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Faith, Hope and Love, these three.

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Dr. T. M. Crothers, of Hartford, asserts that the theory that drunkenness is a moral condition is untrue. He insists that it is a mental disease like insanity or epilepsy. We judge that Dr. C. does not believe in the Bible. This says that no drunkard shall inherit the kingdom of heaven. It does not say that no epileptic shall. Again and again does the Bible hold drunkards as morally responsible.

If parents could keep their children from all burden-bearing, it would be the height of unkindness. It would be as cruel as to carry a baby always in arms and never allowing it to attempt to walk for fear it should get a fall.

If Dr. J. B. Gambrell persists in saying such things as this he will be set down as old-fogy as the RECORDER itself: "To depart from the old paths in doctrine is a grievous sin. Besides being wrong in itself it promotes discords, strifes and schisms, results in the ruin of churches, and the great hurt of the cause of Christ."

The *Religious Herald* says, and we say amen: "Bear in mind that State Missions are our seed corn. If we neglect Virginia, if we cripple this great agency by reducing our gifts, we injure every other good cause in which we are interested."

In speaking of the Education Bill of the Liberal Government Rev. Mr. Aked said truly words that have many applications: "As for Education we are not yet out of the wood. The curse of a Liberal Government is ever the same. They are too ready to conciliate their foes. It is absurd as a matter of policy. I doubt whether you ever get on faster by making concessions to those who are opposed to you while you certainly do lose some of the driving power behind you."

In speaking of our fathers and their faithfulness and patience the *Interior* says: "In the schools they had attended football was not the first thing in the list of studies, and our mothers were willing to give their time to something else than 'lectures upon art.' Patience and labour had been required in their old-fashioned academies, and they bestowed upon their farms labour and patience. They thus possessed joys their descendants seem likely to miss."

"Paul was not a genius speculating, but a witness testifying. Men are not the victims of fate, but the doers of wrong."—Owens.

If you would hit the target, aim a little above it. Every arrow that flies feels the attraction of earth.

F. C. CONYBEARE ON INFANT BAPTISM.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

In an article on "The History of Christ-mas," published some time ago in *The American Journal of Theology*, Professor Fred C. Conybeare of the University of Oxford, one of the highest authorities in the English-speaking world on early Christian literature and the highest authority in the world, I suppose, on Armenian Christian literature, has made some very interesting statements about infant baptism. It is his contention that during the early Christian centuries the great majority of Christians held that Christ became divine by adoption in connection with his baptism, and that this view was gradually supplanted, from the latter part of the second century onward, in most parts of Christendom, by what may be designated the orthodox view which found its elaborated expression in the Nicene and Athanasian Creeds.

He thinks it is in entire harmony with this view that up to the middle of the fourth century and in many communities much later no attention was paid to the date of the birth of Jesus and no festal celebration of this event was known; while the supposed date of his baptism (January 6), often spoken of by early writers as his spiritual birth was from an early date celebrated in the most solemn way. After Christians had begun to pay more attention to the birth of Christ, they were content for a long time to celebrate this event conjointly with the spiritual birth on the 6th of January. The date of Christ's birth being unknown and the increasing importance of this physical birth of one who from his conception was regarded as divine, led to the seeking of a suitable date for a birthday festival; and the fact that the 25th of December, when the days first begin to lengthen and the sun to regain its power, was an occasion of great festivity among pagan peoples, probably led to fixing upon this as the most suitable occasion for the celebration of the birth of the Sun of Righteousness. The fact that Christmas has always been celebrated as an occasion of boisterous merriment rather than of solemn religious exercises is no doubt due to the riotous way in which the pagans were accustomed to celebrate this day.

It is Conybeare's opinion that in proportion as increased importance came to be attached to Christ's physical birth interest in the occasion of his baptism was diminished and the ordinance of baptism, which during the first two centuries was restricted to adults who had undergone the most careful training and testing, in accordance with the fact that Jesus did not receive baptism until he was thirty years of age and on the supposition that the believer like Jesus is glorified and exalted by baptism, was so perverted and degraded as to be frequently bestowed (third century onward) on unconscious babes.

Apart altogether from Conybeare's Christological views and his explanation of the rise of infant baptism, the fact of the rise and increasing prevalence of infant baptism is unquestionable, and it is a matter of interest to Baptists that this eminent Church of England scholar should express himself so vehemently against the practice that was adopted by the ancient Catholic church and has been perpetuated by the Roman Catholic, Greek Catholic, Armenian Catholic, Anglican, Lutheran, and most of the Reformed bodies.

Referring to the prevalence of the doctrine of baptismal regeneration in later Christian bodies, which he thinks was also the common belief of the earlier church, he remarks: "The church has always held, even after the growing abuse of the rite [he refers to infant baptism] made it a mockery, that baptism brings spiritual regeneration, the birth in the individual of a new inner man or spirit. . . . So much stress did the early church lay upon this aspect of baptism that until a catechumen was baptized and received the Spirit he might not even use the Lord's prayer and address God in heaven as 'Our Father.'" Again: "The church has always adhered to the idea of spiritual regeneration in baptism, although by baptizing babies it has long ago stultified itself and abandoned the essence of baptism. Indeed the significance of the baptism of Jesus, as it presented itself to St. Paul and the evangelists, was soon lost sight of by the orthodox churches." Again: "We hear much discussion nowadays of the validity of orders English, Latin, and oriental. The unbiased student of church history cannot but wonder that it has never occurred to any of these controversialists to ask whether they are not, after all, contending for a shadow; whether, in short, they have, any of them, real orders in the primitive sense in which they care to claim possession of them. The various sects of the Middle Ages which, knowing themselves simply as Christians, retained baptism in its primitive form and significance, steadily refused to recognize as valid the infant baptism of the great orthodox or persecuting churches; and they were certainly in the right, so far as doctrine and tradition count for anything. Needless to say, these great churches having long ago lost genuine baptism, can have no further sacraments, no priesthood, and, strictly speaking, no Christianity. If they would re-enter the pale of Christianity, they must repair, not to Rome or Constantinople, but to some of the obscure circles of Christians, mostly in the East, who have never lost the true continuity of the baptismal sacrament. These are the Paulicians of Armenia, the Bogomil sect round Moscow whose members call themselves Christ's, the adult Baptists [those who practice adult baptism] among the Syrians of the upper Tigris valley, and perhaps, though not so certainly, the Popelikans, the Mennonites, and the great Baptist communities of Europe. This condemnation of the great and so-called orthodox churches may seem harsh and pedantic, but there is no escape from it, if we place ourselves on the same ground on which they profess to stand. Continuity of baptism was more important in the first centuries of the church than continuity of orders; so important, indeed, that even the baptism of heretics was recognized as valid. If *stora* was set by the unbroken succession of bishops, it was only because one function of the bishop was to watch over the integrity of the initiatory rite of the religion. How badly the bishops of the great churches did their duty, how little, indeed, after the third century they even understood it, is seen in the unchecked growth, from about 300 A. D. onward, of the abuse of the baptismal rite, resulting before long in its entire forfeiture."

These are most remarkable utterances to come from an Oxford professor. What he says about the prevalence of the doctrine of baptismal regeneration in the immediately post-apostolic time is abundantly borne out by the literature of the

time that has come down to us. Equally certain is it that in the post-apostolic time, as among the Judaizing Christians of the apostolic age itself, the adoptionist view of the person of Christ was widely prevalent and baptism in the Jordan was regarded as the occasion of the adoption of Jesus by God as his well-beloved Son and the bestowal on him of divine virtues and powers. When he undertakes to make it appear that adoptionist Christology and baptismal regeneration are the teachings of the New Testament itself, we decline to follow him.

THE POWER OF PRAYER.

Prayer avails, not because it is a power in itself, but because God, to whom it appeals, is all-powerful. Prayer is strong because in itself it is weak and, realizing its weakness, trusts entirely in God. The men and women who have the most thoroughly tested and proved the power of prayer have been those who had no faith at all in themselves, but who trusted entirely in God. They did not think of prayer as a power, but, realizing God's power, cried to him and received his help and grace.

The power of prayer, then, is in its weakness, or in the sense of weakness of those who pray, so that they are driven to depend entirely on the Lord. This is the meaning of faith as saving us. Faith in itself can not save, but Christ on whom our faith rests is able and willing to save us when we trust him.

In all the great revivals of history prayer has been an important and a prominent element, so that it would be very safe to enunciate as a principle: No prayer, no revival. Pentecost came after the united prayers of the infant church had been poured out day after day. The apostles were men of prayer, and they taught the early Christians to pray, and the foundations of the church in every land were laid in prayer. The Reformation was characterized by prayer. Luther prayed two hours a day. Knox literally prayed Scotland into the kingdom.

Modern revivals have had the same characteristic. The mighty wave of revival power in 1856 was in answer to the united petitions of God's people. The old Fulton Street prayer meeting is a monument to the fact that God answers prayer. Nettleton, Finney, Payson, Moody and Hammond have all been men who besought the throne of the heavenly grace with earnest crying and who have taught people to pray if they would know anything of God.

The great movement in Wales to-day is a mighty outgoing of heart to God in petition, and of the outpouring of God's grace upon his people in answer to prayer. Everywhere it is the same. The stories of recent works of grace in Pittsburg, Atlanta, Binghamton, Dayton, Louisville, Denver and Los Angeles, as well as in Liverpool and Cardiff, all bear witness to the fact that God hears and blesses his people when they pray.

God hears and answers prayer. He is ready to bless his people and to save the souls of those who are as yet unconverted, but he will be inquired of for all these things. God sends revivals in answer to prayer, and, on the other hand, we are to remember that prayer is a result of revival. When the Holy Spirit is manifestly present in saving power the people are filled with a spirit of prayer and supplication.—*Herald and Presbyterian*.

Charity does not consist so much in the oil and wine as it does in a willingness to uncork the bottle.

QUESTIONS ANSWERED.

By Senex.

Various are the excuses and pleas which have been made to me for violating the Holy Spirit's commands to the women to keep silence in the churches. I will answer some of them, and let the brilliant and scholarly Professor Robertson answer the others in a quotation from his Introduction to Dr. W. P. Harvey's able and conclusive tract on the subject.

Remember there are no commands in the Bible written in plainer Greek, and not one that I can recall now so strongly emphasized. In Corinthians Paul follows the command by declaring it was a commandment of the Lord and adds the awful words, "But if any man be ignorant let him be ignorant." These are terrible and solemn words with either of the two meanings which they may have—that if a man is such a fool he does not know what nature, the law and the Lord commanded, there is no use in wasting words on his idioecy. Or, the probable meaning, "If any man does not know this, God does not know him." And in Timothy Paul prefaces the command by a strong assertion of his Apostolic authority.

The commands are strong and emphasized and stern. But nowhere does God show such tender love for women as women as here. For He does everything to guard them from disobedience. All true women would rather die almost than do a shameful thing. And God buttresses His command by telling them public speaking, even asking a question, is a shame. There is very tender love and care in His giving His reason for the command, and thus guarding women against the false deceivers who should arise and try to persuade them that the commands were meant only for that age or for ignorant women.

His reason shows the command is for every daughter of Eve till the end of time.

As I said before, the scholarship of the world is a unit in declaring that the command to keep silence is unquestionable and most positive. Orthodox and heretodox, and infidels agree in this. The infidels, of course, declare the Bible is not the word of God, but they declare there is no question that the Bible forbids women to speak in public worship. Atheistic authors seldom have occasion to write on this subject. But in conversation they taunt us with not really believing the Bible is the word of God and give as a proof that Christians are as skeptical as they, and only not so honest, that the Bible forbids women speaking in public worship, especially in the social meetings, prayer meetings, etc., and say that no church which really believed the Bible is the Word of God would allow it.

One sister says the city of Corinth was a very wicked one and it was forbidden the wicked women of that city even when converted to speak in that city. But the Apostle says, "As in all churches of the saints let your women keep silence in the churches." It was only in Corinth that the women had spoken in the meetings. The command in Timothy is stronger, enjoining silence as a positive duty. And that epistle was not written to the Corinthians.

A man says he does think women are forbidden to preach, but they ought to be allowed to talk in the social meetings of the church. He has heard some of them speak profitably. But it is in connection with the social meetings that both commands are given. In Corinthians all the members were taking part. In Timothy Paul says, "I command that in every place the males alone lead in prayer," and "in every place" does not mean in every town, but in the small meetings held around in the private houses. See any exegetical commentary.

A brother referring to my last answer on this subject says that perhaps the Bible does forbid women speaking at all, but that if it does it makes it much harder on

an evangelist. It will make it infinitely harder for the evangelist if he encourages the talking. Our Lord says it were better for any one that a millstone be hanged about his neck and he drowned in the depths of the sea than that he should cause a little one to offend. That is, a most terrible death was better than the punishment which awaits one who leads Christians to disobey God.

A Presbyterian preacher said some years ago—I have quoted him before—that so long as there was the least ground for believing that women were forbidden to speak, so long would he refuse to allow it on account of the solemn and terrible words of the compassionate Saviour in regard to those who caused the little ones to offend God.

The other replies are really attacks on the authority of the Bible. They talk of their "feelings," their "impressions," a "moving felt," and put these up as more important than a "Thus saith the Lord." They are answered in the strong words of Dr. A. T. Robertson, better than I would answer them. He says on this subject:

"The gravity of the question of women's speaking in mixed public assemblies is sufficient apology for the appearance of this pamphlet, by the Rev. W. P. Harvey, D.D. It is none too soon that decided words should be spoken on this line. Baptists are the last people in the world to speak slightly of the authority of the New Testament on anything or to resort to doubtful and equivocal arguments to defend practices in opposition to the plain meaning of Scripture. This appeal to the Bible has been our boast. With regret be it said that many of the arguments adduced for the defence of 'testifying' and public speaking on the part of women in our religious meetings flavor strongly of the dodges and turns made by some good people to evade the plain meaning of the Scriptures as to baptism. One brother recently argued that as 'there is no male and female' in Christ, women had as much right to speak as men. He simply ignored the fact that Paul here (Gal. 3:28) is talking about *salvation* and not preaching. Salvation is free to all without distinction of race, sex, or condition. See what a jumble he made here. Will the Bible retain its hold upon the hearts and consciences of the churches, if once we begin such light handling of its authority? To say the very least, it is not Baptist to distort the Bible into justification of any practice. Our glory has been that we twisted our behavior, when it needed it, into conformity with the New Testament. We have always been willing to meet the Bible with open face and heart ready to obey its clear teaching. Let us do so here. The women, as a rule, do not desire this innovation. It is pressed by some freethinking women and sustained by some preachers who imagine they see here a great lever for usefulness. Be it remembered that the power behind every spiritual lever is the Holy Spirit. He will not bless known disobedience to his will. There may come curiosity and revival of interest by such novel means, but loyalty to Scriptural truth and authority is a higher consideration than momentary and sensational excitement.

A SICK-ROOM'S BLESSINGS.

BY N. R. BEST.

Five weeks burned with a wasting fever; seven weeks pent up between bedside and bedside; nine weeks shut in from God's outdoors; three months hindered from workday tasks—this is small experience of affliction compared with what multitudes endure, but it is enough to bring to a man of accustomed health a new sympathy with those who suffer. It is enough to give him knowledge of a sick-room's weary, shadowed history through long days and longer nights, and enough too—such is the Father's goodness—to teach him that the pains and anxieties of illness are alleviated by many solemn joys of which the healthful live quite unaware. So many are the soul-illuminating blessings which crowd around a sick-bed that the convalescent plods back toward health with a subdued thankful-

ness in his heart for all that he has learned in his valley of trial. Sincerely he repeats the psalmist's acknowledgment: "It is good for me that I have been afflicted."

Most blessed of all blessings to the Christian who falls ill, is the sweetness of remembering the revelation in the Bible of God's principle of chastisement. What a measureless pity that some of the Father's children have so misread his message as to conceive sickness to be punishment! They miss all the solace of recalling how the Master said it is not the barren but the fruitful vine which the Husbandman prunes, and how an apostle who knew deeply the deep things of God wrote: "Whom the Lord loveth he chasteneth." It is indeed a solemn joy for one who has not dared to judge himself—whether his work or his worship was acceptable to his Master—when he realizes that in the first illness of his life the Father has bestowed upon him a seal of sonship and a sign of good pleasure. In humble memory of such a royal favor, he who has been chastened must surely, like the recovered Hezekiah, "go softly all his years," praying that he may not disappoint the Husbandman, who expects him to "bear more fruit."

It is good to suffer sickness because the prolonged imprisonment away from the common interests of everyday life, loosens the hold of material things upon the soul. What we see and handle entralls us, until we are shut up from both the sight and the handling. From nowhere else than a sick-room does the world of spiritualities seem so real and sure. Though one may not be accounted to be ailing seriously, yet in his own heart the sufferer knows that it is by this road men pass on to the gate of death. And at the head of the way the stern question confronts him of how it will be if he is himself called to travel the road's whole length. Can he die serenely? No man can expect "dying grace" while he is yet appointed to live, but it is a vast comfort to have stood where one could look beyond and to have felt that one could go in peace anywhere God called. It is new strength for living to have realized that dying will not be hard in one's own hour. After such a vision "the bitterness of death is past."

It is good to be sick in order that one may discover the amazing measures of friendship and helpfulness that are held in the hearts of the men and women who surround us. When a man is hearty in his own abounding strength, who will think of helping him, or from whom will he be humble enough to receive help? So, being well and vigorous, he lives in a pitiful ignorance of the opulent kindness latent in the breasts of even those whom he cherishes nearest to him. But when affliction has bowed his head and made him helpless, the opportunity of friends is come. Of what miracles of unselfishness, what wonders of thoughtful devotion, are they then proved capable! Could one desire continuous health on penalty of forever undervaluing all those who love him? Or cheered by such loyalty and sustained by such service, could he himself ever be again so self-centered and unmindful of others' needs? On the return from invalidism the restored man carries a tremendous burden of obligation to the Golden Rule reflexed—to do unto others whatsoever others have done unto him.

It is a blessing to be sick because it gives a man time to review himself, free from a working day's distractions; and after he has reviewed himself, it brings him that most fortunate of all chances—the chance to begin over again. There are sins which we little suspect hidden under the corners and folds of our overspreading daily hurry; the idleness which sickness enforces strips off the cover and reveals our shortcomings and defects hideously, painfully plain before our very eyes. There are mistakes, too, which have been pursuing us daily with their remorseless consequences; we never get out of the tangle that they thrust us into. But illness cancels their claim on us, frees us from their debt.—Interior.

God's standards of judgment are not like man's; they are always righteous.

A GOOD SOLDIER.

When Paul wrote his second letter to Timothy he was a prisoner at Rome. He had soldiers all around him. It is said that he was chained to one, day and night. No wonder then that he writes: "Endure hardness, as a good soldier of Jesus Christ."

There are many kinds of soldiers. Some are mercenary; some are conscripts who drill and fight because they are compelled to; some are careless or cowardly; some are cruel and bloodthirsty. Then there are the soldiers of leaders who are selfish and tyrannical. But Timothy had enlisted in the army of the best of all leaders, and hence he was to be a soldier of the highest type. Dr. Liddon, Canon of St. Paul's, London, in a sermon to the London Brigade, claims that these are the qualities which should characterize a good soldier and a good Christian: First, devotion to his commander; second, courage; third, a sense of discipline; fourth, a sense of companionship. The greatest generals have owed their success, largely, to their power of inspiring confidence in their ability and attachment to their persons. A soldier of Napoleon, when the surgeon was probing a wound in his breast, said: "If you get into my heart, you will find the emperor there." But if the genius and goodness of a human leader can inspire thousands with such a spirit of devotion that they will follow him into the deadly breath or to the cannon's mouth, should not every Christian say to the Captain of our salvation, "Lord, I will follow thee whithersoever thou goest?" He is infinitely wise and can not err. He is omnipotent and can not fail. And he loves us "with an everlasting love." Such a Leader we should enshrine in our heart of hearts, and his law should be our delight.

But a good soldier will be brave as well as loyal. And all true courage is moral rather than physical. It involves the idea of sacrifice in the defense of what we regard to be true and right. The Christian soldier is exhorted to be meek and patient, and not to render evil for evil. But where God's honor or the interests of his kingdom are at stake he is to "resist unto blood, striving against sin" (Heb. xii. 4). He is to "endure, as seeing him who is invisible."

The third excellence of a good soldier is a sense of discipline. It is this which distinguishes an army from a mob. The drill and compact movement of the Macedonian phalanx enabled a thousand men to put ten thousand to flight. The soldiers of the Lord must move together and in close array, if they would conquer the legions arrayed against them. Canon Liddon says: "Discipline in an army is not merely the perfection of form, but an essential condition of power. Numbers and resources can not atone for its absence; but it may easily, with small resources, make numbers and greater resources powerful." Is not the want of unity and systematic co-operation one reason for the slow advancement of the Church in its conquest of the world?—Herald and Presbyterian.

THE GETHSEMANE OF LIFE.

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and wellnigh despair of sins that we will not, but which we say we can not overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will if, being in an agony, we pray. He can be touched, he is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downward in the night upon the ground, and the comfort which then came to him he has bequeathed to us—even the comfort of the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

DR. A. C. DIXON.

BY C. A. G. THOMAS.

Many of the people are surprised at his new step. Much has been said about it. One Southern Baptist paper is satisfied with it. The matter was not much of a surprise to me; I have been expecting something of the kind for several years. I expected him to exchange the pastorate for protracted meeting work. Bro. Dixon has so centred his life into the evangelistic line that this departure was inevitable. He had better have gone into the latter service. His reasons are not what one would expect from a staunch Baptist. He must have been nodding when he wrote them. Some of them cannot be reconciled one to the other, nor to the great principles of liberty in its relation to God's Word. Bro. Dixon makes a plea for religious license rather than liberty. His idea would lead to anarchy in any church or community. Bro. Dixon has issued in his reasons the weakest thing I have ever seen from his pen. I am sorry our denomination was too small for him. Moody's people's church, however, does not seem to be much larger. But every man to his taste. I am not troubled about this departure. Bro. Dixon is the one who will find the trouble when he preaches on baptism. Its moral dignity will never relieve the situation; and when he ventures to sprinkle his first victim under this new edition of religious liberty, and to invoke the divine Trinity in confirmation thereof, if his tongue does not cleave to the top of his mouth, he will do a first class piece of "sputtering and stuttering." I have a greater sympathy for A. C. Dixon than I have for our denomination. In losing him we lose a prince among preachers, and a choice spirit—a grand man. But he loses the choicest church, and the sublimest doctrines in all the world. Yes, he may believe these doctrines, but his freedom is muzzled in declaring them. If he does preach them, and wins the people's church to them, he will then have to make another departure to win more souls.

If Bro. Dixon's statements as to winning more souls is true, then the denominations are failures in the world, and the sooner they perish the better. But the brother is making his hobby caper too much just here. He strikes a blow at all organized denominations, as well as the Baptists. All save the Holiness bands and Moody's church. The Baptists lead in soul winning in foreign fields; they are not much behind at home, yet our brother must get into an undenominational concern to save more souls. If he does not mind his hobby will carry him too fast and too far, and then throw him on the barren plains of the higher life fanaticism. If he does not mind he may get ahead of the Holy Spirit and find himself taking the reins out of the Lord's hands. When a man's heart runs away with his head there is apt to be a "smash up." Time will prove "what's what" and "who's who."

Chicago is a wonderful place for vagaries, and visions which vanish into thin air. Dowie came and conquered, so it was said, but his victory was barren of greatness or goodness. Now in higher and better things Dixon tries a Chicago independent church. He too will go and conquer, but his victory will be barren because not founded on New Testament lines, nor propagated on the principles of Pauline philosophy. I hope the names of Dowie and Dixon will never be coupled together with failure. My supreme wish concerning Dixon is that he shall have many souls for his service, but to me his position is perilous and destructive to New Testament principles and practices; and hence must be unproductive of all he wishes. As he is going I'm glad it is to Chicago. Woe be to the Chicago University; if he batters down its walls of skepticism, the Christian world will proclaim him the greatest hero of this decade.

WHY DON'T MEN GO TO CHURCH?

WM. A. WARD.

The question has been agitated from pulpit, press and platform with as much seriousness and zest as though it stated a real problem; and an impression has gone abroad and become quite general that the church does not attract men, and the audiences consist mostly of women and children.

A preacher in Indiana recently got off this smart speech: "If you don't bring more men into your churches, there won't be enough men in heaven to sing bass;" upon which, doubtless, many laughed as though he had said something funny, and others wagged their heads and by knowing looks and expressive grins conveyed the thoughts "Ain't he great!" "Don't he git after 'em!" etc.

This sort of thing is all too common and is positively disgusting. Many titled "divines" and great papers have discussed this question and added their testimony to that of the sensationalist, the little Sam Joneses all over the country, and the scoffers and scorners of the church, all to the effect that churches are empty or populated only by women and children—that the men shun them. This amounts to a confession of weakness and failure which would be humiliating if it were true, but which is doubly so when it is false. In the first place, it is not true, and in the second it would be impolitic and only make matters worse to publish the fact if it were true. You can never cultivate in men a proper regard for the church by ridiculing it and telling them that it is incapable of making an impression upon the world. You can not achieve success while you are talking failure. The preacher who sings that dirge will not reach men. The church which is represented in that light will be avoided by men. God save the church from some of its friends!

This question can be effectually disposed of in five words: *men do go to church.* The question raises an imaginary issue based upon something assumed, but entirely contrary to the facts as they exist.

Last Sunday morning the number of men in my audience lacked one of being equal to the number of women. This was not unusual, it is often so. Over one-third of the members of this church are men and boys. I have had mid-week services where there were more men present than women. Sunday schools could be mentioned which have Bible classes of from 100 to 500 young men.

There are about 14,000,000 young men in the United States; 5,500,000 of them are church-members, and millions who are not members attend the services.

Statistics were collected some time ago representing seventy-eight of the larger churches showing that 37 per cent of the young men in their territory were directly in touch with the work of the church.

The Y. M. C. A. has raised a noble army in America of 400,000 young men.

Over ten million men in the United States belong to the church, and millions more are under the pale of its influence.

All this talk about the church's losing power and prestige is empty talk. It has been said a gulf exists between the church and the masses. This is false. The church is made up chiefly of the masses. For every one person of wealth or rank in the church there are many without these handicaps to spiritual progress. It is often said the capitalist class runs the church. Wrong again. In nearly all churches there are men of the great middle class and of the laboring class among the officers, and in many congregations the official board is made up entirely of such men. It has been said the church could not exist were it not for the women. A misstatement. The church has done a larger work because of the women, but if they were not represented at all in its membership, it would still survive. I do not mean to belittle the noble work of womankind in the Lord's church, but I do say emphatically that, if the institution had to be perpetuated without the assistance of the women, it would be that there are men in almost every congregation in the land who would not allow the church to fail under any circumstances.

I referred to local conditions. Henderson has 15,000 inhabitants and thirteen churches. Statistics carefully prepared show 75 per cent either in the churches or more or less under their influence. Of this number, nearly 4,000 were men.

It has been said the theatre draws a better crowd. It does not have a better crowd, nor even a bigger one. Suppose there were thirteen theatres, would they all succeed? It is all that one can do to stay in the business. Yet thirteen churches continue in a prosperous condition. There are more people at church every Sunday than witnessed the last theatrical performance.

The next time you hear some one say the church don't reach men, tell him a few facts. His darkened mind needs enlightenment. He is ignorant of the facts. *Men do go to church.* They are deeply interested in the cause, support it liberally financially, and devote time, thought and effort to its various enterprises. In every community the most representative men, the most successful, the most intelligent, the most influential, attend church regularly. If all those who attend church could be separated into one class, and those who do not into another, any self-respecting citizen would be ashamed to be numbered with the latter class. It would be an extremely undesirable company. Of course some men never attend, but the reason is not far to see. The church is not attractive to a certain criminal class. It does not reflect against the church any more than it does the man's home, if that man loves to spend his time cursing and drinking in a saloon rather than in the church or with his family. And there are always some who, failing to appreciate religion and all things noble and good, will go fishing, shooting, loafing on Sunday, but they are a very small minority in any community, and the church is always reaching them one by one and leading them to adopt better ways.

There are some churches that men do not frequent and some "divines" that men will have none of. But when one of these cries his alarm, we should not think all churches are like his and all preachers fashioned after his pattern. The aristocratic, fashionable, Christless church will reach neither men nor women. The nice, gushing, effeminate minister will have no power over men. But wherever there is a church measurably true to Christ, and a preacher who has brains, manhood and force of character, we find a church which reaches the people and does not want for men.—*The Christian Standard.*

REVIEWS.

WILLIAM ASHMORE.

In what I am about to write I am confident I shall be voicing the sentiments of a great many people. Why is it that our newspapers sometimes review books and public addresses in such a way as entirely to mislead their readers? Here, for instance, are no less than three of our denominational papers, in which appear commendatory notices of a most objectionable address delivered at the anniversary of one of our theological seminaries. The address in question involved a plain, blunt, and rather scornful denial of the Doctrine of Vicarious Atonement as held by our fathers, and by many of ourselves. It also denied the Bible's statement of the origin of man, and of the origin of sin. Now why should such a man be asked to address a body of theological students on the day of graduation? For three years the professors of that school have been teaching the students to believe that Christ died for their

sins, "according to the Scriptures;" and here comes in a man who tells them that all they have been learning is mere fustian. I have had the question put to me in a sarcastic way: "Why is it that your teachers encourage such kind of utterances at such a time?" I do not know why. I wonder at it, and thousands of people who read wonder at it.

In book reviews one is often struck with the flattering, laudatory, commendatory style that is adopted. To be sure sometimes there is thrown in a sort of sentence like this: "Some things that the author says all will not agree to, but for strength and for massiveness and originality of thinking the address stands out prominently." What does the small criticism that they make amount to in comparison with the amount of commendation bestowed? Sometimes a book of very reprehensible contents is reviewed in the same way. There is a tiny bit of abatement, but no end of commendation. Some years ago a lady friend on the mission field said to me: "Did you read such an article on 'The Need of a New Theology,' which appeared in a certain paper?" I excused the editor, saying that he is not responsible for the opinions of correspondents, to which she rejoined: "But he never said so. I looked all through the paper to see if anywhere he expressed his dissent, but he did not, and so what was I to conclude?" She was a little unfair, as we shall all say, in holding him responsible, because no editor is expected to indorse everything that appears from correspondents. He must allow things to be said in the nature of a full and fair discussion; nevertheless, there was harm done at all events. Is there not a grave responsibility in giving prominence to articles that are "off color?" Our denominational newspapers are published for the enforcement of truth, not of notorious error.

Here in the East we are having quite a controversy over the present status of theology in Congregationalism. The *Congregationalist* of Boston, following up an article which appeared in a Chicago journal of theology, has been setting forth what the editor considers the changes in the Congregational views of the Atonement; but now this week out comes an article by Dr. Arthur Little, denying that Congregationalism is fairly represented. It is no use for us Baptists to think to evade this question. It is upon us, and has to be met.

The Baptist constituency of *The Journal and Messenger* have reason to congratulate themselves upon the fact that the doctrine of vicarious atonement is held and advocated so tenaciously. That trumpet never gives an uncertain sound on this question, or on any of the others which are beginning to divide American Christendom to-day.—*Journal and Messenger.*

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.

The Prayers of the Bible. John Edgar McFadyen, M.A., B.A. \$1.75. A. C. Armstrong & Son, New York.

We wonder such a book was not written many years ago. Its purpose is well stated in the preface—"to understand Biblical prayer by an examination of the prayers and allusions to prayer, and to gather up the results of this examination and to apply them to the public and private devotions of to-day."

The work is very thoroughly done. First the Biblical prayers are treated in general. Then modern prayer is discussed. Next we have a collection of the prayers of both Testaments. This is followed by a selection from Bible prayers for modern use. The indices are full, and they put the contents of the volume at the easy command of the reader. Christian literature has too little on the subject of prayer, and Dr. McFadyen has made a real contribution thereto, though his "advanced" views appear here and there.

The Birth and Infancy of Jesus Christ. Louis Matthews Sweet, M.A. Introduction by James Stevenson Riggs, D.D. \$1.50 net. Postage 12 cents. The Westminster Press, Philadelphia.

This work was awarded the second place among the manuscripts sent in for the Bross Prize—the first place being awarded to Dr. Orr's great work on the Old Testament.

The case of Dr. Crapsey has intensified the discussion on the virgin birth of Christ, and that subject is now sharply before the theological world. Prof. Sweet, with great depth of insight, great strength of reasoning and great wealth of learning defends the orthodox belief. This is the first elaborate treatise that has been written on this subject, and it covers the ground. No other books on the subject need to be written. The critics will hardly venture to reply. The full evidence is marshalled with care, and is treated in minute detail.

After the introduction by Dr. Riggs, we have a Statement of the Problem, followed by: The Influence of Old Testament Prophecies, The Theory of Late Jewish-Christian Interpolation, The Theory of Late Composite Origin, The Theory of Early Mytho-Theological Origin, The Theory of

Heathen Influence, The Exegetical Construction of the Sections, The Uniqueness of Christ in Its Bearing upon the Question of His Birth, and The Doctrinal Construction of the Historic Fact. Then come 71 pages of Notes, giving a historical review of the discussion, and discussing cognate questions. The bibliography and the index close the volume. It is a timely book, as well as a book of permanent value.

The Spirit World. By James Hamilton. Introduction by W. H. Withrow, D.D., F. R. S. C. \$1.50 net. Fleming H. Revell Co., New York and Chicago.

A book of curious interest. With great care the author has gathered from Scripture, and from human experience the data in regard to the spirit world, and he has skillfully formulated his views thereon. He writes in a pleasing style and exhibits an exuberant imagination. The headings will convey a good idea of the range of the volume: Prevailing Materialism, Miracles, Bible Record of the Supernatural, Kingship of Men and Angels; Bodies Celestial; Human Form Divine; Our Lord's Transformation; Visitors from Afar; Special Transformations; Visions of the Unseen; Strange Miracles Explained; Star Angel; Body, Soul and Spirit; Angelic Ministry; First Experiences Beyond; Many Ranks and Many Mansions; Sustenance of Spiritual Beings; Fallen Angels; Communication with Spirits; Symbols of the Unseen.

How to Speak in Public. Greenville Kleiser. \$1.25 net. Funk & Wagnalls, New York.

A work of real value to speakers. The author has taught elocution in leading universities, and this text book, and manual, is the product of his thinking and experience. All the points are covered, and many fine selections for practice are given. Breathing, voice culture, modulation, gesture, pausing, emphasis, inflection, concentration, spontaneity, simplicity, earnestness, confidence, etc., etc., are all discussed. Special instructions are given also as to how to prepare an address. Thus the book is a complete manual for a public speaker.

Quiet Talks on Service. S. D. Gordon. 75 cts. net. Fleming H. Revell Company, New York and Chicago.

This is the third of the author's admirable Quiet Talks, and it is, like the others, charming and practical. He tells of the beginning, the perspective, the rhythm, the motive power, the ambition, the golden channel and the hindrance of service; closing with Gideon's Band—Sifted for Service. Service begins with personal contact with Christ. The triple life is the perspective, yokefellow the rhythm, winning souls the motive, deep-sea fishing the ambition, money the golden channel and worry the hindrance. A delightful book.

C. H. Spurgeon's Prayers. 75 cts. net. Fleming H. Revell Company, New York and Chicago.

Spurgeon's prayers were as wonderful as his sermons and more unique. These are prayers he offered in his pulpit, and they reveal the heart of the great preacher. They deserve sympathetic study and they are rich in instruction. It is a concrete devotional book, better than a treatise on prayer, and more suggestive. There are none who would not be at once melted and uplifted by reading this book. And yet these prayers do not read like they sounded. The great preacher's fervent tones cannot be put on the printed page; but this book offers the nearest approach to his heart, now within reach.

The King's Daughters' Year Book. Mrs. Margaret Bottome. \$1.25. Henry Altemus Company, Philadelphia.

The only reason for this title is that Mrs. Bottome is President of the King's Daughters, and yet the title is not inappropriate. That the book is intended primarily for the King's Daughters does not impair its value for others. The volume is made up of a Christian sentiment for each day in the year. A good likeness of Mrs. Bottome is the frontispiece.

Contents of The Treasury of Religious Thought for December: Sermons—The Triple Crown, by Rev. David G. Wylie, Ph.D., D.D.; Unto the Sunset, by Rev. Frederick E. Shannon, D.D.; The Witnessing Function of Natural Objects, by Rev. George C. Hicks, LL.D. Outlines and Leading Thoughts of Sermons—Worry, by Rev. T. Clagett Skinner; The Triumphal Entry, by Rev. Charles L. Palmer; The Christian's Simple Life, by Rev. De Witt M. Benham, Ph.D.; Sacred Music, by Rev. Charles S. Wing, D.D. Sermons in Illustration—The Wastefulness of Love; The Revival of To-day, by Rev. George Hubbard Payson, D.D. Current Thought and Events; Movements Among the Churches, by Rev. Charles H. Small. New York: E. R. Treat & Co., Publishers, 241-243 West 23d Street.

A Washington guide directed the attention of a party of sightseers to a small gray-haired man, and said, affectionately:

"There goes one of the greatest men in the country. That's Chief Justice Fuller."

"Why, he has an stature whatever," whispered one of the ladies.

"Nor weight," hastily rejoined another.

"And I can't understand," observed a man in the group, "how he has managed to attain to so great a height."

The guide answered him significantly and tersely, "Because of his great depth."

The heart should welcome God as a permanent resident, not as a transient guest.

A straight life seldom needs to be defended, and a crooked one is hard to defend.

SUNDAY-SCHOOL LESSON

SUNDAY, JANUARY 6.

GOD THE CREATOR.

Genesis 1:1-25.

Motto Text—"In the beginning God created the heaven and the earth."—Gen. 1:1.

God is self-existent and had lived through all the ages of the past eternity. This is the beginning of God, not a part of him as pantheists and the modern breed of them, "monists," declare. The Hebrew word translated create is always used of a divine act. In this chapter is all we know of the creation of the universe.

"And the earth was without form and void and darkness was upon the face of the deep."—How much time passed between the first and second verse is not revealed to us. It may have been a very long period, as long as any geologists claim. The Hebrew word translated was means "had become," and indicates that the history of the earth begins here after some great cataclysm. "After the undefined lapse of time from the first grand act of creation, this verse describes the state of things on land immediately antecedent to the creation of a new system of vegetable and animal life, and in particular of man."—Murphy. The two words translated "without form and void" are kindred words meaning that the earth was a waste, unfitted to sustain life. The verb shows that this state of confusion and desolation was completed, but does not indicate how long it had gone on. The darkness on the deep was connected with the disorder and desolation of the land. The deep, the roaring abyss "is not now a region of land and water, but a chaotic mass of turbid waters, floating over, it may be, and partly laden with, the ruins of a past order of things." The Spirit of God was the agent in bringing order out of chaos.

"And God said Let there be light: and there was light."—The darkness on the face of the deep was dispelled. Omnipotence creates with a word. Nothing is said of the source of the light. "And God saw the light that it was good." This shows that the created thing is distinct from the creator, being and external to him. It therefore contradicts pantheism in all its forms."—Murphy. One of which is monism, so-called, which has found a foothold among Baptists, strange to say. When it is said throughout this chapter that God saw it was good, it means the thing corresponded to the will of God, was perfectly fitted to the purpose for which God intended it, and was completely finished.

"And God divided the light from the darkness."—Fixed definite limits to each. This whole

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chapter concerns the earth and things as they are on it. "And the evening and the morning were the first day."—The Hebrews began the day with sunset. Now the earth was revolving on its axis in twenty-four hours. It may have revolved before the catastrophe had left it waste and void, and the period of its revolution may have been as long as that of the moon is now. But this first day of preparing the world for man was a day of twenty-four hours.

"Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

—Water in the shape of steam, vapour, cloud had been resting upon and mingling with water in its liquid shape. God separated these; put the clouds in the sky with the atmosphere between them and the sea. Ruskin says, "If any man ever noticed anything of the nature of clouds he would perceive at once that the level line of their bases did indeed most severely and stringently divide waters from waters, that is to say, water in its collective and tangible state from water in its divided and aerial state."

"And God said Let the waters under the heaven be gathered together unto one place and let the dry land appear."—The waters separated from the clouds were over all the earth. God appointed them their bounds and left the land dry, for the vegetables and animals. On the same day he created the vegetable kingdom. In the morning the waters were rolling over the land. Before the day was done the earth was covered with grass and the herbs and trees were growing. "After his kind."—Thus was decreed that like should produce like. The species were fixed by God. This was a blessing for man who can know that what he sows he shall reap. He need not live in dread lest having sown wheat he shall have a crop of thistles.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night."—There was a cosmic light on the face of the deep before. But after the clouds and vapours ascended, the heavenly bodies appeared to view, and began their appointed duties on the earth. "The absolute giving of the heavenly bodies in their places was performed at the time of their creation. The relative giving here spoken of is that which would appear to an earthly spectator when the intervening veil of clouds was dissolved by the divine agency. The sacred writer notices only obvious results, such as come before the eye of the observer, and leaves the secondary causes, their modes of operation, etc., to scientific inquiry. He traces not the secondary causes, but ascends at one glance to the great first cause. The manifest act and audible behest of God."—Murphy.

"And God said, Let the waters bring forth abundantly the moving creature that hath life."—Literally the crawling creature. That is creature with short legs or no legs, so they cannot raise themselves above the surface of the water or earth. This includes fish, the sea mammals and amphibious creatures. The birds were next created. In the morning the earth was ready for life but there was none. Nothing is said of the creation of the insects, but they are probably included in the creeping things and the flying things which were created on this fifth day.

"And God created great whales."—The word means sea monsters and includes whales. They came forth from the waters, but Moses is careful to impress up-

on us the fact that God created them.

God signalized the creation of life by blessing the living creatures. With us a blessing is a wish, with God it is his will, his decree. The blessing was that they should be fruitful and multiply. This blessing holds till this day. When man does not slay the waters swarm with fish and the woods are full of birds.

"Let the earth bring forth the living creature after his kind."—In animals as plants like would produce like. There is no transmigration of species. Cattle means the domestic animals and beast of the earth means the wild animals, such as lions, tigers, etc. The creeping thing includes the smaller animals as well as reptiles.

The lesson is too long to take up each clause and give an exposition of it. God pronounced everything "good." Alas, that the highest of his creatures on earth should have brought in evil.

The great lesson which stands out from this story of the creation is the power and the goodness of God. The great comfort to his people in it is that his word is all powerful. What He says is sure; it is done without fail. This will strengthen faith in His gracious promises and also in His solemn warnings. What He says stands fast: His word cannot return unto Him void. His promises are sure to be fulfilled.

FROM TENNESSEE.

In Nashville, our capitol city, we have just closed one of the greatest Sunday School Institutes held in this part of the country. It was rainy weather, the streets were muddy, and it was just before Christmas, yet the enrollment went to 357. Two of the Field Secretaries of the Sunday School Board, Brethren Spillman and Leavell, spoke twice each every day during the week. Dr. J. R. Sampey, of the Louisville Theological Seminary, came in Thursday, and remained to the close. The closing service on Sunday was powerful indeed, and will long be remembered. It was one of the greatest meetings we have ever attended.

Tennessee Baptists are moving as never before. Our last Convention at Clarksville was the greatest in the history of the State. The average increase in the contributions to the seven objects of the Convention was twenty-five per cent. Our people have doubled their contributions during the last four years, and we are hoping for still larger things. Our next Convention meets at Knoxville, October, 1907. We extend a cordial invitation to the editor to come this way and meet with us. He failed to come at our last meeting.

This scribe is a Kentuckian, and he is always glad to hear of success in Kentucky. It has been in the breeze down this way that you have had a "Hale" storm, which in many respects, has created a bigger stir among you than a hail storm. Let things be as they may, we believe that Kentucky is worthy of the best. As we look at your work from this distance, it appears to us that the interests of education are worthy of the great things that Kentucky Baptists are doing. We shall rejoice in every forward movement, and in every great victory that comes to our Baptist people in that goodly state.

W. C. GOLDEN.

Nashville, Tenn.

The election of Pastor Walter N. Johnson, of Natchitoches, La., as Corresponding Secretary of Louisiana Baptist State Convention is a

most agreeable surprise to the writer and many others. When Dr. Johnson, pastor of Minden, La., on the eve of an election, withdrew his name in the interest of harmony, an act that proved him greater than even a unanimous election would have proven him, there was a disposition to select some brother from outside of the State. Under all the circumstances the Board acted wisely. They could not have secured a better man, and I congratulate them on their choice. Brother Johnson is one of our most talented young men in all the South. I know how he loves the pastorate, and how well he is adapted to the work. I sympathize with his church, and with him. It means a hardship on both, but I believe his election is a call from God, and that the church and pastor are called to make the sacrifice. Let the noble Baptists of Louisiana rally to the support of Brother Johnson.

MISSOURI NOTES.

JOS. N. BARBEE.

The meeting which has been in progress here since December 2d, during which Rev. J. H. Dew has done the preaching, will probably close Wednesday night, December 19th. The number of additions to the church, I believe, is about twenty, nearly all for baptism. Bro. Dew is a great gospel preacher, which means a great deal in this day and age. His wife is a most zealous worker in trying to win souls. Pastor A. Frank Houser has been for two years laying the foundation. He is mighty in the Scriptures.

Rev. J. W. Sturdivant, of Millersburg, Ky., will probably be invited to a field in this, Pike county, in the near future. He will, if he comes to Missouri, no doubt be a valuable addition to the ministerial force of our great commonwealth.

Rev. J. D. Biggs, of Bowling Green, has been called to the pastorate of the church at Odessa. Bro. Biggs has been preaching in Missouri since he left Georgetown College in the late sixties, and has been quite a favorite with those who know and have known him, and he is a good, safe and faithful gospel preacher; indeed a devoted servant of God. He leaves a good field.

Word has reached your correspondent that a great meeting has just been closed at Omaha, Neb., with 7,000 who built their

"Hope on nothing less Than Jesus' blood and righteousness."

The meeting was conducted by Messrs. Torrey, Oliver and the two Alexanders.

Evangelist Dew is the most forceful gospel preacher who has ever "struck" this city. He knows more Scripture and can put it together better, and to a better advantage in the presentation of the messages than any man I have ever heard preach, and his illustrations are fraught with marvelous power. God certainly must be with this wonderful preacher.

R. M. Inlow has entered on his work at Joplin, in southwest Missouri. A magnificent field and one of almost incalculable possibilities. Inlow is equal to the stupendous occasion and will build on the foundation laid by the inimitable J. J. Porter, who has brought things to pass in Joplin, which is said to be the wickedest town in the State.

Dr. Truett, of Dallas, Texas, reports a most precious and delight-

ful meeting held with Dr. Williamson and the Third church, St. Louis. Dr. Truett thinks the Third the greatest church in America. Dr. Williamson is a great preacher and leader.

Hon. E. W. Stephens, of Columbia, Moderator of the Baptist General Association and President of the Southern Baptist Convention, is being "boomed" for Governor to succeed Hon. Jos. W. Folk. Mr. Stephens would make one of the best executives the commonwealth has ever had. Of course this is talking "a good ways ahead."

Rev. Will S. Bayne, of Eastport, Md., has accepted the call to Paris, and will be on the field January 1, 1907. This is a good fit; Paris is a good church and Willie Bayne is an all-around fine fellow, a good preacher and pastor.

Bowling Green is falling in love with Bro. Crouch more and more. Carlisle, Ky., lost a good man, but her loss was B. G.'s gain. Crouch is all right, and we are glad he is amongst us.

Baptists are making long strides in Missouri. Send us more good Kentucky preachers. Louisiana, Mo.

THE GREATEST POWER.

A. JANZEN.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zach. 4:6.

When the Lord said these words the second temple was to be built at Jerusalem. This would not have been a great problem had there been no resistance from outside powers. When the builders heard the threats of the enemies they felt their national weakness and were discouraged. They seem to have forgotten the lesson of the Lord's invisible power in bringing the ruler of the Babylonian world empire to give them their liberty and even command them to build the temple. There was no earthly power to force Cyrus into this. But God's Spirit brought it to pass, and they were like them that dream when they heard it. Then they began to build and wept for joy when the foundation of the house was laid. But on appearance of their adversaries with a little visible power, God's power seems forgotten. This is human nature. After all experience of God's wonderful help it will ever again crave for worldly power. This word of God: "Not by might nor by power," is even true in regard to the powers of this world, where men the least rely or calculate on it. When the "Lord of hosts" sends his Spirit into a nation it becomes a powerful army. The right spirit of an army makes it irresistible and capable of conquering a far superior force. The spirit that can send every man in General Taylor's army to write his last will before the battle brought him such a victory over the Mexicans. Being ready to die is resembling the Spirit of the Lord of hosts, who went manly into death to accomplish the victory of all victories over sin, satan and death. Without worldly power or financial means of power the Christians of the first centuries conquered the great Roman empire by always being ready to die for Christ's sake. This spirit alone will accomplish the building of that far greater and better temple, the temple of the living God, the church of Christ. All worldly power together has never brought a single living stone (1 Pet. 2:5) to this building, "but coming to Christ who suffered for us and following 'his steps,' has done it many times. As soon as the Caesars lent

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the sword and power of the state to the church it began to decay spiritually, and it kept on going down until it had all worldly power there was—and all corruption possible; bearing no likeness of the apostolic church whatever. By the earthquake of the reformation it has been shaken up at least to some sensibility of fundamental Christian doctrine.

It is now more and more generally acknowledged that no church was ever benefited by protection or guardianship of the state power. But the Spirit of Christ in those who held not their life of any account as dear unto themselves (Acts 20:24) has raised the banner of apostolic truth higher and higher against and amidst great persecution of those that had worldly power. The power of num-

bers has never brought spiritual life to a church nor a single soul, but by God's grace the Spirit of truth manifest in the believer's word and Godly life has led many to Christ and made deserts blossom as the rose. This is the power we want. It will accomplish what numbers, combination, money and science never can. When the Spirit of Christ takes hold of any one, he will not look for the crowd, or for easy membership in a church, where he finds the most honor and the smallest burden to bear, or where the greatest fame, honor, or wealth of this world is assembled, but he will seriously look for Christ's Spirit and truth. Whenever he finds these, be it a poor little flock on a hard field, working under great difficulties, he will join. A true disciple of Christ is

called to serve, to bear and to suffer as his Master was. In this spirit the work of evangelization will be done where it is most needed, yea, only through this real service to Christ will be rendered at all. By such a personal or individual manifestation of Christ's Spirit the problem of building up his church is more than half solved. But the same spirit is needed among and in churches as independent bodies. Wherever it exists a numerous and well equipped church will try in many ways to help a small and poor and hard struggling one to overcome its difficulties. When some of the larger church's members move to the neighboring small church's field, it will say: "Now, brethren, the Lord calls you to help the little flock there." Again when some of the small neighbors' members come to join the large church on account of its opportunities and efficiency, it will say: "You and your flock there have the Lord's greatest promise, stay and labor on faithfully. (Luke 12:32; Rev. 2: 9 and 38). You are among your own people, to whom the Lord sends you to bring his gospel in their own tongue. Do like Paul says (Romans 9:1-5): "Bear ye one another's burdens, and so fulfill the law of Christ." This is a greater power than all centralization in great bodies with millions and great men of the world combined. Let us remember what Christ says (Matthew 25:40).

THE ROMAN CATHOLIC PRIEST ABROAD.

In the September number of the *Missionary Review* the editor speaks about the change of tactics of the Romanists for the conversion of America, as revealed by the notable assembly of Catholic leaders at the Third Missionary Conference of Roman Catholics, held in Washington. The policy adopted by these astute priests was not to attack by controversy, but to win over by other and gentler means.

To show how differently these priests treat the United States when they are out of the country, and what America may expect from them, we give extracts from leading articles published in the *Catholic Standard* of Rio de Janeiro by an American Roman Catholic priest. The evil influence of these articles can scarcely be over-estimated, especially at the present moment, when the United States Government is trying to establish friendly relations with the South American Republics, especially Brazil. Now that the Government has gained the confidence and respect of the people, the act of this priest is not only vicious, but really traitorous to the American nation. One of the efforts of missionaries is to establish good relations between different countries, and it is an established fact that the missionaries are the forerunners of civilization and commerce. And now, after the wonderful effect of the visit and speech of Mr. Elihu Root at the opening of the Pan-American Congress, the articles, written by one who claims the protection of "Old Glory," are calculated to do a vast amount of harm.

We now proceed to give a few extracts from an article entitled, "Forewarning," published in the *Catholic Standard* of August 25, 1906:

"It is a singular thing, and a thing worthy of note, that whilst the English and the Germans (we speak only of the Protestants), have ministers and churches ex-

clusively for themselves, purposely and honourably avoiding anything that would seem like proselytism amongst the Brazilians, the Americans do just the contrary.

"We count by tens the American Protestant preachers amongst us, and not one of them is working amongst his own countrymen, who, in honour be it said of the Americans, absolutely ignore these imposters, who all assume the arrogant title of 'missionaries of the Gospel' amongst the Brazilians.

"It is necessary to call attention, again, to these facts, because the cheek of these North American Bible Societies, that places the inhabitants of Brazil, and other Latin American nations, in the same category with the Chinese and the Congo negroes, contains such a gross insult, that it ought to be dealt with in the first place in the Pan-American Congress.

"We have upon our table a letter from a North American friend, the vicar of one of the most important parishes in the neighbourhood of New York. He is one of the many millions of Americans who are tenacious enemies of this mad imperialism, which is seeking, under the name of 'Monroevism,' to conquer for egotistical ends the republic of South America. It is not necessary to publish all of this very interesting letter. We shall have opportunity to do so at another time. We only translate a few passages that refer to the invasion of the American *missionaries* into Brazil. The illustrious priest writes in the following terms:

"Above all the Brazilian Catholics ought to know that this class of Yankees, the imperialists, besides robbing them materially, will do all in its power to establish churches and Protestant colleges in Brazil, in this way sowing the seeds of religious discord amongst its inhabitants. The Brazilians ought to remember the barbarous cruelty with which the Yankees of this type have treated the poor Philippines. . . . No true patriot of Brazil can favor an intimate friendship with this class of Americans. Only rascals and lunatics are capable of doing this."

"These are hard words, but they are justified by facts. It is only necessary to point out Cuba, Columbia and Puerto Rico."

After describing in his own fashion the things that happened in the Philippines, where he tries to show that evil has been done, forgetting that the Catholics had the island for three hundred years, leaving them in the most miserable state, he continues:

"Personally we are fully convinced that the practical results of the Pan-American Congress will be nil, both in the economical and political sphere.

"The immediate danger is another one. It is what we have already indicated, about a month ago, in these very columns. It is the moral one. It is the illusion of supposing that all that is done in the United States is the best, and worthy of imitation. The American missionary will make use of this psychological disposition to attract the Brazilian youth to his colleges. Now all these establishments are institutes whose principal object is to rob their pupils of the Catholic faith. . . . Who will not remember, in respect of these facts, the words of our Lord Jesus Christ, 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves?' We do not now speak of the mad en-

thusiasm that is instilled into the young hearts of these pupils of the Protestant propaganda colleges, for all that is American.

"We have already demonstrated on other occasions that all this admiration for the Yankee has no reason to be, because in its principal points, that constitute the real happiness for all citizens, and not only for a limited number of millionaires, Brazil is a great deal above the Yankees."

These expressions of an American Roman Catholic in Brazil are a real demonstration of what is in the hearts of these Catholic priests. They are the slaves of the pope, and utterly destitute of every trace of patriotism.

SOLOMON L. GINSBURG,
Pernambuco Baptist Mission,
Pernambuco, Brazil.

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BY MISS ILDA BROWN.

When the Sabbath morn dawns
clear and bright,
And the earth is robed in her gar-
ments white,
When the frost is yet glittering on
the trees so tall,
The church bell seems to say,
"Come one, come all."
The church bell has called us, we
cannot delay.
We must hasten to meet, to sing
and to pray.
And learn the sweet story, how
Christ freely gave,
His own precious blood, that us He
might save.
Of the wonderful love that the
Saviour has shown,
He loves us so dearly and calls us
"His own."
And when of old how He blessed
little children,
And kindly said, "Of such is the
Kingdom of Heaven."
Oh, how we rejoice on the Lord's
holy day,
That we through His grace can
point sinners the way,
That leadeth to glory, to mansions
of light,
To mansions of love, where cometh
no night.
When the Sabbath is over, each
prayer has been said,
Then the angels above will watch
'round our bed,
They'll keep us, protect us, no harm
can e'er come,
We know we'll all meet in that
long "Sabbath home."

Our Pulpit

GOOD WORKS AND HOW TO
MAINTAIN THEM.

REV. ALEXANDER MACLAREN, D.D.

"These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."—Titus iii. 8.

There is so much about "good works" in the so-called pastoral Epistles (the two to Timothy, and this to Titus), that some critics who think they have sharp eyes have concluded that Paul was not their author. But surely it is very natural that as a man gets older he shall get more practical, and it is equally natural that he should fight the enemies that are in front of him at the moment, and not thrice slay the slain. Obviously the churches whom he had in view in his letters to Timothy and Titus did not stand in need of the elaborate and far-reaching argumentation of the Epistle to the Romans, or of the great protest against Jewish ritualism in the Epistle to the Galatians, or of the profound teaching about the Church which is in the Epistle to the Ephesians. The foundation had been laid, and, like a sensible man, Paul proceeded to build upon it. So, instead of the difference in tone between those more theological letters and this more practical one being a cause of suspicion as to the authorship of the latter, it seems to me to be an argument in favor of the identity of authorship. The variation in tone corresponds to what happens in the case of every thoughtful Christian teacher, as he grows in years. Here, then, we have the Apostle's last will and

testament, so to speak, left to all the churches, that "they which believe in God might be careful to maintain good works."

But we must beware of narrowing the meaning of that expression, as is too often done, so as to include in it mainly certain conventional forms of charity or beneficence, like "slumming" or tract distributing, or Sunday school teaching and the like. These and such as these are, no doubt, one form of good works, but by no means the whole, and their having all but monopolized the name is one reason why many Christian people fail to apprehend the full significance of New Testament teaching on the subject. These acts are but as a creek in a great sea. Paul tells us what he takes to be included in the designation, when he bids the Philippians think on "whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure," and having thought on them, do them.

I have omitted one word in that quotation, for Paul speaks also of "whatsoever things are lovely." Loveliness is an essential quality of the highest kind of good works. Many of us know that the Greeks, wise beyond many who have clearer light but duller eyes, used the same word to express goodness and beauty. The Apostle uses that pregnant word in our text, and we should well ponder the teaching given by that word. For it tells Christians that they are to take heed to make their goodness lovely, not to "graft grace on a crab-stock," nor to present a frowning goodness to the world. It is not enough that they who believe in God should be careful to exhibit conduct which commends itself to every man's conscience as right and pure. They should also commend themselves as being fair with a more than earthly beauty, and lustrous with a more than earthly radiance. There are many Christian people who spoil the effect of high-principled, self-sacrificing conduct by forgetting that beautiful-ness is an essential part of the highest goodness. Sour grapes are not the grapes that are intended to be grown on the true vine.

But now, will you notice, as a further light upon Paul's notion of how to go about growing these grapes, what goes before? "These things. I will that thou affirm constantly that they which believe in God might be careful to maintain good works." What are "these things?" They are a brief summary of what we call "the Gospel;" the Evangelical teaching that "the kindness and love of God our Saviour" had "appeared," and that "He saved us, by the washing and regeneration, and the renewing of the Holy Ghost . . . that . . . we should be made heirs according to the hope of eternal life." In effect Paul says to Timothy: "Now keep on insisting upon that." The word translated "affirm constantly" is a very strong one. It means a forcible and continually repeated enunciation, and the plain English of Paul's injunction to Timothy is: Keep on preaching the gospel, as the surest way to produce disciples full of good works. People say to us: "Come down to daily life and conduct; never mind your dogmas." If you leave out what these critics mean by dogma, and try to make daily life beautiful without it, you may as well hold your tongue. And the men who forget to "affirm" these things "constantly," and preach morals without gospel, are like builders who begin

to build on the second story, whose baseless castles in the air are sure to come down in ruins. The true way to produce moral conduct is to bring into clear prominence evangelical truth.

But notice again, it is "those which believe in God that will be careful to maintain good works." That is to say, faith is the productive cause of good works, and good works are, as I said, "the hall-mark of faith." If a man believes, then he will do "good works." The converse must also be true. If a man does not do good works, what, then, about his belief? "Show me thy faith without thy works"—that is an impossible demand. The only way to show faith is by our works. And so all attempts to rend them apart, either in theory or in practice, are as absurd as it would be to take a piece of cloth, and try to tear away the inside from the outside. "Faith" is the underside, "good works" is the upper, and the web is one. Faith is the principle of works; works are the manifestation and making visible of faith.

So now turn for a moment to another point. The Apostle's command, here, implies a principle, that Christian work should always, and will always, if the faith is genuine, be in advance of all other sorts of good work. That is implied in one of the words used here which means literally "be foremost, stand in the front," and I see no reason why the literal meaning should not be retained here. If it is retained, we have the thought implied—if you are a Christian man you should be ahead of the world in your goodness. You should lead, and not follow, or keep step with those who are not Christians. The church's morality on the wide scale, and individual practice on the narrow, ought to be, and will be, if we are true to the Gospel, far in advance of the ordinary opinion and practice of the day in which we live. If we are Christians, we are meant to be leaders, and that means that we shall often, like other leaders, have to endure a great deal of obloquy and calumny from the people whom we are trying to lead, and who are loitering behind us. The Christian Church, as the Apostle James says, is meant to be a "kind of first fruits of God's creatures," ripe before the others, riper than the others—always. Does the Christian Church lead the conscience of England to-day? Does it even try to do it? Does it recognize that its function is not to re-echo the morality of the street or of the newspaper, but to peal out the morality of Jesus Christ? Is it enough that Christian people should be as good, as charitable, as beneficent, as much interested in social questions as others, or should have the better, purer, and the happier lives of the community for their great aim, as much as other people have them? Would it be enough to say "the electric light is about as bright as a tallow candle?" Is it enough to say, "Christian people keep abreast of the world's morality?" Let them go in advance, and if they go very far ahead sometimes, none the worse: the laggards will perhaps come up. But at all events, whether they do or not, "I will that these things thou affirm constantly," in order that they which believe in God may take the lead in good works."

And now there is a last point to be noted, and that is the Apostle's warning that, although thus the belief of the Gospel, and the faith which springs from the belief, are the spring of good work, yet these

will not become ours unless we are careful to stand in front.

What does that carefulness mean? The word implies two things, and the first of them may be put in the shape of an exhortation—bring your brains to bear on these truths that are being thus "constantly affirmed." Bring them into your hearts through your minds, that they may filter into and shape the life. I believe that one main reason why the morality of the Christian Church is not much further in advance of the morality of the world than it is, is because the individual members of the Church do not bring their minds into contact with the great truths of the Gospel in such a fashion as they should. Christian practice is thin and poor, and inconsistent, because Christian meditation on the Gospel, and the Lord of the Gospel, is shallow and infrequent. The truths that are to be "affirmed" are the fuel that feeds the fire, and if there are no coals put on, the fire will very soon die down. And so there must be "carefulness," which means the occupation of the mind, with the truths that produce holiness of life.

And there must be another thing, there must be a definite and direct and continuous effort to increase our faith. I have been saying that faith is the underside of all noble conduct; and in the measure in which it is strengthened, in that measure accurately will our "good works" increase. Suppose Manchester had had two pipes from Thirlmere instead of one, during recent droughts, should we have been in such straits for water? There was plenty in the lake, but we could not get it into our houses because we had not piping enough. There is plenty of power to make us rich in "good works," in our Gospel, and in our God. What is lacking is that we have not that connection, which is made by faith, through which the fulness of God will flow into our lives. If they want to grow crops in Eastern lands they have little to do but to sow the seed and to irrigate. Christ has sown the seed in His Gospel. We have to look after the irrigation, and the crops will come of themselves. So our main effort should be to keep ourselves in touch

with that great Lord, and to increase the faith by which we make all His power our very own.

FRIENDLY HINTS TO IN-
QUIRERS.

THEODORE L. CUYLER.

At this time of religious interest there are a great many who are asking that question which is as old as human sin, "What must I do to be saved?" To those who honestly desire to be saved from a sinful heart and life into life worth living I venture a few frank and friendly hints. No two personal experiences are exactly alike; yet as certain kinds of food and drink are suited to about everybody, so there are certain spiritual prescriptions that meet about every case.

1. You say that you are "feeling deeply." About what? If you feel deeply what an enormously wicked thing sin is, and that you are a sinner, then thank God for it. But do not be content with mere feeling. Tears never washed away guilt or saved a soul. The world of woe may contain myriads who are weeping over lost opportunities and wasted lives. Your Bible does not say, "Weep and be saved;" it says, "Believe on the Lord Jesus Christ and be saved." An ounce of practical faith is worth a ton of mere emotion. To "feel deeply" is well, as far as it goes, if followed by action; but feeling involves one great danger. To sorrow over your sins, and then to stick to your sins, is a grievous wrong to the Holy Spirit, and an equal wrong to yourself—it hardens the heart most terribly. The most difficult persons to reach are those who have sorrowed and sighed and made good resolutions a hundred times, and yet have never repented of sin or lifted a finger to obey Jesus Christ.

2. The first message with which Christ began his earthly ministry was *Repent*. When the apostle Peter was dealing with hundreds of awakened souls at Jerusalem he condensed his directions into this short, sharp sentence, "Repent ye, therefore, and be converted, that your sins may be blotted out." Genuine repentance means a vast deal more than grief over sins, or even hatred of them: it means to

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turn from your sins and abandon your sins with a full purpose of obedience to Jesus Christ. It signifies both a change of heart toward sin and a change of conduct. The way for a tippler to repent is to break his bottle; for a profane man to repent is to stop swearing; for a dishonest man to repent is to make restitution to those whom he has cheated. I knew of a certain person who was pungently convicted in a revival meeting, and espying a man there whom he had wronged, he called the man out into the vestibule and humbly asked his pardon for the wrong. That was the first step toward a sound conversion. I emphasize the duty of thorough repentance, because in these days there is not enough made of it. Cheap surface work makes cheap Christians; deep subsoil repentance makes strong, healthy Christians who will stand wash and wear.

3. Another vital point is unconditional submission to God. Don't attempt to bargain with God. Saul of Tarsus yielded everything when he cried out from the ground, "Lord, what wilt thou have me to do?" An intelligent woman, who had been in sore distress for many weeks, said to her pastor, "I have done quarreling with God. I am resolved to submit to him and serve him, and to do all the good I can while I live, and then go to hell as I deserve." Her pastor smiled and quietly replied: "You will find it hard work to go to hell in that way." The honest-hearted woman soon found that her willing submission of heart to God and her patient readiness to obey him and do her duty were bringing her a calm and abiding peace. To know Christ's will, and to do it in Christ's strength, is the very core of true religion. Do not try to bargain for the ready pay of "joy" and "happiness." When the festering rifle-ball is extracted, the wounded soldier finds comfort—but not before. When the sin gets out of your heart, and Christ gets in, you will obtain real comfort. Paul was not continually begging to be "happy, happy, happy," like some thin, watery Christians now-a-days. He bore sharp sufferings cheerfully, and to do Christ's will and to save souls was his joy and crown. Don't try to go to heaven before your time. If I can first get to be holy, i. e., healthy in heart, I have no fear that my Master will not give me the full joy of salvation.

4. You may inquire, "Where does faith come in? Must I not believe on the Lord Jesus Christ if I would be saved?" Yes, very true. But saving faith is vastly more than an opinion or a devout purpose. It is an act: it is an act of yielding your heart up to the atoning Saviour, the act of joining your poor weak soul to him as your Redeemer and your Lord. When Christ was on earth he did not say much about "believing," but he did demand prompt obedience: "Follow me!" Whoever would not take up his cross and follow his new Master could not be his disciple. Begin, then, my friend, to do the first thing that Jesus bids you do. The Holy Spirit, working on your conscience, bids you do a certain thing to please Christ—do it. At whatever point the Spirit presses you, yield! Obey Jesus Christ! When you honestly take any step, either in abandoning a sin or in doing a duty, and do this simply to please Christ, then conversion has begun. That is the first movement. You have changed masters. To be willing to trust on Christ and to go with Christ, even for a single step, is the beginning of a Christian life. As to rapture

and ecstasies, you will have enough of them when you get to heaven. The smile of conscience and the smile of Christ will be enough. Any loving, unselfish deed you can do to please your Saviour is a step into the new life.

5. I have not said anything in these plain, simple counsels about prayer. If you are honestly striving to quit sin and to follow Jesus, you will instinctively pray. Real prayer is sincerely asking for what you really want. Unless you do what Jesus commands you, years of prayer will not save your soul. Remember, also my friend, that you will make no headway without the help of the Holy Spirit. He alone can regenerate your heart.

Finally, the whole great question of your salvation must be settled between you and your Saviour. Skepticism, if that is your trouble, can only be conquered by trying Jesus Christ for yourself. Go to him with your Bible, and on your knees surrender yourself to him. One honest hour with Christ is the "inquiry meeting" you need most. No preaching, no talking can save you—Jesus can. "Whatsoever he saith unto you, do it."—Presbyterian.

THE FINAL TEST.

Many a house looks well, and would be all right if no storm should ever come. But the rain is apt to descend and the floods to come, and the winds to blow, and heat upon it. Then it is a question as to foundations. If the foundation has been carefully attended to, the structure is safe in many a storm that would otherwise sweep it away to destruction.

It is of infinite importance to us that we should be prepared for the storms of death and the judgment. We must build our houses upon Jesus Christ. Other foundation can no man lay than that is laid. If we accept Christ in faith, and make our lives full of simple trust and obedience, there will be no question as to our safety for time and eternity.

The scenes of the last judgment day as depicted by our Lord are of the most striking and impressive nature. All shall stand before the Judge. None shall be exempt. All must be there to render an account for the things done in the body. Toward that great day with its final and decisive circumstances all are tending as rapidly as human hearts can beat. We may evade or delay other summons, and neglect or postpone other engagements, but this one must be kept by every human soul.

The Judge on that day is one who will deal in perfect justice with all. He can neither be deceived nor bribed nor brow-beaten. In perfect accordance with the laws of his court will he decide for every one who shall stand before him, and upon his decision, from which there can be no appeal, will rest the conditions of an unchangeable eternity. He is most ready, wherever possible, to speak words of commendation, acquittal and welcome, but he can not and will not deviate from strict righteousness.

In the great trial some will prove to be the disciples of Christ, by the possession of his spirit and disposition, as shown in their lives and actions. Believing in Christ, loving and trusting him, they come to be like him, and to act like him. Being thus in their inmost lives they show it by being kind and loving and tender and charitable to others. And Christ is well pleased to see them deal thus with others. He approves and welcomes them to his eternal home. In order

that all may see that he has made no mistake he points out the excellence of their lives.

But there are others whose hearts are not right in the sight of God. They do not love Christ. They have not committed their souls to him. They are not like him in their inmost being. They do not cherish feelings of love to others. They are not loving in heart or in life. They do not bring forth fruits meet for repentance and faith and love. Christ condemns them, and, that his condemnation may appear plain to all, he bases it on their actions rather than upon their inmost feelings, which none but he can know, whereas all can see the outer acts.

From this there is no appeal. Hell is eternal or heaven is not. Both are eternal conditions. Let us look well to the end. In order to this let us look well to the beginning, and see that our hearts are filled with faith and love.—Ex.

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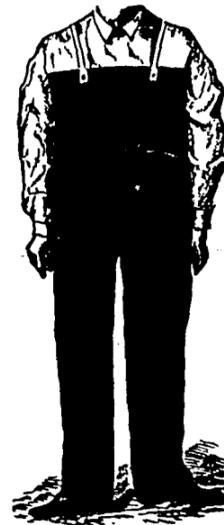
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Editorial

This is our last issue for the year 1906. The close of the year is a fit time for reflection and meditation. Indeed in the whirl and whiz of our modern life, particularly in the cities, people reflect and meditate but little, and they suffer in consequence. It were well if we took an occasional day off to meditate and to consider what manner of men and women we are. Doctors prescribe a rest cure for nervous patients. They just go to bed and rest for a season in quiet. People's minds and hearts need something like that. The great characters of the world have taken time for reflection. Great and strong characters are developed largely in solitude. Moses went into the desert for forty years. Paul spent three years in Arabia, and so it has been. We suggest to our busy readers to take a day off, now at the close of the year, for prayerful meditation and reflection.

How much have we grown in grace during the year? How much more devoted to the cause of Christ are we than we were a year ago. Has our wealth increased? Then have our contributions increased in excess of that rate? If we give not only at the rate we gave when we had less, there has been no growth of benevolence. If, with increased possessions, we give only the same amount, there has been a loss of benevolence. Are we more prompt and regular in our worship? Do we pray more and more fervently than we did a year ago? Are we more interested in the salvation of souls now than last Christmas? During the year, have we acquired new facility in soul winning? Have we clearer views of God and of His truth, and have we a firmer grip on "the faith once for all delivered unto the saints?" We have come a year's journey nearer the grave, have we come a year's journey nearer to Heaven? Are we maturing for glory as we ripen for the sickle of death?

Then do we see wrong in things in which a year ago we saw no wrong? Has our moral vision become clearer? Does our light shine more brightly than it shone twelve months ago? Do we live nearer to God? Is sin of all sorts more offensive to us? Are we conscious of a deeper hunger and thirst after righteousness?

Having considered our year's record and our present spiritual state, let us look forward through the coming year. Let us resolve, with deepest purpose and with earnest prayer to God for grace and strength, that we will make such a record in 1907 as we will be glad to face when we stand at last to be judged. Let us start out upon the new year as if we knew it would be our last; as with many of our readers it will be. A goodly number who were our readers a year ago, have now passed to their reward. A number of our Old Guard have passed away, but we are glad their number has been recruited. There were more who, in the past year, crossed the 40 year line of continuous subscription and so entered the ranks of our Old Guard, than were called home.

The Western Recorder has had the most prosperous year in its history. Conscious that it has not been all that it ought to have been, we yet trust that it has not been in vain. From many sources we have received letters of thanks for the help the paper has been to our workers. We ask the earnest pray-

ers and the hearty co-operation of all that the paper may be more useful in 1907 than it has ever been; that it may be more faithful, more hopeful, and more loving—that it may persuade more sinners to repent, may strengthen more of God's people for service, may comfort more of His sorrowing children and may more earnestly contend for the faith.

Our good brother, E. L. Shouse, thinks we ought to have made a more elaborate reply to his article of September 20th, on the two resurrections. We said all we thought needful, but we have no objection to saying more. Bro. S. avows himself a pre-millennarian, and claims that we are post-millennarian. In the latter he is mistaken. We are neither. Some years ago we carefully studied the Bible texts bearing on these two theories and reached the conclusion that the Scriptures do not give us data enough to warrant any elaborate theory on the subject. One is surer to get the true meaning of Scripture if one comes to it without any previously formed theory.

Briefly then, here is our view of the two resurrections: Christ, in the 5th chapter of John, speaks of two resurrections and clearly differentiates them. He says: "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." V. 21. Again, vv. 24 and 25: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life. Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

It is evident that this passing "from death unto life," raising up the dead and quickening them, &c., refer to regeneration. The spiritually dead are raised to eternal life. "The hour cometh and now is," that is to say, the spiritually dead will hear and live both in the future and in the present. This is the first resurrection; men "dead in trespasses and sins" are raised to newness of life.

Over and over again in the New Testament, regeneration is spoken of as a resurrection, e. g.: "Ye are also risen with him" (Col. ii. 12). "If ye then be risen with Christ, seek those things which are above," &c. (Col. iii. 1). The rising of the soul from death to life, is the first resurrection. Physical birth precedes spiritual birth and physical death precedes "the second death," though spiritual death exists before the physical death of unbelievers, who are already "dead in trespasses and sins." The spiritual resurrection comes before the physical—for all believers; unbelievers never having any spiritual resurrection at all.

Christ goes on (John v. 28 and 29) to say: "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Manifestly this is the physical resurrection for "all that are in their graves" are to come forth, and only the physically dead are "in their graves." It is in the future, because Christ says simply "the hour cometh," while in v. 25 speaking of spiritual resurrection He said "the hour cometh and now

is." "The hour cometh, in the which all that are in their graves," &c., all the physically dead, therefore, will be raised at the same time. The righteous will come out of their graves along with the wicked. To claim that the righteous will be raised 1,000 years in advance of the wicked, flatly contradicts Christ's language. "The hour cometh," it is future and not present; "in the which," in which hour, making it as definite as language can make it; "all that are in their graves"—all the physically dead, good and bad; "shall hear his voice and come forth"—shall be raised from physical death; "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"—both the righteous and the wicked come out of their graves in the same hour and after they come forth, the separation takes place.

Next week we will discuss Rev. xx. 5 ff, which is the passage chiefly relied upon, by those who hold to two physical resurrections, a thousand years apart. But it is manifest that to make this passage mean that, is to make it contradict John v. 28, 29, and hence such an interpretation cannot be accepted. What Rev. xx. 5 ff does mean, we will endeavor to show next week.

The subject of spelling has recently been made specially prominent, and it is a subject of interest. No subject has elicited so many efforts at reform. Ever and anon it is urged that words should always be spelled as they are pronounced. Josh Billings did that, and always with ludicrous effect. Think of spelling "physics" f-i-z-i-x! Such spelling destroys all etymology, and all word history; and to adopt it would make the task of learning our language far harder. As it is, the termination ed means something. Changed to t it means nothing, making "mist" of "missed."

It is certainly an accomplishment to spell correctly and it greatly helps clear and accurate expression, and yet many great men have spelled very badly. It is told of Andrew Jackson that he said: "I would not give a cent for a man who did not have but one way to spell a word." The writer was specially struck by the bad spelling of the royal letters preserved in the Kensington Museum in London, as well as by their bad hand writing.

In the "good old times," in "merry England," every man spelled as was good in his own eyes, and they had no dictionaries to bother them. For example, it is impossible to spell Shakespeare wrong. There are thirty-two different ways of spelling the great poet's name, all of them are correct. Just put letters together so you can pronounce "Shakspere," and you have it right. Indeed Shakespeare himself used great latitude in spelling.

While correct spelling is determined by the best usage, yet there are principles involved which ought to be observed. Human speech is not wholly arbitrary. It is the business of our grammarians and lexicographers to teach those principles, and all the people should master them. Then we will get no more letters in which Baptist is spelled "Babtis," and which is spelled "whitch."

The progress of the temperance cause in Kentucky and elsewhere is most gratifying. In our own beloved commonwealth, county after county is going "dry" under the new county unit law. More and

more are the liquor men becoming alarmed at the outlook for their trade. The liquor organ in Chicago recently said editorially: "The brewers, the wholesalers and the retailers are all represented in the direction of the great fight that is now going on for the preservation of the traffic from destruction." "Let every man stand to his guns and make the political strength of the liquor trade so powerful that no political party can afford to incur its opposition by unjust attacks upon it. In this way only can the liquor trade maintain itself in the face of the fierce fight against it."

This is the language of desperation. That editor has seen the hand writing on the wall, and others are seeing it.

Two of the largest distilleries in the land, the Atlas of Peoria, Ill., and the Majestic of Terre Haute, Ind., will henceforth manufacture no intoxicants but will be devoted solely to the manufacture of denatured alcohol, which cannot be used as a beverage. In addition to this other distilleries have joined into a company—the Industrial Alcohol Company—with a capital of \$18,000,000, to engage in making only denatured alcohol.

It is claimed that there is no way of making denatured alcohol into a beverage. In the spirits of euphor, for example, there is 90 per cent of alcohol, and yet only a lunatic would attempt to take it as a beverage.

There are several things that are nauseating to us. One is this: Out steps a man, with a smirk and a grin, on the platform and rubbing his hands says: "My friends, I'm so glad to be here. I am not one of those old time preachers who taught people that it was a sin to laugh—*he-he-he!* I believe in a cheerful religion, I do—*he-he-he.* A long melancholy face has no charms for me, and I believe it is right to laugh some times—*he-he-he-ha-ha-ha-ha!*"

Who was the "old time preacher who taught people that it was a sin to laugh?" We never heard of him outside of such silly speeches. Let his utterance in regard to the sinfulness of laughter be produced. This slander on the old time preacher ought to be stopped. And the man who talks like the above, with a silly grimace, ought to be hushed. No old-time preacher that we have ever heard of, ever taught anything like the notion that it is a sin to laugh. Next time, dear reader, you hear a man talk like that, make him tell you the name of "the old-time preacher" who taught the sinfulness of laughter.

One of the unwarranted assumptions of recent Bible criticism, is that where a given Bible author does not mention a particular event, he was ignorant of it; and where one does not advocate a particular doctrine, he must have known nothing of any such doctrine. For example, in the recent attack on the virgin birth of Christ, it is assumed that because Mark and John do not mention it they knew nothing of it. So with doctrines. Because the four evangelists do not bring out some point of doctrine which Paul brings out, it is assumed that they did not believe that doctrine. That assumption is wholly gratuitous, and thoroughly unreasonable. The Holy Spirit in using John, knew what He was going to do with Paul, and each writer was used according to the Spirit's purpose. If every writer must tell everything that was to be told there would have been needless repetition. Why

should the same thing be told over and over and over again by every inspired writer? The assumption indicates a low view of inspiration.

John distinctly tells us that he knew many things about Christ which he did not write in his Gospel. Hear him: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John left out many things he knew about Christ because the Holy Spirit did not lead him to write them.

Editorial Varieties.

The Rev. William Howe, D.D., who recently died in Boston, was one hundred years old last May. He was eminently useful through life and still brought forth fruit in old age. Last year he called at the Watchman office to inquire about the Hill Memorial Baptist church. Receiving a favorable report he sent for Dr. Bainbridge, the pastor, and handed him \$600.00 for the church. His motto was "don't worry." He went to the polls and voted in the last election which was only a little more than three weeks before his death. He was a friend of Webster, Emerson, Longfellow, Lowell, Holmes and other notables of the generation that has gone.

We acknowledge an invitation to the wedding of Miss Pauline Eaton Andrews, daughter of Mr. and Mrs. F. W. Andrews, to Mr. Edward Lankford Vanderry, in Norfolk, Va. We offer congratulations.

They say in New York: "You can always tell a Boston man but you can't tell him much."

The Rev. Walter N. Johnson, the new State Secretary of Louisiana, has taken hold well. We are sure he will abundantly vindicate the wisdom of his election.

It is stated that there are 725,000 Jews in New York City, and that they own two-thirds of the property there.

The Southern Methodist General Conference at Birmingham last May appointed a commission of eminent lawyers to determine the relations of Vanderbilt University to the Conference. These commissioners report that the Conference has the right of visitation and the right to elect the trustees of the University.

When Mr. William Jennings Bryan was in India he told a party of Englishmen that the United States was the most altruistic nation on earth. They promptly demanded the proof, and he said: "The proof lies in the fact that America through its missions puts as much money into India as England does, and draws out nothing, whereas England draws out a hundred million a year."

The Rev. Hugh F. Oliver, of South Carolina, writes: "The great and blessed Broadway which has never failed to strengthen an often fainting heart."

Prof. Wm. W. Borden, of Borden, Ind., died last week. He was an eminent man of science and an earnest Baptist. He lived to a green old age, and died after a lingering illness. He was a man of large wealth and of many charities. He was in his 84th year, having been born August 18, 1823, and on the very farm on which he died. The town was New Providence, until its name was changed to Borden, in honor of the eminent Professor. He founded Borden College and aided other educational institutions. We tender our condolence to the bereaved.

Dr. Lansing Burrows has administered baptism in his church in Nashville for seven Sundays in succession, gathering fruits from the Torrey meetings. He has gone to Thomasville, Ga., for recuperation and to prepare his address on Dr. Boyce, to be delivered January 11th, "Founders Day" at the Seminary.

A venerable Baptist couple in Norwich, Conn., Mr. and Mrs. Horace Gates, have just celebrated the 65th anniversary of their marriage. She is 93 and he is 92. Blessings on them.

The Examiner says there are 120,000 Christian Jews and that 700 Christian preachers are Jews. Many more Jews would be Christians if more effort was made for their conversion. It is too generally thought to be of no use to try to lead Jews to Christ.

In Texas, after the first of next February the endowment of the Baylor Theological Seminary will have the right of way. Within a year \$50,000 is to be raised to endow Dr. Carroll's chair.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Days of Heaven upon earth; Place and state of pious dead. Three by letter, one for baptism and one baptized. Young Ladies' Missionary Society social Tuesday night of last week—a brilliant occasion. S. S. entertainment Friday night of this week. Broadway—Pastor Jones: Christmas sermon. Bro. Jerry Porter: Pulpit and sample case. East—Pastor Wilson: The great Christmas gift; The mighty Saviour. S. S. entertainment Thursday night. McFerran Memorial—Pastor Hamlett: Christian spirit; Wise man. 22nd and Walnut—Bro. J. C. Armstrong of St. Louis: Building Solomon's Temple. Pastor Hunt: Prodigal son. Calvary—Pastor Gillon: Ascension of Christ; Observance of days. Clifton—Pastor Foster: The ascension; Raising of Lazarus. Fine occasion Monday night. Pastor's eighth anniversary. Franklin St.—Pastor Harrington: Rewards of the righteous. G. F. B. Stovall: What the Lord needs. Pastor's salary increased \$200. Chestnut St.—Pastor Weaver: In the fulness of Time; Judas Iscariot. One by baptism. Highland—Pastor Dawes: Price of a pearl; Day after to-morrow. Parkland—Pastor Vick: Giving; Christmas license. Two by letter. Third Ave.—Pastor Ransom: Gifts worthily given; Worthily received. Twenty-sixth and Market—Pastor Reed: Witnesses; Stumbling stones. East Mead—Pastor Brandenburg: Future happiness; Doom of the wicked. One for baptism. Hazelwood—Pastor Althoff: Words that never die; God's greatest gift. S. S. entertainment Monday night. Highland Park—Pastor Arvin: Design of a church; Prodigal son. Oakdale—Pastor Mohler: Comfort in Christ; The great alternative. Ormsby Ave.—Pastor Williams: God speaking against His people; Christmas. Culbertson Ave. (New Albany)—Pastor Clutton: God's gift; Christmas presents. Beechland—Bro. J. T. Watts: Evangelism through Sunday School. Eighteenth Street—Bro. E. E. Burdick: When Jesus was born. New Salem—Pastor Carver: God commending His love. New building going ahead. Evangelist Powell, Bro. McDaniel of Virginia, and Bro. Bagby of Woodlake, were at the Conference and made pleasant talks. Editor J. C. Armstrong of St. Louis presented an able paper on the two prevailing types of Christian thought. The two are the conversion of the world and the soundness of doctrine and practice. The paper dealt chiefly with conflict thought, stating the salient features of the orthodox and of current heresy. They are irreconcilable. God will take care of His truth. Bro. Mullins, Eaton, Hunt, Carver and Wilson spoke.

THE STATE.

Pastor J. W. Beagle writes: "On Dec. 3rd Rev. Geo. W. Shepherd, the beloved pastor at Richmond, came to us. He preached for us ten days, and it was the universal decision of all that they never heard the 'grand old doctrines of grace' presented so forcible and plain and yet so sweet and tender. The meeting was a blessing to our church, and Bro. Shepherd endeared himself to the Latonia people. There were 19 additions to the church during the meeting, ten of which were by profession of faith and baptism, and nine by letter. This has been the harvest year for Latonia; 112 members have been added to the church and at present we have a membership of 282. 'Paul may plant and Apollous water, but God giveth the increase.' And to Him we give all the glory."

OTHER STATES.

Pastor W. M. Burr writes: "Please change address of my paper from Greenwood, Miss. to Helena, Ark. I go there as pastor of the first church, to begin my work with the new year."

The death of Dr. J. M. Gaddy is a severe loss to our cause in Texas. He was doing a blessed work and was cut down in the height of his usefulness. In ill health he was on his way to San Antonio for special treatment, when he fell from a train and sustained injuries from which he died. The funeral was from the First church in Dallas, and it was a tenderly solemn occasion. We tender our condolence to the bereaved.

There is a contention on hand as to whether Nashville or Lexington has a larger number of Disciples in proportion to population than any other city. Nashville claims 6,000 Disciples in a population of 100,000. Lexington remains to be heard from. We have not studied the figures but we suppose Owensboro is the champion city for the Baptists. We think Owensboro has more Baptists in proportion to population than any other city in the world.

The Central Baptist publishes a handsome picture and puts under it, "Rev. E. F. White, Pastor First Church, Nevada, Mo." We recognize the picture, however, as a good likeness of the Rev. E. F. Wright, who, having done a good work at New Liberty, Ky., has gone to be pastor of the First church in Nevada, Mo. We remind the Missouri brethren that his name is Wright, and we cordially commend him to them.

There is in prospect a new State Baptist organization in Illinois. A conference was recently held at Pinckneyville at which a constitution was formulated for the Illinois Baptist General Association. If as many as a hundred churches respond the new body will be formally organized at Pinckneyville Jan. 26th next, and will begin its work. The reason for the new organization is unwillingness to fellowship the unitarianism and other errors tolerated in the Illinois Baptist Convention.

The Rev. L. C. Kelley has bought out the interest of the Rev. H. E. Cleaton in *The Kentucky Issue*, and he is now sole editor and proprietor. He is a competent man and will be sure to make a good and a live paper. What Bro. Cleaton will do, we are not informed.

At his home, 1350 Second street, Louisville, at 8:30 p. m. Saturday, the Rev. W. C. Jones married his niece, Miss Mary Pratt Hedden, to Prof. Miles McKee. The bride is a daughter of Hon. and Mrs. J. W. Hedden, of Mt. Sterling, and the bridegroom has taught school in Anderson county, but will study medicine in Louisville. We extend congratulations.

At No. 6 Jefferson Terrace, the residence of Mr. and Mrs. Norton, at 1 p. m. Saturday, the editor of the *WESTERN RECORDER* married Miss Genevieve L. Evans to Mr. Henry J. Flanders, Jr. Louisville will be their home. We offer our congratulations.

The Rev. J. S. Detweiler, D.D., an eminent Lutheran divine, joined Walnut Street church last Sunday, and he will enter the Baptist ministry. It is expected that his ordination will take place next Sunday. He is a man of rare ability and culture, and he will prove a valuable accession to our ministry. At one time he was pastor of the First English Lutheran church of this city. He is now a thorough Baptist. The writer has had several talks with him. He comes all the way, and is fully in line with our denomination. He is sound on the question of "alien immersion," as well as on other points. Happy the church that secures his services.

DEAR RECORDER:

We have arrived on our new field of labor and were received with Kentucky Baptist hospitality. Large delegation of the church members met us at the train and gave us a warm, hearty welcome. Bro. G. W. Lyne took us in his carriage around to our home and there we found several more of the members, who had preceded us and had filled the larder full of good things to eat, such as Kentucky people like.

Christmas is nigh, let all churches remember their pastors.

Bro. I. B. Timberlake was my predecessor. The members speak very kindly of him.

We earnestly ask an interest in your prayers that the Lord may use us for His glory here. Merry X-mas and a happy New Year to the RECORDER.

W. A. BURNS.

Nicholasville, Ky.

RESOLUTIONS.

Whereas, Our pastor, Bro. S. H. Tabb, our worthy and highly esteemed pastor, has offered his resignation as pastor of Rhude's Creek Baptist church, to take effect January 1, 1907, which has been accepted, and in commendation of his six years as our shepherd in work, in love, in sacrifices, we offer the following resolutions:

1st. That in Brother Tabb we find him to be efficient, zealous and earnest in his Master's work of building up Christ's kingdom and church in this part of God's vineyard.

2nd. That we can recommend him wherever his lot may be cast as a sound gospel preacher and an excellent pastor.

3rd. In giving up Brother Tabb it is

Announcements

Sunday School Board Southern Baptist Convention

OUR PERIODICALS. Enlargements and other improvements have been made for the incoming year. Send for samples and examine for yourself. There is nothing better or quite so good for our Sunday Schools.

THE B. Y. P. U. QUARTERLY.

Has many special features. Doctrinal Lessons, Bible Study Lessons, Mission Lessons, Devotional Lessons. One of each for each quarter. Just the thing needed for our young people in their meetings.

SOMETHING NEW AND SPECIAL.

An Advance Course of Study in the Ethical Teaching of Jesus proposed by the International Lesson Committee for adult classes. This course, divided into twelve lessons, will be published in four pamphlets—one pamphlet for each quarter containing sixty-four large 12mo pages, and for sale at fifteen cents single copy or twelve cents each for ten or more copies to one address, post-paid. The four pamphlets, when completed, will be issued in book form for permanent use. The lessons are being prepared by Dr. John R. Sampey, member of the International Committee, and Professor in The Southern Baptist Theological Seminary.

SUPPLEMENTAL LESSONS.

With January and each succeeding issue, The Teacher and Quarterlies will contain, in addition to regular lessons, material for a full graded Supplemental Course. This will include denominational doctrine, memorizing scripture, and special Missionary Lessons, prepared on entirely new plan. Full information given in advance on request.

Baptist Sunday School Board - - - Nashville, Tenn.

with regrets, but we bow in submission to God's will, and our prayers and supplications to God will follow him for the most efficient work he has done for this church and community.

4th. That these resolutions be spread upon our church book, and that a copy be given Brother Tabb, and one sent to the *WESTERN RECORDER*.

Moved and adopted by the church. Civilian, Ky., Dec. 16, 1906. It

Dr. W. W. Hamilton has come to a wise decision in regard to a tract he wishes distributed in his meetings. He is going to have the third chapter of Dr. Frost's great book, "The Moral Dignity of Baptism," printed in tract form. This chapter treats of the baptism of Jesus. It will do great good in making Baptists and in strengthening Baptists. Fifty thousand copies of the tract are to be printed. We suppose that brethren where Dr. Hamilton does not hold his meetings can get a copy of the tract by sending 5 cents to Nashville. But we do not know about this.

DEAR RECORDER:

In an issue of the *WESTERN RECORDER* sometime ago you spoke of a school in Cleveland, Ohio, in the eighth grade working certain problems and spelling certain words. If I remember right the work was not extra. So one of our teachers gave the same problems and every-day words as the other school had done. Here the fifth and sixth grades instead of the eighth did the work, and 86 per cent of the fifth and sixth grades solved every problem; all the fifth grade worked all of them; eleven in the sixth grade solved them all; three worked all but two; one worked all but one. 85 per cent of the fifth and sixth grades spelled every word given them, such as abandon, ally, victuals, engine, etc. I think this shows good work and good teaching. Send them word in Ohio to send to Kentucky to get teachers for their schools. W. A. BURNS.

The Sunday School publications of the Sunday School Board, Southern Baptist Convention, for the New Year are unusually attractive and interesting. They will have such writers as G. A. Lofton, C. A. Stakely, Geo. B. Eager, Lansing Burrows, M. L. Brittain, Francis T. Van Ness, B. A. Dawes and W. O. Carver. There are a number of contributed articles in the Superintendent's Quarterly from R. M. Inlow, J. W. Provine, W. E. Brittain, B. W. Spilman, M. D. Jeffries, L. P. Leavell, Edgar L. Vincent, Lida B. Robertson, and W. J. McGlofblin. The contributed articles in The Teacher are from the State Sunday School Secretaries, J. E. Byrd, Mississippi; W. D. Moore, Oklahoma; George W. Andrews, Georgia; J. D. Moore, South Carolina; Hight C. Moore, North Carolina, each giving the main features of the work in their respective States.

Editorial Secretary J. J. Van Ness may well be congratulated upon the very excellent work he is rendering the Board and the Southern Baptists in the Sunday School publications. These periodicals are exceedingly helpful to our Sunday schools.

SEE MEXICO.

An opportunity is offered a limited number of desirable persons to tour Old Mexico in Special Pullman Palace Cars. A personally conducted tour, starting January 15th, by representatives familiar with every point of historic interest on the route. The itinerary covers a period of thirty days of sight-seeing and is unusually complete, satisfactory and interesting. The cost of the tour is very low and members of the party absolutely relieved of all responsibility regarding arrangements. If interested write for particulars at once.

KENTUCKY TOUR ASSOCIATION, 510-512 Masonic Bldg., Louisville, Ky., or C. H. Hungerford, Dist. Pass. Agent Southern Railway, Louisville, Ky.

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Adequate grounds, buildings and equipments. Strong Faculty of eight men. Well-managed Dormitory. Expenses very moderate.

SECOND TERM BEGINS JANUARY 17th.

WILLIAM H. HARRISON, President.

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SPRING TERM BEGINS

JANUARY 22, 1907.

Enter January 1 and get special inducement.

This has been a year of enlargement with us. More students, more boarders, more teachers, more building, steam heat, etc., etc.

Home life delightful; religious influence wholesome. Good table, comfortable rooms, reasonable prices. Write us. GEO. J. BURNETT, Pres. J. HENRY BURNETT, Bus. Mgr

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Family Circle

Stories for the Young and Old

GOLDEN ROD.

The shining days of summer Have glided swift away—

The roses strewed their petals Upon fair summer's grave;

While rioting in beauty The others pined away,

You sought not dainty bower, Nor gay parterre for room,

Bright autumn flower! mid summer's bloom,

Content to seem a lowly weed, You fill in this triumphant hour,

Thus we in Life's sweet summer Must store the sunshine bright,

Mrs. Ida Holsclaw, Shepherdsville, Ky.

A LAST LETTER.

BY ANNIE BRUNLES.

"My Friend—I should be glad if you would call on Thursday, while out on your rounds."

"What is the matter?" For Miss Williams had started forward with a little scream.

"That was meant for the doctor," she gasped, in a state of agitation the Rector's wife was quite unable to understand.

"You can write another. I will leave it on the way home," she said kindly.

"Oh, you can write me another, if you think it's worth while."

"But," choked Miss Williams, "I've put them in the wrong envelopes; he's—he's got yours, and I said that—that I loved you."

Mrs. Hunter did not know what to do. She tried to struggle with her unruly thoughts, but there rose persistently to her mind such a comical vision: the vision of the doctor, meek, timid, foolish, little man, and this stout, determined, hot-tempered Miss Williams, flinging her love at him in reproachful anger.

When she looked up, Miss Williams was in a chair at the other end of the room, her head resting upon a table in most undignified and ludicrous fashion. She was crying.

The girl jumped up hastily and ran across the room.

"I'm so sorry," she exclaimed penitently. "How could I be so dreadfully, unhearingly rude!"

But Miss Williams was wholly absorbed in her woe.

The Rector's wife did not know what to say; in her flurry and embarrassment she was hardly conscious of what she was saying, but somehow or other she made many appeals to Miss Williams' grief-stricken state.

In vain! That excellent lady was unresponsive as a stone. She did not move a muscle; she simply sobbed on with the monotonous regularity of a downpour of thunder rain.

The Rector's wife went hopelessly back to her window seat; and the two sat in silence, save for the sounds of grief proceeding from the prostrate form by the table. The clock ticked monotonously, chimed the quarter, the half-hour, then the next quarter; the sun died away slowly in the west; leaving a pale primrose light behind it; and Miss Williams sobbed on. At last there was a footstep on the gravel outside. The afflicted lady sat up quickly. "He's coming," she exclaimed.

The Rector's wife saw her opportunity and rose. "Then you can explain," she said gently. "Tell him the letter was meant for me. Of course he wouldn't believe that—that awkward part; he'd know there was some mistake."

Miss Williams gave a gasp, and laid her hand on the girl's arm. "But, my dear," she sobbed out, "I'm so afraid he'll guess, because—oh, that I should say it! it's—it's true."

Again Mrs. Hunter did not know what to say or do; again there rose to her mind the ludicrous aspect of the scene—the proper, dignified, maidenly Miss Williams sobbing her heart out because, on her own confession, she was in love with the village doctor. But the elder woman clung to her in such a piteous fashion that, seeing her evident grief and helplessness, the girl's heart softened.

"You naughty old lady," she said so gently that even Miss Williams could not resent it, "to have such a dreadful secret, but I'm sure he won't guess."

Then for some reason absolutely incomprehensible to herself, she flung her arms round Miss Williams' neck and kissed her.

At that moment the door-bell rang. "It is he," cried Miss Williams in fluttering agitation. "Oh, my dear, don't leave me."

"But I'll be dreadfully, horribly in the way; and I hardly know Dr. Thornton—"

"Oh, don't go," commenced Miss Williams, starting to cry again. "Well then hide me," said the girl hastily. "And if he's beginning to guess I'll come out and swear you haven't got a heart at all."

When the drawing-room door was opened to admit the doctor, there was apparently nobody in the room except Miss Williams—only one of the window curtains looked rather substantial.

"My dear madam," said the little doctor, advancing nervously, but eagerly.

"My symptoms," began Miss Williams hastily. "Sleeplessness and—"

"That's the very first," "I've been suffering—"

"Ah! that I should make you—"

"Oh, no; your medicine is not so bad as that."

The figure behind the curtain nearly clapped hands; it was really good for Miss Williams.

"Your letter—"

"My note."

"Has caused me pain. Oh, Eliza, that all these years we should have suffered in silence. My dear, I'm a humble—nervous—ah, and I shouldn't have presumed, only—"

Miss Williams stood perfectly still, and did not attempt either to check the doctor's words or to help him out.

"Only your noble courage. My dear, I've loved you since the day of the first meeting of the Coal Club; when it used to be in the little room round the corner, where they've built the grocer's shop—ten, twelve, fifteen years ago."

"Not so long," interrupted Miss Williams indignantly.

"And to think it is returned—"

The hidden figure gave a mischievous move forward.

Then Miss Williams did an incomprehensible thing; she walked deliberately up to the curtain and held it still, as a hint that no interference was required.

"And what you said about my child-like disposition is so true—so like me, Eliza. Oh, I've been backward, and I don't deserve this happiness; and then that hint about the other friend—you were mistaken; it was only Mr. Shepherd's wife I saw home from the flower show; I assure you it wasn't a single lady."

"You may have thought me forward," began Miss Williams timidly.

"My dear, of all things I honour courage—and a courageous woman. You saw me helpless, and you held out—is it not woman's true part—hands of pity and assistance; now I may count on your aid for ever."

Miss Williams was so overcome by this pathetic view of the noble vocation of her sex (a light in which she had hitherto omitted to regard it) that, sad as such unmaidenly conduct may appear, she sobbed out a pledge of perpetual protection to the little doctor's shoulder.

The girl behind the curtain grew very hot and weary before the interview was ended; but an amusing thought struck

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her, and she took a great resolution. "My opportunity has come," she said. "It was no use to explain—" began Miss Williams. "Oh, I thought you would want me to call at the doctor's on the way home."

Miss Williams gave a start. "I'm sure you won't say a word," she cried in alarm. And then Mrs. Hunter took her opportunity.

"Miss Williams," she said solemnly, "you're a wicked woman. For years you've driven all peace out of this place, and from what, but for you, might have been a Christian community. You've quarrelled, and insulted and estranged your neighbours, simply for your own petty love of excitement and some pleasure in the concoction of those abominable letters, of which you ought to be thoroughly ashamed. You've driven away excellent clergymen; you've separated two sisters that they pass each other without recognition in the street; and yet you read your Bible and go to church on Sundays and defend (goodness alone knows how!) your unworthy conduct. You're a walking scandal! My husband's life is a burden to him through you; he is not the only sufferer; but I tell you I will not stand it. You shall give me your solemn word of honour never to use one single word of reproach in a letter again, or I'll sweep down your happiness with one blow, like a house of cards."

"God bless my soul!" exclaimed the Rector. (It was unclerical, but he was so greatly surprised.) "Here's a letter from Thornton; he's going to marry Miss Williams."

His wife disappeared behind a newspaper. "How—very—unforeseen," she remarked absently.

"Well, poor chap, he's been in love long enough; I knew that; but how he plucked up courage to propose—"

"Will you have some more coffee, Walter? It doesn't do to peer into such things."

Suddenly the girl left her place, and, rushing round to her husband, put her hands on his shoulder.

"Give me half your income," she whispered mischievously.

"Why? Have you been tackling Miss Williams about the letters?"

"I did speak strongly last time I saw her, and she promised to reform. All the same, I don't fancy I deserve the income. Now I hear of this engagement, I think it was not my humble self, but the power of love, which softened her."

"I should have thought no power on earth—"

"No," agreed his wife. "You're right. But marriages (with the hearty co-operation of mere mortals of course) are supposed to be made in heaven."

The Quiver.

SOCIABILITY—THE OTHER SIDE.

Mr. Perry was an old Southern gentleman, exceedingly polite. He would go out of his way at any time to avoid offending a neighbor or a friend. One day a neighbor met him on the street with, "Hallo, Mr. Perry; I was just going in to get a drink. Come in and take something."

"Thank you, Mr. —, I don't care for anything," was the answer.

"But come in and take something, just for sociability's sake."

"No, I want to be sociable, but I can't drink with you."

"All right, if you don't want to be sociable, I'll go without drinking," growled the friend, and he silently walked along in the direction in which Mr. Perry was traveling.

Presently the pair drew near a drug store, when Mr. Perry broke out with, "Mr. —, I am not feeling at all well to-day, and I think I'll go in this drug store and get some castor oil. Won't you join me?"

"What? A dose of castor oil?"

"Yes."

"Now, I hate the stuff," saying which a chill went over the man as visible in its effect to Mr. Perry as if the ague had seized him on the street.

"But I want you to take a glass of oil with me, just to be sociable, you know."

The friend still refused, when Mr. Perry said:

"Your sociable whisky is just as distasteful to me as my sociable oil is to you. Don't you think I've as much reason to be offended with you as you have with me?"

The pair heartily shook hands, the dialogue was circulated in Covington, and Mr. Perry was never invited to drink again.—Our Boys and Girls.

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WHAT HAVE I DONE?

Jack was a real good boy and a prime favorite with teachers and school-fellows—such a willing, good natured fellow, and such a lot of "go" in him, never shirking his work. One day he had a difficult sum to work out, and was bending his mind to it, when "Whack!" came the cane over his back. "Sir, sir," stammered Jack, "what's that for?" "Nothing in particular, my boy," said the master with another whack and then another, while he stood smiling at Jack and began to whistle. Jack sprang up. "Sir, it's not fair not to tell me what I've done wrong," said he. "You've done nothing wrong," and down came another whack with the cane.

By this time the whole class were on their feet, and rebellion seemed ready, when the stern command came, "Keep your seats!" and unwillingly the boys sat down. All seemed to think the teacher had gone mad. Jack resumed his seat with burning face and smarting shoulders. Presently the teacher said pleasantly, "I saw you driving your father's horse and cart yesterday, Jack, and was so sorry you had such a wretched horse to drive!" Jack blurted out, "Our Bob is the best fellow in the place, sir." "Ah! then he was lazy, I suppose, yesterday," said the master. "Not he," said Jack, angrily. His shoulders were bad enough to bear, but to hear Bob abused was more than he would stand. "He's as splendid and willing a little fellow as there is in the district. He never shirks work."

"So, so," said the master. "Well, I saw you yesterday, Jack, and I really thought your little horse was going in fine style, when you stood up and slashed him with your whip. He shook his head, when slash you went again, and I saw Bob fairly turn his head to look at you, much as you did when you asked me why I gave you the cane cut; but you gave him several more cuts with the whip, though he had a fair load and was doing his level best. You own he is a willing fellow, always doing his best, so I thought, Jack, that you might be content for me to treat you, my good, obedient pupil, who always tries to please me, in just the same way. Fair play all round, Jack, eh?"

Jack dropped his face on his hands down to the desk, and he fairly shook with restrained sobs—big boy as he was—then he stood up. "I understand your treatment, sir, and I deserve it. I used the whip without thinking about it, and it's quite fair that I should have a taste of what I gave our fine little Bob. I'll beg his pardon when I go home."

"Well done, Jack. Shake hands. Go on with your lessons, boys," said the teacher. "And I'll remember my lesson, sir," said Jack, with a comical rub on his shoulders; "but it's fair play all round."—Our Four-footed Friends.

A GOOD CAT STORY.

A clergyman had a cat which was a great favorite in the family and endowed with some qualities not usually credited to her humble species. Puss at one time had a very interesting family of little kittens. They were all bright and active, but one of them was observed to have a greater resemblance to its mother than the rest, and was indeed the prettiest kitten of the whole, and the mother showed a peculiar attachment to it. A neighbor begged one of them, and being allowed her choice selected the favorite and carried it home. All this occurred in the absence of the feline mother, who, on her return, evidently observed with concern the absence of her pet. She immediately commenced searching the house and outbuildings, insisted on having the doors opened for her admission to all the rooms in the house, and when satisfied that it was not on the premises she instituted search throughout the neighborhood. Occasionally she would return to her remaining little ones for the purpose of meeting their demands on her for nourishment, and then she would again renew the search for her lost favorite.

Having explored the premises of all the near neighbors, she at length entered the last house in the village, where she finally found the object of her long and persevering pursuit. She caressed it with every manifestation of maternal fondness and delight, and then, much to the surprise of the lady of the house, took her departure, leaving the kitten behind. She was not, however, long absent. In a few hours she returned, bringing one of her other kittens in her mouth, which she placed on the floor beside the newly found. "Ah!" thought the lady, "so I am to have the mother and all her progeny quartered upon me." This, however, was not the intention of the cat: for, after caressing the kitten she had brought for a few moments, she took the other in her mouth and carried it to its former home, and never after visited the one she had given in exchange for it.—Our Dumb Animals.

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"Better take me aboard, boys," he quietly argued, when warned off with harsh words and threatened oars on the ground that the boat was already overfilled. "You'll need me. Not a man among you knows how or where to go." "It's the captain!" cried a member of the crew from the boat, and it was finally agreed that, for the sake of his navigating knowledge, the all but exhausted man should be rescued. Then came the touch that proved Captain Gundel true hero as well as true man. "Not the woman! We're too low in the water now. We'll take you, but you only!" cried the fear-maddened occupants of the life-

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boat, determined not to make room for the helpless, drowning woman Captain Gundel had picked up and assisted. "Very well," came the low toned answer, "then I stay out also. If this woman is to perish, so must I." "He that loseth his life shall save it," came true in this instance. Because Captain Gundel's assistance was now eagerly desired by the lifeboat occupants, both he and the woman were presently drawn on board.

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8. It is bounded by the Dead Sea of Baptist laziness, indifference, or negligence in giving to the world their best and most aggressive thoughts, for which the rule of action is fill the papers with much that is platitudinous and commonplace.

Now, we know that all of this is truth, therefore the question is a hard one to answer.

The old principle of Baptist Independence must have precedence in settling all such questions among Baptists; therefore it goes without pushing that any principle that contravenes that time honored and much loved principle will bring the wrath of the united Baptist world on the head of him who suggests it. That fact of itself is enough to make one slow about answering the question. That old time principle of Baptist Independence stands first in every thing, even the most contemptible factionalism. In fact it seems to be the sweetest morsel in Baptist diet. We must not cross that time honored principle, but I can't see how to answer the question without running against it. That one thing makes the question next to unanswerable.

I dreamed the other night (now this is a fact, I did dream it) that a man carried me out to see his sheep. I thought in my dream that there were six hundred and one in the flock. I thought I examined them all carefully and all looked just alike except their heads, but each one had a head distinctly different from all the others, and some of them had heads ridiculously unsightly. I thought I said, "Whose sheep are these? and the keeper answered, they are 'Collinses sheep.'" I woke up thinking. In fact I went to bed thinking about Baptists. You can make the application. You know that Baptists, if Christians, are all alike at heart, but "each one has a head of his own," and such heads as some of us do have. But all this many headedness is provided for in the old principle of Baptist Independence, and I don't want to give it up, do you?

Now you see that "I am up against it," using street slang, with Baptist Independence up against me. What then can I do or say on the question? Well, I can say this, if nothing else, if the editor of the RECORDER can see any way out of this octagonally bound condition and answer his own question without breaking some of these hide-bound principles, without going either up or down, "let him speak now or forever after hold his peace."

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MOTIVES TO CHEERFULNESS.

BY G. B. F. HALLOCK, D.D.

As a little girl was eating her dinner one day the golden rays of the sun happened to fall upon her spoon. Putting the spoon to her mouth, she exclaimed, "O, mamma, I have swallowed a whole spoonful of sunshine!" We believe it would be an excellent thing, doing more good than food or medicine, if a lot of us professed Christians should swallow not only one but many spoonfuls of sunshine. "A merry heart," the wise Solomon says, "doeth good like a medicine," and we believe that a little "sunshine in our souls" would not alone do us good, but would be the means of good to thousands of others who might be made better and happier through our cheerfulness.

It might prove a motive to cheerfulness, though not a very high one, if we would remember that others have troubles as well as we. Your neighbor may not have your troubles, but he has troubles just the same. Rich and poor, the high and the lowly alike, do not escape them. We have read that the Czar

of Russia cannot trust even the members of his own household; that the doors of his study are so made that only two or three persons know how to open them; that the walls of his room are lined with steel and that there are five or six tables distributed around the room, so that no one will know at a given time in what part of the room the Czar is sitting. He has not your trouble. He may not need to worry about his house rent or grocery bills; but the Czar of all the Russians, the crowned head of one hundred million people, has his troubles as well as you. If you wait until you have no troubles in order to become cheerful you will never be cheerful. So our advice is just to remember that everybody has troubles, and cheer up and bear those you may have bravely and with a hopeful heart.

But you may not be as badly off as you think. You may have been making the mistake of magnifying your troubles. You may really be in a much better condition than you suppose. Your troubles may be partly imaginary. We have read of an old gentleman who had the rheumatics so badly he could not walk a step. All day long he sat helpless in his chair, out under the shade of a tree on his lawn. There he sat, perfectly helpless, looking at the birds and the flowers, when suddenly a mad dog, foaming at the mouth, leaped over the fence and made toward the invalid and his attendants. The attendants, forgetting the man, rushed toward the house. The poor, helpless invalid, who could not take a step, sprang from his chair and beat his attendants in the home-ward race. He did not know what he could do till he had to; he was not in as bad shape as he thought he was. That story may not be true, but we knew of a woman who had kept her bed for twenty years, and at an alarm of fire leaped from her bed and rushed out into the street. We are glad to say that she was not so foolish as to take to her bed again. She was not in as bad shape as she thought she was. So may it be with you. Cheer up! Get your mind off your troubles. Do not think about them. Think of the bright things in life. Think gratefully of the good things you have, and be cheerful.

It is a fact worthy of consideration that cheerfulness pays well. It is always a profitable investment. Some one has well said that "of all the virtues cheerfulness is the most profitable. It makes the person who exercises it happy and renders him acceptable to all he meets. While other virtues delay the day of recompense, cheerfulness pays down." Dr. Marshall Hall, we are told, frequently prescribed "cheerfulness" for his patients, saying that it was better than anything that he could get at the druggist's. "Mirth is God's medicine," says a wise writer, "and everybody ought to bathe in it." It was a favorite saying of Baneroff, the historian, who was a vigorous old man at ninety, that the secret of a long life is in cheerfulness—in never losing one's temper. Modern science shows that our mental moods have power to produce disease. Our personal well-being and desire for length of life should prompt us to a life of cheerfulness.

We all love the cheerful man, woman, or child. We shun the gloomy and melancholy. We may pity them and wish them well, but we do not love them; we do not enjoy being with them, and avoid them as much as our consciences will allow. It will pay you well in friends and appreciation for you

to be full of good cheer. "The cheerful live longest in years, and afterward in our hearts."—*Christian Intelligencer.*

SOME CHARACTERISTICS OF THE ANCIENT WALDENSES.

T. L. LEWIS.

A true history of this ancient people has never been written. There are at least two good reasons why it has not been done. First, they were generally a plain, illiterate people, not given to the writing of books, even to polemic discussion. In the second place their few books were termed "grossly heretical," and destroyed when found.

Then about the only means we have of ascertaining either their history, their doctrines or the character of this ancient people of God, is to glean such information as we can from the writings of their enemies. It must also be borne in mind that their enemies were bitter in their denunciation and even false in their unjust accusations. "Poor men of Lyons and dogs were the usual terms of derision" applied to them.

In Provence they were called outpurses. In Italy, because they absolutely refused to observe the Catholic holy days and church festivals, they called them *insabathas*, that is regardless of Sabbaths. In Germany they were the opprobrious name of *gazares*, a term expressive of every thing that is low, vile and wicked. In Flanders they were known as turlupines, that is those who dwell with wolves—which referred to them, often from persecution, of having to flee to the wilderness and dwell in caves and dens, and make the wild beasts their companions. Joseph Milner says of them that "the old odious name of Guastie was also revived, with every other term of ancient or modern opprobrium, which might infix a stigma on the character of the sufferers, and seem to justify the barbarity with which they were treated." (Milner's History, Vol. III, p. 423.)

Even with all this, they maintained such purity of life and character that we may do well to imitate their virtuous lives. Archbishop Usher quotes from a letter of 1508 when in answer to the charge of compelling their pastors to learn trades they say, "We do not think it necessary that our pastors should work for bread. They might be better qualified to instruct us if we could maintain them without their own labor, but our poverty has no remedy."

A pontifical inquisitor, who was sent to see what their manner of life really was, said "heretics are known by their manners. In behavior they are composed and modest, and no pride appears in their apparel."

Lilienstenius, a Domician, speaking of the Waldenses of Bohemia, says: "I say that in morals and in life they are good; true in words, unanimous in brotherly love, but their faith is incorrigible and vile."

It was not then their lives or morals that displeased the Catholics, but it was their faith, and their doctrines rather than their lives and characters that the Catholics hated and persecuted.

Jacob de Riberia declared that he had seen peasants among them who could recite the book of Job from memory, and many others who could repeat the entire New Testament.

Lewis XII sent two informers to Provence to inquire of their lives there. When they returned they reported such purity of life that the king declared with an oath that

"They are better men than myself or my people." Even one of the king's confessors after visiting the Valley of Fraissiniere in Dauphiny, was so impressed by the holy lives of the Waldenses there, that he declared in the hearing of competent witnesses that he wished that he himself were as good a Christian as the worst inhabitant of that valley.

I will close this article by quoting from Milner's Church History: "I can only give the general outlines: if the finer and more numerous lives of this scene could be circumstantially drawn, a spectacle more glorious could scarcely be exhibited to the reader. From the borders of Spain, throughout the South of France for the most part, among and below the Alps, along the Rhine, on both sides of its course, and even to Bohemia, thousands of godly souls were seen patiently to bear persecution for the sake of Christ, against whom malice could say no evil, but what admits the most satisfactory refutation: men distinguished for every virtue, and only hated because of godliness itself. Persecutors with a sigh owned, that, because of their virtue they were the most dangerous enemies of the church." (Church Hist. Vol. III, p. 433.)

Oregon City, Oregon.

THE CRUCIFIXION DAY OF CHRIST.

BY A. S. WORRELL.

Most people believe that He was crucified on Friday. Is this a correct belief? It certainly does not accord with the Scriptures; for the Scriptures expressly declare that, "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth (Matt. 12:40).

Now by no sort of counting—that men would accept in business matters—can it be proved that there are three days and three nights from sometime near 6 o'clock on Friday—the supposed time of Christ's burial in Joseph's new tomb—till early on Sunday morning. The time, from 6 o'clock on Friday evening to 6 o'clock on Sunday morning, is only 36 hours. From Friday 6 o'clock, p. m., to Saturday, 6 o'clock p. m., is only 24 hours; and from Saturday, 6 o'clock p. m., to Sunday, 6 o'clock a. m., is only 12 hours; and 24 plus 12 equals 36 hours; or it is two whole nights and one whole day. But two whole nights and one whole day are not three days and three nights. It lacks two whole days and one whole night of being three days and three nights. The difficulty may be removed if we consider that the Passover day itself was a Sabbath (and a high day, too); and that following the Passover Sabbath, was the preparation for the seventh day Sabbath, and the Preparation day and the Sabbath following it make up three full days and three full nights.

But the Passover day was preceded by its Preparation day; and on this Preparation day, and not on the Preparation day of the seventh day Sabbath, was Jesus crucified. "The Jews, therefore, because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away" (John 19:31). Note the fact that "that Sabbath was a high day," being more exalted than the regular seventh day Sabbath, inasmuch as the Passover Sabbath pointed to the blood of

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Redemption; while the other Sabbath was simply a day of rest and of worship.

It appears, therefore, that Jesus was crucified on the 14th day of the month. The following day was the Passover, the 15th of the month. Then the next day was the Preparation for the seventh day, or regular Jewish Sabbath.

From this it appears that Jesus was crucified on Wednesday, and was buried at about 6 o'clock the same day. Among the Jews 6 o'clock p. m. was the close of one day and the beginning of another. So, from 6 o'clock p. m. on Wednesday to 6 o'clock p. m. on Thursday was one night and one day; from 6 o'clock p. m. on Thursday to 6 o'clock p. m. on Friday, was another whole night and whole day, and from 6 o'clock p. m. on Friday to 6 o'clock p. m. on Saturday was another night and day. And here we find the three days and the three nights our Savior laid in the tomb. This method of reckoning preserves the Scriptures in tact; and, besides, it does away with "Good Friday," the falsely supposed day on which our Savior was crucified.

On Friday the Preparation day of the seventh day Sabbath, the women bought and prepared the spices for embalming the body of Jesus, and rested on the Sabbath (Ex. 20:10; Lu. 23:56).

A right understanding of Matt. 28:1, and other kindred Scriptures, would throw additional light on this subject. "Now, near the end of the Sabbath, at the dawning toward the first day of Sabbath, came Mary Magdalene and the other Mary to see the sepulchre." It is amazing that Greek scholars should ever have found the meaning of sabbatton to be a week. There is no week in it. The Greek word, sabbaton, means a sabbath, or rest day; and sabbatton is the genitive plural of the same noun, and is translated of Sabbath. "Near the end of Sabbath, at the dawning toward the first, or chief, of Sabbaths, came Mary Magdalene," etc. What does this mean? It means, as the writer confidently believes, that near the end of the Sabbath just preceding the resurrection hour, when the foremost or chief of all Sabbaths was just about being ushered in, came Mary Magdalene, etc. The resurrection day of Christ, known also as "the Lord's day," is the substance of which all other Sabbaths, or rest days, were the shadow. And thus a true translation corroborates the view that there was more than one Sabbath intervening between the crucifixion and resurrection of Christ; whereas, if there had been only one, viz., the seventh day Sabbath, there would have been no place for the genitive plural of sabbaton. In another article we hope to show the bearing of the above translation upon the Sabbath question itself.

Many a good man's purse is like a siphon, the very emptying of which insures its refilling.—Arthur Edwards.

The Farm and Household

Russell & Walter bought forty 900-lb. steers from Charles Robinson at 3 1-2 cents, and 80 fat hogs from Thomas Marksbury at 5 1-2 cents.—Harrodsburg Herald.

Auctioneer M. F. Kenney sold for Sheriff E. P. Clark, the personalty of Dan Smith who resides near Hutchinson, this county, as follows: 760 shocks of corn to be averaged in the field at \$1.56 per barrel; oats \$15 per ton; hay, \$10.50 per ton; horses, \$35 to \$50 per head, while farm implements sold low.—Paris Democrat.

W. B. Green bought recently of Clarence Lobus, of Cynthiana, 20 fancy export cattle,

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1,520 lbs., at \$5.25 per hundred; also 19 to go in January at the same price; of S. T. Prewitt 17, weight 1,300 lbs., at \$4.90; of Ben Woodford, of Bourbon, 60 extra wethers, weight 160 lbs., at \$5 per hundred, and of Clay Crawford 88 wethers and lambs, weight 90 lbs., at \$4 per hundred. Winchester Democrat.

Henry Stambaugh has just finished cutting 40,000 cedar posts off of 65 acres of land on the Abe Howe farm, near Harris ford, on the Auxvasse creek, nine miles east of Fulton, Mo. Mr. Stambaugh paid \$800 for the post-right on this sixty-five acres. The 40,000 posts will sell at an average price of 20 cents per post, or \$8,000 for the lot. Mr. Stambaugh has a bonanza in his pile of posts.—Fulton Sun.

At the Lexington Loose Tobacco warehouse recently 14 cents was paid for the best lot of tobacco, while the lowest was 5 1-2 cents. Manager Bohmer said that if the weather conditions remained as they had been between 750,000 and 1,000,000 pounds would be sold.

At Harrodsburg John S. Robinson bought 45 850-pound Cumberland county steers at 3 1-2 cents. J. H. Bonta sold W. J. Hanna 80 fat hogs at 5 1-2 cents. Also sold John Gray a bunch of butcher cattle at 3 cents, and sold the Kentucky Supply Company 60 tons of clover hay at \$10.

Few people realize that the farmer's hen is a close competitor with wheat for supremacy in the product of the farm. The annual report of the Department of Agriculture shows that the total value of poultry products in the United States during the last fiscal year was 500,000,000. That is an enormous sum and it should not be forgotten that the bulk of the credit for such a grand showing is due to the farmers' wives.

Some farmers think the very large one-ear-to-the-stalk corn will produce more grain than two medium ears to one stalk, says the *Southern Agriculturist*. They are mistaken. Big one-ear-to-the-stalk is not the thing; two well filed medium ears per stalk is the true system for producing the most grain per acre. The *Agriculturist* last fall advised going through the field and selecting the two-ear corn for seed. The two-ear seed corn will produce five or more bushels per acre more than seed from the one-ear large corn.

WHY THOROUGH-BRED POULTRY PAYS THE FARMER.

BY CLAUDE H. MILLER.
Some one has figured that the American Hen in a year earns enough to buy all the silver and gold dug out of our mines, all the sheep in the country and their wool, and leaves a balance equal to the entire year's crop of rye, barley, buckwheat and potatoes.

In spite of all this, chicken raising on a commercial scale often results in failure. The world's supply of poultry and eggs is not obtained from great centralized chicken plants but from the small farms scattered all over the Union, where chickens are but a minor consideration. They live largely on the waste products of the farm, the refuse from the house and whatever bugs, worms and grass they can forage for, and when the time comes to sell them there is no way of telling what they have cost, the price being governed purely by the law of supply and demand. The farmer isn't interested in

poultry statistics and calculations anyway and it is beyond the scope of this article to discuss it. The point of it is simply this: if a farmer replaces mongrel stock with thoroughbreds he will receive from 25 per cent to 100 per cent more for his poultry and eggs at no increase in their cost of maintenance. If this fact is really so, it should interest every man, whether he keeps five chickens or five hundred.

Thoroughbred stock will bring a better price than mongrels when the commission merchant or packer's agent come around to buy, because he says so himself. To verify this beyond any fear of contradiction and to clear up the situation generally, we asked questions of half a dozen of the leading packers of the United States.

Every one without exception said, "Yes, we do pay a better price for thoroughbreds." This is pretty strong evidence in favor of pure bred chickens from men who buy millions of pounds a year and who practically supply the civilized world. The reasons given were that the yield of meat is greater, with less bone, they sell for more at retail, are more shapely, more uniform, in fact in every way more desirable for market purposes.

All the leading packers agreed that thoroughbreds would weigh more than mongrels on similar feed rations. Some estimated their weight at 75 per cent more.

There was a difference of opinion as to the best breed. The weight of evidence was in favor of Barred Plymouth Rocks, but that is probably because they are more generally bred on farms. This question of which kind is the best, is by no means settled and of the seventy odd breeds recognized in the "Standard of Perfection," the poultryman's Bible, every one has its advocates and supporters, or it would cease to exist as a breed.

The reason a farmer should buy thoroughbreds for his parent stock is simply because superior qualities in poultry can be obtained in no other way.

There are ten classes of standard varieties of chickens which can be roughly divided into:

1. The General Purpose Breeds: Wyandottes, Plymouth Rocks, Dominiques, etc.
2. The Meat or Table Breeds: Brahmans, Cochins, and Langshans, etc.
3. The Egg Breeds: Leghorns, Minorcas, etc.
4. The Ornamental Breeds: Polish, Games, Bantams, etc.

Naturally a farmer breeding market stock would select from either the general purpose or the other breeds, but even this is by no means certain. Recently a strain of White Leghorns has been developed that is a competitor of the true meat types for market honors. Some of the hens weigh seven pounds. The thing to do is to find which breed is best adapted to your market or your personal preference and select that.

The question of the superiority of thoroughbreds for egg production is a disputed one. Most experimental tests have been made with pure-bred stock, consequently the records are all in their favor. There is abundant evidence that the 200-egg hen is the result of breeding and not chance, but which breed makes the best layers is not settled. Almost everyone would say "Leghorns" if asked, but how can that be reconciled with the egg-laying contest held in Pennsylvania a few years ago. This contest brought out twenty pens of chickens that produced over 200 eggs a

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BAPTIST BOOK CONCERN

642 FOURTH AVENUE LOUISVILLE, KENTUCKY.

year per hen. The first six were laid an average of 279 eggs per as follows: First prize pen—eight year per hen. Fifth prize pen—White Plymouth Rock pullets laid twenty-four single-comb Brown an average of 290 eggs a year each. Leghorns laid an average of 277 The second prize pen—eight cross-eggs per year per hen. Sixth bred Leghorn pullets laid an average of 283 eggs per year per hen. Rocks laid an average of 266 eggs per hen per year. According to Plymouth Rock pullets laid an average of 280 eggs per year per hen. Fourth prize pen—eight single-comb Brown Leghorn pullets average 75 eggs a year.—Farming.

ITEMS OF INTEREST

News the World Over

As though the public schools were not already so loaded down that the children do not learn the three R's, more things are being continually added. In England the Minister of Education has promised some military faddists, who have howled long and loud, that rifle practice shall be a regular part of the school curriculum in the public schools. Evidently the faddists think there are fifty hours at least in each day.

In order to disprove the report that Mrs. Eddy was dead, some newspaper reporters were allowed to see her. The interview lasted 55 seconds. They were allowed to ask her three questions arranged in advance. She answered that she was in good health, had no physician and took a ride every day. Being asked a fourth question which had not been agreed on in advance, she replied, "Wh-wh-what," and retired supported by Frye, who is her constant companion. In the Christian Science Sentinel, her followers are told not to send checks or orders requiring her personal signature to draw them, as she is unable to endure the strain of endorsing checks!

We see in the London Baptist that a plant has been discovered in Selangor in the Malay States which has the power of curing the opium habit. This is being widely distributed and the demands for it are very many. In Kuala Lumpur alone the number of applications averages 2,000 daily. Already 14,000 have been cured, although the plant was only discovered a few weeks ago.

In an address at an annual meeting of the Savage Club in London, the Lord Mayor told them a sentence which he intended to have inscribed in letters of gold over the entrance to the Guild hall and the Mansion House. It was, "No one likes long speeches except those who make them." He said no doubt this sentence would be taken down some time, but not while he is in office.

Congress has come to the relief of the public printer, who, since the President's order about the new spelling, has had to have executive documents set up twice. A proviso in the Legislative Executive and Judicial Bill orders the Government printing office in all documents "to follow the rules of orthography established by any other generally accepted dictionaries of the English language." This applies to executive documents as well as all others. President Roosevelt is confined to spelling as he chooses in his personal correspondence, and that any man can do.

Lord Leven who recently died in Scotland, left \$200,000 to be used in restoring Holyrood Chapel in Edinburgh. This chapel was built by King David and remodelled by Charles I. Although it is attached to Holyrood palace it has been allowed to fall into decay till only the moss covered walls are left standing. The oldest tomb in the aisle whose date is legible is from 1445.

The socialists in Italy are doing their best or worst to make mankind kill them as rattlesnakes are killed. That is, to execute them by law because they are socialists without waiting for proof of an overt act. A man kills a rattlesnake whether the snake has ever bitten any one or not. A professor has been murdered in Naples and a bomb has been exploded in the cellar under the king's palace. No one was hurt.

President Roosevelt has been credited with an overweening desire to be worshipped by everybody. That this is a wrong charge is shown by several recent acts. He angered all the Pacific Coast by his course in regard to the Japanese in San Francisco. He angered all the negroes and all the original abolitionists by his dismissal of the negro battalion. And now he has angered the army and navy by sending a message to Congress asking for power to dismiss navy officers whenever he pleases. This is a power that neither the king of England, the Emperor of Germany nor the czar of Russia possesses.

By these actions the President has shown his determination to do what he thinks best in utter disregard of his popularity. He angered far more Republicans than Democrats by these three recent actions. If he keeps on he will have no one to fall down and worship him except the Northern religious press. But he cannot be accused hereafter of an overweening desire to be worshipped.

DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

TURNER

Brother R. B. Turner, who met death instantly, by a fast train from the South at a crossing near Dry Ridge, Grant county, Kentucky, on the 3d of Dec., 1906, was born in Owen county, August 18, 1846. Having been left in infancy without the care and advice of a father, he forged his way on life's journey alone, and while yet young his mother also was taken, but he soon found a good Christian home with the family of Brother and Sister Andrew Gross, in his native county, where he pleasantly spent the days of his young manhood, except a short period in the West, until October 19, 1870, at which date he was happily married to Miss Kate Hendrix Gross, the foster daughter of the before named family, whom they had raised and to whom was bequeathed the larger part of their handsome fortune. To them five children were born, as pledges of God's love in the union of the two hearts and lives, two of whom were taken in infancy, and three remain to mourn with the grief stricken mother the loss of a faithful father. He professed faith in our glorious Savior in the autumn of 1874, and joined the Baptist church at Mt. Hebron, Owen county, under the preaching of the famous C. M. Riley and John W. Lee, where he entered promptly into the service of the Lord with energy and zeal. After some years he went into the constitution of the Bethany church at Holbrook, in which church, with added experience, he grew in usefulness, ever active and foremost in all matters connected with the prosperity and real growth of the church. In February, 1891, he, with his family, moved to Williamstown, Grant county, where he at once took membership with the Baptist church and was soon elected and ordained a deacon, which place he filled up to the time of his sudden and unexpected death, and it can be said of him truly, "That he used the office of deacon well, and obtained a good degree and great boldness in the faith, which is in Christ Jesus our Lord." He was a true Baptist, and a pains-taking, careful disciple of Jesus our Lord. His convictions were thorough, and deep, to himself well defined, and he had the courage to express them fearlessly and yet modestly. He was a constant reader of the WESTERN RECORDER for forty years, and when miscarried by the mail service, he would say, "I feel so lonesome without the RECORDER." His home was a home for preachers, and many have been refreshed by the genial and Christian hospitality shown by himself and family. Thus at the age of sixty years, a noble, valuable and earnest Christian man has been suddenly snatched from the useful works of life and the fond embrace of a sad and affectionate family. But how submissive we all should be when "we know that all things work together for good, to them that love God." And now may this sad event be appointed for the spiritual good of the family and community.

J. W. WALDROP.

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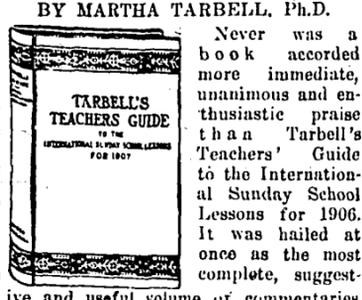
"IT'S ALL CLEAR TO ME!" BY REV. WILLIAM H. DECKER.

This was among the last clear, thoughtful, rational sentences spoken by one of God's children before she went home to be forever with the Lord. For more than half a century she had trodden the earthly pathway. Long years ago the heart had been opened to receive the faith and love of God in Christ. The life had been placed in His keeping. As the journey continued, the earthly darkness gathered. Affliction, in a most distressing form, fell upon a child. The years—about twenty of them—came and passed, but no relief came. None could quite fill the mother's place.

During all this long time there was scarcely a night of unbroken rest. Then God called the child home. But the mother's health was already broken. Notwithstanding her strong desire to live for her family, and despite the faithful and skilful care of physicians and loved ones, the earthly taper burned more and more dimly, and at last went out. Her pastor read to her a few days before a comforting portion of God's Word, and asked the Gracious Lord to sanctify His dealings unto His faithful child.

When the prayer was over the pastor was greeted with an angelic countenance and the words already quoted, "It's all clear to me!" "All!" There lay within the compass of that word more than

Tarbell's Teachers' Guide for 1907



BY MARTHA TARBELL, Ph.D. Never was a book accorded more immediate, unanimous and enthusiastic praise than Tarbell's Teachers' Guide to the International Sunday School Lessons for 1906. It was hailed at once as the most complete, suggestive and useful volume of commentaries on the International Sunday School Lessons ever written.

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the present moment. Did it not embrace the whole of those twenty dark, mysterious years? Did it not gather up the burdens, the disappointments, the incessant ministrations, the inroads of disease, etc.? "All clear!" The sky had been clouded, but clouds were now swept away. The sun had been obscured, but now nothing intervened. The day had been long and the way at times very dark, but now it was evening time, and it was light. "It's all clear to me!" not to the members of the family; not to the one who had read the Word and offered the prayer; not to friends and neighbors, but to this child of affliction as she came to the end of the earthly way along which her loving Father had led her. The past was clear, the present was clear, and the future was clear. Christian faith has many triumphs. This is one.—New York Observer.

Campbellism Exposed.

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ITEMS OF INTEREST

News the World Over

President Roosevelt sent in a message to Congress in regard to the Panama canal. He says very much has been done in sanitation with the result of making the death rate very small. This has cost nearly half the millions appropriated by Congress for the canal, about \$6,000,000 having been spent mostly on sanitation. President Roosevelt's chief business down there was to see into the affairs of the officials whom he had appointed and he made some needed changes.

He feels confident the canal will be built, but he realizes that there are great difficulties ahead in the Gatun dam and the three locks. Further borings are to be made on account of the grave doubts as to whether a rock bottom can be found. In regard to the locks the decision is deferred till next April, when Secretary Taft and three engineers are to go down and decide. According to the plans drawn up, to have put the locks of the length required at the place designed would have left one lock sticking out 300 feet in the air.

The people in the Northwestern States are suffering with cold for lack of fuel, while the railroads and coal dealers are quarreling as to the one to blame for the famine. So far as appears the coal dealers are chiefly to blame. President Elliott of the Northern Pacific says that last summer he urged the coal dealers to lay in large stocks of coal, reminding them of the difficulty in getting it when the rush of business came on in the fall. But they refused to do it and now the cars are insufficient to carry the coal needed.

Fort Barrancas, Fla., is near Pensacola and has U. S. soldiers stationed there. An artillery man refused to pay his fare on the street car and drew a club on the conductor. The civil authorities arrested the artilleryman, and in revenge, some soldiers fired a volley at the street car as it started after ten minutes stop at the fort. The conductor returned the fire with his revolver. He recognized the uniforms of the men who were shooting at the car. No one on the car was hurt.

Dr. T. B. Hyslop, the distinguished superintendent of the Bethlehem Royal Insane Asylum in London, which is known as "Bedlam," has made a strong statement in regard to the injury done by the great and increasing noises in the cities. He says through the ear the nervous system is being constantly stimulated until the nerves fail and the brain fags. Nothing in town life, except worry, contributes so much to nervous breakdown.

Japan has a new reason for not loving foreigners. Bets were made by foreigners in Yokohama that the big battleship Satsuma, just finished in the navy yard at Yokosuka would not be successfully launched. Half a million dollars were wagered, the odds being 7 to 4. The day before the launching, impediments were found in the ship put there by a workman, who had been bribed by the foreigners who had made the bets.

We should be very humble when we consider how barren our service of God has been at its best.

A TEMPORARY FAITH.

There is such a thing as a temporary faith. It consists in the conviction of the truths of God and in a joyful reception of them for a season, and then it departs. As our Lord said of a subject of it, he "hath no root in himself, but dureth for awhile." Like Jonah's gourd, it disappears as suddenly as it came.

In its first stages, he who is moved by it is very anxious about the salvation of his soul, and deeply interested in religion. For awhile he evinces great ardor, and may even upbraid old and consistent Christians for their apparent want of zeal. He makes loud professions of repentance. He is enthusiastic in the prayer-meeting and church services. He takes often the lead in devotions and seeks to reform things. He is looked upon by those who judge by the exterior as a very promising and capable convert.

But by and by a change comes over him. He cannot endure the test of time. Contact with the world withers his hot-house flowers. Devotion becomes painful, self-denial irksome, love languishes and enthusiasm cools. Sin regains its ascendancy and he goes back to his idols. In its beginnings as far as results are manifest, it is hard to distinguish temporary faith from justifying faith. The real difference appears in the period of its duration. Saving faith is abiding; temporary faith is evanescent. The first is never lost; the other perishes, root and branch. The first clings to Christ until heaven is reached; the other lets go of him before glory is attained.

In our day there is especial occasion for the manifestation of the faith that accepts Christ for all practical and saving purposes and endures to the end. On every side are temptations to lure him from Christ as the atoning sacrifice and as the model of holy living. The church register shows the names of too many who were once promising members, but whose activity in Christ's cause has ceased and whose hearts and lives indicate a terrible lapse from godliness. Revivals of religion give us cause for rejoicing and congratulation over large additions to the church, but sooner or later come the testing experiences and the sifting processes when members who seemed fairest in profession fall away and show no lasting faith. Satan creeps into the heart and steals away the word of truth and love, and they prove a disappointment to the faithful workers who had depended upon them for permanent service and enduring results. We live under conditions that only the true and devoted believer can withstand, and even he needs the constant infusion of divine grace and the training and culture of the closet and of the sanctuary to hold on with patience, persistence and success until the day of complete sanctification and endless glorification.—*Presbyterian.*

DIED OF IMPROVEMENTS.

BY REV. G. B. F. HALLOCK, D.D.

The following is told of a patient, a German woman, who, taken seriously ill, was sent to the hospital. In the evening her husband inquired how she was getting along, and was told that she was improving.

Next day he called again, and was told she was still improving.

This went on for some time, each day the report being that his wife was improving.

Finally, one night when he called he was told that his wife was

dead. Seeing the doctor, he went up to him and said: "Vell, doctor, what did she die of—improvements?"

There is a moral here for some of our churches. We know of a church that died of improvements. The first improvement was to get a "new theology" minister. The next was to get a highly trained but godless quartet, with one or two opera singers in it. The next was to change the prayer meeting into a weekly literary debating society. The church building is large and beautiful; its location is slightly and convenient, surrounded by thousands of well-to-do people; the congregation belonged to a large orthodox denomination, and had itself an honored history. But the church is dead—dead as a door nail, and that is as dead as anything can be. Recently the church building was sold at auction to satisfy a mortgage, and the few remaining members have disbanded. Dead—dead as can be. Now, if some one wants to put up a tombstone over its grave, we suggest these words as a truthful and appropriate epitaph: "Died of Improvements."—*Sel.*

Live Stock Markets.

CATTLE.

Extra good export steers	4 75a 5 15
Light shipping steers	4 50a 4 75
Choice butcher steers	4 25a 4 75
Fair to good butcher steers	3 50a 4 25
Com. to med. butcher steers	3 00a 3 50
Choice butcher heifers	3 50a 4 00
Fair to good butcher heifers	3 00a 3 50
Cof. to med. butcher heifers	2 25a 2 75
Choice butcher cows	3 25a 3 75
Fair to good butcher cows	2 50a 3 25
Com. to med. butcher cows	2 00a 2 50
Canners	1 00a 2 00
Choice feeders	3 75a 4 00
Medium to good feeders	3 25a 3 75
Common and rough feeders	2 75a 3 25
Good to extra stock steers	3 25a 3 50
Fair to good stock steers	2 75a 3 25
Com. to med. stock steers	2 00a 2 75
Good to extra stock heifers	2 50a 3 00
Good to extra bulls	2 75a 3 00
Com. to med. veal calves	5 C/a 6 00
Choice milk cows	35 00a40 00
Com. to med. milk cows	20 00a30 00

HOGS.

Choice pack. and butch., 200 to 300 lbs.	30a 6 35
Med. packers, 160 to 200 lbs	6 20a 6 25
Light ship., 120 to 160 lbs.	6 20a 6 25
Choice pigs, 90 to 120 lbs.	6 20a 6 25
Light pigs, 50 to 90 lbs.	6 00
Roughs, 150 to 400 lbs.	3 50a 5 75

SHEEP AND LAMBS.

Good to choice fat sheep	3 75a 4 00
Fair to good sheep	2 00a 2 50
Common sheep	2 00a 3 00
Bucks	1 75a 2 25
Choice shipping lambs	6 50a 7 00
Choice butcher lambs	5 00a 6 00
Culls and tail-ends	4 00a 5 00

The following are the revised quotations on leaf tobacco as compiled by the Committee on Quotations of the Louisville Leaf Tobacco Exchange—1905 Crop.

Burley—Dark Red.

Trash (green or mixed)	46 50a 6 75
Trash (sound)	7 00a 7 50
Common lugs	7 75a 8 50
Medium lugs	8 50a 9 25
Good lugs	9 25a10 50
Common leaf (short)	8 00a 9 00
Common leaf	9 00a10 00
Medium leaf	10 50a11 50
Good leaf	11 50a13 50
Fine and selections	14 00a15 00

Burley—Bright Red.

Trash (green or mixed)	37 00a 7 50
Trash (sound)	7 75a 8 50
Common lugs	8 75a 9 75
Medium lugs	9 75a10 50
Good lugs	10 50a11 75
Common leaf (short)	9 00a10 50
Common leaf	10 50a11 50
Medium leaf	12 00a13 00
Good leaf	13 00a15 00
Fine and selections	16 00a20 50

Dark.

Trash (sound)	45 50
Common lugs	5 50a 6 75
Medium lugs	6 00a 6 50
Good lugs	6 50a 7 00
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 00
Medium leaf	8 50a 9 00
Good leaf	9 00a10 00
Fine and selections	10 00a11 00

POULTRY.

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