

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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ern Recorder of Baptist Book Concern do not di-
rect letters to Drs. Thompson or Bow. These men
are frequently absent from the office, and their
private mail is not opened, so delays are thus oc-
casioned.

The New York Bible Society distributed
Bibles in that city in December. These Bi-
bles were in thirty-one different languages.
Fifteen thousand were given to the immi-
grants at Ellis Island. Many worthy ap-
peals for Bibles had to be refused for lack
of funds. One hundred and fifty churches
in New York City take up collections for
this Bible Society.

"In so far as religion is gone, reason is
going. For they are both of the same pri-
mary and authoritative kind. They are
both methods of proof which cannot them-
selves be proved. In the act of destroying
the idea of Divine authority we have large-
ly destroyed that idea of that human au-
thority by which we do a long division
sum."—Chesterton.

Rev. I. M. Haldeman closes this month
the twenty-fifth year of his pastorate of the
old First church, in New York City. There
has been no falling off in this church. At
night the house is full, galleries and all,
and the large number of men is very no-
ticeable. Dr. H. says of his large congrega-
tion: "To me it is a witness that the
people are hungry for the old Gospel. I
am standing for the old things—a 'thus
saith the Lord'—preaching certainties not
guesses, and using all the power God gives
me to denounce the traitors and poisoners
who have crept in unawares' into some of
our pulpits."

The Congregationalist gives the mean-
ings of some of the Chinese names which
have been given to different religious bod-
ies. Their words for Quaker means No-
wash Society, for Episcopalians, Little
Wash, and for Baptists, Large-wash; for
Congregationalists, One-man-as-good-as-an-
other; for Methodists, Handshakers, and
for Presbyterians, Women-can't-speak-in-
public.

WHY MILTON WAS NOT A BAPTIST.

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

In a recent article I showed by quota-
tions from Milton's "A Treatise on Chris-
tian Doctrine" that his views on the sub-
jects and the mode of baptism were in en-
tire accord with those of the Baptists and
that he defended these principles in a mas-
terly manner; but that he weakened his po-
sition considerably by expressing an incli-
nation to call in question the obligation of
believers' baptism to those that had been
baptized in infancy even if not by immer-
sion. This remark clearly betrays the ex-
istence of some personal difficulties in con-
forming to New Testament precept and ex-
ample, which in general he considered ob-
ligatory. Are we able to form any judg-
ment regarding the nature of the obstacles
that hindered his whole-souled devotion to
the Baptist cause?

1. Milton was pre-eminently an aristocrat
by nature and by training. He was
brought up in affluence and with the un-
derstanding that it was his privilege and
duty to develop his intellectual powers to
the highest possible degree and to take a
position in the world as a man of light and
leading. From infancy he devoted himself
unremittingly to study and from his thir-
teenth year he was in the habit of contin-
ing his studies to the midnight hour. Seven
years he was in residence at Cambridge,
where he was associated with many of the
ablest and most ambitious men of the time,
and where he became conscious of his su-
periority in scholarship and in literary
gifts. He had intended to enter the minis-
try of the established church, but early
found himself out of harmony with its doc-
trines and practices. When he left the uni-
versity he was one of the most accomplished
classical scholars of the time, could write
Latin prose and poetry like a Roman of the
Augustan age, had written some of his finest
shorter poems, read his Hebrew Bible
with ease and delight, and was well versed
in several modern languages, including the
Italian. After leaving the university, in
1532, a young man of twenty-four, he spent
five years in his father's house, engaged in
literary work and the study of music, the
highest possible self-culture being appar-
ently uppermost in his mind. Two years in
France and Italy in close association with
the most eminent literary men of his time
had no tendency to make him less exclusive
or aristocratic in his social and intellectual
tasks, or to cause him to place a lower es-
timate on the supreme importance of self-
culture. Such being his ideals and such
his career up to 1641, when the struggle be-
tween Parliament and king began, we can
scarcely wonder that his tastes and predi-
lections did not lead him to associate him-
self with any of the independent congrega-
tions that were being rapidly formed from
this time onward and were made up largely
of uncultured people.

2. Although Baptists as well as Congre-
gationalists soon had a number of univer-
sity graduates among their ministers and
the officers of the army in large numbers
became Independents, it is not probable
that Milton with his aristocratic feelings
and his tendency to fastidiousness would
have been able to enjoy the public services
or the social life of any one of the Inde-
pendent churches. It was a life-long habit
with him to spend the Lord's day in dili-
gent study of the Scriptures in the original

languages and no doubt he easily persuaded
himself that he could derive more benefit
from such solitary meditation on the great
truths of revelation than from frequenting
the assemblies of the saints.

3. It would no doubt have been exceed-
ingly difficult for Milton to find a Baptist
church with which he would have been in
full accord in doctrinal matters. The Gen-
eral Baptists of his time were so convinced
of the evils of Calvinism that they did not
hesitate to exclude those who believed in
limited redemption and predestination. The
Particular Baptists looked with equal dis-
favor upon Arian, Pelagian, Socinian, or
Arminian doctrine. Milton's pronounced
Arian views would have made him unac-
ceptable to the Particular Baptists, if not
to the General. Milton asserted "that it
was impossible to find a single text in all
Scripture to prove the eternal generation
of the Son. This point appears certain,
notwithstanding the arguments of some of
the moderns to the contrary, that the Son
existed in the beginning, under the name
of the Logos or Word, and was the first of
the whole creation, by whom afterwards all
other things were made both in Heaven and
on earth." After considering some Scrip-
tures commonly relied upon for proof of
the co-equality, co-eternity, and consub-
stantiality of the Son with the Father, he
remarks: "Yet it does not follow from
hence that the Son is co-essential with the
Father, for then the title of Son would be
least of all applicable to him, since he who
is properly the Son is not co-equal with the
Father, much less of the same numerical es-
sence, otherwise the Father and the Son
would be one person; nor did the Father
beget him from any natural necessity, but
of his own free will—a mode perfect and
more agreeable to the paternal dignity.

... For questionless, it was in God's power,
consistently with the perfection of his
own essence, not to have begotten the Son,
inasmuch as generation does not pertain to
the nature of the Deity, who stands in no
need of propagation; but whatever does not
pertain to his own essence or nature, he
does not effect like a natural agent from
any physical necessity. . . . Thus the Son
was begotten of the Father in consequence
of his decree, and therefore within the lim-
its of time." This is virtually the Arian
position, though elsewhere he spoke disap-
provingly of Arianism and approvingly of
Athanasius. General Baptists might not
have called this phase of his teaching in
question; but Particular Baptists would
have regarded it as utterly disqualifying
its promulgator for fellowship. Again, Mil-
ton's doctrine of divine decrees and prede-
stination would have been satisfactory
neither to the General nor to the Particular
Baptists. "God's general decree is that
whereby he has decreed from all eternity of
his most free and wise and holy purpose,
whatever he willed or whatever he was
about to do. . . . It is to be understood
that God decreed nothing absolutely, which
he left in the power of free agents—a doc-
trine which is shown by the whole canon
of Scripture. . . . The most high God has
not decreed all things absolutely." This

statement would have been scouted as pure
Arminianism by the Particular Baptists,
while many of the General Baptists would
have considered it too Calvinistic. The
same may be said of the following remarks
on predestination: "Since then it is clear
that God has predestinated from eternity
all those who should believe and continue
in the faith, it follows that there can be no

reprobation, except of those who do not be-
lieve or continue in the faith, and even this
rather as a consequence than a decree;
there can, therefore, be no reprobation
from all eternity."

4. Milton's well-known denial of the im-
morality of polygamy and his liberal doc-
trine of divorce met with strong disap-
proval among the evangelicals of his time
and would no doubt have made him unac-
ceptable to any of the Baptist churches.

It seems evident that there were many
reasons why Milton would not desire mem-
bership in any of the Baptist churches as
well as many reasons why the churches
would not have desired him for a member.
If he were living now, with the convictions
and tastes that he then had, he could prob-
ably find in London congregations of Bap-
tists or union congregations (Baptists and
Congregationalists) with which he could
have fellowship and which would welcome
him notwithstanding his views on doctrine
and morals.

HOW THE BIBLE WAS SAVED.

Do you know who Adoniram Judson
was? If not, you will find a very interest-
ing story if you hunt out his history and
read it. Of him and his great work the
volume of "Stories of Bible Translations"
says:

Twenty years after Adoniram Judson
reached Burma the New Testament was
translated into the Burmese tongue. In
1824, when war was waged between Eng-
land and Burma, Mr. Judson was thrown
into prison, and Mrs. Judson buried the
precious manuscript, just ready for the
printer, in the earth beneath their house.
But as mold was gathering upon it, on ac-
count of the dampness caused by heavy
rains, with a woman's ready wit, she sewed
the treasure inside a roll of cotton, put on
a cover, and took it to the jail to be used by
Mr. Judson as a pillow.

In nine months he was transferred to the
inner prison, where five pairs of fetters
were put upon his ankles, and it was an-
nounced that he, with a hundred others,
fastened to a bamboo pole, were to be killed
before morning. During this terrible night,
much prayer ascended for the precious pil-
low. It had fallen to the share of the keeper
of the prison, but Mrs. Judson, produc-
ing a better one, induced him to exchange.

Mr. Judson was not killed, but hurried
away to another place, and again the pillow
was his companion. But one of the jailors
untied the mat that served as its cover and
threw the roll of cotton into the yard as
worthless. Here, a native Christian, ignor-
ant of its value, found and preserved it as
a relic of his beloved master, and with him
months afterward its contents were discov-
ered intact. After the close of the war,
this New Testament was printed, and in
1834, the whole Bible was translated into
the Burmese language—a language pecu-
liarly difficult on account of its construc-
tion and curious combination.

A word of praise rightly spoken will
work wonders in a heavy heart. While a
true friend will tell one his faults, he
will also give merited praise. Those who
are not friends will often tell us our
faults, but we do not expect praise
from them. Prudent praise furnishes
a fine ideal to live up to, nor is it likely
to puff up the one on whom it is
bestowed.

HENRY T.'S CONVERSION.

"If you had not come and told me, I should have died in my sins."

These words, dear reader, were spoken by an old Scotch sailor who had been led to Christ in old age. Henry T. was an old man over seventy when saved. A sailor from early boyhood he had fallen into evil ways, darkness had settled in his soul, and hope had fled from his life. Satan "had taken him captive at his will" (2 Tim. 2: 26); led him on into sin, working in him the desires of the flesh and the mind, making him a child of wrath even as others. (Eph. 2:3.) Having done this he was not satisfied, but was bent on the soul's destruction, for whom Christ died. Having thus led him into sin and rebellion, it was now to blind him, least he should see and be saved, as it is written, "And even if the good tidings is veiled it is veiled in them that are perishing in whom the God of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ who is the image of God, should not dawn upon them." (2 Cor. 4:3-4.) How sad that when the devil has led into sin those who are his captives, he then strives to blind their eyes, that they may not turn to Christ.

He had a dear son, a faithful Christian, who never ceased to pray for his father. At the son's request we went to visit the old man to speak with him about Jesus. Having learned something of his life as a sailor, the stages of hope, darkness and final despair into which his soul had been cast, we went lifting our heart to God that he would use his truth by us to reach the dear soul and bring him to Jesus. He greeted us pleasantly, and, after a few moment's conversation showed that he was ready to listen to the gospel. And without telling him why we had come, we just went on to show the love of God for sinful men. We traced that love in action, as explains (1) why God did not leave the first man in his sin; (2) why God waited while the Ark was prepared; (3) how he bore with sin in Israel; (4) how at last Jesus came not to make God love us, but because God did love us. For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have eternal life. (John 3:16.)

The love of Jesus, the purpose of his coming and the sweep of souls included in the power of his cleansing blood, we held before him. The good shepherd loves the sheep and gives his life for them. (John 10:11.) Jesus came not to call the righteous, but sinners to repentance, but to seek and to save that which was lost. To his soul two passages were precious. "Let the wicked forsake his ways and the unrighteous man his thought, and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7.)

Here were truths of vital importance to his soul—mercy and pardon. Satan had led him to believe that pardon he could not receive, because he was too great a sinner for God to be merciful to. But there it was God's own word. He knew he was both. So, then, this was for him. Wicked and unrighteous as he was, would he forsake his wicked way, would he his unrighteous thoughts? Then here was the God who cannot lie declares to the soul who would forsake all wickedness an abundant pardon.

Another truth was "All that which the Father giveth me shall come to me and him that cometh to me I will in no wise cast out." (John 6:37.)

This broke down the last barrier; darkness fled, before the truth. "The entrance of thy word giveth light," because true in his experience. How fully it met his need. Christ was the way of pardon. The God who spoke in Isaiah 55:1, was seen in Jesus; reconciling men unto himself, not imputing their trespasses to them. (2 Cor. 5:19.)

Thus the heart of God was laid bare before him and he saw the God against whom he had sinned, taking those sins out of the way by laying them on his own Son.

How gracious were the words of Jesus to his soul. Jesus said nothing about conditions, good or bad—simply him that cometh. And he took Jesus at his word. He saw that if Jesus would in no wise cast him out, then he would receive him, and that was pardon.

Arising from his couch, he went down on his knees before God. There he yielded up to God, taking Jesus as his savior, looking to the cross where Jesus bore his sins. Peace filled his soul. And when we visited him the following day the truth of 1 John 3:14 had become true in him: "We know that we have passed out of death into life, because we love the brethren."

Taking us by the hand, he said, "If ever I loved a man in the world it's you, for you have shown me my Savior. I should have died in my sins if you had not come and showed me that God loved me."

We left him happy in the Savior, no more to meet until in the glory, when we gather around the Lord Jesus.

Dear reader, it is as true to you as to Henry T., the old sailor. "Him that cometh to me I will in no wise cast out," guilty, sinful, lost as you are—that is no barrier. He has removed them all away and now you may come and receive a full and free pardon, reconciled to God in Jesus, who his own self bore our sins in his own body on the tree. JAS. W. THOMPSON.

Owenton, Ky.

PREACHING THE RESURRECTION.

The resurrection was the only miracle which the apostles did preach.

Among the Jews of Palestine, where the deeds of Jesus had common fame, the primitive evangelists of the church reminded their hearers of the "mighty works and wonders and signs which God did by him in the midst of you," but the reference was only incidental and not dwelt upon. In the house of Cornelius, the centurion, Peter alluded to the Master's gracious ministry of healing, but less to show the wonderful power than to emphasize the wonderful sympathy and goodness of the Lord. Outside of Palestine the messengers of Christ at the first introduction of the gospel seem not to have presented the Saviour as a miracle-worker at all.

The apostles therefore were no credulous wonder-worshippers repeating tales of marvels for gaping crowds to gasp over.

What then they said about the resurrection must have been dictated not by a childish awe for the wonder of it, but by a deep-seated conviction of the importance of it.

The apostles preached the resurrection inveterately.

No sermon of the first generation of Christian ministers, whether evangelistic or apologetic, omitted the positive assertion that Jesus of Nazareth had risen from the tomb. The apostles never evaded nor diminished that declaration even when they knew the very mention of life after death would start ridicule. Paul preached it just as emphatically in Athens to the cultivated as in Antioch of Pisidia to the fanatical and superstitious.

From the first, even before Pentecost, the Christians realized that everything in their enterprise of disciplining the nations would turn on this fact. When they chose a successor to fill the vacant place of Judas in the company of the twelve, the requisite qualification of the candidates was that each should be fitted to become "a witness of the resurrection." Paul before Agrippa defended his Christian faith by the argument that it was not incredible that God should raise the dead. That allowed, all else followed. If there had been no resurrection, he told the Corinthians, he and his fellow-apostles would be guilty of being "false witnesses of God," since their chief testimony of God has been "that he raised up Christ."

Very manifestly the apostles would not have based their mission to men on this one fact if it had not seized on them more insistently and gone into their consciousness far more deeply than anything else which they had experienced in their fel-

lowship with the Lord. A mere dream of the night or hallucination of a day would never have taken such complete precedence of all the other memories of their long fellowship with the Master.

The apostles preached the resurrection as a reality.

They were confessedly puzzled over the quality and character of the body in which their Friend appeared to them after his rising. It was plainly enough not the same nature of flesh and bones as that which had incased his spirit before his crucifixion, and they were quite unable to solve the peculiar difference. They were even inclined at the first to suppose, what skeptics are so forward to allege today, that they had been visited by some apparition.

But the result of their forty days' company with the risen Master was—not a solution of the puzzle, with which Paul seemed yet to be struggling when he wrote his famous resurrection chapter in his letter to the Corinthians—but an absolute and established confidence that the presence of their Lord with them in that time was in every sense as thoroughly real as his presence ever was when they were his associates before his death. However, he had escaped from the tomb, he at least had conquered it. Whatever body he had after his rising, he had beyond all doubting taken out the grasp of the grave the body which his exulting enemies had done to death on the cross.

So when they preached the risen Lord, they did not hesitate nor apologize when they came to the great assertion: "This Jesus did God raise up." They knew as well as anybody that the avowal was philosophically and experientially impossible; they had felt all that themselves. But they had been forced to believe it nevertheless, and so they must needs testify to what they "beheld and their hands handled."—Interior.

WHAT IT MAY LEAD TO.

Mrs. Helen Kendrick Johnson, a daughter of the late Professor Asahel C. Kendrick, and wife of Dr. Rossiter Johnson, is one of the leaders in the opposition to woman suffrage. She is president of an anti-suffrage society, recently organized in this city, entitled the Guidon Study Club, which is about to apply for admission to the City Federation of Woman's Clubs. Mrs. Johnson is very pronounced in her views, and regards the movement to secure the suffrage for women as one full of peril to society and the home. In a short address to the club last week, she said in part, as reported in the New York Tribune: "It is a law of life that the ultimate character of a movement is enfolded in its germ. If you would know the final outcome, study the beginnings. Woman suffrage is the child of socialism. Ancient socialism swept away religion. It broke up the home. It swept away marriage. It provided institutions for the children. It gave votes to women, and they served as soldiers. What does it mean that our ears are now filled with cries of 'Socialism is the Bible,' 'Socialism is religion.' 'Let us have trial marriages. 'The individual home must go,' and 'Votes for women.' It means that socialism is claiming its own. And what is formed back in the ages of what Emerson called 'the whole soul and soldiery of dissent,' has become organized political rebellion against God, against government, against sex limitation.

"But surely American suffrage did not present this ideal? It did, and the proof is taken from the founder's words. Mrs. Elizabeth Cady Stanton advocated trial marriages. Bloomers and short hair and no hats were the outward symbols of the movement in its early days. Today the bloomers have been hidden by trains and the hair covered by fashionable hats, but to those who watch closely the suffrage conventions the spirit of these trappings has never been absent. The more radical teachings of the movement have been kept as much in abeyance as possible, but it has never been anything but the same."

Mrs. Johnson is not at all gloomy about the outcome of events, however. She summed it all up by saying:

"As a political issue woman suffrage is merely an academic, not a real, question. The only foothold it has attained in this country has been secured through Mormonism and Populism, tyranny of Church and State on the one hand and Socialism on the other. The present socialistic attempt to introduce it into the State is a temporary absurdity."

THE LAW OF THE PRAYER MEETING.

By Dr. John D. Parker.

Paul tells the church at Thessalonica to "pray without ceasing." The Bible is full of encouragement to prayer, with promises and examples of its efficacy. Jesus spent all night in prayer in the mountain, and after the Transfiguration, when he came down from the mountain and cast out the deaf and dumb spirit which his disciples could not cast out, he said: "This kind can come forth by nothing but by prayer and fasting."

It seems desirable for Christians to know the underlying principles of the prayer meeting in order to derive the greatest good from the service. There are six principles that underlie the prayer meeting, called the "Law of the Prayer Meeting," which like the "Law of Politeness," is an unwritten law. These principles render the prayer meeting effective for good.

The prayer meeting is strictly a devotional meeting. It was organized and is carried on primarily for the spiritual growth of believers. It comes in the midst of the weeks. Between the Sabbaths men need to renew their spiritual strength. The prayer meeting should be filled up with songs and prayers and testimonies. When Paul admonishes the churches at Ephesus and Colosse about "psalms and hymns and spiritual songs," he seems to have had such a meeting in mind.

There is an intellectual element in the prayer meeting. When Peter tells Christians to "grow in grace," he adds, also, "and in the knowledge of the truth." It is a good thing for Christians to have a topic for prayer meeting. The Scripture lesson should be read early in the meeting and be the foundation of the remarks. Christians should be growing weekly in the knowledge of divine truth.

There is a social element in the prayer meeting. After the meeting is over it is good to shake hands. If there is a stranger in the meeting it is good to find him and make it pleasant for him. If there is any one in trouble and distressed, find him and try to do him good. If any poor sinner comes, lead him to Christ. Revivals often come out of the prayer meeting. When Christians are revived, sinners are apt to feel it. Friendships often begin in the prayer meeting. How natural it is for those who are traveling to the skies to shake hands and cheer each other along the way.

The prayer meeting is not a debating club. The leader or any other Christian can give exposition of Scripture; but debate should be excluded. It is not the place to ventilate peculiar views or strange doctrines. Controversy should be avoided. A brother can ask for the correct interpretation of a passage of Scripture, but Christians should not reply to each other in controversy. Controversy mars the spirituality.—Selected.

Saving grace is distinguished by its prevalence and constancy. There may be a declination in saints tending to a downfall, but the seed of God, that supernatural grace that remains in them, will by the power of the Holy Spirit recover the supremacy. Where the Spirit savingly works, he is said to dwell. He is not like a tenant at will that neglects the house, but as the owner he keeps perpetual residence in true Christians; and by his continual influence preserves them from apostasy.—Bates.

SOME REMARKS.

By Elder Odd.

In the Western Recorder of December 17, 1908, Bro. J. B. Lawrence sets forth his view concerning "God's Financial Law." He claims that the law of tithes was in force long before the ceremonial law was given on Mount Sinai and is now still in force and is "God's Financial Law." He does not say, or hint, that God gave any other law on that subject and hence I conclude that he considers it the only God-given law on that subject. His argument in support of his position is that in Lev. 27:30, the tithe is said to be "holy unto the Lord." But if that makes it a perpetual law, it must also make the law of the anointing oil as given in Exodus 30:23, a perpetual law. This argument, if it proves his position also proves more than Bro. Lawrence would be willing to admit, although he says: "This language is too plain to be misunderstood." As to how the tithe is to be used he says it was to go to the Levites for their service at the Tabernacle. In this he is correct. See Num. 18:21. Then he discusses at some length what he considers two distinct laws for tithing, one given on Mt. Sinai and recorded in Num. 18:21 and one recorded in Deut. 14:22-29 and claims that the one given in numbers was given by God and is a perpetual law, still in force. But says the one recorded in Deut. 14:22-29 was given by Moses and was repealed or set aside. The legitimate inference from his language is that the tithing law in Deut. 14 rested solely on Moses, authority not God's and therefore passed away, but if any one will examine the last eight verses of Deut. 14, they can see that what is recorded in that chapter has God's authority as much as what is recorded in Num. 18. It is only reasonable to conclude that as both tithings are commanded by the same authority and are parts of the same code of laws, they must have the same duration and if one passes away the other must also. Then he asserts that in the New Dispensation "There were still those who stood in the place of the Levites and priests and so the need for the tithes which God commanded still continuing I cannot conceive of its passing away." Where is the "place" of the Levites and priests? In the law of types and shadows—nowhere else. Who stands in the "place" of the Levites now? Who in that of the priests, and who is in the "place" of the high priest? If men now "stand in the place" of the Levites and priests they must enter it in the same way, have the same qualifications, perform the same duties and conform to the same laws and be supported in the same way. Change any one of these particulars and you have made another "place." Is Bro. Lawrence a priest, or a Levite of the old law dispensation? I think not. Then he is in another "place" along with all other Christians and that assumption falls to the ground. Under the old law there were a vast number of offerings required, and a cumbersome ritual to be observed with many of them. There was but one family of priests, and only one High Priest. The passover lambs alone amounted to thousands and yet all must be prepared and offered in one day. The priests could not possibly do the work. Therefore the Levites were appointed to help them. The Levites must eat or they could not work consequently the tithe was given them so they would be able to assist the priests in the tabernacle service. But the old system of types and shadows, of sacrifices and offerings, of priests and Levites of ritual and ceremonies all passed away when the great Anti-type came and died on Mount Calvary. With the passing away of that system necessarily went all provision for its support. To give validity to any part of the old system it must have been re-enacted.

Bro. Lawrence says that in establishing the law of tithes God was not enacting a new law but re-iterating an old one. If so where is its iteration? He refers to Abraham giving the tenth to Melchizedek, and Jacob's vow at Bethel. Let us study these two cases. First, Abraham had just returned from his victory over Chedorlaomer and his confederate and received the bread and wine which Melchizedek gave to him and his servants. The whole account is found in Gen. 14:18-20. But all that is said about tithes are the last seven words in verse 20, "And he gave him tithes of all." All of what? Certainly of the spoil taken in the battle. Nothing else. There is no hint here of any law, custom or duty. Just a fact stated in seven words. There is not a word said about why Abraham did so. We might assume anyone of four different reasons for his doing it and the record would give as little support to one as another. First, that he did it in obedience to God's law. Second, that he did it as a thank offering for the success the Lord had given him in the journey and battle. Third, that he did it to pay Melchizedek for the bread and wine which he had just given to Abraham and his servants on their return from their hasty journey and dangerous battle. Fourth, as Melchizedek was a king as well as a priest, and Abraham only a so-journer in his territory it may have been one of his laws that one-tenth of all spoils taken in war, by persons in his kingdom should be paid to him. That is all that Abraham paid. Bro. Lawrence assumes that the first of the four reasons was the one and that the law was given by God himself, and that it was a perpetual law. It seems to me his building is a great deal too large for the foundation. Paul in Hebrews 7, refers to this transaction but says nothing about why Abraham did it and I think where God's word says nothing we would do well to be silent. If there was such a law we have no proof of it. Concerning Jacob's vow the record of it is found in Gen. 28:20-21. By examining the record we will see that he attached no less than six conditions to it without anyone of which it was not to be

binding. Rather a curious promise of obedience to an existing law of God. It just amounts to this, if there was such a law. If God will do for me six things, which he is under no obligation to do, then I will obey his law, which he has already placed over me. The fact that Jacob made such a vow seems to me to prove that there was no such law known to him. Otherwise his vow would have been a daring and sinful act of presumption. I can see no use for such a law under the patriarchal priesthood, when the head of each family was the priest of it, and Paul says that was the order of Christ's priesthood. And there is not one particle of evidence that Jacob ever did give anything except an occasional sacrifice, although God did actually perform every one of the six conditions which Jacob prescribed. Bro. Lawrence says that the apostles commanded the tithe to be given when they said "Lay by him in store as the Lord has prospered him." The quotation is from I Cor. 16:2. Let us look at that passage a little. The tithe is not mentioned in connection with it. Paul alone commanded it. It was a special collection for the poor saints in Judea and had no connection whatever with the regular expenses of the church and was to be a weekly "laying by" not yearly like the law of tithes required.

The tithe was a compulsory tax for a specific purpose. Bro. Lawrence claims very correctly that the purpose was to support the tabernacle worship. Tabernacle, Temple and priest with that system of worship have passed away and with them went the provision for their support. (See Jno. 4:21. The service of the priests and Levites which gave them a right to the tithes could only be rendered at the tabernacle or temple. Then if any of them went into a foreign land they could not render the service and therefore could not rightfully receive any of the provision for the support of that service. Therefore, whoever stands in the place of the Levites and priests must remain where the worship of God is carried on or lose all right to the benefit of God's financial law. The law by prescribing one thing forbids all other things on that subject and therefore all support of foreign missionaries, "God's Financial Law" seems to be an Anti-missionary Law. I cannot accept it.

RELIGIOUS FOG.

Rev. G. B. F. Hallock, D.D.

A storm at sea is not so dangerous as fog. Ships are built to wrestle with storms, and sailors are in their element when the spray breaks over the decks. But it is not so when a vessel is in a fog. No one is at ease. From the passengers to the sailors, and from the sailors to the officers and the captain himself, silent anxiety is felt when a fog shuts down over the sea. It is a solemn and serious matter to be plunging on in the dark on a sea which has covered from sight all its innumerable ships and its more dangerous voyagers, the ice bergs.

It was our privilege once to go on a voyage of thirteen thousand miles on the great iron steamship "Celtic." We crossed the Atlantic. We went through the Mediterranean, past Gibraltar and Algiers, past Malta and Athens, past Constantinople and Ephesus. Not once in all this distance did a shadow of fear cross our minds. But one night, on our way toward the coast of Palestine, we had to steam through the Grecian Archipelago, past Chios and Samos, Patmos and Cos, Cuius and Rhodes, and hundreds of similar islands, when suddenly a heavy fog settled down over the sea, or rose up from it. We confess that we did feel some anxiety then. The great ship of twenty thousand tons burden, seven hundred feet long, and thirty-four feet in the water, went ploughing along in the mist and darkness. We thought, what if she should strike a small island, or a rock under water, or some other vessel on the sea? The fog horn was blowing at frequent intervals. A dim light, or the outline of an island, was passed occasionally. We went to the bow of the ship and peered ahead, only to become more conscious how rapidly she was cutting her way through the waves, and what awful catastrophe would befall were she to strike anything in her course. One moment's crash and the hungry sea would have flooded our ship unhindered. What no storm could have accomplished a little veil of fog might easily have done. So we felt then; so we feel still. We somehow feel that we would rather be in a storm than in a fog, that there is more danger from a fog than from a storm, that ships are made for storms, but that no provision can insure absolute safety in a fog.

But there is another sort of fog of which we propose more particularly to speak. It is not dangerous to ships, but it is dangerous to souls—souls out upon the voyage of life. We mean religious fog. We regret to state, too, that it is not an uncommon thing for Christian voyagers to meet. It settles down dark, damp, dismal, distressing over many souls, and has been the means of the shipwreck of multitudes who might otherwise have sailed safely into the harbor of eternal life.

Truth may become veiled and lost to men in the fog. A great part of the trouble which the Church has experienced and most of the crises through which it has passed have been due to religious fog. Yet it is a fact that if anything in this world should be clear and luminous it is religious truth. Christian teaching. The Bible is the source of religious truth. We believe that taken up and read and accepted in its natural sense it is so clear and plain that a wayfaring man though a fool need not err therein. He that runneth may read. It is adapted to make us all wise unto salvation. But when men begin to theorize about it; when the critics make literary patchwork of it, and resolve large portions of it into folk-lore and legend and myth; when the philosophers begin to

put their explanations upon it and read their own theories into it, the result is that there comes down upon it a dark, enveloping mist; it is lost to men in a religious fog.

The person of Christ may become veiled and lost to men in a religious fog. What impious questions men do raise concerning him! Did any prophecy ever refer to him? Was he conceived by the Holy Ghost? Was he born of the Virgin Mary? Was he conscious of his mission? Was he God manifest in the flesh? How easy it is to raise a religious fog! But as some one has well said: "We shall have an age of faith as soon as we point unmistakably to an object of faith; but so long as we only outline the form of Him in whom is man's hope, and only half seem to see Him ourselves, we shall have the sad spectacle of religious drifting on the high seas."

As individual Christians we all live with too many veils between ourselves and Him. There is the fog-veil of worldliness, of indulged appetites, of definite and conscious acts of sin set at separate between us and our Saviour. No wonder we see no clear glimpse of the pole star or the sun—the Sun of our Soul, the Saviour of our Soul. People who are living and moving in a religious fog are not only in danger themselves, but they make it dangerous for everybody else in the course. They are also sure to be unhappy.

We therefore notice, that the blessedness of religious experience may be lost in a fog. If in a religious fog, you have lost the "blessedness you knew when first you found the Lord."—Pastor's Assistant.

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.

How the World is Clothed. By Frank G. Carpenter. American Book Company. 60c net.

If the text books of today are compared with those of thirty years ago, there is a marked difference. People are beginning to realize that children cannot learn cold, dry, uninteresting facts and so the books are illustrated and when possible a personal touch is added. Mr. Carpenter has been one of the many who recognizes and upholds this important and progressive movement. This support has been demonstrated by the variety of instructive readers he has prepared for the children. "How the World is Clothed," his latest effort, is particularly praiseworthy. He carries his reader with him to the places where the raw products are produced, the cotton plantation, the sheep pasture, the rubber trees, then follows these same products to the factories and industries where they are converted into wearing apparel. Throughout his book, Mr. Carpenter also keeps in view the geographical knowledge to be derived from the travels and, in his pleasantly conversational way, he informs about trade routes, localities and other commercial features. The book is peculiarly a child's book, but if you are so unfortunate as not to be a child, then get it anyway and brush up some things you have forgotten—or never knew.

Missions in the Plan of the Ages. By Wm. O. Carver, A.M., Th.D. F. H. Revell Company. \$1.25 net.

Dr. Carver is Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary. The sub-title of the book—"Bible Studies in Missions"—gives the clue to the contents. The author honors the Bible in that he shows it to be a missionary book; not in spots but clear through. He also honors the church, although we may not agree with all his distinctions here. He shows that it is not a self-centered institution that it does not exist for itself, but for others. "The field is the world," and the business of the church is to conquer the world for Christ. This volume is a text-book, and as such will be a permanent contribution to missionary literature. But it is more than a text-book, and has a propagandist value. It glows with life and warmth. It stirs the heart. Spiritual fervor rings in undertone all throughout it. The author's style is clear and graphic, and he truly says: "Jesus' work was not to spread the Gospel, but to make the Gospel." He indoctrinated the dozen that He might evangelize the millions." My soul has been tramping the high places as I have read this book. I have been hearing the tread of armies. The note of militancy, which we are in danger of losing, is found here. The sound of a trumpet, the noise of battle, the shout of a contending host, have been in my ears. Every pastor would do well to keep this book within reach. It will make your missionary nerve tingle. It will sharpen your sword for the making of the world's kingdoms the kingdoms of Christ.

HENRY ALFORD PORTER.

A Guide to the Study of Church History. By W. J. McLaughlin, Ph. D., D.D. World Publishing Company. \$1.50 Net.

This work is especially designed "to be a guide to students" and, as such, "to present the essentials of church history in a form so compact as to appeal to the eye and be easily remembered." The

author, a gifted professor in the Southern Baptist Theological Seminary, uses verbal and mechanical devices to condense the work and at the same time give it the largest possible scope. This "Guide" is divided into four books treated as follows: Book 1, "Apostolic Era," 1—100 A.D. Book 2, "History of the Ancient Church," 100—600 A.D. Book 3, "The Middle (Dark) Ages," 600—1517. Book 4, "Modern Period," 1517 to the present time.

The "Guide" is intended primarily for theological students and is used by the author as a text book in his classes, but it will also be sought as a valuable aid by others who are giving special attention to historical studies.

Part of the contents of this book, however, will prove a distinct disappointment to many Baptists. On page 174 the author says: "English Baptists sprang out of the Congregationalist, though they may have had some connection, not now traceable, with the Anabaptist (Mennonites) settled in England since the second quarter of the sixteenth century." Discussing the Anabaptists he says (page 178): "Anabaptists may have had some historical connection with earlier sects, but it has not been proven, and many considerations render it doubtful. All their leaders and their members as far as they can be followed came out of the Catholic church; they had no consciousness of connection with earlier sects, nor did they enter into communion with them."

In treating the period from 323 to 600 attention is called to the union of church and state as follows: "It (Christianity) is now to have governmental favor and control. Not a Christian foresaw the danger, not a single protest except by Donatists, and by them only after failure to win favor of the government. World was accustomed to union of religion and State, and Christianity accepted it as matter of course. Each party protested under persecution and sought to win favor of state, but no party protested against the principle of union." An appendix furnishes a valuable historical table.

Admitting man's free determinations in his moral acts, it will not do to say that God governs man altogether by general and permanent laws; for that would be to ignore and abolish liberty as a part of man's life; i.e., to ignore and mutilate the work of God. Man determines freely, and so effectuates, in his own proper life, events which are not the result of general laws exterior to himself. Divine providence takes cognizance of human liberty. It does not manage men as does the stars of heaven and the waves of the ocean, which neither think nor will. It has different relations with man and with nature, and a different mode of acting upon them. The Christian doctrine of providence represents God as always present and accessible to men, as the father is to the child. It exhorts, encourages, invites men to pray to God and trust in him. It reserves to God absolutely the answer to prayer. He bestows or denies. We may not see into his reasons, for "God's ways are not our ways." But yet with prayer "without ceasing" the Christian doctrine always connects hope; for "nothing is impossible with God." The Christian doctrine of providence is in full and intimate harmony with the nature of man. In recognizing his liberty it does homage to his greatness; in giving to him access to God in prayer it provides for his weakness. As a question of science, it leaves the mystery as one incapable of solution; but in actual life and experience it resolves the problem of natural religion which burdens the soul.—Guizot.

The "flesh" is born of the flesh—human nature under inherited and accustomed sinfulness. It acts from self-will, and builds up a religion of self-righteousness. Its works are manifest; not its fruit, not even its work, because it has no inward harmony to produce unity of result; but its works in great profusion appear. The apostle gives not a catalogue of them, but a few specimens, describing them as the sins of sensuality, idolatry, malice, and excess. "The spirit" is born of the Spirit. It is the sacred vitality and sensibility, animated and guided by the inwelling Spirit of Christ Jesus. It is known by its fruit. Men often speak of the fruits of the Spirit, but the apostle is careful to say fruit—one holy fruit or result comprising many virtues. Love is the juice of the fruit, sweet to God and man; joy, its beautiful bloom; peace, long-suffering, gentleness, goodness, meekness, form its mellow softness, faith is its constance, and also forms its characteristic and incomparable flavor, temperance, the rind of the fruit, binding it together, keeping it fresh, and preserving its good qualities from waste.—D. Fraser.

The lay member of the Church who has persuaded himself that he is too busy to be actively religious now, and the non-professing outsider who has concluded that he is too busy to consider the subject of religion at all, are about equally unwise and self-harming.

Malfesance in office is less and still less treated as an accusation to be made lightly on the one hand, or as a thing to joke about on the other. This means that the standard of civic virtue is becoming higher. And this is cause for rejoicing to our truest patriots everywhere.

"Thou God seest me" may be either a dread or a blessed thought. It may paralyze or stimulate. It should be the ally of conscience and, while it stirs to noble deeds, should also emancipate from all slavish fear.

He that thinks he hath no need of Christ hath too high thoughts of himself. He that thinks Christ cannot help him hath too low thoughts of Christ.—John Mason.

**Sunday-School
Lesson**

Sunday, May 2nd.

Paul's First Missionary Journey.—Acts 13:1-12.

Motto Text.—"Go ye into all the world and preach the Gospel unto every creature."—Mark 16:15.

This chapter may be considered the beginning of the second part of the Acts. Henceforward the book is devoted to the work of Paul.

"Now there were in the church that was at Antioch." This was a large and flourishing church, which had so many Gentile members that outsiders perceived the disciples were not merely a party among the Jews, and hence distinguished them, as Christians. "Prophets and teachers." The prophets were inspired, the teachers were preachers. They taught the Word, the Way of life. Barnabas has been often mentioned. "Simeon that was called Niger." He was a Jew as is shown by his name, and may have received the name Niger from his dark complexion. But Niger was a common Roman name. "Lucius of Cyrene." May be the man mentioned in Rom. 16:21. Cyrene was a province in Northern Africa. "Manaen which had been brought up with Herod the tetrarch." Herod Antipas, who killed John the Baptist. Saul had been a year preaching in Antioch, but he was not prominent in the church, not having taken his place as an Apostle. How carefully God trained this great servant ere sending him out to his work as Apostle to the Gentiles.

"As they ministered to the Lord and fasted" Ministered may refer to any religious work. Here they were probably engaged in prayer which fasting usually accompanied. "The Holy Ghost said." How is not known. But in some way that it left no doubt that it was the Holy Ghost who spoke. "Separate me, Barnabas and Saul for the work whereunto I have called them." The Spirit called them,

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the Spirit must set them apart. They had been preachers for some years. This setting apart was as foreign missionaries.

All men have not the same gifts, nor have all the same duties. The Holy Spirit must call to the work of a foreign missionary. He does not call all for this work whom he calls to the office of preacher. And not even Saul must take it upon himself to go out as a foreign missionary till he had been specifically called by the Spirit and set apart by the church.

"When they had fasted and prayed." As a special ordination service. Twice this is told that this church fasted. What church ever fasts in these days? Because our churches rightly and Scripturally refuse to observe set days for fasting like the Lent of the Catholics, and refuse to allow any self-appointed Pope to set any one day in which they shall all fast at the same time, is no reason why one church should not observe a day of fasting and prayer on such occasions as this in Antioch. Nor is it any reason why individual Christians should not fast on days only known to themselves. Christ strictly enjoins them when they fast to do it in such a way as that it shall not appear unto men that they are fasting.

"And laid their hands on them." Thus the churches to this day ordain their preachers. "They sent them away." The Antioch church furnishes the funds for their going. But Paul was not dependent on the church long. When he was where he could he supported himself by his trade of tent-making. And he soon made the churches in the foreign fields not only support him and their own pastors, but actually take up collections for the churches in Judea! Perhaps more prayer and fasting on the part of the churches, sending out the missionaries, and more care in sending out none whom the Spirit has not called to that special work, would lead to similar results on the foreign field today.

"So they, being sent forth by the Holy Ghost." Emphasizing the fact that they had a special definite call to this work. "Departed unto Selucia." Selucia was the seaport of Antioch, distant about sixteen miles. Cyprus is a large island. The inhabitants were mostly Greeks. Salamis was the Greek capital of Cyprus, and was the nearest point to Selucia. "They preached the word of God in the synagogues of the Jews." Always the gospel was offered first to the Jews. This was the invariable rule. To the Jew first all the promises of God were made. John attended them and served them. This was John Mark, the author of the Gospel and a cousin of Barnabas.

"When they had gone through the isle unto Paphos." At the western extremity one hundred miles from Selucia. There was a famous temple of Venus here. Sorcerers not only pretended to predict the future, but also to be able to change it. "Bar-jesus," means son of Joshua. He was a renegade Jew and a man of the vilest character.

"Which was with the deputy of the country." Luke uses the word "pro-consul" and this was seized upon by the higher critics to prove that Luke was not verbally inspired. For Cyprus was an important province and its ruler therefore a "proprietor." Here, as in so many instances the spade overturned their theory. A Cyprian coin was found on which. Proclus, the suc-

cessor of Sergius Paulus, has the very title which Luke uses. "Sergius Paulus, a prudent man." Prudent means intelligent and also thoughtful, serious. Like many of the best Romans in those days he was disgusted with the religion of Jupiter and looking for something better which accounts for the attention he had given to Bar-jesus. "But Elymas the sorcerer." The name by which he was known among the Greeks. If Sergius Paulus became a disciple, Elymas' power was gone. He resisted therefore with all the force he had.

"Then Saul (who also is called Paul)." And so-called henceforth and forever. Up to this moment Paul had been subordinate to Barnabas and to others. He takes his place now as the foremost man of all the race, a place he has held for nearly two thousand years. Why his name was thus abruptly changed can be conjectured, but not known. Certainly it was not because the deputy's name was of obscurity and then total darkness. That would be contrary to the whole nature of the man. It may be that, like John Mark, he had always had a Jewish and a Roman name, and that, as he goes forth now apostle to the Gentiles his Roman name is used. It may be God changed his name then as he changed Abram's.

"Filled with the Holy Ghost." No question possible, then, as to the inspiration of the words he speaks. "O, full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteous-

ness." The Holy Spirit uses strong language. The Greek translated subtilty means primarily bait for fish, and hence deceit. Mischief refers to unscrupulousness. Paul was as far from believing in the "universal fatherhood of God" as was Christ. Elymas was a child of the devil, though a creature of God's making. "Will thou not cease to pervert the right ways of the Lord?" Evil men are still seeking to pervert the right ways of the Lord, and the world would be the better off for more of Paul's flaming wrath.

"And now, behold, the hand of the Lord is upon thee." The power of God. It was not Paul who wrought the miracle of punishment, but God. As he had sought to blind Sergius Paulus, he is made blind. "Not seeing the sun." To-day many cannot see other things but can distinguish between day and night. But Elymas was not totally blind. Swiftly, first a mist and then total darkness. Literally to a set time. "That is as long as God pleased, and does not necessarily imply that Elymas should be restored to sight. But that is the most natural construction and the one that is usually adopted."—Alexander.

"Then the deputy when he saw what was done believed, being astounded at the doctrine of the Lord." Alexander says the meaning of the last clause is he was astounded at the Lord's mode of teaching both by word and miracle.

REDUCED RATES TO MAMMOTH CAVE.

During the Southern Baptist Convention, at Louisville, the Louisville & Nashville Railroad Company will sell tickets, Louisville to Mammoth Cave and return, May 13th-20th, inclusive, limited to May 22nd, at rate of \$3.25 per capita for the round-trip. The cave fees are \$2 for one of the five routes, or \$3 for two of them. The rates at the hotel are \$2 per day or 50 cents per meal, and 50 cents for lodging.

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We must be ready for unexpected calls and new responsibilities. The Samaritan who rode down from Jerusalem to Jericho had nothing to do in the morning but follow that highway, and take care that his beast did not stumble or hurt itself, or get tired out so that it could not finish the journey. But at noon, when he came to the place where that unknown pilgrim lay senseless and bleeding beside the road—then in a moment, the Samaritan's duty changed, and God called him to be a rescuer, a nurse, a helper of the wounded.—Henry Van Dyke.

The speech that drives one's thoughts home upon the other man is the power that gets things done. It was the speech in Cooper Union that prepared the way for the Emancipation Proclamation.

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THE KENTUCKY BAPTIST SUNDAY SCHOOL UNION.

At the call of our State Sunday School Secretary, Rev. Wm. J. Mahoney, and upon invitation of the Baptist church at Elizabethtown, this convention of Sunday School workers met with this, the oldest Baptist church in the State, on April 14-16th.

A splendid programme was prepared and while some of the appointees were absent, in the main the programme was carried out. The meeting was called to order on Wednesday evening, at 7:30 o'clock by Secretary Mahoney. Devotional exercises led by Rev. E. W. Coakley. The opening address was made by Dr. J. N. Prestridge, of Louisville, on "The Limitations of the Modern Sunday School Movement," and after this came the introductory sermon, by J. G. Bow, Associate Editor of the Western Recorder. It was a doctrinal—a Baptist sermon.

Thursday morning, after devotional services led by Pastor J. F. Griffith, of Crescent Hill church, a temporary organization was effected by electing Rev. W. M. Stallings, of Smith's Grove, president and E. A. Cottrell, secretary.

The next was a paper by Rev. M. E. Dodd, First church, Paducah, read in the absence of the author, by Rev. W. E. Hunter, of Princeton. The subject was "The Sunday School Situation in West Kentucky." The subject was ably presented.

Then followed a splendid talk by W. H. Vaughan on "The Sunday School Situation in Central Kentucky." Rev. J. T. Bowden, of Covington, discussed the subject. "The Sunday School Situation in Eastern Kentucky." This was followed by a presentation of "The Sunday School Situation in the Mountains," by Rev. L. B. Arvin, of Barboursville.

On Thursday afternoon devotions led by Dr. J. D. Maddox, of Owensboro. Pastor W. J. Bolin, of Newport, Ky., addressed the body on "The Need of a State Baptist Sunday School Organization.

Rev. R. E. Reed, of Louisville, then spoke on "The Value and Purpose of a State Baptist Sunday School Organization," and made a splendid address.

Then Secretary Mahoney presented the plans for a State Baptist Sunday School organization, with a constitution.

This was adopted unanimously and the body proceeded to effect a permanent organization, by electing W. M. Stallings, President; W. J. Bolin, Vice President, and E. A. Cottrell, Secretary. A committee on nominations was appointed and the body adjourned till 7:30 p.m.

Thursday evening, at 7:30, the crowds having outgrown the church house, the meeting was held in the opera house. Devotional exercises were conducted by Rev. J. P. Scruggs, pastor at Midway.

The first address of the evening was delivered by Pastor H. A. Porter, of Walnut Street church, Louisville, on "Baptist Opportunity in Sunday School Work."

The second speaker of the evening was Dr. H. B. Taylor, of Murray, on the subject, "Doctrinal Teaching in the Sunday School."

Friday morning at 9:30 devotional exercises were led by Dr. W. W. Landrum, who gave an expository reading of the Beatitudes, with practical applications.

The Convention having received the news of the death of little Bessie McGlothlin, daughter of Prof. W. J. McGlothlin, special prayer for the bereaved family was offered, led by Dr. H. A. Porter.

The nominating committee brought in its report, nominating the members of the executive committee, which was unanimously adopted.

The first address of the morning was delivered by Rev. T. J. Watts, of New Liberty, on the "Pastor's Opportunity in Sunday School Work."

Bro. L. P. Leavell, of the Sunday School Board, Nashville, gave an address on "The Teacher and the Text Book." He exhibited various maps and outlines for the study of the Book of Acts designed to help the teacher in keeping

constantly in mind, the end in view.

A telegram expressing the sympathy of the Convention was sent to Prof. W. J. McGlothlin.

The next address was delivered by Prof. B. H. DeMent on the "Increase and Improvement of teaching Force." He emphasized the need and importance of teacher training in our Sunday Schools.

The afternoon session was divided up into four departmental conferences as follows: Mrs. L. M. Gosney, Primary Work; Officers, Prof. L. P. Leavell; Teacher Training, Prof. B. H. DeMent; Adult Department, W. J. Vaughn. In the last named conference, Bro. George Hays gave an address on the "Management and Teaching of Young Men's Classes." W. J. Vaughn gave an address and conducted the "Round Table."

These departmental conferences were closed at 3:30 and a general conference was held, Prof. B. H. DeMent presiding. A number of practical questions were asked and discussed in a very helpful manner.

The closing session of the Convention was a fitting climax to the great work that was begun on Wednesday evening.

Rev. I. J. Van Ness, of Nashville, addressed the body on "The Peculiar Necessity for Baptists to Press at Once Their Sunday School Work."

He said we have been under suspicion, groundless, of course, because we do not practice infant sprinkling; we have been charged with not having the proper concern for the child. There is a "New Doctrine" now abroad in the land, it is "Child Psychology," but I have never heard any one defend it on Scriptural grounds. There is another "doctrine" abroad, too, it is that the child is already in the kingdom, and unless he wilfully gets out himself he is safe, all he needs is to be trained up in the teachings of the church. We need to press our doctrine on the question of salvation by grace through faith.

I read recently a new book, called the "Restatement of our Principles." What

we need is to press the old doctrine, of the Bible as the all-sufficient rule of faith and practice.

Rev. S. P. Martin conducted the "Closing Hour," in which he gathered together the thoughts presented by the various speakers of the Convention and made a forceful appeal to the members of the Convention to go back to their homes and put these things into practice in their own Sunday Schools.

The meeting was well attended and great enthusiasm was manifested. The chairman of the Entertainment Committee said they had assigned 225 homes. The organization marks an advancement in Sunday School work in Kentucky which speaks in the most complimentary terms of the efficiency and wisdom of our State Sunday School Secretary.

May God's blessing abide upon the united, earnest labors of His people in this department of His work.

DEAR RECORDER:

A delightful surprise party was given on Friday evening, April 9th, at the home of Rev. and Mrs. E. B. English, 509 Walnut street, Owensboro, Ky., by about sixty-five members of the Walnut Street Baptist church. Almost every one brought some token of love. Nothing so draws a pastor and wife to their people as to know they are loved and thought of by them. It has been said, "It is more blessed to give than to receive," but in this case it seems impossible for the donors' happiness to have exceeded that of the recipients.

Although we have been with the Walnut Street church but a short time, yet we love and appreciate every one of the members, and hope and pray God will richly bless our efforts among so good a people.

Sunday was our missionary day at Walnut Street church. We collected \$120 for missions. Thirty dollars has already been given for State Missions.

E. B. ENGLISH, Pastor. Owensboro, Ky.

The Scriptural terms are "flesh" and "spirit." "Flesh" includes the entire unrenowned man, and is identical in meaning with the terms "natural man," "old man" and "carnal mind," as used by Paul. All these terms refer to the man in whom the intellectual aims and pursuits, the emotional and passionate nature, the motives and choices of the will, and the bodily appetites, are all supremely directed and exercised in the exclusive interest and gratification of self, in utter disregard of God and in disobedience of his Law of righteousness and love. "Spirit," as used in antithesis with "flesh," refers to the man renewed by the Holy Spirit, and includes the entire intellectual, emotional and moral nature. Hence the equivalent terms, "new man," "new creature," "spiritual or spiritually minded," or having the mind of the Holy Spirit. These two natures—the "old" and "new"—are in persistent antagonism, and the conflict ends only with the earthly life.—B.

It is the thought expressed in the talk that prompts the work; but there is much fluent talk which evaporates the thought, if there is any.

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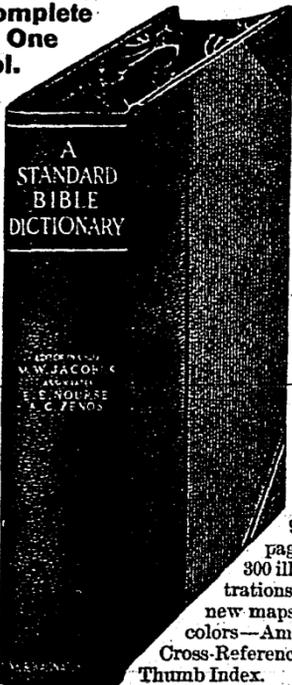
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"THOU ART WITH ME."

By R. M. Moody.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." (Ps. 23:4.)

Until her feet touched the shining strand, Sorrowing they held their loved one's hand. And the light from the city—to us unseen— Shone on her face with a radiant gleam, Just a moment between the two; The shadow of death—then heaven in view! From the suffering and sorrow, the pain of earth, Into the joy of the heavenly birth! In the valley of death she was not alone. Her Saviour held her hand in his own.

Herald and Presbyterian.

OUR PULPIT.



THE WISE MEN.

Rev. G. H. Morrison.

Matt. ii. 11: 'When they were come into the house, they saw the young child with Mary His Mother.'

I notice first of all that these wise men from the East came to the house at last. They had had a long and toilsome and perhaps a perilous journey; they had crossed the desert and they had forded rivers; yet spite of all hardship and difficulty and obstruction, here they were at their desired haven. There had been days when their journey seemed a failure, when they were tempted to renounce it altogether; they had knocked at door after door in Jerusalem seeking news, yet for a long time they had knocked in vain. They had thought to have found Jerusalem rejoicing—illumined, may be, because its king was born; and men were trafficking and little children were playing, as if nothing remarkable had happened. They had said to each other as they battled across the desert, 'Our difficulties will be over when we reach Judea. The roads will be thronged with pilgrims traveling kingwards, and we will join our selves to one of these singing companies.' But the roads were empty, and listen as they might, the wise men could not catch one burst of song. There were a thousand things to damp them and discourage them. It was almost impossible that they should be successful. Their Chaldean neighbours had told them it was folly when they set out a week or two before. But with magnificent enthusiasm they persevered—nothing could baffle them or daunt them or dismay them—and all that story of heroism is in these opening words, 'when they were come into the house.'

What a stirring and great history may lie under half a dozen commonplace words! A few quiet sentences, when the time of utterance comes, may cover the effort and the pain of years. It is not always in impassioned reclamation that the deepest concerns of the human heart are spoken. There may be hardly the lifting of the voice, yet the words may tell of the tragedy of years. A young

man may quietly say, 'I cannot do that,' and to the unobservant ear that may mean little; yet struggle and failure and repentance and prayer and promise may all be hidden in that quiet refusal. There is more heroism in a smiling face sometimes than in half of the deeds that are chronicled in battle. There may be more self-mastery in the doing of quiet duty than in the scourgings of a whole calendar of saints. A world of effort and of hope deferred and of resolute uplifting of a man's brow again—all this may be hidden in such a simple sentence as 'when they were come into the house.'

The secret of the perseverance of these wise men is not hard to find. It sprang from this, that they were following a star. Had they been guided by anything less than that, they would have sunk down wearied long ago. Do you think, now, if they had read about this king in some of their Chaldean or Babylonian libraries—do you think that that literary discovery would have buoyed them up and carried them at last into the manger? It needed more than earth to carry them through; it needed the bright and beckoning radiance of the sky. They were strong because their guidance was a star. They looked to the lamp of heaven and not to earth's taper. And if they battled bravely, and journeyed with zeal unquenchable, and if nothing could turn them from their unheard-of quest, it was because they followed, not a light of earth, but a light that was hung aloft by God.

You may make up your mind that all the great enthusiasms have had at the heart of them something religious. When a man can follow a great purpose steadily, through ridicule and insult and ob- struction, there is more than strength of will in it—there is deity. He who sees no star never can be stable. He wanders vainly in a trackless wilderness. Con- flicting voices reach him, he is per- plexed, he cannot tell whether he is tending. But when above all mists our eyes have seen the light, when we can say "Come night or agony, God reigneth, when we believe that no effort is in vain, and that there is not a pang but has a mean- ing in it, then life is filled with such a quiet purpose that like the wise men we come to the house at last.

We should never forget the vari- ety of motives that brought men under that roof at Bethlehem. The house was an inn or caravansera, and we know that at that season it was very full; the wise men from the East had varied company when they came into the house that nightfall. Merchants were there, and all manner of wayfarers, and men who had gathered in Bethle- hem for the taxing. And they fell to eat and they chatted by the fire and they rehearsed their adven- tures by the way; but not a man of them dreamed that in that very building the Christ of God was born into the world. They came into the house and saw the child, and they said, 'This is no place for a tender child like that. They came into the house and saw the child, and they said, God have mercy on that poor mother there! But the wise men worshipped, and presented gold and frankincense and myrrh. How blind most of us are! How the little we know what is going on! We rise and journey and eat and go to rest and we know not what is being transacted at our door. Tragedies happen, lives are altered

in an hour, heroic deeds are done or are attempted, and you and I, living within a stone's throw, may never hear one whisper of it all. The isolation of a great city is pit- able. Who lives in that house a few doors off? We do not know. But one day the blinds are drawn, some one is dead, and there have been tears and watchings and breaking hearts within it; yet all the time we were happy with our children and could not have told you so much as our neighbour's name. Many a husband goes cheer- ily to business, in total ignorance of what his wife is suffering. Many a father would be amazed tonight if he knew the thoughts that were stirring in his daughter's heart. The greatest things are never ob- trusive things. They are never clamorous or noisy or spectacular. How many are in the inn where Christ is born, yet they know nothing of the glory.

Do you observe why the wise men saw the King when all the others that night at Bethlehem were blind to Him? The simple reason is that they were seeking Him, and just because they were seeking Him, they saw. Where is He that is born King of the Jews —they had troubled all Jerusalem with their questions. They were more than star-gazers, they were anxious searchers not to be beaten off in their endeavour. And so where others saw nothing but a child, they saw, because they had searched for him, a king. We read that Caesar came and saw and conquered; but these three wise men came and saw and worshipped and to worship is sometimes better than to conquer, if they be not identical before the Throne. That is an exquisite title which John Bunyan gives to the church. You remember that he calls it the House Beautiful which is the church the supreme question is, what do you see? It all depends on what you come to see. It all depends on what you have been seeking. If you seek to find fault you shall find it very easily, for neither preach- ing nor singing nor prayer is ever perfect. If you seek the fellow- ship of men and women you shall get it, for in the sanctuary men and women gather. But if you seek for more than that, if you seek light and guidance, if you seek power to live well, and power to die well, then poor though our worship be never a service shall pass, but you shall be blessed by seeing what you sought.

In closing will you notice this, that the wise men saw the young child and His Mother first the young child—it was a child—and mother picture, not mother-and-child, as the catalogues describe it. There are Roman Catholics who cannot see the child, they are so taken up with gazing on the moth- er; but the wise men saw the child, and then in that very glance they saw beautiful and peerless moth- erhood. They had found all they looked for and a little more, for they could never forget the look in Mary's face. It is always so when a man sees God for himself. We see the young child and some- thing over. Motherhood, father- hood, duty and trial and burden— all are lit with a new radiance from that hour. Then like the wise men we go home again, but like them, we have seen God in Jesus Christ.

city, village or hamlet does not ap- pear. Nor is it of any real conse- quence. 'What we are here called upon to consider is the character of its inhabitants. Meroz failed in a great national crisis. Even when the Lord Himself had commanded the battle, and had gone out before the hosts of Israel, Meroz refused to help in the Divine conflict— "they came not to be help of the Lord." Such is their recorded sin; and because of their criminal fail- ure to render help, a deep and pro- found curse fell upon them. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

A terrible pronouncement of a summary and solemn curse was re- corded specially for the inhabitants of Meroz. They were to be cursed, and cursed bitterly, for their shameful indolence in God's con- troversy and cause. There must have been elements of a peculiar turpitude about the conduct of Meroz to have made its inhabitants so obnoxious to God. They could have helped, but they would not. They ought to have helped, but they wickedly held back. Perhaps they were under even greater obli- gations to help than were those brave men who "jeopardized their lives unto the death in the high places of the field;" but such obli- gations they scandalously ignored in the day when they should have been honorably discharged.

But, alas! for them, they had done nothing to ensure so signal a triumph. Not a man of them had flashed a sword or shot an arrow at the foe. "The stars in their courses had fought against Sisera," but they were not the men of Meroz. The battle was won quite apart from their help, and the Lord God of Israel was fully cognizant of the fact. His indignation consequently went forth against so supine a people, and "Curse ye Meroz, curse ye bitterly the inhabitants thereof." So Meroz became the people of Jehovah's curse.

Let us not, however, in any spir- it of self-complacent scorn, sit in judgment upon the people of Meroz, lest in judging others we condemn ourselves. For is it not a question we may all honestly put to ourselves—have we always obeyed the Lord's call, and "come to the help of the Lord against the mighty?" The Lord has many battles to fight in these pregnant days in which our lot is cast—many Jabins to humble, and many tyran- nies to crush. But when the clarion-call is sounded, are we always found assembled at Mount Tabor, fully panoplied, and eager for the war? Naphtali and Zebulun may be there, but Meroz may be conspi- cuous only by his absence. In these stirring times, stern battles have to be fought, and not alone in the po- litical or social arenas. In a very special sense, today, we are called to "earnestly contend for the faith once delivered to the saints;" and to do this effectively we must, as Barak, "rise up," and "put on the whole armour of God." Errors of the deadliest nature are stalking through the land; while serried ranks of defiant Ca- naanites have set themselves in battle array against the very Word of God itself. "The enemy has come in like a flood," their one aim being to reduce and overthrow the old citadel of Eternal Truth! The true Israel of God is thus very dis- tinctly and solemnly being called to arms. But while some, like Ze- bulun and Naphtali, have readily

and bravely responded, others, like Dan and Asher, yet 'abide in their ships.' Not a man, however, should be wanting in this Holy War. Every true soldier of the Cross should keep ranks, and every kind of weapon should be vigorously em- ployed.—The Baptist.

THE BIBLE AND SHEPHERD LIFE IN THE ORIENT. By J. T. Gracey, D.D., Rochester, N. Y.

There could scarcely be any sym- bol selected to illustrate the ten- derness and watch-care of the di- vine Providence that would appeal to the great bulk of the population of the world as does that of the oc- cupation of the shepherd. In those portions of the world where sheep- raising is carried on on a great scale, much of the imagery of the more primitive and simple society is lost from the parabolic teaching of the Sacred Scriptures, though through all the centuries and in every land, and no improvement of the stock modifies it. As to the helplessness and artlessness of the sheep, it exhibits the same need of supervising watch-care today that it is described as needing in the most primitive times. Six thousand years have not taught it any new means of self-defense; it has acquired no new cunning. Some personal experience with Oriental shepherding have been stand them, though I closely stud- ied the conditions through several years, and was as intimate with my shepherd as anybody else with his. The shepherd seemed always as much a problem to me as the sheep were.

Take as an illustration the fol- lowing case. I owned at one time seventy sheep, which the shepherd led out in the morning for grazing over the mountains, and brought back every night. This was a sim- ple process. The parable says when the shepherd leads his sheep, "he goeth before them," and that is all there is to it. There were other flocks of sheep in the neigh- borhood and other shepherds, and when they returned in the even- ing they came up to roadway all indiscriminately bunched together as one great flock, but as each shepherd reached the path leading to his sheepfold he walked into it and "his" sheep followed him. I could see each night that there were seventy sheep in my fold, but as I was feeding my sheep extra quantity of grain for fattening them, I wished to know that I was having the same sheep all the while. I told the shepherd to get a pot of red paint and mark my sheep. When he learned what I wanted he was indignant, and said: "Do you suppose a shepherd does not know his own sheep?" I made him get the paint and mark the flocks, and then stood, the succeed- ing nights, to watch the result. The sheep, hundreds of them huddled together, running in and out among each other, came up the road, and their several shepherds walked together ahead of the great united, mixed flock. When my shepherd reached the little by path leading up the mountain to my sheepcote, he merely turned into it and walked toward the premises, calling no sheep, giving no signal, and looking behind him to see what his sheep were doing. I observed that my sheep were not all together, but out of the big flock came these red-daubed ones

THE CURSE OF MEROZ.

What kind of place Meroz was we are not told. Whether town or

following the shepherd, and I scarcely knew whether to be gratified with my assurance or chagrined that I had made the test of the fidelity of the shepherd and the strange instincts of the sheep nature. The sheep were "led," but that was synonymous with "he

goeth before them." But "a stranger would they not follow." Another thing that puzzled me was how a shepherd could invent names enough for the individual sheep and remember to which they belonged. I remember very distinctly, riding one day on horseback suddenly on a great flock of sheep in the road, when they took alarm and flew like the wind over the plain. I was distressed for the poor shepherd, but, turning to him to apologize, I observed that he was quiet and unruffled. In a few minutes he elevated his voice into a carrying gentle tone, and the sheep that was farthest away turned and came bounding back, with all the rest at its heels. Inquiry revealed that he had called the most distant sheep "by name." Here I was puzzled again. How could his eye detect at that distance the farthest sheep, and how could he know its name, and how could the sheep know it, and what gave the confidence to bring it into the same danger from which it had just now rushed in such mad haste? Anybody else might have called the name of that sheep, but it would not have come; it was the "voice" that it recognized, as well as the name. God's children are not sheep in an uncounted fold, nor are they just a big flock, nor are they without identity and individuality; He knows them "by name."

It may seem that there are too many of us for that; but if that springs doubt we may think of an instance, well authenticated, of a traveler in Greece who met three shepherds with their flocks, in one of which were six hundred and fifty sheep, in the second seven hundred, and in the third seven hundred and fifty—in all twenty-one hundred sheep. These flocks were put together, but each sheep would at any time answer to the name given to it, but would not so answer if called by any one else but its own shepherd, nor to him either except when he called it by the name given to it. Here were two thousand individual sheep, each having an identity and recognizing that individuality by a separate name, and each knowing the voice of its own shepherd. Surely if even this human shepherd can keep the individuality of hundreds of his flock, we need have no great stretch of faith to accept the sweet consciousness that the Shepherd of us all knows His sheep and "callest them all by name."

Jewish writers tell us that in the shearing season sheep will come at the call of the shepherd and stoop to be sheared. Sometimes the lamb is taken and brought up in the house like a dog. The shepherd is often seen carrying the "lamb in his bosom," that is, in the folds of the great flowing robes which he wears. Many of these lambs are born far away from the sheepcote, while the flock is grazing on distant plains or on mountains. I have seen the shepherd with them tucked about in various parts of his robes, and besides, with one on his shoulders or carried under his arm or in his arms hugged close to his bosom. The tenderness of the shepherd is often greatly appreciated by the mother sheep, who never seems to have any care of the lambs when once the care of the shepherd is extended over them. There is no

bleating nor sign of distress at the shepherd's handling of their young. Often the shepherd utilizes the mother-instinct to lead the sheep to follow him when from any unusual cause they are afraid to do so.

A writer in *The Jewish Herald* gives an instance of this on the plains of Damascus. A flock of sheep which were quietly following their leader all at once became disorderly, and some went before him and some hastened to get close up to him. They had come in sight of a running stream of Lebanon, and by instinct they were afraid they had to cross it. It was very shallow, but sheep dislike crossing water at all. The shepherd crossed, but, looking behind him, he observed that many of the flock had been afraid to follow. The writer says he was curious to see what would be the next move. The shepherd called several times and the sheep looked wistfully, but still were timid. He then recrossed the stream, when they all at once surrounded him. Slowly he entered the stream again, when many followed him. But they were not all over. Three times he did the same thing. Still there were some that were too fearful to put a foot into the stream. The dog was sent after them, but they were only frightened in every direction. The last expedient must be resorted to. Taking a lamb on his shoulder and one under his arm, he tenderly carried them over the stream, when their confidence seemed to be inspired and the rest followed and all were over safely.—Selected.

THE HEALING OF THE LEPER.

"Behold, there came a leper and worshipped Him." The Master had some strange worshippers, all sorts and conditions of men, drawn to Him by an attraction they could not resist; but surely never came so strange a worshipper as this one. A leper! That is all we know of him. We have not even his name. Perhaps there is a deliberate delicacy in withholding his name, for leprosy was, of all the diseases that afflicted the human body, the most loathsome, and the leper of all men the most lonely. There are few troubles, however, desperate, in which a man may not have the ministry of some kind heart, but the leper of those days had not anyone at all. We will not dwell upon the features of his disease, they are well-known, and they are almost too dreadful to be described. There is one poignant and pathetic fact which reveals more vividly than pages of description the whole heart-breaking case: the leper was compelled by law, whenever anyone approached him, to warn them off by crying aloud his own uncleanness! "You must not come near me, you must not speak to me, no body must have anything to do with me as long as I live, I am a leper!" Could any poor soul be so lonely? All the things which make our lives liveable and lovable were far away from him—home-shelter, home-comfort, home-love, friendship, the day's work, the inter-change of human kindness, the claims and opportunities of citizenship upon every sorrowful and desperate soul. They that were there that were not need the Physician, the whole did not need the Physician, but the sick and the sad thronged Him, and never in vain. They came with all that yearning and intensity which belong to pain and

misery, the understanding of which filled His great heart perfectly. And here at His feet was a leper! You can almost see the crowd separating in amazement and anger, and those two there alone—the Master calm and gracious,—the leper—throwing himself down in worship at His feet.

I want that picture for ever on the wall of my heart. I want forever to see my Saviour so—calm, gracious, unsurprised, a sweet light of welcome in His face—and my soul there at His feet to be cleansed and restored! For I, too, have a desperate need that cannot be concealed or denied; it must and will out; and no crowd of people or of circumstances must keep me back from the Friend and Saviour of my soul. Is not that the picture of all our lives? We may go for years without seeing it, but when the soul awakes, and its needs are like deep calling unto deep, we come like the leper to the feet of Christ to be befriended, to be regenerated and restored. We come to Him alone in all the world.

Now hear this poor man's cry: "Lord, if Thou wilt, Thou canst make me clean." There is something splendid in that utter casting of himself upon the sympathy and power of Christ. They were strangers, as we call men strangers. As far as we know, not a word had passed between them before but the moment they met great depths were disclosed in each heart. It was, for the moment, as if the multitude were not there. There was just Christ, and this poor man prostrate in the sunshine—and that cry! "Lord, if Thou wilt, Thou canst make me clean." It does not matter how or when the

impulse was born it does not matter how or when his poor heart first turned to Christ with passionate faith. How can we tell? We never can tell how life's best things come to us. A word, a glance a gesture, a tone, a strain of music—and what powers are instantly released what memories awake what purposes leap into life, what tears are shed, what songs are born!

Never can we define or tabulate the mastering emotion of the soul. Faith is beautifully and perfectly described as "the gift of God." It is that mysterious and mighty thing in life which coming without observation, makes all things new. It is that reverent claiming of Divine grace which, on the instant, enters into a heavenly inheritance, as when, stepping out of our door in the morning, and lifting our face, the glory of a new creation breaks upon our vision. It is the opening of the flood-gates and new glad energies come pouring in, pouring in.

I hear the voice of joy and health Resounding everywhere." This is what was happening that day in the Galilean sunshine, for there is not a surer prayer than this among all the prayers that break from human hearts: "Lord, if Thou wilt, Thou canst make me clean."

It is the bringing of a whole world of hopelessness to One who is the Hope of the World. It is the bringing of the direst need to One who, when all has gone, is able to supply all our need out of His riches in glory. He did not know, this poor leper, that he was voicing the very deepest, the most efficacious, prayer of the soul, the world over. For, until we bring to the Master an all-venturing faith, He cannot heal us; and until we are "clean" no glad and worthy thing can stay with us. It is ac-

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ording to an unchanging spiritual law, that an utter faith in Christ, and a clean heart, shall be together.—The Baptist.

DEAR RECORDER. If the Baptists of Northern California have entered into such a compact, as you mention in the Recorder of March 25th, we know nothing of it in Nevada, and we belong to the Northern California Convention. For the Board to enter into an agreement fraught with such grave issues, without consulting the churches would be a breach of trust hardly pardonable. The Pacific Baptist has made no mention of such an event. Recently the Northern California Convention has given money and is supporting a man in a town in Northern California, where is located a Congregational organization. No graver breach of trust of Baptist interests could be made than to form any such an alliance, and especially with Congregationalists as represented on this Coast, the majority of whose preachers are Unitarians out and out. The recent Legislature of Nevada passed a very drastic anti-gambling law, that puts a penalty on bridge whist and other social games, indulged hitherto by many fashionable Christians (?). Ex-Gov. "Lem" Allen, an old-timer, through his parliamentary tact and ability lead the anti-gambling forces to a victory completely. This augurs much for Nevada. The fact is, that Nevada is awakening from the sleep of ages. Under the magic loads of living voters as given to her deserts by the government, communities, towns and cities are springing up in every direction, and many of the best people of the Middle West are flocking here, and building homes, and their influence and votes are telling on world.

Nevada, religiously, morally and politically.

Baptistically we are making slow progress. There is unquestionably a great tendency to looseness, alien immersion and open communion on this entire field. Recently there has been a general talk along the line of union with the Campbellites. The fact is out here while the Campbellites made a most earnest plea for union with the Baptists, they wanted the Baptists to make all the concessions doctrinally, and then become full-fledged Campbellites.

Rev. E. S. Stucker has resigned the Twenty third Avenue Baptist church, of Oakland, Cal., and returns to Kansas. W. E. Tanner has also resigned the Melrose Baptist church, of Oakland, and enters business, as editor of one of the Oakland papers. Many pastors have recently handed in their resignations to their different churches in California. Depreciation in business and consequent falling off in salaries is the cause in most of these resignations.

CORPUS.

Fallon, Nev.

A friend called upon me when I was ill, to settle some business. My head was too much confused by my indisposition to understand fully what he said; but I had such unlimited confidence in him that I did whatever he bid me, in the fullest assurance that it was right. How simply I can trust in man, and how little in God! How unreasonable is a pure act of faith in one like ourselves, if we cannot repose the same faith in God! —Richard Cecil.

He who ministers to a Christian serves Christ, and he who enriches a life, enriches all the world.

Editorial

With but one more Sunday in the present convention year the situation is as follows: It will be necessary to raise one hundred and fifty thousand dollars for Home Missions and two hundred and forty-five thousand dollars for Foreign Missions if these Boards close the year free from debt.

The task before Kentucky Baptists is to raise ten thousand dollars for Home Missions, fifteen thousand for Foreign Missions, and nine thousand for State Missions.

God has been gracious to the brotherhood of this State. He has placed within their keeping a vast acreage of the best and most fertile land on earth besides giving them other avenues of wealth. The important question now to be decided is that of stewardship. Is there a just recognition of the obligation that stewardship carries with it? Has there been a buying and selling and getting gain to meet an emergency like that of the present hour?

Remember that life is like "a vapor, that appeareth for a little time, then vanisheth away," and that a lost opportunity never returns. And let the fact rest heavy on the heart that "gold and silver" can become "cankered, and the-rust of them shall be a witness against you." It is downright folly to heap treasures together exclusively "for the last days."

There is nothing comparable to the task of encircling the world with the message of the cross. With what joy should those who have the financial ability use their means that laborers may be thrust forth into the vineyard.

The amount Kentucky Baptists are asked to raise is a mere pittance when compared with their ability. The embarrassing feature is that there remains but one more Lord's Day before the closing of the convention year for a public presentation of the facts to the people. Much, however, can be accomplished even in a single day. We can if we will. Up and at it, brethren—then for the shout of victory!

The May number of the Cosmopolitan contains an article entitled, "Blasting at the Rock of Ages," that is simply astounding.

The writer, Harold Bolce, determined to "discover the scope and daring of college teaching in the United States." In carrying out his plans he visited a number of the leading institutions of higher learning. Some of these he entered as a special student and at others he attended lectures as a visitor.

The new conceptions of morality and religion as taught in some of these institutions, he illustrates by quotations that are both shocking and startling. Prof. Edwin L. Earp, of the Syracuse University, was asked, "Do you not believe that Moses got the ten commandments in the way the Scriptures tell?" He answered, "I do not. It is unscientific and absurd to imagine that God ever turned stonemason and chiseled commandments on a rock." This same man said: "Where there is an unequal division of the sexes monogamy is not consistent."

Prof. Patton, of the University of Pennsylvania, thinks "we are at the stage of development in which conditions independent of us are scarcely recognized by us are forcing a change from the primitive

type of family to some modern or economic form." Prof. Sumner, School Secretary, who, after a careful study of the situation so carefully wrought out this plan. "Modern history takes a new view of the Bible. It does not both-er about the stories, the truth of which naturally affronts us. The Bible stands as an inspiring story of human progress and religion does not end with it. The man who would throw the whole Bible into the waste-paper basket because of stories like Jonah and the whale is ignorant. The Bible is the greatest, book of spirituality ever given to the world. The ideal of its literalism has given away to spiritual-ness.

The Recorder feels persuaded the brethren acted wisely in launching the Baptist Sunday School Union of Kentucky. The most inviting and at the same time the most promising field before Baptists is that afforded by the Sunday School. The magnitude and importance of this work made it imperative to arrange a method by which it could receive due and ample consideration by itself.

The Recorder will count it a joy to do all within its power to aid in this important and far-reaching advance movement. Of course, Kentucky Baptists will rally and press the Sunday School work with redoubled vigor.

Some people have queer ideas concerning personal liberty when the liquor interests are involved. They will not vote for temperance or even sign a petition for a local option election that is to grant the voters of a given community the privilege of saying whether or not the open saloon shall be tolerated. According to their ideas that would be interfering with the personal liberty of the "other fellow."

Those who advocate the personal liberty rights of the saloonkeeper are usually included in three classes, e. g., liquor dealers, confirmed drunkards, and those who place individual gain above every other consideration. It is arrant nonsense to talk about the "personal liberty" of those who engage in a business that some communities have banished and others tolerated under restrictions that should be humiliating. The modern saloon is directly responsible for a large percentage of the crime, poverty and moral degradation of the land. It flourishes and fattens in the haunts of vice and with brazen effrontery defies every law that interferes with its nefarious plans. It has but slight regard for life, property, virtue or helplessness. The almighty dollar is enthroned as its God and at this shrine victims are offered by the thousand as an evidence of devotion. Personal liberty in connection with such a business! Perish the thought! The man engaging in the saloon business may justly speak of temporary toleration, but never of personal liberty.

At the call of State Sunday School Secretary Wm. J. Mahoney, the First Kentucky Baptist Sunday School Convention was held at Elizabethtown last week. The attendance was even larger than was expected—all sections being represented. The interest manifested and the enthusiasm that prevailed indicated the wisdom and importance of such a convention for the Baptist Sunday School workers in the State.

The Secretary presented carefully prepared plans for the perfection of a distinctively Baptist Sunday School work in Kentucky. The Convention responded enthusiastically to his suggestions, approving his plans, adopting a constitution, and an organization was effected.

The name of the new organization is The Kentucky Baptist Sunday School Union. Its purpose is to unite the Baptist Sunday School forces in the State of Kentucky for aggressive effort in advancing Baptist interests, to promulgate Baptist principles and to promote Baptist Sunday School work throughout the State.

The Baptist Sunday School Union, with its plans for the improvement and the enlargement of our Sunday School work in Kentucky meets a real and important need. It also is a tribute to the wisdom

and efficiency of our Sunday School address before a large Sunday evening audience. During this address he said: "Modern history takes a new view of the Bible. It does not both-er about the stories, the truth of which naturally affronts us. The Bible stands as an inspiring story of human progress and religion does not end with it. The man who would throw the whole Bible into the waste-paper basket because of stories like Jonah and the whale is ignorant. The Bible is the greatest, book of spirituality ever given to the world. The ideal of its literalism has given away to spiritual-ness.

The Recorder deeply sympathizes with the family in their great loss.

EDITORIAL VARIETIES

Japan has the cheapest postal service in the world.

Concrete is now being used for the construction of lamp posts. The columns are fluted and have an Ionic capital.

The Lexington (Ky.) Baptist churches are now a unit on the subject of alien immersion—that is they unite in rejecting it.

Andover Theological Seminary now has four students, and it is rumored that the faculty have "heard of several who intended to enter it within the next two years."

The Sultan has ordered a cut glass staircase for his palace. It is to be twenty-five feet wide, with beveled steps. Turkish inscriptions are to be cut in these steps.

A "hot air shoe-drier" is a late mechanical device. A warm welcome awaits the advent of the genius who can turn to useful account the "hot air" of many gatherings—religious and otherwise.

Prof. A. T. Robertson "Epochs in the Life of Paul" is just from the press. This book will no doubt have an extensive sale. It can be had from the Baptist Book Concern, 636-638 Fourth avenue, Louisville, Ky. Price \$1.25 net.

A very unusual thing occurred in the erection of a church building at Richardson, N. D. The material out of which the brick used in the construction of the building was made, was taken from the excavation required for the foundation, and 300,000 bricks were required.

The tower of the Metropolitan Life building, New York, is to have a mammoth clock. The minute hand is to be twenty feet long and the hour hand eleven feet. It is estimated that on clear nights the time the hands mark can be seen twenty-four miles.

The Third church, Owensboro, has called a pastor. Dr. C. C. Carroll is the man. Dr. Carroll has been pastor at Ocala, Fla., for several years and has accomplished a great work. The Recorder congratulates both church and pastor and gives Dr. Carroll a hearty, old-fashioned Kentucky welcome to the State.

The Chicago Daily News says: "It is hard to understand the workings of some of these professors (Chicago University), who busy themselves writing books to disprove the Bible, and who still want to use the handle 'Rev.' in front of their names." Brother News, that's easy. That magic "handle" opens a door where additional treasure is found.

The Sunday School Board has secured another Field Secretary in the person of Bro. Arthur Flake, of Winona, Miss. For years he has been a successful Christian business man and at the same time has developed into a splendid B. Y. P. U. and Sunday School worker. His special territory will be Mississippi, Louisiana, Western Kentucky and Tennessee. The Recorder extends an enthusiastic welcome to Bro. Flake in his new position.

Suppose the church officials, who are trying to solve the "hat problem" try the plan of a theater in Europe. A new cloak-room was built with "safe-deposit" boxes for hats, parcels, etc. These are roomy enough for the largest hats and the "head gear" of its patrons is placed in these boxes till the end of the performance. One thing is sure, either that theater has a very limited patronage or ground is cheap in that vicinity for the building that furnished many hat deposit boxes would cover several acres.

There is a unique exhibit at the headquarters of the cavalry post of the Grand Army in Philadelphia. "It is the figure of a horse made up entirely of army and cavalry equipment used by them during the Civil War. Carbines form the spreading legs of the animal, stirrup leathers and cartridge boxes make the hoofs, the tail is a soldier's plume, an army revolver the curve of the hips, and a similar weapon the curve of the nostrils. The back is outlined in sabres and bugles."

Mr. Goldberg, Mr. Spielberg, Mr. Levy, Mr. Glock and Mr. Marks have introduced bills in the Legislature of New York that interfere with the Sunday laws as they now exist. One bill proposes "to forbid arrests for violations of the Sunday law until Monday or later," and another bill provides for a reduction of the penalties for violations of the Sunday law. The attention of the President of the Model License League is called to the efforts of these Eastern patriots who are trying to save (?) the American Sabbath for the modern saloon.

"The spirit of evolution is the spirit of history. God did not make man in His own image. This is a world of movement. The God that you and I ignorantly worship does not create perfection. He is a God of evolution and of sin, death, pain and sorrow as they accompany movement. The only thing, I believe, which has saved the church is the giving up of the idea of the fixity of religion. The saddest conflict of history has been between self-assertive, dogmatic science and equally dogmatic theology."

Paine and Ingersol in their palmiest days could not have made a better or more subtle attack on the Word of God. This man brands the Bible as a tissue of lies and then calmly asserts it is "the greatest book of spirituality ever given to the world." A book of lies, a spiritual book! Is he bereft of reason?

The Executive Committee of the Laymen's Missionary Movement of the Southern Baptist Convention has issued a "Clarion Call" for a laymen's meeting to be held in this city Wednesday and Thursday, May 12th and 13th next, just preceding the meeting of the Convention.

It is earnestly hoped that at least fifteen hundred laymen will heed this call. Baptists are very numerous in the South. The laymen of other and smaller religious organizations have held important and far-reaching meetings in Chattanooga and Birmingham. Baptists must be in the forefront of this great work, but that will not be the case if "this call" meets with an indifferent response. In every State within the bounds of the Convention prominent laymen should plan to be present and write at once and secure hotel reservations.

The Westminster is treading on dangerous ground when it says: "The original idea of a convention was a gathering where men or women could freely interchange opinions, and where there should be much discussion and a little persuasion. The present idea of a convention seems to be a gathering in which several noted speakers shall harangue the body for two or three days, after which it shall adjourn."

Another Presbyterian paper felt constrained to say that this "comes near hitting the nail on the head." Careful, brethren, or some folks will "say things" about you that will sound very queer.

Bessie, the eleven-year-old daughter of Prof. and Mrs. W. J. McGlothlin, passed away last Thursday, at their home, in this city. For sometime she had suffered from heart trouble, but the immediate cause of death was pneumonia. The Recorder deeply sympathizes with the family in their great loss.

AMONG THE Churches.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

Quite a number of the Seminary boys attended the Sunday School Convention in Elizabethtown last week. All report a good time.

Dr. R. H. Crossfield, president of Transylvania University, Lexington, was present and made a talk in Norton Hall Chapel service Friday morning.

Owing to the death of Bessie McGlothlin, the little daughter of Prof. W. J. McGlothlin, all classes of the Seminary were suspended for Friday afternoon and Saturday of last week. The funeral was from Fourth Avenue church at 2 p. m. Saturday, and a great many of the students attended. The services were most impressive, conducted by Pastor Alderman, assisted by Dr. W. O. Carver and Dr. Mullins, of the Seminary. We extend to the bereaved father and mother and friends our fullest sympathy.

Students preaching Sunday: S. S. Bussell, Little Flock. C. C. Edwards, South Elkhorn. E. A. Cottrell, Mt. Washington, at night.

D. J. Hunt, Stewart's Creek. G. B. Smalley, Mt. Sterling. A. Scott Patterson, Irvingsville. R. D. White, Thirteenth and Kentucky. G. C. Mitchell, Brownstown, Ind. V. B. Clark, lectured to the Y. M. C. A. Tuesday afternoon.

J. C. Daniel closed the meeting at Eleventh and Jefferson Sts., baptizing nine at night.

J. C. Owen, Finchville. J. E. Cook, Hamilton Ave. Mission. S. E. Reed, Glenview. L. E. D. Andrews, Bloomfield; two received by letter.

THE STATE.

Pastor M. E. Dodd is carrying on a meeting in his church at Paducah. The meeting began on Sunday last. The church is praying for a great revival.

Rev. Don Q. Smith has accepted a call to Ludlow, and will enter upon his work there May 1st. He is a preacher of ability and has convictions and the courage thereof.

Pastor Dawes, of the Georgetown church, assisted by Pastor J. W. Porter, of Lexington, is in the midst of a great meeting. During the first week there were sixty-two additions to the fellowship. This is the second week and the interest is deepening and tending.

Some times the resolution passed by the churches in regard to retiring pastors are perfunctory. But we know those which the Nicholasville church passed when Pastor W. A. Burns left them were the expression of heartfelt love and admiration for the godly man, able preacher and faithful pastor who had left them. Nicholasville is one of our best churches, and if Pastor Burns and his family had passed resolutions about the church they would have commended it most highly.

Pastor B. A. Dawes writes from Georgetown: "Day before yesterday our church here at Georgetown began a meeting. In the three services so far held six have joined by letter and fifteen by baptism. Bro. J. W. Porter, of Lexington, came Tuesday night, April 13th, to begin preaching. A large number of others have already expressed their intention of uniting with the church during the meeting. We are expecting one of the greatest meetings in the history of this church."

The Porter Memorial church, South Limestone street, Lexington, set apart its new house for the worship of God on Sunday evening, April 11th. The church is named for Pastor J. W. Porter, of the First church, who is the father of the young church. He preached the sermon on the occasion with great eloquence and power. The church was constituted four months ago and has doubled its membership. Two new members were received, both men. The church begins in its commodious new house of worship with bright hopes for the blessing of God on its future.

On the 18th we had the pleasure of worshipping with the South Side church, in Covington. Rev. F. P. Gates is pastor. The work is very hopeful. Good congregations; 172 in Sunday School. Several additions already to the church. Outlook hopeful.

NORTH KENTUCKY PASTORS' CONFERENCE. Covington—First: Pastor A. C. Davidson: He had four of the brethren to speak. God's Remedy for Present Needs. S. S., 203.

Madison Ave.: Pastor W. A. Burns: more than \$500 for missions, which was substantial increase over former years.

Cor. 3:8. The Noblest Way. S. S., 228. By letter, 3; baptism, 1. Immanuel: Pastor J. T. Bowden: Ps. 2:4. John 10:14. S. S., 225.

South Side: Bro. J. G. Bow: Firm Foundation. Labor and Rest. S. S., 172. Newport—First: Pastor W. J. Bolin: Acts 2:42. Rev. 1:5-6. S. S., 545. Baptism, 2. Received during meeting 123; by baptism, 108.

Dayton—First: Pastor R. H. Talle: Col. 3:1. II. Sam. 3:33. S. S., 245. Bellevue—First: Pastor J. B. Jones: Christ the Good Shepherd, John 10:14. The Christian Sabbath, Ex. 20:8. S. S., 100. By letter, 1.

Latonia—Pastor C. S. Ellis: Rev. 2:1-7. Isa. 40:11. S. S., 204. By relation, 1.

A paper was presented by Pastor W. A. Burns on Doctrinal Teaching in the prayer meeting. The paper was sound, and elicited remarks from all present.

PROGRAMME.

Fourteen Annual Convention of the Baptist Young People's Union of the South, auxiliary to the Southern Baptist Convention—Louisville, Ky., May 12-13; Armory Building:

Wednesday, May 12, 2:30 p. m. Opening exercises, by President W. W. Hamilton, Atlanta, Ga.

Address—"Visions," by Rev. Caleb A. Rudley, D.D., Beaumont, Tex. Address—"How the B. Y. P. U. Helped Capital Avenue Church," by Rev. John E. Briggs, Atlanta, Ga.

Reports of Executive Committee, Education Committee and Treasurer, and other business.

8:00 p. m.—Devotional service, led by Rev. J. M. Frost, Nashville, Tenn. Address—"To Obey is Better than Sacrifice," by Rev. O. C. S. Wallace, D.D., Baltimore, Md.

Address—"The World's Heathen and Southern Baptist Young People," by Hon. E. W. Stephens, Columbia, Mo.

Thursday, 9:30 a. m. Devotional service, led by Prof. John R. Sampey, D.D., Louisville, Ky.

Address—"Is the B. Y. P. U. Worth While," by Hon. J. H. Tucker, Asheville, N. C.

Address—"Mission Studies in Young People's Societies," by Rev. T. B. Ray, D.D., Richmond, Va.

Address—"The Encampment Idea," by R. H. Coleman, Dallas, Tex. Reports of committees and election of officers.

2:30 p. m.—Devotional service, led by Rev. W. C. James, Richmond, Va. Address—"B. Y. P. U. Literature," by Rev. I. J. Van Ness, D.D., Nashville, Tenn.

Open Conference (speeches limited to two minutes). Address—"Practical Work for the B. Y. P. U.," by Rev. C. W. Duke, Tampa, Fla.

Address—"Looking on the Fields," by Mr. Arthur Flake, Winona, Miss. Miscellaneous matters and adjournment.

The above is the official programme of the Southern B. Y. P. U. convention. THOS. J. WATTS, Chairman Programme Committee.

Following is the programme of Circle No. 3 in Bethel Association, to be held with Olivet church, May 29-30, 1909:

Saturday, 10 a. m., 4:30 p. m. State Missions—E. W. Barnett, W. W. Radford and R. G. Lyle.

The Infernal Liquor Traffic—J. F. Garnett, Col. S. J. Lowry, W. E. Allen and Mr. Morton, of Indiana.

Religion in Business—Earnest Stegar, Dr. J. D. Clardy and John Gary. Do the People Generally Practically Believe the Bible?—Isaac Garrott, Thos. F. Clardy and E. W. Coakley.

Sunday. How I Prepare my Sunday School Lesson—Robt. Gary, H. W. Boxley, Howard Stowe, Dr. John Bell. Sermon—E. W. Barnett.

Dr. P. T. Hale and President Arthur Yager are in attendance upon the Southern Educational Conference in Atlanta.

LEXINGTON NOTES.

The Bluegrass Baptist Ministers' Conference met on Monday in the parlors of the First church. Twenty pastors and several visiting brethren were present.

The reports from the various fields were highly gratifying, and better days are ahead for the Baptists of the Bluegrass.

Bro. W. A. Burns, of Nicholasville, has accepted the care of the Madison Avenue church, Covington, Ky. Bro. Burns has wrought a notable work with the Nicholasville saints. His church this year gave more than \$500 for missions, which was substantial increase over former years.

The church also gave \$1,500 to the Education Society. The attendance at the Sunday School, prayer meeting and Sunday services has doubled during Bro. Burns' pastorate. He is a wise worker and is sure to succeed in his new field of labor.

Work which has been suspended for the winter on the Paris church has been resumed and will be pushed forward to speedy completion. When finished this will be one of the very best church buildings in the Bluegrass section.

Bro. Ecton is "making good" at Calvary, the pastor and people mutually excel in their admiration for each other.

Bro. Kelly, the bishop of Fifth Street church, though still in the Seminary, is taking strong hold on his people, and the prospect for a great work is flattering.

The Calvary church of this city has recently passed a resolution against receiving alien immersion. This action makes the Baptist churches of our city a unit on this question, all of our churches having concluded to quit "taking in washing."

The Conference decided to pay the entire indebtedness on the Sadleville church. Rev. G. B. Prather will take charge of the Porter Memorial church about the first of June.

Bishop B. J. Davis, one of the elect, reports increasing interest in his work.

J. W. PORTER.

JUBILEE ALUMNI BANQUET.

We again call the attention of the Seminary alumni to the Jubilee Banquet at the Galt House, at 6 o'clock p. m., Wednesday, May 12th. This should be, and we believe will be, the greatest gathering of the alumni in the history of the Seminary. Only six hundred persons can be accommodated, and for this reason ladies cannot this year be invited. Places will be reserved for Seminary men until May 1st, after which time others will be admitted. Plates are \$1.00. If the money is sent with the order for reservation of plates, tickets will be mailed before the Convention. Checks from outside Kentucky cannot be received, as banks charge for collection. Tickets which have been reserved but not paid for can be obtained at Norton Hall during the day, Wednesday, May 12th.

L. W. DOLAN, Pres., W. J. MCGLOTHLIN, Sec'y., Alumni Association.

PRELIMINARY PROGRAMME OF THE SOUTHERN BAPTIST EDUCATION ASSOCIATION, LOUISVILLE, KY.

The annual meeting of the Southern Baptist Education Association will be held in the Walnut Street Baptist church, Louisville, Ky., beginning May 12th. There will be three sessions of the Association, 8 p. m., Wednesday, May 12th, and 10 a. m. and 2 p. m., Thursday, May 13th. The six topics to be discussed, with the name of the speaker who will make the opening address, are as follows:

"The Denominational College and the Carnegie Foundation"—President Arthur Yager, Georgetown, Ky.

"Education" Commissions—R. H. Pitt, LL. D., Richmond, Va.

"The Southern Baptist Theological Seminary and the Colleges"—Prof. W. O. Carver, Louisville, Ky.

"The Course of Study in a Southern Baptist College"—President Henry S. Hartzog, Arkadelphia, Ark.

"The Denominational College and the Secondary Schools"—President S. P. Brooks, Waco, Tex.

"College Entrance Requirements"—Prof. Garnett Ryland, Georgetown, Ky.

The local committee of arrangements consists of Mr. W. H. Harrison, chairman; Dr. W. W. Landrum, Dr. W. O. Carver, Mr. A. Y. Ford and Dr. S. E. Woody. Opportunity will be afforded at the meetings on Thursday for discussions from the floor, and it is hoped that many educators will participate in the consideration of the important questions presented. Sometime before the date of meeting a complete programme will be published.

F. W. BOATWRIGHT, Pres., Richmond, Va. W. W. RIVERS, Secretary, Conway, Ark.

DEAR RECORDER: In your issue of April 5th I read with interest Dr. Lofton's article under the caption "Dangers of Easter." This is the best thing on the subject that I have read in a long time. I feel that if this article could be put in tract form it would result in untold good. I rise, therefore, to make a motion that Dr. Lofton furnish us such a tract. Do I hear a second to the motion? If so count me for 200 copies.

J. B. FRISBIE. Everton, Mo.

W. M. U. NOTES.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will hold the sessions of its annual meeting in the First Presbyterian church on Fourth avenue, between Broadway and York streets, opposite the Louisville Free Public Library. The following ladies compose the Committee of Arrangements:

Mrs. S. E. Woody, chairman; Mrs. B. G. Rees, Walnut Street; Mrs. A. B. Weaver, Chestnut Street; Mrs. Herschel Porter, Broadway; Miss Edna B. Wilson, Fourth Avenue; Mrs. Oscar Heran-court, East church; Mrs. M. P. Hunt, Twenty-second and Walnut.

Below we give a list of Kentucky delegates to W. M. Union: Mrs. B. F. Procter, President W. M. U. of Kentucky; Mrs. S. H. Bennett, Leader Royal Ambassadors; Mrs. J. P. Crenel, Leader Y. W. A.; Miss Edna B. Wilson, Leader Sunbeams; Mrs. T. M. Sherman, Boxes and Literary Department; Miss M. J. Lo Compte, Trustee Training School; Mrs. George B. Eager; President Board of Managers; Miss Emma Bailey, Vice President Long Run Association; Mrs. J. H. Durham, Franklin; Mrs. C. E. Eades, Vice President Muhlenberg Association; Miss Cora Gaines, Bowling Green; Mrs. Everett Gill, Danville; Mrs. J. A. Lee, Vice President Ten Mile Association; Mrs. W. S. Mello, Mayfield; Mrs. J. C. Midyett, Sturgis; Mrs. Phil Miller, Owensboro; Mrs. W. E. Mitchell, Pembroke; Mrs. J. N. Prestridge, Louisville; Mrs. Adrian Radliff, Vice President Bracken Association; Mrs. O. F. Walker, Vice President Ohio Valley Association; Miss E. S. Broadus, Vice President of Kentucky.

In the name of Kentucky Baptist women we extend tender sympathy to our loved Secretary, Miss Edith Crane, in the sudden death of her mother, Mrs. Henry Crane, of Baltimore. Mrs. Crane retired in usual health, Saturday night, April 10th, but on being called Sunday morning it was found she had answered an earlier call to "come up higher."

They are not dead whom the Saviour hath taken; Tenderly cared for, not lost or forsaken, Whom the morn shall awaken.

Miss Willie Kelly, who for fourteen years has represented Alabama women in China, is now at home, enjoying a well earned rest. She tells how earnestly the women of China accept the Christian religion when plainly presented to them. Women of ninety eagerly accepting. Some learning to read at the age of fifty in order to teach their heathen sisters salvation through Christ.

Dr. R. H. Mosely, of El Christo, Cuba, says: "We have organized more new churches during the year than ever before in the history of our work and from the reports we shall show a larger number of baptisms than ever before, besides other evidences of progress."

Two hundred and ninety shares taken in Dr. Willingham's "Great Investment."

We congratulate Middleboro and Catlettsburg. They have notified the State Board that they are now self-sustaining and can care for themselves.

Kansas women exceeded their apportionment for Home Missions by \$91.84.

North Carolina has 519 W. M. Societies, 138 Y. W. Auxiliaries, 331 Sunbeam Bands and 16 Boys' Chapters.

"Fifty years in China" is a thrilling book in that it is the story of a wonderful man, Dr. T. P. Crawford. Dr. Crawford organized his converts into self-governing, self-supporting and self-propagating churches. He was a planter of the Gospel seed in China. He did not build upon another man's foundation, but was a pioneer of the kingdom.

Dr. Willingham tells us that out of every \$1,000 given for all benevolences by us we keep \$960 in this country and send \$40 for the evangelization of the hundreds of millions without Christ. Shame on us.

In a larger way than we have ever dreamed we must give our best to this work, and the pastors must be the leaders. A certain pastor on hearing that his daughter had decided to volunteer, asked in astonishment, "How came you to think of going abroad as a missionary?"

"Why, father, I do not count it strange. All my life I have heard you pray for foreign missions, and now I am going to answer your prayer." Is it not time for us to begin to answer our unanswered prayers?

"Oh, for a passionate passion for souls! Oh, for a pity that yearns! Oh, for the love that loves unto death! Oh, for the fire that burns!"

Family Circle

Stories For The Young And Old.

RUBAIYAT.

By A. J. Aven.

I.
Some spare no pains, but strive at great expense,
To break the ramparts of their own defense.
'Nor is the voice of pleading, Nature heard',
Appealing to the better common sense.

II.
But every vice a sure disaster brings;
If lazy, poor; and if intemperate, stings;
'No sweetened pain with luxury of toil'
From vice's miasmatic poison springs.

III.
Those who in pleasures better natures drown,
And on all thoughts and deeds heroic frown,
And trust to Luxury for pleasures sweet,
Destroy their souls to gain an empty crown.

IV.
When error and its fruitage must be met,
Against insulting vehemence one should set
A moderation strong, a sure bulwark,
Against corrosive fires of past regret.

V.
So long as sin is in the human heart,
The better life must strive with worse part.
To meet Temptation lurking on the way,
Whose gaudy cloak conceals a deathly dart.

VI.
Above all armies and above all fleets,
Is he in whom high truth with mercy meets.
And Wisdom guides with pure unerring eye,
To drive unhalloved harpies from his seats.

VII.
A speaker eloquent and writer strong,
A statesman honest, and righteous throng.
'In whom Corruption cannot lodge one charm,'
Can close the ears to Siren's charming song.

VIII.
Would all let social freedom bind their peace,
Instead of ruling power, fate of Greece,
Then towers built by Virtue, skies would touch,
And shelter earth around without surcease.

IX.
The passive, innocent, and proud of state,
Have not the force to meet opposing fate;
There must be Courage for the bravo's threats,
For base deceptions and for falsehoods great.

X.
He who desires the good of every one,
And seeks to honor, and detract from none,
Has hope high-minded and will scorn despair,
And all will bless him, when his days are done.

XI.
The love of reason, glory, and of home,
Which ought to every human soul to come,
And bear bright blooms in freedom's fertile soil,
Destroys unnatural desires to roam.

XII.
What profit all these attributes so fair?
Each brings a recompense both fine and rare,
For in them lies the source of Happiness,
And in them too, the strength to do and dare.

XIII.
When altruistic love shall gird the earth,
And banish hence emanating death,
'And bind the Nations with a golden chain,'
Then surely will appear Millennium's birth.

MRS. BASCOM'S CHRISTMAS

By Harriet Lummis Smith.

Christmas was coming, and for the first time in her life Charlotte Bascom was sorry. The spicy odors of evergreen, the dazzling windows, the parceladen shoppers, homeward bound, all helped to emphasize the contrast between this Christmas and all that had gone before it.

Mrs. Bascom had never been a wealthy woman. Her heart had always been bigger than her purse, and her Christmas giving had been sweetened by countless little sacrifices. Her Christmas bills were the one extravagance of her year, for though few of the gifts were costly, her list was a long one, including all sorts and conditions of beneficiaries.

Then had come the reverses which she was just beginning to realize were not a bad dream. It had turned out better than they had feared at first. Enough was left for her to live on, by practicing the most rigid economy. She had exchanged her spacious home, with its air of prosperity and hospitality, for a third-story flat and she expatiated to her friends on the advantages of its compactness, and kept a brave face. She made a joke of wearing her last year's suit, and retrimming her hat herself.

But Christmas was coming, and for the first time she felt the pang of her poverty.

Under the circumstances it hardly was a wise thing for her to take out her Christmas list one December day when the air seemed vibrant with magic chimes, and there were holly wreaths for sale on every street corner. But there are times when even the wisest cannot refrain from probing the raw wound. She looked from name to name, and the letters blurred before her tear-filled eyes. Oh, the children, the dear little children! To think she must leave them out, and they were too young to understand.

The name heading the list was that of the old clergyman who had baptized her and had buried her parents. He was an old man now, done with active work. For twenty years she had never failed to send him a Christmas remembrance. He is very feeble now, and even the writing of a letter is a task beyond his strength, but I am sure he will pen just a line some day soon, to thank you for your beautiful thought of him.

"Why didn't you write your 'Mouse's Story' on linen, or something equally indestructible?" demanded Joey's mother. "Joey is perfectly devoted to it. He insists on having it read to him several times a day, and at this rate it can't last long. I know his heart will be

ones of the season, banishing the smile from his face.

"It won't do," said Mrs. Bascom. She tore the letter into bits, reached for a fresh sheet and began again.

This time a sentence or two sufficed to dispose of the change in her circumstances. Then she went back to her girlhood. She told the old man of the impression made upon her childish mind by some words he had spoken. He had forgotten them long ago, she knew. She never would nor could forget. They had come to her in the hardest hours of her life, like a warm hand held out in the dark. She opened her heart and told him the love and reverence she had felt for him these years. She recalled tender memories, some of which made her smile, while others brought the tears. It was a long letter. Somehow when it was finished the old clergyman would not miss the book which she usually sent him at Christmas time, with her card enclosed.

The next name on the list was Ralph Allers. She sat looking at it doubtfully for some moments. He was the son of an old school friend, her "chum." Her first Christmas gift to him when an infant had been a pair of pink kid shoes, she remembered. Then had come the era of woolly sheep, and later, that of popguns. The mother had been dead five years, and the boy was practically a stranger to her, yet she had continued to send him a gift every Christmas, which he had acknowledged with business-like promptness and brevity, though with perfect courtesy. It was not likely that he would care for a letter. He was almost a young man now. Yet it would do no harm to try.

That letter was not as hard writing as she had feared. For some reason old memories were abroad today. She found herself telling her old friend's son of the first time she had seen him, pink-faced and wide-eyed, in his mother's arms. She told of that mother's pride in him, of her ambitions for him, of her prayers. Once or twice she stopped to wonder what Ralph would think of such a letter. Then she remembered how the lad she had known had worshipped his mother, and her pen flew on.

By now she was fairly in the spirit of the thing, yet when she looked at the next name on her list her face fell. Dear little Joey! Old memories had no interest for this sturdy six-year-old. For a moment she was on the point of passing on, with a sigh. Then her face suddenly brightened. "I wonder if I can do it now," she said. "I could have once, and perhaps my hand hasn't altogether lost its cunning."

It was an illustration letter that went to Master Joey. "The Mouse's Christmas," it was called, and the story was told in rhyme, without any slavish deference to metrical laws. The various experiences which rendered Christmas eventful for this member of the mouse family were illustrated by pen and ink sketches. At the bottom of the first page a dis-appointed cat was gazing regretfully down a triangular hole, while on turning the page, the breathless reader could perceive the refugee making good his escape. Mrs. Bascom found herself laughing as gayly as a child over the absurd conceits that filled her brain. By luncheon time her cheeks were pink and her fingers very inky, but the letter was finished.

That afternoon and the next morning and for many days after, Mrs. Bascom wrote letters. To old friends she wrote cheerful letters packed with news. For people in trouble, she had words of comfort. To the young folks and the children whom she loved, she wrote gay and sometimes fantastic letters whose coming she hoped might add to the Christmas merriment. In all of them was courage and good cheer, not a hint of her own heaviness of heart. Indeed as the days went by it was strangely easy to keep that side out.

The holidays were not over before Mrs. Bascom was made to understand that she had succeeded beyond her dreams. The acknowledgments came with surprising promptness. For some reason they did not read like the conventional acknowledgments, merely ringing the changes on appreciation and pleasure. In almost every one there was a ring of something new, as if heart spoke to heart.

"I wish I could tell you," wrote the daughter of the old clergymen, "what pleasure your letter gave my father. Nothing that came at this Christmas season moved and touched him so much. He is very feeble now, and even the writing of a letter is a task beyond his strength, but I am sure he will pen just a line some day soon, to thank you for your beautiful thought of him."

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broken when he finds that it is going to wear out.

Ralph Allers' letter was written on Christmas day. It was not as brief as his customary acknowledgments, nor as formal. Something wistful and appealing spoke through its boyishness. "I want to make the sort of man my mother wanted me to be," he wrote. "But sometimes, Mrs. Bascom, it's pretty hard work. In a city like this, a fellow gets to feeling that nobody knows what he does, and nobody cares, and sometimes he gets so, he don't care either. I wish you'd write me now and then. Your letter was the only piece of 'mothering' I've had for a long time."

Mrs. Bascom reached for her handkerchief. So it was "mothering" that boy wanted. Well, he should have it. If she failed him in that, and he failed for lack of it, how was she to look Mary in the eyes in the other world.

A friend in the West, whom she had not seen for many years, expressed in her letter what many of them hinted. "My Christmas mail was all packages," she wrote. "You know how they come, dear, tissue paper and red ribbon underneath the wrapping paper, and the giver's card tucked under, with 'Merry Christmas' written across if she hasn't been in too much of a hurry for that."

"Well, dear, I sat with the litter all around me, and I give you my word I have seldom felt more alone. It seemed as if when I was hungry for the sight of a friend's face, I had found her visiting card. And just as I was telling myself how wicked and ungrateful I was, Maggie came up the stairs. 'Here's a letter, Mrs. Warren,' she said. 'The postman overlooked it.'"

"It was your letter of course. Your letter with its news and its memories, its good wishes and its love, just yourself coming into my lonely room and putting your arms around me. I read it twice over before I thought of going on with the unwrapping of my parcels. Of course my friends were generous, generous beyond my deserts, as they always are. But after all, dear, they gave things and you gave yourself."

Mrs. Bascom's head dropped suddenly on her desk, and her friend's letter was showered with happy tears. In the cramped little flat, with her tiny income and the need of rigid economy to make ends meet, she nevertheless was not to be denied the joy of Christmas giving.—*American Messenger.*

AN ADOPTED MOTHER.

Arthur Allen was a very tender-hearted little boy, and there were tears in his eyes when he came into the kitchen one morning carrying in his arms a big brown hen, which had been run over by a hay-wagon and killed.

"What will become of Brownie's little chickens, mamma?" he asked. "They are out under a currant-bush, all peeping for their mother."

Mrs. Allen went out in the garden with Arthur to look at the poor little chickens. There were thirteen of the yellow, fluffy little things, and they were only three days old.

"They mustn't die," said Arthur. "I'll take care of them myself."

He brought a basket, and put all the little chickens into it. Then he carried them off to an empty oat bin in the barn, where there was plenty of room for them to run about.

The next morning when Mrs. Allen went out to the barn to take Arthur to school, she stopped at the oat bin to look at the motherless chickens.

There in one corner of the bin hung the big feather duster, and gathered under it were all the little chickens!

"I thought the duster could be a mother to them, mamma," said Arthur. So Mrs. Allen left the duster in the bin, and the little chickens gathered under it until they were old enough to roost on a bar.—*Youth's Companion.*

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STORIES FOR LITTLE ONES.

THE WEEDS.

By Carl Ewald.

[It is not, perhaps, generally known that the late Carl Ewald, the brilliant Danish author of "My Little Boy," published last year a charming book of stories for children, entitled "The Spider and Other Tales." They show a wealth of imagination and freshness of handling the familiar facts of nature which indicate a master's work and make the author's death regrettable indeed. By permission of Charles Scribner's Sons we reprint one of the tales below.—The Editors.]

It was a fine and fruitful year. The farmer, therefore, was in a good humor and did not complain, as otherwise he always did. Glad and rejoicing, he walked over the land with his two boys.

"It will be a splendid harvest this year," he said. "I shall get my barns full and make lots of money. Then Jens and Ole shall have a pair of trousers apiece, and I will take them with me to market."

"If you don't cut me soon, farmer, I shall be lying down flat," said the rye, and bowed her heavy ears right down to the ground.

Now the farmer could not hear this, but was quite able to see what the rye was thinking of; and so he went home to fetch his sickle.

"It's a good thing to be in the service of men," said the rye. "I can be sure now that all my grains will be well taken care of. Most of them will go to the mill and that certainly is not very pleasant. But afterwards they will turn into beautiful fresh bread; and one must suffer something for honor's sake. What remains the farmer will keep and sow next year on his land."

Along the hedge and beside the ditch stood the weeds. Thistle and burdock, poppy and bellflower and dandelion grew in thick clusters, and all had their heads full of seed. For them, too, it had been a fruitful year, for the sun shines and the rain falls on the poor weeds just as on the rich corn.

"There's no one to cut us and cart us to the barn," said the dandelion, and shook her head, but very carefully, lest the seed should fall out too soon. "What is to become of our children?"

"It gives me a headache to think of it," said the poppy. "Here I stand, with many hundreds of seed in my head, and I have no idea where to dispose of them."

"Let's ask the rye's advice," said the burdock.

And then they asked the rye what they ought to do.

"It doesn't do to mix in other people's affairs when one's well off," said the rye. "There is only one piece of advice that I will give you: mind you don't fling your silly seed over my field, or you'll have me to deal with!"

Now this advice was of no use to the wild flowers, and they stood all day pondering as to what they should do. When the sun went down they closed their petals to go to sleep; but they dreamt all night of their seed, and the next morning they had found a remedy.

The poppy was the first to wake. She carefully opened some little shutters in the top of her head, so that the sun could shine right in upon the seeds. Next, she called

to the morning wind, who was running and playing along the hedge.

"Dear wind," she said pleasantly, "will you do me a service?"

"Why not?" said the wind. "I don't mind having something to do."

"It's only a mere trifle," said the poppy. "I will only ask you to give a good shake to my stalk, so that my seeds can fly far away out of the shutters."

"Right you are," said the wind. And away flew the seeds to every side. The stalk certainly snapped; but that the poppy did not bother about. For when one has provided well for one's children there's really nothing left to do in this world.

"Good-by," said the wind, and wanted to go on.

"Wait a bit," said the poppy. "Promise me first that you won't tell the others, else they might have the same idea, and then there would be less room for my seed."

"I shall be silent as the grave," said the wind, and ran away.

"Pst! Pst!" said the bellflower. "Have you a moment to do me a tiny little service?"

"All right," said the wind. "What is it?"

"Oh, I only wanted to ask you to shake me a little," said the bellflower. "I have opened some of the shutters in my head and I should like to have my seed sent a good distance out into the world. But you must be sure not to tell the others, or they might think of doing the same thing."

"Lord preserve us!" said the wind, and laughed. "I shall be mute as a fish."

And then he gave the flower a thorough good shaking and went on.

"Dear wind, dear wind!" cried the dandelion. "Where are you off to so fast?"

"Is there anything the matter with you, too?" asked the wind.

"Not a bit," said the dandelion. "I only wanted a word with you."

"Then be quick about it," said the wind, "for I am thinking seriously of going down."

"You see," said the dandelion, "it's very difficult for us this year to get all our seeds settled; and yet one would like to do the best one can for one's children. How the bellflower and the poppy and the poor burdock will manage I do not know, upon my word. But the thistle and I have combined and have hit upon an expedient. You shall help us."

"That makes four in all," thought the wind, and could not help laughing aloud.

"What are you laughing at?" asked the dandelion. "I saw you whispering with the bellflower and the poppy just now; but if you tell them a thing, then you will simply get nothing out of me."

"What do you take me for?" said the wind. "Mum's the word! What is it you want?"

"We've put out a nice little umbrella right up at the top of our seed. It's the sweetest little toy you can think of. If you only just blow on me, it will fly up in the air and fall down wherever you please. Will you?"

"Certainly," said the wind. And, whoosh! he blew over the thistle and the dandelion and took all their seeds with him across the

burdock still stood pondering. She was thick-headed and that was why she took so long. But in the evening a hare jumped over the hedge.

"Hide me! Save me!" he cried. "Farmer's Trust is after me."

"Creep round behind the hedge,"

said the burdock; "then I'll hide you."

"You don't look to me as if you were cut out for the job," said the hare; "but beggars can't be choosers."

And then he hid behind the hedge.

"Now, in return, you might take some of my seeds to the fields with you," said the burdock, and she broke off some of her many burs and scattered them over the hare.

"Here's the dog!" whispered the burdock, and, with a bound, the hare leapt the hedge into the rye.

"Have you seen the hare?" asked Trust. "I can see that I'm getting too old for hunting. One of my eyes is quite blind and my nose can no longer find the scent."

"I have seen him," replied the burdock. "and if you will do me a service I will show you where he is."

Trust agreed, and the burdock stuck some of her burs on to his back and said:

"Would you just rub yourself against the stile here, inside the field? But that's not where you're to look for the hare, for I saw him run into the wood a little while ago."

Trust carried the burs to the field and ran off to the wood.

"So now I've got my seeds settled," said the burdock, and laughed to herself contentedly. "But goodness knows how the thistle is going to manage and the dandelion and the bellflower and the poppy!"

Next spring, already the rye stood quite high.

"We are well off, considering all things," said the rye stalks. "Here we are in a great company that contains none but our own good family. And we don't hamper one another in the very least. It's really an excellent thing to be in the service of men."

But one fine day a number of little poppies and thistles and dandelions and burdocks and bellflowers stuck their heads up above the ground in the midst of the luxuriant rye.

"What's the meaning of this, now?" asked the rye. "How in the world did you get here?"

And the poppy looked at the bellflower and asked, "How did you get here?"

And the thistle looked at the burdock and asked, "How on earth did you get here?"

They were all equally surprised, and it was some time before they had done explaining. But the rye was the angriest, and when she had heard all about Trust and the hare and the wind she was quite furious.

"Thank goodness that the farmer shot the hare in the autumn!" said she. "And Trust, luckily, is dead, too, the old scamp! So I have no further quarrel with them. But how dare the wind carry the seed of the weeds on to a farmer's land?"

"Softly, softly, you green rye!" said the wind, who had been lying behind the hedge and had heard all this. "I ask no one's leave, but do as I please; and now I shall compel you to bow before me."

Then he blew over the young rye, so that the thin stalks swayed to and fro.

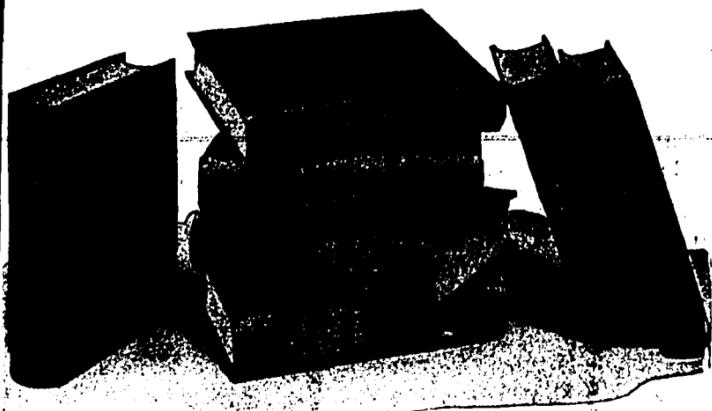
"You see," he then said, "the farmer looks after his rye, for that's his business. But the rain and the sun and I—we interest ourselves in all of you alike, without distinction of persons. For us the poor weeds are quite as attractive as the rich corn."—Congregation-

alist.

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REPENTANCE AND FAITH AGAIN.

By A. C. Dorris.

I have just read Bro. W. W. Lee's notice of my article of December 31, 1908. I accept a goodly per cent of what he says, but true to his prophecy, I disagree with him in several of his positions, and I want to tell you and your readers about it.

First, I accept his position "if you could have a case of repentance completed and the matter should end there, you would have one who had repented and was still condemned because of lack of faith." "He that believeth not is condemned." John 3:18. With the brother, I do not believe this ever occurs. I believe with Bro. Lee that there are three things essential to eternal life, but only two of these are on the human side; and I was discussing the acts that are supposed to be human. "Repentance is the initial act of the sinner in his approach to God." This is the point I was pressing.

I do not believe that repentance and faith are two ways of saying the same thing. Neither did the Master believe it, for he teaches: "Repent ye, and believe the gospel." (Mark 1:15). Two distinct acts. "And ye, when ye had seen it, repented not afterward, that ye might believe." (Matt. 21:32.)

Two distinct acts and order distinctly marked.

Neither do I believe that repentance and turning are synonymous terms; neither did God so count them.

"Therefore, say unto the house of Israel, 'Thus saith the Lord God, repent, and turn yourselves from your idols; and turn away your faces from all your abominations.'"

"Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Eph. 14:6, 18:30. Two distinct acts, with order clearly marked.

"Repent ye, therefore, and be converted (i. e., turned), that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

"But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coast of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Acts 3:19, 26:27.

So in the Scriptures repentance and faith do not express one act, but two, and the order is clearly marked; And repentance and turning do not express one act, but two distinct acts, and their order is clearly marked.

We will make no mistake, if we let the Bible do its own talking right along here.

I, as said above, agree with the brother as to the three things essential to eternal life; and I also allow that such is the relation between these steps that it may be said of the one that has repented in the Bible sense, he has "faithed" (believed), is born from above. Yet I think it very important to hold these in the mind as distinctly separate acts. And I believe that usually repentance and faith stand distinctly marked in the Christian experience as distinct acts.

Repentance, I think, marks a never to be forgotten period in the sinner's life. And I think faith marks a never to be forgotten pe-

riod in the Christian's life.

Bunyan's character, "Christian," we think, never forgot his slough of Despond. And equally indelibly fixed in his mind, doubtless, was the cross and sepulchre. Repentance marks a period of shame, remorse, fear and sorrow. The poet tells the story well, when

"Here on my heart the burden lies,
And past offenses pain my eyes;
My lips with shame my sins confess,
Against thy law, against thy grace."

Faith, on the other hand, sings:
"O, happy day, that fixed my choice,
On thee my Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad."

Or, again:
"When at first I believed,
What true joy I received!
What a haven is Jesus' sweet name!"

I believe that order in these exercises is of great importance. I believe it is just as impossible to have faith before repentance as it is to have eternal life without repentance. I believe that a mistake in the order, reversing the order, is fatal. I do not believe that any one ever "faithed" (believed) until repentance was a fact in history though the period of time may have been so short as to seem to us simultaneous, yet actually repentance must precede faith.

I suppose I am what you might call a semi-pre-regenerationist. I believe that repentance is the final act of the "old man" (sinner), and that faith is the first act of the "new man" (regenerated soul).

I think in repentance completed, we have the death of the old man. This seems to be Paul's teaching, "For I was alive without the law once; but when the commandment came, sin revived and I died." Rom. 7:9.

"And the commandment, which was ordained to life, I found to be unto death." Verse 9. Death to old life.

He explains this death, "But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Verse 13.

We think Paul refers here to his awakening and repentance. He died to his old life.

Now, we think in the death of the old—the birth of the new to the old man; and the first thing to the new man is the Christ revealed by the Holy Spirit; and the first act of the new man is to trust in the revealed Christ.

This seems to conform to John's teaching. "He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God—(right to become—R. V.);—even to them that believed on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:11-13.

"Were born," we think, carries the idea of birth before the act of believing.

Again, this seems necessary, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10:10.

Now the man in his natural state is supposed to be dead in sins and

trespasses. Faith is an act. That that is dead does not act. Hence we read: "And you hath he quickened, who were dead in trespasses and sins." Eph. 2:13.

Again, Jesus is not a thing of nature. Nature proclaims God. His power and Godhead are clearly seen in the things which he has made (Rom. 1:17-20). But nature does not proclaim Christ. He is not a thing of human philosophy. His work does not conform to human ideas of justice. We would not atone for the sins of a bad man with the blood of a good man. He is a spiritual concept. A thing of the spirit—of grace.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I. Cor. 2:14.

"Wherefore, I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." I. Cor. 12:37.

These Scriptures, we think, show the necessity of the new birth as preceding faith. Upon the other hand repentance is spoken of as implying that it is an act that may be performed by unregenerated men. "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:15.

They are commanded to repent—these unregenerated persons are commanded to repent, you say? They are commanded to believe also. Yes, but Matt. 21:32 tells them, "And ye, when ye had seen it, repented not afterward, that ye might believe him."

They are upbraided for not repenting and it is clearly implied that they could not believe because they had not repented. This then is not in conflict with my position that "repentance is the final act of the old, and faith the first act of the new man."

They had not repented—had not died unto the old life, were not born into the new, could not receive the things of the Spirit of God. "Ye repented not afterward that ye might believe."

The possibilities of faith, then, are, to every man, through the exercise of repentance in which he dies to the old former life—self, at, or in which state, death to former life, he is born from above, of the Spirit; is made capable of receiving the things of the Spirit of God—capable of believing ("faithing").

That repentance is an exercise of the old—unregenerated man seems to be taught in Acts 17:30. "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

Emphasis on the now, He now commands all men every where to repent. All men are not regenerated. All are now commanded to repent. Then unregenerated men are commanded to repent—can repent.

Then repentance is an act of the unregenerated man—his last act.

"And ye, when ye had seen it, repented not afterward that ye might believe."

Now, as the brother said, his position was original with himself, so I may say of my position: I may

be entitled to a patent on this. But brethren, this is the way I get it up. If I am wrong please correct me. Lewisburg, Ky.

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WHY DO THEY GET INTO DEBT.

In a judicial and sympathetic editorial in the Broadway Tabernacle Tidings, Dr. Charles E. Jefferson answers certain critics of our missionary societies.

"It must be conceded that habitual falling short is inexcusable. A missionary society cannot have a deficit year after year without forfeiting the confidence of its supporters. Chronic insolvency is unpardonable. If through a series of years a society spends annually more than it receives it is because those who manage it are lacking in sound judgment. Men intrusted with the guidance of missionary work are only the servants of the churches, and they are bound to follow not their own impulses and ambitions but the wishes of the churches as indicated in the size of their contributions. All this is axiomatic.

"But there are times when even the most prudent and farsighted of men cannot escape the misfortune of running a missionary society into debt. The society is dependent on the gifts of the churches and these gifts are subject to the most surprising and discomfiting fluctuations. Sometimes for no ascertainable reason the contributions drop thousands of dollars in a single year, and in this case what are the missionary secretaries to do? An individual in the management of his own personal affairs can easily cut off expenditures here and there when necessity demands it, but not so promptly can the expenses of a society be reduced.

If men and their wives have been sent hundreds or thousands of miles from home, they cannot be recalled at the end of the first year simply because there happens to be a shrinkage in the volume of contributions. The shrinkage may be only temporary and, moreover, human beings cannot be picked up or thrown down as though they were pawns on a chess board.

"It takes time to make the necessary adjustments, and even when it is clearly seen that the time for retrenchment has come, and that certain fields must be abandoned, the change cannot be made in a month or a year. This, then, is the explanation in a nutshell why it is

that missionary societies sometimes find themselves in debt. It is because their income is not fixed. It fluctuates from year to year and no one can predict in advance what it is going to be."

No one hears the exertion of power that does the work; it is waste steam that makes all the hissing.

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"I was one of the kind who wouldn't believe that coffee was hurting me," says a N. Y. woman. "You just couldn't convince me its use was connected with heart and stomach trouble I suffered from most of the time.

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"What I needed was to quit coffee and take nourishment in such form as my stomach could digest.

"I had read much about Postum, but never thought it would fit my case until one day I decided to quit coffee and give it a trial and make sure about it. So I got a package and carefully followed the directions.

"Soon I began to get better and was able to eat carefully selected foods without the aid of pepsin or other digestants and it was not long before I was really a new woman physically.

"Now I am healthy and sound, can eat anything and everything that comes along and I know this wonderful change is all due to my having quit coffee and got the nourishment I needed through this delicious Postum.

"My wonder is why everyone don't give up the old coffee and the troubles that go with it and build themselves up as I have done with Postum."

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

FROM BRAZIL.

(Through the kindness of Mrs. L. A. Jenkins we are privileged to give to our readers this interesting extract from a private letter.—Ed.)

We are now in Nova Friburgo, a splendid summer resort, about seventy-five miles from Rio de Janeiro. We are all doing well now, and I am confident that we shall soon be as strong as we were when we left the United States. We find the climate here much cooler than it is in Pernambuco. Nova Friburgo is one of the strongest Catholic centers in Brazil. Just about two months ago the missionaries and native Christians suffered a very bitter persecution. They were insulted continually in the streets and their lives threatened. The sentiment became so strong against them that it was necessary for the government to send soldiers to protect them. And even with the presence of the soldiers, it looked for a while that trouble was inevitable; so much so that all the missionaries and believers were all collected by the soldiers into one house where they could be protected more easily.

In the very heat of the persecution a group of the Catholic leaders, lead by the priests, held a meeting to discuss existing conditions. They arranged a large wooden cross and had someone to put it on a high mountain peak which overlooks the city. The next morning they declared that it had been put there by the Holy Virgin, and was a miraculous sign of divine disapproval and a heavenly warning to the people not to have anything to do with the New Sect, as the Christians are called. But in spite of all this, the good Lord has been caring for His work. There will be baptized today three who were converted as a result of that persecution, and others are investigating the way of salvation.

The Baptist cause in Brazil seems to be prospering in every field. During the months of October, November and December there have been reported 212 baptisms, and the returns are not all in yet.

Our Baptist College and Seminary in Rio closed its first session on December 4th, having had a very prosperous year. Bro. Shepard has done a fine year's work for the school.

I am devoting most of my time now in preparing for my next year's work.

Before closing this letter, I wish again to thank the ladies of South Carolina for the typewriter and the members of the churches of which I was once pastor for the mimeograph. They will be of great service to me in the work. They will enable me to do a work I could never have done without them. I received \$144 with which to buy them, and I spent \$145.50 to get the two machines to Brazil. So you see the actual needs and the amount contributed were very close together.

It is my earnest desire that wherever this letter is read there may be sent up to our Heavenly Father a sincere prayer for the work in Brazil. Let the brethren pray while we work.

W. H. CANADA

GREAT BELIEVERS.

By C. H. Wetherbe.

The men in Bible history whose names are the most illustrious among the multitude of God's people were great believers in God and

in all His words and works. They were the greatest leaders of the people, not merely because of their intellectual abilities, but very especially because of the greatness of their believing. And it is a noteworthy fact that the greatness of the faith of those leading men attained its fullness and force through processes of testing by the ordered providence of God. Very many others, having a small measure of faith, would not have endured the testing which those men bore. The great believers successfully met the first tests, thereby gaining in strength and boldness of faith, and therefore they were being prepared to believe still greater things. Their believing kept pace with the increasingly great revelations of God's power and accomplishments.

This fact reminds one of Paul's words to the the Thessalonian believers: "Your faith groweth exceedingly." And notice that the great believers in Old Testament times never balked before those stupendous miracles which God wrought. They never debated the question of the occurrence of a vast flood in Noah's days, nor did they hesitate to believe the story of Jonah's being swallowed by a sea monster, nor the statement that Balaam's ass spoke in a human voice. Nor was it at all difficult for those large believers to accept the account of Daniel's preservation in the lion's den, and the unharmed Hebrews in the midst of a fiery furnace. Indeed, those stalwart believers took it for granted that all of the most extraordinary events of all history were actual occurrences, because an extraordinary God was back of all of them. Their faith measured up to the greatness of Almighty God. Having accepted the premise that God is limitless in power and wisdom, those men were logically compelled to believe that there was nothing too hard or too great for Him to do. What little believers called impossibilities, the great believers regarded as being easily possible with God. Paul was such a believer. Never for a moment did he disbelieve any account in the Bible of the most marvelous works of God. And remember the fact that if there had not been such great believers all through Bible history, we would not now have the great Bible which we possess. It was through such ones that God made the most wonderful history which this world ever had. The greatness of God, and of His works, could not have been revealed and wrought if all men had been like those theologians and preachers of our day who are busily questioning the Bible accounts of God's doings. These men, though claiming to be Christians, are so small believers that they are destructive, and not constructive. It is the great believers whom God honors with great revelations.

FREEDOM OF OPINION.

We have been hearing much about freedom of opinion. The welkin rings with the cry for it. The cry is sometimes frantic. It comes from some quarters in tremulous tones as if our dearest inheritance was in peril from others, in a tone of defiance as if to drive back some invading host. Are we panic-stricken? If not, suppose that we pause awhile and do some careful thinking.

Multitudes are sometimes agitated almost to distraction by shouting vociferously some popular phrase which they but dimly un-

derstand. To what class or classes of opinions do we refer when we speak of freedom of opinion, and what do we mean in this connection by the term freedom? Freedom from what? I hear some one answer; "The freedom with which Christ set us free and of which Paul exhorts us, "with freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage" (Gal. 5:1). But does Paul here refer to freedom of opinion? What was the bondage to which he refers, and from which Christ has set men free? Every reader of the Epistle knows, when he comes to think, that it was bondage to the law of Moses. This was a bondage to which God himself had for a time subjected the Jews, and from which Christ had set them free. Certain Judaizers were seeking to bring the Jewish disciples back under this bondage, and even to bring with them the Gentile disciples; and it is with reference to this freedom that Paul makes his stirring appeal. The only opinion involved in the case was the false opinion of the Judaizers; and it was not freedom of opinion for which Paul contended, but freedom from opinion—from the opinion that the Gentiles should be circumcised, and that both Jewish and Gentile disciples should keep the law of Moses. Is anybody now trying to bring us under the law of Moses? If not, this is not the text for the alarmist.—McGarvey.

TURN OVER TIME

When Nature Hints About the Food.

When there's no relish to any food and all that one eats doesn't seem to do any good then is the time to make a turn over in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature. Meal times were our busiest part of the day. Eating too much and too quickly of food such as is commonly served in hotels and restaurants, together with the sedentary habits were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

"There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the thinner I got and was always hungry before another meal, no matter how much I had eaten.

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

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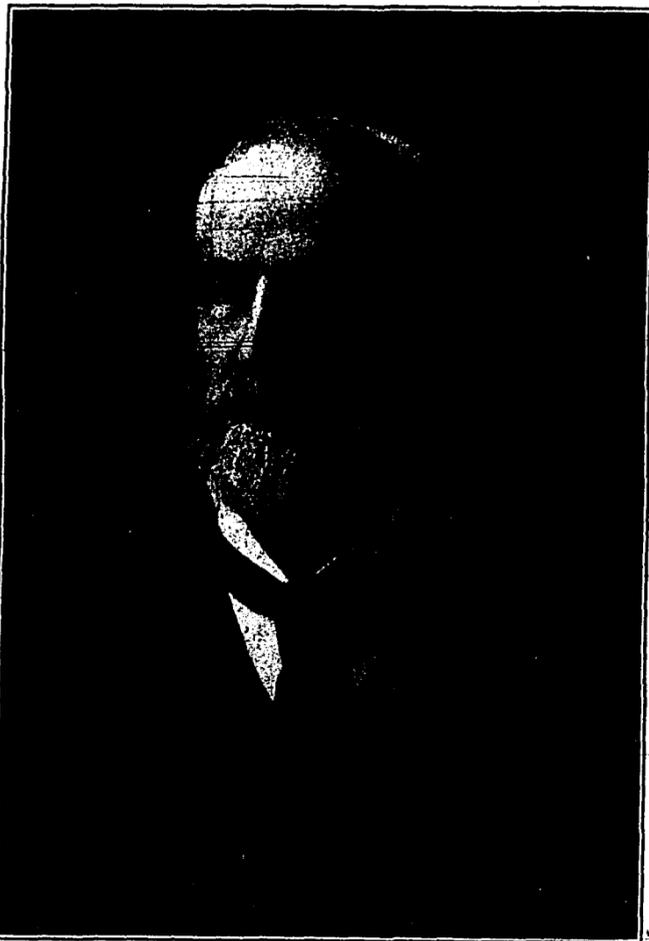
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The Farm and Household

Mr. J. C. Summers, of Hiseville, sold a two-year-old mare mule for \$135.

Jas. Franklin, of Paris, bought of Jas. Fox a three-year-old mare mule for \$150.

J. W. Everman, of Paris, sold to Harry Williams, of West Bend, one yearling mule for \$60.

Strader Bros., of Hiseville, sold a pair of horse mules 15 hands high, four years old to Mr. George London, of Center, for \$330.

R. M. West & Co. of Garrard have purchased from Madison county growers hemp to the amount of 700,000 pounds, paying from \$5 to \$5.50 per hundred.

Mr. Jim Faulkner formerly of Tompkinsville, but now of Illinois, was in Glasgow, recently with six of the finest mules seen there for some time. He paid \$1,460 for the six, an average of \$270. They were all bought in Monroe county.

Thos. McClintock, of Millersburg bought in Mt. Sterling, seven mules; from Mr. Mason one mule from Mr. Lydick two mules. He sold to Mr. White, of Montgomery, two mules; to Mr. Gibson, of Harrison, one mule to Charlie Thompson, of Lexington, 11 mules; to Charlie Adair, of Bourbon, two mules. Mr. McClintock also bought of John Marshall four mules, and sold him two.

Harry Lazarus & Co., of Bowling Green, bought one load of horses and mules in Christian county for \$100 to \$205; one load Barren county mules and horses for \$100 to \$170. The same firm sold 44 horses and mules to go South at \$85 to \$200; 32 mules and horses to go to Alabama \$85 to \$120. Good mules and horses in strong demand.

SPRAY FOR PROFIT.

What follows is a press bulletin from the Oklahoma Station. This bulletin gives valuable information on spraying and the formulae for making various fungicides and insecticides should be preserved for use.

Look over the following groups of plants to see what to do and when to do it for that particular group.

Apple Orchard.

1. Spray with copper sulphate just before buds start in the spring for bitter rot, black rot and scab.

2. Spray unfolding leaves with Paris green Bordeaux for bud moth and apple scab.

3. Spray as soon as the blossoms fall with Paris green Bordeaux for codling moth, curculio, canker worm, caterpillars, scab and sooty blotch.

4. Keep the foliage well covered with Paris green Bordeaux until fruit is nearly grown, for succeeding broods of insects and further fungus troubles.

When the fruit is nearly matured, a spraying with ammoniacal solution of copper carbonate will have nearly the same effect as Paris green Bordeaux, and will not discolor the fruit.

Do not put copper sulphate on the trees after the foliage is out.

Flat-headed and round-headed borers burrow in the base of the trunk. Watch trees, and cut out bores wherever castings appear. Keep all wind-falls picked up and destroyed or fed out.

Cherry, Plum, Pear, Apricot And Peach.

1. Spray with Bordeaux mixture before the leaves unfold.

2. Spray with dilute Bordeaux mixture just after the blossoms fall.

3. Spray with dilute Bordeaux mixture two weeks after the second spraying.

Dilute Bordeaux mixture is used for the second and third sprayings because of the tender foliage of this group of trees. Pears may be, however, sprayed each time with the Bordeaux mixture.

These sprayings will be effectual for leafspot, mildews, leaf-curl, brown-rot, and plain pockets.

In case of pear blight, winter prune all diseased branches, cutting off several inches below the diseased area. Several weeks after blossoming, remove all young, dead twigs in the same way. Use a knife that is sterilized from time to time by wiping it with a cloth saturated with carbolic acid. The disease occurs also on apple and quince. Use the same treatment.

Blackberries, Raspberries, Dewberries.

1. In fall or winter remove all canes infested with cane-borers, orange rust and crown-gall, and burn.

2. In the spring, before the buds swell cut off and burn all canes badly spotted with disease and spray the rest with Bordeaux mixture, repeating the spraying when the young shoots are about six inches high, and again in ten to fourteen days. Aim to cover the young shoots with spray. This treatment is for anthracnose, cane-blight and leaf-spot diseases.

Strawberries.

Spray with Bordeaux mixture before blossoming and twice after the fruiting season.

In fall run over badly infested beds add a little straw and burn. Frequently renew beds.

These treatments will keep the crown bore and the leaf spot diseases in check.

Grapes.

1. Spray before buds break in the spring with copper sulphate.

2. Spray just before blossoming with Paris green Bordeaux.

3. Spray after the fruit has set with Paris green Bordeaux.

4. Continue spraying every ten days up to July 1, with Bordeaux mixture.

5. Spray three times from the first of July to the middle of August with ammoniacal solution of copper carbonate. This last solution will not discolor the fruit for market.

These sprayings, if carried out, will be sufficient to hold in check the flea-beetles, leaf-rollers, caterpillars, birds-eye rot, black rot, downy mildew, powdery mildew and ripe rot.

Ammoniacal Solution of Copper Carbonate.

Five ounces copper carbonate. Three pints of ammonia. Fifty gallons water.

Use just enough ammonia (if strong, dilute with several volumes of water) to dissolve the copper carbonate, then dilute to final volume.

Paris Green.

One pound Paris green, three

pounds lime, 100 gallons of water.

Kerosene Emulsion.

Two gallons kerosene, one-half pound common soap, one gallon water.

Dissolve the soap in hot water, add the kerosene, and churn all together until a white, creamy mass is formed which thickens on cooling. Dilute nine times before using.

Shade Trees and Ornamental

All leaf-eating insects can be destroyed by spraying with Paris green the foliage they eat.

Leaf-lice and other sucking insects should be sprayed with soap or kerosene emulsion.

Borers in maple and elm can be successfully treated in September, by injecting carbon-bisulphid into the burrows and stopping them up tight.

Bordeaux Mixture.

Four pounds copper sulphate (blue vitriol.)

Four pounds quicklime (not air-slacked.)

Forty gallons water.

Dissolve the copper sulphate in hot water or from a coarse bag suspended in cold water, slack lime separately. Dilute copper sulphite solution to about twenty gallons into which pour the lime, diluted to about ten gallons, stirring the mixture. Dilute further now, to make forty or fifty gallons. Stock solutions of the copper sulphate or lime, rate one pound to one gallon of water; can be kept indefinitely, but will not keep when mixed. After spraying, the solution left over should be thrown away.

Dilute Bordeaux Mixture.

Two pounds copper sulphate. Two pounds quicklime (not air-slacked.)

Fifty gallons of water. This is made as Bordeaux mixture.

If It's Neuralgia

and those sharp, shooting, agonizing pains drive you almost crazy, take Dr. Miles' Anti-Pain Pills, and get relief. They drive out the pain by their soothing effect upon the nerves. When taken as directed they are harmless, and leave no bad after-effects. That's the reason they are so popular with all who use them. Your druggist can tell you what others in your locality think of them.

"I do positively think that Dr. Miles' Anti-Pain Pills are the best medicine ever put upon the market. I find them so restful and soothing, and without any bad after-effects. I have suffered with neuralgia so that my system would just ache and quiver, and I cannot take opiates; but I can take these tablets, and they always relieve me. No one that suffers with neuralgia need fear to take them as I know they will not form a habit, for if there was any opiate in them I could not take them. Just one in the morning when I feel bad, and I can do my work all day."

MRS. W. H. BURKETT, Macon, Ga.

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails, he will return your money. 25 doses, 25 cents. Never sold in bulk.

Miles Medical Co., Elkhart, Ind.

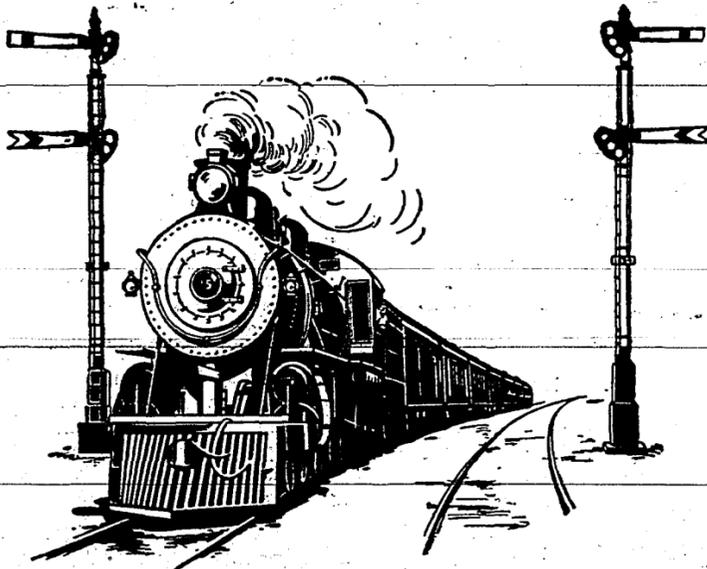
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C. C. FULLER, Superintendent.

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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.

COKE.

Mrs. Queenie Blackburn Coke, the widow of James Guthrie Coke, the daughter of Gen. Samuel Davis Blackburn, was called home on April 7. She was born in Bowling Green, Ky., June, 1855; was married to J. Guthrie Coke in early maidenhood; moved to Russellville in 1882, then to Louisville in 1902, where Mr. Coke died about four years ago. She was a lady of rare culture, an artist and a musician, a member of a Baptist church and always her pastor's friend. Funeral services were held at Russellville on the 8th, and the remains laid in the beautiful vault in Maple Grove Cemetery. She leaves two children, Dr. Richard Coke and Miss Lizzie Coke. The Lord comfort and keep the bereaved. J. G. BOW.

SMITH.

It is with sadness we record the death of a godly man, N. J. Smith, of Kansas City, Mo. He was the second son of Thos. S. Smith and brother of Rev. Thos. Smith, first pastor of Walnut Street Baptist Church, of Louisville, also brother of C. O. Smith, of same city. He was born and reared in Henry county, Ky., and in early youth connected himself with the Baptist church. He was ever in touch with much that was notable in the history of the church and Sunday school, and even in his declining years spent much time in Sunday school work. His relatives and friends are greatly grieved and feel that truly a great and good man has gone to his reward. A RELATIVE.

DEAR RECORDER:

I have resigned here to take effect the last of this month, in order to begin my pastorate at Richmond, Ky., the first of May. My call there was unanimous. We feel very sad to leave the dear people here, no better than whom can be found anywhere. In my over two years' relations with the people here, and my two years as regular pastor, I have found them to be most loyal to their church and pastor. My successor will find a united people, a people of whom he will be proud in every sense. And he shall have the hearty good wishes of the retiring pastor for his highest success.

My reasons for giving up the work here and going to Richmond are, first, because the field there is a large one; secondly, the church there, in itself, appeals to me most strongly; thirdly, the Eastern Kentucky State Normal is located there, and of the hundreds of students who are in school there, or far the large majority who attend services, attend the church and Sunday School, to which I have been called.

My family and I love the people here very much, and we are all broken up to leave them, but we go feeling the better about it, because we know our love for them is heartily reciprocated.

C. C. MARSHALL.

Hodgenville, Ky.

DEAR RECORDER:

The work here is opening up nicely. The increased gifts to missions and the growth in attendance especially in the Bible school, are particularly encouraging.

I came here six weeks ago from Michigan, where I have been pastor at an important resort, Petoskey, where thousands visit every summer. I came as near to Louisville and the South as Providence led. I found our county in a campaign for local option. On March 30th it joined the "dry" column. Forty counties have voted since October and only one has gone "wet." We are expecting a revival here. The work of the force of State Evangelists is being greatly blessed. Two of them are Southern men, Brethren J. E. Smith, of Alabama, and Luke V. P. Williams of Kentucky.

This is fitting, for many of the Indiana churches were forwarded by Kentuckians. A reading of the excellent "History of Indiana Baptists," by Dr. W. T. Stott, until recently president of Franklin College, would interest many of the oldest Baptist families in your State who sent representatives here, through whose

labor many churches were organized.—
CABELL W. CHADWICK.
North Vernon, Ind.

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

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

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 13, 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., announces 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 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 local 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.

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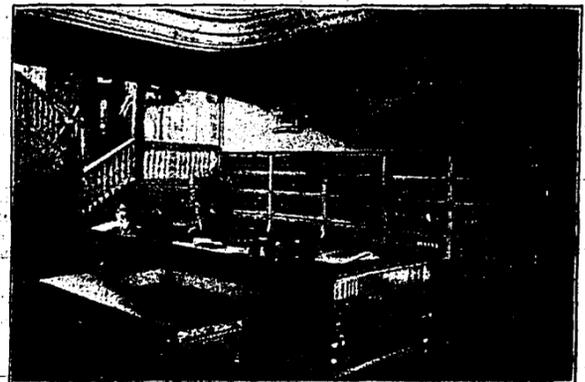
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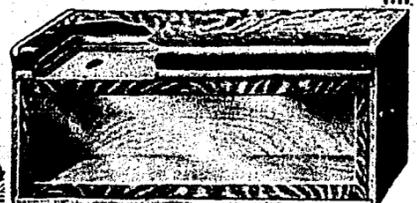
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ITEMS OF INTEREST

News-The World Over.

The forces in the earth are again acting in a disquieting way, but so far there has been no catastrophe. Mt. Etna is in active eruption, and ashes are falling thick on the surrounding country. A severe earthquake in Peru shook Lima and Callao, but no one was killed. The only damage was the falling of some cornices. The instruments indicate another earthquake in Persia also.

Gen. M. C. Butler, of Edgefield, N. C., has died, aged seventy-three. Gen. Butler was a fine representative of the old Southern gentleman. He came of an old and distinguished family, his grandfather was an officer in the Revolutionary war and a member of the Constitutional Convention; his uncle, Andrew Perkins, was a famous jurist and served several terms in the United States Senate; another uncle, Pierre Mason, was Governor of the State, distinguished soldier, killed at the head of his regiment, and his father was a member of Congress. Gen. Butler was a brave soldier, an able officer of the Confederate Army, a courtly gentleman and last and not least, a very handsome man.

The New York Evening Post says that at St. Charles, Ill., a farmer, Peter Johnson, had a fight to keep his baby from the talons of an eagle. Fully a score took part in the fight, armed with pitchforks, clubs and stones, and the fight lasted two hours before the eagle gave up. Johnson was badly scratched, but the baby was unharmed. The dispatch was dated April 1st—one wonders if that had anything to do with the story.

There is much excitement in Mexico over the discovery of a rich placer field of gold in the State of Oaxaca. This field is 45 miles from Sierra Blanca, on the Vera Cruz and Pacific Railway. Specimens of the sands were sent for analysis to the State University of Kansas and were found to be the richest ever sent there.

A four-story house in Rome, Italy, was blown up with dynamite, twenty persons were injured, some seriously. All four floors fell in. It is said the explosion was due to some dynamite hidden away by fishermen for illegal fishing. But as the house stood next to the barracks of the Italian soldiers, it was very likely a Socialist outrage.

The tide of immigration which ran low last year is higher than ever, showing that Europe believes prosperity is going to return to this country speedily. In one day last week 7,250 immigrants arrived in New York City. Soon the papers will be demanding that Congress will improve the law on immigration and Congress, as always, will do nothing.

All the European nations except Switzerland, the United States and Japan,

joined in a Conference to establish an international naval code for times of war. The Conference met in London and has been at work for three months. They agreed on every point but one, and that was the transformation of merchant into warships after leaving a neutral port. The right to coal in neutral ports, methods of blockade, what is contraband of war, were some of the points decided. Cotton was declared not contraband.

Sousa, the leading bandmaster in the country, said recently: "Rag-time has had its funeral. It had the dyspepsia long before it died. I have not played a piece of rag-time this season, and it is simply because the people did not want it. I used to play it."

R. H. Marriott, one of the directors of the Wireless Telegraph Company, has invented a fog phone, which operates without wires, and which will enable ships which have the wireless apparatus to know exactly where other ships are. If this proves to be all that is claimed for it, it will prevent all collisions of ships which have the wireless telegraphy.

The Census Bureau has published the mortality statistics for 1907. Pneumonia kills more than any other disease. Heart disease, cancer, Bright's disease, apoplexy and influenza show an increase; typhoid fever, diphtheria and consumption a falling off. California, Colorado and Rhode Island show the heaviest death rate, but in the first two it is due to the many invalids who go from other States. Vermont and Maine have the lowest death rate.

CAMPAIGNING.

Cor. Sec'y P. T. Hale.

I regret that having to be in attendance at the Southern Educational Conference at Atlanta deprived me of the pleasure of attending the State Sunday School Convention at Elizabethtown.

On Sunday, the 4th inst., I was with Pastor C. W. Bowles, at the Forks of Otter Creek, in the morning, and at Vine Grove at night. These two churches did excellently and I confidently hope that the contributions from both will amount to \$1,000. Both churches are of the firm opinion that they have one of the choicest pastors in the entire State. Monday morning, Pastor C. J. Bolton, of Rhude's Creek, took me in charge to call upon some of his leading members, who responded with cheerful generosity. Bro. Bolton wishes that his other churches also may be visited before the campaign is over.

A portion of the week was spent with Pastor W. H. Stallings, at Smith's Grove, and a handsome sum was realized in the effort to purchase the school in that growing little city, three brethren promptly purchasing the same. The school is practically secured and will doubtless be accepted by the Baptist Education Society as one of its schools to be fostered and helped. The name will likely be the Warren County Academy. A Baptist academy is very much needed at this place, and Baptists of means are coming forward to provide the necessary funds to make it a magnificent success. Whatever Pastor Stallings puts his hand

to, he succeeds in accomplishing.

On Saturday I came to Springfield, and on Sunday morning, went out to Mackville, twelve miles distant, and preached for Pastor L. R. Purdom. After the sermon on Christian Education, Pastor Purdom delivered a most thoughtful and powerful appeal for our Baptist schools. His people responded promptly and in a few minutes gave more than \$400, which the pastor thinks will be largely increased when he sees others who were not present. It is delightful to see a pastor doing so well in his field where he has been pastor for about a quarter of a century. But it is said that Bro. Purdom never enters the pulpit without being thoroughly prepared.

At Springfield, Pastor W. H. Williams is just moving in the matter of a new church. The building is sorely needed, and will be a monument to the self-sacrificing labors of this noble young pastor in a field where our denomination is weak. Sunday afternoon, I came over and preached for Dr. A. C. Graves, at Lebanon. The next day, the doctor took me to see some of his members, saying that he could not afford not to have a part in this important movement. While I was compelled to leave early next morning, about \$400 were very cheerfully given.

Thus, in less than ten days, the brethren of the above named churches very generously contributed about \$5,000 to Baptist education in Kentucky. Who says Kentucky Baptists are not a liberal people? The longer I am among them, the more I thank God that our people are arousing to this vast enterprise.

I make a final appeal to every loyal Baptist in Kentucky to do his level best for State, Home and Foreign Missions until April 30th.

W. D. POWELL.

NOTICE.

(From Baptist Recorder.)

I desire to give notice that at the next meeting of the Southern Baptist Convention I will make a motion to the effect that, after that meeting, we dispense with the address of welcome. Also that all reference to it in the by-laws of the convention be stricken out.

I give this notice as a courteous assurance that the welcome address to be delivered in Louisville is no more in mind than previous ones.

As we pay our own way, I see no special call for an address of welcome. It is now a matter of form more than anything else. As I look at it, the special appropriateness of such address ceased with the passing away of free entertainment.

Being crowded for time, as we are, in our Conventions, I believe we can spend the time more profitably in some other way.

I. P. TROTTER.

Hattiesburg, Miss.

OTHER STATES.

A church has been constituted at Alton, Va., with thirty-two constituent members.

Sandy Creek church, Pittsylvania, Va., has set apart Bro. B. V. Ferguson to the full work of the Gospel ministry.

The Laurel Springs church, N. C., has set apart Bro. George M. Reeves to the full work of the Gospel ministry.

A church has been constituted at Ball Ground, Ga., with forty-five constituent members. It takes the name of Central church.

A twelve days' meeting in the Southside church, Columbia, S. C., resulted in forty-four additions to the fellowship of the church, thirty-eight by experience and baptism.

There were sixteen professions of religion in a meeting in the Terra Alta church, W. Va., fourteen of whom were added to the church, two going to the Presbyterians.

Elder W. C. Taylor assisted Pastor A. M. Simms in a meeting in the Gaffney church, S. C. The meeting continued ten days and closed with twelve additions with more to follow.

PURITY ESSENTIAL.

In no other form of food is Purity so absolutely essential as in milk products. Richness is also necessary as without richness milk is of little value as a food. Purity and richness are the embodiment of Borden's Eagle Brand Condensed Milk. As a food for infants and for general household purposes it has no equal.

DEAR RECORDER:

Enclosed please find check for \$2, for which you will please move the date of my subscription to the Recorder up accordingly.

The work of the Master is encouraging in this section. I am planning to begin a special meeting here the fourth Sunday.

Our work has taken on new life. The church has gone down sadly in the last three years. When I left the State something over three years ago, I was giving all my time to this church. When I returned three months ago they were not able to pay for one-half time preaching. But in these three months the congregations have more than doubled and the work is encouraging generally.

For the present I am preaching once each month at Morehead. The church there has almost been crowded out of existence by the Campbellites, owing to their large school there. But there are encouraging signs now.

Last Sunday was a blessed day in Morehead. The morning service was uplifting indeed. In the afternoon two of the most prominent young men in Morehead walked with me to the top of a high mountain and we prayed and talked together with God the entire afternoon. It was on this mountain on our knees these young men gave themselves to the work of the ministry. They are thirty-one years of age, strong minded and highly honored. One of them, Judge Stewart, a prominent attorney, gives up a lucrative practice and a future full of promise in the practice of law. The other, Bro. Dehart, is manager for a firm in Morehead, at about \$1,200 per year. This is a red letter day in my life. At present I am the only resident Baptist pastor between Ashland and Winchester.

At present I am doing all I can to raise mission money in Bracken Association. May God greatly bless the Recorder in the future even more than in the past.

J. R. REYNOLDS.

Olive Hill, Ky.

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The rich pipe tone of the Seybold Reed-Pipe Organ is superior to all other reed organs comes from a four-chambered reed-box shown below. Send for catalog. Gives detailed explanation and describes our 2-man, 3-man and 4-man organs and single manual, Chapel and Parlor styles. It is free. Write for now.

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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.

WANTED—In an Illinois town of about 3,000, a Principal, and also a Superintendent of city schools (Baptist preferred). Address Western Recorder, with stamp for particulars.

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.

Live Stock Markets.

CATTLE.

Good to choice export steers	45 25a45 75
Light Shipping steers	4 50a 5 25
Good to choice butch str.	4 25a 5 00
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. butcher heifers	2 25a 2 75
Good to choice butch. cows	3 25a 3 75
Med. to good butcher cows	2 75a 3 25
Com. to med. butcher cows	2 00a 2 75
Canners	1 00a 1 75
Good to choice fat oxen	3 75a 4 25
Medium to good oxen	2 00a 3 75
Good to choice bulls	2 50a 3 25
Medium to good bulls	2 25a 2 75
Common to medium bulls	1 75a 2 25
Good to choice veal calves	6 50a 7 00
Medium to good veal calves	4 00a 6 00
Common to rough veal calves	2 00a 3 50
Good to choice feeders	3 50a 4 00
Medium to good feeders	3 00a 3 50
Common and rough feeders	2 50a 3 00
Good to choice stock 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 50a 3 00
Com. and plain mxd stockers	1 75a 2 50
Good to choice milch cows	35 00a45 00
Med. to good milch cows	20 00a30 00
Com. to plain milch cows	10 00a20 00

HOGS.

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

SHEEP AND LAMBS.

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

TOBACCO.

BURLEY—Dark Red.

Trash (sound)	10 00a11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine and Selections	18 00a 19 00

BURLEY—Bright Red.

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

DARK.

Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a10 00
Medium leaf	10 00a10 50
Good leaf	11 00a12 00
Fine and selections	12 00a13 75

BUTTER.

Fresh, 15c per lb.

POULTRY.

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

EGGS.

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

THE FEED THAT FATTENS.

Cotton Seed Meal
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Write for prices for Fall Delivery.

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