty of the one so doing. Strength of intellect and greatness of character go hand in hand with orthodoxy. The fore-

most apostle—Paul—insisted that there was a standard of orthodoxy and with uncompromising fidelity defended it to the very last.

The spirit of fraternity and co-operation among the various denominations is in evidence on all sides. In fact, the dominating disposition seems to be for these religious organizations to strive to surpass each other in their mutual expressions of good will. This get together at any price campaign is already responsible for "confusion in Israel." Those who believe in the deity of Jesus and those who deny that He is very God, apparently with equal propriety, now designate themselves Christians. The term "evangelical" is practically meaningless and the word "church" is seldom used in accordance with its true or New Testament meaning.

There is one feature in connection with this spiritual free love affair that seems a little queer to Baptists and that is the way an occasional doctrinal lapse in their ranks is heralded to the ends of the earth.

Not long since the Literary Digest had quite an article with the startling head line, "Apprehensions of the Baptists." Then it adds: "The Baptists seem to show some fears concerning the permanence of their denominational integrity. It is noted in the ——— that the pastor of the Lincoln Park Baptist church, West Newton, Mass., has recently resigned to become pastor of a Congregational church, and the matter is looked upon as 'not a mere incident.'" Then, with painstaking care, it tells how this same pastor, as the retiring Moderator of the Boston North Association, "advocated doing away with baptism by immersion as a prerequisite to membership in Baptist churches."

This incident and the recent foolish performance in the Fifth Avenue Baptist church, New York City, when certain infants were accorded a service of public dedication, have been given wide publicity in the journals so favorable to the "union movement." Are these incidents regarded as omens portending the abandoning of the Baptist position on infant church membership and baptism as a prerequisite to church membership? The well nigh universal notice given these events and the cordiality with which they have been approved is very significant.

If there was a wide-spread movement on the part of Baptists to endorse and incorporate the "public dedication of infants," an "open membership" in their church life that might warrant the treatment these incidents have received by the "union" press. But such is not the case. There is a lesson in this for Baptists. They should look with scant patience on any "union" invitation that involves even the partial abandoning of what they regard as fundamental principles.

Dr. Henry Van Dyke, in "Out-of-Doors in the Holy Land," describes John's baptism on this wise: "No, it was not because the Jordan was beautiful that John the Baptist chose it as the scene of his preaching and ministry but because it was wild and wide, an emblem of violent and sudden change, of irrevocable parting, of death itself, and because in its one gift of copious and unfailing water, he found the necessary element for his deep baptism of repentance, in which the sinful past of the crowd

who followed him was to be symbolically immersed and buried and washed away."

Of course, the Baptist press called attention to this concession on the "mode" of baptism by such a distinguished personage as Dr. Van Dyke.

According to The Presbyterian of The South, "Baptist friends are making" too much of this comment. The editor of said paper then proceeds to tell just how the utterance of this famous scholar is to be interpreted. He says: "They do not know that the brilliant author is a poet, and that the muse frequently gets the better of his theology and interpretation. Poetic license pardons a good many flights of the imagination."

Dr. Van Dyke is too sound and sensible a scholar not to know that the poorest possible place to yield to suggestions of "poetic license" is when discussing theology and interpreting the Word of God. Perhaps the hour has come for him to pray to be delivered from his journalistic friends.

The coming of the Southern Baptist Convention to any city capable of entertaining it is a matter of very considerable importance. The elimination of the free entertainment feature has made the Convention a desirable financial asset. The larger cities are more and more coming to realize the commercial value of gatherings that are largely attended from other States. They are usually glad to provide a suitable place for such conventions and also to arrange for the entertainment of those who hold official relations to these bodies.

There is no valid reason why Baptists should not be treated with as much courtesy and consideration as the great political parties. Nor should the Convention be a financial burden to the Baptists of the entertaining city, and by taking the proper steps this could be obviated.

Let the committee on the place of meeting be appointed one year in advance and instructed to procure from the various cities inviting the Convention just what inducements are offered by each to secure the meeting of that body. With this information before it the Convention could wisely and speedily select the place of meeting. This would also enable the Baptists of the entertaining city to enlist the active co-operation of the general public in providing for the necessary and important details in connection with the Convention.

The situation of our State Mission Board merits the prayerful and co-operative sympathy of Kentucky Baptists. We are all pleased with the work of the evangelists, missionaries and colporters. Under the blessing of God a large measure of success has attended their labors. Their reports show twice as many baptisms as last year. Eight thousand dollars are needed before April 30th; in order to close the year free of debt. Kentucky pastors and churches have time enough to rise up and wipe out all indebtedness and close the year with a jubilant spirit. We are optimistic in the belief that this call for immediate action will be heeded. Tidings has just reached this office that one preacher says he will gladly join three hundred others in giving one dollar per day for each day in April; another says that though he had sent the Corresponding Secretary twenty-five dollars after he thought he had reached the limit in giving, yet he

purposed to give fifty dollars more. We also heard that some of the State Missionaries will give their April salaries to relieve the embarrassed condition of the Board. This is heroic and such a spirit among the brotherhood will crown our efforts with success and will be well pleasing to the great Head of the churches.

The Home Mission Council should exercise due caution in the conduct of its affairs and avoid taking undue liberty in using the names of either individuals or organizations. Taking it for granted that every Home Mission organization could be enrolled as a member of the Council is an unwarranted assumption. Such is the case with the Home Mission Board at Atlanta. The name of the honored secretary of that body appears among those constituting the Executive Committee of the Home Mission Council. The editor of the Word and Way recently asked Dr. B. D. Gray why his name appeared in this list? He said: "It is presumptuously there. That is, it was put there on the presumption that I would consent for it to be there. But I have never consented for it to be there."

This is just as we suspected. Neither the Home or Foreign Mission Boards are affiliating with or in any way whatsoever identified with any "federation arrangement."

We are glad to learn that the Foreign Mission Board has lately received two or three handsome gifts from private sources. One party gave twenty-five hundred dollars and another brother expressed a desire to be placed on the honor roll and will forward one thousand dollars to Secretary Willingham. A young business man has just sent a check for six hundred dollars. This will pay the salary of a missionary for one year. During the year several parties have given one thousand dollars or more for foreign missions. In each State there are quite a number who could make large individual contributions to both the Home and Foreign Boards and be the richer thereby.

This year's record is almost made. God grant the ushering in of the new Convention year will bring no blush of shame or pang of regret. According to our ability let us rally to our Boards and remove the possibility of debt.

A young lady became convinced of the Scripturalness of the baptism of believers and other distinctive doctrines of the Baptists. She wished to join a Baptist church. The father, a strenuous Pede-baptist, objected and forbade it, saying he would rather see her dead and in her coffin. She waited a year, then told him she was going to be baptized the following Sunday, and asked if she could have the carriage and driver to bring her home. He said, "Yes, if you will, go; but I cannot see you baptized." As she "came up out of the water," he stood upon the bank weeping, gave her his hand, and said: "Daughter, God bless you; I do not know but that you are right." Who is there that doubts such a baptism?

Do not try to be anything else but a gentleman or a gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."

EDITORIAL VARIETIES

To insinuate for the purpose of injury is the ready weapon of the moral coward.

Just as we go to press the results of the great meeting at Newport, Ky., reached this office. The meeting closed with 121 additions, 103 for baptism.

Phenomenal success still crowns the efforts of Dr. J. W. Porter, the brilliant pastor of the First Baptist church, Lexington, Ky. Last Sunday he baptized into the fellowship of his church a Disciple preacher, who is a student in the Bible college of that city.

The advertising agent of the Chicago University, Prof. Geo. B. Foster, is just now securing another "batch" or free advertising for that institution. In this instance he is ready to relegate Christ and the Christian religion to oblivion. Next!

The Baptist Banner adds an amusing chapter to the "Comedy of Errors" which we quoted from the Watchman last week. The Banner gives the Watchtower's version as "bottle scared veteran," whereas the Watchtower had it "bottle scarred." Next!

On the third page of this issue, there appears a strong and suggestive article from the pen of Dr. George B. Eager. It appeared in the "Homiletic Review" and has attracted wide attention. Dr. Eager treats a very important topic, in a thorough and most effective way. By all means read this article.

The Recorder gratefully acknowledges the receipt of an invitation from Dr. and Mrs. W. T. Bruner to be present at the marriage of their daughter, Nellie Ree, to Mr. Edward Gill Slaughter. The wedding occurs on the evening of April 20th, at the Twenty-second and Walnut Street Baptist church, Louisville.

Dr. W. D. Powell, Kentucky's Cyclonic Mission Secretary, is making truly heroic efforts in the raising of mission funds this month. A lady heard a letter read from him which contained the words "dire distress." With a smile she said, "I did not know what the letters D., J., after Dr. Powell's name stood for, but now I understand. They evidently mean Dire Distress."

The Memorial Church of Christ, Baptist and Disciples, in parenthesis, has Prof. H. S. Willett, of Chicago University, Disciple, for pastor, and Rev. R. N. VanDoren, one of the editors of "The Standard," a Baptist as associate pastor. Is this a shrewd move to forestall criticism by ultra Baptists and Disciples in that organization? But after all, could an ultra Baptist be identified with such a body?

Dr. W. W. Hamilton is advocating a change in the time of meeting of the Southern Baptist Convention. He suggests that the date be changed from May to June. Sixteen reasons are given, favorable to this change. We desire to suggest one, that ought to be seriously considered with reference to the matter: Should the date be changed to June, it would limit the territory in the South where the Convention would likely be held. Of course, no one would care to go to some extreme southern point, where the heat would be intense. Let both sides of the question be discussed.

Last week we made mention of an item going the rounds of the press to the effect that Dr. L. W. Munhall, of Philadelphia, had issued a challenge to any moderate drinker between twenty-one and sixty-four to meet him in ten athletic contests, to prove the physical superiority of total abstainers. A line just received from the Doctor says "it's a whooper," and truthfully adds, "Newspapers will sometimes lie. Eh? Therefore the religious press should beware. Still I could do it all with any moderate drinker of my own age." The Recorder has tried to beware, and in the future will be doubly guarded. We beg Dr. Munhall's pardon, for having any part in misrepresenting him.

A telegram from Secretary R. J. Willingham, announces that Kentucky, up to Monday noon, had taken twenty shares of stock, and that the total number by all the States was two hundred and ninety. Surely there are eight hundred and eighty people who could easily contribute \$5 each over and above all the other offerings for missions and raise this amount. Dr. Willingham feels that if the entire number of shares (10,000) be taken before the close of the month, that the Foreign Board will be able to round out the year without debt. Please give this matter immediate attention. Take one or more shares without delay.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The Heresy of Cain, Gen. 4:9. Common Honesty, Ex. 20:15. S. S., 435. Took annual collection for missions in the morning which including weekly gifts for the year amounted to above \$2,000. Beechland - Pastor C. C. Marriott: I. Cor. 15:12. John 20:21. S. S., 89. Broadway - Pastor W. W. Landrum: World Consciousness, Mark 15:15. Invincible Courage, Daniel 3:17-18. By letter, 1. Took mission collection amounting to \$2,100. Chestnut St. - Pastor J. M. Weaver: Resurrection of Christ, I. Cor. 15:20. No service at night except at the Mission at Eleventh and Jefferson streets. S. S., 154. For baptism, 3. Crescent Hill - Pastor J. F. Griffith: He is Risen, Matt. 28:6. Missions, Phil. 2:9-10. S. S., 92. Calvary - Pastor J. S. Detweiler: Risen With Christ, Col. 3:1-4. Yield Not to Temptation, Eph. 6:16. S. S., 172. Clifton - Bro. Langston, of the Seminary, spoke on Foreign Missions. Bro. Russell, of the Seminary, spoke on giving to missions. S. S., 207. By letter, 1; under watchcare, 1. Eighteenth St. - Pastor B. V. Bolton: He is Risen, Matt. 28:6. Forsaking God, Jer. 2:13. S. S., 57. East - Bro. E. Y. Mullins, of the Seminary, spoke in the morning. Pastor Geo. H. Crutcher: God's Love for His Saints, Isa. 63:9. S. S., 199. Under watchcare, 1. Ordained Bro. C. C. Edwards Wednesday night. Dr. DeMent preached the sermon. Dr. Prestridge presented the Bible, Dr. Powell delivered the charge and offered ordaining prayer. Eleventh and Jefferson Sts. Mission - Bro. J. C. Daniel: Repent or Perish, Luke 13:3. S. S., 78. Ten professions, Preaching continues this week, closing Sunday night, April 18th, with baptism at Chestnut Street church. Franklin St. - Pastor T. J. Duvall: Paul's Prayer, Col. 1:9-11. The Whole Duty of Man, Eccl. 12:13-14. S. S., 248. By relation, 1. First (Pratt City, Ala.) - Bro. E. B. Farrar: The Commission, Matt. 28:19. The Sinner's Condition. Have just returned from three months delightful evangelistic work on the East Coast of Florida. Fourth Ave. - Pastor E. S. Alderman: Paul's Treatment of the Easter Theme, I. Cor. 15. I Know that My Redeemer Liveth, Job. 19:25. S. S., 219. German - Pastor Wm. Argow: The Resurrection of Christ from the Dead, Luke 24:6. Easter Song Service, Rom. 6:4. S. S., 75. Had a meeting at Jarvis Avenue last Thursday evening, thirty being present. Hope Rescue Mission - Supt. Wm. M. Bruce: Matt. 7. Bible Class attend., 63. Good week at mission, fine services at jail and workhouse. Hazelwood - Pastor Chas. B. Althoff: The Backslider, Jer. 3:12. The Risen Christ, Col. 3:1. S. S., 151. Highland - Pastor L. W. Doolan: Our Resurrected Life, Col. 3:1. What is Salvation from Sin? Col. 1:13. S. S., 197. Three deacons, Brethren H. L. Willis, R. H. Wyatt and Dr. B. D. Rivers, ordained Wednesday evening last. Pastor spoke at Louisville Industrial School Sunday afternoon. Immanuel - Pastor J. C. C. Dunford: The Significance of Christ's Resurrection, I. Cor. 15:14 and 20. The return of the King, Rev. 1:7. S. S., 226. Fischer Ave. Mission, 70. Oakdale - Pastor Erwin L. Averitt: Three Crosses. Am I My Brother's Keeper? Gen. 4:9. S. S., 130. By letter, 4. Ormsby Ave. - Pastor G. D. Billeisen: Facts and Theories of the Resurrection, John 2:18. Christ's Coming Revealed, Luke 19:10. S. S., 103. Parkland - Pastor E. G. Vick: Importance and Progress of Sunday School Work. Honesty, Lev. 19:35f. S. S., 204. Bro. L. P. Leavell spoke at the morning four and delivered diplomas to thirteen officers and teachers. Work begun on new church building. Portland Ave. - Pastor L. W. Smith: The Conquering Christ, Rev. 6:2. Is an Everlasting Hell Taught in the Bible? S. S., 161. Salvia (Ky.) - Pastor C. K. Hoaglund: God's Gift to the World, John 3:16. Israel Exhorted to Turn to God, Hosea 14:1-2. S. S., 51. By letter, 1. Twenty-sixth and Market - Pastor R. E. Reed: The Man Who Paid His Fare, Vas. 1:3. The Highest Ambition, Gen. 22:2. S. S., 520. Baptized, 3. Thirty-sixth and Grand - Pastor J. C.

Given: Three Crosses, Luke 23:33. An Easter Surprise, Mark 16:7. S. S., 45. Thirteenth and Kentucky - Pastor Jas. A. White: Matt. 17:27. Ex. 20:7. S. S., 71. Twenty-second and Walnut - Pastor M. P. Hunt: The Divine Prescription for Long and Happy days, Peter 3:10-12. God's Will Concerning Those that see Jesus, John 6:40. S. S., 637. By relation, 1; baptized, 1. Third Ave. - Pastor S. J. Cannon: One Another's Burdens, Gal. 6:2. Our Envelope System, I. Cor. 16:2. S. S., 171. Forty-one in our mission on Ninth Street.

SEMINARY NOTES.

BY ELLIS A. COTTRELL. Dr. Geo. B. Eager is in Alabama this week. Pastor Hunt reports sixty in Sunday School at Pleasant Hill Sunday. It is quite likely no recitations will be held during the meeting of the Southern Baptist Convention and all the students will be free to attend every session of that meeting. Bro. J. H. Wallace performed the rites of matrimony between Mr. Clarence Herbert Thomas and Miss Annie Leo McKinney, at the Highland Park Baptist church on the evening of April 7th. Bro. R. W. Grizzard recently visited his old home, spending about a week in that State. He preached for the Broadway Baptist church of Cashville while there. He reports a fine trip and an enjoyable time. He will likely locate in his native State at the end of this school year. On Friday morning, April 9th, Postmaster Wood, of the Louisville office, gave us a talk in Chapel on the "Post-office Department" of our Government. He said during last year letters, which could not be identified, containing \$36,000 were received at the dead letter office at Washington. The writers of these letters lost this money because of their failure to give their home address. Students preaching Sunday: J. C. McCoy, Sparta, Ind. L. A. Parker, Sanders, Ky. R. L. Wallace, Kosmosdale. J. L. Barrett, Indian Fork. J. C. Burkett, Pleasant Grove. D. J. Hunt, Pleasant Hill. R. W. Grizzard, Salem. E. G. Cornelius, Hamilton Ave Mission. T. C. Bagby, Lebanon Junction. E. G. Hightower, Pleasureville. B. F. Caudill, Caneyville. C. T. Brookshire, Shiloh, Ind. E. C. Stevens, Blanket Creek. J. C. Owen, Elk Creek. H. O. Meyer, Clearmont. C. A. Leonard, South Fork. T. J. Barksdale, Brent and Cold Springs, Campbell county. J. V. Turner, missionary address, Clifton, Friday night, April 9th.

EATON MONUMENT FUND.

It is gratifying to note the manner in which the money is coming in. A few subscribers have not been heard from, but most of those who have not paid in full have paid a portion of their gift with promise of the remainder as soon as possible. It is believed that the first of May will find not one unredeemed promise to contribute to this fund. Any knowing themselves behind will confer a favor on the committee by remitting at once, as the statute is already completed and all bills will be due and must be met as soon as it is erected. From all over the South comes messages of interest in the matter and expressions of desire to be present at the unveiling of the monument on May 15th. We are depending upon every subscriber to meet his obligation in order that we may not be embarrassed by any shortage at the last moment. Rev. Henry C. Risner, of Tyler, Texas, in sending his check, writes: "It is sweet to make any kind of sacrifice to the dear man who was himself so self-sacrificing."

Table with columns for Name, Address, and Amount. Includes entries for Cash Received, Previously acknowledged, Baysc, Elijah, Louisville, Campbell, Mrs. Mollie Williams, Yerkes, Ky., Gattson, J. S., Campbellville, Ky., Risner, Rev. Henry C., Tyler, Texas, Winchester Baptist Church, Winchester, Ky., and Total cash received \$2694 97.

THE STATE.

Pastor Charles S. Gregston writes from Dawson: "Please change my address of Recorder from Princeton to Dawson, as I am now located in Dawson, Ky. Could not afford to be without the Recorder and

don't want to miss this week's issue. My work is getting on nicely; have had about 140 additions to my three churches since last June. I am suffering now with throat trouble, but hope to be all right in a few days."

Pastor W. W. Williams writes from Owensboro: "Preparations are being made for the erection of the new Eaton Memorial building this week. With much prayer and great rejoicing of heart, the church marched in a body and broke ground on the evening of April 5th. In the midst of a revival meeting this was done, just before service time and may it be prophetic of a continual revival at every service held in this building. Will the brethren pray for us?"

Bro. R. H. Spillman writes from Fountain Run: "The church at Mt. Olivet, in the southern part of Barren county, Ky., closed a great meeting on April 2nd. The meeting continued about six weeks. The pastor, Judge Harlan, was kept away by his official duties. Elder J. P. Denham preached about one week in the beginning of the meeting; then there was no preacher for about one week, when Elder L. D. Robinson went in and remained the most of the time to the close. There were sixty-eight additions in all, fifty-six baptized, nearly all of whom were grown men and women. Several heads of families - white-haired men. The writer rejoices to hear of this great meeting where he was pastor for eight years in the early history of the church."

A HOME MISSION CRISIS - CAN WE MEET IT?

It would be calamitous to close the year, April 30th, with a heavy debt on the Home Mission Board. The debt brought over from last year has been a great burden. It has hindered us at every point; prevented engagement in many places, caused us to borrow money from the beginning of the year and filled us with anxiety all the while. We are doing our utmost to come to April 30th with a clear balance sheet, but a \$50,000 or \$60,000 debt stares us in the face!

Thousands of churches and individuals must send their small offerings, which in the aggregate will make a good sum and the smallest gifts made in sacrifice and love are as acceptable as the largest, but in this emergency the strong churches and laymen must come to the front. They will decide the matter.

Twenty-five or fifty of the strongest churches in each State by real giving can settle it right. Some of them ought to go far beyond the \$1,000 mark and scores of them ought to range between \$500 and \$1,000, while the balance should come with \$100 to \$300 each.

Brethren, pastors, deacons and mission committees, wheel your churches into line and see that during the next two weeks they come to our help.

The appeal is to the laymen. If the laymen are ever to "make good" it must be in the emergency like this. God has a thousand Baptist laymen in the South who can avert this debt, if they will give at once an average of \$50 each. Some large-hearted, greatly prospered ones can, and I venture to hope will, lay \$1,000 upon the altar. Beloved brethren, blessed of God and redeemed by the blood of His Son, will you not make glorious account of your stewardship in behalf of this great cause? We must not fail.

B. D. GRAY, Corresponding Secretary.

DEAR RECORDER: We have never delighted in hearing sad tidings, but while Kentucky is grieved Florida rejoices that she has captured another of your best men. Lakeland Baptist church has called George W. Shepherd, and he has accepted. This is a fine field, a fine people and they have secured a fine pastor. Lakeland is one of the best fields in the State, with unlimited opportunities. They have good buildings, pastorage, a membership of 650. Our work in Arcadia is making progress along all lines. Our splendid new building is being pushed to completion. We hope to have one of the handsomest buildings in the State.

ROBERT L. BAKER, Arcadia, Fla.

DEAR RECORDER: The Baptists have bought the Vanderbilt Training School here from the Methodists, which will be a first-class Baptist academy, under the auspices of Warren Association and fostered by the Baptist Education Society. The property consists of a new dormitory, with baths, etc., already installed, a college building of 6 rooms, 2 halls and a splendid chapel, 30x50 feet, with a beautiful five-acre campus and situated in the heart of one of the prettiest towns in Kentucky. We have a large Baptist constituency to stand behind it and the

SUNDAY SCHOOL PERIODICALS

Table with columns for Title and Price List Per Quarter. Includes items like The Convention Teacher, Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Junior Quarterly, Children's Quarterly, Lesson Leaf, Primary Leaf, Child's Gem, Kind Words (weekly), Youth's Kind Words (semi-weekly), Baptist Boys and Girls (large 4-page weekly), Bible Lesson Pictures, Picture Lesson Cards, Superintendent's Quarterly, B. Y. P. U. Quarterly (for young people's meetings), Junior B. Y. P. U. Quarterly.

B. Y. P. U. SUPPLIES.

Table with columns for Item and Price. Includes items like B. Y. P. U. Manual, Leavell, cloth, Training in Church Membership, Paper, per dozen, not prepaid, Cloth, single copy, postpaid, Topic Cards, per dozen, 15 cents, postpaid, Pledge Cards, Senior or Junior Grade, per hundred, postpaid, Wall Pledge, Senior grade, on map linen, 40x50 inches, postpaid, Wall Pledge, Junior grade, on map linen, 25x40 inches, postpaid, Constitution, Senior or Junior grade, per dozen, postpaid, Bible Reader Cards, per hundred, postpaid, Invitation Cards, per hundred, postpaid.

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

future is bright. The buildings will be overhauled, the grounds improved and a first-class faculty employed for the fall term. Any help in locating a principal will be greatly appreciated. WM. M. STALLINGS, Smith's Grove, Ky.

W. M. U. NOTES.

Others, Lord, yes, others, Let this my motto be; Help me to live for others, That I may live like thee.

Miss Broadus wishes to emphasize the fact that it is most important that you send in your name and address if you are coming to the annual meeting, that the delegates may be selected by the Central Committee and be as representative of the whole State as possible. Write to Miss E. S. Broadus, 1227 Third street, Louisville, Ky.

Mrs. E. S. Alderman, 414 West St. Catherine street, Louisville, Ky., is most anxious to make the Kentucky exhibit at the W. M. U. meeting in May attractive and instructive and is urging the societies to send her anything that will add to the exhibit in any way, and send not later than the end of April. Mrs. M. P. Hunt has charge of the General Exhibit. Leaflets, programmes and other things of interest in conducting meetings of societies will be most acceptable.

The Society of Pleasant Grove, Daviess county, make a splendid report of the year's work. They sent Dr. Powell \$25 for the Building Fund, \$20 Christmas Offering, which was sent to Miss Julia Mackenzie for the education of a Chinese girl in China, \$27 the result of their self-denial week, which they hope to make \$30. This fund is to be equally divided between Home and Foreign Missions. And \$1 towards the salary of the colored missionary at work among the colored people in our State.

Dr. Willingham says: "If anyone thinks that we in this country are showing all the consecration, he is very much mistaken. The writer was deeply impressed with the consecration of the converts in heathen lands as he went among the people. We saw those who had given up their inheritance for the cause of Christ. Some had been driven from home and never allowed to return. Some had been beaten to such an extent that they will carry the marks on their bodies to their graves. Thousands of whom I heard had given up their lives in the Boxer uprising. Surely these people were in earnest. Are we here at home in earnest?"

The Y. W. A.'s of Mississippi will support a young woman of their own in the W. M. U. Training School. The auxiliary at Meridian will give \$10 of the amount.

Dr. Ida Kahn, a Chinese physician, who was graduated from the University of Michigan some years ago, is now studying in Johns Hopkins, after a long visit in her native land. Miss Kahn has opened up the City of Nanchang to the missionaries, after it had been forbidden ground, as a result of her curing the wife of Taotai Teco, the viceroy. The Woman's Mission Society of the First Baptist church, San Antonio, sets a noble example which we hope many societies will follow. This society is in Dr. Gambrell's own State, and he tells of it with commendable pride. In view of the great pressure on the two Boards of the Southern Baptist Convention the W. M. Society of First church San Antonio have

resolved to more than double any of their former giving. They will give \$1,000 to the two boards, and Pastor Bruner of the First Baptist church thinks the entire collection from the church will reach \$2,500. To give after this fashion, will require genuine sacrifice, but the spirit is on the people. I feel that if the women all over the South will take up the work after this fashion, marvelous things will be done toward liquidating the debts on the two boards.

Our brethren, "The Laymen," now have a great opportunity to make themselves felt. The Mission Boards are calling loudly for help and the question is who will respond and relieve the situation? Our secretaries seem to guarantee the women will do their part. Why not the laymen also?

A wealthy Mexican bought two Bibles, one for his own use and one to be sent to the overseer of his estate. The overseer is to read this Bible and prepare the people for the visit of a missionary in six months' time. We should like to hear from this Bible.

Calvary church, Asheville, N. C., claim to have the liveliest W. M. U. in the State, Mrs. Logan, leader. Nearly every woman in the church is a member and a live one, too.

The Y. W. A.'s of North Carolina are celebrating their three-year-old birthday, and instead of three candles, they show dollars and \$3,300.46, at that, for their three years of service. There are 2,000 members.

The Society at Chipley, Fla., sends in their Thank Offering, Mrs. F. C. Wilson, Secretary and Treasurer, which amounts to \$112.65. So far Chipley is the banner society in the State.

First Work of Southern Baptists.

After the Civil War, Several United States citizens removed to Brazil, and, because of their common interests and belief, organized a church at Santa Barbara. In 1873 this company of believers sent a request to the Foreign Mission Board of the Southern Baptist Convention to enter South America, and receive the church of thirty members as an independent mission. The proposition was accepted in 1879 and Rev. E. H. Quillin became the first missionary, making no charge whatever for his services. In 1882, Messrs. Bagby and Taylor, who with their wives, had previously been sent from Texas by the Foreign Board, decided to change the headquarters of the mission from Santa Barbara to Bahia, believing this to be a more strategic point. Early in January, work here was opened. Although the opposition and persecution from the priests was most bitter, and sometimes the missionaries were cruelly treated, the Lord blessed the effort. Bibles and tracts were distributed and read, and so well established did the mission become that in July, 1844, Mr. and Mrs. Bagby were removed to Rio de Janeiro, from which point the southern portion of Brazil could be reached. The motto of the devoted missionaries has ever been "Onward and upward" onward to new and needy fields, and always turning the hearts of the people upward toward God. Superstition, heathenism, cruelties, false beliefs and immorality had to be overcome. But God has prospered the word and raised up the workers. Mrs. W. C. Taylor has prepared a primer in Portuguese that has been adopted in the largest and finest school in Brazil. Other books are to follow.

Family Circle

Stories For The Young And Old.

TENNESSEE COLLEGE SONG.

What shall we say? What shall we say
In honor of T. C. today?

She's Marjorie's college gem
In charge of cultured, christian men,
And women noble, true and brave
Who'll ever wisdom's banner wave,
And woo our girls to come and share
The wondrous treasure hidden there.

CHORUS.

Then we will sing our praiseful song
To you, our dear T. C.,
And through the years that speed along
We'll still be praising thee.

There is within her walls rich store
For earnest toilers after lore,
Who'll delve and delve deep in the mine,
The gems of wisdom, there to find,
Here kindness reigns, and love abounds,
Here "Industry's" soft hum resounds
From base through halls to lofty dome,
This place for work, 'tis student's home.

Prophetic vision looks afar
Through light that streams from doors ajar.

Her fame has spread both far and wide
She rears her head. She stems the tide.
She proudly rides the ocean's crest,
She seeks new lands. She knows no rest;

Until on every mountain crag,
She plants her colors, waves her flag.
A VISITOR.

NEWS OF INTEREST.

As he laid aside the batch of letters, Grandfather Hilditch sighed.

"Here, Janie, don't you want to read them?" he asked the young girl, who sat at his feet reading her own mail.

"The weekly budget from the uncles and aunts? We are a methodical family, aren't we? Your children are faithful about these Monday letters, aren't they, grandpa? I know that every Sunday father reminds mother to write. He isn't much of a hand at letters, but he certainly wants you to hear from us—and mother has so much time."

"Yes, the children are all good about writing. It is a habit they learned when they were away at school," replied grandfather, and again he sighed almost imperceptibly. Janie looked at him curiously, and then began with the letters. She read them through, and then read them again. There was one from her own mother, hoping that Father Hilditch was quite well, and that Janet's visit of a week would not prove troublesome to him. She concluded with the information that all were well, that the weather was unsettled in Atlanta, and that there was no news of interest.

There was a six-mile note from Uncle Sam, stating that it was rainy in Jacksonville, and the mosquitoes still bad, but that all were well. No other news of interest.

Aunt Isabel wrote briefly that she was suffering from a cold, that they were having lovely weather in Asheville, and that nothing worth mention had transpired since her last.

Uncle Tom's letter was comprised within a very few typewritten sentences, hoping that his father was well and comfortable, and requesting to be notified at once should there be anything to the contrary. He added that his family was well, and taking advantage of the fine autumn weather to make a little cruise with some friends on their yacht. There was nothing else worth telling, except what father had already seen in the newspapers.

"Grandfather!" Janet sat up very straight, after a few moments of deep consideration. "I wonder what people think they mean when they say, 'No news of interest?'"

"Eh?" He laid down the paper and regarded her over his glasses. "News, you say, honey?"

"Yes, news. These letters seem to have so little in them?"

"Oh, yes, yes. Except for the dates they are pretty much the same every week, but I am so thankful to hear from the children, and to know that they think enough of me not to neglect to write on the appointed day. I have good children—and good grandchildren, too." He smiled at her. "I tell you, I pleased me mightily that my young lady granddaughter should come to the old place in the country in her round of visits, when the other places are all so gay and lively for young folks."

"I think it is love, here," replied Janet, absently; and then, returning to the subject of the letters, "Do you write every week to the others, as you do to us at home?"

"Oh, yes, indeed," said grandfather;

and then he proceeded to look over the death notices in his paper.

Janet sat with folded hands, trying to remember just what was in those thin letters, that came weekly to her home, in their ready-stamped envelopes. It had been a good while since she had even taken the trouble to glance over one of them, and she knew how careless the others of her family were. On Tuesdays her father would ask at dinner, "Hear from father this morning?"

"Yes, he is quite well, her mother would answer. "There was nothing else of any importance." And yet Janet recalled that the homely epistles told of the thriving and garnering of crops on the old farm, of neighborhood happenings, of the housekeeper's tribulations with her feathered flocks, and of the outlook for the cattle and swine—little things that made up so much of life to the lonely old man, who preferred the independence of his own vine and fig tree to a place in his children's homes.

"And these don't tell him a single thing!" said Janet, indignantly, to herself, and wondered why. A mischievous twinkle crept beneath her lowered lids, after she had pondered a while. "Grandfather," she exclaimed, suddenly, "I am going to stay four weeks with you instead of one!"

"So! You think you can stand the country that long?" He put his hand softly on her head.

"I'll love it, if only you will let me feel that I am helping you."

"Helping me, little daughter? Why, of course. You shall do anything you like—you can drive me round the farm and read to me in the evenings."

"And I want to be your secretary, too. See how your hand shakes. Let me do all your writing—farm accounts and all."

"To be sure, to be sure." "Well, then, this is your day to answer these letters. Tell me just what to say to them all."

Grandfather hesitated, and Janet looked away. She knew well that she was asking him to give up to her one of his greatest pleasures.

"Well, let them know that I am well, and tell the news about the place. You know that as well as I do," he said, slowly.

Janet left him to his paper, and wrote four letters exactly alike, informing the second generation of Hilditches that their father was in his accustomed health, that the weather was auspicious for the cane crop, and that there was no news of interest.

"And there isn't any of interest to them," she mused, cynically, as she sealed the letters, and then put them in the mail box beside the road.

It was not very easy at first to either of them, for Grandfather Hilditch was not accustomed to being assisted about everything he did, and Janet had to compel herself to discuss her own affairs with him; but as the days went by they gradually found common ground. Janet discovered that there was a certain fascination in driving through the fields, watching what changes a day and night had made there and it was quite exciting to count over the big flock of turkeys every night to see that not one was missing. The bronze on their wings glistened and glowed.

"This is a pine mast year, honey," grandfather explained, when she remarked upon their beauty. "You know it falls only every second year, and it makes the finest turkey meat in the world. See those four great two-year-olds? I shall ship those to the children for Thanksgiving. I save the pick of the gobblers in each year's hatch to keep over. At two years old they are at their best."

"Where shall you go for Thanksgiving this time, grandpa?" Janet inquired.

"To Tommy's, I reckon. You remember, I was at your father's last year." Janet did remember. She had not thought of it at the time, but she now recalled that although there had been a mid-day dinner, out of respect to old times, her father had gone back to his office immediately afterward, her mother had entertained callers all the afternoon, and she had gone driving with a party of young people. How grandfather had put in the time she had not the remotest idea. At Uncle Tom's it would be exactly the same way, for Uncle Tom was the busiest of men, and his wife and daughters supplied a great amount of material for the society papers.

"Stay at home this time, grandfather, and you and I will have Thanksgiving all by ourselves, with maybe some of the neighbors!" she cried, impulsively. "All right, honey, all right!" he agreed heartily, and she saw a sudden leap of brightness in his blue eyes. The two began planning at once, and for the next fortnight there was no lack of common interest.

Miss Lindy, the old housekeeper, entered warmly into their consultations. "But I won't say a word about it to them," thought Janet, the next Monday morning. So the letters which she wrote and mailed were the exact duplicates of those of the week before, except that circumstances demanded a report of chilly weather. In one or two of those which came from the children that week were inquiries as to where grandfather would spend Thanksgiving, so in her next communication Janet stated inconspicuously that her grandfather had decided to stay at home.

"Something must surely be the matter with father," said Mrs. Isabel Huntley, uneasily, when she received her letter. "He hasn't spent a single holiday at home since mother died—fifteen years ago. I don't like these little notes of Janet's. She says father is well, but I don't believe it, for if he was, he would do the writing himself! I'm going home!" So she canceled a number of engagements and went at once.

"Spending Thanksgiving at home! Why, that queer!" mused Tom Hilditch. "I thought he was coming to us this time. There is something wrong, or he never would let Janet be attending to his correspondence this way." He slipped the letter into his pocket, and called up his brother Sam over the long-distance telephone.

"So you don't know that anything is wrong? Well, I'm not taking any chances on it; I shall go tomorrow. What? Meet me in Macon? Good! If he is all right, we can have a day of it together, and if he isn't—Well, goodbye!"

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At Janet's own home there was consternation. "I don't know what on earth to think, Magnus," her mother said. "Janet was to have spent Thanksgiving with Sam's daughters. She has been a teacher in Wakefield Academy in written such provoking little notes, any way, over since she has been at the farm. Something must be the matter."

"Will you just pack a few things into a bag for me?" said Magnus Hilditch, abruptly. "Janet has already remained with father three weeks longer than she intended—she has written all his letters. The probability is that he has an accident of some sort, and will not allow her to tell us. You know his independence, and his reluctance to give trouble. It is a particularly inopportune time for me to look after him."

Thanksgiving morning found Janet up bright and early. She and Miss Lindy had made the old house spick and span from roof to floor, and Janet's artistic fingers had decked the rooms with autumn foliage and fruits.

Strange to say, Aunt Isabel had descended upon the household in the middle of the night. There had been no explanations, but she entered at once into the spirit of things, and trailed her rich dress through room after room of her girlhood's home, as with her father and niece she gave a last look to see that everything was ready for the coming of the neighbors. Big oak fires burned in every room, in big open fireplaces, and the cherry flames were reflected upon brick hearths and iron, whitewashed in the old-fashioned way, that always reminded Janet of snow and of frosted cakes.

"They're a-comin' a'ready," called Miss Lindy; and sure enough, down the road a team was kicking up a dust. The three went to the gate, expecting to greet some of the invited guests, but lo!

"The boys! The boys!" shouted Grandfather Hilditch; and three big-bearded men climbed down from the wagon.

The old man's voice broke as he welcomed them, and there was something that made the three sons and the daughter avoid each other's eyes, and look tenderly upon the old man and the young girl who stayed so close to his side. They went within, and gathered about the fireplace in "mother's room," with its memories.

"How did you all happen to come?" Mrs. Huntley asked her brothers.

"Why, it seemed a spontaneous uprising of filial affection," responded Magnus Hilditch. "We all felt a little anxious about father—it isn't easy to telegraph ten miles from the railway—and when we found he was spending Thanksgiving at home, we just came. And how about yourself?"

"O, I had missed his letters so! I was sure that he never would have allowed Janet to write for him if he was able to do it himself."

Grandfather looked deprecatingly down at Janet.

"Since it served to bring you home, Isabel, I don't regret it," he said, "but I'll have to own up that I have probably missed the writing of those letters more than you have the receiving of them. My little girl wanted to help me—"

"Our little girl needs to take a course in correspondence," laughed Uncle Tom. "I never in all my days read such satisfactory letters—"

"Nor I!" Janet could hear no more. Half laughing, half crying, she sprang up, and from the corner of the mantel took down a budget of letters. The children's letters always had lain there from week to week.

"You needn't say a word—not one of you!" she cried. I've taken my course in correspondence, and I learned right here—from these very letters—that there isn't anything worth writing about except the weather and the family health. I told you grandfather was well, and I told you the kind of weather."

She flew out of the room, and down to the kitchen to help Miss Lindy. "They'll not misunderstand, either," she thought. "Father will give me a lecture, but I suspect that he will do his own writing after this, and the others won't dare not to do better. But, oh, they do love him—they do love my sweet old grandfather, even if they don't write to him as if he was a real live man, and that is news of interest to me, and I shouldn't wonder if it is to him, too!"—Selected

GEORGE WASHINGTON'S SCHOOL DAYS.

The great and good man whom we affectionately call "the Father of his Country," was, as all great men have been, a manly little fellow, even if he did cut down the cherry tree, as they say he did. A writer in the American Boy tells of George Washington's school days in an interesting manner.

When about twelve years old, George entered the neighborhood school near his home in Westmoreland, Va. At Wakefield his teacher was a Mr Williams, who had come from England, where he had been a teacher in Wakefield Academy in Yorkshire.

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While in Mr. Williams' school, Washington drew up a code of rules of conduct. In these rules Washington pictures the boy whose manners should be avoided. Here is an exact copy, spelling, punctuation and all, of some of these rules:

"Do not Puff up the cheeks, Loll out the tongue rub the hands or breast thrust out the lips or bite them or keep the lips too long open or Close.

"Shake not the head Feet or legs rowl not the Eyes, lift not one eyebrow higher than the other wry not the mouth and bedew no man's face with your spittle by approaching him while you speak.

"Put not off your clothes in the presence of Others nor go out of your chamber half drest.

"Shift not yourself in the sight of others nor gnaw your nails.

"Keep your Nails clean and short, also your Hands and Teeth clean, without showing any great concern for them.

"When you Sit down Keep your feet firm and Even without putting them one on the other or crossing them.

"If you Cough Sneeze or yawn, do it not Loud but; privately and Speak not in your Yawning, but put your handkerchief before your face and turn aside.

"Spit not in the Fire nor Stoop low before it neither put your hands into the Flame to warm them nor set feet upon the Fire especially if there be meat before it.

"At Play or at fire it is good manners to give place to the last comer, and affect not to speak louder than ordinary.

"Wear not your Clothes foul unript or Dusty but See they be Brushed once every day at least and take heed that you approach not to any uncleanness.

"In your apparel be modest and endeavor to accommodate Nature rather than procure Admiration Keep to the Fashion of your equals Such as are Civil and orderly with respect to Times and Places.

"Being at meat scratch not neither Spit cough or blow your nose except there be a necessity for it.

"Take no Salt nor cut Bread with your knife greasy.

"If you soak Bread in the Sauce let it be no more than what you put in your Mouth—at a time, and blow—not your Breath at Table but stay till (it) Cools of it Self.

"Put not your meat in your Mouth with your Knife in your Hand neither Spit forth the Stones of any Fruit pye upon a Dish nor cast anything under the Table.

"Put not an other bit into your Mouth till the former be swallowed let not the Morsels be too big for the jaws.

"Cleanse not your teeth with the Table Cloth, Napkin, fork or knife, but if Others do it let it be done with a pick tooth.

"Rince not your mouth in the Presence of others."

"Kill no vermin as Fleas Lice ticks &c., in the sight of others. If you see any filth put your foot Dexterously upon it. If it be on the cloaths of your Companions Put it off privately, or if it be on your own Cloths return thanks to him who puts it off.

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STORIES FOR LITTLE ONES.

THE FLOWERS OF NEW YEAR.

By Annie Beth.

Ernest was tired, or he never would have given way as he did, and cried like a wee little boy. For Ernest was six years old, and when he looked at brother Will only four and little sister Marjorie only a year and a half, he used to tell grandma that he was her "big, big boy."

And grandma would smile and say: "Yes, and you must act a little gentleman, and of all things not break into loud crying every little while, or when things don't go just as Ernest wants them to."

For it must be confessed that grandma's dear little man was rather apt to cry easily, and for a long time there seemed to be no way of breaking up the baby habit.

One day when Ernest was crying because he had bumped his head, grandma happened to bump her elbow and what do you think, "Boo-hoo!" cried grandma, "oh, boo-hoo! boo-hoo! I've cracked my elbow! Oh, boo-hoo!"

Ernest stopped crying, and in a minute was almost screaming with laughter, to see great grown-up grandma with her white hair, making up the funniest face, and crying right out loud as hard as she could.

That did Ernest a great deal of good, for when he asked whether he made such a dreadful face and such a noise, when he cried at things, grandma said:

Oh, yes: your face is a fright to see when you begin to cry; and as to noise, why, you make twice as much as I did."

It was just as the darkness was beginning to come down that some snowflakes came flying through the air. How fast they came! Why, in a few moments the ground was white, and it was then, when the houses opposite were fading in the dim light and the white road was all that could be seen plainly, that poor Ernest, who was all tired out, broke into a loud wail.

"It was not so very loud this time, but as if something was grieving the little boy so much that he had to cry over it.

"Oh, grandma," he sobbed, "I don't like the snow. It kills all the pretty flowers, and keeps them killed, and the more it snows the more dead the flowers get, and I don't like the snow!"

Grandma spoke in a soft, comforting tone. "Take your little chair, and come sit close to grandma, and let's have a little talk, then when we are through perhaps you'll feel better about the flowers and the snow."

In a moment Ernest was cuddled as close to grandma as he could get for there was nothing in the world he liked better than to hear one of her little stories, which always had something in them to remember. In a moment she began. "Now, open wide your bright, little eyes, and peep with me down into the ground, way down where the frost can not come, and where it is warm enough for some things to keep alive all winter."

"Warm all winter?" asked Ernest, his eyes really very wide open. "Yes all winter. When the cold weather comes on, if we could hear Mother Earth talking to her children, the flowers, we might hear her

say: 'Come, little flowers and leaves, it is getting too chilly for you to stay outdoors all day and all night. You can't keep on blooming all the year round, for you would drop to pieces you would get so tired. Let the leaves fall from your stalks, and let the blossoms go. Never mind, they'll come again after you're nice and rested.'

"So down hop the leaves, and away fly the flowers, and down in the earth hide the roots and the seeds. Then, when the cold Christmas days and the cold New Year's days and nights come, the roots and the seeds want the snow to fly down and cover the earth all over and keep them warm."

"Want the snow to keep them warm, grandma?" Ernest's eyes were very big, indeed.

"Yes, to keep them warm. When you go to bed and it is all shivery and cold in the room, you want mamma to put the good, thick blankets onto keep you warm; and the thicker they are, the warmer you will be. The snow is the same to the flowers that the blankets are to little Ernest and Will and Sister Marjorie. It covers the ground and keeps the cold out of the earth. All snug and warm in their little dark beds lie the roots and the seeds, sleeping and resting.

Snowdrop, crocus, hyacinth and violet are nestling down all cosy as can be in the lap of good Mother Earth, and my! how sweetly and how soundly they sleep! The dear God above is watching, watching, and in care and kindness he sends the snow and the rain. The sun day by day sends its rays on the earth, but they are not too warm, so as to melt the snow and take away the blankets from the flowers.

"By and by the days begin to get longer, the sun goes to rest down in the western sky a little later every day, and its rays grow warmer. The snow stops coming, and rain, gentle rain, begins to fall. The earth gets softer and softer; out comes the frost from the top of the ground; and now, if God should let Mother Earth talk to the little dark roots and seeds, she would say:

"Wake up, little sleepers! Then in a little while flowers would peep up."

"Oh, I know," cried Ernest, his voice full of delight; "it's snow-drop, little snow-drop!"

Grandma all at once looked sober and glanced toward the window. It was too dark to see anything but the white flakes creeping down. She spoke softly and shook her head slowly as she said:

"But where would all the sweet flowers be if good, kind, gentle snow did not come down and cover them up when the earth grows hard and cold—oh, where Ernest, boy?"

"I love it!" cried the child. "I love it!"

And he darted to the window. "Oh, grandma, it's coming down just as fast as it can."

"Now, this can be my little man's New Year's lesson," said grandma, with one of her brightest smiles. "And remember, the good God never makes any mistakes. When it comes again, it is needed. And the same with the sunshine and the rain."

"I guess God knows all about it, and we better not cry about things."

Ernest, with his little eye full of pleasant thought.

"That's just it exactly," said grandma. "Now, here comes nurse to put my little boy under the soft, warm blankets; and God is covering his pretty, pretty flowers with their white blankets; and dear me, how

Unexpected Company

has no terrors for the housewife who knows about

JELL-O



She simply stirs the contents of one package into a pint of boiling water, sets it away to cool, and dismisses the subject from her mind, knowing that when dinner is finished the finest dessert in the world will be ready to serve.

10c. per package, enough for 6 people. 7 fruit flavors. Sold by all grocers.

Illustrated Recipe Book, free. The Genesee Pure Food Co., Le Roy, N. Y.

kindly the New Year begins for us all!" Exchange.

Be true to your own church. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that the people who have faith in your word will look upon it largely according to representation; and that with its good name and prosperity, are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good or to mar its fellowship. Dr. Thomas Parry.

Every contradiction of our will, every little ailment, every petty disappointment, will, if we take it patiently, become a blessing; it is a touch of our Saviour's cross; and so, though painful at the moment, is sweet and healthful afterward. —E. B. Pusey.

SICK DOCTOR

Proper Food Put Him Right.

The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way is valuable:

"An attack of grip, so severe it came near making an end of me, left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonfuls of Grape-Nuts and cream three times a day and for 2 weeks this was almost my only food; it tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. It was so nourishing I was quickly built back to normal health and strength.

"Grape-Nuts is of great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

"I am convinced that were Grape-Nuts more widely used by physicians, it would save many lives that are otherwise lost from lack of nourishment."

Absolutely the most perfect food in the world. Trial of Grape-Nuts ten days proves. "There's a Reason."

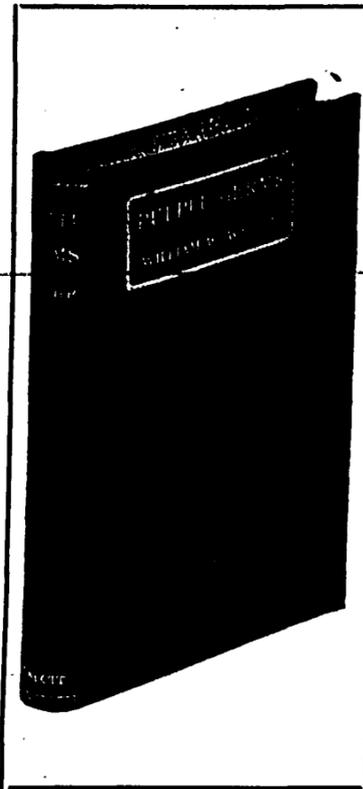
Look in pkg. for the little book, "The Road to Wellville."

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

PULPIT GERMS

—BY—

WILLIAM W. WYTHE.



A R E M A R K A B L E B O O K

S P E C I A L P R I C E

\$1.00 Net Post-paid

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

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"NEHEMIAH'S PRAYER."

Edwin A. Wilson.

Read the Book of Nehemiah at one sitting.

Nehemiah, faithful as the cup-bearer of the Persian King Artaxerxes, was yet more faithful to the King of Kings, and so was interested in those left in the captivity and also those in Jerusalem.

Hanani (gracious), the brother of Nehemiah, it would appear, "a faithful man and feared God above many," 7:2, came with certain of the men of Judah whom Nehemiah asked concerning the Jews and Jerusalem. Nehemiah, favored above his brethren, but in sympathy with them in their affliction, the magnificence and plenty of Shushan does not obscure the desolation and want of Jerusalem.

his faithfulness to the king found its inception in his relation to God; a man true to his God is sure to be found true to men.

The affliction and reproach of the Jews does not end with their captivity; their sins which brought them sorrow in Babylon, are not expiated by their return; they might in a measure correct the wrong, but they must suffer the penalty of the wrong; "whatsoever a man soweth, that shall he also reap;" suffering, the sure consequence of sin, involves all, and because all are in the transgression, even though all do not pass through the same measure of affliction, yet ought all to exhibit their sympathy and interest in those whose guilt is no greater, but whose suffering is.

Nehemiah weeps with them that weep.

Mourning is deeper than tears, not a mere outward exhibition of interest. Fasting is still more marked, and while sorrow proves the heart affected, fasting involves the whole body, which adds evidence of sincerity, but prayer means action. These successive actions of the body, soul and spirit on the part of Nehemiah, are but paving the way for practical efforts in behalf of suffering Judah and desolated Jerusalem.

Prayer before the God of heaven means that Nehemiah believes in prayer, and that his interest is so great as to send him to a throne of grace; his words indicate earnestness: "I beseech thee, O Lord, God of Heaven, the great and terrible God that keepeth covenant and mercy for them that love him and observe his commandments." Nehemiah approaches God as a covenant-keeping God, and as one who knew God and knew of God's mercy and love. Nehemiah first gives God His true and proper place, ascribing honor and power to Him, he appeals to Him to let His ear be attentive and His eyes open that He may hear the prayer of His servant, which is not to be a prayer off and on, expressed thoughtlessly and forgotten, but day and night to be kept before God, not for himself, but for Israel, to be coupled with confession of his own and Israel's sins, Nehemiah does not come to congratulate himself before God, neither does he come praising Israel for their faithfulness, but in confession of sin.

We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou hast commanded thy servant Moses. Nehemiah is not comparing himself with other men, but gazing into God's mirror as given through Moses, he beholds himself and his people as coming short, so

he cries unto God: "Remember I beseech thee the word that thou commandest thy servant Moses." Nehemiah calls to God's mind God's Word and makes his plea. Nehemiah traces the scattering of Israel to God, as we may confidently trace the gathering of Israel again to Him.

The people for whom Nehemiah makes his plea is a redeemed people, whom God has redeemed, in whom God is interested, because of His redemptive work, of which Nehemiah reminds God and upon which ground he approaches God with holy boldness. This prayer was not alone the prayer of Nehemiah, God's servant, but one of many, for a chain or circle of prayer is suggested, as God is reminded that others are uniting with him in the same earnest plea, for the afflicted remnant and the deserted and desolate city.

Though Nehemiah's relation to the king is close and confidential, he appeals to God before he presents his plea to the king. If his purposes are for the honor of God, he can better reach the king through God, so he waives his ready access to the king, as the king's servant, and pursues the surer method of getting in touch with God before approaching the king.

Nehemiah's affliction in behalf of God's people grew out of his relation to God.

Nehemiah's appeal to God was begotten in his heart by God.

Nehemiah echoed back to God what God had wrought in him.

As the children of Abraham by faith our compassionate interest

should go out in copious streams to

God's ancient people at all times

and everywhere, especially should

we be touched by the sorrow and

grief which often comes to the children of Abraham according to the

flesh, after they have accepted Jesus as Messiah. To be united to Jesus as Saviour means often the

breaking of every tie that has bound the believing Jew to father

and mother, wife and children, brother and sister. For the professed

Christian to display the characteristic enmity of the world to the Jew is but to advertise himself

in alienation from God; he can have no testimony for God, who

never by word or deed stands ready to testify his love for and sympathy

with Israel. How shallow and meaningless words from lips where

the heart is full of bitterness toward the brethren of Jesus according

to the flesh. "Salvation is of the Jews," but this is the merest

primal thought, as the church of God made up of Jew and Gentile

shall only reach the point of its highest enjoyment when God is

ready to gather Israel back to her own land. Israel's return, Israel's

cleansing and restoration, means the church in glory with her Lord,

and Israel back in the land from whence he has been scattered and

peeled! Do you ever pray for the Jew?

GETTING RID OF GOD.

By W. C. Coombs.

When Jesus instructed his disciples to wait at Jerusalem for the coming of the Holy Spirit, he said: "And ye shall receive power when the Holy Spirit is come upon you."

Now take the advanced quarters of your Sunday School helps,

turn to the introduction to the lessons of this month (February),

and see how the power of the early Christian church is accounted for.

Take the lesson for February 7, "True and False Brotherhood."

The introduction begins: "A com-

mon enthusiasm always makes for solidarity." "A sense of brotherhood;" "religious enthusiasm;" "conviction of duty;" "the spirit of unity;" "poverty;" "the instinct of self-preservation;" "concentration of attention," are all mentioned, and the writer says: "Add persecution; and the solidarity is complete." There is no God and no Holy Spirit in this.

The introduction for February 14 gives "persecution," "punishment of evil within," the felt necessity "to present a solid front to the world," the great authority accorded to the apostles, and "the wonderful power of Peter," had promoted the unity of the church. There is no God and no Holy Spirit in this.

February 21. It was a "Christian community," in which the evil tendencies were "slowly repressed," and followed by "great reverence for the apostles and the Holy Spirit." The Pharisees, "under the leadership of Gamaliel," come to their relief. The Spirit is mentioned, but with no more honor than that accorded to the apostles.

In the lesson for February 28, a "great shock" causes them to "become conscious of their power, come to understand their vocation, and turn disaster into opportunity."

Now turn back to the introductory article, headed "Stephen," occupying more than half the first page of the Quarterly. In this much is said of men, but neither God nor the Holy Spirit is mentioned. Stephen is said to have

been filled with "holy enthusiasm," as he proceeds to "unfold his idea of the place of Jesus in the history of the Jews." And, "we have, of course, a mere epitome of the

speech." How the writer found this out, he does not tell us, but he does tell us that "it was evidently regarded as an epoch-making

speech." "How Luke came into possession of these notes, we are not told," but he intimates that Paul and Philip may have told him. He explains Stephen's methods by saying that "he had re-read the Old Testament history in the

light of Christian experience," and puts into his mouth words which are not in the Bible, as follows: "He earnestly maintained that a

proper interpretation of the law and obedience to the Spirit would have saved the Jews from their ancient lapses, even from the culminating lapse of the crucifixion." He further says: "Stephen made a

powerful impression," and "we are told that he was full of faith, power, wisdom and Spirit." The Bible says "Holy Spirit."

Now, had these men come out plainly, and said that the Bible was not an inspired book, is unreliable, that nothing beyond ordinary human agency had any part in the establishment of the church, that it was only the outgrowth of human thought and development, they could hardly have expressed themselves more plainly. Instead, they

introduce such thoughts into the minds of our young men, boys and girls, and leave them there to do their devilish work, while they save themselves with the older ones by a little more "orthodoxy" in much that follows.

Where are the Ingersolls and the Paines, with their noisy hosts, who formerly assailed the church from without? They are not heard in these days, for they are not needed. The mere handful of Greeks, who, by the stratagem of the wooden horse, got within the walls of Troy, did what the whole Greek army

The technical knowledge of merchandise possessed by the average man or woman is not sufficient to enable them to judge with any degree of accuracy as to whether they are getting just what they pay for.

Some people prefer considering PRICE above everything, either think first of QUALITY, and, satisfied as to THAT, they THEN consider the price.

This house, for thirty years has been the QUALITY store of this section of the country. The merchandise offered has been DEPENDABLE, we have safeguarded our trade against inferior goods, have critically inspected every bit of merchandise offered for sale, and, on account of our KNOWLEDGE of merchandise, have ESTABLISHED STANDARDS.

At the same time we have been careful to see to it that, quality considered, we are NEVER undersold.

Don't you think THIS is the kind of a house for YOU to trade in?

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

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LOUISVILLE, KY.

Established 1881.

could not do from outside. How One of Dr. Johnson's ingredients will Baptists permit the very ents of happiness was, "A little citadel of our strength, the Bible less time than you want." That school, to be invaded by those who means always to have so many will, from the inside, throw open things you want to see, to have, the gates, let in doubt, unbelief and and to do, that no day is quite falsehood, and thus destroy faith long enough for all you would think you would like to get done before you go to bed.

ing?—Journal and Messenger.
We cheerfully endorse every word in this week's advertisement of Kaufman-Straus Co., and recommend our friends who are not already dealing with this old and reliable house to give them a trial. Always mention the Recorder when writing them or visiting their store.

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

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

KENTUCKY BAPTISTS AND HOME MISSION NEEDS.

It is less than four weeks until the fiscal year will close for home missions, and we shall go up to Louisville to give an account before the brotherhood of how the work fared for the year.

Though the time is so brief, only \$110,217 of the \$325,000 which was named by the convention as the amount to be raised for the year, has been received by the Board, and it leaves a balance of \$214,783 to be raised in the next thirty days. This surely is not any ground for an optimistic preachment.

If we look at Kentucky's quota we find that out of the \$25,000, which was the amount apportioned to Kentucky Baptists for home missions for the year, only \$9,712 has been raised, which leaves \$15,288 to be raised before the first of May, if Kentucky Baptists are to finish the year with their apportionment to home missions raised.

Kentucky's case for home missions looks the more urgent because the amount raised up until the first of April this year is nearly \$2,000 less than the State had raised up to the first of April for the same cause last year.

Home mission successes were never larger than now; home mission needs were never larger than now. Moreover, it is true that that there were never stronger evidences than now that the Christian conscience is being aroused in America in behalf of making and keeping our country Christian in reality as in name, through aggressive home mission work.

With this the situation it would be unfortunate, to say the least, if Southern Baptists should throw a chill upon this splendid forward movement by coming up with a serious debt for home missions at the close of their conventional year.

May the pastors and the churches give thought and sympathy and prayers and also a liberal and speedy collection to the Home Mission Board, and may this clearing house of the denomination for domestic mission needs, be able to come up to its annual reckoning without the burden and gloom of serious debt.

VICTOR I. MASTERS, Editorial Secretary.

SEVERAL THINGS.

T. E. Richey.

Much has recently been said about remarriage of divorced people when the divorce was issued for a Scriptural cause. My invariable rule is to refuse to perform the marriage ceremony for a divorced person, whatever may have been the cause for which divorce was granted. I mean while both parties to the divorce are living. Paul's plain declaration is: "The wife (and, of course, also the husband) is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord."—I. Cor. 7:39.

My conscience tells me this Scripture would hold me *particeps criminis* to the charge of adultery if I were to officiate in a marriage ceremony when either one of the parties had a former companion still living. II. John verse 11.

The Pineville Sun as quoted in the Louisville Times of March 31st, says: "The Sun is not in politics, but we want it understood that we are on the side of temperance, and if any candidate bobs up for the Legislature in this district who does not favor the county unit law the Sun will do everything in its power to encompass his defeat."

Good for the Sun! Now, let every paper in the State prove equally courageous, manly and Christ-like and victory for righteousness will be overwhelming.

A dozen years ago, being Mrs. Geo. W. Jolly's pastor, at Grand Rivers, I induced her, with others, to take the old "standby" Western Recorder, as I always do in my pastorates and as all pastors would greatly profit by doing.

She has never failed to renew every year since. Yesterday I visited her in her home, and she gave me a subscription for each of her married children, two of whom live in Paducah, two in Los Angeles, Cal., and one in Kansas City, Kan. She expressed herself as convinced she could scarcely do her children so great a favor any other way with the same amount of money. She is right. It has been my observation for forty years or more, that the churches in which the Recorder is the most freely circulated are relatively the most spiritual and the more prosperous.

The petition asking the next session of our Legislature to pass a bill authorizing the people to vote on an amendment to the Constitution forbidding both the manufacture and sale of all alcoholic liquors is meeting with great favor. Only a very few to whom it is presented refuse to sign it. But, it is important to overwhelm and deluge the Legislature with a petition of stupendous proportions. Let every pastor of every denomination, send at once to H. W. Davis, Room 6, 502 Fourth avenue, Louisville, and get copies and publicly offer their congregations opportunity to sign it, and then let them get some of their working members, male or female, to circulate these petitions, getting as near everybody as possible to sign it.

Princeton, Ky.

MISSIONS, MISSIONARY BAPTISTS.

What do we understand by the word missions? From the Latin we learn it means "send; let go." May you ask yourself the questions, am I sending any one or what am I doing towards sending anyone? Let go! Every year there are more desiring to go than to whom the Baptist hosts of the South will say "go." I say with all the power I have, Let go! What? Some of that hoarded wealth of yours, then these of our land who yearn to tell the "heathen in his blindness" of the Christ who gives life can go. We call ourselves Missionary Baptists, but I fear many of us have not one atom of missionary zeal and spirit in us. The Baptists of Kentucky alone should give more to Foreign Missions than all the South are giving.

Brethren, we who have the truth, what are we going to do when we stand before the Great Judge on that great day and see the heathens turned into hell? Shall God say to us, to me (make it personal), "The voice of their blood crieth unto me from the ground, you failed to do your duty?" Then the French word mission means "duty." Is our mission or purpose in life to do our duty? That duty we owe to God, our neighbors and ourselves. When Christ gave the great commission, He did not say, "stay," but "go." As Dr. G. M. Savage once said, "The thing for us to decide is whether we are to stay, for He has said to all, 'go.'" If you cannot

go in person, go in proxy, that is, send or help send some one. I love the cause of missions, and wish every Baptist in the world could hear Dr. H. B. Taylor, of Murray, Ky., on this great subject. Pastors, may we pray and work to be able to inspire our people to give as His people do. They give. Methodist ministers in Missouri speak very commendably of their heroic giving. Pardon me for this personal reference, but when I am enjoying a great blessing I want others to enjoy one, too. I am giving \$100 of a salary of \$800 a year to Foreign Missions and find it a good recipe to make anyone happy. So let me say to the readers of this dear old paper, give largely to the great cause of missions and you shall be happy.

God bless the Recorder. Some of my members have been reading it more than forty years.

F. M. WILSON.

Kuttawa, Ky.

DEAR RECORDER.

We had a great day at Little Bethel yesterday. We ordained two deacons on Saturday and on yesterday we organized a Sunday School with seventy-two members. Then, to crown all that, the church paid me up and some in advance. They are a noble people there. We have had some little friction at the beginning of my "bishopric" with them, but I am hoping to get all in harmony and in working order ere long. There are great possibilities there as there are so many young people there.

My work at Rowletts and Munfordville is moving along slowly but surely. Our Sunday Schools are doing well at both places. Also our prayer meetings. They are very well attended and a very good interest is shown.

The Holiness people are having a meeting at the courthouse at Munfordville. They began on the night of the second inst, and will continue to the tenth.

The church at Rowletts has appointed a committee to co-operate with a like committee from the Methodists to effect the sale of the union house here at Rowletts, so we can either buy it or get our money out of it and build one.

Pray for your servant here and for his field, for it is a hard, but, I believe, a fertile field.

I wish I could get the dear old Recorder in every home on my field.

H. C. JOYNER.

Rowletts, Ky.

FROM TEXAS.

After an absence of twelve years, six in Missouri and six in North Carolina, the writer is back where he has longed to be, and in a splendid pastorate, and in the midst of a meeting, with L. J. Mims, of Dublin, assisting. Our land is parched for rain in this immediate county, though fine rains have fallen around us recently. We are praying for copious blessings upon our souls and upon our lands—"showers of blessings." We have succeeded in getting all of our great business houses and most of the smaller ones to "close each day from 9:30 to 10:30," and with us to pray for rain, and for the reign of God in our hearts. Baptist affairs in Texas are in a highly encouraging condition. Hundreds of revivals are already in progress, thousands are being saved, and tens of thousands, yea, hundreds of thousands of dollars are being raised for missions, edu-

cation, sanitariums (several are now on foot), and other benevolences. It is truly an inspiration to be a Baptist in Texas. Either Dallas or Fort Worth (probably the latter place) will get the location of the Southwestern Theological Seminary.

Dr. B. H. Carroll, our Saul in Stature, our Solomon in intellect, our David in Spirit, together with the aid of Lee Scarborough ("the greatest soul-winner in the United States in my opinion," says B. H. C.), has about completed the raising of the \$100,000 asked for, with which to endow the aforesaid Southwestern Baptist Theological Seminary.

It is whispered about, that \$100,000 is offered by Fort Worth for its location, etc., but this is only a whisper.

The great Baptist Sanitarium in Dallas, under the direction, leadership, aid and untiring zeal of George Truett, J. B. Gambrell, C. C. Slaughter, et al., is nearing completion, and will cost \$250,000, will be fireproof in every respect, and perfectly sanitary. And yet greater things are before us—the salvation of the thousands daily coming into Texas.

I hope to attend the Southern Baptist Convention in May.

B. W. N. SIMMS.

Comanche, Tex.

ALL ABOARD FOR LOUISVILLE.

The Great Southern Baptist Convention Meets There May 13th.

Did you say you did not have a ticket, or money to buy one? Let us help you. The fare is likely to be one fare for the round trip. Find out what a ticket will cost, then get just as many new subscribers to the Western Recorder, at \$2 per year, as the number of dollars the ticket will cost, send us the money and the names and we will pay for your ticket. Or better, keep just half the money and buy your ticket with it, and send the other half to us.

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.

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



Fifty Years in China

An Eventful Memoir of Dr. T. P. Crawford.

By REV. L. S. FOSTER.

This is a most remarkable book, in that it gives the events of the lives of both Dr. and Mrs. Crawford who labored together Fifty Years as missionaries, while she is still faithful and abundant in labors at the age of seventy-nine. The book has 361 pages, sixteen pages of illustrations, neatly and well printed and bound. It is of special interest just now as China is becoming more and more a serious question for all the world. Everybody should read it. It is put at the very low price of One Dollar, postpaid.

Baptist Book Concern

(Incorporated.) 636-638 Fourth Avenue. LOUISVILLE, KY. JOHN W. HILL, Manager Book Department.

The Farm and Household

Wm. Guilfoile, of Winchester, sold to Cincinnati parties a pair of four-year-old mules for \$395.

W. H. Larue, of Marion, bought of Jas. Patmore a fine span of mules for \$350.

W. E. Kennedy, of East Union, sold a jack to Chambers Perry, of Mt. Olivet, for \$1,000.

Washington county.—C. L. Brady sold one bay mare 6 years old to Ed. Brady for \$170.

The top price on the Chicago market last week for sheep was \$6.60 and for lambs \$8.20. For the previous week the top price for sheep was \$6.30 and for lambs \$7.90.

Bath county.—Tobacco beds have all been sown. A good acreage will be planted in corn and oats. Wheat is growing well. Rye and grass are also doing well. Indications point to a good fruit crop. Gardens are being plowed and planted and it is thought that home grown vegetables will soon be on the market.

Montgomery county.—Gardens are being broke all over the country, and potatoes and onions are being put in rapidly. Tobacco beds are doing well and plants sown early are beginning to show. A small amount of oats has been sown. Hemp breaking continues. Wheat and rye are doing fairly well. Lambs are selling steadily. Hogs remain high and sell readily.

Bourbon county.—Tobacco beds have been sown and farmers are awaiting the advent of good weather to plant their crops. The oat crop is expected to be a light one. The cold weather has been favorable to the handling of the hemp crop and considerable headway has been made in preparing it for the market. Grass has not made much progress. Wheat is showing a splendid growth with every indication of a big yield. Live stock is in good condition, especially lambs.

Henry county.—Have never known stock feed to be as scarce this time of year in the past as it is now.

Stock hogs are selling at five cents a pound.

J. A. Winburn sold one six year old gelding for \$130, and one four year old for \$135.

A large amount of timothy hay has been shipped from Shelbyville here and sold by one of our local dealers to the farmers at 75 cents a hundred.

Corn is selling at \$4.00 a barrel.

Seed potatoes are very high, selling at \$1.50 to \$1.75 a bushel.

There has been a sale made here of some 700 pound long yearling steers and heifers at \$4.50 a hundred for June delivery.

Duncan Bros., sold a pair of good work mules for \$305.

Farmers report some of the young clover killed by the recent freeze.

POINTERS FOR THE DAIRYMAN.

Handle the heifer calves from the beginning; it makes them gen-

tle and easier to break them to milking when they come fresh.

Whitewash is a good thing in a cow barn or dairy and costs but little time and money. Spray the walls first with a strong solution of carbolic acid (the commercial article) to put the germs out of commission.

Avoid having sharp corners and projecting timbers in the cow barn, and make the manure gutters smooth enough to be kept clean easily. Use plenty of clean, sweet-smelling straw for bedding; it will increase the size of the manure pile and save the ammonia. Change the bedding at least once a day; twice would be better.

The old saying "Cleanliness is next to Godliness" is never truer than when applied to the production of milk and butter. There are no bacteria in the milk secreted in the gland of a healthy cow, and the problem—the dairyman—has to solve is how to get the milk and butter to the consumer with as few germs as possible. Absolute cleanliness in the care of the barn, the cow, the milk, the dairy, and the milk things must be practised in order to have sanitary milk. Cool the milk as quickly as possible. Bacteria are fond of heat and damp and darkness, but they hate sunshine and fresh air and boiling water. The cows must be well brushed and rubbed before milking time and the milker's hands and clothes clean. Plenty of scrubbing with sal soda or soap, scalding with unlimited boiling water, and sunning in the fresh air will keep utensils clean and sweet.—The Garden Magazine.

BEAN CHEESE OR TOFU.

The Department of Agriculture gives the following receipt for an oriental dainty that must be decidedly rich in protein:

Soy beans (the most important of the Japanese legumes—the white or yellow variety) are soaked in water for twelve hours, then crushed between millstones of a uniform consistency. The mass is then mixed with three times its bulk of water and boiled for about an hour, after which it is filtered through a cloth. By this process nearly 30 per cent. of the total protein of the bean is dissolved and contained in the filtrate ready to be precipitated as tofu. The filtrate is white and opaque, somewhat resembling milk. To this is added with constant stirring about 2 per cent. of the concentrated mother liquid obtained in the manufacture of salt from sea water, whereupon the albuminoid material is precipitated in combination with calcium and magnesium salts. After the liquid is filtered off the precipitate, which is tofu, is pressed in a wooden frame and then cut into cakes, usually about ten centimeters broad, two thick and twenty-five long.

The residue from the boiled and filtered bean is known as kara, or tofu cake, and contains a large quantity of protein and carbohydrates. It is a good food material being used by poor people as an ingredient of miso soup.

If the milky filtrate mentioned above is boiled, a sort of film forms on the surface. This film consists largely of coagulated albuminoids and fat, and is sometimes prepared in large quantity. When dried it is used as an article of food known as yuba.

Tofu is generally prepared every day, and is eaten in the fresh condition, with a little shogu, or soy sauce (a dark brown, moderately

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thick liquid very popular for use in cooking and as a relish or condiment; in odor and taste it is not unlike beef extract; prepared from soy beans, wheat or barley, salt and water, fermented), though it is also frequently cooked in shogu or miso soup. Fried tofu, aburage, is also a popular article of food. Tofu may be prepared for preservation and transportation. It is then cut in smaller pieces, frozen, and dried in the oven.

Tofu is used extensively by all classes in Japan. Where fish cannot be obtained it is an important source of protein, and for Buddhist priests a popular and indispensable article of food.

Lemons cut, but not used, will keep fresh—placed cut side down on a plate.

CLEVER DOCTOR

Cured a 20 Years' Trouble Without Any Medicine.

A wise Indiana physician cured a 20 years' stomach disease without any medicine as his patient tells:

"I had stomach trouble for 20 years, tried family medicines, patent medicines and all the simple remedies suggested by my friends, but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the state told me medicine would do me no good, only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking coffee!' why, 'What will I drink?'

"Try Postum," said the doctor, 'I drink it and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'

"Well that was two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place."

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It is because some of the organs of the body are not doing their work well. There is a lack of that nervous energy that gives them motion. Consequently you are weak, worn-out, nervous, irritable, cannot sleep; have headache, indigestion, etc., because there is not sufficient nerve force to keep the organs active and allow them to perform their natural functions. Dr. Miles' Nervine restores health because it restores this nervous energy.

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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.

SMITH.

Nicholas J. Smith was born in Henry Co., Ky., but lived principally in Louisville. For ten years he has been a resident of Kansas City, Mo., and one of the leading members of the Calvary Baptist church of that city. He passed away March 21st, at the age of 75 years. He was a brother of Rev. Thomas Smith, First Pastor of Walnut Street Baptist Church of this city, also a brother of our highly esteemed brother and friend Clark O. Smith, an alumnus of Georgetown College. He was a man of large means and his life and money had all these years been consecrated to the Master's use. He was the first to solicit his mother to give \$5,000 to the first endowment of Georgetown College. Surely he has heard the welcome "Well Done."

Whereas, New Friendship church has been called to mourn the loss of two of her most prominent members, Bro. B. L. Rhodes, who departed this life January 10, 1909, and deacon Silas Hughes, who died February 12, 1909. Resolved:

First, That in the death of these dear brethren the church has lost two of her loyal members the community two model characters, the bereft families each one of their strongest ties.

Second, That we bow submissively to the will of Him who doeth all things well.

Third, That a copy of these resolutions be sent to the Western Recorder for publication, a copy spread upon the church records and a copy be sent to the families of the deceased.

J. R. WILKERSON.
S. M. MATLOCK.
C. C. HALL.
G. T. WILKERSON.
Committee.

NEW FRIENDSHIP CHURCH
Logan, County, Ky.

THOMAS.

Mrs. Ann Eliza Dorman Thomas was born near Glencoe, Gallatin county, Ky., October 18, 1835, passed peacefully from earth to the home of many mansions, March 18, 1909, in Tennessee, aged 73 years and five months. She was married to Lewis P. Thomas, Dece. 19, 1855. Remains were brought back to Glencoe and placed by the side of her husband who preceded her nine years. She was converted and joined the Baptist Church in early life and lived a consecrated christian. Often expressing a willingness and desire to go home to meet her Saviour. It is indeed hard to give mother up, but we know that she has gone to a home of unceasing pleasure, joy and happiness.

Mother's gone to be at rest,
In that land so pure and blest,
Gone away from care to be
In that home of purity.

Yes, she's gone on just before,
She will wait on yonder shore,
Looking back from her new home,
Wondering if we soon will come.

Yes, we'll join her in that land
With that pure and holy band,
In that land of endless day,
Where God wipes all tears away.

LUCY.

BURNETT.

Mrs. Sarah A. Burnett was born in Grayson county, Ky., January 27, 1848, died February 27, 1909, near Evansville, Ark. She was converted at the age of 16, became a Baptist at 22, and was always an exemplary Christian and an untiring church worker. She married Eld. J. H. Burnett, December 12, 1872. Her husband and six children survive her. The children with one exception are members of same church as their parents. She was a devoted and loving wife and mother and Oh, how sadly she is missed by the bereaved ones at home! She was the author of several Religious and Temperance poems, which have been published.

Her gentle spirit, her loving heart and her deeds of kindness won the friendship of all who knew her and it may truly be

said of her in the language of the poet Halleck:

"None knew her but to love her,
None named her but to praise."

May God who 'comforts the east down' give comfort to the bereaved ones and may they all meet her in heaven where she is now happy and free from pain.

ONE WHO LOVED HER.

MARTIN.

Resolutions passed by the Baptist Sunday school of Smith Mills on the death of B. F. Martin.

We, the committee appointed by the Baptist church to draft resolutions of respect on the death of our beloved and faithful superintendent, B. F. Martin, respectfully submit the following:

That, by his death, which occurred March 1, 1909, our church and Sunday school has sustained an irreparable loss.

That, his family will miss the love and counsel of a tender husband and father, and the community will mourn the loss of one of its most worthy Christian citizens.

That, for fifty years he was an efficient and Godly leader in our Sunday School teaching and admonishing the young to "Remember thy Creator in the days of thy youth," and encouraging the older ones by precept and example to be faithful "And press toward the mark for the prize of the high calling of God, in Christ Jesus." His presence in Sunday School served to inspire us with Christian zeal and with the determination to achieve greater usefulness in Christian work.

That he was a man of sterling worth and integrity of character and his counsel was ever wise and on the side of right and justice to his fellowmen.

That while our church will miss his efficient guidance, that this dispensation of Providence falls heaviest on his aged and faithful companion and children. Therefore, be it

Resolved, That we extend to his wife and loved ones our sympathy in this hour of their great sorrow, and that we commend them to the care of "Him who tempereth the wind for the shorn lamb." Be it further

Resolved, That this preamble and resolutions be entered at length on the church record book, and that a copy be sent to the bereaved family, and that the county paper be requested to publish same.

MRS. R. J. MARTIN.
MRS. J. W. HAYNES.
MRS. G. G. KNIGHT.
Smith Mills, Ky., March 10, 1909.

A TEN-DAYS' TRIP.

Cor. See'y P. T. Hale.

If the Baptists of Kentucky could visit Georgetown College, they would become warm friends of denominational education and earnest advocates of the College. The splendid faculty and large body of enthusiastic students and excellent equipment impress one most favorably. Still to keep such a faculty it will be necessary to increase the endowment of the college and make their compensation more in keeping with the value of their services. Now is the time for all of the friends of the college to rally for an increase of the endowment, which is an absolute necessity if the institution is to do the work which the denomination demands.

The health of the fine looking body of students seems altogether excellent. It was my privilege to attend the annual exhibition in the gymnasium, which was one of the finest examples of gymnastic training I have ever seen, and shows the excellent teaching of Prof. Hinton, who was quite a famous athlete at Yale University.

I was impressed with the willingness of the local friends to make promptly still further sacrifices for the Institution they so much love. There were some generous gifts. One Episcopalian lady, who with the people generally, appreciates the notable service President Yager is so faithfully rendering, very cheerfully gave me \$500 for further endowment. Another great friend of the president, a Methodist brother, promised \$1,000. Is it not time that all of the friends of the college make a united effort for advancement? I believe that if this is done outside help can also be secured.

The church building, under the able pastorate of Dr. Dawes is utterly inadequate for the crowds that attend, and a new building or considerable enlargement of the old seems imperative. This fact rendered the cheerful giving of the church members for the college all the more appreciated. Dr. Dawes and President Yager enthusiastically lent me all assistance in their power. The hospitality of these two honored brethren was greatly appreciated.

It was pleasant to visit the home of Pastor G. W. Hill, of Stamping Ground,

and to preach twice on Sunday for his good people, who readily gave more than \$700 to the Education Society, but there will be more to follow, as the pastor is ambitious that his church shall be among the \$1,000 churches. The development of the church in the grace of giving during the five years' pastorate of Bro. Hill has been most gratifying.

Last Sunday, March 29th, it was a pleasure to preach for Pastor J. W. Thompson, of Owenton, and to present the educational work before his people. The church is peculiarly devoted to him. He will soon take his Th. M. degree in the Seminary. His people rallied to his call and gave a little over \$2,000, with more to follow, although within the last few months they had taken their collection for the endowment of the Seminary.

I am just in receipt of a letter from Prof. H. M. Harris, superintendent of our school at Prestonsburg, in which he says they have 220 students, and that he believes next year they will have 500, if we can provide a dormitory for them. Oh, if we only had the money to enter promptly the open doors in this vast and destitute mountainous region which is destined to become so important and vital a part of Kentucky.

DEAR RECORDER:

On February 28th, Rev. J. P. Jenkins, of the State Mission Board, came to us at Cloverport, Ky., for a meeting. The meeting lasted until March 17th. There were only four additions to the church during the time, but we are looking for others, as the result of the faithful preaching of the gospel. Bro. J. P. Jenkins is truly a great preacher. My people say we have never had a better preacher with us. Dr. W. D. Powell has acted wisely in getting him in our State work.

I see Rev. J. F. Winchell is bragging on Stephensport church as one of the best in the State. I agree with him in this. I was their pastor about eight years, just before he took up the work, and would like to add two more to his list, Cloverport and Goshen churches. But oh, my brethren, let us prove this by what we do for missions before April 30th.

J. T. LEWIS, Pastor.

ORDINATION.

On Monday, December 28, 1908, a council met at the invitation of the church, Zion, Ky., to examine and set apart to the gospel ministry Bro. Wm. T. Dart. Bro. J. A. Bennett was chosen Moderator, and W. E. Cinnamon, Clerk. Dr. C. V. Cook was chosen to question the candidate. The church having accepted the council, Bro. Dart was called upon to give his statement in reference to his conversion, call to the ministry and views of Christian doctrine.

Bro. Dart responded in clear, concise statements, quoting frequently from the Scriptures.

Upon the conclusion of the examination the council unanimously decided to recommend the church to proceed to ordination.

The Moderator had charge of the opening exercises. Ordination sermon and charge to candidate by Rev. Arthur Foster. Ordination prayer by Rev. C. V. Cook. Hand of fellowship by the pastor. Benediction by Rev. W. T. Dart.

J. A. BENNETT, Moderator.
W. E. CINNAMOND, Clerk.
March 18, 1908.

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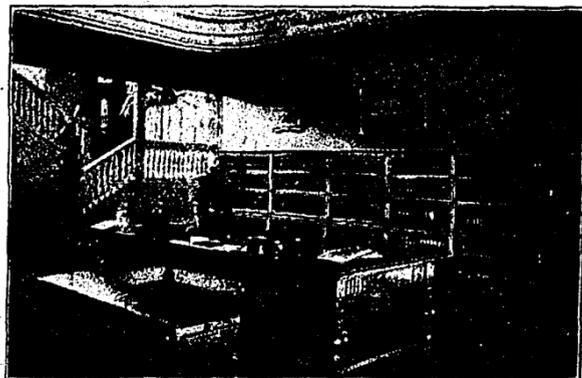
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ITEMS OF INTEREST
News The World Over.

A committee of fourteen, headed by an Episcopalian preacher and a Presbyterian one, are trying to get a bill through the New York Legislature making it legal for saloons to be opened on Sunday from 1 to 11 p. m. Their excuse is the saloons are open then anyway. According to that reasoning there ought to be passed a law legalizing stealing for men are stealing anyway. Unless the bribes to venal legislators are so great they will feel willing to retire from politics, the bill will not pass. And if it did, the Baptist Governor can be relied on to veto it.

An unusually large number of persons distinguished in various lines died last week. Among the authors A. C. Swinburne died at his home in Putney, England, of pneumonia, following grippe, at the age of seventy-two. Swinburne's father was an Admiral in the British Navy, and the future poet and essayist never had to contend with poverty. When quite young he was noted for his wit and conversational powers. The first poem which won him world-wide fame was Atlanta in Calydon. But after poems did not sustain that promise and many of them disgust with their coarseness.

F. Marion Crawford, the American novelist, died in Sorrento, Italy, after two weeks' illness. He was the grandson of Mrs. Julia Ward Howe, the authoress, and it was his uncle, Samuel Ward, who first started him on his career as a writer. He was dining with his uncle when he told a most romantic story. His uncle insisted on his writing it out, and Mr. Crawford wrote Mr. Isaacs. He sent it to two magazines in New York City who refused it. But Macmillans, in London, took it and it made Crawford famous. He was a most prolific writer. He considered his "History of Rome in the Middle Ages" much the best of his writings.

Hon. E. A. Hitchcock died in Washington City, aged seventy-two. He was born in Mobile, Ala., educated in Nashville, Tenn. He was the grandson of Gen. Ethan Allen, the Revolutionary hero. President McKinley made him Secretary of the Interior. Hitchcock did not bluster and tell what he was going to do to "predatory wealth." He did it. He prosecuted and sent to the penitentiary criminals in high places. Madame Modjeska, the great actress, died at her home in California, being the last of the great foreign actors who spoke English on the stage. Prof. George R. Carpenter, of Columbia University, died, aged forty-six. He is a great loss to the University, not only for his scholarship, but from his elevation of character and the charm of his personality.

England is in hysterics, as the Daily News characterizes the panic, because it has been learned that Germany has facilities for building Dreadnoughts faster than England. But the level-headed papers are pointing out that there is more cause of alarm in the fact that their ships are under-manned. The Standard says that of the fleet in the Thames six battleships have only half crews, two cruisers have half crews and all the other cruisers have only two-fifths crews. Better get men for the ships now built first.

Men ought to be able to be relied on to protect their mothers, sisters, wives and

daughters from all attacks. But it seems they cannot be trusted in the English Parliament, for the ladies, very much against their will, have had to organize to prevent the men from giving way before the shrieking sisterhood. Therefore, hundreds of thousands of women are sending protests to Parliament against the passing of any bill giving votes to women.

The steamers go on "breaking the record" in their voyages across the Atlantic. The Mauretania made the eastward trip in four days, twenty hours and two minutes, thus surpassing her own record by twenty-five minutes. The longest run in one day was 605 nautical miles.

Verily we are "progressing"—but which way? In Jersey City the safe of the New Jersey Development Company was broken into, and the police found out the burglars were three boys, the oldest twelve years old! Besides the wrecked safe the officers found a coil of wire attached to a dynamo, which had been placed near the door for the purpose of shocking any one who came in. Fortunately the wires were improperly connected or the officers might have been killed.

WATCHMAN, WHAT OF THE NIGHT?

I see the roscate hue of a glorious morning for the Baptists in Kentucky. If every pastor will push forward with an intrepid spirit to the last moment gathering funds for State, Home and Foreign Missions we will certainly give as much as we did last year and possibly as much as we are asked to give.

I am receiving remittances from Associations and churches that never gave to all missions or to any missions before. This encourages me.

All persons wishing to be appointed as delegates to the Southern Baptist Convention should send me their names at once.

A word of warning. Many pastors are slow to believe that the books for State Missions close April 30th, but they do and we are threatened with some debt unless the friends will stand loyally by us. The spiritual results this year have been more than twice as great as last year and our State workers must be paid.

W. D. POWELL, Cor. Sec'y.

DEAR RECORDER: I gladly comply with your request to furnish the Recorder a brief notice of the meeting of the Theological Faculties' Union, Toronto, Can., March 25-26th. This Union consists of representatives from all the Baptist Theological Seminaries in the United States east of the Mississippi river and the one in Canada. Problems of vital interest are discussed but the Union has no power to bind any Seminary. Its mission is purely for illumination, suggestion and, as far as practicable, co-operation in the great work in which the theological institutions are engaged.

"Practical Theology" was the principal topic for discussion, and the introductory paper was presented by Prof. Soares, of the University of Chicago. The work done in this department in each of the Baptist seminaries was outlined, and also a comprehensive view given of the scope of Practical Theology in fifty-two theological institutions. It was a joy to find our own beloved seminary among the most progressive in this important part of ministerial equipment.

The Union unanimously voted its approval of giving a degree at the completion of a theological course. Several of the seminaries give no degrees, only certificates. What the degree should be called is to be considered next year.

The Union was royally entertained by McMaster University, which is doing a

great work for Baptist education and efficiency in Ontario.

Newton was represented by President Horr; Crozer, by Dr. E. B. Pollard; Hamilton, by Prof. Anderson and Dr. Lloyd; Rochester, by President Strong; Prof. Strong and Dr. Stewart; McMaster, by Profs. Farmer and Kierstead; Chicago, by Profs. Mathews and Soares, and the Southern Baptist Theological Seminary by the writer.

B. H. DEMENT.
THREE GENERATIONS OF PREACHERS IN ONE HOME.

Three generations of Baptist preachers in one home is not often seen. Yet this is the case in Daviess county, Ky. At the town of Utica there live Elder W. P. Bennett, his son Elder J. A. Bennett, and the son and grandson, Clay O. Bennett. So rare is this that the writer wishes that all cases of the kind, known to the readers of this, will either be made known to me or be published in the Western Recorder. The youngest, Clay O. Bennett, was ordained at Oak Grove Church, Utica, Ky., I believe on Thursday, May 30, 1907. The writer was present, and heard the father preach the ordination sermon. He used the same text, now forgotten, which his father, W. P. Bennett, had used in preaching the ordination sermon of the son, J. A. Bennett, years before.

W. P. Bennett is no longer able to preach. J. A. Bennett is pastor at Fredonia, Ky., two Sundays, and of several other churches. Clay O. is at the Southern Baptist Theological Seminary. He has been in the pastoral work and probably is now. There were few better preachers than W. P. Bennett in the days of his active ministry, and there are few better than J. A. Bennett now. May the Lord make of Clay O. as good a preacher and as faithful and loyal.

J. D. MADDOX.

Owensboro, Ky.

DEAR RECORDER:

The London church was greatly delighted last Sunday with a visit from our Sunday School Secretary, Bro. Wm. J. Mahoney. Bro. Mahoney gave us three strong and telling addresses on the leading phases of Sunday School work. Bro. Mahoney is laying a deep foundation. In many respects his work is ideal—statesman like, skillful and effective. I wish to commend especially his effort to establish a Baptist State Sunday School Convention. This is the very thing we need, and in a few years we are going to wonder why we ever tried to get along without it. WALTER L. BROCK, London, Ky.

OTHER STATES.

The church at Maple and Dillon Mills, S. C., has set apart its new house for the worship of God.

A meeting in the Southside church, Columbia, S. C., resulted in forty-five additions to the fellowship of the church.

Thirteen have been added to the fellowship of the Harrisville church, W. Va., eleven by experience and baptism and two by letter.

A two-weeks' meeting closed with eleven professions of religion and eleven additions to the fellowship of the Pocahontas church, W. Va.

Twenty-seven have been added to the fellowship of the Gassaway church, W. Va., all by experience and baptism.

A meeting in the Gallatin church, Tenn., closed with eleven additions to the fellowship of the church, six by experience and baptism.

A two-weeks' meeting in the Hopewell church, W. Va., closed with forty professions of religion and restorations and thirty additions to the fellowship of the church.

Elder B. F. Cauliflower held a two-weeks' meeting at the Trace Fork Mission, in W. Va. The result was nineteen received by baptism, two by restoration and three others stand approved for baptism.

Pastor C. L. Wilson writes from West Blocton, Ala.: "Please change my paper from Ora, Miss., to West Blocton, Ala. I have accepted the pastorate of the First church."

Pastor H. F. Burns writes from Colliersville, Tenn.: "Just as I announced my theme this morning, 'Christ is the Christian's Mediator,' I Tim. 2:5, fire was discovered in a large dwelling adjoining our church house. In less than an hour our house of worship and pastorium were in flames. The church seats, organ and nearly all of my effects were saved. All told, we had \$1,500 insurance. We have lost beyond our strength. Many

tears were shed around the devouring flames."

Bro. John T. Walters writes: "This comes wishing you all the blessings of this fair season. I am just back from Ansley, La. Bro. Brook and C. P. Walters were also there. We had a glorious meeting and twenty-six additions. I am now in a meeting at my church, Rayville, La., and wish your prayers. No need to say that I still love the Recorder and believe it has no superior in doctrine."

Pastor J. J. W. Mathis writes from Taylorsville, Miss.: "Kindly change my paper, the Western Recorder, from Taylorsville, Miss., to Clinton, Miss. With all good wishes and earnest prayers that God may still strengthen you to 'contend earnestly for the faith once for all delivered to the saints,' making the Western Recorder to do a greater work as the years come and go."

Pastor W. W. Lee writes from Montevallo, Ala.: "Bro. J. E. Barnard, of Cartersville, Ga., aided me in a revival which greatly strengthened the church. There were fifty-one additions in the sixteen days and the whole church and town were greatly revived and the powerful and spiritual doctrinal preaching which Bro. Barnard did greatly strengthened the Baptist cause in every respect. In less than two years' pastorate here the church has grown from 150 members to 239, a net gain of nearly 60 per cent. We are now planning for a new house of worship."

DEAR RECORDER:

March 21st was Bro. W. H. Porter's last Sunday with us at Berea, Ky. He and his wife go to Gadsden, Ala., where Bro. Porter is to be cashier of the Alabama Bank and Trust Co. For years he has been the able and efficient superintendent of the Baptist Sunday School here, and what the Sunday School is now is largely due to the faithful efforts of Bro. Porter and wife. They began here some years ago with a little struggling band of about fifty children, and they have seen the school grow steadily until now the school has an enrollment of more than 350. Bro. Porter is a fine superintendent and he and his wife are splendid teachers. Such valuable helpers are rare, and they will be greatly missed by pastor and people. But when we regret to give them up we take great pleasure in recommending them to the Baptist hosts of Alabama and trust they will receive a cordial welcome and have an opportunity of extending their usefulness among Baptists there. R. L. BRANDENBURG, Pastor, Berea, Ky.

25 EASTER POST CARDS 10 CENTS.

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WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column. No ad taken for less than 25 cents.

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Medium to good br. str.	3 50a 4 25
Com. to med. butch str.	4 00a 4 50
Good to choice butch heifers	4 00a 4 50
Med. to good butch heifers	2 75a 3 40
Com. to med. butch heifers	2 25a 2 75
Good to choice butch cows	3 25a 3 75
Med. to good butch cows	2 75a 3 25
Com. to med. butch cows	2 00a 2 75
Canners	1 00a 1 75
Good to choice fat oxen	3 75a 4 25
Medium to good oxen	2 00a 3 75
Good to choice bulls	2 50a 3 25
Medium to good 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 50a 3 50
Good to choice feeders	3 50a 4 00
Medium to good feeders	3 00a 3 50
Common and rough feeders	2 50a 3 00
Good to choice stock teers	3 00a 3 65
Med. to good stock teers	2 50a 3 00
Com. to med. stock teers	2 00a 2 50
Good to choice stock heifers	3 00a 3 25
Med. to good stock heifers	2 25a 3 00
Com. and plain mxd stockers	1 75a 2 50
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Med. to good milch cows	20 00a 30 00
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HOGS

Good to choice prs. and brs., 200 to 300 lbs.	6 90
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Choice pigs, 90 to 130	5 25a 5 60
Pigs, 50 to 90	4 75a 5 00
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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 00a 25 50

DARK

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

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Fresh, 15c per lb.

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

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