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Faith, Hope and Love, Here We Three

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The best way yet discovered to get men to go to church is to have sermons preached at the noon hour of rest from business down in the heart of the business parts of the city. Crowds of men attended Dr. Parker's meetings at noon. And we see in the *London Baptist* that on a recent Tuesday noon meeting of the Baptist church on Bishopsgate street the audience overflowed into the galleries and four-fifths were men.

We would respectfully ask the *Watchman* if the meeting at the close of the regular discussion in one session of the Baptist Congress was not a meeting of that body, why one of the points brought up was a change in the constitution of the Baptist Congress? At that meeting the Congress proceeded to arrange according to its own ideas the time and the place for the meetings of the Southern Baptist Convention in 1905. The impertinence of that performance is so amusing one cannot get angry at it.

We are very sorry that a Baptist, Dr. McArthur, has endorsed John Watson's article on the "next revival," which is as silly as it is unsound. Dr. Fitt rightly characterized it by saying "it would be laughable if it were not so pitiable and humiliating." Dr. Parkhurst says that Watson's programme will not be acceptable until "we have made up our minds not to try any more to execute the programme laid down for us by Christ, and successfully pursued by his first apostles."

We cannot understand why any fear is felt that France and Germany will close any parts of China they may seize against Protestant missionaries from this country or any other. Baptists in this country have sent missionaries to France and to Germany. England and Russia are the only European nations which have in the past shut out Protestant missionaries from any part of their dominions. And there is no way of judging what a nation will do except its past actions.

We see much in the papers about the "need" of the day. No doubt many things are needed. But we think that Dr. S. E. Jones is right when he says the greatest need is of more private devotion and meditation: Many a Christian would be startled if he would time himself and see how few are the moments he spends in his closet alone with his God. Any loss of power in the pulpit is due to the neglect of private prayer and meditation.

Misery will not last—happiness will; if only in remembrance. No pure joy contains any real bitterness, even when it is gone by.—D. M. Craik.

Be of Good Cheer.

REV. A. C. DIXON, D.D.

Sunshine is democratic. It goes with equal readiness into the cottage of the poor and the palace of the rich. It falls upon the rosebush, making the bud burst into bloom of beauty. It seeks admittance to the sewer where it delights to go with its purifying power. So is the gospel. It shines for all. No sinner so low that it cannot reach and cleanse if he will only look up and receive it. No Saint so high that he does not need its constant shining.

The text is a ray of sunshine which bursts from the New Testament in five places. In the first plan it gives us the good cheer of forgiveness. The palsied man was brought to Jesus for healing, but our Lord, who always sees beneath the surface of things, perceived that his soul was more diseased than his body, and He gave first what was needed most—the forgiveness of sins. One may have good cheer even while sick, if he has the assurance that his sins are forgiven, and there can be no good cheer even in health, while quiet like a sword of Damocles hangs over the head. Unforgiven sin is a cloud without a rainbow, a night without a star, a desert without an oasis. To the soul in such a state all light is darkness, all music is discord and all pleasure is pain. No man can be happy while he is conscious that the quiet of sin condemns him, the defilement of sin pollutes him and the thralldom of sin enslaves him.

Paul was in a storm at sea which threatened the destruction of the ship and the loss of all on board. They had already thrown the cargo into the sea. The ship was leaking. As Paul looked at the clouds they seemed to say with a frown, "We will send you to the bottom." As he looked out upon the white waves, that seemed like the paws of hungry tigers creeping upon him, they said with a growl, "We will tear you to pieces." As he listened to the wind it said with the howl and shriek of an infuriated savage, "I will drive you upon the breakers." The leaky, creaky ship replied to frown of cloud and growl of wave and howl of wind, "I will make little resistance and thus help you in the work of destruction." But God had told Paul that he would reach the land in safety and the crew would be saved with him. Paul believed God in spite of cloud, wave, wind and leaking ship. His eyes and ears were witnesses against God's word; still he believed God.

I once saw the sun go down into the waters of the Mediterranean Sea. I saw it when it touched the water in a circular ball of fire, six feet in diameter. I saw it when it was halfway submerged, and I could almost hear the water boil. At length it passed out of sight and I saw the water roll over it. Though I saw this I did not believe it, for I had read from a man named Sir Isaac Newton that the sun which I saw go down was really more than ninety-four millions of miles away, and I believed Sir Isaac Newton in spite of my eyes. Shall I trust a man in spite of my eyes and refuse to trust God? Let God be true and every sense a liar.

It is plain also that Paul was feeling bad. He may have been senick, as he had eaten nothing solid for fourteen days. And when a man is senick he cannot depend upon his feelings for assurance of salvation. And yet, in spite of his feelings, Paul trusted God. It was a faith that led him to do the next and nearest thing. Paul was on his way to Rome, and it was a glorious mission. He was

eager to preach the gospel in the shadow of Caesar's palace. He wished to see this gospel, the power of God, measure arms with the power of Rome. Rome was the centre of law and military glory. Its eagle had led to victory in every part of the world. Its legions were invincible. Paul believed that he had a message, the power of which even Rome could not resist, and he was ambitious to deliver it. But just now he was not thinking of the seven-hilled city. His Rome is the deck of that leaky vessel and his mission is to the frightened crew. He forgets the present glory while he attends to the present duty.

Every one of us should have a noble ambition. I believe in day-dreams. Castles in the air sometimes become solid structures. "Young men shall see visions." But the vision which takes in the distant goal should not so absorb us that we fail to perform the present duty. I have read of an astronomer who walked out one bright night gazing at the stars, when he fell into a ditch and struck his head into the mud. It is well to gaze at the stars, but star-gazing should not make us forget that we are on the earth when there is need of taking care of the next step. If you have seen the equestrian statue of St. George, in England, I am sure you felt the painful impression it makes. St. George and his horse are just starting. They both look as if they were just about to move. You see them next day, and they are still just about to start. Come back next year and they are yet on the point of starting. Return next century and still they are just about to go. You feel like using a whip, or a dynamite bomb—anything to make them move. Most of us preach every Sunday to a lot of St. George statues. For years they have been on the verge of starting a Christian life, or, if they have become Christians, they are on the point of doing something worthy of Christ. But they disappoint us. They do not move. Some of them are waiting until they reach Rome. They expect by and by to do something great for God. My friend, begin now. Look after the distressed crew on the vessel with you. Help your neighbor. Seek the salvation of those who sit at the same table with you. Do now what you can and leave Rome and its glory for the future.

Paul's faith gave him good cheer, while every one else was in the dumps. It is easy to be cheerful when every one else is cheerful. A smile begets a smile. Hope is contagious. Laughter produces laughter. But a smile is most needful when others are frowning. Paul was serene when others were perturbed. He had a quiet heart while others were quaking with fear. He did not depend upon environment. His faith was in God: Black clouds, fierce winds, high waves and leaking ship only caused him to trust more implicitly in God. As the ship was about to leave "Fair Haven" Paul went to the captain and suggested they winter in this good port, for there were indications of a stormy voyage. I can see the proud captain look with contempt upon the little Jew, as he says to him, "Go down to your bunk and stay there till you are needed. I am captain of this ship, and when I want your advice I will call for it." But before the voyage was over, Paul was captain of the ship, and the former captain was coming to him for orders. The man who believes God will sooner or later be captain of the ship. Such a man never knows defeat.

Let us stand by Paul and watch him

while the ship is being torn to pieces by the waves. He orders all who can swim to plunge in and strike for the shore, while those who could not swim should seize a loose board or spar and float ashore upon it. Paul's faith in God does not lead him to dispense with the use of means. He knows that faith without works is dead. But it is just like Paul to let every one else be supplied before himself. He could doubtless swim, and after every sailor and passenger had left the ship, he leaps from the sinking wreck into the water and heads for the shore. I can hear him say to the exhausted swimmer by his side, "Be of good cheer, you are certain to reach the shore. God has said it and it is true. I am wearied also, and I have no board. I need none, for I am depending on the promise of God."

When the count is made it found that every man is accounted for. All are safe, though the ship and cargo are lost. And so will it be with every promise of God. If we fulfill the conditions, not one jot or tittle of them shall fail.

The secret of Paul's good cheer and power is in the fact that he was completely abandoned to God. His creed was, "God whose I am and whom I serve." He put God first; and when God is put first He can still bring things to pass, though He has to create something out of nothing. Write on the blackboard the numeral 1. Put a big naught before it and it remains only 1. Put two big naughts, three big naughts, a thousand big naughts before it, and it is only 1. Now rub out the big naughts before it and put a little naught after it, that makes ten. Two little naughts and that makes a hundred; three little naughts and that makes a thousand. Put 1 first and it can create ten out of nothing, one hundred out of two nothings and a thousand out of three nothings. So put God first and He can create something out of nothing. Though you be so insignificant as to be naught in yourself, if you put God first He will make you a power in the world. I like the religion of the old colored woman in the South, who went to school just after the Civil War at the age of sixty. She was used to big things like plows and hoes and pots, but little things like letters and words she found it difficult to manage. So she came to the teacher one day and said, "Missus, I wish you would teach me to spell Jesus first?" The teacher replied, "Why is it, Auntie, that you want to spell Jesus first?" "Because," she answered, "I sometimes feel that if I could spell Jesus all the rest would come easy." Such faith in God will make all the rest come easy. Let us learn how to spell God, and with those letters we can learn how to spell all that is good.

Paul regarded himself as belonging completely to God. "Whose I am and whom I serve." He did not belong to God because he served Him, but he served God because he belonged to Him. The ties that bound him to God were the silken cords of love and gratitude. David said, "O, God, truly I am thy servant. Thou hast loosed my bonds." We make servants by binding bonds. God makes servants by loosing bonds. He links us to Himself by liberating us from sin.

Paul was both owned and possessed of God. God owns us, but, said to say, the world sometimes possesses us. May we acknowledge the ownership of Christ by giving Him full possession and every hour of life will be filled with good cheer.

A soft answer turneth away wrath; but grievous words stir up anger.

A Clean Boy.

BY PARLEY D. ROOFT.

Some one has said that cleanliness was next to Godliness. However that may be, of one thing we are certain: that cleanliness is praiseworthy, admirable, and a thing greatly to be desired, and which is within the province of all to be possessed of.

A clean man or woman, boy or girl, carries with them a certain influence which is not altogether lost upon such as come in their walk, for unconsciously their appearance leave an impression which will in some form find imitators, if not at once, in the aftertime. This is with respect to the body, but there is another cleanliness which is full, yet more admirable and worthy of regard; it is that of the lips and of the heart.

To be clean, every whit, as regards our lips, our inner being, is a wonderful achievement, and one which should be sought after by all. Such an one is worthy a place in the King's Palace and beside the noble ones of the world; such an one is a fit companion for such as move in the best and the most polite society. From such no harm can come, but a positive good to old and young, men and women. When you think of it there are but few clean people either in body or mind. It is surprising how many are careless in their person, and more surprising how many are unclean in their thoughts and acts and words. In this connection I wish to relate an incident: Some years ago, when foreman of a weekly newspaper office, one afternoon, as the men had come in after dinner and were going to their cases, one of the "journs" commenced to tell an unsavory story in which there was considerable obscenity. In the office there was a boy some twelve or fifteen years of age, who had listened to what he said until he reached the obscene part, when turning for the door, he said, "I'll not listen to such stuff," and went out. The man of unclean lips felt the reproach as did all present, and if I remember aright the story remained unfinished. That was a clean boy, and his words and actions left an impress upon those present that afternoon in that printing office, which the years that have passed since then have not effaced. I would that all boys were like him in that regard. If such was the case we would look for a cleaner class of men. I do not know what became of the boy, but his words and actions will never die.

Little did that boy think that he was moulding the characters of men many years his senior, and little did those journeymen printers think that they had received any special benefit from his presence, but it was so, and I am of the opinion that that boy's example has made better men of us all.

It is not needful that one be old in years to be in a position to wield a mighty influence in the world, nor that one occupy an important place to do it. No, for a child may lead the most hardened criminal back to the path of virtue and uprightness. It is said that a warden in one of our state prisons, one afternoon went into the corridor of the prison for something, and having occasion to go up to the landing of the upper tier of cells, an old prisoner whose heart had been touched at the sight of the warden's child, a little girl of some three years of age, who had accompanied the warden, took her up in his arms and carried her up the iron stairs. As she was being carried up the stairs, the little one gently stroked the old man's face and said in her childish language: "Oo'll be a dood man won't oo?" then she put up her little face to his and kissed him. When they had reached the landing above, there were tears streaming down the old man's face. From that hour he became another man. God had reached his heart and broken it by the hammer of his love, which was the words and loving caresses of the warden's little child.

What greater work can engage the attention of mothers than that of bringing their little boys as well as little girls up to be clean?

Much is said about boys "sowing" their "wild oats," as though it were a necessity that boys be wild and reckless for a term of years, ere they gave their attention to being upright and exemplary. Such a theory is wrong, for there is no reason why a boy should be a terror to the neighborhood and a grief to his parents, more than that they should be taught to steal and to commit all the crimes on the court calendar. It is true that some boys are more inclined to certain evil ways than others, but that only makes known to the parents the necessity of holding the reins a little tighter upon such than others. More responsibility rests upon parents than some think. A strong willed boy left to himself will go to destruction as truly as a stone freed from its restrictions on the mountain side will find its way to the valley beneath. On the other hand a strong-willed boy held in check and compelled to render obedience to the mandates of his parents exercised in loving reasonable firmness, can but develop into a noble manhood. Occasionally a parent says: "I can't do anything with my boy, he's so head-strong, and I've given it up. If he goes to destruction I'm not to blame." Such a declaration as that is sinful. God has not given children to parents but that they may bring them up in the way they should go and that father or mother who falls in his duty because of the difficulties which lie in the way, God will certainly call to account for his or her remissness. Says the wise man, "Chasten thy son while there is hope and let not thy soul spare for his crying." Prov. 19:18.

Said Ben Jonson:

"It is not growing like a tree
In bulk, doth make man perfect be;
Nor standing long an oak, three hundred
years,
To fall a log at last, dry, bald and sere!
A lily of a day
Is fairer far in May,
It waxes and it wanes, soon passeth
away,
It is the plant and flower of sight!
In small proportions we just beauty see
And in short measures, life may perfect
be!"

More fragrant a thousand times is the name and memory of a clean boy, who lived a life of a few years and died, than of the man whose fame circled the globe, and whose wealth was counted by the hundreds of millions, but who was unscrupulous and unclean in his life and dealings with men. While it may not be in our province to have the portion of the latter, there is no reason why we should not bear the name and character of the former.

A clean boy; a clean girl; a clean man; a clean woman, we should all of us try to be. Setting about the possession of such a priceless treasure, first, through yielding our hearts to Christ, when it should be our study and earnest effort to imitate Him in our lives among men. To live such a life is to make our sojourn here below a success, for only such can possess a pure heart and we are told that the "pure in heart shall see God."

The Importance of Preaching.

BY REV. T. McBRIDE NICHOLS, D.D.

There is no question about it, the sermon is in danger. As a distinctive feature of church life it has already lost something of its grip. Less and less does it dominate the services on the Sabbath. Less and less does it pervade the mind and regulate the conduct of the congregation during the week. The reasons for this are obvious. Much more is demanded of the minister to-day than fifty years ago. He is now not so much a scholar and a thinker as a man of affairs. If he is the pastor of a large industrial city church, a telephone and stenographer are a necessary part of his equipment. His study is not a retreat for meditation, but an office in which ecclesiastical business is systematized and pushed through; while his pulpit is less a teacher's desk than a sort of captain's bridge from which orders are

shouted to the crew. His success, externally considered, depends largely on his administrative ability.

This fact augments his pastoral labors. As an executive officer he must keep in constant touch with his subordinates. Only as he is much in the homes of the people, radiating personal magnetism at close range, can he stir the members of his church to activity and elicit enthusiasm for the multiplicity of enterprises which his fertile brain conceives. A working church means a pastor whom neither weariness nor weather can keep indoors. This is not accomplished without a tremendous expenditure of time and nervous energy, which reacts to the detriment of the sermon. What chance is there under such conditions for uninterrupted study and calm, deliberative preparation for the pulpit?

Moreover, the modern church service is clamorous in its demands. The trend of sentiment in the direction of liturgics is plainly to be seen. In some cases the ritualistics ruffles almost obscure the plain garments of former days. The order of service must be so arranged that something new will be doing every five minutes. Music by the choir is called for at frequent intervals. As we live at high tension all the week, it is hardly to be expected that we will settle down on Sunday. But the sermon suffers. Elbowed roughly on the left and crowded badly on the right, it must push for a place.

So it has come to pass that with less time for preparation and with less chance to preach, the modern clergyman is in danger of supposing that preaching is, after all, an unimportant and insignificant part of his work. And if once that notion becomes imbedded in the mind of the ministry, the sermon is doomed, and the department of homiletics in our theological seminaries will give way to a chair of ecclesiastical technique, filled by some past master in the art of organizing raw material and superintending the manifold details of congregational activity. This would be most unfortunate. For, after all, the chief function of the ministry is teaching. We may say that, without minimizing in the least the significance of other functions, a pastor and an organizer a minister must be; but first of all a preacher. The last command of Christ was not, "Go ye into all the world and organize Dorcas societies and mission bands," but "Go ye into all the world and preach the Gospel."

No congregation can grow in grace, or become a vigorous and forceful element in the life of the community, unless it is regularly and constantly fed on the strong meat of the Word of God. It may be trained to a certain proficiency in ecclesiastical gymnastics; it may man and officer twenty or thirty separate circles and committees; but if it is not nurtured on the Bread of Life, there will be no vitality, no stability in the work. Speaking comparatively, therefore, we hold preaching to be "the one thing needful." The very choicest of the minister's intellectual and spiritual life must be poured into it unstintingly. No ordinary demands upon him should be allowed to interfere with it. If circumstances conspire to defeat preparation at any given time, better a good old sermon than a poor new one. There is more nutriment in a warmed-over steak than in a fresh brew of gruel.

And as to the church service, we regard the sermon as the centralizing fact. The preliminary exercises should lead toward it, the concluding exercises should deepen and fix the impressions made by it. If an extra five minutes is really needed to round out the treatment of some vital theme, let us excise an anthem rather than curtail the sermon. The minister is, more than anything else, a herald of good tidings. Give him a chance to put the trumpet to his lips. Let his message be heard in full.

The minister will ask no better model than the Master; and Christ's first concern was to teach the multitudes. His miracles were incidental. Nicodemus was attracted to Him not by His marvellous works, but because he recognized in Him "a teacher come from God." The men of Capernaum gaped, no doubt, when the

unclean spirit was cast out, but before that they had been astonished at Christ's doctrine, "For He taught them as one that had authority." And in their amazement at the miracle they did not omit to connect it by way of authentication with the "new doctrine." He proclaimed.

The apostles followed hard upon the heels of Jesus in this matter. After the death of Stephen, "they that were scattered abroad went everywhere preaching the Word." And we have as much need to give the sermon a fundamental place to-day. Why do we preach? For two reasons. We wish to save sinners; we wish also to develop Christians. One or both of these objects the preacher always has in mind.

"The world lieth in wickedness." We touch elbows every day with the impotent. Men and women, careless of eternal interests, are absorbing themselves in the business of time and the pleasures of the body, and meanwhile the day of judgment is just ahead. Therefore we preach "Jesus Christ and Him crucified." We lift the cross into prominence that men may look and live. We emphasize man's sin and man's accountability; but over against those appalling facts we place the grace of God in the Gospel of His Son; and as the ambassadors of Christ we beseech men to be reconciled to God.

But our message is also to the church. Here are Christians whose needs are numerous and insistent. They must be comforted in sorrow, braced against temptation, strengthened for duty, instructed in service, urged to exercise their talents to the full. Therefore we preach, holding before them the perfect symmetry of the life of Christ as the inspiring example for every child of God; emphasizing the virtues and the beauties of His character, one by one; explaining the necessities of the kingdom and matching the diverse parts of the Christian enterprise to the peculiar gifts of individual believers; endeavoring to set forth the Word of God that Christians will be impelled to work out their own salvation.—Presbyterian Journal.

Brave old Hector was going forth to his last battle, and was well panopied for the conflict. His wife, Andromache, and their child in the arms of a nurse, followed him to the gates of the city. When the moment of separation came, the father reached for the child to give it his last embrace and to kiss it good-bye. But his burnished armor and waving plume frightened the little one, and weeping it nestled closer to the nurse. Hector at once divined the cause of its fright; casting aside his armor, he held out his arms again, and the babe, smiling through its tears, bounded into his bosom. And so God should come to us simply as Jehovah, we would become frightened, and would flee from his presence. But when he veils himself in human form, became incarnate in Mary's Son, and throws aside for the moment the glorious insignia of deity, we fly to his arms and receive the kiss of pardoning love.—Mr. M. Davis.

The little lad reading some story comes unwrapped in the fortunes of his hero—difficulties and dangers thick about him; his safety is threatened on sides; how shall it end? Excited and eager, he turns over the pages and looks further on. It is all right; the hero is and triumphs. Now the lad breathes again and with a brave heart faces the course of the fight once more. We, the little lad, have sometimes trembled for the fortunes of our King. Then it is good to skip the pages of time and to be at the end. It is all right. "Alleluia, Lord God Omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of his Christ. He shall reign for ever and ever."—Guy Pearse.

It is not the length of the prayer, its rhetoric, nor its solemnity, nor beauty and elegance, but the faith heart in it, that makes it effective prayer that pleases man may not please God. He has regard, not to its form, but to its inner spirit.

The Unity of Teaching in the Bible.

BY H. C. BRENER.

(Read before Pastor's Conference in Baltimore.)

What are the paramount things taught in the Bible should be a question of profound interest; because of justice to the Book and the possibility of its usefulness to those coming under its teaching. It is admitted by all thoughtful persons, especially in Christendom, that Jesus Christ is the chief character in the Bible. But who was Jesus Christ and what did He teach? Knowing these two questions we are prepared to answer the questions; What is the Bible and what are its paramount themes? He has been making preparation even from the creation of the world. In all that He said in the Old Testament, for He is the manifested Son in the Old Testament. He spoke all the words of God given there; He inspired the prophets to speak His words which were the words of God; He directed the whole course of revelation and of history—to all creation, inspiration and revelation, philosophy and history are concerned with two paramount questions; first, Who is He? and second, What is He to do?

When we find Him in the New Testament telling us about the Old Testament, He is telling us what He had said, personally and by prophets, in the ages gone by—He is simply interpreting His own words. When He saw the people professing to know the Scriptures, talking to and Him, He says, John 5:39, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." Who Christ is and what He is to do. Around these two questions center the interests of the Law and the Prophets; Jesus Himself; the teaching; and the apostles guided by the Holy Spirit confirming these facts by unmistakable evidences as to what He did that He died upon the cross and rose the third day from the dead.

After some two years of marvelous teaching with authority and by signs and wonders, Jesus takes His disciples aside to conduct an examination concerning the first great question. Upon this examination depends the eternal salvation of those examined; and upon the same examination depends the destiny of every responsible individual. The examination consisted then, and consists now, and ever will consist, until judgment, of one question found in Matt. 16:13, "Whom sayest thou that I am?"

All progress in knowledge is made by rendering concepts clear and distinct. Clear knowledge is obtained by negative judgments; by declaring what an object is not. Distinct knowledge, complete knowledge, is obtained by affirmative judgments based on logical abstractions. The question propounded by Jesus, there are only two minds that can answer. The answer will reveal the quality of the soul which makes the answer, as to whether it be the mind of the world or the mind of Revelation; the mind of the flesh or the mind of the spirit. Listen to the answer of the world; it teaches what Christ is by affirming what it thinks He is, namely, "Some say they are the Baptist; some Elijah; and others Jeremiah, or one of the prophets." Let the question be pressed homeward. "But who say ye that I am?" And Peter answered and said, Thou art the Christ, the Son of the living God.

Let us hear the result of that examination. "Let us hear and said unto him, Blessed art thou Simon Bar-jonah; for thou art Peter, because of the fact and its source, "For flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Jesus had a creed; and He insists that His disciples shall have one. He first got the world's creed which was a divided one, "some say" one thing, and "some say" another. "Some say they are the Baptist; but flesh and blood cannot inherit the kingdom of Heaven, neither can it receive the principles upon which the kingdom of Heaven is based; for it has stumbled over the corner-stones upon which the kingdom of Heaven must be built. The kingdom of Heaven is built up in the hearts whose character is acceptable to God, the acceptance of which depends upon a quality of vision in the soul which quality is determined first of all by its recognition of Jesus Christ as the Messiah. So every true creed must rest upon Jesus Christ as the Messiah; this creed must not be traditional but must be revealed directly from God. Flesh and blood have a diversity of opinions as to who Jesus is, and what He did. Revelation has one and only one estimate of Jesus Christ; as to who He is and what He did; the mind of Revelation, I mean those having a confession the same as Peter's, is a unit as to what Jesus came to do, and as to what He did do.

This brings us to the second great question, seemingly more difficult than the first; namely, what did Jesus aim to do or what did He do? Just as soon as the disciples convinced Jesus that they were in possession of a creed, and that revealed from Heaven, He proceeded to bring them to the meaning of that creed which took all His explanations together with the exhibition of the fact to convince them of its meaning. Right after the examination concerning the creed, the inspired writer says, Matt. 16:21, "From that time began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up; so we also that who Christ is; what He did, and what He came to do, and what He did do. These are the two paramount questions of the Bible. Every creed or system of teaching, whether it be Pap-

alist, Baptistism, "old or new," must embrace denotatively these two facts; and connotatively principles that emanate to or from these facts; and upon these facts must stand or fall its credentials. The eternal life, the true confession made only by a few comparatively, establishing the very words of Jesus when He said previously; "For narrow is the gate, and straightened the way that leadeth unto life, and few be they that find it." Only to those having the revealed confession did Jesus begin "to show"; for those having the wrong conception of Jesus as Savior can make no true progress toward God. Jesus said, "I am the way, and the truth, and the life;" meaning that He is the way to God; the truth about God; the life that is in God; and the first great question is to settle the way, to read the title clear, and then learn the unsearchable riches. The flesh and blood people make efforts to know Him, but their efforts are centered about man; their reasoning is based upon and their systems of thought constructed by what man thinks and says; what man would be liable to do or say, and not what God did do and say. How often do we hear it said; "Do you think Christ would have chosen an abject and a child of our lowest of flesh and blood brethren this is narrow, it is not according to the latest methods of investigation, Christ would refuse to be called John the Baptist for the same reason that He refused to let the young ruler call Him "good master," both rob Him of His divinity. The flesh and blood confusions result in divisions to each class, "some say," becomes a genus with a species, and each species becoming a subgenus genus for the propagation of wrong views about Christ, these flesh and blood brethren are all pious children of unbelief. And though they formulate creeds that seem to embody all the piety of the spirits of just men made perfect, from the days of Zoroaster to that of the High Critics, and though they fill their temples with baptistries and keep them supplied with much water and have many people going down into and coming up out of this water; and though they sing chants that have been chimes from the bellies of much learning, and be not able to read their title clear, it all stands for error and profiteth nothing.

What was Paul's creed? We learn it in what he taught and in what he claimed to teach. Listen to the greatest master of Old Testament theology, see him sweep through the realms of history, prophecy and genealogy evolving a unified creed with reference to himself, when he says, Rom. 1:3, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which He promised afore by His prophets in the Holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead."

The Epistle to the Romans beginning with 1:1, "The exhibition of the flesh of the principle which Jesus laid down in John 3:16, love dealing with man. First from 1:16 to 3:20 love is trying to convince man, both Jew and Gentile, of his lost condition. It says that "the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men;" in Romans 2:4, the positive aspects of the riches, and the goodness, and the forbearance and of the long suffering of love, this is with man and his unsaved condition; in 3:21 to 5:21, we have the new man, the justified man, the "ungodly" man, taken and justified. What else will do this except love? One of the main things for which Paul is contending in Galatians is the principle of whom laid down by Jesus, based upon what Jesus did. In John 8:36 Jesus said "If therefore the Son shall make you free, ye shall be free indeed." In Galatians 5:1, this principle is reaffirmed by Paul, "With freedom did Christ set you free; stand fast therefore, and be not entangled again in a yoke of bondage." Here Paul is warning the brethren of flesh and blood. Not only did Paul teach the principle laid down by Christ, but he claimed nothing else; he claimed as his credentials, "Have I not seen the Lord." Gal. 1:12, "Not after man; neither did I receive it from man." He sets forth his creed in 1 Corinthians 2:2, "For I have determined not to know anything among you, save Jesus Christ and Him crucified." So we see that revelation and inspiration rules out everything that does not concern these two facts, "Jesus Christ and Him crucified." This is according to what the apostles taught, it is what they claimed to teach, and it is according to the promise of Jesus. His own words. In John 16:13, Jesus said, "He of whom I shall say by truth, is come, he shall guide you into all the truth, He shall glorify me." Therefore we see they had the truth; they all had the same truth; it was all about Christ and what He did.

Stumbling Blocks.

The world has a great deal clearer idea of what Christianity is than it is generally given credit for. It has a high ideal of Christian life, based on a remarkably definite knowledge of what is required by the Master and what is professed by the Christian, and then in its unspoken judgments on individuals it is most rigorously exacting in what it demands of those who bear Christ's name. And yet without it, it justifies and recognizes and honors consistent effort even when there is failure to perform all that is striven for.

The world hates a hypocrite, and in spite of outward approval and friendly relation, it disapproves of every concession on the part of a Christian that involves a sacrifice of principle. Inconsistency is not only noticed and rebuked in spite of its ordinarily great discretion, the inconsistencies of Christians become the stumbling blocks which turn it from the Gospel as being

beautiful in theory but impracticable for everyday living; incapable of controlling the lives of those who owe allegiance to it.

It is no excuse for those who are turned aside, but the fact remains that the weak ones who are looking for encouragement and help, the doubting ones who are looking to Christians for light, have a right to expect to see in the lives of professing Christians evidence of the sincerity of their professions and consistency in word and act. We stand awfully Christ's law of love to be the law of our profession, in the midst of the law of the world, and stoop to the tricks of trade; driving our bargains and enforcing our "pious" without reference to anything but our power to turn a penny and the technicalities of law, what wonder that men stumble? If all our ideas of truth and morality fall in with the easy standards of the world, is it strange if men think our religion meaningless? If we profess our need of Christ and of His Church, and then let all else take first place and on the Sabbath remain away from the worship in the sanctuary for any trifling excuse, using the day as a day of pleasure, buying or selling, riding and visiting as the fancy takes us, is it to be wondered at if the children of our lowest of flesh and blood brethren drift away from church and from religion, or that the world pays slight respects to the laws of God?

If church officers and teachers in church and Sunday school are lax in Christian duties and "liberal" in Sunday views, setting the example of worldliness and carelessness in church attendance, shall they be guiltless if others, watching, sensible and fall?

We need to think of these things and of the responsibility which they entail. Nor does the responsibility end with what is plainly the direct violation of Christ's law. Some things which may be lawful and commendable, if not the mark of the weak brother for whom Christ died, there must be the sacrifice of liberty at times.

The stumbling blocks that come from the thoughtless inconsistencies of Christian men and women have caused falls that have meant ruin and death to countless weaker souls. Christ's law is law and commandment, and the world, by the sake of the weaker brother for whom Christ died, there must be the sacrifice of liberty at times. The stumbling blocks that come from the thoughtless inconsistencies of Christian men and women have caused falls that have meant ruin and death to countless weaker souls. Christ's law is law and commandment, and the world, by the sake of the weaker brother for whom Christ died, there must be the sacrifice of liberty at times. The stumbling blocks that come from the thoughtless inconsistencies of Christian men and women have caused falls that have meant ruin and death to countless weaker souls. Christ's law is law and commandment, and the world, by the sake of the weaker brother for whom Christ died, there must be the sacrifice of liberty at times.

Glorifying God.

The only true basis for a correct philosophy of life is that great truth contained in the first answer of the Westminster Shorter Catechism, that "Man's chief end is to glorify God and to enjoy Him forever." Any other conception of life and its relations is faulty and is sure to break down.

We were created by God and put in this world not to be mere money-makers, nor selfish getters of property, or winners of fame, or wagers of war. We are here for a little time to do our duty and to prepare for an eternity that is just before us. If we lovingly and dutifully (all in with his plan we shall make our lives successful. We shall do what God wishes us to do. We shall let what God desires us to be. We shall in this way glorify God. We shall accomplish the end God had in mind at our creation. We shall make it the rule of our daily living to fulfill the perfect plan of God.

A fine piece of work is creditable to the one who produces it, whether it be a well-written book, a well-built house, or an artistic painting. It brings glory to the author of it. His fame is enhanced by the perfection of the work just as it is detracted from by imperfect or discreditable production.

A good son or daughter is the greatest credit possible and brings the greatest satisfaction imaginable to the heart of parents. On the other hand, the child whose life is disgraceful brings the greatest grief and shame to the parents. A child is either a glory or a shame to the home. Nothing can equal the pain or the gladness that is brought to parents by the life and conduct of their children. Thus we may say that the children either glorify or disgrace their home. In case of a good family life and inheritance it should be the ambition and the fixed purpose of each child to bring glory to the family name by a good and creditable life. In some such way we may glorify God as each human being to fall in line with God's holy and eternal purpose and to live a life that is holy and pure, good and true.

To live to God's glory is to live in such a way as shall recommend his holy religion, and that shall magnify his grace. The Gospel is intended to be the means for making men holy. If we accept God's grace in the Gospel and live in accordance with it we are showing to the world that this is exactly adapted to our needs and, by our example, are recommending it to others. In this way we are winning souls to God and are emphasizing his goodness and his power to save.

If one is a student under some well-known master and is making real advances, by means of application and thorough-going industry, he is recommending the teacher as one who is able to instruct and advance those who put themselves under his care. So, if we are striving to live holy lives under the direction of the Holy Spirit we are glorifying God and are doing what we can to point others to him as the one who can sanctify and beautify the life.—Herald and Presbyter.

Literary. All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

BOOKS.

In a book generously and beautifully made, Mr. Forrest Crissey, has told the story of the Country Boy. The publisher is the Revell & Company; the volume is so sharply and cover so inviting that it draws instant sympathy to the straw-hatted, blue-trousered, cotton-shirted country boy whose story it tells.

What makes the life of a boy always fresh and good to read about? It is because it is the life of dreams. The children make the poor country boy rich and the rich city boy poor. The city boy never learns to live on solitude and loneliness—the food of dreams.

This is the magic with which Mr. Crissey has made so expertly fine a picture in his boy, Harlow. The book, written out of the humor, the gaiety, the lightness, the unconscious parody of other years' books striding to the heart of the boy of thirty years, or of forty or sixty years the dreams of his own life, and he sees himself, after the storms and struggles of manhood, long forgotten, brought suddenly, startlingly forth—his very self. The sun, the clouds, the waters, a pasture gate, the sky are in this book and with the boy we dream, as if the boy were the boy of thirty years, or of forty or sixty years the dreams of his own life, and he sees himself, after the storms and struggles of manhood, long forgotten, brought suddenly, startlingly forth—his very self. 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**Sunday-School
's Lesson**

MUNDAY, JANUARY 2d.

THE BOYHOOD OF JESUS.

Luke 2:40-52.

Motto Text: "And Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52.

This is the only incident in the life of our Lord which is given us of the thirty years between His presentation in the temple as a babe and His baptism. He came into the world to die. He was the lamb slain from the foundation of the world. Therefore, while His life and His teachings were all important, they sink into comparative insignificance compared to His death.

There is a subtle and deadly form of Unitarianism which is finding a foothold in the churches, which exalts the life of Christ at the expense of His death. Of that life which wrought out for us a perfect obedience, we have but the most meager account, and that only of a few years. His miracles were wrought to prove His divinity and His truthfulness. His teachings the Holy Spirit could easily have given us through prophets and apostles. But His atoning death is the great thing, the one fact of eternity for this earth. Therefore let teachers be careful to give to the atonement on Calvary the chief place, as Paul and Peter gave it and our Lord gave it. For the two ordinances—He established show forth His death and resurrection and not His life.

Three times a year every male among the Jews was required to present himself at the sanctuary, at the feasts of Passover, Pentecost, and Tabernacles. (Ex. 23:17; Deut. 16:16.) The women were not required to go, but the school of Hillel among the Pharisees required them to go if possible, to the Passover. Mary was in the habit of going with Joseph to the Passover feast.

"And when he was twelve years old, they went up to Jerusalem."—Whether Jesus had ever been with them before no one can say. At twelve years of age a Jewish boy became what was called a "son of the law," and was responsible for legal observances. When he was there he was given the tunic garment as the law ordered (Num. 15:38-41.) At five his mother was required to begin to teach him to memorize portions of Scripture. It is a pity all Christian mothers do not thus train their children to memorize Scripture. But at twelve the boy became, as it may be considered, religiously a man and was held responsible for legal observances and required to receive religious instruction.

And when they had fulfilled the days.—The feast lasted seven days. When the caravan set off for Nazareth Mary carefully took it for granted her son was with some of the other little boys in the crowd. It seems evident these twelve uneventful years had dimmed somewhat in her mind the memory of the wonder which attended our Lord's birth, or she would have felt that child was by far the most precious thing she had. It may be she had her younger children with her who she thought needed her care more

**Get the Most
Out of Your Food**

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nervous and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

**Hood's Sarsaparilla
and Pills**

Strengthen and tone the stomach and the whole digestive system.

than her oldest son, so wise and good and obedient all His life.

V. 44. When they camped for the night the boys who were traveling together separated, and each one went to his own family. Then Joseph and Mary perceived that Jesus was missing. He had never given any trouble, and they were naturally alarmed for fear some harm had befallen Him. Why our Lord, knowing the time of their departure and the meanness they would feel, chose to remain behind in Jerusalem, no one can tell. It may have been because Mary had too much lost sight of what He was and needed a gentle reminder of the infinite difference between Him and her other children. And in this way He could give her such a reminder without doing violence to the perfect respect and obedience He always gave His mother and her husband. One thing we know, for some wise purpose He allowed them to seek Him sorrowing. No one has ever found the Savior who has not sought Him sorrowing for past sins, and for corruption of nature.

After three days they found Him in the temple.—Whether three days refers to the time they had sought Him in Jerusalem or the time of their separation cannot be positively said. Joseph may have gone to the temple in search of the missing boy during those days, but he would naturally look for Him in the courts and not in the Synagogues among the learned men. Lightfoot says there were three synagogues in the temple inclosure, one at the gate of the court of the Gentiles; one at the entrance of the court of the Israelites, and the principal one in the southeast corner of that court. It was in the last the rabbins explained the law.

It is probable that Joseph heard some talk of a wonderful boy who had been for three days questioning the rabbins, and thus guided he and Mary went where they found our Lord. "Sitting in the midst of the doctors both hearing them and asking them questions."—We may know those questions were such as to search their hearts and turn their minds toward the spirituality of the law and the supreme authority of the Scriptures far beyond the traditions which had hidden the word of God from their minds. "Now Christ showed forth some rays of His glory which were presently drawn in again. He gave them a taste of His divine wisdom and knowledge."

"Son why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing."—Gödel says: Criticism is surprised at the uneasiness expressed by Mary; did she not know who this child was? Criticism reasons as if the human heart worked according to logic." It is very

probable Mary had, to a degree, forgotten in twelve years what that child was. She may, too, have had very wrong ideas in regard to Him, looking upon Him rather as a coming conqueror who would defeat the Romans and re-establish David's kingdom.

"How is it that ye sought me?"—They must have understood that their authority over Him was not the right of other parents, but His "fulfilling all righteousness."

"Wist ye not that I must be about my father's business?"—A rebuke to Mary who called Joseph His father. If her soul was to be saved by faith in her son Mary must be taught to remember what He was. There was infinite kindness to this highly favored one among his creatures in our Lord's respectful rebukes to Mary now and at the marriage in Cana.

V. 51. The curtain falls again for eighteen years, having given us this one glimpse of our Lord, showing that at twelve years of age He asserted His Sonship to God. Thirty years out of thirty-three He gave to obedience to the law, showing the high estimate which God puts upon obedience.

And Jesus increased in wisdom and stature, and in favor with God and man.—As the brain developed, Deity had a larger instrument with which to work and therefore could show forth more wisdom. All spiritual excellencies are due to the favor of God. "Over the person of this young man there was spread a charm at once external and spiritual; it proceeded from the favor of God, and conciliated toward Him the favor of man."—(Gödel.)

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

ON THE BABY

Coffee Even The Babies Thrive On.

The little daughter of a college President was saved by the use of Postum Food Coffee at a time when she could not take any solid food.

Baby's aunt says: "My sister and her husband (who is President of a College in Georgia) visited me last Christmas and their little baby two months old was very sick. I thought it was not properly nourished so I began feeding it on Postum which I have used in my own home for years with such grand results.

"You would be surprised to know how that little thing improved, sister had been feeding it on artificial food that did not agree with it. The baby continued to get stronger all the time we were feeding her on Postum and when sister left here she took Postum with her for she feels certain that with Postum to feed the baby on she is sure of good healthy nourishing food drink." Name given by Postum Co., Battle Creek, Mich.

Postum is made of the purest cereals with absolutely no medication whatever and when boiled according to directions it is heavy with food value and a great nourisher and rebuild as well as a delicious drink. It is also a specific for all of the dozen of different diseases caused by coffee. Trial proves this.

Look in each package for a copy of the famous little book, "The Road to Wellville."

**IMPORTANCE OF A BAPTIST
COLLEGE IN MEXICO.**

During our recent convention held in Mexico City, after a protracted discussion of the Baptist situation in this Republic, it was unanimously decided that one of the greatest needs to the enlargement and future success of our work in Mexico is the early establishment of a college of high grade for the education of an ample corps of native preachers, teachers and other evangelical workers. The convention appointed the undersigned as a committee to present this matter officially before the American Baptist Home Mission Society of New York and the Foreign Mission Board of the Southern Baptist Convention, of Richmond, Va. We beg to call your attention to the following considerations:

1. The necessity of a first-class Baptist College in Mexico. This may be seen when we contemplate the fact that the work of both our Boards in Mexico is embarrassed and crippled for lack of fully qualified native workers. We cannot emphasize too strongly the importance of a God-called ministry, yet may it not be true that a large number of the brightest young men in our churches are held back from this sacred office by lack of a place and opportunity for acquiring a necessary education?

If our leading churches would move forward to independent self-support, it must be under the leadership of finely equipped native pastors. It has been said that the gospel is reaching in Mexico only the middle and lower classes. One reason for this is found in an uneducated and incompetent native ministry. The Mexican government is greatly improving its schools and raising its standard of education all over this country. The gospel ministry to be able to teach and lead any people must keep in advance of them in point of education.

Such a college as we contemplate would not only supply our own immediate needs, but it would receive the patronage of the first classes of society. The tuition received from these would help to pay any current expenses, and select young men educated under Christian teachers would wield an influence for good in the highest circles of society, in the various professions and in the council-chambers of the nation.

2. Location and equipment of the College. We respectfully recommend that the college be located in one of our large cities, and that sufficient ground be purchased for the erection of all necessary buildings, viz: Professors' residences, dormitories, chapel and lecture rooms. We recommend further that an ample corps of professors native and foreign, be employed, whose entire time shall be given to the school.

3. Co-operation of the two Boards. Between the missionaries and churches of the two Baptist Boards now laboring in Mexico there is the most perfect accord. We are one in doctrine, practice and purpose. For the present one good college would serve both boards better than two inferior ones, and it could be established and run with less money. We, the Committee, respectfully recommend, therefore, that our two Boards, the Northern and Southern, share equally the expense of establishing, sustaining and controlling the college. We recommend further the appropriation of \$50,000, gold, to be in-

vested in land and buildings; also \$8,000 annually for four teachers, subordinate teachers being paid from receipts of the institution, begging you to give this matter your most prayerful consideration, we are,

Most respectfully and obediently,
J. G. Chnstain, Guadalajara, Mexico; W. F. Hatchell, Morelia, Mexico; W. H. Sloan, Mexico City, Mexico; Ernesto Barocio, Aguascalientes, Mexico; John H. Cheavens, Tereon, Mexico, Committee.

LITERARY

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

Trials and Crucifixion of Christ.
By Clark Braden. \$1.00.
Published by the Author, Cairo, Ill.

This book is a vigorous attack upon what that author calls "The gross errors of popular teaching in regard to the dates of the birth of Christ, and of events connected with his early history, and in regard to the dates of the arrest; the trials; the crucifixion; the burial; the resurrection, and the ascension of Christ."

President Braden is master of a vigorous style, and he says his say with clearness and force. While we do not think he has fully made out his case, yet it must be conceded that he has given us a painstaking and instructive book.

He does not believe that Christmas is the anniversary of Christ's birth, and in that we agree with him. He does not believe that Easter is the anniversary of Christ's resurrection, but he seems to forget that Easter is not an anniversary at all, but comes sometimes in March and sometimes in April.

Ideas from Nature. By Prof. Wm. Elder, A. M., Sc. D. \$0.30. American Baptist Publication Society, Philadelphia.

Five interesting lectures make up this bright little book. The topics are, I, "Design;" II, "Objections;" III, "Energy;" IV, "Natural Law and Miracle;" V, "Nature a Manifestation of God."

Prof. Elder is an evangelical chemist, and he has given us a bright and stimulating little book. It is a fine book to circulate among young men, especially any who may be tempted to doubt.

DEAR READER:

The meeting at this place conducted by Rev. T. J. Ratcliffe has closed, with fourteen additions to the church by baptism, and eight by letter.

The outlook of the church is bright for the future.

Two years have elapsed since we had a gracious revival here conducted by the Rev. Ratcliffe.

The meeting just closed is said to have been the greatest in the history of the church, though such a great ingathering, but a great revival among the Christians.

The Rev. Ratcliffe is a great minister and an excellent worker for God. He will have many stars in his crown when he reaches that home that has been prepared for him in heaven.

The church has called Rev. H. Burnett, of Hartford, Ky. as pastor. He will preach his third Sunday of each month.

A. MANSON.
Pleasant Ridge, Ky.



The First Baptist church of Newport News, Va., dedicated their handsome new stone building on Sunday, Dec. 20, 1903. Dr. Harvey preaching the sermon, Rev. J. M. Porter, D.D., pastor.

cut off by the M. K. & T. R. R. This is aggressiveness and progress, and what could be done in any town of like size. In addition to this he puts much spirit and life into Memorial Baptist church, together with leading his own church of about seven hundred members. The few months I have spent in Temple have been most happy ones to me. My influence and close relation to Bro. Burroughs has been a continual inspiration to me.

Recently we closed a ten days' meeting at Memorial church, with great good and new life to the church. There were four added by letter and three conversions, and one since. Bro. I. E. Gates, well, did the preaching. He is a noble, consecrated young minister, just beginning a most useful and we believe most successful life for the cause of our Master.

It is with pleasure I accept a unanimous call from Memorial church for another year. I have never met a more faithful and earnest church anywhere, and it is a blessing to be associated with them. They, also, are planning to advance next year by giving twice as much salary and five times as much to all mission purposes, together with completing their improvements on building.

Fraternally,
H. F. AYLICK,
Temple, Texas.

THE DENOMINATIONAL SCHOOL.

All things distinctively denominational have a struggle in these latter days. The outspoken church has, the paper specific enough on doctrinal points to be regarded as a church organ, has, and the school whether academy or college attached officially to a denomination and carrying on its work under that denomination's auspices confessedly has. Perhaps this last has the most strenuous struggle of all. In addition to having to contend against the undenominational sentiment, it has been compelled to meet also the competition of the public high school and the State University. Neither of these foes is imaginary or without practical impending force. The time was when in New England and the Middle States and probably on a still wider territory the denominational academy was a distinctive feature. A few are left, but only a few. The time was when few questioned the desirability not to say necessity of having the college directly and distinctly linked to some denomination and it responsible for its management and principally for its support. There is scarcely a denominational college anywhere now in regard to which in a more or less pronounced form it has not been considered whether it would not be better to sever connections and make it undenominational. We believe the tendency deleterious and to militate against the best interests of the church. It was denominational distinctiveness which was behind the foundation of these colleges and it is this we are convinced which must be responsible for their support. Two or three considerations may be presented in defense of this position.

The religious influence is more distinctive in these. The professors and instructors are Christian men and women. They may not be so spiritually alert as sometimes we would wish them to be,

but their influence on the whole is on the side of evangelical religion. Human theories do not supplant divine revelation, and this life does not wholly obscure the claims of the other. Important as thorough training may be considered, desirable as may be a varied and distinguished faculty, the religious influence to be exerted on our young people is by no means to be lost sight of nor to be regarded as secondary.

The direct personal influence of the instructors is more likely to be impressed on the pupil in the denominational school than in that which is not. Probably in none is it just what it used to be. The days of Francis Wayland and Mark Hopkins, and Martin B. Anderson are gone perhaps never to return. But nevertheless in the distinctive Christian denominational school the personal factor counts for more than in those that are not. And this after all remains. Critical knowledge of the classics may grow hazy, many a problem at the time easy in the after years may defy solution, but the contact, close, vital, in the growing expanding period of the academic career of some strong, sympathetic, clear-visioned man or woman will never be outgrown. - Baptist Commonwealth.

DEAR RECORDER:
The Lord has greatly blessed us at Mt. Carmel church, Ohio county. We closed a fourteen days' meeting there last Sunday in which the church was very much revived, and the brethren came up very nobly to the work. We failed to get any ministerial help, and they seemed to realize their responsibility to help the pastor. There were forty-four additions to the church, thirty-one for baptism, and thirteen in other ways. I baptized twenty-seven last Sunday and five still await the ordinance. One of the persons baptized was for the fellowship of Pleasant Ridge church. He had been approved for baptism there and I baptized him at his own request and that of Bro. Burnett, the pastor of that church. The Lord has blessed me this fall and winter with the privilege of welcoming 105 members into the churches to which I minister, besides twenty-three, I believe, who were received in a meeting in which I assisted a neighboring pastor. For all of this I desire to be duly thankful, knowing myself to be utterly unworthy of the blessing.

Your brother in Christ,
R. T. BRUNER.

FROM VIRGINIA.
Rev. C. K. Hobbs, of Portsmouth, Va., has accepted a call to the First Baptist church of Eastport, Maryland. Eastport is a suburb of Annapolis, the Capitol of the State. Brother Tobbs will commence his pastorate the first of January, 1891.

Rev. E. Pendleton Jones, of Owensboro, Ky., has been called to the First church of Hampton, and he will accept. I do not know when his pastorate will begin.

Rev. J. W. Porter, D. D., formerly of Kentucky, but now of Newport News, Va., is aiding Rev. W. H. Tribble, D. D., in a meeting in Charlottesville, Va. The meeting has been a fine success.

Rev. W. P. Hines, of Portsmouth, is aiding Rev. W. R. Haight, of the same city, in a great revival.

A. E. OWEN.



An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902.
I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received no very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I benefited quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles, by this time I noticed such a marked improvement in my health, in every way that I felt satisfied I was cured. But to be positive beyond a question or doubt, I saw Dr. Kilmer during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopic examination which showed my kidneys and liver to be perfectly well and healthy. I have the written report in my possession signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

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That gazing up the Lamp, between—
The hand that held it was not seen.
He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint
And bade him drink when sick and faint;
They drank—the Pitcher thus between—
The hand that held it was not seen.
He blew the trumpet, soft and clear
That trembling sinners need not fear,
And then with louder note and bold
To storm the walls of Satan's hold,
The Trumpet coming thus between,
The hand that held it was not seen.
But when our Captain says—
"Well done,
Thou good and faithful servant!
Come!
Lay down the Pitcher and the Lamp,
Lay down the Trumpet,—Leave the Camp,"
Thy weary hand will then be seen,
Clasped in His pierced ones,
naught between.

mands detachment from the world, but he is preaching a Christianity which has indeed its roots in "the secret place of the Most High," but is of the marketplace and the streets, and wherever men do congregate. He who moves amongst men dispensing comfort, redressing wrongs, bringing help and good, in worshipping at the altar, he is doing that for Christ's sake as truly as if he were absorbed in devout contemplation. We have to keep these two things together—detachment from the world, and the priestly office for men.

1.—The True Christian Life as being a Life of Priestly Sacrifice.

Now, I do not need to spend your time in adducing the manifold instances in which this thought is insisted on in the New Testament. I suppose I may take them for granted, but let me remind you of one single instance in which, with a remarkable blending, which is not confusion of metaphor, one of the Apostolic writers tries to fill out the conception by accumulating together all the various elements of the Sacrificial Ritual, and declaring that they all find their truest and loftiest embodiment in the Christian life. The Apostle Peter runs together the notions of Temple, Priesthood and Sacrifice, and makes no scruple of applying the fused product of the three to the one fact of the Christian's experience and the Christian's standing. "Ye are a spiritual house, an holy priesthood, to offer up spiritual sacrifices." Every Christian man is a habitation of God. Every Christian man is a priest, consecrated to render to God spiritual offerings. In the depths of his own being, by his own act, he is to offer his own self. And unless professing Christian people, in some measure, approximate, with ever varying degrees of nearness, and imperfectly at the best, but still do approximate, and try to approximate, to the realization of these three blended lofty thoughts, their Christianity is a very poor thing. Ye are the temple of God, priests of "the Most High, and yourselves are the sacrifices that you are to offer.

Now that whole stream of thought and way of looking at the Christian life is a great deal more than mere rhetorical imagery. It rests upon the fact that all that was expressed, in shadow, and in outward symbol, in regard to the deepest truths of men's relation to God by ritual, is transfigured and fulfilled, if I may so say, receiving its highest and its only real embodiment in the relations of a believing soul to God and Christ.

So, then, if we are in any deep and real sense Christian people, we have the priest's qualification. And what was that? "Be ye clean that bear the vessels of the Lord." The purity that was aimed at, in a merely outward fashion, by elaborate and pedantic washings and abstinences and restrictions, is to be accomplished in each of us, by our own continuous efforts, making ourselves clean from "all filthiness of flesh and spirit." No man can minister as every Christian man is bound to do, sacrifices of thankfulness to God and of benevolence to men, unless his hands are clean and his heart pure. And so, dear brethren, this imaginative metaphor which some of

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Our Pulpit.

AT THE ALTAR.

BY REV. ALEXANDER MACLAREN, D. D.

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate, forget not, for with such sacrifices God is well pleased."—Hebrews xiii. 15-16.

We saw last Sunday morning, in speaking on the verses preceding these of my text, that a Christ "without the camp" calls His followers to His side; and that detachment from the order of society in which the Christian dwells is part of his absolute duty. But there is another side to the assimilation of Jesus Christ, which is the very essence of the Christian life, and that other side is brought out in the words of my text. They are linked by "therefore" to something that goes before, and that something is a reference to the office of Jesus Christ as the High Priest of His people. Assimilation to Him is to work in that direction too. Detachment from the world does not mean indifference to the miseries, the sins, and the groans of humanity. Since Christ is "without the camp," so must we be. Since Christ has offered His "blood, which is the life," so must we offer ourselves. "By Him, therefore, let us offer these sacrifices continually." This writer's conception of religion embraces both the deep secrets of the inner life and the outward life amongst men; he is not preaching a Christianity of the closet or the cloister, when he de-

mands detachment from the world, but he is preaching a Christianity which has indeed its roots in "the secret place of the Most High," but is of the marketplace and the streets, and wherever men do congregate. He who moves amongst men dispensing comfort, redressing wrongs, bringing help and good, in worshipping at the altar, he is doing that for Christ's sake as truly as if he were absorbed in devout contemplation. We have to keep these two things together—detachment from the world, and the priestly office for men.

Now, I do not need to spend your time in adducing the manifold instances in which this thought is insisted on in the New Testament. I suppose I may take them for granted, but let me remind you of one single instance in which, with a remarkable blending, which is not confusion of metaphor, one of the Apostolic writers tries to fill out the conception by accumulating together all the various elements of the Sacrificial Ritual, and declaring that they all find their truest and loftiest embodiment in the Christian life. The Apostle Peter runs together the notions of Temple, Priesthood and Sacrifice, and makes no scruple of applying the fused product of the three to the one fact of the Christian's experience and the Christian's standing. "Ye are a spiritual house, an holy priesthood, to offer up spiritual sacrifices." Every Christian man is a habitation of God. Every Christian man is a priest, consecrated to render to God spiritual offerings. In the depths of his own being, by his own act, he is to offer his own self. And unless professing Christian people, in some measure, approximate, with ever varying degrees of nearness, and imperfectly at the best, but still do approximate, and try to approximate, to the realization of these three blended lofty thoughts, their Christianity is a very poor thing. Ye are the temple of God, priests of "the Most High, and yourselves are the sacrifices that you are to offer.

you may think mere rhetorical talk, and others of you may be disposed to call, as it has been called, "Hebrew old clothes," is a great deal more than either the one or the other. It lays upon every Christian man and woman a very solemn obligation, which it is impossible to get away from. But, again, if we are Christian people we have the priest's prerogative. And what is that? To pass behind the curtain and into the sanctuary. You will find in some old ruined abbeys, a path worn on the hard stones of the pavement, by which the ministers of the altar passed continually into the secret place. Have our feet worn a way into the inmost shrine? What sort of a priest is he who never, when he can help it, visits the inner chamber where the God dwells? We have the priest's prerogative. Oh! that we used it more!

We have the priest's function. And what is that? To offer sacrifice. I need not spend your time in disclosing what is the root-idea of sacrifice. Many different notions may be entertained about that which are not relevant to my present subject, but a sacrifice is something—generally some precious thing—withdrawn from personal use and dedicated to a god. And if we are Christians, we have it for our eminent duty to live lives which are sacrifices, being thus consecrated, thus referred to Jesus Christ and God, and in which there shall be the element of self-denial and the element of self-immolation. These three things, reference of all my activities to God, yielding of myself to Him, and slaying of my-

self, go to make up the conceptual of sacrifice, without which a Christian profession is still less melodious than sounding brass or a tinkling cymbol. A perpetual reference of all my activities to God—that is a hard saying. A perpetual surrender of myself to Him—that is a harder. To take these obstinate wills of ours and bow them, or to take them and hold them in absolute suspense, until He declares His will, and then to close with it, with swift and certain union, is no easy matter for any of us. And harder than either, and harder than both, is the last stage in the sacrifice—I have to take my own self, and with my own hand, "bind the sacrifice with cords to the horns of the altar," and with my own hand lift the knife and smite. Self annihilation is self-preservation; and the sacrifice is not complete till each Christian priest can say: "I live, yet not I, but Christ liveth in me."

So, dear brethren, the metaphor of my text is not a pretty flight of fancy, or a piece of poetic rhetorical imagery. And let me say to you Nonconformists who, by virtue of your ecclesiastical position, oppose sacerdotal professions of all sorts, that the Christian truth of the universal priesthood of believers by no means exhausts its power, or its necessary applications, when it smites down the claims of an order in the Christian Church to be priests. It has a grip upon each of us, and is not merely to be used as a protest against sacerdotal assumptions, but as carrying in it the law for the individ-

ual life. So much, then, for the general thought that is here; let me say a word as to—

II.—The Particular Applications of it in the Text before us.

There is a double form of this general notion of the life of a Christian as a sacrificial life set forth here. There is the sacrifice of speech and the sacrifice of deeds. A word or two about each of these.

As to the former, the sacrifice of speech, the words of our text, carefully considered, point to two kinds of it, as is better brought out in the Revised Version's rendering: "By Him, therefore, let us offer the sacrifice of praise to God continually," "that is the fruit of lips which make confession of His name." So there are two kinds of words which are sacrifices, words of praise to God, and words of confession of God to men.

Now with regard to the former of these—the hard word here is that "continually." It is easy to say "Let us offer the sacrifice of praise," but when you add "continually," and exhort to "pray without ceasing, to rejoice evermore," "in everything to give thanks," then comes the pinch; and then comes in the special element of self-surrender and self-denial which makes praise a true sacrifice. Ah! brethren, there ought to be running through every Christian life, in a continuous stream, the reference in all things to God, the recognition of His hand in all things, and the conviction that all things are working together for our

good. But instead of the continuous stream we get, as you see in rivers in the Tropics in dry seasons, the bed of the river dotted with stagnant pools here and there, and not even a trickle of water to connect them together. That is too, like our thankfulness, is it not? It is forthcoming sometimes, if at all, at the places where we naturally feel that our present circumstances are bright, and glad, and good; but it fails altogether in the long reaches where there are no such blessings, whereas it ought to be like a broad river, full from bank to bank, and continuous from its fountains in the hills to its estuary in the ocean.

But that needs a very continual habit of recognizing God's hand in all things that come to us. When we are always conscious of His working, always sensitive to His touch, then, and only then, will there be the continual flow of our praise to Him; just as whenever the wind sweeps through strings of the Aeolian harp, vague wild notes come from its strings, so when the breath of God's mercies touches the chords of our souls, they will vibrate into music, and there will be continual praise, if there is continual recognition of His agency in what befalls us. But along with that there needs to be what is very hard to get to, and to keep at, viz., the position in which, lifted above the world, and gifted with clearer vision than belongs to sense, we see that "all things are ours, if we are Christ's." Then, and only then, will the unremitting voice of this stream of praise, neither be silenced by the frosts of adversity, nor by the fierce heats of prosperity which dry it up; but seeing that "all things work together for good," and seeing that God moves in all things, we shall be able, even when we have to preface each thanksgiving with the recognition of our losses, to say: "The Lord hath taken away, blessed be the name of the Lord." The sacrifice of praise may be offered, and should be offered "continually."

I need not say more than a word about the other aspect of this sacrifice of speech, "confession to His name." That is a priestly function which a great many Christian people woefully fail to discharge. I know that it is "not good form" to talk about religion. I know that we have conventionalities of reticence about the deepest things of our souls which, in the main, are founded on propriety and common sense. I should be the last man to urge Christian people to shove their religion in the faces

of men and women out of season. But making all allowances for conventional reticence, and insular reserve, and personal idiosyncracies and the like, I do believe that many of us lose a great deal of the strength and blessedness of our religion, because we are so dumb about it. If we love Jesus Christ it will be natural for us to say that we do. And if we never acknowledge whose we are, we shall run a dreadful risk of losing much of the religion which we are so slow, so ashamed, so afraid to confess. If you keep your Christianity hidden in your doubled-up fist, take care that it does not happen to you as to some simple person in a conjuring entertainment, who has a coin put into his palm, and is bid to shut his hand upon it, and when he opens it the coin is gone. Brethren, if you would believe, speak. "I believe, therefore have I spoken" is true; and when you can turn it round the other way; "I speak, therefore I have believed."

Now as to the other side of this general notion of sacrifice, the sacrifice of deeds, only a word need be said. "To do good and to communicate forget not." That implies that good Christian people who are occupied with the sacrifice of praise and confession are sometimes apt to neglect the other side, the sacrifice of practical beneficence. People that do not care much about our Christianity are very fond of sneering at evangelistic efforts, and saying: "Oh! you give tracts when you ought to be looking after housing, and social questions of that sort." Well, the New Testament is quite as contemptuous and as condemnatory of that one-sided kind of Christian sacrifices as any scoffer of them all is. And what it says is that the sacrifice of praise to God is the foundation on which is to be built, and on which alone can be built, to any good purpose, the other sacrifice of beneficence and of liberality. The service of men is the worship of God. That is true, and noble, but only on condition that reference is had in the mind of the server to the God for whose sake he is serving. As the Apostle James puts it, true worship is not merely the "fruit of our lips" but "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Moral-ity and beneficence are the garment of religion; the body of which religion is the soul, and if you divorce the one from the other, each is one-sided and imperfect. The philanthropy which is not devout is as incomplete, as narrow, as unreliable as is the devotion which is not philanthropic. The two must go together, and neither of them is anything else than a sickly fragment unless they do go together.

Now I do not propose to dwell upon what might indeed more appropriately have been a sermon by itself; the emphatic first words of this text: "By Him therefore let us offer." Jesus Christ's great sacrifice has taken away the obstacle which makes it impossible for men to offer acceptable sacrifice. That death in which the Lamb of God has borne away the sins of the world, makes it possible that, on the footing of His propitiatory sacrifice, we should offer our sacrifices of thanksgiving. By Him we offer, because He gives to us, through our faith, a share in his own life, and that communicated life moulds us into His own likeness. Since He is a

priest so are we. Since He is a King we too reign. Since He is a Son, we through Him receive the adoption of sons. Since He is the Light of the world, we too, through Him are lights. "By Him therefore let us offer the sacrifice of praise" and of beneficence. If the life of each of us is thus a sacerdotal and sacrificial life, then when it comes to a close, we too shall be able to say "I am ready to be offered," and our death will be a libation, poured out to the God who through death has delivered us, from death, and it will—
"Thine endless mercies seal,
And make the sacrifice complete."

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addresses the lay preachers, they do well to give heed. The book is thoroughly practical, and admirably helpful. It is a book for ordained preachers, and all Christian workers, and will materially aid in their equipment for soul saving.

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We congratulate our friend, Dr. Wathen, on this manual of Histology. It is designed for a text book in medical colleges, in one of which the author is a professor, and also for the information of such laymen as may wish to study the subject presented. The author has gathered the best cuts published in Europe, as well as in this country, and has boiled down the facts in regard to the human body, so as to give us a great little book. Multum in parvo.

(See additional literary elsewhere.)

THE PERPETUAL WAR

There is always a fight going on in every human body between health and disease. On one side are poor food, bad air, over-work, worry, colds, accidents. On the other are sunshine, rest, cheerfulness and nourishment.

The reason Scott's Emulsion fights so powerfully for health is because it gives so much more nourishment than you can get in any other way. Get in the sunlight and try Scott's Emulsion.

We'll send you a sample free upon request. SCOTT & BOWNE, 409 Pearl Street, New York.

Editorial

Only one week more!! Mr. Rockefeller's offer to give one dollar for every three dollars subscribed to the endowment of Georgetown College, till his amount reaches \$25,000, expires a week from to-day.

Do you wish this effort to succeed? Are you a friend of Georgetown College? Do you believe in higher Christian education? Then write out and sign your name to the following or its equivalent:

On the _____ day of _____ 190____ I promise to pay to the Trustees of the Kentucky Baptist Education Society the sum of _____ dollars for the endowment of Georgetown College. Payable at the _____ Bank.

(Here sign your name and address). Think and pray yourself to the highest figure possible, and after filling the blanks and signing, mail to the Hon. George V. Payne, Treasurer, Georgetown, Ky.

Dr. L. W. MUNHALL, in the Word and the Work, for December, speaks as follows of the editor of the Recorder:

"Rev. Dr. T. T. Eaton, pastor First Baptist church, Louisville, Ky., and the editor of the WESTERN RECORDER, has been doing splendid service for the historic faith, in antagonizing the bold, bad work of the higher critics and their sympathizers. He has been pressing vigorously a challenge to the higher critics to write a better book than the Bible. He says:

"They claim that the Bible is an expression of the religious feeling of certain men between 800 B. C. and 150 A. D. They claim that men are now inspired as much as ever. Since, according to their views, the Bible is seriously defective on account of the wrong and crude ideas of its writers, we cannot accept it as binding upon us to-day, since the world has made so much progress, and since we have so much more light. I call upon them, therefore, to produce us a Bible up-to-date. Why should we bother about a book written so long ago, since we have so much better material for a Bible right at hand? According to their doctrine, a far better Bible can be made out of recent material than was made out of material composing our Scriptures. Their position makes it incumbent upon them to give the world an up-to-date Bible. Will they do so? And let us compare it with Isaiah, Paul and John, and see how it bears the comparison."

We are much obliged to Dr. Munhall, and we are disposed to press this question upon the high-

er critics. If their claims for present day inspiration be worth anything at all, they must be able to produce some inspiration, which is as much superior to that of old, as the world is more enlightened now than then. Their failure to produce any samples of modern inspiration is a confession of the emptiness of their claim. And yet they go ahead, not simply in their books, but in current periodicals, claiming everything and talking about the "assured results of modern criticism." The only assured result I have been able to find, is that the higher critics are a set of wild, arrogant guessers. None of their alleged evidence would stand for a moment in any court of justice. Sir Robert Anderson has clearly shown that, and any one at all familiar with the laws of evidence will recognize it.

"The history of Columbian University is an outstanding and unanswerable argument for the control of Baptist institutions by Baptist representative bodies. Let Dr. J. N. Prestridge take notice."

Exactly so; and there are other such arguments. The trustees of Columbian University have actually had a bill introduced into Congress to alienate the University from the Baptists. The plea is that the Baptists would not furnish the needed money for the institution, and by removing its denominational character, there are outsiders who will furnish the money wanted. May we expect that trustees of other Baptist institutions will be ready to alienate those institutions from the denomination whenever the Baptists fail to come up with the money demanded? The trustees of a denominational institution might not to have any such power. The institution should be controlled by a Baptist representative body, and this body should elect the trustees. When the Baptists control an institution they feel the obligation to contribute to its funds, as they do not and cannot when the institution is controlled by a body of self-perpetuating trustees, and who make the Baptists simply hewers of wood and drawers of water for the institution. Let Columbian University be turned over to the Southern Baptist Convention and all the money needed will be furnished. Or the University might be controlled jointly by the Convention and the Home Mission Society, each body electing half of the trustees, and thus making the institution the national Baptist University.

The editor of the WESTERN RECORDER was asked to make an address at 3 p. m. one Sunday at the State Board Institute in Clifton Baptist church, and consented without asking permission to do so from the Christian (?) Companion. The result was that the next issue of the Companion had a sharp attack upon him, charging him with divers and sundry diabolical purposes in going to Clifton to make that address at that hour. There was at the same hour the dedication of the house of worship of the Disciples in Clifton, and the Companion charged that the editor went there in order to interfere with that dedication, and attract people away from it. This act of the editor was held up to scorn, and he was sharply censured, and in choice language, for his course. It happened that the editor did not know there was any dedica-

tion at that hour in Clifton. Pastor Foster, of the Clifton Baptist church, took the matter up, and, among other things, went before the Pastors' Conference of the Disciples with it. They expressed themselves freely in censuring the course of the Companion, and they voted to that effect. In the editorial in the Companion there were, according to Pastor Foster, ten distinct misstatements of fact, which the Companion editor agreed to correct in his next issue. Bro. Foster to prepare an article on the subject. This was Monday morning of last week. But when the Companion appeared there was no reference to the matter whatever. Moral. Let Baptist preachers take care how they accept invitations to deliver addresses without getting the permission of the Christian (?) Companion.

We congratulate the city of Winchester on the closing up of the saloons there. This makes sixty-one dry counties in the state, as Secretary G. W. Young informs us. We are glad that the cause of temperance continues to make steady progress in Kentucky. Here in Louisville, the saloon men have the city by the throat, but even here there are signs of restlessness.

In New York City we are sorry to see a disposition to relax the Sunday laws, in regard to the saloons. An effort is now pending to change the law, so as to allow saloons to be open from 1 o'clock to 11 p. m. on Sunday. Even Dr. Parkhurst favors changing the law, so as to allow the saloons to be open three hours on Sunday. This is a distinct step backwards. At present the law forbids the opening of saloons on Sunday at all, but they keep wide open all day, just the same. If they can thus successfully defy the law, requiring them to be closed all day Sunday, much more would they successfully defy the law requiring them to be closed a part of Sunday. When people will take an ell when given an inch, all the more will they take an inch when given an ell. And, then, too, the proposed change in the law, authorizing the opening of saloons on any part of Sunday is a surrender of the principle of Sunday closing. We are sorry that any such effort is on foot.

The WESTERN RECORDER has been blamed for having so much to say about what is done in New York. It is claimed that New York people are able to take care of themselves, and they do not need any outside advice. In answer to this, three things can be said. First, a live journal will press live questions and illustrate with live facts. Second, a large city is so prominent that it cannot be hid, and so its affairs are a legitimate subject for comment in any paper, wherever published. Third, New York is our metropolis; it is supported by the whole country. When we send a draft from this office, we must need get a draft on New York, no matter where the draft goes. These things give all a special interest in New York affairs.

Our Disciple friends are in a curious position as to the value of baptism. Generally they hold that baptism is in order to the remission of sins, but they have various explanations of that expression. Some of them say that baptism is necessary to salvation, and yet they will not say that those who are not baptized are lost. They have a curious notion of necessity. A thing can be

necessary and at the same time not necessary. By baptism the Disciples mean immersion, of course, and they do not admit that Pedobaptists are baptized at all. Yet there are few Disciples, even of those who say immersion is necessary to salvation, who will say that pious Presbyterians and Methodists are lost. In a recent conversation with a prominent Disciple minister the writer asked him if he believed immersion necessary to salvation and he said "yes, necessary for the penitent believer." But when we asked him if immersion was necessary to salvation in the case of pious Pedobaptists, he would not say that it was so. Thus his doctrine appears to be that immersion is necessary to salvation to all except pious Pedobaptists, but that, somehow or other, they are to be excused from conforming to what is "necessary to salvation."

The coming of Dr. S. H. Greene, of Washington, to Louisville has been a benediction to our city. His five lectures on Sunday School work were full of sound sense and sound gospel. The wonderful success of his own Sunday School (Calvary Baptist) in Washington, is a proof that his views and methods are practical. He has been pastor at Calvary for nearly a quarter of a century, and the work has grown all that time. He is one of those preachers who are incessant in their labors and who never wear out. Great crowds attended the lectures. Many ministers from a distance were present. Dr. J. M. Frost, of course, beamed on the occasion, for he is the father of the lecture course, and his wisdom in the matter is abundantly manifest.

An honored brother writes to ask whether it is right for a Baptist church, contemplating building a new house, to sell their old house to the Adventists. The idea is that such a sale would be a help to the Adventists, and in view of their doctrines should not be given them. While it is not right for a church or an individual to knowingly help what is wrong, yet neither can be responsible for the conduct of those who buy property offered for sale. If making this sale would enable the Adventists to get hold in the community they could not otherwise obtain, the point would hold, but otherwise not. Certainly Adventists have the right to buy property, and if it be to the interest of the Baptist church to sell and the Adventists could and would buy elsewhere, we see no valid objection to the sale.

The Standard informs us that Americans are shipping grain to Russia, automobiles to France, musical instruments to Germany, watches and lenses to Geneva. A Pittsburg firm have fitted up King Edward's private electric station. It is said the best lenses in the world are now made in Pittsburg.

The great vitalizing element that gives power to both faith and duty in the living God with His personality and character, and the possibility of holding actual communion with Him. The glory of religion lies in the reality of the good God.—William Newton Clark, D. D.

CHICAGO claims to be the healthiest city in the world, with the possible exception of Stockholm.

Editorial Varieties

The British government has officially recognized Buddhism in India. Christians in Burma protest against this backward step.

Newton Theological Institution has established a chair of Modern History, and it's called Dr. Geo. E. Horr, Jr., widow of Henry Catehman, to fill it. It is a wise choice.

Dayton church, Pastor Hall writes, gives \$1,035 to the Georgetown endowment. Good for Dayton and for Pastor Hall. A live pastor of a church makes a great difference.

News comes from Virginia that Dr. E. Pendleton Jones accepts the call to the First church of Hampton, and so will leave Owensboro. He has done good service with the First church in Owensboro, and we regret to have him leave Kentucky.

John Alexander Dowie, alias Elijah Hill, alias the Restorer, published in his paper that the Rev. Stephen Merritt had quit the Methodists, applied for membership in the service, and had been received. Dr. Bulkeley of the New York Christian Advocate addressed a note of inquiry to Mr. Merritt, and received a reply denying outright the truth of Dowie's statement.

The Hyde Park Baptist church in Chicago have under advisement the adoption of a rule requiring every member to make a regular contribution to church expenses, unless excused by vote of the deacons, of not less than 5 cents each week. In case of those under fifteen years of age, the minimum is 2 cents, and of every one failing to respond is to be reported to the church for discipline. We will watch with interest the result of this experiment.

At the end of this year Dr. Henry McDonald completes fifty years of continuous ministry. He has resided in Shelbyville, with a view of removing to Atlanta and retiring from the active ministry, though he cannot be otherwise than useful so long as he lives. His health is feeble, but we hope it will be fully restored, and that God will give him good years of power for truth and righteousness. He is widely and deeply loved.

The Hepburn-Dolliver bill, now pending in Congress, ought to be passed. It makes effective temperance laws in the various states. It writes promptly and wisely laws of jurisdiction over liquor shipped into the state, both before and after delivery. Write to your Congressmen and Senators urging them to vote for this bill. The liquor men are resisting this bill, and the temperance people need to rally to it. Write promptly and urge your representatives and senators you want them to favor this bill—the Hepburn-Dolliver bill (House 4072 and Senate 1290—these are the numbers). Do not fail to do this.

At the recent meeting of the New York State Medical Association in New York City, the pastor of a Unitarian church there, so the New York Christian Advocate informs us, advocated the putting to death of incurable patients. It was fitting that such a doctrine should "come from a Unitarian, since their "refined sensibilities" cannot bear the idea of a real hell. It is fitting that the man who shrinks from the doctrine of hell should advocate butchery. The two go very well together.

If I were to come as an accredited agent to you from the apostolic sanctuary, with a copy of invitation to you, with your name and address on it, you would not doubt your warrant to accept it. Well, here is the Bible,—your invitation to come to Christ. It does not bear your name and address; but it says, "Whosoever:" that takes your initials. "All:" that takes you in. It says, "If any:" that takes you in. What can be surer and freer than that?—Calverton.

We seem to have lost our Christian dignity. This spirit was well rebuked by one illustrious clergyman in his day. He was the son of a man; his conduct was that of a man; he would not help that; do not blame him; his conduct was not asked. But the lady parkinson on whom he called would hear his ancestry, and pedigree, and birth and advantages. Said the truly great man when the palaver was over: "Madam, I am surprised that you should talk about such frivolous matters of pedigree. There he was wise, there he was mighty, there he was noble.—Joseph Parker.

AMONG THE Churches.

LOUISVILLE.

Wright St. (Third and St. Catherine Sts.)—Bro. S. P. Leavell spoke in the morning on "The Possibilities of the Sunday School" at night J. G. Bow preached on "Divine Workmanship."

Franklin St.—Pastor Jenkins preached on "God's love" and "Queen of the South." New Year's night will be the fifth anniversary of his pastorate. The church will celebrate. Bro. Jenkins has been at Beaver Dam in a meeting for two weeks past. Good meeting; ten additions; meeting continues.

JOSEPH S. FELIX, D.D.

The death of Joseph S. Felix, D.D., last week removed one of our brightest and best as well as one of our most useful ministers. He was a man of lofty type—a born gentleman, an humble Christian and a faithful minister of Jesus Christ.

He was born at the old Belmont home near Versailles, and when a boy gave his heart to Christ. He graduated at Georgetown College in 1871 in the class with A. C. Davidson, J. K. Nunneley, J. M. Frost, J. R. M. Pearson, H. V. Johnson, Geo. W. Nuckels and J. M. Robinson. He was the first one of the eight to pass away. He was the valedictorian of the class. From Georgetown he went to Crozer Theological Seminary, and in the fall of 1872 became pastor at Augusta, Ky., where he was married to Miss Doniphan, who has been a life of his health did not admit of his undertaking the service.

As pastor of the First church, Lynchburg, Va., the First church, Asheville, N. C., the First church, Sharpsport, La., and the East church, Louisville (his last charge), he did, under God, a blessed work. Under pressure of health, he retired from the pastorate of East church, and he had since been seeking health so he could resume his work for God.

The death of his son, Joseph Doniphan Felix, Esq., last summer, was a severe blow, from which, in his state of health, he never recovered. The son was a man of most brilliant mind and noble heart and a most active Christian.

Dr. Felix only recently returned from a protracted absence in Buffalo, N. Y., where he had gone for special treatment, and he felt that he had been relieved, and needed only to recuperate in order to resume his ministerial work. But God ordered otherwise. A stroke of apoplexy carried him off. After death his face bore an expression of extraordinary peacefulness, like the face of a sleeper after death.

The funeral was from Walnut street church, and was conducted by the writer, assisted by Drs. Jones, Gill and Hamilton. In selecting a text for the sermon the writer chose Malachi 2:6 as especially appropriate: "The law of truth was in his mouth, and iniquity was not found in his lips; he was upright, and he did turn away from their iniquity."

The body of the father was laid beside the body of the son in Cave Hill Cemetery to await the resurrection. The widow and the daughter and the little son have the deepest sympathy of many thousands of warm hearts.

TOUR OF ALL MEXICO

via Iron Mountain Route, leaving St. Louis, Tuesday, Jan. 26th, 1904, under the management of Capt. Mgr. of the American Tourist Association, Quincy Building, 113 Adams St., Chicago. Selected clientele. All exclusive privileges. Independent travel. Special Pullman Vestibule Train. Drawing Room Compartment, Library and Music Room, with the largest Dining Car in the world, and the famous open top observation car, CHIHUAHUA. Special baggage rates. TICKETS INCLUDE ALL EXPENSES EVERYWHERE. For information, address any agent of Iron Mountain Route, H. C. Townsend, R. F. T. Agent, St. Louis, Mo., or R. T. Hatwell, E. A. Room 262 Equitable Bldg., Louisville, Ky.

Baptists to aid him in his efforts. This is the brother who addressed the General Association at London in behalf of this work. A committee was there and then appointed to investigate the claims of this work. The committee reports favorably. The conference endorsed and recommended the work, and asked that any one desiring to contribute thereto send contributions to J. G. Bow, Cor. Sec., Louisville, Ky.

A communication was read from Bro. G. W. Young, Field Secretary of the Interdenominational Temperance Committee, asking that Jan. 10 be observed as "Temperance Day," and special collections be taken for the work.

Most of the Sunday Schools are arranging to make a special Christmas offering for the poor.

SEMINARY NOTES.

BY J. F. RAY.

"A joyous Xmas" is our wish to you.

Only a few of us will get to see home and loved ones far away this week.

D. C. Britt and W. R. Smith left Monday to visit their families, respectively in North and South Carolina. Bro. Britt expects to return soon.

We are glad to welcome the return of Bro. L. T. Root from his trip to far-away Washington, after a few weeks of absence with his family.

L. P. Leavell, Field Secretary of the Sunday School work in Mississippi, was with us last week attending the lectures and institute. He speaks of becoming a student here.

Dr. Greene's lectures were uplifting and inspiring. Over 200 advance orders were given for the series which will be published by the Sunday School Board at Nashville.

One of our recent visitors was Badvella

GIVE YOUR STOMACH A NICE VACATION.

Don't Do It by Starving It Either—Let a Substitute Do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as well to the stomach, one of the most important organs of the human system, as it does to the man himself.

If your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a rest. Employ a substitute for a short time and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most efficient substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would, were it well. They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain and actually act just the same and do just the same work as the natural fluids would do, were the stomach well and sound. They, therefore, relieve the stomach, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interests that meant much to me as well as my clients. It was not the work of days, but of months. I was working night and day almost, when at a very critical time my stomach went clear back on me. The undue mental strain brought it about and hurried up what would have happened later on."

"What I ate I had to literally force down and that was a source of misery as I had a sour stomach much of the time. My head ached, I was sluggish and began to lose my ambition to carry out my undertaking. It looked pretty gloomy for me and I considered my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets and at once went down to a drug store and bought a box to the office.

"I had not taken a quarter of that box before I found that they would do all the work my stomach ever did; and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept right on taking the tablets and braced up and went ahead with my work with renewed vigor, at just as much as I ever did and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me the handsomeness of I ever received as well as my reputation and last but not least my stomach."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cts. a box.

SUNDAY SCHOOL BOARD,

SOUTHERN BAPTIST CONVENTION,

J. M. FROST, SECRETARY.

Table with columns: PRICE LIST PER QUARTER, OTHER SUPPLIES, SUNDAY SCHOOL RECORD, CLASS COLLECTION ENVELOPES, EXCELLENT MAPS, BIBLE LESSON BOOKS, BIBLE LESSON CARDS, PICTURE LESSON CARDS, BAPTIST BOYS AND GIRLS, BIBLE LESSON BOOKS, BIBLE LESSON CARDS, PICTURE LESSON CARDS, BAPTIST BOYS AND GIRLS.

BAPTIST SUNDAY SCHOOL BOARD, 710 CHURCH STREET, NASHVILLE, TENN.

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Studies in the Synoptic Gospels and from Solomon to Isaiah

The Gist of the Lessons Practical Commentary on the Sunday School Lessons for 1904

A Comprehensive Commentary; Hints to Teachers, Illustrations, Blackboard Exercises, Quizzes, Maps, Class Register, etc., etc. Gilt-edged. 100 pages. 25 cts. each. Department.

Twelfth Year. Bound in Full Leather only. Substantial, attractive, flexible, gold embossed. 100 pages. 25 cts. each. Net. Interlarded 50 Cents Net. Special features: 3 pages in each lesson; special emphasis on the text; changed illustrations; revised version shown in footnotes; prayer meeting topics; maps illustrating the lessons.

Better this year than ever. All it claims to be, the real gist of the lesson—Cumberbatch's. Balled down and pressed together under the hydraulic, skinned, strained and pressed again, and put full generous and helpful in its treatment of the lesson. Greatly price. 1st—Marion Lawrence, Crw. Recy. Int. Reading Soc. Ass'n.

Peabodys Select Notes on the Interpretation of S. Lessons for 1904

30th Annual Volume. A Complete Exposition of Each Lesson is given with many light lights. Large size, cloth, 25 cts. Interlarded 32 cts. (Harcourt, Net. 2 00)

Table listing various books and their prices, including 'The Story of the Nazarene', 'The Life of Jesus Christ', 'The Gospels', 'The Acts', 'The Epistles', 'The Revelation', etc.

Fleming H. Revell Company, 63 Washington Street, Chicago; 155 Fifth Avenue, New York; Toronto, London, Edinburgh.

Krekor Hagop Basmajian, of Armenia, which being interpreted is Rev. Gregory Jacob, the Printer's Son. He entertained us with some of his native songs and musical instruments.

Among our other distinguished guests were Dr. J. S. Dill and wife, of Bowling Green; Revs. J. P. Hunt, Sonora; J. W. Loving, Glasgow; J. E. Johnson, Langrange; Albert R. Bond, Pembroke, and others who were attracted by the lectures.

Dr. Morrison, Presbyterian missionary to Africa, now on a furlough, spoke to the students in Nashville on Tuesday afternoon on "The Missionary Preparation."

R. Simmons, of Mississippi, supplied

for Pastor T. J. Watts at Glenview last Sunday.

U. S. Clifton preached for Dr. Weaver's congregation at Chestnut Street on Sunday evening.

J. B. Wakem supplied at Mt. Horeb, Ky., and W. E. Hunter at Harrod's Creek.

Librarian Forbes spoke most acceptably on "Ian McLaren" in Tuesday evening's little chat about living authors.

Dr. Williamson is expected to be with us on January 1, our next Missionary Day. We hope for a great occasion.

J. R. Reynolds is visiting his Kentucky home this week.

(Continued on 10th page.)

Family Circle.

Stories for the Young and Old.

AFTER ALL.

We take our share of fretting. Of grieving and forgetting; And the paths are often rough and steep, and headless feet may fall; But yet the days are cheery, And bright brings rest when weary, And somehow this old planet is a good world after all.

Though sharp may be our trouble, The joys are more than double. The brave surpass the cowards, and the lead are like a wall. To guard their dearest ever, To fall the dearest never, And somehow this old earth remains a bright world after all.

There's always love that's caring, And shielding and protecting; Dear women's love to hold us close and keep our hearts in thrall; There's home to share together In calm or stormy weather, And while the heart-flame burns it is a good world after all.

The lisp of children's voices, The chance of happy choices; The hush-sounds of hope and faith Through fogs and mists that call; The heaven that stretches o'er us, The better days before us, They all combine to make this earth a good world after all.

Margaret E. Sangster.

THE STOLEN COAT.

BY ALICE BROWN.

(Continued from last week.)

"No, dear, no!" said Aunt Sylvia. "Don't you fret about such things as that. Better let it all die out with your father's me. It's a real pretty berry vine'll cover it, only let black alone, an' the sumachs sittin' down in the fall. There's a time for every thing to end, an' that's the end when we go. But there's suthin' I do want to say of you, dear, an' it's a mite different."

She still kept her hand upon the trunk and swayed back and forth impelling the motion by her hold. Anabel watched her with an absorbed attention. She seemed to be looking at a stranger dowered with Aunt Sylvia's form and motions, and like a spell. The older woman went on talking, half to herself it might have been, and yet as if it were all very commonplace to both of them.

"There never was a time when Gilman Thors an' I didn't set by one another, but it was the queerest thing in the world nobody seemed to hold hold of it. He stole it, was, he was all set up by his folks. There was a good many of 'em, an' they kinder sucked the lifeblood out of him."

She was recalling what had once breathed before her; but it had faded now into a thing of outline, and coloring only, the map of life that had passed into those accounts from which there is no present appeal.

"He was all set up by his folks," she went on. "So he didn't do any of the things most men do when they're givin' with a girl. He couldn't take me to ride, for his sister or somebody or nuthin'd be sure to want the horse. He never give me any thing; for if he got a little laid by one of the Thorns'd eat a shoe or suthin' an' he'd have to tinker

A CONSTIPATION CURE THAT ACTUALLY CURES.

is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently cures any kind of a constipation, no matter how long standing. It is not a purgative nor an irritant cathartic. These simply lash and hurt the bowels, and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens, and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, indigestion and liver troubles, indigestion, headache, nervousness of the stomach, and all other diseases and conditions growing out of a clogged condition of the system. Try it free. A sample bottle for the asking. Vernal Remedy Co., 50 Soan Place, Buffalo, N. Y. Sold by all leading druggists.

'm up. An' I used to be mad." She smugly has been referring to some half-forgotten creature whose emotions excited in her a little wonder. "He wasn't a weak man," she said, "but he couldn't say no to anybody in trouble. He was a big creature made out of pity. I told him he was. An' by-and-by there was a tent, and over the tree tops where an oriole was busy."

"Yes, Aunt Sylvia!" said Anabel, in hushed eagerness, "yes!" "Well, I didn't see folks then as I do now. I hadn't seen so many. I believed he took thought of everybody but me, an' one day I told him so. He'd saved up a hundred dollars towards rentin' the old Timmons place for us to live in, and then one of the Thorns lost a yoke of oxen, an' nothin' would do but Billam must turn in that money towards another pair. I was up helpin' round with his sisters. 'Twas the day they raised the tent."

"The one with the date on it!" "Yes, that was the year. Well, he told me about that hundred dollars out in the orchard while the workmen were in-to-dinner. We used to contrive some to get a minute alone, an' I'd told the girl, was she with them afterwards. So he broke it to me, an' I flared up an' said he was selfish for all be seemed so freelanded; for he done what was the easiest and never thought of me. He never spoke. The tears came into his eyes. He never spoke a word. I remembered how loud the bees sounded. It was applicable to me."

Anabel caught her breath. She seemed to be gazing into the vista of her own barren years. She saw herself, an old woman, sitting down with the memory of her own love, wounded and cast aside. "I told him no more; they needn't be married, an' I never meant it. He knew I never meant it, but it cut. He turned an' walked off— that afternoon, dear, he fell off the stagin' of the new barn, an' that was the end." She spoke quite simply, even with a little smile.

Tears were running down Anabel's face. She might have been crying for the girl whose lover died so long ago; but at the bottom of her heart butted a wild fear for the man who had that morning gone troubled away. "It was all over and done with," said Aunt Sylvia, dreamily, "all over an' done. His sisters took on terribly— an' I said, 'You let me stay a day or two an' help out.' Them three days I never left the house. I set up all night at the head of the stairs when his sisters were asleep an' his mates watched down below. Your father was one."

She stopped again, and Anabel stilled her own crying, lest the story end there. "The night after the service I went home across lots through the dark. I'd said good-by to 'em in the sittin'-room an' slipped out; and when I went through the kitchen, I snatched his workin' coat from off the nail, an' run. I did it all night on my bed, my face on the coat. I kept it near for weeks an' months. It's in that chest." She smoothed the lid companionably. "Yes, I stole it, dear! Maybe 'twas well I did, if I was to live, for it helped me to get through. It's like a livin' thing to me yet. It always will be. I brought it up here yesterday when Maria Emma was helpin' me near for weeks an' ain't any hand can touch it but mine. I don't feel quite safe about it when I'm out of the house. Seem's as if it might get hurt." She smiled piteously, and the other woman, looking in her face, understood it all.

"An' now, dear, I'm comin' to the end. When did you want you to see this don't fall into any hands but yours. You make way with it somehow; an' you do it kinder tender. You'll know how, you set so much by Deane."

Anabel rose, and came to settle, with a soft rustling, at the woman's feet. "Aunt Sylvia!" she began, looking up there. "But Sylvia shook her head. "No, dear," said she, "not that! You needn't do that. I used to say myself, 'I'll have it buried with me.' But that's only young folk's foolishness. When I've passed away I've done with her, just as he has, an' it don't make a mite of difference about the way. Ohy I should like to have you tender of it."

"I promise that, Aunt Sylvia. And I won't tell. No, I never'll tell."

"There, that's right, dear!" answered Sylvia, with some access of her every-day cheerfulness. "No, don't you mention it, if you can always help it. I won't say you mustn't tell Deane when I've said an' gone. I shouldn't want to put a straw's weight on you when it came to him. And maybe you won't have to. An' now we'll poke down stairs an' have a dish of discourse about other things."

They stood there by the window with the spring air breathing in, and Anabel was the one to linger. "We can't blame folks when they're

dead," said she, her voice one broken note of wonder and regret. "What makes us blame 'em while they're alive?" "We don't stop to think of 'em as they are, dear," said Sylvia, with that tenderness which is borne only out of pity. "We just go on mostly when we think they do. What difference does it make what they do, so long as we know what they are? Now as for him— Gilman— I don't say he done the best thing when he knuckled down to his folks, but I got so tired over it I forgot it was his good heart. I got so mostly when we quit, but partin' it's because they don't realize how much they set by one another. If they did, everything else'd seem terrible small."

They went slowly down the stairs into the kitchen where Aunt Sylvia got her milk and eggs and began to make her coffee for supper. She worked with a light and cheerful hand, and Anabel, crocheting by the window, looked at her from time to time with a tenderness which was now half wonder. There was something new about this frail, sweet woman, something to pique delight and pain. She seemed to be quite a different person to the woman who the unjust certainty that the future would uphold them both. Life was done with, yet she wore the sacredness of a bride.

"I ain't talked so much for forty years," said Aunt Sylvia, as she broke her eggs. "We won't touch on this again. Only you look here, two yokes, an' yellow hair. If that old Leghorn ain't the bester!"

The day slipped by, full of low words and drowsy intervals. The two women made all the rounds sacred to habit; first to the barn and the old cellar where cinnamon roses grew. Aunt Sylvia told the family stories as they lay a sacred meaning in each one. They found something solemn in the day. Aunt Sylvia remembered that this was the last visit before the beloved child should be a wife; but with Anabel some line had been unwittingly crossed, and she was a wife already.

Strong as the hours crept on her fear grew abrupt and mastered her. Something tragic lay in the shadows of the later afternoon, and when sunset yielded to dusk and the frogs began peeping, the sound smote upon her heart with the inexplicable melancholy of spring and the foreboding lea.

Aunt Sylvia, she said all in a breath, "I'm going! I'm going now. 'Mercy sakes! what for! Ain't Deane

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Sturtevant's Absorbent Lozenges; they are composed of the finest powdered Illinois charcoal, and other harmless substances in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Sturtevant's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, nose and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patent preparation, yet I believe I get more and better charcoal in Sturtevant's Absorbent Lozenges than in any of the ordinary charcoal tablets."

comin'!" "I don't know! I don't know! I'm afraid something's happened."

"The beat of hoofs resounded from the road. Anabel gave a little cry, a note of sheer delight from a heart which had ceased to hope. "O, he's comin'! Good-by, Aunt Sylvia! Let me run!"

She threw her arms about the little creature, and fled out and down the path like a hurrying shadow. Deane sat there in the buggy; but before he was quite aware of her she stepped up beside him. Joy leapt into his eyes. "I didn't mean to be late," he began gravely, as they turned. That coat cast a shoe. His voice sounded sad and old. Anabel made haste to call him hers again.

"Did you think I liked other folks as I do you?" she asked in a passionate undertone. "Did you think I did Henry Staples, my own father and mother, anybody, compared with you? Did you think so? There ain't anything in this world—"

He had been schooling himself to dull endurance, and now the whole woman seemed to have given herself to him, body and soul. His face leaped up into an emotion hidden by the night.

"Do you like me like that?" he said, hoarsely. "I don't care who you go to ride with if you like me like that— Henry Staples or anybody else."

"I don't want to," she whispered, with the least suspicion born out of knowledge of another woman's love. "I don't want anything but you—you!"

THE STUFF OF THE REPUBLIC.

BY LOUISE MANNING HODGKINS.

She did not look heroic. She came rather breathlessly into the car and hurried nervously to the center to secure the turning of a seat before it would be too late to find two together vacant. After her trudging had laddled three little boys, while the fourth she dragged along by the hand. Her skirts, securely fastened in a prominent place that they might give her no further concern, betrayed that she was going to Oklahoma, but now she was in North Dakota.

An opportunity to do a kindness in the way of furnishing temporary amusement to two of the little boys brought out her story.

Yes, she had always lived in North Dakota; her folks had lived there, too; but they emigrated from New York; they had been rangers. Her oldest— and she looked with a glance of maternal pride at a nine years' old midget who seemed not an inch taller than seven— had been herding cattle since last June and had earned fifteen dollars a month. His father had gone ahead to reconnoitre. It was partly on account of Jimmy she was moving; the cowboys took delight in teaching the little cowboy to swear, and sometimes gave him whiskey to drink just to see how queer they would act. She was going to bring her boys up to be good men, and somehow— she didn't know how— they were going to be educated, too.

Yes, it was dreadfully lonesome to go away from one's folks— and here a little choke came into the voice— but you must then whiskey to drink just to see how queer they would act. She was going to bring her boys up to be good men, and somehow— she didn't know how— they were going to be educated, too.

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turns. I am sorry their clothes are getting a little rumpled already, but I have a fresh dress for baby when we get to Kansas City."

She had reached my station and with a heavy sigh went on my way, thinking of that Sunday night— so long her pardon— that early Monday morning's washing. And she didn't look like a descendant of Jonathan Edwards, either.— Congregationalist.

STANDING ALONE.

It requires no small degree of courage for a man to stand up for his convictions against public sentiment. Many men of principle have been called to do this. The old prophets were compelled to give up their convictions or stand up against the authority of kings, the combined representatives of the popular religion, and the voice of the people. Jeremiah stood alone in Jerusalem. Daniel stood alone in Babylon. Elijah stood alone on Mount Carmel. Paul stood alone in Rome. Luther stood alone in Germany.

We hear a deal in this day about social religion. Certain leaders would make men religious in the mass. They talk about leaving the whole lump of society with grace and truth. The idea is a good one, but those who advocate it would have us begin at the wrong end. They would make society good in order to save the individual. Make society pure and it will be an easy matter for the individual to be pure. If we can do the work in this wholesale way it will save a world of cross-bearing, reproach and persecution. It will make the narrow way popular and easy. That day is not yet. We must begin with the individual. Only by saving individuals can we save society.

We are just now in danger of forgetting the importance and necessity of personal religion. The old Puritans, the old Presbyterians, and the old Methodists believed in and practiced a faith which would enable a man to stand alone in the world. Now we must be supported and inspired by society, by conventions, by meetings, and masses.

To stand alone one must have an unwavering faith in God. Elijah's soul was anchored in God, so firmly that all the waves of popular feeling and worldly influence which might sweep over him could not move him. To him God was a reality. He knew nothing of the modern idea of God which regards him as a blind force, a stream of tendency, or an overcoat, or anything to escape responsibility to a personal God. To Elijah God was a person, a friend, a companion. He could speak with God face to face. He could hear the voice of God and understand his will.

Are we timid and fearful? If so our faith is weak. We do not believe in God with the whole heart. "O for a faith that will not shrink, Though pressed by every foe; That will not tremble on the brink Of any earthly woe." —N. Y. Christian Advocate.

Bad grocer confesses his badness by selling bad lamp-chimneys.

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Little Ones.

WHAT DORA FOUND IN THE BOX.

Dora Stebbens was usually spoken of as "a very nice little girl." There was only one bad habit that her friends could recall when they were asked about her. Her father used to tell her that her "bump of curiosity" was unusually developed. Big Brother Ned, who was apt to be very frank and outspoken, often dubbed her "little Paul Pry."

As a rule, no harm came of Dora's prying and inquisitive ways, although it was not exactly pleasant for her mother to reflect, when Christmastime or birthdays were at hand, that no hiding place was secure unless guarded by lock and key. When the grocery man brought an armful of bags and packages into the house, Dora could not rest until she had taken a peep at the contents of all the different bundles. It was just the same when her mother had been out shopping. There was no peace until strings were untied and the various purchases noted with more or less interest. Dora meant no harm. She simply "wanted to see," and she would run off to play perfectly contented after her troublesome curiosity was satisfied. The habit grew upon her, becoming more and more noticeable as the weeks and months passed by.

Uncle Will, whom Dora admired and loved so much, was the means of showing this little maid her disagreeable trait in its true light, and causing her to resolve that she would make a determined effort to conquer it.

Her youthful uncle was a naturalist, fond of taking long tramps over hills and valleys, coming home laden with cans and boxes, which held many of Dame Nature's choicest treasures. Dora was not aware of his love and enthusiasm over the wonderful works of the Creator. When he came to spend his summer vacation with her mother, she saw him set out for his first all day jaunt among the hillside pastures, speculating, as she did so, about the use of the various articles she had seen him tuck away in his coat pockets.

She was playing with Fidele, the terrier, out on the front lawn when he came back. He was very warm and thirsty, so he unrolled his many boxes, books and specimens of ore upon the kitchen table, going out to sit upon the big stone doorstep in the shady front yard to "cool off a bit," so he said, before arranging his treasure trove.

Dora came into the kitchen and stood on tip-toe studying the assortment of minerals, birds' nests and plants that lay in an indiscriminate heap on the table by the window. She examined the boxes carefully, as she had a little cabinet of her own and knew something of such things. The ants were passed over with only a fleeting glance, for her interest was suddenly centered in a box that had a number of holes roughly punched in its lid. She eyed it for some time before she ventured to handle it, but temptation became at last too strong to resist, and she picked it up. She turned it over and over, trying to get some idea of its contents, but nothing afforded

her a clue save a slight rattling, scratching sound inside the tin, as if something was alive in it. The cover fitted very tightly, but she worked it loose by degrees, and it gave way suddenly with a jerk that spilled all within it out upon the table. Dora stood absolutely transfixed with horror for on the oilcloth was a squirming, wriggling mass of beetles of various kinds.

She was always much frightened if only a common, every day rose-bug came near her, and here, it seemed to her, was a collection of every imaginable hideous creature that ever crawled. Not until a particularly frightful specimen detached itself from the heap of legs and wings and started to make its way to the edge of the table where she stood, did she utter a sound or move. Then she found her voice, and scream after scream of terror rang through the house and brought every one running to the kitchen with wildly beating hearts and pale faces.

Uncle Will quickly gathered up his beetles and put them back into the can, and after a few moments Dora was quieted somewhat.

"I only wanted to see what was in it," she sobbed.

"Want to see and know has brought other people into trouble before now," smiled mamma. "Perhaps this will teach a certain little girl I know to restrain her curiosity and hold back the meddlesome fingers that make their way into so many places where they are not needed."—Zion's Herald.

HUNGRY FOR KISSES.

Two young girls had gone to the orphan asylum one Sabbath afternoon to teach in the Sabbath school there as substitutes for regular teachers who were absent. One of them taught the infant class, and when the lesson was over, a little blue-eyed tot caught hold of the girl's dress, and, looking up, whispered pleadingly: "Please teacher won't you kiss me?"

"To be sure I will, you dear baby!" the girl cried; and, dropping down on one of the low benches, she drew the child close and kissed her again and again. In an instant the others swarmed about, boys and girls alike holding up hungry faces for kisses. The girl's eyes filled with tears as she looked into the eager little faces.

Her friend, who had taught an older class, stood at the door of the infant room, looking on, half laughing, half impatient.

"Do come along, Helen," she called at last; and, as Helen gently put aside the little warm, clinging fingers and joined her, the other girl exclaimed with a touch of scorn: "I don't see how you could have those mussy little things hugging and kissing you. See how you've tumbled your dress!"

Helen glanced down at her dress; it surely had suffered from the little loving hands, but her eyes were shining through a mist of tears as she answered gently: "You know they have no mothers to kiss them, Gertie."

Somehow Gertie could find no answer for that, and, as the two reached the street, Helen went on: "Did you notice Sadie Burns, the little brown-eyed thing with the blue veins on her forehead?"

"The one that clung to your dress to the last minute?"

"Yes, that was Sadie. The

matron told me that one day when Sadie was sick a lady who is very fond of her, and who often visits at the asylum, came to see her, and brought a little puppy that she thought would amuse her. Of course, the child was delighted with the puppy, and at last the lady said to her, 'if you could have just what you want most, all for yourself, Sadie, what would it be?'

"She thought that the little thing would want the puppy, and she meant to give it to her if the matron was willing; but Sadie put the dog down at once, and, stepping close to the lady, leaned on her knee, and, looking up at her with those big, solemn brown eyes, she said, 'I'd like most of anything to sit in your lap a few minutes, just as if I was your own little girl.'

Gertie turned impulsively to her friend: "I never imagined they felt so, Helen," she cried, remorsefully.

"They don't all, of course," Helen answered; "but I know that some do, and I can't bear to think of little children going hungry for kisses. I can't give them mother kisses, but I do the best I can, even if my dress does suffer a little."—C. E. World.

A SAD RECESSION.

A few years ago there appeared in Atlanta before the Virginia Society, as orator of the celebration of Lee's birthday, a brilliant, handsome and engaging young man, whose Scotch-Virginian name was the perfect credential of sturdy stock and genteel breeding. His address was a gem of patriotic and eulogistic oratory, and the honors, public and social, were richly earned.

Tempted by his ambitions to excel in legal and political spheres, he left his Virginia home and excellent prospects to go to New York. There he made reputation and progress rapidly. He became a favorite political orator, a delegate to the national conventions and assistant district attorney of New York. And then the tide began to turn. His popularity dragged him into associations that soon sapped his moral stamina and undermined the worthy ambitions of his youth. He has proved the truth that it is "easy to descend to Avernus," for the New York newspapers tell the pitiless story of his degradation into drunkenness and loss of place, friends, and future. The charming orator who thrilled Atlanta only a few years ago is to-day in the alcoholic ward of a New York hospital writhing in the horrors of delirium tremens. Ah, the pity and the warning in it all!—Atlanta Constitution.

The right act at the right time will go far toward preventing many of life's serious errors. The act that is delayed, the failure to immediately obey God's commandments, opens the way for temptation to overcome and sin to win its victory.

Putting God's will first never narrows a life. It broadens any life. God's kingdom lays hold of everything that can enrich one's nature. Many things that would be nothing but hindrances, if we let them take first place, are helps when they are put in the second place, and God's will is put in the first place and directs them.—C. E. World.

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The End of the Year

Always finds us with a lot of reasonable goods on hand, than rather to carry over, we are willing to name a price to get them off our shelves. This is what we are doing with the below offerings—all of them bargains.

SILKS

CREPE DE CHINES 69c.

24-inch All-silk Crepe de Chines in a large assortment of the newest street and evening shades, including white, black, brown, navy, pink, light blue, etc., never before retailed under \$1.00—per yd. 69c

PRINTED BROCHE POPLINS.

Handsome, dainty styles of Printed Broche Poplins, full 27 inches wide, in exquisite house and street shades—one of the popular silks of the season; value \$1—per yard for. 59c

BLACK TAFFETA SILK.

Special sale of Black Taffetas—one of the best of our qualities—very lustrous and well recommended for wear—value 85c per yard for. 59c

Ladies' Walking Skirts

We have about thirty five of these skirts left. Made of heavy golf goods, in gray mixtures only. Former prices of these skirts were \$5.00 and \$6.50.

TO CLOSE OUT \$1.98 EACH

Closing out a line of about 200 Ladies' Eiderdown and Flannel Dressing Sacques, slightly soiled; formerly priced at \$2.50 and \$3.00; to close out we offer them, each 59c

\$1.25 Children's Reefer Coats, in all colors, sizes 4 to 8 years old; slightly soiled, but are high-class goods; we place them on Bargain Counter to close out, each 59c

\$15 Suits for \$10.98

This lot includes about seventy garments originally priced \$13.50, \$15.00 and \$18.00; they are cut the long-corset fitting style, or the blouse effect, with capes over the shoulders; satin lined; nicely trimmed with braids and velvets; colors black, brown, navy, tan and gray mix. \$10.98

Special sale of Ladies' Fine Black Beau de Soie and Taffeta Silk Waists, beautiful styles; made with stock collar. \$4.98

Special Sale of Misses' Tailored Suits

Made Norfolk or blouse coat style, with cape over shoulder or plain cut; colors are brown, gray and tan mixtures; sizes 10 to 14 years; closing these suits out at only \$8.98

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DEAR RECORDER:

The brethren met at Coral Hill on Saturday, December 5, 1903, to assist in organizing a Baptist church at that place. The ministers present were J. W. Loveing, T. G. Lewis, D. K. Slaughter, and J. C. Thomas. The deacons present were J. F. Everett, S. B. Hatcher, H. F. Worthington, D. W. Myers, and S. G. Hatcher. Rev. J. W. Loveing was elected moderator, and S. G. Hatcher, Clerk. After a song by the congregation and a prayer by Bro. J. C. Thomas, followed by an instructive talk by Bro. Loveing, on the design of the church, six of its brethren and sisters presented themselves with letters from Pleasant Ridge church, to constitute the new church. And after adopting appropriate articles of faith, rules of decorum, and church covenant, the doors of the church were opened for the reception of members. Eight were received upon the credit of a letter, so that there were fourteen in the new church. This fills a long felt need of a Baptist church at that place. Coral Hill is a nice little village between Glasgow and Hienville, five miles from each place, with no other church as near except Pleasant Ridge, three and a half miles away; a weak church, without

a house of worship, having no prospects of being able to build one, worshipping in the school house. So they need to disband and go to Coral Hill. The brethren will have, when complete, a nice and commodious church building and the prospects are that they will have a strong church in a short time. May the Lord greatly prosper Coral Hill church, that many souls may be saved under her influence.

Hienville, Ky.

Last Sunday week it was the pleasure of the writer to preach for Pastor Weaver, who was absent at Dawson Springs, to recuperate his health. The Sunday school, of which Bro. Theodore Harris is superintendent, has a grand record. It is one of the largest numerically in Louisville and the officers and teachers are prompt in their attendance. The superintendent, Mr. Theodore Harris, is a bank president, also president of an insurance company, besides director of Baptist Book Concern, and various other corporations, and he is a model Sunday school superintendent. He has, to say the least, full work for a young man of thirty. Think of it, Bro. Harris is in his seventy-sixth year and he looks to be not over forty-five; he is just as active and supple as a boy. He walks and talks and acts like a young man. May God spare him for many years to be the joy of his friends and the stay of his pastor and church.

Rev. J. A. Lee, of Glencoe, called at our office while attending Sunday School Lectures. From him we learn that brethren Charles Slaughter, and N. S. Riley, members of the Western Recorder old guard, also sister Marilda Crouch, mother-in-law of Pastor M. L. Theobald, were all members of Popular Grove church, Owen county.

Recently Rev. J. A. Lee, of "Lasting Hymns" fame, assisted Pastor L. Johnson in a meeting at Popular Grove church, that resulted in reviving the church, and fifty-five additions.

DEAR RECORDER:

We closed a glorious meeting with our church at Walton's Creek on the night of the 6th, which resulted in over 40 conversions and 49 additions, 46 by baptism, 2 by letter and 1 restored. The next day, Monday, 27 of the 46 were baptized. The church was greatly revived, many backsliders were restored and a number who had been guilty of various offenses made voluntary acknowledgments.

In many respects it was the greatest revival the church has witnessed for many years. We had the able assistance of Bro. R. C. Kimble, of Corbin, Ky. He preached the word with power, clearness and simplicity. He showed men their sins and presented to them a crucified Saviour whom they could accept by a simple, trusting faith. So clear and forcible did he show this that most every one who came to the anxious-seat understood just what to do and expect, and in a very short time, and frequently but a few minutes, found the Saviour. God be praised for his glorious work. Bro. Kimble won the hearts of the people.

I begin a meeting at West Providence church of the 29th. Bro. A. B. Gardener, of Morgantown, will assist me. Pray that God may bless our efforts to the salvation of many souls.

Centertown, Ky.

DEAR RECORDER—

Some months ago there was a grand piece in your paper from Bro. Cox, on the subject of our "Old Ministers' Aid Fund," from which I inferred he would not solicit means for same after our past associational year. It seems to me as with Bro. Cox, that Bro. Bow has his hands full, and in my judgment Bro. Cox was doing his part nobly, while the Baptists of the state were not coming up to this line of work as they should. In a private letter from Bro. Cox last January, he said, he considered this cause second to none except our mission work, and I heartily endorse his opinion. Brethren, one and all, while we are called on to rally to the different objects of our Christian and denominational work, let us see to it, that this one, so clearly taught in God's word, does not suffer loss.

Lebanon, Ky.

DEAR RECORDER:

The Lord has greatly blessed us in the third great meeting in the last four years. Dr. B. B. Bailey, of Winchester, Ky., preached with wonderful clearness and power, which greatly blessed our church and convinced men of sin. There were twenty converts and twenty for baptism, and three by letter. We are expecting results from the meeting for coming months. It has been so in other meetings held here and should be true of every revival. To God be the praise and glory.

W. H. BERGLES, Elizabethtown, Ky.

DEAR RECORDER:

Bro. L. P. Leavell, of Oxford, Miss., one of the Field Secretaries of the Baptist Sunday School Board of Nashville, Tenn., was with me in a two days' institute. We greatly enjoyed his direct, vigorous addresses. He is a safe and enthusiastic instructor, and will be of real service to any church that can secure him. His expenses are paid by the Sunday School Board.

JOHN S. CHEEK, Russellville, Ky.

SCROFULA A DISEASE WE INHERIT.

Scrofula manifests itself in many ways. Swelling of the glands of the neck and throat, Catarrh, weak eyes, white swelling, offensive sores and abscesses, skin eruptions, loss of strength and weakness in muscles and joints. It is a miserable disease and traceable in almost every instance to some family blood taint.



150 South 5th Street. DR. S. S. S. FALLAN, Md.

Scrofula appeared on the head of my little grandchild when only 18 months old, and spread rapidly over her body. The disease next attacked the eyes and we feared she would lose her sight. Eminent physicians were consulted, but could do nothing to relieve the little innocent. It was then that we decided to try S. S. S. That medicine at once made a speedy and complete cure. She is now a young lady, and has never had a sign of the disease to return. DR. S. S. S. FALLAN, Md.

Some period in your life. No remedy equals S. S. S. as a cure for Scrofula. It cleanses and builds up the blood, makes it rich and pure, and under the tonic effects of this great Blood Remedy, the general health improves, the digestive organs are strengthened, and there is a gradual but sure return to health. The deposit of tubercular matter in the joints and glands is carried off as soon as the blood is restored to a normal condition, and the sores, eruptions, and other symptoms of Scrofula disappear. S. S. S. is guaranteed purely vegetable and harmless; an ideal blood purifier and tonic that removes all blood taint and builds up weak constitutions. Our physicians will advise without charge, all who write us about their case. Book mailed free. THE SWIFT SPECIFIC CO., ATLANTA, GA.

Motherhood. MOTHERHOOD is the reward nature bestows upon healthy womanhood. Women whose vitality has been sapped by disease cannot safely give birth to children. In pregnancy and in childbirth weakness of the mother is revealed in the pain and agony she suffers. This great medicine drives out every vestige of inflammation and weakness, and gives tone and strength to the delicate organs which mature the child. The pains of pregnancy are banished by Wine of Cardui, and miscarriage, which bled so many fond mother's hopes, are prevented. Flooding, which so often occurs after childbirth, is corrected when Wine of Cardui is used during pregnancy. Wine of Cardui babies are healthy babies, because, during the months of pregnancy, the mother is able to give them necessary vitality and strength. With these facts presented to American women no expectant mother should be satisfied without the reinforcement that Wine of Cardui will give her. Every mother should be able to treat herself in her home with this valuable medicine. Wine of Cardui can be secured from any druggist at \$1.00 a bottle. Polycomp, N. C., Jan. 11, 1902. I am the mother of seven children and while in pregnancy with the firster suffered most misery until they were born. One month before the seventh was born I began to take a bottle of Wine of Cardui, which gave me relief after taking them down. I used the remainder of the bottle until the birth of the child and was stronger in three days after the birth than I was in a month after the birth of either of the first six. I am 29 years old. MRS. V. ELIZABETH STAFFORD. WINE OF CARDUI

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IMPORTANCE OF HOME MISSIONS.

Rev. B. D. Gray, D. D., Cor. Sec. Home Mission Board.
 Dear Brother:—I believe, and have believed for years, that what our Southern Baptist people do for the world must, in a large measure, be done through our Home Mission Board. We cannot afford to neglect our Home Board. Many of the State Boards cannot supply their own destitution. The conclusion, therefore, is inevitable that there is an appeal for an enlargement of the work of this board. I do not underestimate any of our forces for the world's evangelization. Certainly we cannot afford to do less for State and Foreign Missions nor for education; these need an increase of interest everywhere and by all. But I do believe with all my soul, that in what we do in moulding the character and destiny of the world for the next fifteen or twenty years one of the mightiest factors is the Home Mission Board. As never before in all our history as a people, we need so urgent as now to rally to the support of this Board. The opportunity of tremendous responsibility and far-reaching consequences is now upon us. Oh that God would, by His Spirit, give us a vision of the magnitude and importance of the work!

church is set on fire with missions to a lost world.
 Miss Margaret Cobb, one of our best workers, a girl of talent, and just past twenty years, laid her life on the altar and almost at once the opportunity came for her to go and she was equal to the test. Sunday night we had a missionary service in which several men of the church made speeches, and there were tears of joy, examples of praising God, and offerings of money never before seen in our New Mexico church. The people took up the matter of making the entire salary of this missionary in Roswell. Some of the money was raised that night and we believe the whole amount will be raised before the year is out. Miss Cobb goes to Two Grey Hill, in North New Mexico, to work among the Navajo Indians. She goes to assist Bro. R. B. Wright and his wife, who have been there two years under the appointment of Home Mission Society. On the same day six people joined the church, one for baptism. This is a sample of what happens nearly every Sunday in the month. When you Baptists are looking for a location remember we have a Baptist body here made of lively stones and in a beautiful little city.
 C. C. Young.

ORDINATION.

By request of a council held at Alpha Baptist church, Scott county, Ind., I write to say that the above named church, assisted by representatives from First Marion, Bethany, Scottsburg, Coffee Creek, Franklin, Uniontown and Logan street, Louisville, Ky., churches, set apart to the full work of the gospel ministry Bro. Charles A. Wade, on Monday, Dec. 7, 1908. The following was the order of exercises:

Relation of Christian experience and call to the ministry by the candidate, followed by an examination of candidate, led by Rev. A. L. Duncan; charge to church by Rev. I. C. Overman; charge to the candidate by Rev. J. W. Craig; ordaining prayer by Rev. Perry Bailey; laying on of hands by Presbytery; hand of fellowship and recognition extended by Rev. L. B. Arvin; benediction by the candidate.

I. C. OVERMAN, Mod.
 L. B. ARVIN, Clerk.
 Scottsburg, Ind.

DEAR RECORDER:

We are building us a splendid house of worship that will cost us between \$16,000 and \$17,000. Last Sunday, December 6th, we had the ceremonies of laying of cornerstone. Rev. I. T. Creek preached a most excellent sermon on "The unspeakable gift," at the M. E. church, after which we went to the foundation of the new Baptist church. The pastor deposited a Bible and various other things which might be of historic value some day to the generations which follow. Our house will not be completed before spring perhaps. Then we will have a building with a complete basement and audience room containing thirteen rooms. Some of these rooms can be thrown together when necessary. It will be a model of convenience and beauty.

We are now worshipping in the Seventh Day Advent church. Pray the Lord that we may permanently build so that the ark of God's presence may illuminate the darkness of all error. "Long live" the Recorder and its great editor.
 A. B. WILLIAMS.
 Stanberry, Mo.

WHAT THE GREATEST

Among Baptists Leaders Say of the Western Recorder

Thank God for your stalwart defense of the old faith.—P. S. Henson, Pastor Tremont Temple, Boston.

The RECORDER is at the head of our religious papers, and I greatly enjoy it.—C. A. G. Thomas.

You have the courage of your convictions, which is true of a small minority.—Noah K. Davis, Prof. University of Virginia.

I have a growing admiration for the merit and loyalty of the RECORDER in its support of the doctrine and principles of our faith.—M. E. Parrish.

"I rejoice in your clear-cut, unwavering maintenance of sound doctrine. Without the work of such papers as the RECORDER I should tremble for the strongholds.—J. L. D. Hillier, of Ga.

I find the RECORDER very helpful in many respects, and its matter, editorial and contributed, often furnishes me with topics or suggested themes for practical sermons.—Robert H. Harris.

Again he says: "I feel like writing you a letter every time I read an issue of the WESTERN RECORDER. I am so delighted with the views set forth in the editorial articles and paragraphs."—W. C. Wilkinson.

Please send me the RECORDER of January 29th. For some reason mine did not come to hand, and I think so much of it I am unwilling to miss a copy.—J. H. Kilpatrick, White Plains, Georgia.

I confess I am somewhat partial to the WESTERN RECORDER. I do regard it as one of the ablest edited, safest and soundest of our religious journals. I have commended and will commend it upon every suitable occasion.—J. B. Hutson.

You have fine insight into the tendencies of things, and you have not only the courage of your convictions, but, what is rarer, the courage to have convictions. Thank God, my brother, for this, and God bless you.—W. C. Wilkinson, Prof. University of Chicago.

Say to Dr. Eaton that may here in Virginia stand with him on all questions on which he is antagonized—that his paper is as true an exponent of Baptist principles and as reliable on subjects of organization and co-operation as any in this great land. For one, I believe it the best.—Charles L. Cocks (recently deceased).

In renewing his subscription to the WESTERN RECORDER, Dr. B. H. Carroll, of Waco, Texas, writes:

"Permit me to add that I do intensely enjoy the paper, and come nearer endorsing all its editorial utterances and positions than those of any other paper. May God abundantly bless you, brother, and keep you faithful to his whole truth if the heavens fall."

I regard the WESTERN RECORDER as the most valuable and progressive denominational paper in America. The RECORDER is unlike the majority of our papers in that it is not only edifying to Baptist people, but its great teaching is to make Baptists out of those who are not now Baptists. If Baptists progress, they must act on the aggressive, and keep actively before the world their distinctive principles.—H. W. Straley.

Dr. H. C. Vedder, formerly editor of the *Examiner*, now professor in Cross Theological Seminary, speaking of Baptist journalism in the United States, says:

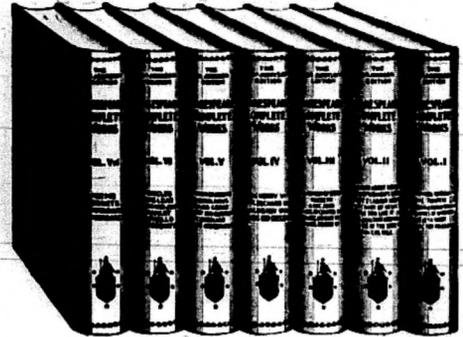
"THE WESTERN RECORDER has surpassed all other Southern papers in the solidity and permanent value of its contributions, for it is probably the only one of them that pays good prices for such articles. But after all, the chief interest of that paper to its readers is in its editorial columns. No Baptist editor has a personality more vigorous than Dr. T. T. Eaton, and it is beyond the power of even cold type to hide that personality. His articles and paragraphs bristle with sharp points; they are never ill-natured, however, and generally end in a friendly but the sallow they hit. It is too serious business for him to laugh with real good grace."

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 T. T. MARTIN.

The Cruise of the Kaisarin.

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To any old subscriber who will pay pp to January 1, 1908, and 25 cts. extra, we will make a present of Dr. Eaton's book, THE CRUISE OF THE KAISARIN, elegantly bound and profusely illustrated, price \$1.00 net. This is the best book now out on the West India.

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R. L. Collins sold to Wm. Bedford seven feeding cattle, averaging 1,000 pounds...

Good crops of tobacco are bringing 10 and 11 cents per pound in Harrison.

Mrs. Robert A. Phillips, of Goshen community, sold last week 70 turkeys...

It is not generally known that large sections of Alaska are suited for farming and gardening.

Paris Court.—There was a small crowd in town Monday and business was slow.

Richmond Court.—While the County Court day crowd Monday was not as large as usual...

Simon and Jonas Weil, as agents for Jacob Shamburg & Son, of New York...

Head chains are so popular these days that a bright suggestion for keep them will be welcomed by many.

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Recent investigations have shown that the perfume of flowers is often increased by growing under colored glass.

An invaluable aid to gas stove cooking, says a correspondent of Good Housekeeping, is a book of asbestos paper.

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On all lands there is a growth of something, and among the different kind of barnyard fowls there are some that will find a portion of their food from the voluntary growth.

As to the best kind of apples for evaporating, says S. G. Maynard in the New England Farmer.

As to the best kind of apples for evaporating, says S. G. Maynard in the New England Farmer, only good cooking varieties should be used.

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BEARD.

Ray Ansel Beard died of typhoid fever at his father's home, Dr. Eugene Beard, of Faywood, Ky., September 23, 1903. He was born March 11, 1850, and has been a consistent member of the Baptist church.

While preparing for the law he was Road Master's Secretary at LaGrange. He was always a loving son and faithful friend, and we tender our deepest sympathy to his bereaved family. T.

Recorder Premiums.

LARGE PRINT BIBLE.

any that sealed the covenant. **NUMBERS 11:10.** The points of the covenant.

...before them, neither turned away from their wicked works.

26 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

27 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

28 And because of all this we make a sure covenant, and write it; and

R. C. 644.

26 And A-hi'jah, HA'nan, A'nan,

27 Mal'luch, HA'rim, BA'a-nah.

28 ¶ And the rest of the people,

the priests, the Levites, the porters,

the singers, the Neth'ya'im, and all

they that had separated themselves

from the people of the lands unto

the law of God, their wives, their

sons, and their daughters, every one

having knowledge, and having un-

derstanding;

29 They clave to their brethren,

their nobles, and entered into a

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(See Shakespeare Premium on another page.)

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CHURCH NEWS.

(Continued from 9th page.)

Charles W. Knight, of Mississippi, supplied Sunday night for A. J. Foster at Thirty-sixth and Grand Streets.

The faculty has our thanks for suspending class work on the 16th so that the students could attend the addresses before the Sunday School Institute and the Dr. Greene lecture in the afternoon.

THE STATE.

Pastor J. B. Hunt writes: "We have recently held a series of meetings with the church at Sonora, in which Bro. A. F. Gordon did the preaching. Bro. Gordon is a man of great strength of character, and a fearless, forceful Scriptural preacher. He thinks for himself and provokes thought in those who hear him. A very profound religious impression was made upon our community by his preaching and work which we believe will prove abiding and fruitful in coming days. Peculiar conditions rendered immediate response andly difficult, yet we rejoice over fifty additions and a greater strength of holy desire and purpose and a livelier conscience in the church and community."

Pastor E. H. Maddox writes from Sugar Grove, Davison county: "Bro. J. H. Barnett has recently located at Hartford to give half of his time to the church there and one-fourth to Pleasant Ridge. Our Sugar Grove church greatly enjoyed his earnest, eloquent, sound and able preaching in a two weeks' meeting which closed on the 13th with seven baptized and six to be added by letter."

OTHER STATES.

Pastor Robt. J. Dogan writes from Roanoke, Va.: "I have just closed a meeting with my church with about 18 professions and additions. Our church was greatly revived, which is a spiritual impetus for our winter's work. Baptist affairs are progressing in our beautiful city. We are now in the midst of a strenuous local option campaign, with prospects dry-draw. Your paper is a help in my new field—strong as Gibraltar."

Pastor W. A. Knight writes: "Please change my paper from Martin, Texas, to Ponder, Texas, as I have accepted the work in this field. Keep up those good editorials, for I read you more for them than anything else."

SOME GRACIOUS MEETINGS.

The Lord has wonderfully blessed the churches of my charge. The first meeting was with the church at Horse Cave. This was a gracious meeting, greatly strengthening the church, though the inspiring result was not large. 30 baptized and one by letter. The pastor did all the preaching.

The second meeting was with Glasgow Junction. After the pastor had preached some ten days, Bro. M. F. Ham came to his help, continuing a week longer. This meeting resulted in some 30 conversions and renewals and 21 additions to the church at that place. The local churches are not done gathering from these meetings, besides a number will join other Baptist churches.

Our third meeting was with the church at Cave City. The meeting continued ten days. Bro. Ham doing the preaching. The meeting resulted in some 85 conversions and 63 additions to the church. Forty-nine of the additions were by ex-positions and baptism. I baptized 35 yesterday and 14 will be baptized later. The meeting met in a prominent citizens among the converts. The strength of those churches have been wonderfully increased. It will be realized more at Glasgow Junction, as that church was

weak, being a new church. This meeting has enabled its strength and puts it in a strong, healthy condition. Bro. Ham is a marvel for his energy, endurance and power. He is a great preacher, and is a very fine singer. He drives right at a man's conscience. He also has a wonderful tact at getting the church to work. These meetings have reached many sinners who were thought to be hopeless. J. H. GAMER.

Cave City, Ky.

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THE MARKETS.

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Report for week ending Dec. 18.

CATTLE.

Choice to prime ship steers. \$4 25 to 4 50

Med to good ship steers. 4 00 to 4 25

Choice butcher steers. 3 50 to 3 75

Med. to good butchers. 3 25 to 3 50

Common to med. butchers. 2 75 to 3 00

Good choice feeders. 1 25 to 1 75

Common to med. feeders. 1 00 to 1 25

Good to extra stock steers. 2 25 to 2 50

Com to med. stock steers. 1 75 to 2 00

Good to choice stock hogs. 3 50 to 3 75

Com to med. stock hogs. 3 25 to 3 50

Plain to light mixed steakers. 1 75 to 2 00

Plain to choice hogheads. 2 50 to 3 00

Med to good hogs. 3 00 to 3 25

Choice real calves. 5 25 to 5 75

Com to med calves. 4 00 to 4 25

Choice to fancy milch cows. 20 00 to 25 00

Med to good milch cows. 15 00 to 20 00

Plain to com. milch cows. 10 00 to 20 00

HOGS.

Choice pack and butchers. 4 50

Choice butcher steers. 4 50

Choice light shippers. 4 40

Choice pigs. 4 25

Good pigs. 4 25

Roughs. 3 50 to 4 00

SHEEP AND LAMBS.

Good to extra ship sheep. 2 50 to 2 75

Fair to good. 2 00 to 2 50

Common to medium. 1 50 to 2 00

Bucks. 1 50 to 2 25

Extra shipping lambs. 4 00 to 4 75

Best butcher lambs. 3 50 to 4 00

Common tail-end lambs. 3 00 to 3 50

LEAF TOBACCO.

Report for week ending Dec. 18.

BULLY—1908 CROP.

Trash. 94 00 to 4 50 95 00 to 5 00

Trash, comd. 4 50 to 5 00 5 00 to 5 50

Common leaf. 5 00 to 5 50 5 50 to 6 00

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Good leaf. 11 50 to 12 75 12 50 to 13 75

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Good leaf. 4 00 to 4 50

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