

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

LOUISVILLE, KY, THURSDAY, MAY 13, 1909.

No. 25.

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

QUIT YOU LIKE

By T. T.

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A correspondent of the Christian Standard explains the reason why the union of Baptists and Campbellites in Canada has not been successful. He says in one place the Baptist preacher preached to make them all Baptists, and in another the Disciples' preacher tried to make them all Disciples. Well, why shouldn't they? They were under the most solemn obligation not to shun to declare what they believed to be the whole counsel of God.

Dr. W. W. Keen is the most illustrious surgeon in the country, and is also a godly Baptist deacon. In a paper recently read in speaking of the supposed presence of poisonous germs in the communion cup, of which so much was said when the manufacturers who had a patent on the individual cup were advertising so extensively, Dr. Keen said: "There is virtually no danger in the communion cup. I have never seen a case of any disease from this source."

Dr. Lipponi, the great scholar, has been investigating Spiritualism. He concludes that it is not always fraudulent, but it is always diabolic.

Harold Pattison says in the Standard of Chicago: "There has never been a great preacher who was not a Calvinist or a humorist, and the greatest preachers have been both." He is using humor in its accurate meaning, a very different thing from wit.

The Interior rejoices in the news from churches scattered here and there all over the land, of many conversions and additions, and adds: "The number and distribution of such reports recently begin to be remarkable enough to suggest a revival in the land steaming in on the churches literally without observation, presaging perhaps one of those signal seasons which the Father hath set within his own authority."

Manhood, as God created it, is a noble thing; grand, despiteful, whenever it strives to be true. Said Napoleon of Prince Charles of Serbia: "He is a good man and that is everything;" and taken in the right sense this is true. Manhood is a regal thing, and he who debases it to serve his passions and appetites is worse than a madman. The words man and mind are the same, and man is called so because he is supposed to think and to be controlled by reason. Physically man is excelled by many of the lower animals, they surpass him in strength, swiftness and in the gratification of appetite. But man is master because of his higher nature, his mind, his heart, his soul, and he is to rule by the strength of his character. He is to rule his lower nature and not be ruled by it. He is to allow no passion, no appetite, no habit to affect the course of his life. He is to be true to his higher self, keeping his appetites subordinate to his self-love and all subordinate to his conscience. Then only can those who come after say of him:

"His life was gentle and the elements
So mixed in him that nature might stand
up
And say to all the world, 'this was a
man.'"

And I come to you this morning on the plane of simple, true manhood, to urge the claims of my Master, and to bid you "quit you like men." The manliest thing on earth is the Christian religion. In the reaction from the coldness and sternness of Puritanism, Christian ministers have gone too far in the other direction and have dwelt too exclusively on the comforting side of the Gospel. Thus the impression has been made that religion was specially for the weak and the suffering, for women and children and old men, for times of sorrow and misfortune. Hence strong men have often felt that they had little to do with it, save in a sort of general benevolent way, to encourage those who needed the comforts religion offered, to avail themselves of it. The fact is many have come to regard the Gospel not as a sword for the world's conquest, but as a crutch for those too weak to walk alone.

I thank God that Christianity does minister to the weak, the weary, the feeble, the suffering and the sorrowing. It is the one thing that can relieve distress and comfort grief, that can cheer the despondent and lift up the fallen. It is the only thing that can bring "sweetness and light" into darkened and saddened lives. Men can be miserable in spite of knowledge, of wealth, of fame and of power. "Uneasy lies the head that wears a crown," has passed into a proverb. The greatest earthly blessing is health. To be free from all the pain and worry, and gloom that come from a diseased body and shattered nerves. And yet many robust men are miserable. Look over the earth for yourself, and see how the things the world pursues in its wild scramble after happiness, fail to bring peace to those who secure them; while the happiest of the race are often neither learned nor wealthy, neither famous nor powerful. Some of the happiest people I have ever found have been great sufferers from disease, and often they are poor and obscure. But they have meat to eat the world knows not of. They have the peace of God, through faith in Christ, and know that "all things work together for their good," and that "these light afflictions are but for a moment and

work out for them a far more exceeding and eternal weight of glory."

But while religion is for the weak and weary, the suffering and sorrowing, it is pre-eminently for the strong. Its appeals are addressed to the manliness of the race. Life is a harvest field—who so fit for laborers as strong men? Shall the men of vigor remain outside while the women and children and old men go in and do the world's work? Life is a contest. Who so fit for soldiers as strong men? Shall the weak and the suffering fill up the ranks of the army, while the men in the prime and vigor of life remain at their ease? Life is a race. Who so fit to run it as strong men? Why, my friends, there is more sense in a sick man's, or a frail woman's saying, "I have nothing to do with religion, because I am too weak to contend in the world's battles, and to labor in its work; I leave religion to be attended to by the vigorous and the strong;" yes, far more sense than in a man's saying, "I've nothing to do with religion. I leave that to the feeble and the suffering, who are in need of its comforts." Christianity is for all classes and conditions of men, but it is pre-eminently for strong men.

It is the virtues which require strength. A lifeless log can float with the current, but it takes life and strength to stem the tide. It requires no strength, no courage, no anything worth having, to indulge in vice. Any fool can drink and swear, and gamble, and be licentious; but to resist temptation, to overcome evil and to rescue the weak—ah! these require manhood! Where was there ever a manlier man than Saul of Tarsus, whose clear voice comes ringing to us across the gulf of the centuries—"Quit you like men!" If the religion of Jesus is not especially and pre-eminently a thing for men, I ask, in the name of manhood, what is?

"Quit you like men." What is manlier than to confess a wrong you have done and to abandon it? What is nobler than to strive to do right and lead others in the right way? What is more heroic than to band yourself with those who are fighting evil and to put forth all your powers of manhood in the struggle against sin? What is holier than to strive to save souls? You admire these things in others, then be manly enough to do them yourselves. Jesus Christ was the one perfect man, of all the ages and the one way to be manly in the true sense of manhood, is to follow Him. And He "went about doing good."

Does becoming a Christian involve too great a sacrifice in your eyes? There is but one thing you must give up and that is sin. Do you cling to that? Religion will help you in every right thing. It will hurt only what hurts you. It will give you a peace of soul which will more than make up for all the sinful pleasures you abandon. I would not give the joy which comes from my faith and hope in Christ, for one week, in exchange for all the pleasures any ungodly man in the land enjoys in a year. God loves you and wills your happiness. One great objection to sin is that it makes miserable both in this world and in the world to come. There is not a Christian in this city, who would exchange his hope for all that the world could offer him. Well may Montgomery say, after a life of pleasure seeking and self-indulgence:

"People of the living God
I have sought the world around,
Paths of sin and sorrow trod
Peace and comfort nowhere found,
Now to you my spirit turns,
Turns a fugitive unblest;
Brethren, where your altar burns,
Oh, receive my soul to rest."

Is it not manly to be loyal to rightful authority? The man who refuses to be bound by human law we call an anarchist. What of the man who refuses to be bound by the law of God? God commands "all men everywhere to repent." Will you obey this command? Do you say, "Yes, I will repent at some time, but not now, I will wait till death draws near and flaunts his black banner in my face, and then, when I can get nothing more out of the world, and can render no service to my God, I will repent?" Will you answer the call of the Captain of your salvation by saying: "Yes, I intend to enter the army, but not till I am old or sick and can be of no service to you. So long as my vigor remains I must do as I please; but when I become incapable of service, and can do nothing against the enemy then I will ask to be enrolled in the army?" My friend, is that your idea of manliness?

It is never too early to do right. You have waited too long already. You ought to have been a Christian long ago. Oh! the good you might have done, which, because of your neglect, will remain undone forever. How many souls you might have blessed, that are now hopeless, had you been faithful, only eternity will tell. I beg you, begin now, in the fear of God, "Quit you like men." Enter the harvest field and bind for your Master many a precious sheaf garnered from life's fair grain. Rally around the flag with your armor on, and strike brave blows for your Redeemer's cause. And when flesh and heart shall fail, as fail they will; when this vigor is gone, as go it must; when the world vanishes from your sight and you face the realities of eternity; you can look back over your life and say, "I have fought the good fight, I have finished the course, I have kept the faith." And through the darkness of the valley you will see the brightness of your Saviour's face and hear His loving voice—"Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

HOW SHE CAME TO GOD.

A lady who is engaged in work among girls was walking home from the station about midnight, after addressing a large meeting in London. As she neared her home she thought she saw some one leaning against the wall, near the gateway of her house. She found it was a young girl. She very soon saw that the girl was ill. She took her in that night, gave her a bed and everything possible for her happiness. The next morning she made arrangements for the girl to be taken to a suitable home, where her needs would be well attended to. But the end was very near. They telegraphed very soon afterward to the lady to come and see her. When the lady leaned over the bed to speak to this girl about better things, this is what the girl said: "I have not found it hard to think about God since I saw you!" As I heard those words, I thought to myself—as I have thought ever since—is there anything in this world higher than that, that people should not find it hard to think about God by reason of our life? "I have not found it hard to think about God since I saw you!" Blessed are those who produce such an effect.—Rev. Prebendary Webb-Peplow.

The wise man says that "The liberal soul shall be made fat." The converse of that proposition is equally true: The selfish soul shall be made lean. Liberality leads to largeness; selfishness leads to smallness.

QUESTIONS ANSWERED.

BY SENEX.

A sister, whose Pedit-baptist friends have been arguing with her, wishes me to give my reasons for maintaining close communion. As has often been said the thing which is close, is baptism. Believing that only immersion on a profession of faith is baptism, and that baptism should always precede the Lord's Supper, we cannot do otherwise with any consistency and regard for God's commandment than maintain close communion. I will not now go into the question of baptism but will take it for granted that we are right. The point then is to show that baptism precedes communion.

That baptism precedes communion appears from the commission—the great statute for the churches—their "marching orders." First comes preaching the Gospel, then baptizing those who have been made disciples, and then teaching them to observe what the Lord had commanded. And among the things commanded was the observing the Lord's Supper. Now the order is as binding as the commands. The place of each is appointed by the Lord, and is imperative and unchanging. We have no more authority to administer the Lord's Supper before baptism, than we have to baptize before making disciples.

So plain is this truth that the order of these commands must be observed that all the religious bodies have maintained it. It has been a universal thing in Christendom with the solitary exception of a few schismatic Baptists in England and this country, and of the Disciples. All sects and bodies in all ages and in all countries have been a unit on this subject from their beginnings. Any command universally received by men who differed widely—as widely as Baptists and Catholics, for example—is prima facie a command of the Scriptures. Baptism must precede communion.

Justin Martyr, who wrote in 150 A. D., said of the Lord's Supper: "It is not lawful for any one to partake, but such as believe the things which are taught by us to be true, and have been baptized." Jerome said: "Catechumens cannot communicate at the Lord's table, being unbaptized." These are among the early writers. The same thing is said through all the ages. Lord Chancellor King in 1700 wrote: "Baptism was always precedent to the Lord's Supper, and none admitted to receive it till they were baptized. This is so obvious to every man that it needs no proof." Dr. Wall, the Church of England historian, says: "No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any persons should partake of the communion before they were baptized."

In Dr. Truett's little tract I find two quotations from recent writers. The American Presbyterian says: "Open communion is an absurdity, when it means communion with the unbaptized. I would not for a moment consider a proposal to admit an unbaptized person to the communion, and can I ask a Baptist so to stultify himself and ignore his own doctrine as to wish me to commune with him while he believes I am unbaptized? I want no sham union and no sham unity, and if I held the Baptist notion about immersion, I would no more receive a Presbyterian to the communion than I would a Quaker. Let us have unity indeed, but not at the expense of principle; and let us not ask the Baptist to ignore or be inconsistent with his own doctrine. Let us not either make an outcry at his close communion, which is but faithfulness, until we are prepared to be open communionists ourselves from which stupidity may we be forever preserved."

The great Methodist, Dr. Hibbard, says: "It is but just to remark that, in one principle the Baptist and Pedit-baptist churches agree. They both agree in rejecting from communion at the table of the Lord all who have not been baptized. Valid baptism they consider as essential to visible church membership. This also we hold: The only question then that here divides us

is what is essential to valid baptism?"

That the apostles held the order of the duties as imperative as the commands is shown by their invariable procedure. On the day of Pentecost the church was assembled, and 3,000 souls were converted under Peter's preaching. The preaching came first; then the repentance and faith; then the baptism. And after that came the continuing steadfast in the Apostles' doctrine and fellowship and in breaking of bread." When Paul preached in Corinth "many of the Corinthians hearing, believed and were baptized." After the preaching and conversions at Caesarea they were baptized. In every instance the Lord's order was followed by the Apostles. There is nothing which is better established by the last command of the Lord, by the example of the Apostles and by the consensus of all Christendom than the truth that baptism must precede the Lord's Supper, "But they think they have been baptized." We are not to be governed by other people's "thinks," but by the Word of God. There are other things required before admission to the Lord's table, such as an orderly walk, etc., but I am only discussing the one point that baptism should precede the Supper. Whether we are right in our belief in regard to baptism is another question I have received which I will answer as soon as I can. But now I take it for granted we are; and if we are, close communion is our plain duty.

CAN THE CHRISTIAN CHURCH SUCCEED?

It cannot be gainsaid that the life and experience, and the results of her work, of the Church of today and yesterday, are absolutely incommensurate with the powers she has at her command, and with the physical and mental and heart energy expended by her adherents.

To put in ordered form the convictions of many months, repeated daily, will be very difficult, if not impossible. But by the blessing of the Spirit the following message may bear some fruit, though only where the principle underlying it is applied can the conclusions set forth be understood. Two lines of thought are suggested: (1) The corporate church life and its energies; and (2) The essential principles for active operation in every part of the life of the believer.

In regard to the first point, do all the institutions of my particular church minister to the spiritual life of its members? Many may at once further enquire, "Is this a necessary test for all church activities?" And I would venture to utter an emphatic "Yes."

To many minds it seems that the church should provide for every side of a man's nature. But this is, I think, an unscriptural idea, to which may be traced much of the weakening influence of the church today and its lack of spiritual vitality.

Naturally, ministers and leaders seek to identify with the life of the church as many of its members as possible. Now, it will be easily seen that if the church is to provide an organization appropriate to each class represented in its congregation, the general standard of not a few individual members must be maintained at a low level in that they will find themselves chiefly in those departments of the church's life where the call to high, personal Christian endeavor is the less pressing.

Let me not be misunderstood; I am only here applying a general law of human nature. Let a church provide only distinctly spiritual agencies, and even if her membership is thereby restricted, it will be of a high standard. Let a church cater freely for all classes, and some who in the former church would be kept under distinctly spiritual influences, will here find an outlet for energy in what is denominated the social side of the church. Immersed in this as ardent workers, they will feel that they are giving themselves to work for Christ; but I put it that if they largely apply themselves to this side of the church's energies, and are not found often in the prayer meeting, week evening service or mission work, etc., they are starving their souls, and the church has provided for them a dangerous leakage for their spiritual life.

But this is only one side of the matter.

Whatever appalling statistics may be set forth as to the indifference of the world to the church, we are all vividly conscious that it contains a vast number of thinking people who by no means let the church go by default, but who keeps fixed on it the keenest of eyes and ears.

I venture to state an apparent paradox—the world requires a higher standard in the church than the church often exhibits to the world. While the church shows a restless energy to get the world into the church, the world looks very askance, often, at the means by which this is sought to be accomplished.

The new movement going by the name of *The "Institutional Church"*

offers in concrete form many of the evidences to which I have been alluding.

I do not wish by any means to suggest that these efforts should not have the earnest attention of Christian men and women but they do not form any part of the church's work, as a church, and should be kept distinct and away from church auspices.

The apparent growth of the church by its work in these directions is of no satisfaction to Him who lived and died to bear our sins, and to sanctify us through His blood.

Christ did not institute His church to provide physical recreation and development, a gymnasium or billiard-room for sinful men, but to provide a memorial of His broken body and shed blood, and to bind together those who have been spiritually resurrected with Him, to commune with Him, to bring forth others out of darkness into light, and to proclaim the Gospel of salvation by faith to a world, sinful, restless, pleasure-loving.

The true minister is one who has received a spiritual call to be consecrated, i.e., literally set apart for his work. And this special divine call is to devote himself wholly to the service of God in preaching and ministering.

What is the Supreme Requirement of a Minister?

Is it not to be as much like Jesus Christ as possible—that personal identification of the true minister of Christ with the lives of the mass of humanity which should take them and keep them in their midst to the point of living there, and sharing their common joys and sorrows and anxieties?

The assumptions, the claims, the jealousies of some, their ease and comfort and even luxury of life, the constant claims of the four corners of the Kingdom, of conferences, congresses, anniversaries, gatherings of all kinds, committee and council meetings—these things are tending to take the minister (servant) away from the people. His calls are many and insistent, and consent in a moderate degree is not only right but wholly good. But the general and continual multiplication of organizations, unions, and societies is not in any sense healthy and what useful purposes may be served by some of these could well be dispensed with.—*London Baptist.*

(We take it for granted that the London Baptist in its use of the word "Church" in the title and the first paragraph of the above does not mean any universal body whether visible or invisible, but refers to the church as an institution.—*Ed.*)

MARK TWAIN ON THE NEW PLANET.

(The astronomers of Harvard have observed "perturbation in the orbital movement of Neptune," such as might be caused by the presence of a new planet in the vicinity.)

I believe in the new planet, I was eleven years old in 1846, when Leverrier and Adams and Mary Somerville discovered Neptune through the disturbance and discomfort it was causing Uranus. "Perturbations," they call that kind of disturbance. I had been living those perturbations myself, for more than two months; in fact all through watermelon time, for they used to keep dogs in some of the patches in those days. You notice that these recent perturbations are considered remarkable because they perturbate through three seconds of

arc, but really that is nothing; often I used to perturbate through as much as half an hour if it was a dog that was attending to the perturbing. There isn't any Neptune that can outperturbate a dog; and I know, because I am not speaking from hearsay. Why, if there was a planet two hundred and fifty thousand "light-years" the other side of Neptune's orbit Professor Pickering would discover it in a minute if it could perturbate equal to a dog. Give me a dog every time, when it comes to perturbing. You let a dog jump out at you all of a sudden in the dark of the moon, and you will see what a small thing three seconds of arc is; the shudder that goes through you then would open the seams of Noah's ark itself, from figurehead to rudder-post, and you would drop that melon the same as if you had never had any but just a casual interest in it. I know about these things, because this is not tradition I am writing, but history.

Now then, notice this. About the end of August, 1846, a change came over me and I resolved to lead a better life, so I reformed; but it was just as well anyway, because they had got to having guns and dogs both. Although I was reformed, the perturbations did not stop! Does that strike you? They did not stop, they went right on and on and on, for three weeks, clear up to the 23d of September; then Neptune was discovered, and the whole mystery stood explained. It shows that I am so sensitively constructed that I perturbate when any other planet is disturbed. This has been going on all my life. It only happens in the watermelon season, but that has nothing to do with it, and has no significance; geologists and anthropologists and horticulturists all tell me it is only ancestral and hereditary, and that is what I think myself. Now then, I got to perturbing again, this summer—all summer through; all through watermelon time; and where, do you think? Up here on my farm in Connecticut. Is that significant? Unquestionably it is, for you couldn't raise a watermelon on this farm with a derrick. That perturbing was caused by the new planet. That Washington Observatory may throw as much doubt as it wants to, it can't affect me, because I know there is a new planet. I know it because I don't perturbate for nothing. There has got to be a dog or a planet, one or the other; and there isn't any dog around here, so there's got to be a planet. I hope it is going to be named after me; I should just love it if I can't have a constellation.—Mark Twain in Harper's Weekly.

An amusing anecdote is told of the celebrated Chief Justice John Marshall. Returning one afternoon from his farm near Richmond, Va., to his home in that city, the hub of his wheel caught on a small sapling growing by the roadside. After striving unsuccessfully for some moments to extricate the wheel, he heard the sound of an axe in the woods, and he saw a negro man approaching. Hailing him, he said, "If you get that axe and cut down this tree, I'll give you a dollar." "I c'n git yer by 'thout no axe, ef dat's all yer want." "Yes, that's all," said the judge. The man simply backed the horse until the wheel was clear of the sapling and then brought the vehicle safely around it. You don't charge a dollar for that, do you?" asked the astonished chief justice. "No, massa; but it's wuf a dollar to larn some folks sense." The quick witted darky got his dollar without further questioning.—*Exchange.*

FAMILY WORSHIP.

Family worship is of value chiefly because of its impressions. It is not the particular Scripture which is read or the form of prayer which may be uttered that leaves an impress on the childish mind, so much as it is the reverent attitude of the family in the presence of the All-Father. "I had the impression that God and Jesus Christ were very dear and highly honored friends of my mother," said one in describing his childhood. Happy child is he in whose recollections such impressions early gather! To see his father, whom he reverences, himself reverencing the Heavenly Father, may change the whole current of a boy's life.—*Christian Advocate.*

DOCTRINE IN THE BIBLE SCHOOL.

Rev. H. B. Taylor, D.D.

By a Bible School we mean a school in which the Bible is the one and only text-book. Not every Baptist Sunday School is a Bible School. It is so much easier to teach the traditions and opinions of men or to teach the things about the Bible than to teach the Bible itself. The essential thing in a Bible school is that it must be a place where the Bible is taught. The Bible cannot be taught without teaching doctrine. Truth is sound doctrine. The Bible is the truth of God. To teach God's word then we must teach the truth or sound doctrine.

Again to speak of teaching doctrine is to speak of teaching teaching. Didaskalia occur twenty-one times in the New Testament; it is translated doctrine nineteen times, teaching once and learning once. Didache occurs thirty times, it is translated doctrine twenty-nine times and teaching once. Didasko occurs ninety-six times and in every instance it is translated teach. When we urge the teaching of doctrine in the Bible school we are but stressing therefore the importance of right teaching or teaching the truth.

When Paul speaks of "sound doctrine" the Revisers translate it more than once "healthful teaching." When the Lord Jesus gave His commission, had the last verb (teach) been translated as the noun forms of the same word are almost uniformly translated it would read "Go, make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, inducting them in the keeping of all things whatsoever I have commanded you."

If the Bible school is the teaching service of the churches, then since the fundamental root idea in teach and inducting is the same, the Bible school is or ought to be the inducting service of the churches. It will come to be this only as we, who teach, come to teach helps and the opinions of men less and the "living Word" more. The more we teach the Word the more our teaching will be permeated and saturated with the great doctrines of the Book. No one can faithfully teach the great lessons we are now studying in the Acts without teaching our distinctive doctrines as to the origin of the church; the plan of salvation; the subjects and design and action of baptism; the Lordship of Jesus Christ; the New Testament church polity; the gospel God's ordained and indispensable means and power in saving men of every nation and rank and station and cult; the personality and work of the Holy Spirit in conviction and regeneration, and His reception a prescribed qualification and indispensable prerequisite to baptism. This kind of teaching is not dry unless the teacher is dry. It is the pith and marrow of the great commission as taught and practiced by the New Testament teachers and churches. God greatly honored such loyalty to His Word then and He still delights to honor the men who honor His eternal and unchanging Word. There are to me some weighty and mighty reasons why our churches and pastors should lay great stress upon doctrinal teaching in the Bible school.

1. The Lord Jesus so taught. He was the Master Teacher and our great Exemplar. He was accustomed, as Luke tells us, to go to the Synagogue Bible School. In these schools he read and opened to them the Word. In Luke 4:16-30 we have the account of one such occasion. He read from Isa. 61:1 and 2 and then sat down and taught them. They wondered at the "words of grace which proceeded out of His mouth." All went well until He came to the application and illustration of the lesson. In His illustrations He spoke of God's sovereign election of the widow of Zerephath and of Naaman the Syrian, when immediately they were "all filled with wrath and cast Him forth out of the city." Grace and truth came by Him. He declared that He was the truth; that He came to bear witness to the truth; that the truth makes free those who know it; that true worshippers of God must worship in Spirit and in truth; and that "every one that is of the truth" heareth Him. Truth has ever been divisive. It draws some and repels others. John says that Jesus knew what was in men. He must have known then that His teaching at Nazareth would stir the enmity of His hearers and yet He shunned not to declare to them the truth. He coveted no friends but such as were friends to the truth. He made obedience to His commands a test of friendship to Him. He put the truth plainly and bluntly at times to make men show their colors, whether they were for or against Him. He never compromised the truth for popularity or the applause of His hearers. No guile was found in His mouth. The oneness for which He prayed among His followers was oneness in the truth or the unity of the faith. The Spirit which He sent to carry on His work is the Spirit of truth. He came to guide men into all the truth. His churches are the pillar and ground of the truth. If our Bible schools are the "teaching function" of His churches, then they must, out of loyalty to Him, follow His example in faithful, uncompromising teaching of the doctrines of His Word.

2. My second reason, for believing that we ought to stress the teaching of doctrine in our Bible schools, is the uniform prominence and importance given to doctrine in the public preaching, private personal testimony, home from house to house and epistolary writings of the New Testament preachers. Though charged by the Jewish council not to teach in the name of Jesus they had Jerusalem with their teaching (or doctrine). Three times it is clearly stated by Luke that because of the faithful teaching and witnessing of the followers of the Nazarene, the Word of the Lord effectually wrought and brought forth fruit.

In Acts 6:7 it is said, "And the Word of God increased; and the number of the disciples multi-

plied in Jerusalem greatly." Acts 12:24: "The Word of God grew and multiplied." Acts 19:20, after telling of the burning of the books on necromancy and the occult arts, Luke adds, "So mightily grew the Word of God and prevailed." The first of these three incidents was in Jerusalem, the second in Caesarea, just west of Galilee, and the third in Ephesus. God's Word is not bound and when faithfully taught it runs, grows, increases, multiplies, is spread abroad, and mightily prevails. It is significant to note that the Word had this effect in the face of the bitterest opposition and persecution. God's messengers were bound but their God-given message was not. These apostles and evangelists went everywhere teaching and preaching the Word until they "turned the world upside down." That Word is still "living and active and sharper than any two-edged sword and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

We are growing in numbers, wealth, position, culture and popularity; societies and organizations are multiplying; schools and colleges are increasing; the greatness and magnificence of our educational, eleemosynary and benevolent institutions are spread abroad; temperance and other reforms are mightily prevailing everywhere, but how about the Word! On every hand there are striking, convincing, indisputable evidences that multitudes of our young people are stupendously ignorant as to the most commonplace personages and events and doctrines of the Bible. If proof be needed to sustain this charge it is abundant and overwhelming. The tests made in our colleges in recent years; the rapid spread of Mormonism, Christian Science and other such isms that deny the fundamental doctrines of the Word; the liberalistic compromising attitude of many Baptists towards all sorts of damnable heresies, which Paul says are like gangrene in their deadliness, ought to convince the most skeptical that we have come to the time when men "will not endure sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." For this reason our Bible schools ought from the primary to the adult departments to ground our scholars in the doctrines of the Word.

3. My third reason for stressing the importance of doctrine in the Bible School is that it is essential to the peace, preservation and prosperity of our churches.

Dr. F. L. Patton in an address before the General Assembly of the Presbyterian church, at Saratoga, N. Y., in 1879, well and forcefully said: "It is not always understood that a thorough knowledge of doctrine is a great factor in the peace of the churches." This is true in more senses than one. A thorough knowledge of our doctrines would greatly promote peace among ourselves. There will never be peace by compromise. Paul said the purpose of the giving of pastors, teachers and evangelists was the perfecting of the saints until, no longer carried about by every wind of doctrine, they should all come to the unity of the faith. Our doctrines need to be taught until our people will not be carried away by every oily-tongued teacher, who with feigned words, "by the sleight of men, in craftiness, after the wiles of error," "crying peace, peace, when there is no peace," makes merchandise of them for the gratification of his own covetousness. The Bible says nothing about "union;" what Christ prayed for and the apostles wrote about was oneness or unity. Unity can only be as men come to the knowledge of the truth and become one in the faith. Then there will be the unity of the Spirit of truth and the bond of peace.

Not only will a "thorough knowledge of doctrine be a great factor" in promoting peace among ourselves, but it would materially lessen the strife and rivalry and misunderstanding between Baptists and their religious neighbors of other creeds. Truth is like salt—it seasons and permeates whatever it enters. F. B. Meyer said at a Vermont Conference a few years ago that it was only a question of time until the Baptist position as to regenerate church membership, believer's baptism, immersion for baptism; democratic church government and religious liberty would be accepted by all truly regenerated men, even though they never came to the Baptists. Just to the extent that we can get our doctrines before the people and get them to understand them, they will come to see their scripturalness and peace will abound. In many communities we have conquered peace by the sword of the Spirit, which is the Word of God. No more effective agency exists for teaching our doctrines to our young people and through them teaching them to others than our Bible schools. But teaching our doctrines will not only promote peace, but it will help in the preservation of our own forces. Dr. Gambrell has wittily said that when a Baptist moves into a city he leaves the coldest trail of anything he ever saw. It is said that there are more stray or trunk Baptists in New Orleans than there are members in our churches there. They have either dropped out of church life and work altogether or joined other denominations. In either case had they been thoroughly rooted and grounded in the great doctrines of the Word they would not have pursued the course they did.

The prosperity of the New Testament churches and the rapid spread of the baptism centuries ago and our own growth in the South in the last one hundred years are sufficient to convince us that doctrinal teaching and preaching are not only conducive but essential to our denominational prosperity.

Not only is a knowledge of our principles, motive of our peace, preservation and prosperity, but strong, intelligent convictions growing out of such knowledge fosters the right kind of "denominational esprit de corps." We must know what we believe and believe what we know. We cannot

be more or greater than our convictions. We must have wide and accurate knowledge to think deeply and feel profoundly. If, as George Truett said at the Richmond convention, "It is the mission of Baptists to bring the world to an acceptance of the teaching of the New Testament and to a faithful obedience to the divine order of service;" and if as he further said, "In the New Testament order, everything goes out from the churches and draws back into the churches;" then since "the hope of all generations to come, for a sound gospel, centers in Baptist churches," we must make our Bible schools telling agencies for teaching our young people our doctrines.

4. My next and last reason for urging that our doctrines shall be aggressively taught in our Bible schools is for the sake of the individual pupil. We cannot begin to teach the Word and its doctrines to the children too soon. We often miss the very best years for implanting the truth in the mind of a child when we neglect to teach it during the years when it is under school age. Paul said to Timothy, "From a babe thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus." The Catholic priest was not far wrong, who said that if he could have the children until they were seven (or nine) years of age, he did not care who had them afterwards—they would be Catholics. The secret of the hold of Presbyterianism on the lives and thought and destinies of their men in the generation past has been the Shorter Catechism drilled into them in their infancy. Not only do children grasp and retain the doctrines of our faith better when taught them early, but it is easier to teach them then. Like the artist, who charged double price for students who had gone to other teachers, because they had so much to unlearn as well as to learn, so if we wait to teach our doctrines until our young people reach the intermediate or adult department in the Bible school their minds have imbibed so much of error and false doctrine that often it takes more time to uproot and destroy the error than to impart and impress the truth. The notion that anybody will do to teach the infant class is all wrong. The wisest and most efficient teachers in the Bible school ought to be those in the primary department; and above all others they ought to know our doctrines and know how to make them clear and plain to the child mind.

There are three benefits, which the Word, when rightly divided, will bring to those we teach.

(1) It will make them wise unto salvation. It is God's power unto salvation. The gospel of grace never had more counterfeiters and more opposers than today. Legalism, ritualism, sacramentarianism, morality, self-righteousness, salvation by character, the covenant of works with all sorts of patches on it, to say nothing of the more open, though not more deadly doctrines of unitarianism, materialism, higher criticism, which is only baptized infidelity, Christian Science, sanctificationism under various titles and a horde of other isms are preached in pulpit and in magazines and on lecture platforms all over our land—all of which deny the finished work of the Lord Jesus as the only and all-sufficient ground of man's acceptance with God. Paul said Satan's ministers fashion themselves as ministers of righteousness. They preach ethics, morality, reform, civic and social and personal righteousness, but this is all man's righteousness. They never preach the righteousness of God through faith in Christ Jesus unto all and upon all them that believe. They say nice things about Jesus Christ as a great Example and Teacher, but if asked to explain the atonement they only explain it away.

The teacher who fails to teach the exceeding sinfulness of sin, the curse of God's broken law against the sinner because of his sins, the sureness of eternal punishment to all who reject Christ, the hopelessness of man's being just with God because of anything he can do, the absolute necessity for the sinner to have a substitute, the necessity of the new birth, God's matchless love in providing a Saviour for rebellious man, the grace of the Lord Jesus in giving Himself to die for our sins, the full satisfaction rendered by Him to God's broken and outraged law to make atonement or expiation for our sins and that this salvation is offered, without merit upon our part, to every lost sinner who will accept it through Jesus Christ—the teacher who fails to declare these great doctrines of God's Word is not declaring the whole counsel of God and is trifling with immortal souls.

(2) But we must not only teach the lost how to be saved but we must teach the saved that they may be built up and grow and that they may be qualified to teach others. We have many members of our churches who, like the Hebrews, when they ought to be teachers have need that somebody teach them. They are still babes in Christ and need the milk of the first principles. They cannot stand the strong meat of the great doctrines of grace. The blame for this state of affairs may be partly due to the pastors for not "feeding the sheep," but it is more largely due to the neglect of parents and Bible school teachers. The pastor has a more general and more promiscuous crowd than the teacher. He cannot get as close to the individual as can the teacher. Besides oftentimes the teacher has the only opportunity for such teaching as the child does not stay to church. Our Bible school pupils will not be "nourished up in the words of faith and of good doctrine" as they should be unless they are taught them in the Bible school. They will not be "thoroughly furnished unto every good word and work" unless we who teach are more faithful in our teaching. How many illustrations God gives us of the use of the Word and the range and scope of its application to all human need. It is called a mirror to show us ourselves as we are under sin and as we may be under grace; a laver to wash away our sins; a lamp and a light to guide us aright; milk, bread,

strong meat and honey to nourish and strengthen us by the way; fine gold to enrich us; the fire, hammer or sword to be used in the warfare of life; the seed we are to scatter in the world harvest field. Truly it is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and if we are nourished by it ourselves and teach it to our posterity it will make for them a fruitful, vigorous, healthful and prosperous life.

(3) As I hasten to a close let us say that we should teach our doctrines in our Bible schools because there can be no real consecration except it be the fruit of a life rooted and grounded in the doctrines of God's Word. Paul's matchless appeal for consecrated living in Rom. 12—the greatest in the Bible—begins with a therefore, which rests upon the preceding eleven chapters of unequalled doctrinal exposition, as its basis. What the bones are to the body, doctrine is to the character. A boneless body would be a useless one. A numby-paunty, wishy-washy, backboneless, goody-goody, too-sweet-for-sugar-to-melt-in-your-mouth Baptist is always one without any depth of conviction as to the doctrines of God's Word. As the body needs and must have a solid frame work of bones before it can go or do, so there must be a solid underlying foundation of doctrine before there will be anything worth the while in the way of consecrated living. If conviction is not deep, conduct will not be unswerving. It is the man who believes intensely who acts earnestly. As F. L. Patton truly says: "It is not sentiment or rhetorical embellishment or denominational enthusiasm which has led so many to say that the Calvinistic faith produces marked and distinguishing effects upon the characters of the men who embrace it. This is simply a matter of history. It is a fact which candid men who are well enough informed to be entitled to an opinion frankly concede, however much they may dissent from the peculiar doctrines of the system."

Prof. Abraham Kuyper in his lectures before the Princeton Theological Seminary, demonstrates conclusively that Calvinism as a life system will, in religion, politics, science and art, cause man to do more and better service than any other system.

As T. T. Martin has so often said, when once you get a man to understand the great doctrines of grace as revealed in God's Word he will do more for Jesus Christ than he ever would have done under any other circumstances. The love of Christ will constrain him. John makes doctrine the final test of discipleship and oneness with Christ. He said: "He that abideth in the doctrine of Christ, he hath both the Father and the Son." The key-word of his second and third epistles is "the truth." His tender words of love to the elect lady and to Gaius and his testimony concerning Demetrius were all based on and because of their walking in the truth. He said, "I have no greater joy than to have my children walk in the truth." The greatest joy that can come to the heart of any pastor or teacher or parent is to find after years of faithful teaching, those whom we have taught walking in the truth. This is the ideal of consecration and those whom we teach will only attain thereto by our faithfully inducting them in the great and fundamental doctrines of God's eternal truth. Paul, the Apostle, was the greatest teacher of doctrines—hard, strong, harsh, unpopular doctrine—and because of that doctrinal basis and foundation he was also the greatest worker of them all.

It was no happen so that it was Paul of whom it was said that he "labored more abundantly than they all." That was the legitimate fruitage of having the Word of God abiding in him richly and the Spirit of God working in him mightily. True and abiding orthopraxy is the fruit of sound and unshaken orthodoxy. There may be the leaves and blooms of professions and words from the shallow-soiled stony-ground hearer, who has not the root of the matter in his heart and no depth of conviction but the much fruit which glorifies God comes only from those who are rooted and grounded in the doctrines of the old Book.

But says one, such teaching as that costs. Yes, it costs. Everything worth while costs. Yes, it pays. It pays rich dividends to the churches in saved souls, Christlike character, consecrated lives here. It pays both the teacher and the taught, both here and hereafter. It pays manifold more than it costs. But I would not have you think the cost a trivial one. The Master exhorted us before any great undertaking to sit down and count the cost. It costs much to parent or pastor or teacher to be the right kind of a teacher and to do it well. It will cost blood and sweat and tears. It will cost time and labor and money. It will cost prayer and thought and heartache. At times it will bring you frowns instead of favors, foes instead of friends, persecution instead of popularity. It brought the Master all this and more and a servant is not greater than his Lord. He made enemies, who are you and I, that we should pray to be exempt?

"He has no enemies, you say!
My friend, your boast is poor;
He who hath mingled in the fray
Of duty, that the brave endure,
Must have made foes. If he has none,
Small is the work that he has done.
He has hit no traitor on the hip,
He has cast no cup from tempted lip,
He has never turned the wrong to right,
He has been a coward in the fight."

The first prayer of the soul in darkness is, "Lord, give me light." The answer only fully comes when the Spirit teaches that soul the true Christmas prayer, "Lord, make me a light-giver."
—Nathaniel Glover.

Gentleness of speech has made the most wilful to be as the heart of a little child, and filled many a troubled life with the peace of Jehovah.

Sunday-School Lessons

Sunday, May 23rd.

The Council at Jerusalem.—Acts 15:1-5, 22-29.

Motto Text.—“We believe that through the grace of the Lord Jesus we shall be saved even as they.”—Acts 15:11.

Paul and Barnabas were preaching in Antioch when the lesson begins. In the Antioch church were Jews, Jewish proselytes, that is, those who had received the Jewish religion before they became Christians, as had the Ethiopian Eunuch and Gentiles, who had been heathens before their conversion.

“And certain men which came down from Judea.” There were disciples who were also strict Jews, and legalists also. They insisted that the Gentiles should become Jewish proselytes, as well as disciples, saying, “Except ye be circumcised after the manner of Moses ye cannot be saved.” There is no reason to suppose these brethren were not faithful, earnest men. They knew the Jewish religion was of God, that the kingdom was promised to Israel, and that all the promises of the Messiah were made to Israel. God had commanded the regulations which must be complied with when a Gentile should seek admittance among his chosen people. And the Lord Jesus had declared not one jot or one tittle should pass from the law till all had been fulfilled.

“When therefore Paul and Barnabas had no small dissension and disputation with them.” If Paul and Barnabas had been Pedo-baptists instead of earnest Baptists, as they were, they would have answered that baptism had come in the room of circumcision. That would have silenced their opponents immediately. But there was no such thought in their mind, not even when these men from Judea were urging circumcision on those who had already been baptized. The church at Antioch was much troubled by these men. The Jewish members would naturally be inclined to side with them. The most conscientious and godly of the Gentiles would be the most troubled, being fearful that they had neglected to obey God’s commands.

“They determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this question.” It seems from Galatians that God also told Paul to go. It seems strange that God did not tell Paul what he willed in regard to this thing instead of sending him from his field to Jerusalem to inquire of his fellow-men, for God gave Paul direct revelations on many occasions. But for His own wise purpose He sent Paul to Jerusalem, thus confirming the decision of the church. Among the messengers whom the church chose was Titus (Gal. 2:1), who was a Gentile. The Antioch church was not recognizing any control of the Jerusalem church. But these men who were troubling them had gone from Jerusalem; the apostles knew the mind of the Lord and were inspired by the Holy Spirit, and their opinion would have great weight with the Judaizers.

“And being brought on their way by the church.” To go apart of the way with those who were set-

ting out anywhere was a mark of great respect and honor. “They passed through Phenice and Samaria.” They traveled southward along the coast of the sea. It was about three hundred miles to Jerusalem. “Declaring the conversion of the Gentiles.” Phillip had preached the Gospel at Samaria, and there were brethren and probably churches, in the cities through which they went. It was a great joy to these brethren to hear of the many conversions which had followed the preaching of Paul among the Gentiles.

“And when they were come to Jerusalem, they were received of the church, and of the apostles and elders.” Even when the apostles were there, the church is put first. The word translated received denotes a cordial welcome. They did indeed bring a glorious story of the work God had wrought with them as the instruments in His hands. “But there rose up certain of the sect of the Pharisees which believed.” The Pharisees were devoted to the mint, amise and cummin of the law, or rather of the tradition of the elders. They had fought for these so long that they only, with reluctance, could fellowship brethren who had not been Jewish proselytes at least.

“It was needful to circumcise them, and to command them to keep the law of Moses.” When Paul had told of the conversion and baptism of Gentiles who had not been proselytes of the gate, as they were called, immediately these brethren declared the Antioch disciples must be circumcised.

Peter and James made most wise speeches which are omitted in the lesson, but they should be read and studied.

The occasion was a momentous one. The church decided to send messengers to Antioch, with a letter, to confirm it and to answer any questions which might be asked. They sent two of their leading men. Of Judas, surnamed Barnabas, we know nothing more. Silas afterwards became Paul’s companion when Paul and Barnabas separated. “The apostles and elders and brethren send greeting.” This expression is used in James, and makes the conjecture a probable one that James also wrote this letter. He was the pastor of the church. That the letter is sent to the Gentile brethren, not only in Antioch but throughout Syria and Cilicia shows how far the dissension had spread.

“Forasmuch as we have heard, that certain which went out from us have troubled you with words.”

These troublers were members of the church in Jerusalem, but the church had not sent them. “Subverting your souls.” Unsettling them, removing them from faith to works as a condition of salvation. “To whom we gave no such commandments.” They were not messengers from the church, though members of it, nor did they correctly represent its sentiments.

“It seemed good unto us, being assembled with one accord.” They were unanimous in this letter. The accord does not refer to their assembling, but to their agreement as to what to write. Barnabas had been a disciple longer than Paul, and was more prominent in Jerusalem. The commendation of Barnabas and Paul as men who had hazarded their lives would strengthen their authority against the Judaizers.

“For it seemed good to the Holy Ghost, and to us.” They claim to be inspired in what they are writing, and their words are the commands of God. All the Levitical law was not binding upon them. Only the things mentioned of

which, however, two alone were from that law. The command not to eat blood was given to Noah, the representative of the whole race, when permission was given to men to eat flesh. Fornication was forbidden in the moral law. It is here singled out not because the other ten commandments were not binding, but because, as it was a part of the heathen customs in the temples of their gods, the Gentiles needed a special admonition that it was a sin.

We of this generation owe gratitude to the Holy Spirit that He did not lay upon us the whole Levitical law, which He had a sovereign right to do, but only these necessary things.

“LIBERTY.”

I was struck by a statement in the Recorder several months ago that what the men who demanded liberty meant by it was “liberty to require other men to pay them to teach or preach things those other men believed to be false.”

So I have been taking some observations since then, and so far as these extend I have found that the writer was correct. Invariably the men whose cry for liberty I have seen were men in positions where they were paid by other men, and what they desired was liberty to require those men to pay them to teach or preach what those men believed to be false.

If they would only give up the positions in which other men give the money for their support, they would be as free as air.

The idea that the “other men” ought to have the liberty to pay for the teaching or preaching of what those men believe to be the truth has not seemed to occur to them!

C. Y. R.

GAS FACTORIES

In People Who Do Not Know How to Select Food and Drink Properly.

On the coffee question a lady says:

“I used to be so miserable after breakfast that I did not know how to get through the day. Life was a burden to me. When I tried to sleep I was miserable by having horrible dreams followed by hours of wakefulness. Gas would rise on my stomach and I would belch almost continually. Then every few weeks I would have a long siege of sick headaches. I tried a list of medicines and physicians without benefit.

“Finally, I concluded to give up my coffee and tea altogether and use Postum. The first cup was a failure. It was wishy-washy and I offered to give the remainder of the package to anyone who would take it.

“I noticed later on in one of the advertisements that Postum should be boiled at least fifteen minutes to make it good. I asked the cook how she made it and she said, ‘Just the same as I did tea, being careful not to let it steep too long.’

“I read the directions and concluded Postum had not had a fair trial, so we made a new lot and boiled it 15 to 20 minutes. That time it came to the table a different beverage and was so delicious that we have been using it ever since.

“My sick headaches left entirely as did my sleepless nights, and I am now a different woman.”

“There’s a Reason.” Read “The Road to Wellville,” in pkgs.

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

PERSONAL EVANGELISM.

When the duty and privilege of personal evangelism comes so forcefully into the hearts and lives of God’s people that they will go out, each and all, and bring their friends and neighbors and loved ones to Christ, there will be no difficulty in securing the salvation of the world. Christians must bring others to Christ. When the church is aroused and consecrated it can take the world. If the world remains unsaved, it will be because the church is willing for it to so remain.—Exchange.

goes looking at the stars, while the other bends and stoops and goes with his eyes upon the ground? Is one God’s favorite more than the other? Is God near to one and far off from the other? We dream such unhealthy dreams. We fancy such unreal discriminations and favoritism. We think that one soul is held in the great warm hands, while the other is cast out on the cold ground. But then comes in our truth. “He is not far from every one of us.” From every one of us! The difference, then, cannot be in God and in his willingness, it must be in the souls.—Philip Brooks.

WHY THE DIFFERENCE?

Two men are in deep suffering; the same great woe has fallen upon each of them. They need, with their poor, bruised and mangled souls, they both need some healing, some strength, which they cannot make for themselves. What is the reason that one of them seems to get it, and the other fails? Why is it that one lifts up his head and

Much enthusiastic speech is like the soaring aeroplane: it carries no one but the operator.

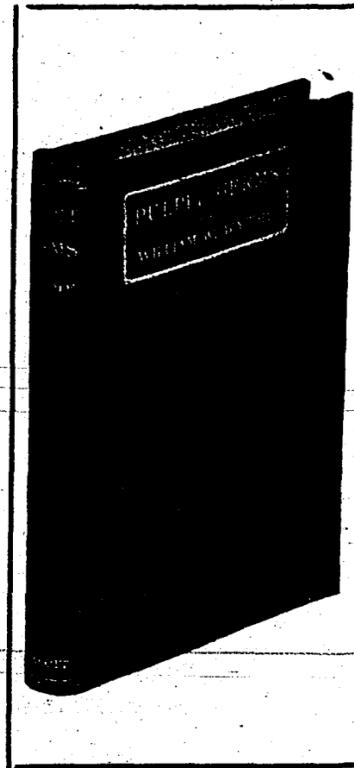
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—BY—

WILLIAM W. WYTHER.

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

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PAST AND PRESENT.

The Bible-Class As It Used To Be.

DEAR SIR:—In his first "London Letter" Dr. Clifford discussed the causes of the decline in our membership, and in particular he compared the present character and results of Bible-classes for young men with those of the past, and asked why these efforts were less fruitful than they used to be. I will be bold enough to profess, though certainly with humility, that I can speak with some authority on this subject, having had over forty years' experience of young men's classes, young women's classes, and adult Bible classes.

Fifty years ago I had a young men's class, in which I continued for about twelve years. We had given to us for our accommodation an old washhouse, which we adapted for our purpose. Without seeking any outside help, we took out the old copper, made some hat-pegs, papered the walls and white-washed the ceiling; and because we did it ourselves, were far more pleased with it, and possibly happier in it, than those are who now have every comfort and facility provided for them.

Ours was not an afternoon class only; we met in the morning in almost equal numbers; after the evening service the young men's and young women's classes met in the schoolroom for prayer and praise. Only members were admitted. It was understood to be our prayer-meeting, and no one, not even the pastor, was expected to join us. After a while we did extend it, but then only to personal friends of our members. We had sixty to seventy every Sunday evening, and no one but those present could imagine the sweetness and prayerfulness of those meetings, and the abundant blessing bestowed. The many simple and earnest prayers offered, the hymns joyfully sung, and the whole tone of the meetings made them to us the most sacred of our gatherings, and "like a little heaven below."

Beyond this, we most regularly attending the Monday-evening prayer-meetings and Thursday services in connection with our chapel. I always sat with my young men; I led the singing, or rather they did. When our pastor gave out the hymn, my boys whispered the name of a tune, and off we started. We did sing, and no mistake. We wanted no organ, but we each had our own, and that was enough for us and for the congregation, too, who would smile approvingly on our burst of song.

It was no small thing to create and maintain a love for the means of grace, and a sense of the need of it. We were careful to notice if any one of our number was absent and at once asked the absentee's most intimate friend to call upon him and find out "what was up." (I think that was the expression.) I wonder if this loving solicitude exists in as great a measure in these days.

We encouraged special friendships, that is, for each to have a special friend dearer to him than the rest. This proved most helpful. I remember one such instance among others as a proof of this. Whenever John prayed he scarcely ever omitted to cry, "O God, bless my friend Alf." God did hear his prayer, and Alf has been in that same Church for fifty years as teacher, superintendent and deacon; in which latter capacity I saw him only a few months since.

We had one evening a week for fireside chat and whatever limited recreation we could suggest, and

that was not much in those days.

When youths were brought from the school by our superintendent we always asked him to pray that God would bless the new-comer's associations with us: one of the older members would follow, and all would shake hands with him before separating, thus assuring him of our loving welcome.

Among other means I got the young men to intimate to their parents how pleased I should be by an invitation to tea on Sunday, as I lived two miles from the school. They gave me a glad welcome. The young man seemed pleased to have his teacher in his home, and the parents appeared even more pleased than the scholar. Of course, I invited them, in detachments, to my own house, when I lived nearer. My wife readily sympathized with all this, and soon won their esteem and eventually they would often confide in her rather than in me.

When a member of the class seemed impressed, I wrote him privately. I will venture to mention one instance in which the parents, on my visiting them, handed me back my letter, saying, "This letter led to my boy's conversion." That young man served most devotedly in a Church in the East of London until a few years back, when he was called home.

On one occasion the member chosen to present a testimonial stated at the gathering, with simplicity and a candour somewhat confusing to myself, that I was not regarded as making any profession of learning, or as an educated man, and probably was not a great reader, but, "something better than all that, he loves us devotedly, and no one knows how much we love him." I merely mention this not altogether flattering fact to make it plain that education, however desirable, is not absolutely essential

to successful Christian service. I was at the centenary of that chapel, a little since, and listened with peculiar feelings to a statement made at the public meeting by one of my old boys. He said that neither I nor anyone else knew until that moment the fact he was about to state, namely, that when a member of that class, about forty years ago, he and his special friend and fellow scholar (please note "special") used to get the keys from the chapel-keeper, and so find their way into our cold poor classroom, one evening every week, and spend an hour alone in praying that God would bless their dear teacher next Sunday. I wonder less now why so many of the young men were brought to Christ. Indeed, can anyone wonder that, in the face of this glorious fact, God did hear and answer such prayerfulness. May we hope there are many similar cases of Christian enthu-

iasm among our young men of the present day.

This is my experience of half a century ago. As I am giving actual experience - I cannot avoid being personal, but I trust this necessity will shield me from the charge of egotism.—Yours faithfully, H. E. Lester, in London Freeman.

No large growth in holiness was ever gained by one who did not take time to be alone with God. No otherwise can the great central idea of God enter into a man's life, and dwell there supreme. For such a possession of the idea of God, we must have much of the spirit of him who departed into a solitary place, and who continued all night in prayer: "the morning star finding him where the evening star had left him."—A. Phelps.

THE CHANCE OF A LIFE TIME.

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MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

PREFATORY NOTES BY REV. JOHN A. BROADUS, D.D., LL.D.

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LIVING TODAY.

By Katherine V. Bronson.

Only to live in the day that's before me,
Only to trust as its moments go by,
Only to hope, though the shadows be o'er me,
Only to look for the light in my sky.
Only to sing in my toil or my pleasure,
Only to seek for the noblest and best,
Only to lay up in heaven my treasure,
Only to find in my duty my rest.

Then shall I know, in the dim, distant morrow,
More than today my Lord's purpose for me,
Then shall I fear neither labour nor sorrow,
Glad in the hope of a joyous "To be."

OUR PULPIT.



FEAR OF DEATH.

By C. H. Spurgeon.

"And deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 15.

It is a very natural thing that man should fear to die, for man was not originally created to die. When Adam and Eve were first placed in the garden of Eden, they were in such a condition that they might have remained there for a myriad years if they had kept their integrity. There was no reason why unfallen man should die; but now that we have sinned, the seeds of corruption are in this flesh of ours, and it is appointed unto men once to die. Yet, as if the body knew that it was not according to the first decree of heaven that it should go to the earth and to the worm, it has a natural reluctance to return to its last bed. And this fear of death, so far as it is natural is not wrong. In fact, it subserves a very high purpose in the economy of mankind, for there is many a man who might be tempted to end this mortal life were it not for the fear of death. But to end his life by his own hand would be a dreadful deed; it would prove that he was not the child of God, for "ye know that no murderer hath eternal life abiding in him." I mean, of course, if such a deed were done by anyone in possession of his senses; I am not giving any judgment on those who are not in the possession of reason, and who are not accountable for what they do. If any man in his sober senses were to commit suicide, we would entertain no hope of eternal life for him. Yet many would do so were it not that there is impressed upon them the fear of what would result from thus ending their being.

So far, you see, the fear of death answers a good purpose, and is, in itself, right; but it can readily go beyond the point where it is right into the region wherein it becomes evil; and I do not doubt that many godly persons have a fear of death about them which is very evil, and which produces very evil effects. Some, no doubt,

have been hindered from confessing Christ, and following him fully, through fear of death; not perhaps, so much now as in the days of the martyrs. Then, there were heroic spirits that went willingly to the stake, or to some other painful form of death which the tyrant of the hour decreed, and cheerfully, with shouts of victory, laid down their lives, which they did not count dear unto them, for the sake of Jesus Christ. But there were timid spirits that shrank from such an ordeal; they loved life, and they feared death, especially in the terrible forms in which it was thrust upon them. This shrinking would be wrong in any one of us if the fear of death made us dishonour Christ, we should be guilty of deadly sin. If any man resolves to follow Christ, he must not love his own life in comparison with his love to Jesus Christ; but he must be willing even to lay it down for the sake of him who gave up his life upon the cross for us.

Fear of death also causes some Christian people to have to endure many needless sorrows. They are ill, and likely to die and, instead of being in a calm and serene state of mind, as they ought to be, they are greatly perturbed and distressed. Even while they are well, it sometimes happens that, sitting down, and thinking upon their last hours, they are burdened and depressed. Now this sorrow is a sorrow of the flesh which ought to be avoided; we ought to seek for grace to conquer it so that we may not have the sorrow of the world which worketh death.

This fear of death is very dishonouring to God. If looks as if you could trust him in fair weather, but not in storms; could believe in him while you are well and strong, but could not trust in him when health and strength are failing you. Never forget what David said, "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." We greatly glorify God when we can say with Job, "Though he slay me, yet will I trust in him;" but if we are afraid to die, it looks as if we had not a whole-hearted trust in God, or that perfect love to him which casteth out fear.

And this fear of death also tends very much to dishonor our holy religion in the eyes of those who are not believers in Jesus. The calmness with which the Christian expects his end, or even the holy joy with which he anticipates it, is one of the things which ungodly men cannot comprehend; and even if they will not confess it, they are a good deal impressed by it, and often feel their hearts longing to know that blessed secret which can make Christians look forward to their last days on earth in such a cheery spirit. The Christian who contemplates death with joy is a living sermon. He is a better defence of the gospel than all the works that Butler and Paley, and the other writers of Christian evidences have ever been able to compile. Hence, dear friends, the Church of Christ loses this defence and the world loses this evidence, when we are troubled by the fear of death. This fear ought not to be found in Christians; and if it ever is, they ought to strive against it until they overcome it.

"Why should we start, or fear to die? What timorous worms we mortals are! Death is the gate of endless joy, and yet we dread to enter there.

"The pains, the groans, the dying strife, Fright our approaching souls away; Still we shrink back again to life, Fond of our prison and our clay."

"How are we to get rid of this fear?" asks one. Well, let us never try to get rid of it, as some do, by forgetting all about death. That would be to live as the brutes that perish; they live their little day here without any thought beyond the present. The ox and the sheep go to the slaughter-house without the power to look beyond the present life. I would not like to obtain peace of mind by descending to the level of those "dumb, driven cattle." Yet there are many men whose only peace arises from thoughtlessness; yet that is a sorry peace which cannot endure contemplation and consideration.

Why, we know men who are bold enough in company, and who can even blaspheme God; but set them down in a room by themselves, compel them to think in solitude even for a single hour, and you could not condemn them to a greater misery. They cannot bear the idea of parting with their present joys; venturing into another world seems to them such a hazardous enterprise that they forget all about it, and shut their eyes to all thoughts beyond this life. It is not in that way that Christians seek to overcome their fear of death. They are thoughtful, and they wish ever to ponder, to consider, and to judge concerning the future as well as the present. They desire to look beyond this mortal state; they ask for brighter vision and clearer eyesight, and do not want to shut their eyes to the future, whatever it may have in store for them.

I am going to try to answer three questions concerning this fear of death. First, where shall we look to be delivered from it? Secondly, what shall we further think of to help us conquer it? And, thirdly, what shall we do to overcome it?

I. First, then, where shall we look to be delivered from the fear of death?

The answer is, beloved, that you must look for that where you are bound to look for everything, namely, to the Lord Jesus Christ, for there is no true deliverance from the fear of death except by looking unto him whose death is the death of death. The verse before our text suggests this when it tells us that Jesus Christ became man "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

How does Christ take away from us the fear of death? He does it, first, by taking away from us the sin which is the sting of death. To die forgiven, "accepted in the Beloved," is not really to die, but to depart out of this world unto the Father. Unforgiven sin is that which makes it hard to lay the head upon the dying pillow; but when sin is forgiven, and we know that it is, and we have perfect peace with God, we can even long for that last evening of life to come that we may undress, and should lie still in the grave; and sleep in Jesus. Be sure, beloved, that you are forgiven; "make your calling and election sure;" know for a certainty that Jesus Christ's words apply to you, "Verily, verily, I say unto you, he that believeth on me hath everlasting life; rest completely upon that sacrifice which he once offered upon the

cross when he made a full atonement for all who believe on him; and made you kings and priests unto God; and then I do not see how the fear of death can live in you any longer.

"If sin be pardon'd, I'm secure; Death hath no sting beside: The law gives sin its damning power; But Christ, my ransom, died."

Next, Christ has delivered you from the fear of death by changing the very character of death itself. You know what he said to Martha, "Whosoever liveth and believeth in me shall never die;" and believers never do die in the sense in which others die. They die in order to endure the penalty of sin; but for us, that penalty was borne by Christ. All our iniquities were laid upon him, and all the penalty of them was borne by him. Death to the believer is no penalty; it is a development from this time state to another and a higher one; a breaking of the shell that now confines us; a snapping of the cable that holds the vessel to the shore; a severing of the chain that holds the eagle down to the rock. Death releases us so that we may soar away to that land of light and love where Jesus is, as John Newton sings—

"In vain my fancy strives to paint The moment after death, The glories that surround the saint When yielding up his breath. One gentle sigh the fetter breaks: We scarce can say, 'They're gone!' Before the willing spirit takes Her mansion near the throne."

Death to the believer is not an execution, it is his deliverance, his manumission, and admission into the glory of God. Christ has taken away the fear of death from those who truly know him by assuring us that our soul shall not die or become extinct. There is a vital principle within us, as he has said, "Because I live, ye shall live also." One of his last solemn declarations was, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." We sorrow not as without hope concerning those who have fallen asleep in Jesus, for we know that they are ever with the Lord. "To be absent from the body, and to be present with the Lord," is he divine revelation concerning all who are in Christ Jesus by a living faith; because our souls shall never die, we are not afraid to venture into the world of spirits.

Then there is that master-doctrine of the Christian faith, which was not revealed to men in all its fulness until Jesus came; I mean, the doctrine of the resurrection of the body. It is for this body that we have any fear; and worms are its heritage, and it seems a hard thing that these eyes, which have seen the safe on the other shore. And that it is, and we have perfect light, should be blinded in the mould; that these hands, which brothers, and sisters, and many a fellow church-member, with whom we have been active in God's service, should lie still in the grave; and that these limbs, which have trod in company with the pilgrim path, should be calling and election sure;" know for a certainty that Jesus Christ's words apply to you, "Verily, verily, I say unto you, he that believeth on me hath everlasting life; rest completely upon that sacrifice which he once offered upon the

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cross when he made a full atonement for all who believe on him; and made you kings and priests unto God; and then I do not see how the fear of death can live in you any longer.

"From beds of dust and silent clay, To realms of everlasting day."

This is our consolation, that, as Jesus Christ died, and rose again from the dead, "even so them also which sleep in Jesus will God bring with him." As we have this double comfort for soul and body, what more do we want?

Thus I have shown you that, to overcome the fear of death, we must look to Jesus Christ, on the cross atoning for us, in the resurrection rising for us, in the glory taking possession of our home for us, and at the right hand of God preparing our place for us, possessing all power, and using it so that he may bring us unto his eternal kingdom; and soon to come again, in all the glory of the latter days, to raise the bodies of his people from the dead unless they are still alive at his coming. This is he who conquers for us the fear of death; it is to him we are to look; "looking unto Jesus." Let your eyes be always looking to him, then the fear of death will not make you subject to bondage.

II. Now, secondly, WHAT SHALL WE THINK OF THAT MAY FURTHER HELP US TO OVERCOME THIS FEAR OF DEATH?

Remember, that death will not separate us from the love of Christ, nor from Christ himself. He is with us now, and he will be with us then; and, after death, we shall be with him for ever. He loves us today, and he will love us to-morrow, he will love us all our lives, he will love us in death, and he will love us throughout eternity. If the pangs of death could separate the members of Christ's mystical body from their Head, it would be death indeed; if that grievous sorrow could divide the heart of Jesus from the heart of his elect, then might we dread to die; but it is not so. If death makes any difference to us, the bonds that unite us to Christ shall become still firmer, and the revelation of Christ shall become yet brighter, and Jesus shall be nearer and dearer to us in our departure from earth than he ever was before. "Wherefore comfort one another with these words."

Next, let us recollect that death will not even separate us from all our friends. It will take the wife from the husband, and the child from the mother, and we must leave behind us many who have been our comrades in the battle of life. But, especially to you who are growing old, it ought to be a comforting thought that probably most of our friends have crossed the river already. If you were to count up those who have been dear to you from your youth up, you would find that the majority have gone on before you as you have advanced in years; and there are some above who, a long way behind our Lord, of course, will be amongst the dearest friends that we hope to see up yonder. The mother will find her babes, who were lent to her for a brief season, and then caught away to heaven, in the grandfathers, and parents, and brothers, and sisters, and many a fellow church-member, with whom we have been active in God's service, should lie still in the grave; and that these limbs, which have trod in company with the pilgrim path, should be calling and election sure;" know for a certainty that Jesus Christ's words apply to you, "Verily, verily, I say unto you, he that believeth on me hath everlasting life; rest completely upon that sacrifice which he once offered upon the

that you have to leave some behind, but think of the friends ahead, and let your spirit rejoice to remember that you are going "to the general assembly and church of the firstborn, which are written in heaven." Again I say to you, "Comfort one another with these words."

I think the fear of death ought to vanish from us when we recollect that it will be an answer to a great many of our prayers. I am not sure we always do right to sing such words as these,—

"Father, I long, I faint to see
The place of thine abode."

I remember a minister, an old friend of mine, who went into the pulpit, one Sabbath morning, and stood up, and read that verse,—

"Father, I long, I faint to see
The place of thine abode;
I'd leave thine earthly courts, and
flee

Up to thy seat, my God!"

As he uttered these words, he sat down in his seat, fell back, and he had gone to be with his God. We should not venture to say or sing such words as these unless we are fully prepared for such a sudden change as came to my aged friend. But how often you and I have prayed to be rid of troubles! Well we shall be rid of them then. How often have we prayed to be rid of sin! We shall be rid of it then. We have prayed to be delivered from temptation; and we shall be, then. We have asked to be like Jesus; and we shall be, then. We have prayed for a clearer vision of him, and we shall have it then.

Why, our prayers, except when we pray. "Let the whole earth be filled with thy glory," can scarcely go further than when we say, "Let us be with thee where thou art." By our death, the Lord will answer our prayers. One kiss on our lips from his dear mouth will kiss away our soul, and we shall be where we shall see his blessed face in all the splendour of his glory. Then, if death is the answer to your prayers, why need you dread it?

Remember, too, that death is attended by very special comforts.

I remember a sermon by my grandfather which stuck in my youthful memory, and is fresh in my recollection still. I forget the text, but I think it was, "Grace to help in time of need;" and at the end of the first head the old gentleman said, "But there is one kind of grace that you do not want." Then he went on to a second head, and mentioned another kind of grace, and again he said, "But there is one kind of grace that you do not want." He had five or six heads to his discourse, but at the end of every one of them he said, "But there is one kind of grace that you do not want." We were all wondering what he could mean, when he finished up with this remark, "You do not want dying grace till dying moments come;" there was truth in that observation. I may say to myself, "Do I feel now that I could die calmly or even triumphantly?" I may put the question if I like, but it is hardly a fair one, for I am not yet called to die; yet my experience and observation of others lead me to believe that very remarkable

grace is often given to believers in their last hours. I have seen the timid become more strong than the brave, I have seen the retiring become more bold than the courageous; and I have known some who seemed to be almost dumb before, speak with matchless utterance; and some, whose faces have

been lit up with supernatural joy, who before appeared to be amongst the trembling ones of Christ's family. There are choice revelations, special manifestations, nearer approaches to Christ, wider outlets of love from him, and greater inlets into the soul of the brightness of his presence, in those times than ever before. When the body is strong, it often seems like a thick wall that shuts out the light; but when disease comes and shakes the tenement, it makes great rifts in wall and roof, and through those rifts the light comes streaming in as it had never come in before. I never can doubt the truth of our holy faith, or the reality of religion, after what I have witnessed at the deathbeds of the Lord's people. I believe there is no joy in life that equals the joy of departing believers.

But it is not so much the joy of dying that can console us as the life that is beyond death. I never like to hear people quote the first part of the text, and omit the latter portion. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Christians know that there is a joy unspeakable and eternal which will be their portion so soon as they shall depart from this world to be with the Father. Well did we sing just now,—

"Let doubt, then, and danger my progress oppose,
They only make heaven more sweet at the close:
Come joy or come sorrow, whatever may befall,
An hour with my God will make up for them all."

What will be the sensations of the first hour in heaven? I will not try to picture them, I will leave you to imagine them; but what will be your sensations when you realize that you are not merely to be there for an hour, or a day, or even for seventy years, but for ever and ever. Of him that overcometh, Christ says, "He shall go no more out;" he shall be blessed for ever and ever in the presence of his Lord. The righteous are to go "into eternal life." Take away that word eternal, and you have taken away our all; but while that remains, the heaven of heaven is the fact that it will last for ever and ever!

I cannot stay to speak at length upon all this, but I do entreat every child of God to think much upon these comforting themes; and then, surely, he will be helped to overcome the fear of death.

III. Now, thirdly, what shall we do, as well as what shall we thing or, in order that we may overcome the fear of death? I would say, first let us die every day. "I die daily," said the apostle Paul. The man who practises dying every day, the man who has, as it were, a daily rehearsal of it, will not be afraid of the reality when it comes. We are wise to talk of our last hours, to be familiar with the thought of our departure from this world. Every night, lay aside our clothes for the night just as we shall have to lay aside our bodies in death. I like that idea best on Saturday night, for then we take off our work-day clothes, and they are (put away, and we fall asleep; and then in the

morning, there are our Sabbath-day garments ready for us; and oh, what wonderful Sabbath-day clothes we shall have when we awake in the morning in heaven, and are "arrayed in fine linen: clean and white," which is "the righteousness of saints." So, die daily, brethren, in this fashion: remember an old Christian woman who use to say that she had dipped her feet in the river of death every morning before she had left her bedroom, so she did not mind when she was called to go through it, she was so accustomed to "die daily." The next piece of advice I have to give you is this, hold very loosely everything on earth. Have you a great many possessions and friends? Mind that you do not cling too closely to them, for there is danger about them all. O beloved, hold everything loosely! You are in a dying world, and everything about you is, like yourself, shadowy and fleeting. Do not build your nest here, as if you were to abide here for ever. We ought to live in this world like lodgers at an inn. There was a good bishop, who used to say that he should like to die at an inn, because he felt as if he should then be in a similar position both literally and spiritually; and, truly, that is the spirit in which Christians should live here. A man on a journey goes to an inn, to spend a night; he does not trouble himself because the room is not quite to his taste, for he will be off in the morning. You, believer, are only at an inn, so do not fret about the little inconveniences there, for you are able to be off in the morning, and you may depend upon it that your Father's carriage will be at the door at the right time, so have everything packed up ready for your departure. Do not go buying a lot of lumber here, for you cannot carry it with you. Have very little, and have it all ready. And a very good thing is to send as much as ever you can on before you. Somebody said, the other day, that the best way to travel was to send all your goods on by the luggage train in advance, and then go yourself by the first-class express passenger train. He explained that he meant that you were to give as much as ever you could away to the poor, and to the Church of God, and so send it on by the luggage train. "What I spent, I had," said a man; "what I kept, I lost; what I gave away, I have; and truly it is so when believers die. Still is that theirs which they have given to God and to his poor; "but whose is that which they have left behind?" Perhaps some ungrateful heir will sinfully squander it.

But the main way to overcome the fear of death is to believe firmly in your Lord. You will generally find that, in proportion as your faith gets stronger, your fear of death will vanish, and as your faith gets weak, fear will come in to take its place. Realize that Christ is your Saviour, that he loves you, and has given himself for you, and saved you with an everlasting salvation. Realize that he has inscribed your name upon the palms of his hands,—ay, his heart. Remember that, although a woman may forget her sucking child, your Lord never can forget you; and that he has said, "I will never leave thee, nor forsake thee;" and then will you be able to say, "Yea, though I walk through the valley of the shadow

of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

The next thing I exhort you to do is to walk much with God. Never get out of fellowship with him. You cannot have the fear of death while you walk with him. There was a man, you remember, who never died, and the reason was because he walked with God; if any man would escape all dread of death, he must pursue Enoch's path. It is the only way to rise superior to the natural fear that comes upon us all at times.

Next, to get rid of the fear of death, I urge you to serve God every day with all your might. Live each day as if it were to be your last day. If any Christian man knew that he had only one more day to live, what a deal of work he would crowd into that day! Then do that every day, since any night when you fall asleep, you may do so for the last time on earth. Press as much service as you can into each day; live at a quick rate; serve the Lord with all your heart, and mind, and soul, and strength, and try to get a full day's work done in every day. I do not wonder that some Christian people would be afraid to die now, for they recollect that they have not made their wills. Simple as that remark may be to you, it is a very important matter, for it is a terrible thing for a man to be taken suddenly ill, and instead of having to think about departing to his God he has to send for a lawyer; and when his own wits are scarcely ready for it, he has to be planning about what is to be done for his wife and children, and others whom he wishes to benefit. Get that matter settled as soon as ever you can, and see to everything else that needs attention, so that you may be able to say, "Here am I, standing like a passenger at a railway station, my luggage is all ready, and I am only waiting to step into the carriage, and be gone." Happy man who is in that prepared state, for he need have no fear of death.

And, brethren, if you would get rid of the fear of death, my last word of advice is, use the telescope very frequently. Look away up to the eternal hills where your heavenly inheritance lies, for all the glory which Christ has with the Father is yours. You shall sit upon his throne, even as he sits upon the Father's throne. You shall be crowned, even as he is crowned. Look away from this mist and fog, this frost and snow, to the land where the sun goeth no more down, and the days of your mourning shall be for ever ended. Let your spirit rejoice that, as you are one with Jesus, you have already, by faith, taken possession of the land where you shall be no more subject to any pain, or trial, or sorrow, or sin, or death.

Happy are the people who have such a blessed place to go to when they die; but I am afraid there are some here who have not any such prospect before them. To them I will repeat a simple story which I have heard of a certain king who had a jester or "fool" to make fun for him, as kings used to have. But this "fool" was no fool; he thought wisely about eternal matters. One day, when he had greatly pleased the king, his majesty gave him a stick, and said to him, "Tom, here is a stick which you are to keep till you see a bigger fool than yourself, and then you may give it to him."

One day, his majesty was taken ill, and it was thought that he would die, and many went to see him, and Tom also went, and said, "What is the matter, your majesty?" "I am going, Tom, I am going." "Where are you going?" asked Tom, "I fear it is a very long way," said the king. "And are you coming back, your majesty?" "No, Tom" "You are going to stop a long while, then?" "For ever," said the king. "I suppose your majesty has a palace ready over there." "No." "But I suppose you have provided everything that you will need there if you are going such a long way and never coming back? I suppose you have sent a good deal on, and got everything provided on ahead?" "No, Tom," said the king. "I have done nothing of the kind." "Here, then, your majesty, take my stick, for you are a bigger fool than I am." And if there is a man here who has made no provision for eternity, and who has no mansion, no abiding place, no treasure, no Friend, no Advocate, no helper there, he is a gigantic fool, he who he may. The Lord give that fool a little sense, and lead him to confess his folly, and to look to Jesus, who is Saviour, Friend, and Heaven all in one. God bless you, for Christ's sake! Amen.

Every believer in Christ is what he was, and not what he was: the old nature and the new exist at the same time in each regenerate individual. The apostle calls the old nature the "old man" because it is as Eden's first transgression; it is the nature born with us, the fleshy mind which we inherited from our parents. Every Christian finds this old man still troubling him. He has a new nature implanted in him through the Spirit's sacred working. It is the heavenly offspring of the new birth, and it as pure as the God from whom it came. It utterly hates and loathes that which is evil; so that finding itself brought into contact with the old nature it sighs and cries, as the Apostle tells us, "O wretched man that I am, who shall deliver me from this body of death?" Hence the new life struggles against the old death. The enmity is irreconcilable and the warfare lifelong.—Spurgeon.

The way to duplicate a fool is to argue with him.

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C. C. FULLER, Superintendent.

Editorial

WELCOME.

We extend a cordial invitation and promise a hearty welcome to all our friends during the Southern Baptist Convention. Come to 636-638 Fourth avenue, Louisville, headquarters Baptist Book Concern, and consider yourselves at home. At our Reception Room, 638 Fourth avenue, you will find tables, chairs, stationery and conveniences, and an old Kentucky welcome. Come in and rest, write your letters, leave your baggage, meet your friends, and use us and ours in any way we can serve you. The door is open, enter and take possession.

We have scant patience with a man, posing as a minister, an expounder of the word of God, a teacher of enquiring souls, a guide to earth's poor wanderers, who spends his time trying to explain away the plain teaching of the Bible. The higher critics, yes, and many of their would-be disciples who are evidently lower critics, take unnecessary pains to advertise their infidelity by casting doubt upon the plain accepted teaching of the Scriptures.

For instance a man will pose as being wise above that which is written, saying, "No one now believes in a hell, a lake of fire burning with brimstone. No one now believes that Heaven is a place. It is only a state, a condition," etc. Well, by what authority can such statements be made? Jesus says plainly, "The rich man also died, and was buried; and in hell he lifted up his eyes being in torments," and again, "For I am tormented in this flame."

He said also to his sorrowing disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also."

Now, Jesus calls Heaven a place twice in two short consecutive sentences. The same word used by him in Matt. 24:7, "There shall be famines and pestilences, and earthquakes in divers places." Does he mean here just a condition, or does he mean what he says? When he said to Peter, "Put up again thy sword into its place," did he mean put it in a mere condition, or did he use the word in its real sense?

When the angel said unto the women, "Come see the place where the Lord lay," did the angel mean a mere condition or did he mean the spot in Joseph's tomb where the Lord's body was laid?

In each instance this same word (topos) is used. This word occurs in the New Testament more than ninety times and more than eighty times it is translated place, and this meaning is clearly indicated in every one of the sentences in which it is used.

Why will men discredit and seek to mystify the Word of God? Is it to create a sensation? Is it to cater to the demands of a depraved populace? Do such teachers forget that they are to give account as sentinels who watch for souls? What shall it profit a man if he gain the applause of the whole world, and thereby lead souls to destruction?

The wisdom and breadth of vision possessed by our Baptist fathers becomes daily more apparent. The dangers confronting Baptist churches in their day were disclosed and Baptist principles defended with rare fidelity. At the present time, however, their utterances seem almost prophetic.

In 1890 Dr. Franklin Wilson, in discussing the dangers confronting Baptists, said:

"This leads me to remark that one of our worst obstacles is the indifference of many professed Baptists to their own principles. We have heard that some have weakly permitted the sprinkling of their own children without protest; that others have actually stood as 'sponsors' at the font! But many who would not go so far astray, are so liberal and charitable—are so afraid of narrow minded sectarianism, that they are offended at the bold advocacy of Baptist views by their pastors, fail to teach them faithfully in their own families and Sunday Schools, and practically endorse the remark of a deceased Baptist minister (two of whose children became Romanists), who is reported to have said: 'I would go a thousand miles to make a man a Christian, but I would not cross the street to make him a Baptist.'"

"Would that these half Baptists might have their eyes opened to see the unspeakable value to the church, and to the world of the dogma, 'No salvation without baptism,' it (infant baptism) has tended to foster that delusion, and has led millions to rest their hope of

heaven on mere outward connection with the church and its ordinances, without living faith in Jesus."

"... Our fathers suffered from the lash, the dungeon, and the stake, for our divine principles. If a glorious change has come, and we are now caressed and loved, where we were then hated and persecuted, the truth has not changed. If others have come nearer to us, as we thank God they have, let us only stand more firmly by our colors.

Let us not be betrayed by a kiss, or lulled to sleep by any Delilah song of 'Union, Union,' which will blind our eyes to error, and secretly rob us of our strength."

John A. Middleton is dead. This announcement will bring sadness to a wide circle of friends. Within the year he had two strokes of paralysis, but his wonderful constitution stood him well in hand and his recovery was remarkable. About three weeks ago another attack was experienced and he grew steadily worse until Sunday morning, when the end came.

Mr. Middleton was born in Shelby county, Ky., December 20, 1829, and was married to Miss Mary A. Brown, October 23, 1851. The celebration of their golden wedding in 1901 was an event that will long be remembered in that section of the State.

He embarked in business in 1850 and from that date, as banker, merchant and stock-breeder, was prominently identified with the commercial life of Shelby county.

Mr. Middleton was an earnest Christian and a devoted and loyal member of the Shelbyville Baptist church. For years he was prominent in Baptist affairs, and one whom his brethren delighted to honor. As a member of the State Mission Board, Moderator of Shelby County Association, Trustee of Georgetown College and the Southern Baptist Theological Seminary he served his denomination with singular ability and fidelity. He was an uncompromising Baptist and a life long and stalwart friend

of the Recorder. His death has brought inexpressible grief to this office.

He is survived by his wife and two children, James F. Middleton and Mrs. Robert A. Campbell. To these the Recorder tenders its deepest sympathy.

Well done, good and faithful servant, enter, thou, into the joy of thy Lord.

It has been repeatedly urged that lack of employment is an important factor in producing intemperance and that by furnishing steady employment and attractive surroundings this evil will be almost entirely abated. The only trouble with this assertion is that it is not true. One of the direct results of strong drink is to introduce misery and that, too, with degrading surroundings. Put the dramatist out of business and the "lack of employment" will be a thing of the past for a host of men. "After long and patient study of the liquor question," says a prominent New York physician, "and after twenty-four years' experience with such men as form our Bowery bread line, I must say that I agree with Professor Paulson and other German and English writers that four-fifths of our misery and nine-tenths of our crimes are due directly or indirectly to liquor. Just about every case of misery and poverty that comes under my notice is due to liquor. Of course, on the surface, at first sight, there seems to be other causes; but when I get below the surface, there is drink."

It is also being urged against the temperance movement that the rigid enforcement of prohibitory laws amounts to a practical confiscation of the property of the liquor dealer and that where such is done, as a matter of justice, he should be reimbursed by the State. In this connection, however, it is well to remember that the poverty and distress directly traceable to drink has not been relieved by the allied whisky interests. For years this burden has fallen on the State and those charitably inclined. Any claim put forth in the interest of the dealer in ardent spirits should be scrutinized from every possible viewpoint.

God's children are safe. Much has been written on this subject. The moulding of popular opinion of generally accepted doctrine on this subject has been largely through human reasoning and sentiment. With a very limited horizon, an insufficient experience and an imperfect observation many have reached false conclusions. They are ready to cite examples where professors have gone back to the world. John also mentions some such. He says, "They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

On the other hand, God's word gives no uncertain sound. Let it speak: "He that believeth on the Son hath everlasting life." John 3:36. "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. "That whosoever believeth in Him should not perish, but have everlasting life."

"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no

man (rather none) is able to pluck them out of my Father's hand." John 10:28-29.

And again Paul says, "Ye are dead and your life is hid with Christ in God." Surely the Christian's life, the believer's life, is in safe keeping.

An event of more than ordinary interest to the religious circles of Louisville, was the visit of Dr. James Orr, of Scotland, perhaps the greatest theologian of his day. He came to preach the baccalaureate sermon and also to deliver the annual address in connection with the commencement exercises of the Presbyterian Theological Seminary.

Those who heard the annual address will not soon forget what he had to say concerning Modern Historical Criticism. The address, while free from bitterness and denunciation, was a veritable Waterloo for this school of critics. Their methods and conclusions were laid bare with rare insight and ability. After calling attention to the great strain placed on personal belief by the gauzy and unfounded claims and assertions of these critics, Dr. Orr quaintly admitted that he did not possess faith strong enough to accept their conclusions.

This address was timely and will prove a spiritual tonic, for years to come, not only to the student body, to whom it was delivered, but to all others who had the good fortune to hear it.

Not long since, in making the closing prayer at a Ministerial Association, a Pedit-baptist clergyman said: "Baptize us with the spirit of missions." This petition was uttered with great earnestness and evident sincerity. His manner and tone showed profound concern—in fact all the attendant circumstances suggested "agony of soul."

After all, was not the brother unfortunate in the language used in framing his petition? It does seem as if there was a positive contradiction between the intensity of his desire and the phraseology used to express that desire. The man who asks to be "sprinkled" with the spirit of missions is making a very slight request. Nor can the word "pour," in this instance, be tortured so as to express intensity of desire. Yet, at the close of his prayer, had the brother been asked to define "baptize" he would have said it meant either "sprinkle" or "pour." To be consistent earnest desire should be expressed in befitting rather than misleading terms.

The catalogue of the Southern Baptist Theological Seminary for 1908-1909 is just from the press. The total enrollment for the year is 315, representing twenty-seven States and nine other countries. As usual Kentucky heads the list with forty-nine students, and Georgia comes next with thirty.

In addition to the record-breaking attendance, this has been a year of unusual prosperity.

Plans for raising \$600,000 to the endowment funds have been matured and a vigorous campaign for that purpose is well under way.

The fiftieth anniversary of the founding of the Seminary will be fittingly celebrated during the session of the Southern Baptist Convention and appropriate exercises in connection with that event will also be held September 29-30.

The Recorder regards the Seminary as the most valuable asset possessed by Southern Baptists, and congratulates President Mullins and his associates on what has been accomplished.

EDITORIAL VARIETIES

It is well to remember that external activities can deaden spiritual sensibilities.

A Baptist church will dwindle out of existence when its members go into the "blending" business. When Baptist principles are blended with something else to that extent they become worthless.

The Western Recorder, with regular size page, but with only eight pages, will be published daily during the Convention and distributed free for the information of all visitors.

Lincoln, by a very decided majority, has gone 'dry.' The verdict of the voters of the capital city of Nebraska will be received by the friends of temperance with unquestioned joy.

The Baptist Flag has changed hands. The new editors are brethren T. F. Moore, C. A. Gilbert, W. I. Ellege and J. E. Glenn. We trust their efforts for truth and righteousness will be crowned with success.

President Taft and Vice President Sherman are now immortalized. They occupied adjoining boxes at a baseball game and eat peanuts from the same bag while watching the progress of the game. Now let the "fans" fan, and the "rooters" root.

Frances Virginia, the daughter of Dr. and Mrs. A. V. Rowe, was married to the Rev. J. W. Dickens last Tuesday afternoon, at Winona, Miss. The Recorder extends congratulations and best wishes to the high contracting parties and their friends.

The Congregationalist and Christian World speaks of the Western Recorder as "that stalwart organ of the strict Baptist orthodoxy." Thanks, brother! If Baptist principles are worth anything at all they should be accorded a "strict and stalwart" maintenance.

The promise was made that in this week's issue the names of the donors to the Eaton Monument Fund would be published. The names and addresses make largely more than a page in the paper and it was impracticable to give so much space this week. It shall appear in due time in a regular issue. It will be in Thursday's Daily Recorder.

It is now reported that rats, swiches, and curls used by women are grown upon the heads of the Chinese. The demand for this hair has become enormous. It is brought from the interior of China, disinfected and then changed in color. Perhaps, before long, some enterprising Yankee may form a hair growing trust and the dire calamity of a "cornered" market becomes more than a vague possibility.

We do things at the Baptist Book Concern. Dr. Wm. J. Holtzclaw brought us his manuscript on Monday, April 26th and asked us if we could print and bind his book by the opening of the Convention. We promised him an answer on the 27th. On May 7th the book was delivered to him, elegantly printed and handsomely bound. A book of about 150 pages. The book is a live wire, title, "The Women of Today." For sale at the Baptist Book Concern, and during the Convention at the Armory, at 75 cents; after the Convention, by mail, \$1.

The Recorder acknowledges the receipt of an invitation to the marriage of Miss Mattie B. Richardson and Dr. E. D. Burnett. The wedding will occur Wednesday evening May 19th, at the Walnut Street Baptist church, this city. The bride is the highly accomplished daughter of Mr. and Mrs. A. W. Richardson and the groom, Dr. E. D. Burnett, has already entered on a brilliant career in his chosen profession. The best word, however, to be said about these excellent young people is that they are both devoted, earnest and intelligent Christians.

The Cross Reference Bible is a new bidder for popular favor. It is a most excellent edition of the Bible for Bible Students. Some of the features that make it valuable are: The American Standard Revision is used instead of the King James Version; it has Variorum Readings from the ancient manuscripts and Variorum readings from 250 modern scholars; over 300,000 classified cross references; the most complete topical analysis and 300 pages of foot notes; self pronouncing, long primer type; among the editors are Professors Ira M. Price, John R. Sampey, A. T. Robertson, Milton S. Terry, Andrew C. Zeno, D. B. Dungun, Evangelists R. A. Torrey, Charles Reigh Seoville and Harold E. Monser. It is highly commended by scholars and pastors and deserves the commendation given it. The price of the book is surprisingly low. Bro. C. K. Hoagland, 638 Fourth avenue, is the general agent for Kentucky and is offering special inducements to all who will buy the book during May.

AMONG THE Churches.

Secretary W. J. Mahoney assisted in the organization of the Sunday School Union of Davies County Association Thursday. Sunday he preached for the Gilend church, on "The Teaching Function of a New Testament Church."

SEMINARY NOTES.

BY ELLIS A. COTTELL

On Tuesday morning, May 4th, President Mahoney announced that all records for enrollment had been broken, having reached 319 for this school year. Prof. James Orr, of Aberdeen, Scotland, lectured to the class in Old Testament Interpretation on Monday, May 3rd. Dr. Orr is one of the most able living theologians of the world, a defender of the Bible.

W. P. Wilkes, of Alabama, has been engaged by the State Board to do evangelistic work this summer. His work will likely be in the bounds of Bethel Association, with headquarters at Hopkinsville. Bro. Wilkes will also supply the pulpit of the First Baptist church, of Selma, Ala., during the month of August. Bro. J. W. Mayfield, has been called to the South Side church, Meridian, Miss., and will begin the work there the third Sunday in June. Bro. Mayfield is a Mississippi man. He will finish his Seminary course here this year. We hope to hear good things of him in connection with his chosen field in the coming years.

J. M. Pepper, a member of the Th. M. class of this year, will go to Missouri. He has accepted a call to the First church of Leadwood and will begin his work there the first Sunday in June. Bro. Pepper is a good man, and we congratulate the Leadwood church on having secured his services.

Brethren G. W. Duncan and J. W. Mayfield have been selected as messengers of the Seminary Missionary Society to the Southern Baptist Convention, which meets in this city this week.

Students' preaching Sunday: C. T. Brookshire, Shiloh, Ind. T. C. Bagby, Spier Valley, Ind. S. E. Reed, Glendale.

J. V. Turner preached the ordination sermon of Bro. Ollis Hamilton, at Mill Creek. Bro. T. C. Crume delivered the charge.

C. A. Leonard, Mt. Zion, Ky. J. B. Weatherspoon, Evergreen. R. L. Wallace, Kosmosdale. L. A. Parker, Sanders; two by letter. E. A. Cottrell, Union church, Pointexter, Ky.

D. J. Hunt, Stewart's Creek and Pleasant Hill. E. C. Stevens, Blanket Creek, Pendleton county.

J. C. Daniel closed a four-days' meeting of the Hamilton Ave. mission at Highland church at night. W. P. Carter, New Highland, near Brandenburg.

A. Scott Patterson, Indian Creek. W. R. McEwen, Sulphur Springs, Warren county.

B. F. Caudill, Portland Ave., at night. E. S. Cornelius, Eleventh and Jefferson Sts. Mission.

E. G. Hightower, Chestnut St., at night. G. C. Mitchell, Lockport. Ezra Duncan, Pleasant Ridge, Franklin county.

W. E. Brierly, for the Anti-Saloon League, Defoe and Salem churches, near Pleasureville.

J. V. Turner and W. R. McEwen have been selected by the Arkansas Board for mission work in that state during the summer.

T. C. Duke, Waco, Saturday and Sunday. A. H. Mahaffey, Dallasburg, morning service.

B. F. Allen, Dallasburg, at night. B. L. McKee, Emanuel church at night. Bro. J. A. White was ordained at Thirtieth and Kentucky Sts. Mission Sunday afternoon. Dr. B. H. DeMont preached the sermon; Dr. H. A. Porter presented the Bible; Bro. E. L. Averitt offered the prayer; C. C. Davison gave the hand of ministerial welcome. Dr. G. H. Crutcher delivered the charge to the church. S. S. Bussell, Cold Springs.

Salmon—Pastor R. W. Grizzard: Ordination of a Deacon, I. Tim. 3:13. No evening services. S. S., 49. Pastor was assisted in the ordination services by Bro. W. A. Darden, of Alabama.

Thirteenth and Kentucky Sts.—Pastor James A. White: Jas. 4:1-4. Bro. C. C. Davison: Conditions in India. S. S., 76.

Twenty-second and Walnut St.—Bro. R. E. Chambers, of Canton, preached at morning service. Pastor M. P. Hunt: The Fact of Sin. Rom. 5:12. S. S., 689. By letter, 2; baptized, 2.

Thirty-sixth and Grand—Pastor J. C. Given: I Speak to Wise Men, I. Cor. 10:6. What You Ought to Do, Acts 10:15. S. S., 44.

Third Ave.—Pastor S. J. Cannon: Growth II. Peter 3:18. Bearing One's Own Burden, Gal. 6. S. S., 200. By letter, 1.

Twenty-sixth and Market—Pastor R. E. Reed: Christian Sentinels, I. Cor. 16:13. What Avails, Gal. 5:6. S. S., 448.

Van Buren St.—Pastor E. G. Sills: Proving God, Mal. 3:10. Same subject in evening service. S. S., 99.

Walnut St. (Third and St. Catherine)—Pastor Henry A. Porter: Our Baptist Banner, Ps. 60:4. Covetousness, Ex. 20:17. S. S., 491. By letter, 3.

Broadway—Pastor W. W. Landrum: The World and the Soul, Mark 8:36. Reasonable Prayer, John 16:23. S. S., 245.

Calvary—Pastor J. S. Detweiler: Love One Another, John 13:34. Seeking Christ Earnestly, Mark 10:50. S. S., 186.

Crescent Hill—Pastor J. F. Griffith: The Value of a Man, Matt. 12:12. Redemption, I. Cor. 6:20. S. S., 112. By letter, 2.

Clifton—Bro. E. B. Farrar: Falling From Grace, Gal. 5:4. S. S., 212. By letter, 1.

Chestnut St.—Pastor J. M. Weaver: Scriptural Sanctification, I. Thess. 4:3. Bro. Hightower preached in the evening. S. S., 205. By letter, 2.

Deer Park—Pastor Edwin R. Harris: David and Goliath, I. Kings 17:45. Paul's Persuasion, Rom. 8:38-39. S. S., 78.

Eighteenth St.—Pastor B. V. Bolton: Hearing God's Voice, Ps. 95:7-8. The Ten Virgins, Matt. 25:1-11. S. S., 50.

East—Pastor G. R. Crutcher: Limiting God, Ps. 78:41. The Sun in Eclipse, or a Message of Cheer to the Fallen. S. S., 200. Under watchcare, 1.

East Meade—Pastor W. L. Shearer: Aided Service, Mark 13:34. God's Love for the Backslider, Jer. 3:22. S. S., 123.

Fourth Ave.—Pastor E. S. Alderman: The Value of Christian Experience, John 4:42. Life for a Look, John 3:14. S. S., 214.

Franklin St.—Pastor T. J. Duval: The Man Who Went Not to the Work, Acts 15:38. Bro. Coleman: Giving Heed to the Doctrines. S. S., 263. For baptism, 1.

German—Pastor Rev. Wm. Argow: The Appearance of the Spring, Song of Songs, 2:11-13. The Road of the Gentiles, Matt. 10:15. S. S., 75. German Mission meeting will be held at Jarvis avenue Thursday evening.

Hope Rescue Mission—Pastor Wm. M. Bruce: Matt. 11. Bible Class attend., 30. Good week at mission.

Inazelwood—Pastor Chas. B. Althoff: The Christian Warfare, II. Tim. 4:7. Those Who Will not Inherit the Kingdom of God, Gal. 5:19-21. S. S., 133. Bro. J. Lippold was ordained a deacon.

Highland—Pastor L. W. Doolan: Zion's Prosperity, Ps. 122:7. Bro. J. C. Daniel preached at evening service. S. S., 205. For baptism, 1; baptized, 1. Attendance at Hamilton Ave. Mission, 46. Fifteen professions at the Mission during the week.

Immanuel—Pastor J. C. C. Dunford: Glorifying in the Cross, Gal. 6:14. Bro. McKee: The Great Salvation, Heb. 2:3. S. S., 215. Fischer Ave. Mission, 40. Attendance at the mission cut down by the rain. Bro. McKee preached an earnest gospel sermon and pleased our people.

Ormsby Ave.—Pastor G. D. Billeisen: The Way of Salvation, Eph. 2:8. A Member of a Great Body, I. Cor. 12:12. S. S., 124. For baptism, 1.

Oakdale—Pastor Erwin L. Averitt: The Great Physician, Mark 2:17. The Loneliness of the Soul, Rom. 14:12. S. S., 177.

Portland Ave.—Pastor L. W. Smith: The Unchangeable Christ, Heb. 13:8. Christ's Abiding Presence, Matt. 28:20. S. S., 157. Baptized, 2. Bro. B. F. Caudill preach at the evening service.

Parkland—Pastor E. G. Vick: Fishing for Men, Matt. 4:19. Bro. R. E. Chambers, of China spoke in the evening. S. S., 205.

Salmon—Pastor R. W. Grizzard: Ordination of a Deacon, I. Tim. 3:13. No evening services. S. S., 49. Pastor was assisted in the ordination services by Bro. W. A. Darden, of Alabama.

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SUNDAY SCHOOL PERIODICALS

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

B. Y. P. U. SUPPLIES.

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

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENN.

J. M. FROST, Secretary.

lead them. Many of the lawyers, merchants and bankers of the city are loyal Baptists.

PARIS, KY. GEO. W. CLARKE.

DEAR RECORDER: Beechland church proposes to have as many of its sixteen former pastors as possible the 16th of May, from 10 a. m. to 4 p. m., to celebrate the forty-ninth anniversary of its organization.

DEAR RECORDER: Enclosed find order for another year's subscription. I cannot do without the Recorder. It is the best Baptist paper I know of.

At the meeting of the Baptist Pastors' Conference May 10, 1909, the following resolution, offered by Bro. Thos. D. Osborne, was unanimously adopted:

The Louisville Baptist Pastors' Conference, and Baptist people of Louisville have heard with great regret the departure by death of our devoted brother, John A. Middleton, who in a good life led in every good work, and always co-operating with the Baptists of Louisville, and his death makes a great gap in our circle.

Resolved, That we put on record this memorial appreciation and send to his sorrowing loved ones a record of our action, commending them to the only source of comfort, our God, who is love and is gathering His loved ones Home, where we shall meet to part no more.

DEAR RECORDER: I have just closed a gracious meeting at Greenville, Ky. This is the second meeting which I have conducted with this church. A good deal of Bible doctrine and Baptist history was preached during my first visit, so many of the Pedo-baptists became offended and on hearing of my coming again declared that no one would hear me preach.

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Family Circle

Stories For The Young And Old.

ONE WHO IS DEAR.

Marianne Farningham.

Do you know this lady? Radiant eyes of blue...

No one can ignore her When she comes to stay: In all conversations...

Men who have grown weary In the day's hard fight Soon forget their troubles...

Let no evil touch her, Even unawares, Shield her by your loving, Guard her by your prayers...

NANCY.

By Adelaide D. Rolston.

Nancy came slowly across the white, dusty road, holding her faded calico bonnet in one hand...

Abner's hard close-shut mouth relaxed into a quaint smile of welcome as she came up the path to the house...

"Go throw them things away!" he ordered, indicating the flowers with a fierce sweep of his long bloodless hands.

The girl stopped irresolutely on the steps and looked at him in frank bewilderment.

"Why, I brought 'em to you," she said at length. "I made sure you'd like 'em."

"Well, I don't. Where'd you find 'em anyhow? I didn't know there was a locust tree anywhere near here."

"There ain't. Leastways I haven't never seen any. And that's why I brought you these blooms. I found 'em down by the creek yesterday, when I went to drive up the cows."

"Well, go throw 'em out in the road," said Abner, less harshly. "I've got plenty of flowers right here in my yard and garden without goin' to the woods for wild ones."

"Now that's funny," mused Nancy, as she ran back to the road and reluctantly dropped the offending flowers in the fence corner.

"Don't put them flowers where I can smell 'em," he said, and made no set 'em out of doors. And when I asked him why he didn't like 'em he looked at me in a queer way and said it was because they made him think of somethin' he'd be glad to forget."

"Nancy," said old Abner, when she returned to the house, "set down there on the steps a minute. I want to talk to you."

"She obeyed a little wonderingly, and with some misgiving, for it was seldom he ever noticed her, or spoke to her in a friendly way."

"How old are you?" he inquired, abruptly.

"Twelve," she replied, with a look as direct and searching as his own.

"Well, Nancy, how would you like to come here and live all the time instead of comin' twice a week to help Marthy in the kitchen?"

If he expected her to show unbounded surprise and delight at the question, and all it implied, he was woefully disappointed. Instead she sat swinging her bonnet idly in her hand while she looked at him in a cool impersonal way that made him quite uncomfortable for a moment.

"I don't mean that I want you for a servant exactly," he made haste to say, half-wishing that he was not able to guess the drift of her thoughts. "Of course, though, I'd expect you to help Marthy with the work and to keep the rooms in order, and be ready to run errands for me, and, well, make yourself generally useful about the place. I'm sure it would be a much better home than the poor-farm where you've lived all your life."

"I reckon it would," said the girl, finding her voice at last. But her face still wore an undecided expression, as though her mind was searching vainly for a reason that would justify her in declining the offer.

"I could adopt you legally if I wanted to," resumed Abner, "but I don't want to do that. And I don't want you bound to me neither. But if you'll come I'll treat you well, and see that you get some schoolin', and that your future is provided for. I'm well fixed in the world, but I've got no folks of my own to take care of, or to take care of me. And I'm old and lonesome, with nobody to keep me company but Marthy and William. And, as I said, a minute ago, it would be an easier life for you than the one over yonder on the poor farm."

Nancy turned and looked out across the dusty road to the green wooded hills over which she had trudged an hour ago, and some grave and wistful thought brought a sweet and tender expression to her thin old-womanish face.

"Billy, the baby over there, cries every night to sleep with me," she remarked presently, in a shaky voice. "He's only two years old and his mother is sickly."

"Humph!" grunted Abner, and tapped his foot noisily on the floor, a little habit of his whenever his will was crossed.

"And the Singin' Man," added Nancy, "told me yesterday when he was washin' his face at the pump, that he didn't believe he could stand living there if it wasn't for me."

"Who's the Singin' Man?" demanded Abner sharply. "A new boarder over there?"

Nancy, who had a keen sense of humor, suddenly giggled. "It was the first time she had ever heard the term 'boarder' applied to any inmate of the farm, and for a minute the absurdity of it amused her. Then her face as suddenly grew sober again."

"He ain't exactly new for he's been with us nearly two months," she replied. "How is it that I've never heard you mention him before?" said Abner.

"Why, you've never took much notice of me till to-day," was her frank reply. "So how could I tell you about him?"

"Well, never mind. I asked you to tell me who he is."

"I don't know much about him except that he's old and half-blind, and that he was in the hospital down at Edgeland for a long time before he was brought to the poor farm. He told me his name when he first come, but I've plumb forgot it. We call him the Singin' Man, because he's nearly always singin'."

"Why, sometimes he forgets and busts out singin' at the table when we're eatin'." And then we all laugh—I mean everybody but old Mrs. Jenkins. She never laughs at anything. And then the Singin' Man pretends he's mad at us for laughin'."

"But he ain't, for he never does get mad." "A hymn-singin' parson sort of a fellow, I reckon," remarked Abner contemptuously.

"He's not a hymn-singin' parson," said Nancy, defensively. "And he knows a lot of funny tales—that he sings to more locust blooms here again. I can't endure the smell of 'em."

"Well, I ain't carin' what he knows and does," put in Abner, with sudden indifference. "We've talked long enough. Just you run on to the kitchen now and help Marthy with the ironin'."

"And don't say a word to her nor to anybody else about the offer I've made you. For I may change my notion about wantin' you. But study the matter over till next Wednesday, and we'll have another talk when you come again."

Martha, a fat elderly person with an amiable but rather stupid face, was bending industriously over the ironing board; but at Nancy's entrance she hurriedly replaced her iron on the stove, and pushing a low rocker by the open window, sat down with a grunt of relief.

It does seem to me, Nancy, that you might get here a little earlier on Wednesdays," she remarked complacently, as she wiped her red perspiring face on the corner of her apron. "Here I've been sweatin' for two mortal hours over that ironin' board, and can't hardly see what I've done neither. Put a stick or two of wood in the stove before you begin iron-

in. And take that iron next to the tea-kettle. It's the hottest. And, child, whatever you do don't scorch or smut that white shirt of Abner's. It beats me how he manages to have so many shirts over his wash every week and him hardly ever doin' the kind of work to get 'em dirty! To look at that pile of clothes over yonder a body would think there was a half a dozen folks in this here house instead of just three."

"Didn't he ever have any folks?" inquired Nancy, from where she stood beside the stove. "Mr. Hichen, I mean."

Martha sat up, looking pleased and important. She was a garrulous woman, but as housekeeper here in the isolated old farm house she had few opportunities for conversation of any kind. Abner himself seldom addressed a word to her except on matters pertaining to her duties, while William, her husband, was a silent and busy man who rarely ever left the place long enough to hear any neighborhood news or gossip. And, until today, Nancy had always been shy and uncommunicative. But now, her unexpected inquiry gave the fleet-tongued woman a chance she was not slow in taking advantage of.

"Of course he had folks of his own," she replied with a laugh. "He had a parter and ma, but they both died when he was about twenty-one. And then there was his cousin John who grewed up right here in the house with him, bein' an orphan and havin' no other home nor kin. Him and Abner was about the same age and more like brothers than cousins. So folks has told me. That was a good many years before William and me come here to live. John was rather undersized and sickly, they say, but he had lots of good common sense and was a heap fonder of book-learnin' than Abner was."

"Well, after the old folks died the two boys stayed on here and run the farm together, merrily, so they told the neighbors, to always stick to one another. But at the end of a year, or maybe it was longer, they quarreled, and John packed up his things and went away and never come back again."

"What did they quarrel about?" asked Nancy, without looking up from her ironing.

"Lawd sakes, I don't know. And nobody else knows. Abner never did tell nobody what it was about. But I'll be bound that whatever it was he was the most to blame. I ain't lived here all these months and years without findin' out a good deal about his quick temper and high-handed ways; and I reckon he was fur from bein' a saint when he was young."

"Didn't he ever hear from his cousin again?" inquired Nancy, with growing interest.

"Not for a good many years," replied Martha, as she settled herself more comfortably in her chair. "Then he got word in a roundabout way that John had died away in some foreign land. And after that he kept to himself more than ever, and didn't try to be sociable with his friends and neighbors. And he's been that way ever since I've knowed him."

(Continued next week.)

H. G. SELFRIDGE: THE MAN AND HIS BUSINESS IDEALS.

By David Williamson.

Every newspaper reader in the United Kingdom has by this time heard the name of Selfridge, whose stores open their doors in the West End of London next Monday.

But who is Selfridge? Some years ago I stood in the biggest dry goods store in the world—Marshall Field & Co., in Chicago. Seven thousand human bees were busy in this hive of industry. In the quietest room in the vast establishment, away from the hum of the hive, sat H. G. Selfridge, controlling its work with the calm assurance of power.

One moment's glance at his face showed me that I was in the presence of a strong man with ideas.

"I entered this business about twenty years ago," said Mr. Selfridge, "and my salary was about ten shillings a week. We believe in promoting our own people. For out of 150 department managers only two or three have not worked their way up, as I did. We believe in pushing responsibility as far as it will go, and every manager in the place knows we expect him to encourage ability wherever he finds it. We say that if a young man has not earned promotion within three years of his entering our employment, there is something wrong with him or with us."

Be Happy in Business.

I enjoy business myself, and I want everyone else to enjoy it. We cannot afford to have assistants with gloomy faces. Let me give you a little instance of how cheerfulness is encouraged. The manager of a certain department noticed that the sharp temper of one of the assistants caused customers to avoid her. Instead of dismissing her, he asked her to come and have a chat. He pointed out to her shaped glass for the dinner table. He

that a bad temper injures a business career. She had no notion of why customers had shunned her counter, and promised to amend. That girl kept her word, and today she is earning the largest salary in her department."

On one of my first visits to Marshall Field's, a customer called my attention to Mr. Selfridge passing alertly through the great room, with eyes noticing everything. There was this difference, however, between his manner and that of the ordinary manager, he took the opportunity to commend rather than scold.

"He's a streak of sunshine," said this customer, and certainly each department seemed pleased to see the manager's approach.

One of the sub-managers had been telegraphed for, owing to sad news in his family. As that man passed out hands were stretched over the county to give him a grip of sympathy from his fellow-workers, and even the little "cash messenger" stopped to shake hands. That incident was one of many which showed that the manager's ideal of kindness had permeated the establishment. I questioned several of the employees, and from all came a tribute to the good-will which pervaded the store.

Here is the "Marshall Field Idea" which governs the business:

To do the right thing at the right time in the right way; to do some things better than they were ever done before; to eliminate errors; to know both sides of the question; to be courteous; to be an example; to work for the love of the work; to anticipate requirements; to develop resources; to recognize no impediments; to master circumstances; to act from reason rather than rule; to be satisfied with nothing short of perfection.

While I am on this topic, let me mention that Mr. Selfridge used to issue to the staff charmingly printed counsels pithy and sensible. Two or three are before me, printed on dainty paper in fine typography.

One reads as follows: It is wise to withhold unfavorable comments on the actions of others until you are fully acquainted with the motives which have actuated them.

Take Trouble to Satisfy.

One of the instructions in the Book of Rules was: "Under no circumstances allow the customer to leave the house dissatisfied." Mr. Selfridge believed in taking the utmost trouble with the smallest buyer. "He is the one to whom money is all important, and we must see that he gets his money's worth."

Chicago swarms with visitors from small towns at a long distance. Mr. Selfridge said to me, "A woman comes to us for a new jacket. It is a great event to her. She will have to make that jacket last a long while. It is therefore absolutely essential that she should be satisfied with her purchase."

The Carpet That Did Not Suit.

When I had gone 500 miles from Chicago, I found an instance of how this principle was carried out. A lady asked me if I liked the carpet in her drawing room. I said it was charming. She then told me this story: "I bought a carpet at Marshall Field's, but when it was put down it looked hideous. When I was next at the store, the manager came up to me and asked me how I liked the new carpet. Among the thousands who came to the store, he remembered me and my purchase. I said, 'It is a great disappointment, but it is all my own fault; I ought to have brought a pattern of the wall paper before choosing the carpet. It positively shouts against the color of the paper.' The manager said to me, 'I will put down another carpet for you, madam.' 'Oh, I cannot afford another,' I said. 'It shall be no expense to you whatever. We must satisfy you, cost what it may.' And, sure enough, they supplied me with this splendid match for my wall paper."

Does that pay? Of course it does, for that lady was never tired of praising the courtesy of the firm. I was charmed to notice the unflinching patience and cheerfulness of the whole staff. They were evidently thoroughly happy in their work. Their rest rooms, gymnasiums, and restaurants were models of good taste and efficiency. Mr. Selfridge said to me, "We do our best to make our helpers comfortable, and they, on their part, do their best for us." Another remark he made showed how firmly he believes in example. "I am here from morning to night, accessible to any member of the staff. If I began to relax my interest in the business, probably many others would relax their energy. When a business declines, the fault is usually at the top."

All through Mr. Selfridge's career he has been a strong believer in the importance of little things. The style of print in an advertisement, the color scheme of a department's decoration, the wording of an announcement—these were all "little things" that counted.

The staff was encouraged to make suggestions, and were paid for them. For instance, one man, traveling in Europe, was charmed with a certain curiously shaped glass for the dinner table. He

brought it back to Chicago, after his holiday, and the shape was forthwith adopted as a novelty.

Sensible Co-operation.

Mr. Selfridge is a firm believer in taking counsel with his fellow-workers. If things were slack, he would send out notices to the sub-managers to meet in his office and discuss how business might be stimulated. Everyone was invited to offer suggestions, and afterwards a careful summary of these ideas was sent to each sub-manager. Some of the astutest notions in the firm's methods had emanated from young assistants, who knew that they could personally bring these ideas before the manager with the certainty of their receiving consideration.

This is in line with Mr. Selfridge's belief in the importance of the humblest worker. He insisted on the boys of the establishment attending school during part of each week, and the lads looked as healthy and happy as any I have seen in a place of business. This very week, in connection with the opening of his London premises, Mr. Selfridge gave a dinner to those who "work out of sight," for he recognizes how many people have to do with any success who usually get no credit for their labors.

A lie will soon die without a little truth in it.

THE MOODY LANDS

In the east Panhandle of Texas adjoining the Oklahoma line and in the Rich Valley of the Canadian River. These lands produce 50 to 75 bushels of corn, 30 to 35 bushels of wheat and other products in proportion. Write us at once for full particulars as to rainfall, soil, climate, location, crops and about our excursions every two weeks. A postal card will bring full particulars. The Moody Lands Co., 423 W. Jefferson, Louisville, Ky.

A lie will soon die without a little truth in it.

LEE E. CRALLE

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11th St. and University Place, New York City, 1 Block W. of Broadway. The only absolutely modern fire-proof transient hotel below 22d St.—Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards. Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.

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HOW MILO CURED MAMMA.

By Elizabeth Price.

There was something the matter with mamma. All the pretty pink had gone out of her cheeks her eyes didn't shine when Milo came in, and her lips only smiled in a sad sort of way as if it was hard work. Milo sat down on the kitchen door-steps to think it over, while Trip and Towser waved impatient tails near by. If only papa was here to consult. But papa had gone ever so far away—clear across big Montana and other States whose names Milo couldn't remember, to that mysterious land known as "back East." He'd been gone over a week. Milo paused a while to remember how fine he looked as he rode out of the big gate on prancing Black Dan—how he turned there to sweep off his hat and how once more to mamma who waved her handkerchief and smiled, and then, all of a sudden, ran in the house and shut the door.

Nora came out to hang up her tea towels and nearly fell over the little navy-blue figure. "It's that quiet ye are. I thought ye'd been gone this long time," she declared as she filled her mouth with clothes pins.

"I'm thinking," said Milo, soberly.

Nora laughed. "An' what is it ye're thinkin' about Milo, bye?" she asked.

Milo considered. Since papa couldn't be reached, and Nora could, maybe he'd better get her opinion. "It's—mamma, Nora. She's so white and still, but when I asked her was she sick she said no, she wasn't."

Nora shook her head. "'Tis the worst kind of sickness ails her, my bye. 'Tis a sickness ther's no medicine for on this ranch, big as it is. Run, an' play now, like the jewel ye are. I'm ready to wash the steps. Nora's bakin' a beautiful turnover for her little gossoon."

Milo moved slowly away, not at all comforted. He didn't know much about sickness, but it must be pretty bad if all the bottles in mamma's closet didn't hold a cure.

And papa had told him the very last thing to take good care of her. "Make mother happy, son, whatever you do." Those were his very words. "Something must be done—but what?"

Out into the sunshine he trudged, Trip and Towser prancing about him, wondering what had come over their little master.

Nora called him presently—the turnover was done. "Please put it in my little tin-pail," Milo asked.

"And a sandwich, Nora. I'm going to town this morning to get a doctor for my mamma."

Milo's face was bright again, and Nora smilingly packed his lunch. She often did it, and bade him good-bye as he started for the "town" over by the calf pasture, or the "city" near the sheep corral.

The dogs and the red wagon always went along—the wagon holding the goodies, and Trip and Towser sharing them at the journey's end.

It was a little past noon when the big dinner bell, sounded. If you had to be big, and to ring loud and long so Milo could be sure to hear it. But this time no Milo came. Nora held her hands above her but the look was enough. The pink eyes and looked in every direction. Then she ran down to the quarters, but the men were all afield ex-

cept the fat cook, who hadn't seen Milo for hours. Mamma was down stairs by the time Nora got back, and together they hunted, high and low, out and in. Then the fat cook joined the search, and finally blew the great horn to summon the men together. Cowboy Jack came first, but the rest were close behind. Nobody had seen the missing boy since early morning. Cowboy Jack looked at mamma's face and drew his big brown hand across his eyes. "Don't you worry, ma'am. I don't know where the little shaver can have got to, but I'll find him—I sure will," he promised as he swung back into his saddle.

"An' him that full of play," moaned Nora. "Goin' off with his little picnic so innocent like, sayin' 'I'm going' to town, Nora, for a doctor for my mamma."

Cowboy Jack heard that much, then away he went, down the long drive like an arrow, over the big gate as if it hadn't been there, and away as fast as his tough little pony could canter. Half a dozen of the men followed him. The road to "town" was twenty miles long, and much too wild and lonely for baby feet to travel.

To be sure, they found him—eight miles from home. The empty pail was rattling noisily in the little red wagon. Trip and Towser were meekly but doubtfully following a little dusty laddie whose tired feet could hardly drag through the heavy, sandy soil. Cowboy Jack stooped over and with one strong clutch, lifted Milo into the saddle before him. "What does this mean, sir?" he demanded sternly.

"Put me down, Jack. I'm going for the doctor to make mamma well."

"Not much"—began the man, but Milo stopped him.

"She's sick. Nora said so, and there isn't anything on the ranch to cure her. Papa told me to take care of her, and I'm going to. Let me down."

"Look here, sonny. You come on home and then if your mother wants a doctor, she only needs to say the word, and he'll be there if I have to lasso him. But she'll never be well till you get home—minute you stay away."

"Here, Shorty, hang the kid's wagon on behind you, and let's make a bee-line for the starting point."

It was after all the explanations had been made, and the men had given three big lusty cheers and gone back to the quarters, and Nora had warmed up the forgotten dinner and tried to make somebody eat it, that Milo was resting, curled up on mamma's lap.

"I love you for doing it, darling, because you were trying to help me, but you must never again go away alone," mamma declared with her arms tight about him.

"You didn't understand, you see. I was homesick for my people, who live where papa had to go on business, and because I couldn't go, too, I was foolish enough to let it make me unhappy. But today, while you were gone, and I thought of some of the things that might have happened I remembered that I had been the happiest mamma in all the world. So I made up my mind that if I got my Milo home, I'd never be sad again. I've got done me more good than all the doctors in this big West."

Milo looked up wonderingly, Nora held her hands above her but the look was enough. The pink eyes and looked in every direction. Then she ran down to the quarters, but the men were all afield ex-

cept the fat cook, who hadn't seen Milo for hours. Mamma was down stairs by the time Nora got back, and together they hunted, high and low, out and in. Then the fat cook joined the search, and finally blew the great horn to summon the men together. Cowboy Jack came first, but the rest were close behind. Nobody had seen the missing boy since early morning. Cowboy Jack looked at mamma's face and drew his big brown hand across his eyes. "Don't you worry, ma'am. I don't know where the little shaver can have got to, but I'll find him—I sure will," he promised as he swung back into his saddle.

"An' him that full of play," moaned Nora. "Goin' off with his little picnic so innocent like, sayin' 'I'm going' to town, Nora, for a doctor for my mamma."

so full of happiness that it ran over into her dimples.—Herald and Presbyter.

"No, thank you, I don't smoke," replied the bank president as his host at luncheon tendered him a cigar. "Yes, I used to," he continued, answering the inevitable question, "but I quit it because I wouldn't be annoyed by the craving for tobacco at times when it wasn't proper for me to smoke."

"I made a rule in the bank, you see, that none of the clerks should smoke during business hours. And of course I had to keep the rule myself. And I would all the while be wanting a cigar so bad, and be so anxious for business hours to be over so I could get at my cigar, that I was miserably uncomfortable all the time. I could hardly hold my mind down to my work."

"So one day I got completely disgusted at the everlasting annoyance of it and I said to myself, 'Here's where this nuisance quits,' and I haven't smoked since. I stopped with half a box full of cigars in my desk, and they are there yet."

"No, it wasn't as much of a hardship as I expected. When once I made up my mind that there wasn't any more smoking for me, the wish for it didn't last long. In just a few days I was working along without any bother whatever.—Interior.

Wrong rather enjoys the blows it gets from blowers.

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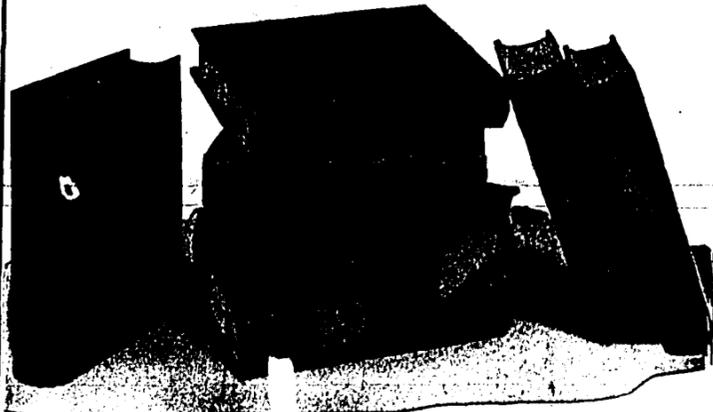
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MORE MACHINERY, FEWER OLD-TIME CONVERSIONS.

Shortly after my ordination to the work of the Gospel ministry I was called to the care of a church, the membership of which numbered 250. This church had its regular preaching service, a well organized well conducted Sunday School and a prayer meeting which was a real, live, spiritual wire. This constituted the sum total of this church's machinery or auxiliaries. During this and my next pastorate which, in machinery or auxiliaries, was identical with the first, I gave myself wholly to study, to prayer and to the ministry of the word. As a result real scriptural conversions were frequent. During these happy years, real spiritual awakenings, not only in my own, but also in other churches where I labored were very common.

As I now see it so far as real scriptural conversions are concerned, these years marked the most fruitful and the happiest years of my ministerial life. From one to two hundred conversions and baptisms was about my average year's work.

From the close of my second pastorate until the present hour my lot has been cast with churches having all the auxiliaries common with Baptists generally. With fear and much trembling, as best I could I entered heartily into the spirit and purpose of these auxiliaries.

If I know myself, I have beyond the possibility of a doubt, done all that I could reasonably do to make these things a success. To this end I have consecrated my all. During these latter years I have enjoyed the privilege and pleasure of being a member of Associational and State Mission Boards. To the interests and work of which I have tried to be loyal and faithful. More than once have I signed joint and personal notes in order to raise the salaries of our struggling missionaries.

To day I stand four square and in hearty sympathy and co-operation with the work of our Southern Baptist Convention. As I see it, it is the most sensible and practical method of mission work. Yet there are changes not a few I would like so much to see made.

Under the present methods of pastoral work my time and efforts have been largely given to preparation for and taking mission collections. For several years it has been our custom to take a mission collection every month and as a rule (under the present method of mission work) it takes three weeks to get ready for a satisfactory collection.

This kind and character of work is now called, "bringing things to pass." Bringing souls to Jesus. Along these given lines of mission work, reasonable success has crowned my feeble and very imperfect efforts.

Yet with all of our improved methods of mission work, with all of my personal giving and with all of my strenuous efforts to get others to give, there has been a gradual, perceptible and very painful falling off in the number of conversions in my immediate ministry.

Some how or some how else (I cannot tell) the conversions under my ministry now do not seem (to me) to mean as much as they used to mean. So far as raising money is concerned they mean more, but so far as real vital godliness is concerned they seem (i. e., to me) to mean less.

With a large per cent. of the present day conversions, giving of their means, attending the meetings of their respective auxiliaries, attending sociables, entertainments

and walking in the fellowship of the world seems to be the full measure of obligation and responsibility to God and to the church to which they belong.

My brethren, I have written to you out of the fullness of my soul. In a few brief words I have given you the situation as I see it in my own work and feel it in my heart. Now, then as a matter of earnest solicitation of information I ask, does the fault lie in my vision, does the fault lie in the possibility of my depending too much on the present system of organized effort? Is it possible that in this way I am forestalling the work of the Holy Spirit?

God knows that I try to walk circumspectly before the world. I try to walk humbly with my God and yet I do not see in my own immediate work the old-time and so much desired results. Who will solve this perplexing and painful problem if a problem it be? Please turn on the light.

AN ADOPTED ARKANSAWYER.

THE EDITOR—PRAY FOR HIM.

By E. W. Winfrey.

If I were compiling a prayer book, I think I should insert at least one brief petition for the editors of religious papers.

The editor has his burdens—burdens neither light nor few. There is first of all, the material, commercial, "cold cash," "bread-and-butter" side of his life. Paper and printing and postage must be paid for in money. The editor is human, and must have some sort of a house to live in, some raiment, and sometimes a little something to eat. He should also be able to procure, in an honorable and self-respecting way, writing pads, pens and pencils, and at least a new book occasionally. And, further, a vacation now and again would freshen and re-invigorate him—but that also generally costs money. Meanwhile, subscribers are none too plentiful, dead-heads abound, and the better class of advertisers are not feverishly anxious to patronize the religious journals. The editor's business problems are many; I should not wonder if they are sometimes almost maddening. Pray for him.

How amiable and patient he must be! The forgetful folk who fall behind the procession in the little matter of paying subscription bills, and some of whom get furious when requested to quicken their step—the disgruntled correspondents whose effusions cannot all be crowded at once into the fully occupied columns of the paper—the soreheads who feel that they have not been sufficiently advertised—the cranks who come with questions which nobody could answer or with demands which nobody could grant—the heretics who insist that their conceits are the very essence of knowledge and of wisdom and the secret of the world's salvation—the heresy-hunters hot on the trail of what they nervously apprehend is mischief—a few dozen more equally unreasonable—how shall the editor handle them? How keep them from driving him to disgust or to despair—my ministry now do not seem (to me) to mean as much as they used to mean. So far as raising money is concerned they mean more, but so far as real vital godliness is concerned they seem (i. e., to me) to mean less.

How much he needs to know! He must not say, nor permit others to say through the columns of his journal, anything useless nor anything harmful. Somehow, he must know—he must "sense" them—the needs of his great family of

readers, and set before them only wholesome, helpful matter—and that in great variety and abundance. Pray that he may have wisdom.

If he is not a mere ego, or "organ," he must sometimes himself do some thinking—real, earnest thinking. And, every student knows that the life of a thinker is not only difficult, but beset with dangers. Particularly for the hard-worked, worn, over-busy man is it perilous to think—really think. But the editor, having the eye and the heart of many thousands—thousands to whom he is philosopher and friend—must suffer to go forth from his sanctum no word, his own or another's, which would unsettle the faith, or becloud the hope, or diminish the ardour, or misguide the thought of the unwary. If in any measure you appreciate these conditions, pray for the editor.

The editor must be courageous. He must urge us to loftier views and nobler endeavors, to larger love and more abundant labors. He must inspire us with purposefulness and heroism to fall upon and rout the enemy always and everywhere. Manhood and vigor and fearlessness he must have—manhood and vigor and fearlessness sanctified unto the Lord. Pray for him.

Culpeper, Va.

DEAR RECORDER:

I am now in dear old Clinton, Miss., the classic town so well known among Southern Baptists. I left Rowletts, Ky., Friday, the last day of April, going down to my Little Bethel church, in Barren county, where I preached Saturday and Sunday. At the Sunday service we observed the Lord's Supper, after which, at the request of the senior deacon, "God Be With You Till We Meet Again," was sung and amid tears and sobs we bade each other good-bye. It was a sweet sorrow, and one we shall all hold in long remembrance. It was hard for me to tear loose from those dear people. I loved them more than I knew. They were showing their appreciation of their pastor by taking vigorous hold upon the work as mapped out by him. Good, strong and healthy Sunday Schools were going on at each of them and good prayer meetings in the churches at Munfordsville and Rowletts.

It made my heart rejoice to hear the expressions of appreciation and love from the people in each church. They are a noble people and worthy. I shall never go among a people who will appreciate me more and work with me better than those of Munfordsville, Rowletts and Little Bethel. The glorious feature about it is, they show it in taking hold of the Master's work. I glory not so much that I got them to love me (while that is very sweet) but that I got them to love my Lord more. Fond recollections will linger long in memory for those people and for dear old Kentucky, my own dear native land.

I shall expect to greet the dear old Recorder, on my arrival at Leakesville, Miss., my future field, and where I shall be after the third Sunday in this month.

May the Lord greatly bless His work on this field and all over the State and bless the Recorder and its friends in the prayer of
H. C. JOYNER.
Clinton, Miss.

"Soul liberty." What a vast deal of misapprehension of it there is in the world! Here is a Baptist quoted as saying that a re-

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that each and every man had a right to his own views and his own manner of worship. That, he declared, was "soul liberty." But he did not believe—and well-instructed Baptists do not now believe—that the doctrine of soul liberty requires a church to receive to its membership every one who pleases to come. Soul liberty allows those of the same mind, as to faith and practice, to flock by themselves, allowing others to do the same thing. Soul liberty justified the existence of different denominations in the same State, or city, or hamlet. We are in favor of soul liberty, but not of religious license.—Journal and Messenger.

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ORDAINED MINISTRY.

A. C. Dorris.

Baptism is a church ordinance, and is properly administered only when administered by the church. The fact that the church administers baptism through her ministry does not affect that statement. It is the church acting when a measure is being carried out through her authorized agency just as certainly as it is the State acting when a measure is being carried out through proper officials. Jesus made and baptized more disciples than John. Though Jesus himself baptized not, but his disciples. Just so, the church may make and baptize disciples, though the church itself does not baptize, but her authorized ministry. But if Jesus had made disciples and some unauthorized parties had done the baptizing, it could not be truthfully said that Jesus made and baptized disciples.

Then Jesus baptized through His authorized agency. That much is certain. And that Jesus had for His authorized agency his disciples is equally certain. "Though Jesus himself baptized not but his disciples." Then it follows with similar certainty that the proper administration of baptism is entrusted to a properly selected agency and is not left to the individual, as some teach.

Again, when God would institute baptism, he sends John, specially set apart to this work. His miraculous birth marks him as designated to some special work. God sent John to baptize (see John 1:33). "And I knew him not, but he that sent me to baptize with (in) water."

He did not send him to say unto the people, "Get some one to baptize you," but he sent them a duly appointed agent to do that work for them.

And so, the Lord Jesus when he entered upon his work, did not preach to the people and say, "If you believe, go get some one to baptize you"; but he turned them over to his duly authorized agents to be baptized.

And when Jesus was approaching the finish of his work, he did not leave the affairs of his kingdom to individuals indiscriminately, but to duly appointed agents. "Ye have not chosen me, but I have chosen you . . . that ye should go and bring forth fruit." (John 15:16). The parties that were to do the going were duly chosen parties.

These chosen parties that were to do the going were formally set apart to this work. "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (vid., above).

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles" (Luke 6:12-13).

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

His ministry was a divinely called ministry.

His ministry was an ordained ministry. This divinely called, ordained ministry did the baptizing for their master. "Though Jesus himself baptized not, but his disciples."

This body of ministers were constituted the Lord's church (his first church on earth). Read again those Scriptures, Luke 22:28-30, Matt. 16:18-19 and 18:15-18. Collectively they were, "The church" (a church). Individually they were ordained ministers. To this church Jesus gives the commission, "Go ye, therefore, and teach all nations, baptizing them," etc.

The church was to do the going and the teaching. She was to do this through these ordained ministers. The church was to do the baptizing (teaching and baptizing are entrusted to the same body). She was to do this through the ordained ministry. Up to this time, there is no evidence that any one did any baptizing who had not been formally set apart to the work. We think the evidence of their having done so after this time will be found equally scarce. We bear in mind that Philip baptized; and wasn't he ordained a table server? Yes, the first time we find him as being set apart as a deacon we possibly would say now. But the next time we see him, he is a preacher, being called by the Holy Spirit or an angel of the Lord unto this ministry in which we find him engaged; and he baptized the eunuch—but he did not baptize him till after he had been ordained—come under the imposition of hands. (See Acts 8:26-39; 6:1-6.)

Paul, when he was converted, conferred not with flesh and blood, but went about preaching the faith he once destroyed. (Gal. 1:15-23). But he was divinely called into this ministry. But when the Lord would have him fully and properly inducted into the ministry, he would have him confer with flesh and blood.

"Now, there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered and fasted, the Holy Ghost said 'Separate me Barnabas and Saul for the work whereunto I have called them.' And when they had fasted and prayed and laid their hands on them, they sent them away."

Now, who will show that Paul had done any baptizing before this?

Who will show that any one as reported in the New Testament baptized before being formally set apart to the ministry? Until some one shall so do, we will contend that the Baptist position stands abundantly sustained by the facts and arguments here and in previous article produced.

When the Philipian jailer and his household were converted under the preaching of prisoners, the importance of a proper administrator was emphasized by these prisoners being permitted to come out and do the baptizing. They did not tell him to get some (any) individual to do it—they did it (see Acts 16:19-33).

Lewisburg, Ky.

WHAT ARE "THE KEYS OF THE KINGDOM?"

Among the many opinions as to the meaning of "keys" in Matt. 16:19, the following is offered for candid consideration: Are not the pastors of our churches, in the light of present events, "the keys of the kingdom," for the pastor is so often told that he is the "key" to the situation.

The Foreign Mission Secretary, the Home Mission Secretary, the State Mission Secretary, and the Sunday School Secretary tell him that he is the "key to the situa-

tion" and give him a turn. Then the Secretary of Education, the Secretary of Ministers' Aid Society, the agent of the Orphans' Home; and the agent of the Anti-Saloon League let him on to the idea that he is "the key to the situation," and each give him a twist.

Then the traveling lecturer, whose name is legion, with an ax to grind, the author of tracts to sell, and the preacher-tramp, who is out of shickels, each act as if he was "the key to the situation," and give him a wrench; then for fear that his memory will fail at this point the alphabet societies, denominational and non-denominational, whose number makes one think of the stars that Abraham saw, to get his influence, sweetly tell him that he is "the key to the situation," and give him both a turn and a twist.

Now, Mr. Editor, does it not appear from the above that the pastor is the "key" to the kingdom.

Whether this interpretation will be accepted or not I can't tell; for the Greek and context may not support the idea strongly, but one thing is true, that the pastor is considered by many as "the key to the situation," if not the kingdom, and there is no immediate danger that this key will become rusty.

Many of the above persons are in the Lord's work, and are gladly welcomed by the pastors and churches, but a question as difficult for a pastor to answer, or to find out the meaning of "keys" in Matt. 16:19 is this: When does forbearance cease to be a virtue, and when should self-protection, the first law of nature, assert itself, when he is continually used as the "key to the situation?" Selah!

W. J. PUCKETT.

Cave City, Ky. More than one man talks so much that he has no time to think: thinking is a great cheek on speech.

NOT DRUGS

Food Did It.

After using laxative and cathartic medicines from childhood a case of chronic and apparently incurable constipation yielded to the scientific food, Grape-Nuts, in a few days.

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"A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known, but found no help that was at all permanent. I had finally become discouraged and had given my case up as hopeless when I began to use the pre-digested food, Grape-Nuts.

"Although I had not expected this food to help my trouble, to my great surprise Grape-Nuts digested immediately from the first and in a few days I was convinced that this was just what my system needed.

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Table with columns for OFFICERS and DIRECTORS, listing names like P. VIGLINI, HARRY BISHOP, J. B. SPEED, etc.

LET YOUR LIGHT BE SEEN. Christians have. Is our light a cheer and guide to those who come near to us? By C. H. Wetherbe.

It is the habit of some house-

keepers to pull down their window shades, or close the blinds of the house, when the evening hour has come. They say that they do not want the windows so unobstructed that people on the outside can see into the house and observe what is occurring inside. That motive may be commendable, but there is another view which ought to be taken, and it has more to commend it than the other one has—at least I think so, and that view is: In letting the light in the house shine out amid the darkness of the evening, it gives cheer to those who pass by the house. A few months ago we moved from one house into another one, in the same place. The latter has no blinds on it, and my wife, for several evenings, drew down the window shades, because she did not want near neighbors, as well as others, to see into the rooms. I soon objected to this arrangement, saying to my wife that when I was outside of the house, during the evening, and saw the bright light gleaming out beautifully, it gave me a cheerful feeling. The outshining light made the house much more inviting to me than it was when the windows were darkened. Then, too, the light from the windows, in a very dark night, acts as a guide to the one who is passing by the house. Thus the light through the win-

Religious Life in the Family

is one of the weak points in the present day life of Christian people. Its declension is responsible for no little of the weakness of the Church life of today. Leslie's Weekly in a recent editorial states the present situation in such brief compass that we reproduce it here: "There is reason for great concern in that our family life is losing or has already lost some customs that have had so great part in making character. Recent years have witnessed improvement in the moral and religious training given by the church and Sunday School, young people's society, and various other organizations. But this advance at one point seems to have been accompanied by a falling off in some of the good old habits of the family religious life. For example, the rule in Christian homes, we are now told are the exception. The old custom of having the children learn Bible verses is largely dying out. This decline is reflected in the paucity of Biblical allusions or quotations in the public speeches and addresses of the younger generation. The beautiful custom of the mothers telling Bible stories to their children is not nearly so universal as it once was, due perhaps to the greater hurry of our life and to the large number of juvenile books which crowd out the story. Yet Professor Phelps, of Yale, says the Bible is one of the five best books for children, and all students of the child problem agree that there are no stories equal to the best of those in the Old Testament. We must for interest and instruction. In day conditions, seldom do all the members of the family get together for a quiet time. Perhaps at the evening meal all sit down together, but even that is hurried by the pressure of other engagements for the evening. It will require effort wisely spent, if we can con-

Thus the light through the windows not only gives cheer to those outside, but also a help to their guidance. I am sure that some of the best lessons may be taken from this instance. If we have any Christian light within ourselves, is it not wrong for us to keep it shaded? Is it not, too, selfish? We must for interest and instruction. In day conditions, seldom do all the members of the family get together for a quiet time. Perhaps at the evening meal all sit down together, but even that is hurried by the pressure of other engagements for the evening. It will require effort wisely spent, if we can con-

The Farm and Household

WITH GRAPES.

J. W. Rayborn bought ten steers at Mt. Sterling Court, weighing 1,000 lbs., at \$4.25 per hundred.

James H. Collins, of Carlisle, sold a suckling mule to Mr. Ben Henry for \$110. Mr. Henry afterwards sold it for \$140.

H. N. Rankin, of Carlisle, bought five mule colts at Mt. Olivet recently, paying \$90 for one and \$100 for another of them.

Several sales of suckling mules at good prices are reported from Winchester. Geo. Ballard bought one at \$100 and another at \$107.50. W. E. Pinnell sold one for \$110.

Graves county.—We are having lots of rain. Tobacco plants reported scarce. Wheat is looking well; pastures are good. Stock of all kinds in good shape.

W. G. McClintock shipped two car loads of hogs to the Cincinnati market for which he paid from 6 to 6 1-2 cents per pound. Mr. McClintock bought recently in George town two mules for \$370, and of Mason county farmers, seven head of mules and horses.—Bourbon News.

Clark county.—There was a large crowd of farmers in town last county court day. About 300 cattle were at the Farmers' and Shippers' stock yards though the sales were slow, most of the sales being by the head. Those sold by weight brought from 4 to 5 cents per pound. Few mules were on the market and they were inferior.

Fayette county.—Much of the corn has been planted in this county. Potato plants are growing rapidly and the grain is beginning to joint. The apple crop, it is feared, will be a failure. Sheep shearing will begin in the next few days. While the hail last week did much damage to the grain in surrounding counties, yet that of Fayette was not much injured.

Logan county.—Every one is working and all forces trying to finish planting corn. Quite a lot has been put in this week.

Gardens are looking fine, and the present prospect for berries and fruit are good.

Pastures are nice, and all stock looking well.

Most of the lambs have been sold at 6 cents, for June delivery.

Bourbon county.—Many fields of wheat were injured by the hail storm last week, and others were damaged by frost where the stalks had reached the second joint. Live stock is in a thrifty condition. Hogs are being shipped to the market; several carloads of them being shipped weekly. Lambs for future delivery were not so active last week. There have been a good many sales of fancy driving and saddle horses at good prices.

Woodford county.—Last week was a busy one for the farmers of this county, for after the rain in the beginning of the week, the ground was fine for plowing. Most of the soil is ready for the planting of corn, which will be put in extensively. Wheat looks well. There was a fairly good crowd in town court day and a good many horses shown, but no cattle or mules were shown.

Among the choicest of all jellies preserves and catsups are those made from green grapes. Stem the grapes, removing any that are imperfect, rinse well in cold water, put into a stone jar and set in a pan of boiling water. Cook until

the grapes are soft, mashing with a wooden spoon. When the seeds are separated and the juice flows freely, strain through a jelly bag without pressing, which is apt to make the juice cloudy. Keep that pressed out to make up for marmalade or jelly cake. Allow to each pint of the juice a pound of sugar. Put the juice on to cook in a porcelain or granite kettle, and the sugar in pans in the oven. When the juice has cooked twenty minutes, add the sugar, stir until melted and the juice boils up again, then turn into glasses. When cold, cover closely with paraffined paper pressed against the jelly, as all grape jelly is peculiarly liable to mold, and cover, this, in turn, with a layer of cotton batting.

Spiced Grapes.—Remove ripe grapes from the stem, use them when just ripe, wash and drain in sieve or colander. A good way with these and also for preserves, is to lay in the colander as removed from the stem, then sousse the colander up and down in a deep pan of water, until all are rinsed; this prevents the grapes being bruised with much handling. Have ready the spiced vinegar, enough good vinegar to well cover the grapes. To each quart of vinegar use one pint of brown sugar, and spice to taste. When this boils until all the strength is out of the spices, or until the vinegar and sugar taste quite spiey, turn in the grapes; let come to a boil, then pour into cans and seal; if for use at once, they may be poured in a jar. If the grapes are wished whole, carefully place in the cans as soon as drained; now pour the boiling spiced vinegar over them and seal.

The spiced grapes are fine with fresh meat.

Jellied Grapes.—Place two cups of stemmed and washed grapes in a deep dish; sprinkle among them one-half cup each of boiled rice and sugar, then half a cup of water cover close; bake two hours, moderately; serve cold with cream.

To Can in Syrup.—Fill cans with stemmed ripe grapes, pour boiling water in the cans and let remain until the grapes change color, pour off the water and fill cans with boiling syrup, and seal. Pulp and rub pulp through colander to remove seeds. Let skins and seedless pulp cook ten minutes. Seal. Fine for winter pies.

Wild Fox Jelly.—The wild fox grape, gathered just as it begins to be tinted with purple hues and before touched by the frost at all, makes a jelly of exceptionally fine flavor, having a tang that no other jelly possesses. This is made in the same way as the green grape of cultivation. It is specially nice to serve with game.

Spiced Grapes.—Spiced grapes to eat with meat are delicious, whether made from the wild fox grape or the green Concord or Isabellas, which possess some of the same peculiar musky flavor. To prepare the grapes for spicing, pick from the stems and press the pulp out of the skins. Put the pulp in one dish and the skins in another. Cook each separately for fifteen minutes, stirring often. Rub the pulp through a coarse sieve to strain out the seeds, and add the skins to the strained pulp. To seven pints of skins and pulp, measured together, allow three and

a half pounds of sugar, half a pint of grape juice obtained by cooking the grapes to a pulp and straining, and a half pint of strong cider vinegar. Cook half an hour; then add one large tablespoonful of ground cloves and two tablespoonfuls of cinnamon. Cook for some time longer until as thick as desired.

then put into stone jars or glass cans, whose tops need not be perfect, and there is no danger of the spiced grapes spoiling. Serve with roast mutton or game of any kind.

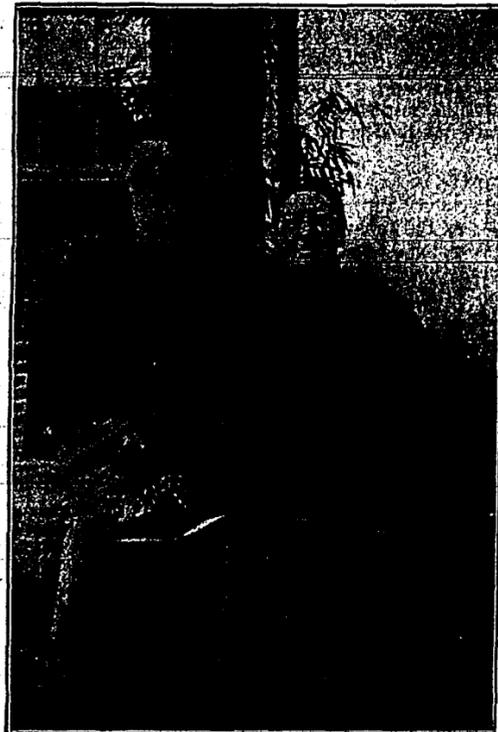
Preserves.—Take six pounds of green grapes, preferably the wild. Cut them open on one side, and with a small-bladed knife remove the seeds. Weigh the fruit and allow an equal weight of sugar. Put the prepared grapes in a kettle and pour on a little water, just enough to show at the top of the fruit. Bring to a boil, skim, then sprinkle over the grapes one-quarter of the sugar allowed. Bring to a boil again, pressing the grapes under the syrup, but not allowing them to break. Add more sugar, cook five minutes, repeating the operation until all the sugar has been used. As soon as the syrup is cold, the grapes should show distinct in the clear jelly.

Marmalade.—Cut open the green grapes as for preserving, and remove the seeds. Allow a pound of sugar to each pound of fruit.

Put the grapes in the preserving kettle and cook twenty minutes. Add sugar and cook until a little poured in a cold saucer will hold its shape. Pour into cups or glasses. This is nice to fill small cheese pots or egg cups for use in the children's lunch baskets.

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— DEATHS —

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ELY.

On April 1st, 1909, Mrs. Inez A. Ely, wife of S. H. Ely, departed this life. God, in His infinite wisdom, saw best to take her from us, and we miss her so much. Her home is broken up, and our little store at Coopertown will never be the same. We will always miss her smile and words of welcome. Her life was one of humbleness and consecration. She was the life of our community, Sunday School and Church, she being a member of Center Baptist Church. In her home, she was a wife and mother in the highest sense of the word. Her place among us can never be filled. Besides a grief-stricken husband, she leaves two boys and a host of friends to mourn her loss. May God watch over those two children and comfort them and this husband in this great trial, and help him to realize that "He doeth all things well."

ONE WHO LOVED HER.

EVANS.

It is with very great sadness that we record the death of Mrs. Lucy Kate Evans, which occurred at her home in Port Royal, Ky., March 25th, 1909. Sister Evans was a regular subscriber to the Recorder for 38 years, and during that time induced very many of her friends to take and read it. Sister Evans's illness was of short duration and her death was unexpected to herself and her friends, but her life of devotion to the service of Jesus constituted the best possible readiness to depart this life whenever the summons should come. The deceased was a devoted member of the New Liberty Baptist Church and none were more loyal to the cause of her Master than she. Mrs. Evans was born September 13th, 1844. She leaves a devoted husband, Mr. J. L. Evans of Port Royal, Ky., and Messrs. W. R. and R. H. Alexander her devoted brothers, the former of New Liberty and the latter of Louisville. The funeral was preached by Pastor T. J. Watts, of New Liberty, Ky., and the interment was made at Port Royal. We tender to the husband and brothers our heartfelt condolence.

LIGHT.

Mrs. Henry B. Light died at Cammer, April 4th, after ten months of great suffering, which she bore with great Christian fortitude, and was richly sustained by God's grace. She was one of our best members, living and dying she rejoiced in her Saviour.

She leaves a husband, Henry B. Light, and four children, Mrs. Emma Cookley, Leona, Warner and Kenna Light, all devoted Christians.

Sister Light was fifty-seven years old and had been a faithful Christian for forty-one years. Her maiden name was Annie E. Tole, and she was married January 20th, 1876. She will be greatly missed in home and neighborhood and church.

J. M. BRUCE, Pastor.

SUTTON.

On December 12, 1908, at the advanced age of eighty-three, Mrs. Lucy Sutton, wife of H. O. Sutton and daughter of the late Rev. Burdette Kemper, was called to her reward. She was born November 18, 1825, near Lancaster, Garrard county, Ky., and died near her birthplace at the beautiful home on the Lexington pike. Three sons blessed this home, two of whom survive her, Mr. Fred Sutton of Lexington, and Mr. Clay Sutton, a prosperous farmer of Garrard, with whom she lived a number of years prior to her death. She also reared her sister's orphan daughter, who is now Mrs. B. A. Dawes, of Georgetown, Ky.

All who knew Mrs. Sutton unite in saying, a mother in Israel has fallen. She made a profession of faith in her Saviour early in life and was long a consistent and devoted member of the Forks of Dix River church, of which her father, Bishop Kemper, was pastor forty years. During the last few years of her life, on account of failing health, she was prevented from attending the services of her beloved church, but her interest never failed. Those who visited her, her pastor

and brethren, were always inspired by her faith to carry forward the work of the Master's Kingdom. Her children and friends miss "the touch of a vanished hand, the sound of a voice that is still," but the influence of her beautiful life still beckons them on to higher endeavor.

H. M. SHOUSE.

Marksbury, Ky.

RISING HIGHEST AT HOME.

Those whom we love most often have to put up with us at our worst. It is in the home, among those whom we love dearer than life, that we usually give our ill-temper and pettiness and selfishness and other bad habits fullest play. And it is a shameful thing that it is so. If our Christianity is to be used only among acquaintances and strangers, and on dress parade at public gatherings and church services, what is it really worth, to us or to anybody else? Writing on "The Disciple at Home," Dr. G. Campbell Morgan has said: "No service for God is of any value which is contradicted by the life at home." If our Christianity is not equal to the task of the commonplace routine of home life, it is not Christianity at all. Our best-loved ones are entitled to the best of ourselves that we, in the power of Christ, can give them.

"THOU SHALT KNOW HERE-AFTER,"

God keeps a school for His children here on earth, and one of His best teachers is disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenly way. He sometimes led us down into the valley of the death shadow; but never did the promise read so sweet as when spelled out by the eye of faith in that very valley. Nowhere did he leave us so often, or teach us such sacred lessons, as at the cross of Christ. Dear old rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: Blessed be the memory of Disappointment!

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., announce the following fares:

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

Dates of Sale and Limit—Tickets to be sold May 10, 11, 12 and 13, from all

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

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

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

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

Central Passenger Association.

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

Southwestern Excursion Bureau.

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

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Secretary in Charge of Transportation,
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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

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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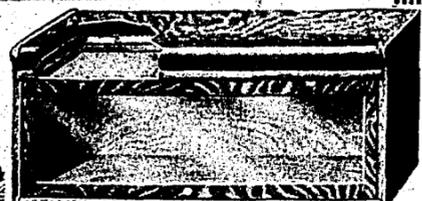
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 The only baking powder made from Royal Grape Cream of Tartar.




ITEMS OF INTEREST
 News The World Over.

Not only the railroads and the electrical companies, but business houses generally are doing a great work against the drinking habit. The United States Commissioner of Labor sent a note of inquiry on this subject to 7,000 business firms; 5,363 replied that they took the drinking of a man into consideration when they employed him.

The new Turkish Parliament is showing itself progressive. "Breast of the times," etc. That is, it is imitating the insanity of the British, German and United States Parliaments. It has brought in a budget which contemplates an income of \$130,000,000 and an expenditure of \$155,000,000.

Holland is rejoicing over the birth of a daughter to Queen Wilhelmina as that sturdy little nation has seldom rejoiced before. Because the queen is the last of the House of Orange, the House which has been identified with Holland since the days of the great William. And had the queen died without a child, a German prince would have been her heir. This the Dutch dreaded, for Germany has long had a covetous eye on the seaports of Holland.

The Black Hand demanded \$1,000 of Jacob Bruch, a grocer in New York under threat of death. He turned the letter over to the police. The Black Hand wet the floors of the halls of the tenement house in which Bruch's store was with kerosene and set the house on fire. Five children, a woman and two men were hurried to death and sixteen others were seriously injured, several fatally.

It would seem that Edison may be right in fearing that it required the marvelous skill of the Wright brothers to navigate their aeroplane. For Lieut. Calderon, of the Italian navy, who had been a pupil of Wilbur Wright, went up alone with a Wright aeroplane. As he was making a turn the machine fell to the ground, a distance of forty-five feet. His shoulder was dislocated and his right eye hurt, but he will recover. The aeroplane was badly shattered.

France is having much trouble with the Socialists. They have a very strong organization under the name of Syndicalism and they propose, according to their own words, "Revolution, sudden and complete, in which all the apparatus of government is to disappear, and the possession and control of material means—which alone count—are to pass from the hands of their present owners, whether private or public into those of organized labor."

Some weeks ago we noticed the ages of the people who took dinner together in the Jewish home in New York City. One of the oldest, we believe the oldest, has died, aged 107. Mrs. Rosie Aronwald was the mother of ten children. The youngest is now seventy years old.

The elections in Illinois and South Dakota were not as favorable to temperance as was hoped, though quite a number of towns went dry. The liquor dealers are rejoicing, but the New York Evening Post tells them they have not so much cause as they think. One reason it gives is that the Anti-Saloon League masses its forces and has been devoting its attention to Michigan and Indiana.

Prof. Holliday, of the Southwestern Presbyterian University, gave a class of

forty-eight the theme of the future of the negro in this country. Ninety-six per cent. of the young men are members of the church, and half of these are studying for the ministry. A very large number said the negro was better off in the days of slavery than he is now. Thereupon waiting and wrath in some of the Northern papers.

Dr. Arnold, of Sheffield, is an expert in new steel, whom the whole world acknowledges as an authority. He never makes rash assertions. Recently he said a new structural material had been developed which would revolutionize the construction of warships. He evidently has explained to the Prime Minister of England and convinced him of the value of the new invention. For in a speech Mr. Asquith said "we are on the eve of new developments in naval construction," which will revolutionize it.

The students at Wells College, Aurora, N. Y., had a debate on the subject of woman's suffrage. After the debate, in which eighty took part, eight voted for the suffrage with property and education qualifications and thirteen voted for it without qualifications, leaving the overwhelming majority of the girls against it.

All the old students of Georgetown College are invited to be present at a banquet given at the Galt House on Friday night, May 14th. Be sure to come and bring your lady with you.

TO THE READERS OF THE WESTERN RECORDER.

If you wish to purchase anything you see advertised by any of our Louisville houses and cannot come to the city yourself to make your selection, our advertising manager, Mr. J. D. Gilman, and his wife, will take pleasure in selecting the goods for you without charge. You can send the amount you want to spend and name the articles, to Mr. Gilman, care Western Recorder, and it will be promptly attended to. See the great bargains Kaufman-Straus Co. are offering in this week's paper. This is one of the most reliable houses in this or any other city. Send them direct or to Mr. and Mrs. J. D. Gilman.

Mrs. Rebecca Ragowsky, widow of the late Rev. Sigmund Ragowsky, died at her home, 1651 Jonathan-avenue, Exumston, Cincinnati, Ohio, at 4:40 p. m., May 3, 1909, of acute nephritis, resulting from a severe attack of grip. Dr. O. F. Hildebrand, the attending physician, and her daughters, Misses Katie Ragowsky and Isabelle F. Ragowsky, were at her bedside when she passed away. Mrs. Ragowsky was a Miss Alexander before her marriage, July 5, 1875, in Birmingham, England, to Rev. Sigmund Ragowsky, and was born in Exeter, Devonshire, England, of English parentage, February 5, 1844.

R. T. BRUNER AS I KNEW HIM.

The first time I ever saw R. T. Bruner was at my ordination. He was the one chosen by the presbytery to do the questioning. He asked me over two hundred questions.

Every one present was deeply impressed that he believed in defending "the faith once for all delivered to the saints."

The last time I ever saw him was at old Bethel church in Henderson county. He had invited me to assist in ordaining some deacons. It was only three days before God called him up higher. I was the only minister who arrived.

How he did see that those deacons were Baptists in deed and in truth. Some time before his death I was speaking to a Campbellite about him. The follower of Uncle Alex said: "Yes, R. T. Bruner is all right, if you like a fighter. He is one of the biggest fighters I

ever saw."

A man would be a very poor soldier in deed, who served his country on the field of battle and never fought himself. O, how many "soldiers of Christ" never fight for him at all! I think it is one of the greatest things that could be said: "He was a fighter," a man of war for the whole truth of God. He was truly one of the "landmark" kind.

MONTA McFARIAND.
 Delaware, Ky.

INSPIRATIONAL.
 W. D. Powell, Cor. Sec'y.

The pastors are the heroes of the hour. They made a strenuous campaign in the month of April and the results are glorious. We made gratifying advances along all lines of mission endeavor and we enter the new year full of strength and courage and ready for larger conquests.

Let no one forget that we must have at least \$2,500 at the end of this and each succeeding month to meet the salaries of our faithful missionaries. Let us praise God and move forward.

OTHER STATES.

The Mud River church, W. Va., held a meeting resulting in seventeen accessions to the church.

The meeting at Lake City, Fla., closed with thirty-one additions. The meeting was a real revival.

Bro. Jno. A. Wray, of Live Oak, did the preaching at Chipley, Fla., it was a genuine revival, resulting in seventeen additions to the church and a strengthening of the membership generally.

Pastor J. E. A. Wilson writes: "I write to inform you that I have moved from Avondale, Ala., to Opelika, Ala., to take charge of the First Baptist church of this city. Please change my address."

Bro. Frank M. Wells writes from Montgomery, Ala.: "Our meeting here began yesterday with three good services. At 3 p. m., I gave my lecture, 'Jerusalem Under the Turks,' in the Majestic Theater to a good crowd of men. In answer to the appeal fifty or sixty came forward for prayer, and twenty young men accepted Christ, and publicly stood before the large audience, and confessed Him as their Lord, Saviour and King. We had another good service at night. May I ask all my friends to pray for our meeting in Montgomery."

Bro. E. H. Cunningham writes: "Mound City meeting closed after several weeks of faithful work with the following results: Professions, 153; additions to the church, 151; baptisms, 116. The interest was great from the beginning to the close. Mound City church was organized some two or three years ago, with seven charter members. It now has between 100 and 200 members and a plan is now laid to build a new church house for worship. We have also closed a revival at Barlow, Ky., with twenty-eight professions and twenty-two accessions to the church."

The Lord is blessing the labors of the church at North Vernon, Ind. Pastor

each evening for three weeks and the work still goes on. Eleven joined for baptism on May 2nd, making thirty-nine to date; all but five for baptism. Eighteen were baptized on April 30th; others will be before this reaches the readers. The Bible School is the largest in the history of the church; it has been growing steadily for ten weeks. On May 12th the church had an address by Bro. Wallace St. John, of Rangoon (Burma) College, one time pastor at Franklin, Ind. He is on a furlough and will visit the Southern Baptist Convention this week."

BETTER THAN FORGETTING OUR GRIEFS.

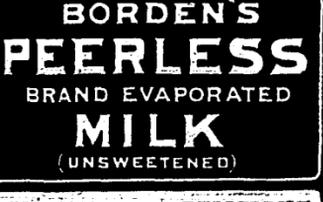
It is better to suffer than to be incapable of suffering. Keen grief is more of a blessing than stolid indifference. A father whose heart was wrung by the death of his little daughter wrote to a friend: "The passing of the days does not make it a bit easier for me to think of the little one as absent from the home of which she was the light and delight. I am glad we have not the cheap and degrading comfort of callousness, of the hardening of the heart to its loss. It is a joy to feel the pang of it each day, and to be made the more sure that she is now safe and that our eyes are only holden." That God-sent grief hits earth nearer to heaven and enriches the heart that it blesses. Let us see to it that our lives are made only greater blessings to those about us because of the griefs with which we are entrusted.—Sunday-school Times.

Evangelist J. P. Jenkins has removed from Breckinridge street to No. 1014 Second street.

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CATTLE.

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Light shipping steers	4 75a 5 50
Good to choice butcher steers	5 00a 5 00
Med. to good butcher steers	4 50a 5 00
Com. to med. butcher steers	3 50a 4 50
Good to choice butch. heifers	4 75a 5 50
Med. to good butch. heifers	4 00a 4 75
Com. to med. butch. heifers	3 25a 4 00
Good to choice butcher cows	4 25a 5 00
Med. to good butcher cows	3 25a 4 25
Com. to med. butcher cows	2 00a 3 25
Canners	1 00a 2 00
Good to choice fat oxen	4 50a 5 25
Medium to good oxen	2 50a 4 25
Good to choice bulls	3 75a 4 25
Medium to good bulls	2 75a 3 75
Common to medium bulls	2 25a 2 75
Good to choice veal calves	6 00a 6 50
Med. to good veal calves	4 00a 5 50
Com. to rough veal calves	2 50a 3 50
Good to choice feeders	3 50a 5 00
Medium to good feeders	3 75a 4 50
Com. to rough feeders	3 25a 3 75
Good to choice stock steers	4 00a 4 50
Med. to good stock steers	3 00a 4 00
Com. to medium stock steers	2 50a 3 00
Good to choice stock heifers	3 00a 3 75
Med. to good stock heifers	2 25a 3 00
Com. and plain mxd stockers	2 25a 3 40
Good to choice milch cows	35 00a 45 00
Med. to good milch cows	20 00a 30 00
Com. to plain milch cows	10 00a 20 00

HOGS.

Good to choice prs. and brs., 200 to 300 lbs.	7 25
Medium packers; 160 to 200	7 25
Light shippers, 130 to 160	6 80
Choice pigs, 90 to 130	5 50a 5 85
Pigs, 50 to 90	5 0a 5 35
Roughs, 50 to 400	2 50a 6 15

SHEEP AND LAMBS.

Good to choice fat sheep	4 50a 5 00
Medium to good sheep	2 50a 3 75
Com. to med. sheep	1 50a 2 50
Bucks	1 50a 2 50
Springers	6 00a 8 50
Choice lambs	5 50a 6 50
Good butcher lambs	4 00a 5 50
Culls and tail ends	3 00a 4 00

TOBACCO.

BURLEY—Dark Red.

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

BURLEY—Bright Red.

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

DARK.

Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a 10 00
Medium leaf	10 00a 10 50
Good leaf	11 00a 12 00
Fine and selections	12 00a 15 75

BUTTER.

Fresh, 16c lb.; rolls, 17c.

POULTRY.

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

EGGS.

Fresh, case count, 20c candled, 21c.

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