

DOES OUR RELIGION MAKE MEN GOOD?

BY P. E. BURROUGHS.

Men pay a high tribute to religion when they demand that it shall make men good. This is the always final test applied to any so-called religion, does it make men good? Perhaps the average man little realizes the greatness of the demand he thus makes. To change a man's nature, his heart and will, to make the selfish man generous, the impure man chaste, the hot-tempered man gentle, the false man true—this is no ordinary task. Men lightly demand of religion, as if it were a small matter, that it shall change the Ethiopian's skin and the leopard's spots, that it shall eradicate the sin and malignity which inhere in man's nature and reconstruct the fabric of man's spiritual life. They little realize the greatness of the tribute which in this demand they pay to religion. Great as is the demand thus made, men are justified in making it by the claims which religion make for itself. And religion must fail or prevail by the answer it makes to this just demand.

The question as to whether religion makes men good, and to what extent, is mystified and complicated by the vagueness and looseness with which men use the terms, "religion" and "good." In the minds of some everything which bears, or aspires to bear, the name is religion. It were folly to claim that all that goes under the name, religion, makes men good. Much of it does the very opposite. There is religion which is "vain" and there is religion which is "pure and undefiled before God and the Father."

Equally vague and various are the uses of the term "good." In the November issue of the *World's Work* is an article, entitled, "The 'Goodness' Fallacy." The writer undertakes to read out of court our worthy word *good*, of which some of us think so highly, and on the ground that *goodness* is an altogether indefinable quality of one word whose meaning we can never come to practical agreement. He would set aside the *goodness* test and substitute in its stead the *efficiency* test. He would have men strive for efficiency rather than for goodness, as he would have men demand efficiency instead of goodness. But so far from goodness being in any wise in contrast with efficiency, it is in reality its essence and its inevitable condition. We do not think that *goodness* is a thing so indefinite or so vague that we need to despair of coming to practical agreement as to its meaning. Indeed, there are few things upon which men are in such full agreement as upon the matter of the meaning of goodness as between man and man. The only serious discrepancy in the use of the term grows out of the fact that all too often men use it of man's obligation to his fellows, leaving out of it the larger and graver matter of man's relation and obligation to his Creator. Goodness is impossible where this highest obligation is forgotten.

Men are all too prone to forget that religion is primarily the tie which binds man back to his God; that its prime business is to produce goodness as between man and God. Its bearing upon man's relation to his fellows is indirect and secondary. Our only obligation to our fellows grows out of the fact that we sustain a common relation to our God. When we come to love and revere God we will inevitably come to revere all of God's creatures, especially those of them made in his own likeness. Men rarely give due credit to religion for making men good in the improvement of their relation to God and in moving them to meet their just obligations in this highest of all realms.

While making men good in their relation to their fellows is an indirect and secondary work of religion, it is yet an actual, vital and glorious fruit. Not that it instantly and completely transforms men; not that it accomplishes all that we could desire, but that it does give men holier impulses, nobler motives, loftier purposes, and a strength divine for life's conflicts.

The efforts so frequently made in certain quarters to cast discredit upon our holy religion by insinuating that it fails to make men good are shallow and puerile. Men flippantly refer to the large number of defaulters and bank-wreckers who have been prominent in religious circles. They overlook the fact that religion has wrought so mightily for truth and integrity and has thus come to be so generally recognized as a badge of honest respectability that dishonest men finding no barrier in the way hasten to appropriate its outward habiliments. This hypocrisy of a few shrewd rascals so far from discounting Christianity really reflects upon it the highest honor.

Much has been said about the statistics of the Missouri State Prison recently compiled by Mr. Thomas Speed Mosby, pardon attorney to Missouri's Governor and published in the *North American Review*. Out of 1,794 convicts Mr. Mosby finds that 1,267, or more than two-thirds, professed some form of religious belief. He gives their professions as follows: Baptists, 396; Methodists, 335; Catholic, 312; Christian, 120; Presbyterian, 48; Lutheran, 29; Episcopal, 16; Hebrew, 6; Dunkard, 5. Upon the basis of these figures, Mr. Mosby adds, "There was not so great a lack of religion as might have been imagined." This attorney, so accustomed to dealing with criminals and convicts meekly accepts the testimony of 1,267 convicts concerning their religious condition, and gravely concludes upon the basis of this testimony that there is no great lack of religion among Missouri's criminals. Who is there in all the land that does not know that the occupants of our penitentiaries are according to their own testimony the most guiltless and the most religious of men.

It is passing strange that in estimating the fruits of religion men should choose for their range of vision defaulters and convicts. It were equally sane and just to estimate the merits of the apple by the demerits and worthlessness of the crab-apple. Everywhere and in every community there abound men and women of the finest integrity, of the highest nobility, of the utmost sweetness and gentleness who attribute all that they are to the influence and power of our holy religion. Why not take account of these? Wherever in all the earth Christianity has made its way it has shed light and sweetness and spread blessing and goodness. Why not take account of this?

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FOREGLEAMS OF HEAVEN.

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

We often say, after a long and tiresome journey, "It was worth while to go away just to find out how good it is to get home." Perhaps that is why our experience of this world is given us—just so that some day we may realize how good it is to get home to heaven.

There is blessedness in thinking about the certainty of heaven. When Christ came to this world he found men cherishing a hope of immortality, of life beyond the grave, of happy meetings and a happy home in a world to come. Christ had infinite knowledge. He was infinitely true. Indeed, he was "The Truth." He spoke about heaven, and what he said was that if the hope he found men cherishing had been founded on a false expectation he would have removed the misconception. But, on the contrary, he said that the hope was well founded, that it was not mistaken. "In my Father's house are many mansions." He said we could rely upon heaven as a fact. "If it were not so, I would have told you." "Had you been cherishing a false hope, a hope that was not founded upon fact, I would have undeceived you."

This same thing, the certainty of heaven, is taught us also in the Book of the Revelation. Men had been guessing, imagining, theorizing about heaven. But the Apostle John heard "a voice from heaven." The voice said, "Write." That is, put down so men can see and be sure of it, what I tell you. "Write, Blessed are the

dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them." This voice was "from heaven," where they know about heaven and what heaven is. The voice said that there is such a place, that it is a very blessed place, and that it is a place of continued blessedness. "Blessed are"—that means continuation, the condition is continued, unbroken; blessedness is the state in which they live and never cease to live. They live in a state where there is no vicissitude, no danger of interrupted blessedness.

The good are preparing for heaven. The way of heaven is along this line of continued, eager, happy thought of heaven, just as such thought is the way to our earthly homes. No one goes home on earth that cares nothing for home, takes no thought for it, does not plan with ardent longing for the home-coming. The very life good people live on the earth is a preparation for heaven and an unfitting of them for any other future. Each soul will go "to his own place."

We have read of a Christian lady who had a natural fear of death and a weak faith or assurance concerning the bliss beyond the grave. She called on her minister for advice and comfort. He knew she was a devoted and earnest Christian. He therefore endeavored to encourage her and comfort her heart. He said: "Well, suppose you should die to-night, and go, as you sometimes fear, to the bad place. The Bible teaches that our works do follow us—what we love to do here we shall have a desire to do hereafter. What would you do there but the same things you are wont to do upon earth? You would endeavor to do all the good in your power there as you do here. Satan, hearing you singing and praying and endeavoring to convert those around you, would soon turn you out. As long as you have the heart-felt desire to love, serve, obey and work for Christ, who has redeemed and renewed you, you have nothing to fear from Satan and have no reason to dread hell; for you will not be allowed to enter there unless you first become depraved in heart and life and have the desire to make others so. The impenitent sinner, if it were possible for him to reach heaven, would be miserable and wretched there; but you know that heaven is the place of your desire—the place that, under the influence of the Holy Spirit, you are becoming fitted to enjoy."

Oh, the satisfaction of heaven! When a man who has been accustomed to living among mountains is brought down to live in the plains, he becomes terribly homesick for the hills. And so it is that every God-like soul is homesick for heaven. Christ has been born in him, and Christ's home is in heaven. "And they shall see his face." That is one supreme satisfaction of heaven. "And his servants shall serve him." That will be another satisfaction. It is said that when Thomas a-Kempis was a student, his teacher asked the class of which he was a member, "What passage of Scripture conveys the sweetest description of heaven?" One answered, "There shall be no sorrow there." Another, "There shall be no more death." Another, "They shall see his face." But Thomas a-Kempis, who was the youngest of all, said, "And his servants shall serve him." Oh, the blessedness of service! But not alone one of these joys will be ours there, but all of them, and many others besides.—*Herald and Presbyterian*.

"THE LORD IS MY HELPER."

That man is to be pitied who thinks he is sufficient of himself to fight the battle of life. There are times when we feel our need of help more sensibly than at other times. We have many helpers. Our parents help us when we are young. They help us to walk, to read, to learn. No one can properly estimate how much he owes to his father and mother.

Our friends help us. He is poor indeed who has no friend on whom he can rely to fly to his aid in time of need and to stand by him through evil report as well as good. "A friend in need is a friend indeed."

But the Lord is our chief helper. In fact, all our help comes from Him. The help which comes through our parents and friends proceeds from God. Every good gift is from above. The Lord helps us by His Spirit, by His counsel, by His sympathy, by His providence, and by His grace. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, * * * but let him that glorieth glory in this, * * * that I am the Lord." "Our sufficiency is of God."

He is our helper in time of temptation. Temptation sometimes come suddenly and unexpectedly. Like unto a night attack upon an army of sleeping soldiers are many of the attacks of Satan upon the soul. Temptations are often overwhelming. The Bible tells us about the enemy who comes in like a flood. When a great reservoir breaks and the mighty floods come sweeping down the mountain gorges, overwhelming towns and cities and carrying thousands of men, women, and children out of the world, the calamity is overwhelming. Such are the onsets of the evil one in many cases. Who can stand before the overwhelming flood of his temptations?

Where shall we find help? Some have depended on their own manhood, some on their philosophy, some on their friends. But these are all inadequate. "The Lord is my helper." He is sufficient. "With the temptation He will make a way of escape, that ye may be able to bear it."

The Lord is our helper in our work. The burdens of life are too heavy for us. The young man who starts out to seek an opening for his lifework finds that all the places are filled, and long lines of eligible applicants are waiting their turn. He secures the help of powerful neighbors, the influence of men high in authority. But even these will not always avail. Happy is the young man who makes the Lord his help. The widow struggling with misfortune may safely rely on God. He is better than the strong. He is better than a mine of gold. Especially in all our religious work should we depend on the Lord. The minister who preaches without asking the help of the Lord need not be surprised that he is not successful. The church that depends more on the eloquence of the preacher and the music of the sanctuary, or a flaming evangelist, than on the Lord, will wake up, perhaps too late, to discover that the support on which it leans is a broken reed. A father cannot lead his own children to God without divine help. How can a church move a community with spiritual energy and bring multitudes into the fold of Christ without the help of the Lord? It was when the hand of the Lord was with the followers of Christ in Antioch that a great multitude were added to the church.

Even in prayer we greatly need help. We must have help in asking for help. It is a great thing to come before the Lord in prayer. But many prayers are useless. "Ye ask, and receive not, because ye ask amiss." Perhaps there are more unavailing prayers uttered than prevailing prayers. But it should not be so. It is written: "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

The Lord is our helper in affliction and in the hour of death. Men who never think of the need of help while life and health hold out feel most keenly that need when the hour of death approaches. Friends can do nothing more for us when that hour arrives. Physicians can do no more. Science, learning, philosophy, riches, can do no more. Who shall help us in that hour? Listen to the sweet notes of an old song: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me;" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "The Lord is my helper." He is a present helper, an almighty helper, an all-sufficient helper.—*New York Advocate*.

Jesus would be no Christ if you could know all about him before you trusted him.—*N. McGee Waters*.

SUNSET OF 1906.

How strangely the New Years come and how soon we call them old. It seems a few yesterdays since the we crowned 1906 with our welcome as he came on Time's subtle pinions, making all hearts glad with pleasing expectations.

Time's river flowed rapidly, sunset has come, and 1906 is about to place his burden on younger shoulders as he goes to make up the ages.

Imagination travels over leagues of space as we glance over the landscape of the past.

The heart travels back to the old home, like Noah's dove seeking green land and wearying for the recession of the waters.

Let us turn back to the sunrise of 1906, and open our Resolution book. Every turned down page unfolds a story. Our heart-life is before us like a picture on the wall, and the cherished remains of the past, gather around us like faces of dear friends. Our soul responds with rapture, like the revival of a long lost, strain of music so dear in early life memory.

The first page is filled with good resolutions, but after the first outbreak—what then?

How weak our resolutions are,
Our promises how vain;
Unless the Lord imparts his strength,
No victory we gain.
"Presumptuous thought!" the tempter cries,
"Poor, puny lumps of clay!
Dare thou to think the arm of God
Will yield to rebel sway?"
Nay, Satan! not to rebel, shall
The strength of Heaven yield;
But when the rebel grounds his arms,
Then Christ will be his shield.

Turn another page in the volume of dear memories. Youth in mirthful mood attempts a song. Young hearts in the charmed circle are alike with springs' May-quiver. Childish voices echo through the hall; the blue-eyed pleasures of life are as little moved by selfish clamoring of the Solitaire, as is the moon moved "when wolves with hunger pined, howl at her brightness."

Look again. Joy and sorrow crowd each other. We watch in vain for the patten of childish feet. The charmed circle is broken. We look around. All is silent. Recollection—stabs fill our heart.

Then again. Surely smiles and tears alike belong to earth. Is there no comfort-gleam as the dear mother's smile is missing and you no longer see the saintly features of the venerable one whose life exemplified the power of grace? He had long passed the Psalmist's limit, yet his going broke up thoughts and affections of many years.

How does the next page read? A son, a daughter, a father—has gone, and again memory is weighted with pain. The chords are struck wrong when we say "The loved and lost." Rather say, "The loved and saved." God's finger touched them and they fall on sleep.

We miss them. Did we worship them too blindly? Their loving words and deeds come before us; we blister their pictures with tears, and sit and wonder how far the Unknown excels the world we know.

If for a time sorrow overcomes one—turn around to find God's mercies are still shining, and His divine love ever strengthens. We know He chose the path for us. If we cannot bear the Cross, we will not win the Crown. Sorrow brings us nearer Jesus, and "His ways are not our ways." Let thoughts flow above, to the home where we, too, have a part—for the Christian is promised heaven at last, where earth's failings will, we trust, receive kindly judgment.

How does the last leaf read? Are there blots on its pages? Have we endeavored to brighten other's lives, or have we closed the box of tenderness until friends' ears are deaf to human sound? Have we served the interests of the deserving, and in their enjoyment found our own? Has wealth been a source of envy to the non-possessor? Wealth appliances do not constitute character, which alone we can take to heaven. Eternity presents no demand for gold. Has adversity's chill fallen upon us and are the hours toil-laden? Have we allowed life's disagreeables to sink deeply into our hearts, crushing out sunshiny days and nature's charming aspects?

We can claim nothing in our own right. Whatever of good we receive is a "free gift through the grace of God." A firm belief in the future is a sovereign antidote for the ills and suffering in present life. Our times of joy and sorrow are in God's hands. Without His aid, we fall; upheld by Him, we stand. Faith, Hope, Charity, are the grand elements of mortal life. What will they avail us up yonder, when life shall have lifted us into the world of higher things?

Close the book. The story is ended. The last leaf of 1906 is turned down.

We turn to 1907, hoping its close will find every page spotless.

Life and all that pertains thereto is a many-sided story, requiring every variety of style, the humorous, dramatic, grave and gay. Touches of each are used painting the complex, cosmic, panorama of human sodality.

Satisfied! Who is satisfied? To be so, would be a great triumph over poor vacillating human nature. There is a grain of philosophy in the remark, "Thinking of those better situated than ourselves, is the surest way to make us miserable." Look around and see how many are worse off. "But," you say, "the cup of mortification is over-full, when the word *failure* is written in sable letters on every effort." Yes! ambition proved disappointing, but Cervantes said, "A good man is better than bags of gold." Ambition is a mocker. Alas! for human expectations. In tabid helplessness we see cherished hopes de-

part. Wishes are but fancy's sycophants, and resignation is but a mild word for compulsory submission. For a person to be amiable with nothing to disturb his equanimity, is like one being virtuous with no temptation to overcome. None are so strongly fortified, but they may properly use that portion of the Lord's prayer, "Lead us not into temptation." Hope, the great magician, cures many ills, withholds nothing and gives liberally.

"But when she bids adieu to trusting hearts! Suppose a love-dream is rudely crushed, or once fervent friendship cools to forgetfulness, assurance in grove there was no genuineness in it!" Trials have a useful mission in pointing to eternity, yet have a beneficent use here.

We learn the essentials of happiness, the genuineness of pretensions, the value of a rightly self-centered character, and the love of God, which contemplates both worlds. Our thoughts go beyond this life of trial, to yonder life, where alone the key to this is known. When one's feet press the other shore, character is the important thing. Money will not pay entrance into heaven, where wealth consists of holy aspirations and good deeds.

Days and years are flying—soon only a memory will be left. We also change, but an old life will be given for a new—a dying, for an eternal year. Shadows of the past lie behind us. The future is brilliant with promise. Let nobler thoughts engage our minds, nor try to peer through Time's mystical stream.

The Old Year's sands are fast ebbing, as he gives to earth his latest smile. The last leaf of 1906 is turned down. The book is closed.

Time's horologe strikes with solemn chime. Twelve o'clock. The palsied fingers of 1906 stretch feebly forth and write *Finis!*

As we bid reluctant farewell to the sunset, 1907 opens the Book of Beginnings, so we will mellow our music to unwonted sweetness and voice the harmonies of—A Happy New Year.

LIZZIE P. EVANS-HANSELL.

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 Free Christian. Science and the Bible. G. J. Buck. \$2. Hill-Kellner-Frost Co., Waco, Texas.

The author accepts evolution as God's method of working, holding that it is necessary to understand the physical creation, in order to understand spiritual religion. He holds that all men did not come from Adam and Eve, but only white men; that man is not immortal except as he becomes a Christian—conditional immortality. He holds also to the full inspiration and authority of the Bible, and devotes a good deal of space to harmonizing Scripture and geology.

Very sharply does our author criticize the various denominations. He is opposed to D.D.s and L.L.D.s, and yet when he can find some (p. 357) who agree with him, he parades them at us, titles and all. He sneers at preachers who receive large salaries and says (p. 433), "I would not trust with the guidance of a congregation any \$3,000 preacher I ever saw." He charges preachers with being mercenary, yet he tells us (p. 556), "I have no war on preachers."

Just to what sect our author belongs is not clear, though from p. 498, we infer that he belongs to "the recently started Apostolic Faith people." Or he may belong to the "Holiness people," because he advocates the sinless perfection doctrine. "If," says he (p. 501), "the Christian religion does not keep us from consciously and willingly sinning, it is worth nothing to us," etc.

We have read the book with an interest born of a life-long personal friendship for the author, and yet with pain that a man with his advantages and opportunities should go so far astray in doctrine.

The Twelve W's of Baptism. J. B. Moody, D.D. 50 cts. Martin, Tenn.

These are lectures Dr. Moody delivered to his students at Hall-Moody Institute. The W's are the Which, the Whence, the What, the When, the Where, the Who, the Whom, the Why, the Way, to the Way of, the Way from, and the Witness. The lectures are bright and vigorous and in Dr. Moody's best style. He is not always clear, however, in distinguishing between the improper and the invalid. For example, in describing hindrances to baptism, he mentions a wrong administrator, ignorance of the design, want of water, &c., along with "unclean water" and water "as cold as ice." Yet we are sure he would not regard as invalid a baptism in unclean water or in water as cold as ice.

Dr. Moody is one of our strongest men and whatever he writes is sure to be of both interest and value.

The Other Comforter. W. A. Hamlett. 40 cts. postpaid. W. A. Hamlett, 2411 Second St., Louisville, Ky.

The Other Comforter is the Holy Spirit. The

topics are: The Absent Christ, The Baptism of the Holy Spirit, The Personality of the Holy Spirit, The Importance of the Holy Spirit, The Conviction of the Holy Spirit, The Spirit Birth, The Indwelling Spirit, The Spirit of Power, Full of the Spirit, The Seal of the Spirit, The Baptism in Fire, and The End of the Age.

An interesting and timely book. We were specially interested in the chapter on the Baptism of the Holy Spirit—an original and a striking presentation. Mr. Hamlett should write more books.

The Work Once Delivered To The Saints. H. R. Bernard, D.D. 25 cts. paper. J. W. Burke Company, Macon, Ga.

Dr. Bernard rightly holds that there is a work, as well as a faith, which was once for all delivered to the saints, and he sets forth this work in its various phases. The co-operation of the churches in religious work, and the methods involved are vigorously discussed. The little booklet has made such an impression that the Georgia Baptist Convention have changed their methods, to come into line with Dr. Bernard's teaching, and the administration has been put largely in his hands. Of course "the work once delivered" is to bring the world to obedience to "the faith once delivered." Dr. Bernard adds three brief and timely essays on lynching, the race problem and the liquor traffic.

Poems. A. S. Worrell, D.D. Cloth, 50 cts.; paper, 25 cts. Gospel Witness, 2615 Greenwood Ave., Louisville, Ky.

We knew that Dr. Worrell had many gifts and graces, but we had not thought of him as a poet, though we had seen a few of his fugitive pieces. A master of prosody, Dr. Worrell is sure to have his poems all right from that standpoint, and added to that is his intense love for religious truth and his burning zeal for souls. In this little volume we have: Full Gospel Poem, The Pilgrim, Address to the Gospel Preacher, I'm Seeking for God's Best, My Consecration, Tarry at Jerusalem, Mysteries of Redemption, Consecration for work, New Year's Prayer and many others. The intense spiritual purpose dominates the book. The poems are all didactic. Here is a sample:

"O let self die, I pray, that greatest ill—
That many headed monster, fearful still,
E'en when we fondly hope that it is dead,
In nameless form oft raising up its head:
To pride, to selfishness in every phase
I would be dead in all my future days;
To God alone, through Christ, I hence would live,
And to this end my all to Him I give."

UNDUE CONCERN ABOUT OTHERS.

BY REV. ADDISON BALLARD, D.D.

These seven disciples are now at a standstill, knowing not whether to go on or what to do. For the three years past all has been plain. They have been doing the work under the immediate direction and supervision of the Master. But, although he has twice appeared to them since his resurrection, he has given them no instructions as to future service. Has their apostolic commission, then, expired? If so, will it be renewed, and when? The over-strenuous Peter is impatient of delay. He will do what he can. He will go back to his useful, though humble, pre-apostolic work. Until there are again more men to catch, he will again catch fish. He does not say tentatively, "Suppose we go a-fishing, then?" "I am going," he says, in his bold, independent fashion. The six, falling in, they all start together for the lake, pull out from shore, drop anchor and cast the net. Making no catch they row, anchor and cast again. They try their luck in this place and that, but without success.

Now, looking shoreward, they see a stranger standing there near the water's edge. He calls aloud to ask whether they have anything on board for a breakfast. "No, we have toiled all night, but have taken nothing." "Cast on the right side of the boat and you shall find." No sooner does the net now settle and spread than they find it dropped into a school of fishes—so full, directly, that they cannot pull it in—not to be drawn but dragged.

If Peter has a lurking dread lest that sorrowful and reproachful look may now be repeated, he is not long in discovering that such fear is groundless—equally so if he has feared lest, although Jesus may forgive, he will never again take back as a trusted friend one who had proved faithless in the hour of such extreme trial.

Jesus does indeed in the most delicate way awaken Peter's grief by thrice asking, "Lovest thou me," but when comes the appealing answer, "Lord, thou knowest that I love thee," the appeal is at once followed by the thrice given renewal of his apostolic commission, at the same time foretelling for him a life of faithful service to be crowned at its close with the glory of martyrdom.

We cannot doubt that Peter was given this prediction as a needed check to his naturally too impetuous and self-confident disposition. The chastened spirit with which he now follows the Master is in striking contrast with his once forward boast, "Though all should forsake and deny thee, yet will not I." Methinks he is now saying to himself, "Yes, my Lord is taking me at my old word. I said that I would die for him and to that test it seems I am one day to be brought." And feeling now his weakness more deeply than ever before, we are sure of the unutterable longing with which his heart goes out for that steadfast strength which shall keep him henceforth unwaveringly true and loyal to the end.

We see, too, how entirely natural it is that on

turning round and seeing John, he should ask, "Lord, and what shall this man do? Thou hast appointed for me the life by which I am to prove my love for thee and the death by which I am to glorify God. What is his work and his end to be? Shall we who have alike enjoyed privileged companionship with thee, who were together on the Mount of Transfiguration and at the Resurrection-tomb, share also the martyr's doom, or must I alone be carried whither I would not?"

This concern of Peter about the future of John, our Lord sharply reproves: "If I will that he tarry till I come, what is that to thee? Follow thou me."

Stumble over it as we may, the fact remains that God does make marked differences in both the lives and deaths of even his equally loved children. Of the eleven apostles John alone was spared martyrdom. Persecuted, banished, often in jeopardy of his life, he yet died in his bed in a good old age. He tarried, according to the foretelling, until Christ's coming to destroy Jerusalem—having pleased God to set him apart from the rest for the honored task of completing the canon of his revealed and written Word.

An unaccountable, if not unfair, discrimination seems, at first view, to be made here against Peter. His own later warning, indeed, implies how entirely natural it is for us to wonder at the "fiery trial" which even the best-beloved of our brethren are sometimes appointed to endure. Of

certain friends, for example, I am tempted to say, "He is, so far as I can see, no more of a Christian than am I. Why, then, should God give to him so much better a time, so much more honored a position, than he gives to me?" Who can tell? Health and sickness, weakness and strength, toil and ease, poverty and wealth, lowliness and loftiness of rank, ten talents and two—these widely different gifts and experiences God does either ordain or permit. To some he gives all the abounding comforts of this life "and heaven besides." What concern of mine if he does? My course is plain. I have but to follow, Christ—sure, if I do, that however hard and rough the way, it will lead to the same bright and happy heaven at last—brighter and happier, it may be, since the heavier the cross, if patiently borne, the richer will be the crown.

Give our blind, rebellious impatience its way and it would make a quick average of these so unequally distributed gifts, attainments, prosperities and adversities. Thus of one who has been long and signally prospered we are tempted to say: "Never mind; his turn will come, one of these days!" Perhaps not. His "turn," in that sense, may never come at all. It may please the Master to give him a smooth and pleasant path to the very end. "What is that" to me? Is there, then, such a superabundance of happiness in this world that I should enviously wish that there were less?—*Presbyterian.*

NO. 135.

One does not have to come into face-to-face relations with another to have an influence on his life. A certain housekeeper once found out the truth of this fact. After several complaints to her greener because unsound fruit had been sent her, she was one day offered a basket of peaches and a basket of gem melons, accompanied with this assurance:

"You will not find a single damaged peach or melon in either of these packages. If you do, I will gladly refund the money you pay for them."

She found every peach and melon perfect. The housekeeper reported this on her next visit to the dealer's store, and asked why he was so positive in warranting his goods. "Why?" exclaimed the man. "Why, because I have found that the farmer who furnishes those baskets never sends dishonest packages to market."

The farmer's number, among the commission dealer's consignments, was "135." After that the lady always bought Number 135, and the contents of the baskets never failed in measure, condition or in quality. Admiration for the conscientious farmer grew upon the housekeeper, and literally made her more conscientious herself. She felt ashamed whenever she was tempted to slight or "seamp" her work. Number 135 seemed to be looking at her. One particular that deepened this impression was the non-appearance in market on Mondays of any baskets bearing the favorite mark. Farmer 135 would not pack fruit on Sunday, the dealer said. The housekeeper felt her face flush when that was said. She had never been so scrupulous. The summer and autumn passed, but the sermon of the faultless fruit continued to preach to its buyer when she could buy no more. Careless lapses of duty frequently brought up the thought, "Number 135 would not have done that." She remembered and thanked the unknown man whose integrity had strengthened and helped her. His rectitude represented to her the presence of the sinless Teacher.

SEEN OF GOD.

You are never hidden from God. You can not get away from him. Jonah tried it once, but soon found himself in sore straits. God overtook him, and Jonah was afterwards glad that he did so. He learned at great cost that no one can get away from God. Every laborer is under his eye, the small as well as the great. As the sparrow does not fall to the ground without his knowledge, how much more does he notice you in the work to which he has called you in his providence—work which he has appointed you in building up his kingdom among the nations of the earth. I repeat: You are never hidden from God. He has need of you and keeps track of you.

The higher we look into divinity the deeper we look in humanity.

SUNDAY-SCHOOL LESSON

SUNDAY, JANUARY 13.

MAN MADE IN THE IMAGE OF GOD.

Genesis 1:26; 2:1-3.

Motto Text—"God created man in his own image, in the image of God created he him."—Gen. 1:27. Over the whole story of creation one word is writ in large letters—God. God's power and God's will. In the beginning God; before the beginning—God. The study of Genesis is needed in these days when in too many pulpits God is ignored.

"And God said, Let us make man in our image, after our likeness." The word translated God is plural, and the verb singular, thus intimating the Triune God, Three in One. The words image and likeness are about synonymous as used here, the use of both strengthening the figure. Man is a spirit, a free moral agent, has intellect, personality, will, affections. He is immortal also. His life unlike God's has a starting place, but like God's no end.

"Let them have dominion."—"Them" shows that God is beginning a race, and Adam is not to be alone the only man. Man is like God in having dominion. He was made ruler of this planet. And he has indeed made all serve him. But had he not sinned how different would have been his rule.

As He had said, so He did. "So God created man in his own image, the image of God created he him."—The word create is used thus again and again and with emphasis. Man was a special creation, by the direct will and purpose of God, and not the product of evolution. But evolution is now a discredited guess in the scientific world, and takes its place in the arsenal of worn out weapons which have been used in vain attacks upon Moses. "Male and female created he them."—Thus securing the perpetuity of the race. Man is but one species, descended from one couple. "He has made of one blood all nations of men." All mankind are our brothers by nature, all the elect are our spiritual brothers in Christ Jesus.

"And God blessed them, and God said unto them."—In relating the creation Moses goes on to give the words of God to Adam and Eve. Afterwards he goes back and enters into particulars in regard to their creation.

"Behold, I have given you every herb bearing seed, which is upon the face of all the earth."—The right to eat flesh of clean beasts was given to Noah—not to Adam. It is remarkable that all nations have traditions of a golden age and in that age no animal flesh was eaten. The grass is for the cattle, the herbs, which include the grains, and the fruits were designed for

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

men. God made preparations for the needs of all his creatures.

"And God saw every thing that he had made, and, behold, it was very good."—Exceedingly good. The Creator takes pleasure in the works of his hands. Whatever he makes is good. Under the microscope the smoothness and beauty of all natural things and the roughness of man's best work is seen. Nothing can stand in God's presence which is not very good. Those before his throne must be faultless. And fallen men are made thus by being washed in the atoning blood and having on the robe of Christ's perfect righteousness.

"And the evening and the morning were the sixth day."—Whether by day is meant a long definite period, which the Hebrew word may mean, or whether God made all things as they are now on earth in six days of twenty-four hours, after the geological ages had passed away, cannot be said. One thing is forever established—that whatever God meant by six days was accurately and infinitely true. God is true, Moses wrote God's words. It may be that by day is meant one revolution of the sun around its center which seems to be Halcyone, but just what God meant is accurate and exact down to the last jot and tittle. Let us see to it as far as in us lies and with God's help, that all which we do shall be good. And let us never forget that at every moment God sees all that he has made.

"Thus the heavens and the earth were finished, and all the host of them."—"The visible contents of heaven are so-called from their multitude, variety and order, and their being subject to the power that called them into existence, like a well disciplined army to the will of a commander."—Bush. "And on the seventh day God ended his work which he had made."—With Eve creation ceased. From that work the Almighty ceased. His Sabbath shall end, when? Of God's seventh day, man's Sabbath is an imitation, a type, a reminder.

"And God blessed the seventh day."—Referring now to man's seventh day. But is there not also a reference to God's? Did he not bless his own seventh day above all the ages of eternity by putting into it the work of redemption, the atonement on Calvary? Shall not the seventh day of the creation be through all eternity the most blessed of all?

But the reference is to man's Sabbath. God blessed that. "The only good that can be bestowed on a portion of time is to dedicate it to a noble use, to a peculiar and pleasant employment."—Murphy. "And sanctified it."—Made it sacred, set it apart for religious purposes. Among all nations the division of time into seven days is found. There is nothing in nature to cause such a division, as in the case of the month and the year. It was a knowledge of God's command handed down along the line of Adam's descendants. There is no accounting for it otherwise.

As a memorial of his own rest God appointed this day. With infinite mercy and loving kindness he has made this memorial of his own rest a blessing to man. Were it not a blessing, it would be none the less a duty to God.

Sabbath breaking is a sin first and chiefly against God, as all sins are. In urging men against sin God must be put first. How can I do this great sin and sin against God? Against thee and only thee have I sinned and done this evil in thy sight. Our guilt towards God in any sin is infinitely greater than our guilt towards our fellow men

and ourselves. Instead then of urging the keeping of the Sabbath because it is better for us, both physically and spiritually, and better for society and for the country, let us urge it because God commands it and it is our duty and delight to obey him.

"Let not teachers be drawn away into the discussion of geological points by curious questions. Unregenerated, human nature would much rather think and talk of geology than of God and our responsibility to him."

A VOICE FROM THE PAST.

BY JOHN T. CHRISTIAN.

Rev. J. J. D. Renfro, one of the editors of *The Alabama Baptist*, long the pastor of the Talledega church and father-in-law of Dr. J. R. Sampey, was a truly great and honored man. In an editorial in that paper, dated August 12, 1880, says:

"It is left for some modern Baptist doctors to pronounce the Romish church of the dark ages the church of Christ, with earnestness and boldness that hardly distinguishes any other people. Having set themselves to maintain that the Baptists have no history anterior to the Reformation they out Caesar Caesar in the wildness of their assumptions. But the grave question is, What is to be the type of Baptist ministers sent out by these theological and ecclesiastical teachers? Where may we expect them to lead our churches and our denomination?"

Such were the questions of Dr. Renfro, and an answer to these questions is quite as important as ever before.

Little Rock, Ark.

THE IDEAL.

BY E. W. WINFREY.

Looking Godward: We submit willingly and even cheerfully submit—to his authority. Uncomplainingly; yea, even joyfully, we acquiesce in his appointments. We await with patience and hope the unfolding of his purposes. We re-

POSTUM CEREAL CO., LTD.

Guarantee On Their Products.

We warrant and guarantee that all packages of Postum Cereal, Grape-Nuts and Elijah's Manna hereafter sold by any jobber or retailer, comply with the provisions of the National Pure Food Law, and are not and shall not be adulterated or Mis-branded within the meaning of said Act of Congress approved June 30, 1906, and entitled, "An act for preventing the manufacture, sale or transportation of adulterated or mis-branded or poisonous or deleterious foods, drugs, medicines, liquors, and for regulating traffic therein for other purposes."

POSTUM CEREAL CO., LTD.

C. W. POST, Chairman, Battle Creek, Mich.

Dec. 12, 1906.

Subscribed and sworn to before me this 15th day of December, 1906.

BENJAMIN F. REID, Notary Public.

My commission expires July 1, 1907.

Our goods are pure, they always have been and always will be, they are not mis-branded. We have always since the beginning of our business, printed a truthful statement on the package of the ingredients contained therein and we stand back of every package.

erence and adore him for his wisdom, power, truth, grace—for all the glorious perfections of his character. With childlike, unquestioning, unwavering confidence we trust in him; our faith, our hold upon him, bringing to us calmness and repose and courage in every conflict, every storm, every night, every disappointment, loss, pain, or grief. We rejoice in his works and in his ways. We yield us—gladly yield us in soul and in body—to a masterful, constraining, uplifting enthusiasm for his glory. With thanksgivings and praises, with sincere confessions and humble supplications, with all possible acts and exercises of worship, with repentance and faith and love and obedience we would serve and honor him. Urged ever onward by a consciousness that in the riches of his grace we are made "partakers of the divine nature" and by holy longing to have fellowship with him in all of his highest activities, we haste along the pathway of his known commandments.

Looking Manward: If we have enemies, we love even them, pray for them, help them as we can, and will suffer wrong rather than avenge ourselves or harbor thought of retaliation or resentment. We avoid all courses and practices by which we have reason to believe that others might be deprived of their rights or led into evil ways, or on account of which the name of our Lord might come into reproach. We feed the hungry until we ourselves want bread. We clothe and shelter the naked and the homeless until our own dwellings need repairing or rebuilding, and our own raiment is thin and faded and old. We educate the young, though unto this we ourselves must remain shut in at home or toiling at our obscure and consuming tasks. We nurse the sick, and are eyes for the blind, feet for the lame and feeble, and ears for the deaf so long as our strength will bear the strain. We give and labor for the evangelizing of the benighted and lost until we ourselves are thereby denied luxuries and pleasures and comforts. We teach the uninformed, though it be at great sacrifice of our own ease and leisure and nerves and blood. Indeed, it does not appear that the infinite and eternal God can save the life which will feed and feast itself before reaching out helping hands toward them that need.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone: but, if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." "I, if I be lifted up from the earth, will draw all men unto myself." "If any man would come after me, let him deny himself, and take up his cross daily, and follow me"—that is, "If any man would be my disciple and my friend, let him say 'no' to the demands of his carnal nature, and daily hold himself in readiness to give up—in part or in whole, as the need shall be—even his life itself for the furtherance of my mission and work on the earth."

Christian, in so far as thou fall-est below this ideal, arouse thee, arouse thee, arouse thee, and with all thy powers vision-stirred and heaven-compelled, press onward and upward to its full realization. Culpepper, Va.

FROM UNDER THE SOUTH-ERN CROSS.

Roman Catholicism is terribly upset at the wonderful success of Secretary Elihu Root's visit and

Piles

Cured Quickly and Painlessly—No Risk, No Danger.

A Free Trial Package to Convince Sent by Mail to All Who Write.

Common sense is just as necessary (even more so) in medicine as in business or the affairs of every day life. People are getting to know more than they used to. Not so long ago, it was the fashion to make all sorts of claims for a medicine, and wind up by asking the reader to go to a drug store and buy a bottle. People won't stand for that kind of thing now. They want proof—tangible proof. They want to try the remedy first and if they find it to be what is claimed they will be glad enough to go and buy it.



A CONVINCING ARGUMENT.

That is why we say to every person suffering from piles or any form of rectal disease, send us your name and we will gladly send you a free trial package. For we know what the result will be. After using the trial you will hurry to your nearest druggist and get a 50c box of Pyramid Pile Cure, now admitted by thousands to be one of the most wonderful reliefs and cures for Piles ever known.

"Please excuse my delay in writing to you sooner in regard to what your Pyramid Pile Cure has done for me. I consider it one of the finest medicines in the world for piles. I suffered untold misery for four months when my wife begged me to send for a 50c box. When it was half gone I knew I was better and it didn't take any begging to get me to send for a second box. I think I am about well now but if I feel any symptoms of a return I will order at once. I order it from the Pyramid Drug Co. to be sure of the cure. Tell all about this fine remedy for piles.

"And if there is anything in this letter you want to use do so. I received your letter a few days ago. Yours for a remedy like Pyramid Pile Cure.

J. J. McElwee, Honey Grove, Tex., R. R. 9, Box 29.

"P. S. I only used two boxes and don't think I need any more. Piles of seven months' standing."

To get a free trial package send to-day, to the Pyramid Drug Co., 64 Pyramid Building, Marshall, Michigan. It will come by return mail and the results will both delight and astonish you.

his epoch-making speech at the Congress. For years the priesthood has done its utmost to instill into the minds of Latin American races hatred to America and its liberal institutions. Books have been written, congresses have met,

Opening Display and Sale of Fine Wash Goods

This week we offer what we consider the best representative lot of fine Wash Fabrics from the foremost textile manufacturers of Europe and America. These goods were purchased and delivered months ahead of the recent big advance in prices, and will be offered at almost half the present market prices. Four great lots, such as

"Koecklin Freres" Celebrated Organdies, in an assortment of handsome floral designs; 50c value—

Sale Price, per yard, 29c.

Anderson's Embroidered Lustre, in all the popular colorings; 40c value—

Sale Price, per yard, 25c.

Lorraine Manufacturing Company's Egyptian Tissue, in fine chambray effects; value 25c—

Sale Price, per yard 12 1/2c.

Warner, Godfrey Company's French Printed Batiste; 20c value—

Sale Price, per yard, 15c.

Mail Orders Promptly Filled.

STEWART DRY GOODS CO

IN CONNECTION WITH JAMES McCREERY & CO. NEW YORK.

LOUISVILLE

KENTUCKY.

Song Evangel for Evangelistic and Revival Meetings

By DR. W. H. DOANE. Best collection ever issued. About 200 most popular of the OLD and NEW favorites. Gems culled from over 100 Hymn Writers and Music Composers. ROUND NOTES ONLY. Three styles of binding—Manilla Tag, 100 copies, \$13.50; Muslin Lined, Cloth Strip on back and Sewed, \$16.00; Board Backs, sewed, \$20.00, not prepaid. Single copy, postpaid, 15 cts. LIBERAL DISCOUNT on orders of over 100. Choice of all Evangelical denominations. Highly commended by Religious Press.

W. P. HARVEY, Publisher, Louisville, Ky.

projects made, with the sole object of preparing the people against Anglo-Saxon America and its imagined desire to subdue all to its power and sway. When, lo and behold, here comes the Secretary of State and in a most effective and emphatic way dispels all the intrigues of the wily Jesuits declaring before the whole world and the astonished Latin American races themselves that the only desire of the U. S. A. is the welfare of each independent republic! It was glorious! It was well done!

And so confusion reigns in Roman Catholic circles. The old story that the American missionaries are emissaries of the U. S. Government has fallen flat to the ground and they do not know what to do to counteract the ascendant influence of the Gospel upon the heart and minds of the people. Of course they are doing their utmost to belittle the visit of Elihu Root and are trying to show that this was a combination with the American missionaries. But the government and the better classes know better and are ready to stand by us.

Here is the opportunity for which we have been longing and praying. Now is the time to act and that decisively, at once. Now that Brazil is looking to America for something better and now that America has shown these Brazilians that we have something that has made us better, it is our bounden duty to give them this for which they are stretching out their hands.

The other day I went into the office of a hardware merchant. Some American delegate or traveler had sent his firm to a paper declaring his to be a reliable house. It was the day our American mail came into port. You should have seen the letters and catalogues and

offers that were made to him. It was all unintelligible to him, as he did not understand English and were I not near all the letters—about 100 at least—some with 15 cent and 20 cent stamps on them, would have been lost. Just think of it! to do a little more business here was an outlay of an enormous amount of capital. And yet, millions of these Brazilians are huddling and thirsting after a few crumbs of the bread of life, the same Gospel that has made America what it is to-day, and yet what is being done? For twenty million souls ten or twelve couples of missionaries and two schools!

Do you not think, dear reader, it is high time we gave up playing at missions! Here are opportunities providentially arranged for us and through us, and yet we let these occasions pass by. I am writing this at Maceio, capitol of the State of Alagoas, a State with about one million souls to save, entirely open to the Gospel, and yet not one missionary. I have been preaching here to great crowds, and doors are open everywhere—but no one to enter in.

But the enemy is not asleep. Daily, the priests expelled from every civilized part of the world, arrive here and are being detailed over all of Brazil. Soon the doors and the hearts of the people will be steeled against us and the Gospel. Our book-seller told me to-day that he cannot sell a book below 25 cents, because if he does the people refuse it, saying that it must be Protestant, seeing that only the Protestants sell cheap books.

Oh, help us to save this country for Christ while it is possible. Dr. John R. Mott, while passing through Bonambues, told me that he was convinced that this was South America's last opportunity.

Think of it! Forty million souls' last chance to be saved! Twenty million Brazilians and only about ten couples of missionaries! Brother, sister, are you doing your duty?

Before finishing let me give you a few extracts from my last "Circular." There are some interesting figures.

Sunday, September 2.—Baptized six persons; good meeting; Sunday school of about 150. Afternoon we held the formal recognition service for the native pastor of one of our suburban churches. At night we took up a collection for the sufferers in the Chilian earthquake, which realized \$10.

Monday, September 3.—Two more received for baptism at church session, and one restored to communion.

Wednesday, September 5.—Splendid prayer meeting; house full.

Friday, September 7.—National Independence Day. A great gathering of about 1,000 to listen to speeches, songs and recitations from the children. A fine speech was made by a native lawyer.

Saturday, September 8.—Ladies' meeting and Bazaar, which realized about \$500. A band of musicians, composed of Federal soldiers, played hymns in the church.

Sunday, September 9.—Anniversary meetings of church. Prayer meeting at 9 a. m.; sermon at 11 a. m.; report at 4:30 p. m. Report gave particulars of 80 baptisms for the year, three new churches organized, \$2,500 contributed, more than half of which was for missionary purposes. Present membership over 300.

Sunday, September 23.—Three baptized.

Now I must finish. God bless you. Do not forget us before the Throne of Grace.

SOLOMON L. GINSBURG,
Missionary.

Pernambuco Baptist Mission, Box 178, Pernambuco, Brazil, S. A.

GIFTS TO SEVERAL BOARDS.

The Sunday School Board at Nashville has sent with the compliments of the season, cash donations to several Boards as follows:

1. Two hundred (\$200.00) dollars to each of the State Boards which have a Sunday School Secretary in the field. There are seven of these. It had the month before sent four hundred (\$400.00) dollars to the new State Board of Oklahoma—the larger sum being justified by the conditions and circumstances in the State. The Board desires to deal with all the States on the same basis and so work out jointly with the State Board an elaborate and efficient system that shall cover the entire territory of the Southern Baptist Convention. Its policy is not to make promises in advance, but to help as its finances will justify and the opportunities are presented. This joint work will revolutionize the Baptist Sunday school condition in the South, and that will mean mighty increase in all denominational work.

2. One thousand (\$1000.00) dollars were sent to the Home Mission Board, specified for the Tichenor Memorial Church Building Fund, in recognition of the distinguished service which Dr. Tichenor rendered the denomination in originating the Sunday School Series of Periodicals which we now publish. The Church-Building Loan Fund of the Home Mission Board is of utmost importance, is in most urgent need, and has opportunities and possibilities without measure.

3. One thousand (\$1000.00) dollars to the Foreign Mission Board

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU Every Reader of the "Western Recorder" May Have a Sample. Bottle Sent Absolutely Free by Mail.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

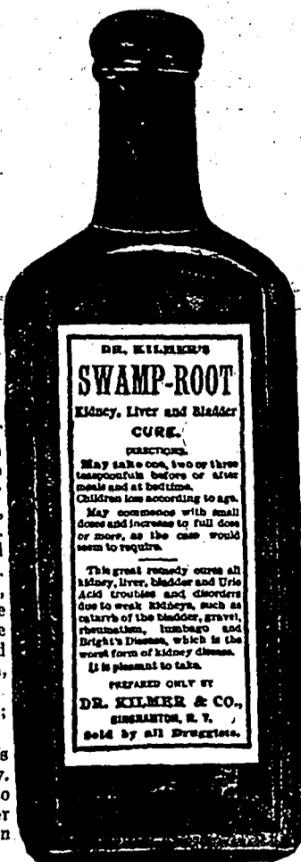
Didn't Know I Had Kidney Trouble.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
MRS. A. L. WALKER, 331 East Linden St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

To overcome these troubles take Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.



(Swamp-Root is pleasant to take.)

HOW TO FIND OUT.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTICE—So successful is Swamp-Root in promptly overcoming even the most distressing cases, that to Prove its wonderful merits, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder." Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

for such work as it may deem best on the foreign field.

Through these several gifts the Sunday School Board seeks to join these mighty agencies in the great work they are doing. Every one who sends an order to Nashville participates with us through the purchase money, and puts his school in alignment with all these interests at home and abroad.

J. M. FROST.

Nashville, Tenn.

DEAR RECORDER:

I have been halting between two opinions, but I have decided to take more of the RECORDER and less of something else. I don't see how I could get along without the RECORDER; it is full of good things, but Spurgeon's sermons are worth five times what the paper costs. His sermon in your issue of July 12 was worth more to me than all your paper has ever cost me. He said in that sermon he did not know who his sermon was addressed to; when I read it I felt it must have been preached for me, for I could scarcely read it for weeping. I remembered how Christ had been to me as clear shining after the rain; it made me feel like forgetting the things that are behind and pressing forward toward the high calling, which is in Christ

Jesus our Lord. I took the paper to a neighbor and let him read the sermon. He said he must keep that paper. I told him I would not take three times the cost of the paper for that sermon.

J. C. MURPHY.

Junta, Ky.

The reveries even of the wise man will make him stronger for his work; his dreaming, as well as his thinking, will render him sorry for past failure and hopeful for future success.

MILLIONS OF WOMEN USE

Cuticura Soap, the World's Favorite Skin and Complexion Emollient.

For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and many sensitive, antiseptic purposes which readily suggest themselves to women, especially mothers, as well as for all the purposes of the toilet, bath, and nursery. Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is priceless.

THE GLADNESS OF THE GOING.

BY LILLIAN C. NEVIN.

Oh! the gladness of the going,
When the faithful travel home!
Oh! the rapture of the welcome,
Where their feet no more shall roam.
Oh! the beauty of the mansion,
Which for them is all prepared,
And the bliss their souls inherit,
Who in Jesus' love have shared:
Oh! the joy 'neath heaven's dome
When the faithful travel home!

Through the tempest and the sunshine
They have crossed life's vales
and hills.
'Neath a changeful sky their pathway
Led them oft through many ills;
Now, before them lieth nothing
Save the cloudless, perfect day,
Shining o'er immortal beauty
In an everlasting ray:
Oh! the joy 'neath heaven's dome
When the faithful travel home!

From their trial to their triumph—
Is a sure and high exchange;
All the secrets of the ages
Are the fields they swiftly range:
In the love of friends beloved—
In the fellowship of Christ—
In the Father's gracious favor—
Thus they keep the Spirit's tryst:
Sweet the joy 'neath heaven's dome
When the faithful travel home!

—Ex.

Our Pulpit

THE ALTAR AND THE TEMPLE.

REV. G. H. MORRISON.

Ezra iii. 2, 6: "Then stood up Jeshua the son of Jozadak and builded the altar of the God of Israel. . . . But the foundation of the temple of the Lord was not yet laid."

In the opening chapters of this Book of Ezra we are among the Jews who have come back from Babylon. God has restored the exiles to their country; and their feet stand in Jerusalem again. But the ravage of war and the silent attacks of time have played strange havoc with the beloved city. There are weeds in the streets of it; its walls are rent and gaping; its glorious temple is a mass of ruin. It was then that they set to work to restore Jerusalem. God breathed an enthusiasm upon the people. And it was then that they built the altar of the Lord, for the foundation of the temple of the Lord was not yet laid.

Such, then, is the setting of our text, and it carries three suggestions with it. First, it is good to begin building with an altar. Second, build your altar till you can start your temple. Third, have the temple clearly before you all the time.

First, then, it is good to begin with an altar. There was a vast deal of confused ruin in Jerusalem. There was hardly a building but clamoured for repair. The city was like one of those cities in the tropics when the brilliant morning dawns on a scene of earthquake. No race that has ever been cradled in this world has had a more passionate attachment to their homes than had the Jews. Was it not their duty, then, to think of their wives and children, and to begin with the re-building of their homes? Few races that

have risen to maturity have had keener commercial instincts than the Jews. Would it not have been natural that they should first turn to the market-places, and clear the accumulated rubbish from their bazaars? "Then stood up Jeshua the son of Jozadak and his brethren, and builded the altar of the God of Israel." Their homes which they loved so well must wait a little. Their walls and battlements and towers must be delayed. It was vitally necessary that all should be repaired, but something must take precedence of all. At the very start God must be recognized. In the forefront of everything He must have His place. Home, market, battlement, bazaar—all in good time; but first they builded the altar of the Lord.

Among all the parables of human life there are few more suggestive than the parable of building. But our Jerusalem is not of stone and lime; the city which we are building is our character; and every thought we think, and every word we speak, and every sin we master, and every deed we do, is like a stone set in these mystical walls that are rising heavenwards through our threescore years. We never dream ourselves into a character: We never waken to find that we are strong. It is only in tales like the Arabian nights that the walls of the palace rise in a single hour. Through daily efforts too minute to chronicle, through infinite small victories and failures, by self-denials that win no recognition, by a growing passion to be faithful in the least—it is thus that human character is raised.

"And Jeshua the son of Jozadak and his brethren builded the altar of the God of Israel." There was enough to do to tax the strongest, and they began with the altar of the Lord. It is a great thing to know where to begin. A bad beginning is the worst of curses. I am absolutely hopeless of a young lady's afternoon if I know that she begins the morning with a novel. It is not through lack of effort that most men fail. It is through failing to see the relative worth of effort. It is through putting first what should have the twentieth place, and putting twentieth what should be first. Half of the weakness and of the worry of life does not spring from sin but from disorder. A virtue is like a man in that respect—it is worse than useless out of its proper place.

This, then, is the first lesson of our text—it is good to begin building with an altar. It is wisest and noblest and most rational to begin with the recognition of the Lord. To realize that above our finite will there is the infinite will of the Almighty; to feel that around the purposes we form is the eternal purpose of a Sovereign God; to know that He girds us when we perceive it not, that He loves us even when we have despised Him, that He hath prepared our goings from of old, that He will never leave us nor forsake us—is not that the secret of an arm that can endure, and of a heart that will not weary in the drought? Where do you start from? What is your ruling passion? Do you long to build a fortune or a name? It is a thousand times better to fall into line with Jeshua and begin by building an altar to the Lord. Begin every day by recognizing God. Begin every meal by recognizing God. Before every book you read and every visit you pay, erect, in a flash of thought your unseen altar. Dear are our homes, but we dare not put them first. Dear is our work, dear are our books and

comrades. But clear as a trumpet across the sound of breakers comes the word of Jesus, "Seek ye first the kingdom."

The second lesson of our text is this, Build your altar till you can start your temple.

It was impossible for these returned exiles to start the building of their temple right away. That was a task which called for preparation; there must be hewing of cedars and shaping of stones for that. It might be weeks—it would probably be months—before the ground could be cleared on which to found their temple. What did they do then, these heroes of the Covenant? Did they sit in the shade and prattle about Babylon? "And Jeshua the son of Jozadak and his brethren builded the altar of the God of Israel." It was not possible yet to build the temple, but at least it was possible to build the altar. They could not accomplish all that they hoped to do, but there was something which they could do, and they did it. Such was the spirit of this noble people to whom were committed the oracles of God.

Now, if our life means anything for us, it must be rich in dreams which we cannot realize. We have been redeemed from Babylon to build our temple, but the cedars wherewith to build it still wave on Lebanon. A life is very valueless and poor if it can grasp and hold all for which it craves. When a man can gain all that he struggles for, the gain has no heart-beat of the infinite within it. There is such a thing as immediate success which in the sight of God is deadly and damning failure. There is such a thing as an instant satisfaction which is more fatal to the soul than any sin. It is the heart which hungers that is the blessed heart. It is the soul which is haunted with the infinite. It is the seeing of visions and the dreaming of dreams that are the marks of Messianic times.

But build your altar till you start your temple. That is the lesson of these Jewish heroes. Resist

CRIED EASILY.

Nervous Woman Stopped Coffee and Quit Other Things.

No better practical proof that coffee is a drug can be required than to note how the nerves become unstrung in women who habitually drink it.

The stomach, too, rebels at being continually drugged with coffee and tea—they both contain the drug—caffeine. Ask your doctor.

An Iowa woman tells the old story thus:

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"After using Postum a while, I observed the headaches left me and soon the belching of sour fluid stopped (water brash from dyspepsia). I feel decidedly different now, and I am convinced that it is because I stopped coffee and began to use Postum. I can see better now, my eyes are stronger.

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the temptation to do nothing at all because you cannot do all that you would wish to do.

"When obstacles and trials seem like prison walls to be, I do the little I can, and leave the rest to Thee."

A visionary dreams his dreams and builds his airy palaces; and they are beautiful, with the sunlight glancing and flashing on every minaret. And then he folds his arms—the visionary—and does nothing; and the poor world goes sinning and sorrowing on. But the Christian has dreams as bright as any visionary's, for he believes in a regenerated world, but he does not fold his arms and let the world sin on; he sets to work in the very lowliest service. He says, I cannot realize my temple, but please God, I shall erect my altar. Did you ever hear of a mother refusing to sing to her children because she had not been trained by the best masters? If she cannot sing to them, at least she can croon to them, and she will do it every morning because she loves them so. So when a man loves God in Jesus Christ, and has felt the comradeship of mankind in joy and pain, he cannot tarry till his notes are perfect; he starts at once with a very broken melody. You cannot pray as you know you ought to pray: do you make that a reason for not praying at all? You cannot give the Christmas presents you would like to give; are you therefore not going to give any? You cannot do great services for Christ, you cannot make the greatest sacrifices: are you therefore doing nothing at all? Do what you can. Begin your altar now. Do not waste one hour waiting for the temple. Christ never said, She hath done mighty things; Christ's praise was, "She hath done what she could."

First, then, it is good to begin building with an altar. Second, build your altar till you can start your temple. Thirdly, and in a word, have the temple clearly before you all the time.

When Jeshua and his brethren built the altar, they never thought of it as a final act. They did not regard it as the temple's substitute, constructed at a much easier rate. It was rather the first installment of the whole, the earnest of what was yet to be; the sacrament of wall and court and holy place, where the covenant-God was to reveal His glory. The fact is—it will occur to you at once—that but for the temple there would have been no altar. They would never have started to rear the stones of sacrifice, but in the bright horse of the House that was to be. They spoke of the temple as the altar rose. They were cheered in their altar-building by the temple. They toiled and wrought, and sang their responsive hymns, and the source of all energy was the temple yet un-built. I have no doubt their enemies made a jest of them. They could not understand that inspiration. It seemed so useless to build a heap of stones, when the city was like a heap of stones already—they did not know that as every tier was laid, it was laid in the faith of a temple yet to be. That was the source of Israel's enthusiasm. That was why they sang so brightly at their toil. To the eye of sense there was but an altar there; but the builders had the temple before them all the time.

It is in a spirit such as that that everything worth doing must be done. The source of all enthusiasm and of all earnestness lies in a hope which is powerful to trans-

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The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

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figure. When Columbus, having overcome tremendous difficulties, was making his way to the shore of unknown America, you all re-

member—you read it in your school books—how one morning there was seaweed round the prow. The sailors were mutinous: it brought no message to them; it was only a bed of seaweed and no more. But to their gallant leader it was a sign from God, and he saw the crowning of all his hopes within it. It takes the infinite, says Robert Browning, to brush a hair's-breadth off the dust of the actual. It takes the vision of the perfect temple if we are to build well the humblest altar. It takes the assurance that striving shall not be vain, and the certainty that ideals shall yet be realized, if we are to toil cheerfully and bravely at the task that is given to us to-day.

It is at that point (with an emphasis which is divine), that the gospel of Jesus Christ proclaims its message. For the golden age of Christ is on ahead of us, and the best, for the follower of the Lord, is still to be. We are not striving for impossible ideals. We are not the children of delusive hopes. There is yet to be a regenerated world where the child shall lay his hand upon the serpent's lair. Everything we ever strove for shall be ours. Every effort we ever made shall there be crowned. Our very failures shall welcome us in heaven with a new name written across their brow. Build, then, thine altar: the stones are at thy feet. Care not how poor it be, how mean it look. It is the earnest of a glorious temple, which in the fulness of God's time shall surely rise.

CONVICTION OF SIN.

BY REV. H. W. POPE.

While the work of the Holy Spirit is sovereign and inscrutable, yet there are many promises which warrant us in always expecting help when we comply with the conditions named. It can do no harm and may prove very helpful to us, to study the subject of conviction of sin.

1. From the general teaching of the Bible it appears that when anyone by dream, vision, or other revelation, is made conscious of God's presence, he is invariably convicted of sin. Thus Isaiah had a vision of the Lord in the temple, and immediately he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isaiah 6:5. John, in the Island of Patmos, had a similar experience one Lord's day, and he says, "When I saw him I fell at his feet as dead." Rev. 1:17.

A more remarkable instance still is that of Job who, in the twentieth chapter, recounts his many virtues. He says, "I was eyes to the blind, and feet to the lame. I was father to the poor, and I caused the widow's heart to sing for joy. The young men saw me and hid themselves: and the aged arose and stood up." Thus he goes on for three chapters singing his own praises, and using the first personal pronoun, "I," "Me," or "Mine," three hundred times. The result is that his companions become so disgusted with his conceit that they refuse to talk with him any longer. "So these three men ceased to answer Job, because he was righteous in his own eyes." Job 32:1. Finally the Lord spake to Job out of the whirlwind and said, "Gird up now thy loins like a man: for I will demand of thee, and answer thou me." Then God puts sixty questions to him, one after another without stopping: "Where wast thou when I laid the foundations

of the earth? declare if thou hast understanding. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof: When the morning stars sang together, and all the sons of God shouted for joy?"

At the end of the sixty questions Job says, "Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth."

2. If the sight of God convicts men of sin, it would seem to follow that just in proportion as man becomes like God, his presence will operate on the sinner in the same way. Just in proportion as one becomes a partaker of the divine nature, he will remind sinners that they are sinners, and be a constant rebuke to them. There have been many instances where people confessed that they could not longer remain in the house with certain people without becoming Christians themselves.

It is recorded of Finney that on one occasion he entered a factory and as he passed through the different rooms pungent conviction seized upon many that beheld him, and they began to cry to God for mercy. In all ages since Pentecost, and in all branches of the church there have been godly people whose lives were a constant rebuke to sin, and a constant incentive to holiness. This is precisely what Jesus said would happen after the Spirit had come. "And he, when he is come, will convict the world of sin, and of righteousness, and of judgment." John 16:8.

The first recorded instance of it is in Acts 2:37. Peter had been preaching in the power of the Holy Spirit, and we read, "Now when they heard this, they were pricked in their heart, and said unto Peter, and the rest of the apostles, Men and brethren, what shall we do?" Acts 2:37.

3. Man cannot produce conviction of sin unaided by the Holy Spirit. It is easy to show a bad man that he is bad by comparing him with good people, but it is not easy or even possible to show a moral man that he is a sinner, simply because he does not believe on Christ. And yet such is the case, according to John 16:9. "Of sin, because they believe not on me." Only the Holy Spirit can do this, and hence our sole reliance must be upon him. We can reprove, and rebuke, and warn and instruct, but we cannot convict men of sin unaided. However, we can hold up Christ in sermon, or song, or testimony, and the Spirit will use that to work conviction on the sinner. "And I, if I be lifted up will draw all men unto me."

4. In answer to believing prayer Christians can put sinners under conviction of sin so that they are likely to accept Christ. I have no doubt but that the conversion of Saul on his way to Damascus, was brought about by the earnest prayers of the disciples at Damascus who had heard that he was coming, and no doubt were praying that God would deliver them from danger either by converting Saul, or by hindering his journey.

The earthquake at Philippi, and the conviction and conversion of the jailer was doubtless an answer to the prayers of Paul and Silas, who perhaps would not have thought of praying for him, if he had not treated them with such uncommon cruelty.

In a certain town in Massachusetts lived a godly man who always had as he expressed it, "Someone on the altar." The rough fellows about town would often boast that old B— would never get them on their knees, and

yet time and time again, those same ungodly fellows have been known to go to his house at midnight, and rouse him out of bed to pray for them, because they could not wait until morning.

All spiritual people know that when they have real agony and travail of soul for others it is usually a precursor of their conviction and conversion. "When Zion travailed, she brought forth children." In proportion to our desire that others should be saved, I believe that the Holy Spirit will send upon them conviction that they ought to be saved.—Baptist Commonwealth.

A MIRROR.

"What church do you attend?" was once asked of a bright young fellow doing business in one of our large cities.

"Oh! I just run around," he answered gaily. "I don't understand the difference between the churches—in fact, there is a great deal in the Bible itself that I don't understand, and until I do, of course I can't join any church."

"How many hours a day do you spend studying this matter?" asked his questioner.

"Hours?" he repeated, in surprise.

"Well, then, minutes?"

The young man was dumb.

"Ah!" said his companion. "If you thought a knowledge of geology necessary to your success in life, or astronomy, or shorthand, you would not think of spending less than one hour a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation—you sit around and wait for, as if it would come like a flash of lightning."

Does any reader see a likeness to himself in this young man of business?—Our Young Folks.

If God can keep a little flower stainless, white as snow, amid clouds of black dust, can he not keep hearts in like purity in this world of sin?—Rev. J. R. Miller.

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Editorial

We are asked to state just what is the present issue in France. The story is a long one, but the present issue is simple, and it is whether citizens of France must ask permission of somebody outside of France before they can obey the laws of France. The law required all religious bodies of whatever kind to appoint members of an association, equivalent to a board of trustees, who would duly register and notify the proper authorities that they wished to maintain religious worship in a certain building. They were then to be left in undisturbed possession of that property. For a small congregation seven persons were enough to form an "association," though the number was increased for larger congregations up to twenty-five. All the other denominations promptly complied with the law. The time limit was out December 11th. The Roman Catholics waited to receive instructions from the Pope. The French government insists that French citizens are not to be allowed to disobey French law at the order of the Pope.

The Roman Catholic bishops in France had a meeting and decided by a large majority that they could obey the law without injuring Roman Catholic interests in France. They applied to the Pope for instructions, giving him their opinion. His reply was vague and non-committal, and so things rested until December 8th when he wrote ordering them not to obey the law. The Government has been very indulgent and has extended the time in the hope that a solution of the trouble can be reached. The French priests declare that they are obedient to the Pope "even unto martyrdom." The Bishop of Bordeaux thought he had found an indirect way to comply with the law, which might satisfy both the Government and the Pope. The Minister of Public Worship, M. Briant, a member of the French Cabinet, expressed himself favorably to the plan, but the Pope put his foot down.

Now the plan is for public sentiment in America to be aroused against the French Government, American public sentiment being very powerful in France. So Cardinal Gibbons, Archbishop Ireland, and other Roman Catholic prelates in America are delivering themselves in our daily papers, sharply denouncing and opposing the French Government. Of course it is perfectly legitimate for them to do this, but it is fair to the public that the tactics of these prelates be understood.

The priests in all countries avow their first allegiance to the Pope, and only a secondary allegiance do they recognize to the government of the country in which they live. This fact has led to the charge that Roman Catholic priests cannot be good citizens, because they pay their first allegiance to a foreign potentate. The Roman Catholic answer to this is that all Christians virtually do the same thing, in that they put their conscience above the law of the land. If in this country, for example, a law should be passed violating the conscience of Baptists, Presbyterians or Methodists, they would refuse to obey the law.

But the cases are not the same. With the priests a man and a foreigner has control of their consciences, while nothing of this sort is true with other denominations. In France, for example, the bish-

ops declared they could conscientiously obey the law, but the Pope came in and forbade their doing so.

We think the gravamen of the trouble with Rome is that the French law gives laymen authority, while Rome holds that all authority resides in the clergy. It is the same issue that led to the Reformation, which was, in a broad sense, a movement of the laity against the clergy.

Last week we commented on Jno. v. 25-29 and showed that two resurrections, the first spiritual and the second physical, were mentioned. We showed also that "all that are in their graves" will come forth in the same hour, and that there will not be a resurrection first of the righteous dead and then of the wicked with a thousand years between. We promised to discuss this week Rev. xx. 4-6. Here is the passage according to the American Revision: "And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; over such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Let it be noted: 1st. That the language of the Book of Revelation is symbolic. It tells of vials, trumpets, seals, beasts, &c., &c., all with symbolic meaning. It is not allowable to put any interpretation upon any of these symbols which will conflict with any other part of Scripture.

2. This language in Revelation and that in the Gospel of John come from the same man. When he wrote Revelation, he knew what he had said in his Gospel, and could not have written in the one contrary to what he had written in the other. The Holy Spirit wrote both through John, and He cannot contradict Himself.

Let us take up the language in Revelation and see what it means. John saw "thrones" and people seated on them, and he saw "the souls of them that had been beheaded," i. e., the martyrs, and "they lived and reigned with Christ a thousand years." It is not said that they came to earth, only that John saw them living and reigning—exalted in glory. The word rendered lived, is *edesean* and not *anedesean*, and means "lived" and not "lived again." There is no "again" in the Greek. "The rest of the dead lived not," &c., not "lived not again." There is no suggestion of coming out of their graves. Indeed there is nothing in the passage that necessarily means a physical resurrection at all; least of all is it said that the righteous dead are raised from their graves and then after a thousand years the wicked dead are similarly raised.

This is all that we need to say. It is enough for us that there is nothing in Rev. xx. 4-6 that contravenes our exposition of John v. 25-29. Just what Rev. xx. 4-6

does mean is another question. Various interpretations have been given, in perfect accord with what we have said of John v. 25-29. It does not matter, so far as our ar-

gument is concerned, which of these interpretations the reader adopts, or whether he adopts either of them. But we give here the interpretation of the Pulpit Commentary, The Bible Commentary, American Commentary, Devotional and Practical Commentary and others are also in perfect harmony with our view of John v. 25-29.

Pulpit Commentary: "It is as though he would say, 'You Christians sit upon thrones and reign with Christ; yea, even those who suffered shameful deaths shared this perfect safety and exaltation, though to the eyes of the world they were so afflicted and degraded.' They lived is described in ver. 5 as the 'first resurrection.' This can only be referred to that first awakening from sin to the glorious life of the gospel, which St. John elsewhere describes in a similar manner. 'He that heareth my Word . . . hath everlasting life, and shall not come into condemnation; but is passed from death unto life.'"

On v. 5: "It is important to notice the omission of 'again'; the rest of the dead lived not until, &c. The best explanation of these words seems to be that 'the rest of the dead' refers to those Old Testament saints and others who were in the world before Christ's act of atonement—the thousand years—had been accomplished."

"This is the first resurrection. These words refer to the spiritual rising with Christ, which is a consequence of His redeeming work."

As we said in our first article, we are neither Pre-millennarian nor Post-millennarian. We do not think the Bible gives us data enough to warrant the formation of an elaborate theory on the subject. And it is a matter in regard to which we can afford to wait. No question of duty is involved. While all Scripture is equally inspired and it is all profitable, it is not all equally urgent. And the most urgent thing now is preaching the gospel to the lost, and teaching them to observe what is commanded.

We have before us the Jewish translation of the Old Testament, by Isaac Leeser. Here is the translation of Isaiah lii. 14, 15: "Just as many were astonished at thee, so greatly was his countenance marred more than any (other) man's, and his form more than (that of) the sons of men—thus will he cause many nations to jump up in (astonishment), at him will kings shut their mouth; for what had not been told unto them shall they see, and what they had never heard shall they understand."

Our readers will recognize this as a passage often quoted by Pedobaptists in favor of sprinkling, because the common version has it "so shall he sprinkle many nations." The Hebrew word means to startle to cause to spring up, as in astonishment, and in this passage it plainly means "astonish," or as this Jewish version has it—"jump up in astonishment." Putting "sprinkle" in there spoils the sense, and one can but wonder how it ever got into any translation.

In any case there is not the slightest reference to baptism. Even if the word "sprinkle" were there, it would simply rob the passage of meaning, but it would have no sort of reference to baptism. But "sprinkle" is not there.

"Will you please explain the difference between conversion and regeneration, if any? Is God the Father of the whole world?—A Sister."

What we ordinarily call conversion is the same thing as regeneration, and yet the words do not mean the same. Conversion is a turning and regeneration is a new birth. Thus a man may be converted several times while he can be regenerated but once. Our Lord told Peter, "when thou art converted strengthen thy brethren," and yet Peter was a Christian before that. Indeed every time a man goes wrong he can be converted; but only once can he be regenerated since there is no such thing as apostasy. As the chief conversion in a man's life is when he is regenerated that is usually spoken of as the time he is converted. All who are regenerated are spoken of as converted, and the unregenerate are called the unconverted.

No; God is not the Father of the whole world. He is the Father only of those who are born again. "As many as received him to them gave he power to become the sons of God." They were not sons before. Then Paul writes to the Galatians: "For ye are all the children of God by faith in Christ Jesus." Men are children of God only by faith in Christ.

Universalists are fond of claiming that there can be no Hell because the righteous in Heaven could not be happy if they knew their friends and loved ones were suffering in the world of woe. How could a mother—they ask with a flourish—be happy if she knew her children were being tormented?

To this there are several valid answers. 1. God can be trusted to take care of the happiness of the redeemed. It is written that "the wicked cease from troubling;" so no one in glory can be troubled in regard to the wicked.

2. Even if the redeemed know that their friends are being punished, they know also that the punishment is just and right. Every right thinking person desires that what is just and right shall be done. There is something seriously wrong with a man who is opposed to what is just and right. Everybody in Heaven has right thinking and has nothing wrong in his, or her, character. Hence they cannot be distressed at the knowledge that those who ought to suffer are suffering only what is just and right. The man who is distressed at what he knows is right, is not fit for Heaven, where they are "without fault before the Throne." However much a righteous man may regret the necessity for punishing the guilty, he cannot be distressed that justice is done.

There are other things that could be said, but this seems sufficient.

We clip the following from the *Central Methodist* of this city:

"Dr. A. C. Dixon, the prominent Baptist minister who becomes pastor of the Moody (Congregational) church, Chicago, writes a letter in which he says that he does not consider baptism by immersion essential in any way to salvation.—Exchange."

The natural inference is that Dr. Dixon has heretofore believed that baptism is essential to salvation but has now renounced that belief. Another natural inference is that Baptists hold baptism to be essential to salvation. It is curious how Pedobaptists persist in misunderstanding Baptists. Will the *Central Methodist* kindly tell us what Baptist preacher or writer has ever taught that baptism is essential to salvation? Baptists have gone to prison and to death for denying and opposing that doctrine. Will not the *Central Methodist* kindly

inform its readers that the Baptist doctrine is that salvation is essential to baptism?

Editorial Varieties

The "Israelite Baptist church" is located at Fairmount, La. That is, to us, a new name for a Baptist church. We trust the members have "no guile."

There is a preacher in Indiana, not a Baptist, who is named Hater. It is possible there is a Baptist preacher somewhere whom that name might fit.

"Many a man thinks he has outgrown his creed, while the fact is, he has only forgotten the best he ever knew."—*Westminster*. That is just the size of it.

"He is the most obstinate and bigoted and unreasonable man I ever saw. I kept insisting for over an hour that I was right, and yet he still claimed that he was right. I have no use for such a man as that." Reader, have you never seen people who talk and act like that, even though they do not put it in such plain words?

Our Home Board evangelistic movement so far has resulted in fine meetings in several places. Dr. Hamilton and Bro. Wakefield were greatly blessed in Henderson, Pastor Cook reporting 85 additions to his church. There have been similar meetings at Wilmington, N. C., and other points. This is very gratifying, so far as it goes, but, we take it, much more is contemplated.

You do not know a man until you have crossed him and have seen how he took it. Any man can be "good" if everybody lets him have his own way.

We do not always agree with Dr. J. B. Gambrell, but he does say something when he talks or writes. We are always ready to listen to a man who always says something when he speaks. One of Dr. G.'s latest sayings is: "The Lord's plan of developing us is across the grain, and not according to our wishes, as the greatest missionary of the world came to his highest by 'dying daily.'" This is capital.

Ten years ago Dr. Gambrell became Missionary Secretary in Texas. Then the State Convention had 66 missionaries and \$20,236.74 raised. Last year the Convention had 300 missionaries and raised \$100,354.41. To get the whole increase of the work of Texas Baptists, what the Missionary Association (organized six years ago) has done, should be added. This growth is wonderful and inspiring.

A church in Bellaire, Ohio, engaged Senator Tillman to deliver a lecture. Hearing that he sometimes indulged in profanity in public speaking, they asked him to promise to use no profanity in this lecture. He replied that they would have to take their chances. The engagement was canceled. Profanity is not to be tolerated in a public address of any sort. If it be true that Senator Tillman does indulge in profanity in his public speeches, the good people of South Carolina owe it to themselves, to their history, to their State and to their country to replace him with a Senator who will be clean and reverent in public speech. We respectfully refer the matter to the *Baptist Courier* and the *Baptist Press*.

The average bank account of each citizen of Maine is \$103.76, while the average in Illinois is \$20.75, and in Ohio \$11.58. In Maine they have prohibition of the liquor traffic, while in Ohio and Illinois they have saloons.

It is stated that the Divinity School of Harvard University has graduated only fifty men in ten years, an average of five a year. Only sixteen are in attendance this year, though the school has a large faculty and ample endowment. Any man who accepts the doctrines taught at Harvard ought to see that there is no use in the world in preaching those doctrines. If those doctrines be true there are no people lost, and where is the sense in bothering about saving people who are already saved?

The Baptist Theological Faculties' Union met in Louisville last week. Drs. N. E. Wood, of Newton, G. E. Merrill and W. H. Maynard, of Colgate, J. W. A. Stewart and W. B. Beteridge, of McMaster, J. W. Moncrief and E. D. Burton, of Chicago, M. G. Evans, of Crozer, R. S. Lloyd, of Hamilton. This Union is composed of the faculties of our seminaries and it was organized three years ago. It meets annually.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. J. S. Detweiler was ordained to the Baptist ministry. Pastor Eaton preached on the ministry. Bro. P. T. Hale led in the ordaining prayer and Bro. J. G. Bow presented the Bible. Brethren Moody, Harvey, Kelley and others took part. Bro. Detweiler preached at night on the Supremacy of Christ, an able and impressive sermon. Two for baptism, one baptized. S. S. entertainment Friday night.

Broadway—Pastor Jones: My first text Matt. i. 21; The passing of the year.

Chestnut St.—Pastor Weaver: Angels rejoicing. Bro. B. T. Kimbrough: God's wondrous love.

East—Pastor Wilson: Marching orders; Entering the cloud. Two by letter.

McFerran Memorial—Bro. B. H. De-ment: Christian Temple; Gospel of good cheer. Pastor Hamlett is in Texas.

22d and Walnut—Pastor Hunt: The closed book; The books opened. One by letter.

Calvary—Pastor Gillon: Unrealized dreams. Bro. O. B. Falls: Going forward. Three baptized.

Clifton—Pastor Foster: New year message; God's call to the unconverted. Four by letter.

Franklin St.—Pastor Harrington: Walk with God; What shall I give God? Three baptized.

German—Pastor Janzen: Unchangeable Lord; God's plan of peace.

Highland—Pastor Dawes: Harvest of the word; To-morrow night.

Immanuel—Evangelist Powell: Joseph; Nevertheless.

Parkland—Pastor Vick: Negligence; Certainty of judgment. S. S. entertainment Thursday night.

Third Ave.—Pastor Ransom: His grace abiding; God's offer and man's choice.

26th and Market—Pastor Reed: Growth; The judgment.

Highland Park—Pastor Arvin: Church triumphant; Wanderer returned.

East Mead—Pastor Brandenburg: The birth of Jesus. Volunteer service meeting open for all.

Hazelwood—Pastor Althoff: Remember; Old and new.

Oakdale—Pastor Mohler: Ambassadors for Christ; Some things the unsaved have.

Ormsby Ave.—Pastor Williams: Misconceptions of Christian conduct; Message to rebellious people.

Eighteenth St.—Bro. W. E. Grinnell: Go forward. One by letter.

36th and Grand—Pastor Toomer: Trust; One Lord, one faith and one baptism. One by relation.

Culbertson Ave. (New Albany)—Bro. H. E. Degroot: Peter's denial. Bro. E. M. Rhodes: Gone.

Bro. J. S. Detweiler was cordially received and he made some interesting and appropriate remarks.

Bro. Eaton presented a paper on a Baptist University in Louisville. He spoke of what a university is, and of the Baptist opportunity in Louisville. He spoke of the great advantage of having such an institution to the denomination as well as to our existing schools.

Brethren Weaver, Prestridge, McGlothlin, Jones, Whittinghill, Hunt, Mullins, Carver and Hale spoke. The discussion was quite general. Brethren Eaton and McGlothlin specially discussed how much Baptist the university should be. Bro. McGlothlin claimed that it would be impossible to have a real university, if all the professors and trustees were to be Baptists. Bro. Eaton took square issue with him on that, though admitting there might be special cases in which some one not a Baptist might be appointed. The committee were requested to present a statement to the Conference concerning the proposed university.

SEMINARY NOTES.

A. H. MAHAFFEY.

Christmas has come and gone. The number of students who visited their homes last week, most of whom have returned.

The last chapel service of 1906 was conducted by Dr. Mullins. Read a part of Deut. 33d chapter; spoke about the things of the year of 1906 that we should and should not remember.

Drs. Mullins, Eager and Paul Bagby, recent graduate, took tea at New York Hall a short time ago. The visit of each was greatly appreciated.

Rev. C. A. Westbrook spent the noon hour with us last Monday.

Seminary prayer meeting next Friday from 12:35 to 12:55, will be held by Dr. Dargan. Subject, "The New Year."

A union meeting of the faculties of the seminaries of the United States and Canada took place in Louisville last week. Five theological schools were represented. Dr. Nathan E. Wood, President of Newton Theological Seminary; Dr. George E. Merrill, President of Colgate University; Prof. Ernest D. Burton, Dean of the Divinity School at the University of Chicago; Dr. J. W. A. Steward, President of Rochester; Prof. I. T. Matthews from MacMaster Theological Seminary at Toronto, Canada. The faculty and student body, with the many distinguished friends present during the faculty union assembled in Norton Hall one day to have a short address from each of the representatives of the five seminaries, all of which were greatly appreciated.

Married—on Christmas day, at 4 p. m., Miss Elizabeth Brown of Wilsonville, Ky., became the bride of Mr. Jesse C. Collins. Rev. W. T. Martin being the officiator.

Missionary Day is Tuesday; hope to make a full report in next week's issue.

Supplies for last Sunday: W. E. Grinnell, 18th Street; Martin A. Wood, New Albany (German Evangelical); H. C. Degroot, Culbertson Avenue, New Albany; O. B. Falls, Calvary; A. H. Mahaffey, Eight Mile.

THE STATE.

Bro. I. S. Baker writes: "Pastor C. H. Bailey, of Keatchie, La. has accepted a call to Lebanon Junction. He will begin work in his new field January 1, 1907. The people of Keatchie regret to give him up. He has done a good work there."

Pastor B. F. Adkins writes: "On November 21 closed a meeting of great spiritual power at Friendship church, Anderson county, in which I was assisted by Pastor J. A. Booth, of Taylorsville, who did the preaching to the delight of all who heard him, and endeared himself very much to our people. Visible results, the church greatly revived and ten additions, eight by experience and baptism, two by letter."

Bro. L. W. Tichenor writes from Matanzas: "Our pastor, Eld. B. F. Jenkins, has just closed a good meeting of eleven days with West Point church, Ohio county. Pastor W. D. Nowlin, of Owensboro, was with us and his sound, forceful, gospel preaching was a great power for good in the whole community. There were seven professions and eight additions to the church. Bro. Nowlin won the hearts of the people. The church was surely fortunate in having him among us. He is a great preacher indeed."

Pastor J. W. Gill writes: "On the 5th day of December I baptized 14 happy converts into the fellowship of Friendship church as the partial result of a meeting conducted at that church beginning third Sunday in November and continuing 16 days, with 16 conversions, 14 baptisms, 4 joined by letter, 16 additions in all. We had the earnest labors of Eld. W. H. Smith, of Bowling Green, Ky., who did the preaching for fourteen days and nights to the joy and edification of the church and all people in attendance. It was good to see young men humbly kneeling at the altar asking the people of God to pray for them. Thirteen of our converts were men. I have served this people for the last three years as pastor. At our last meeting they gave me a hearty call for this year. Wishing the RECORDER and all its readers a happy New Year."

Bro. T. R. Mason writes: "Brother M. A. Jenkins, our new pastor, came to us November 16 and he gave a series of meetings the Sunday following. The meeting lasted just four weeks and the result was far reaching. The house was crowded to its full capacity every evening, with good congregations each morning. Brother Jenkins' preaching was strong and pointed, with no uncertain sound." The church "had a mind to work" and the walls were handsomely built up. There were 105 additions to the church; thirty three by letter and 72 baptisms (glorious meeting). We feel that the good Lord has sent us the best preacher he had, and with his divine help the Hopkinsville church will be as a city set on a hill that will be a shining light to the world."

Pastor W. J. Puckett writes: "The final results of Brother Coakley's meeting at Cave City were 38 professions of faith."

MILK THAT IS WHOLESOME.

Since the scientific handling and preservation of milk, originated by Gail Borden in the early '50s, the use of Eagle Brand Condensed Milk has become general; but for those purposes where an unsweetened milk is preferred Borden's Peerless Brand Evaporated Milk fills every milk or cream requirement.



THE REV. J. S. DETWEILER, D.D.

This eminent divine is a native of Pennsylvania, being reared at Harrisburg. In early life he had a rich experience of grace. Going to Chicago to engage in business, he met the great evangelist, D. L. Moody, who got him a position in connection with the Young Men's Christian Association. Engaged thus in distinctly religious work, and being blessed in it, Mr. Moody advised that he become an evangelist. Feeling called to preach, he entered the English Lutheran ministry, and became eminent therein. He has held several prominent pastorates, being for years pastor of the First English Lutheran church of this city. Bible study and reflection led him away from the Lutherans and toward the Baptists, though the process was gradual. He reached the conclusion that immersion is the only proper act for baptism and believers the only proper subjects. So he was baptized by the Rev. Dr. Riley in the First Baptist church of Minneapolis. Yet he still preferred to do independent work, without being in the regular ministry. Ere long, however, he became convinced that he ought to come regularly into our ministry. So he joined Walnut Street church of this city, by letter from the First church in Minneapolis, while his wife and daughter were received for baptism and baptized. The church called a presbytery who carefully examined Dr. Detweiler and unanimously approved him for ordination. By direction of the church he was duly ordained last Sunday morning. The Rev. H. C. Joiner offered the invocation, the Rev. L. C. Kelley read the Scriptures, Dr. W. P. Harvey offered prayer, Dr. T. T. Eaton preached the sermon from I Tim. ii. 7, "Whereunto I am ordained a preacher." Dr. P. T. Hale offered the ordaining prayer while Dr. Detweiler knelt and the brethren laid hands on him. Dr. J. G. Bow presented the Bible and Dr. J. B. Moody offered the closing prayer. It was an interesting and a solemn occasion.

At night Dr. Detweiler preached a fine and an impressive sermon on the supremacy of Christ. He is now open to engagements. He is a minister of culture and experience and of profound piety. Indeed some of the Lutheran ministers said he was "over-conscientious." We hope one of our churches will soon secure his services.

faith, 37 additions to the church, several backsliders reclaimed, others stand approved for baptism. The meeting continued 18 days with almost unabated interest from start to finish, five joining the last night Bro. Coakley preached and two the next day just before the baptism. The church now numbers 250, and we look for other additions soon."

OTHER STATES.

Pastor W. J. Robinson, of Winchester, Tenn., is being aided in a meeting by Pastor G. W. Perryman, of Knoxville.

Bro. C. C. Winters has gone from Alvarado, Texas, to Garland, Texas, where he becomes pastor of the First church.

Pastor Hugh F. Oliver writes from Pinopolis, S. C.: "Have received a 'call unanimous and enthusiastic,' the clerk writes, to church at Buena Vista, Ga., the home of my childhood. Please send the RECORDER to that office."

Pastor C. E. Berryman writes from Herrin, Ill.: "Send RECORDER to Herrin, Ill. I have accepted First church here. Church has nearly 700 members, the city 8,000. The church building is modern, in line with all denominational work."

Pastor W. J. Durham writes: "Please change my address from Liberty Hill, Texas, to Globe, Ariz. I have resigned pastoral care of the church here and accepted a unanimous call to the care

of the First church at Globe, Ariz. The city is a rushing, growing city and gives me a fine field of labor."

The Central church, St. Louis, Mo., celebrated her sixtieth anniversary which lasted a week. Rev. W. P. Brooks and Sister Martha Ferguson are the only surviving members of the original twenty-five who started this church sixty years ago.

Mt. Pleasant church, Boone county, closed their meeting with 52 additions, 43 by baptism. Pastor Green did the preaching himself.

Providence church, Mo., held a good meeting resulting in 15 additions.

At Blackwell, Mo., a meeting was held and 9 received by baptism, 5 by letter and the church greatly revived. A Sunday school and prayer meeting organized.

The First church, Topeka, Kansas, has set apart its new meeting house to the worship of God.

Bro. J. F. Vines aided Pastor T. S. Crutcheff in a meeting at Hertford, N. C., in which 25 were received for baptism.

In Catawba church, Halifax county, Va., 42 were baptized, fruit of the meeting in which Bro. E. R. Harris aided Pastor Brown D. Thames.

Thirty-seven for baptism at Chester, N. C., in the meeting in which Bro. H. M. Wharton aided Pastor Joel S. Snyder.

Capehart church, N. C., closed their meeting with church much revived and strengthened and 17 added to the membership by experience and baptism.

As a result of the meeting at Coolee, N. C., 21 were received for baptism and 2 added by letter.

In the meeting at Herman church, Cardine county, Va., there were 18 added to the membership.

After the setting apart of the new meeting house, Bybus, Va., for the worship of God, Bro. M. Y. Sanford, who preached the dedication sermon, continued to preach for four days and 23 were added to the church.

Bro. L. S. Musser has been set apart to the full work of the Gospel ministry by the Alleghany church, Va.

The church at Lone Jack, Mo., closed their meeting with 25 received for baptism. Bro. W. T. Church has been called to the pastorate for all time.

Bro. V. M. Harper held a meeting at the Hamilton church, southeast of Cainsville, Mo., 23 baptized, most of them heads of families, one lady 71 years old, 7 men and their wives. At the close a church was organized with 27 members.

Mount Salem church, Mo., has had a good meeting; 23 baptized, one restored and 10 received by letter.

A most helpful meeting closed at Lebanon, Mo., with 28 baptisms.

Bro. J. B. Martin has been set apart to the full work of the Gospel ministry by the Union Baptist church, near Blandinsville, Mo.

Pastor L. D. Summers, Greenfield, Tenn., closed his meeting with 32 additions, 10 coming from the Methodists and 2 from the Cumberland Presbyterians.

A good meeting at Hillsdale, Tenn., resulted in 18 additions to the church.

Princeton church, Mo., has enjoyed a gracious revival. Pastor Givens was aided by B. T. N. Compton; 21 additions.

DEAR RECORDER:

Please have my RECORDER changed from 1029 Main street, Dallas, Texas, to Canton, China. We leave Dallas for Seattle January 2, where we sail January 9th in the S. S. Minnesota for Hong Kong. I want to thank you for all the kindness you have shown me while we have been at home these few months. We are anxious to get back to our work. The WESTERN RECORDER will keep us in touch with the home work. I am very glad that the choice of the Board has fallen upon Rev. T. B. Ray for Educational Secretary. There is a real need for such a secretary. And Kentucky Baptists are to be congratulated for Bro. Ray is a Kentuckian. And I trust he will hold some meetings in Kentucky soon, and turn the hearts of some of our best young men and women to the foreign work. I wish Kentucky might come



REV. J. W. BLOSSER, M. D.
A Noted Minister and Doctor of Atlanta, Ga., is Meeting with Wonderful Success.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated book.

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to the front in gifts of men and women and money for foreign missions. The changes are many and rapid in China; these give us greater opportunities. Oh! how we need to double our missionaries and equip them for work.

E. Z. SIMMONS.
Dallas, Texas.

DEAR RECORDER:

Enclosed find \$2 to renew my subscription for RECORDER. I have been taking it since 1858. Can't do without it now. Wishing you success and a happy Christmas, I remain yours truly,
J. M. CRABB.

Shawnee, Okla.

Family Circle

Stories for the Young and Old

FAITH AND HOPE.

BY REMBRANDT PEALE.

Oh, don't be sorrowful, darling!
 Now, don't be sorrowful, pray;
 For, taking the year together, my dear,
 There isn't more night than day.
 It's rainy weather, my loved one;
 Time's wheels they heavily run;
 But taking the year together, my dear,
 There isn't more cloud than sun.

We're old folks now, companion—
 Our heads they are growing gray;
 But taking the year all around, my dear,
 You'll always find the May.
 We've had our May, my darling,
 And our roses long ago;
 And the time of the year is come, my dear,
 For the long, dark nights, and the snow.

But God is God, my faithful,
 Of night as well as of day;
 And we feel and know that we can go
 Wherever he leads the way.
 Aye, God of night, my darling!
 Of the night of death so grim;
 And the gate that from life leads out,
 Good wife,
 Is the gate that leads to him.

—Selected.

PATSY.

BY ADELAIDE D. ROLLSTON.

A ragged negro child was sitting on the doorstep of a little cabin which stood somewhat back from the village street. In one hand she held a slice of watermelon, in the other was clasped tightly a small rag doll, its round penciled eyes and wide gaping mouth bearing a ludicrous resemblance to the features bending over it.

Over the window of the cabin, and along the low jutting eaves hung long festoons of purple and white morning glories; and gay hollyhocks and sunflowers grew in irregular rows beside the narrow cinder path together with flaming patches of zinnias and blood-drops.

Some unseen person in the rear of the cabin was thrumming a banjo, and on the wide green common in front a swarm of half-naked children were engaged in the interesting and highly delectable pastime of making mud pies.

The child on the doorstep threw away the bit of watermelon, and, hugging the dilapidated doll to her breast, began singing in a low monotonous voice. There were traces of tears on her small black face, and a pathetic quivering of the under-lip that suggested some serious disturbance of the mind.

"Huh, what kind of singin' does you call dat, Patsy?" said a cherry voice, and a white woolly head half covered with a torn straw hat was suddenly thrust over the fence.

"Is dat you, Unc' Nat?" and Patsy jumped up and peered eagerly through the tall sun-flowers.

"Course hit's me, honey. Who else eber takes de trouble for stop en ax how you're gittin' er long?"

"Dat's so," replied Patsy, with a sudden grin.

Uncle Nat beckoned to her, and with a quick backward glance she dropped her doll, and ran to the fence.

"What you bin cryin' 'bout dis time?" he inquired, laying his wrinkled hand on her head.

"Who done tote you I bin cryin'?" she said, with a furtive dab at her eyes.

"Nobody tote me. I haint got eyes and ears fur nuffin. I knowed sumpin' was wrong de minnit I heard dat singin'. Dat ain't no way to sing dat song, honey. You must sing hit wid spirit like dis." And raising himself out of the rickety old wagon in which he sat Uncle Nat sang in a loud, rich voice:

"Come, brudder sailors, let me in do life-boat,
 He will bear my spirit home."
 "Dat's de way teh sing hit, chile."

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration Displacements, Falling of the Womb, Scanty or painful Periods, Tumors, or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 212, Notre Dame, Ind.

En now sposen you toll me what you bin cryin' 'bout?"

Patsy gave a jerk of her thumb in the direction of the commons.

"Dem gals—Hepsy, en M'lindy, en de rest ob 'em bin pokin' fun at me kase I haint got no mammy nur pappy, en kase I don't know how teh read—nur spell," she whimpered. "Dey goes teh school en dey turns up dey noses at me—"

"Dey do?" interrupted Uncle Nat, with a snort of contempt. "En so you sets down en cries erbout hit! Sho! I wouldn't do dat! I don't know how teh spell or read nudder, en I'se jest ez good ez any ob dem stuck-up niggers dat kin. Don't you pay no 'tenshun teh dem chillum, honey."

"But dey laughs at me kase I bleege teh stay heah en help Aunt Tildy wash en iron. En dey calls me trash en sich names."

"Now, you jes' lis'n teh me, Patsy. Dem nigger gals is biggity, kase dey's got a little 'armin', but a little 'armin' ain't goin' ter mek em better cooks atter while—you min' what I says. En if you takes my 'vice you'll quit cryin' oher ebber litt'e fool'sh t'ing. Lawd bless yo' soul, honey, when you'se had ez many ans en downs ez ole Uncle Nat you'll find dat dar's a heap wuss trials in dis life dan bein' luffed at. En now got sumpin' teh tell you dat'll mek you furgit what dem niggers out yander in de commons bin sayin'. Dar's a young lady stavin' over at de hotel, en she axed me yistiddy if I knowed of any spry little cullud gal dat she could git teh wait on her en do arreents for her. Now, you kin be ez spry ez a creeket when you tries, on de lady say she'll pay a doller a week teh de right kind ob pusson."

"Does you mean dat she wants me?" asked Patsy, trembling with excitement.

"To be shore."

"But what'll Aunt Tildy say?"

"I gwine mek hit all right wid her," said Uncle Nat, with a chuckle. "En dat puts me in miad dat I'se got a present fur you heah under de waggin' seat. Now guess what hit is!"

"A big watermillion," said Patsy solemnly.

"Better'n dat, honey, dough watermillions is fine. Hit's a present you kin keep. Dat's why I say hit's better dan a watermillion."

"A big hoss apple?" ventured Patsy.

"No, t'aint no hoss apple."

"Den I can't nebber guess," said Patsy, frowning and thrusting out her under-lip.

Uncle Nat grinned, and, pushing aside a basket of eggs, brought out from under the seat a queer looking bundle.

Patsy unrolled it cautiously, disclosing to view a dingy looking dog which immediately set up a series of howls at being disturbed of its nap.

"Oh! Uncle Nat, is he reely mino teh keep?" cried Patsy, with mingled awe and delight.

"To be shore," and the old man showed his toothless gums in another grin.

"I found him layin' in a ditch wid a stone fastened teh his neck, so I reckon he wuz flung dar teh drown. En when I seed him says I teh myse'f, 'I'll take 'im teh Patsy kase she ain't got nuffin she kin reely call her own.' W'y de bes' frin' I ebber had in my life wuz an ole yaller dog dat follered me clean frow de wah. I could tell you a heap ob funny t'ings 'bout dat dog if I jes' had de time, but I bleege teh be movin' on. 'Spose you put dat pup in a safe place en go 'long wid me teh see dat white lady? But spruce up fust. She ain't gwine teh hire no onery lookin' cullud gal."

In a few moments they were on their way. Patsy had removed the grime from her face by a vigorous application of soap and warm water, polishing it afterward with a bit of grease till it shone.

Uncle Nat said, like Aunt Tildy's brass kettle. Finding no clean apron handy she had arrayed herself in one of Aunt Tildy's, which, hanging down to her shoe-tops, gave her a ridiculous appearance that was heightened by the woolly kinks that stood out from her head like the quills of a porcupine.

She was shaking with excitement when Uncle Nat drove up with a grand flourish in front of the hotel. Would the lady be pleased with her? And would she scold if something happened to get broken or lost? Or, would she be sweet and forgiving like some of the ladies whose fine dresses Aunt Tildy sometimes scorchd in ironing?

"Now, mek yo' manehs, chile, on tell de young lady you'se come teh help her," admonished Uncle Nat, as he conducted her upstairs, and pointed out the young lady's room. "I'se got teh tek dem aigs teh de store en can't go no fudder," he added, as he turned away.

Patsy gulped down a big lump in her throat, and made a queer little bobbing courtesy when the young lady opened her door.

"I'se come teh help you," she said, twisting the corners of her apron and

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glancing shyly around the room. The young lady stifled a strong inclination to laugh, and, laying aside the book she had been reading, said in a pleasant voice:

"Are you the girl Uncle Nat was telling me about?"

"Yessum, en I'se come teh help you."

"And to amuse me, too, I fancy," said the young lady, regarding Patsy with smiling eyes.

"Yessum," returned Patsy meekly.

"Can you read, Patsy?"

"Who done tote you my name?" inquired Patsy, with a grin. "Uncle Nat 'low he clean furgot whether he tote you."

"Perhaps a little bird told me," said the young lady quite solemnly. "But you haven't answered my question. I asked you if you could read?"

"All de white folks dat come teh Aunt Tildy's ax me dat," said Patsy in a resentful tone. "Must I know how teh read foah you'll take me?"

"Oh! no. I only asked because Uncle Nat said something about your having no chance to go to school with the other colored girls of the place. If you can keep my room tidy and do errands for me I think you may count on my keeping you."

"En some day when you ain't busy will you show me how teh spell?" said Patsy, with sudden boldness.

"Perhaps," replied the young lady laconically.

(Continued next week.)

HE KNEW ENOUGH.

James Francis Burke, now congressman from the Thirty-second District of Pennsylvania, in an address to the graduating class of a Pittsburgh school told the following:

"The president of an ocean liner company was taking a journey across the water, and when the ship entered a very dangerous channel, he engaged in a conversation with the pilot, who, by the way, was a whiskered old man of sixty-eight, with all the appearance of having spent most of his days on the water. The magnate remarked:

"I suppose you know all the dangerous places in this channel?"

"The pilot, looking straight out into the night, gruffly replied: 'Nope.'"

"You don't!" said the magnate, very much surprised. "Then why on earth are you in charge of that wheel? What do you know?"

"I know where the bad places ain't," coolly replied the old pilot, much to the satisfaction of the magnate. —Saturday Evening Post.

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The small boy turned a handspring, with a whoop of delight.

"What in the world is the matter with you? Are you crazy?" denominated the mother.

"No'm," was the answer. "I'm jes' so glad that you don't 'spec' me to take no bath never any more."

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Stories for
Little Ones.

SYBIL'S PICTURE GALLERY.

BY FLORENCE F. ROSE.

"I may go, eh, mother? Do say 'yes!' It won't take very long to get ready even now."
And pretty flaxen-haired Sybil raised a pair of pleading blue eyes to Mrs. Huntley's kind but just now serious face.

"My dear, look at the weather!" she replied. "The roads are almost flooded in some parts already, and those heavy black clouds warn us that more rain will be falling before long. You must postpone your visit to Aunt Marjorie's until these April showers are over."
She patted the golden head as she spoke, and added something about "bringing out the pastepot and scrap-book instead."

But Sybil flung herself away from the gentle hand, her pretty face quite disfigured by an ugly frown, and rosy lips pouting angry defiance.

"We might have started before it got too bad, but it's always the same," she muttered, not altogether truthfully. "I'll give up making plans! They never end right."

Her mother sighed. Sybil's fits of gloomy illtemper were but too well known in the otherwise happy household. If the merest trifle went wrong with the little girl, hours of sulkiness and unpleasant silence were to be expected, and Mrs. Huntley's face grew very grave as she watched the ever-increasing fault in her pretty seven-year-old daughter.

"I am afraid they will never end right," she said, in a serious voice, "if you always determine never to look on the bright side of things, unless you happen to get your own way, or what you fancy you have planned to give you the greatest possible happiness."

Sybil pouted, but made no reply. "Come, dear," went on Mrs. Huntley, "let us see what we can do with the scrap-books. Stanley and Frank are just as disappointed as you are, but I think they are prepared to make the best of it."

"Oh, they're boys!" was the cross retort, "and of course, they couldn't be as disappointed as I am."

"We shouldn't like to be as miserable!" answered Stanley, with a scornful look in his sister's direction, and vigorously sorting Christmas cards as he spoke.

"Do come and paste, Syb," pleaded Frank, his sunny countenance quite grave at the uncomfortable state of affairs, but the little girl only gave her head a doleful shake, and continued to gaze out at the now rapidly-falling rain with eyes that were suspiciously moist.

"We shall be able to go another day," he went on, in a comforting voice. "Do help, Syb! You paste, while Stanley and I sort out the cards."

"No, I don't want to!" she said frowning at the eager baby-face. "If I can't go to Aunt Marjorie's, I'd rather do nothing."

Mrs. Huntley glanced severely at the perverse little figure curled up on the broad window-seat.

"Very well," she said, quietly, "as Sybil really wants to do nothing, we must leave her. Come, boys, bring your cards, and we will make the nursery cosy, and have a lovely time with those wonderful books of yours," and a minute later the dining-room door closed, and Sybil heard their voices echoing from the nursery.

For a second or so she half-wish-

ed she had gone as well, but illtemper, as usual, prevailed, and she continued her gloomy musings, feeling one of the most injured persons imaginable.

"And so you think you ought to have gone to Aunt Marjorie's, in spite of the rain; and because you cannot go, you are making yourself, and everyone else, unhappy! Foolish child! It is time you grew wiser!"

Sybil started, and looked in astonishment at the figure by her side. Where had this quaint little old woman sprung from, with her scarlet cloak and tiny cone-shaped hat? She looked a bit like Red Riding Hood, thought Sybil, only instead of a basket she carried a wand in her hand! Perhaps, too, it was magic!

"Are you a fairy?" she asked half fearfully, and entirely forgetting her recent troubles.

The old woman smiled, and somehow, when she did so, her face reminded one of a russet apple, so wrinkled and brown it looked.

"Ah, you feel curious!" she said, in an amused tone. "Well, let me ask you a question now. Would you still prefer to 'do nothing,' or shall we go and see your famous picture-gallery?"

Sybil gasped! Her picture-gallery! Who ever heard of such a thing!

"I don't know what you mean," she said. "I haven't any pictures—at least, only some photos of father and mother in my bedroom."

Her strange visitor laughed, "Oh, yes, you have, my dear," she said, mysteriously. "Come, we will see them."

Sybil obediently followed the old lady in awe-struck silence, through a small door near the fire-place and down a flight of narrow, winding stairs.

How was it she had never noticed that door before!

And now they stood in what was certainly a gallery, only as the little girl looked on either side the pictures all appeared to be veiled with some sort of brown netting.

"We will take this side first," remarked the old lady, and imperiously waving her tiny wand, the coverings suddenly disappeared.

"Examine them carefully," she continued clasping Sybil's hand. "We will pause in front of each picture."

Sybil looked at the first long frame, and then her face grew crimson.

Without a word she went on to the second, and the third, and then tears—yes, positively tears of shame filled her blue eyes.

They were all pictures of herself! Large as life and wonderfully realistic, but, oh, the expressions—the positions!

There was one with her pretty face drawn and puckered into all sorts of lines, her rosy lips pouting, and a frown disfiguring the whole countenance; another portrayed a disconsolate little form at full length on the fur rug, hands and feet beating angrily on the floor; and a third sat in the window seat, with tears streaming down a crimson and grimy face, and whose features were convulsed with disappointment and ill temper.

Yes, they were all of herself, and oh! so many of them, she felt ready to drop through the floor in shame as they passed from one to

another down the long gallery. At the end the little old woman suddenly broke the silence.

"Would you like to see the other side?" she asked gravely.

Sybil lifted a pair of very moist blue eyes.

"Are they all like these?" she said, in a low, conscious voice.

A smile flitted over the wrinkled countenance of the strange companion.

"We shall see," she said gently, and once more the magic wand was waved aloft, and the pictures unveiled.

Yes, they were different! But, how few, compared to the long, long row on the opposite wall!

Sybil stood again motionless in front of the first frame.

A happy, rosey-faced, smiling child peeped forth from the canvas. It was a pleasant contrast, but with renewed sorrow, she counted the number on this side.

And the spaces were many! "Well," remarked the old lady, "Tell me what you think of your picture gallery. Are you proud of your collection?"

The little girl shook her golden head.

"Now," went on her companion, "can you not fill up the spaces on this side, and leave the other alone?"

The round face flushed. "Will you make up your mind to be a happy little girl, even when disappointment does sometimes come to mar your pleasure?"

Sybil's head drooped still more. Then, with an evident effort, she said, "yes, I will try—really I will!"

The wrinkled countenance broke into a funny little smile, and the cone-shaped hat quite shook, as the old lady energetically patted the golden curls, saying excitedly,

"Then I shall be proud of keeping your gallery in future, and not ashamed, as I've often been in the past!"

"Do you take care of it?" queried Sybil, in surprised accents.

"Yes, indeed I do! And it's not much credit to have so many pictures to hang on that side, and so few on this!"

Sybil looked more and more ashamed.

"I will try and alter it," she said, again, and her voice had a very decided ring in it.

"And if you do," rejoined the old lady, "your friends will be happier, you will be happier, and I—I—"

Here her voice suddenly grew faint, and slowly trailed away into silence! The scarlet cloak seemed to be disappearing, and as Sybil stretched out a hand to try and detain it there was a tremendous bump!

Why, she had fallen from the window-seat on to the floor!

"Come, dear, tea is ready!" It was mother's voice, and a pair of kind hands picked her up from her uncomfortable resting-place.

"But—the—picture gallery"—she began and then stopped.

Was it a dream? Well, if so, it had all seemed very real, and somehow she could not banish it from her mind.

Later on, when mother came to tuck her up for the night, Sybil confided the whole of it to her, and, although she smiled at the time, Mrs. Huntley never had cause to regret her little daughter's glimpse into that wonderful picture gallery. Whether or not those empty spaces were really afterwards filled, of one thing there is no doubt, and that is, there was a great deal more happiness and sunshine in the life of little Sybil Huntley.—London Baptist.

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debts if you'll come to us." Is not this carrying assistance too far? The Baptists of North Carolina, along with those in other States, are moving slowly (not rapidly) toward the front in some other things as well as in sending out foreign missionaries. Our State Convention at Greensboro was good in every respect. But we do not move on enthusiasm. We be temperate, conservative; too much so possibly. This year the published number of churches in North Carolina is 1,807, the aggregate membership being 194,485 (of the 1,760 churches giving figures); baptisms, 11,105; State Missions, \$26,663.80; Home Missions, \$16,067.39; Foreign Missions, \$29,926.66; Orphanage, \$26,025.51; Ministerial Education, \$4,252.61; Aged Ministers, \$2,609.54; Sunday School Missions, \$989.39. The total being \$106,534.90. Of course this is far too little when we think of our resources, blessings, etc. We should give \$200,000 next year.

The Convention raised in pledges some \$35,000.00 for endowment of Wake Forest College (they are canvassing for \$150,000). But we should raise no less than half a million for it. If Missouri Baptists can raise one million for William Jewell, we of North Carolina should raise half as much for Wake Forest. Why not? And look at you Kentucky Baptists! Of course you are going to succeed in your educational movement. Forward, forward, all along the line, should be the watchword for all the Baptists in all our Southern States this year. We should attempt great things and do them.

Resolutions were introduced at Greensboro looking towards the purchase (by individuals) of a Baptist General Assembly Grounds on top of the Blue Ridge, near Asheville; and the Convention gave its endorsement to the movement. Resolutions were also introduced looking towards the location of a Baptist sanitarium "somewhere in the healthful regions of our State." The resolutions go over (on the table) for one year. In the meantime the matter will be agitated through the religious press and privately, and all for the glory of God and the good of our fellow-men.

The writer's removal from the lovely mountains of Western North Carolina to the Piedmont county, some 200 miles further east, has brought him face to face to larger and graver problems; to a far larger field, and to enlarged responsibilities. The indications are we shall need a new house for our Lord here also before many years; and indeed a brother here was cruel enough to say to the writer: "No one wrote us to call you. We needed such a man to help us build in a year or two a new modern house, so we thought we would call you while you were foot-loose." Alas for such a reputation as "a church builder!" if it means but a house made with hands.

Albemarle is a growing "city of 6,000 to 8,000," they say, and it was of but a thousand a few years ago. We are within eight miles of Whitney, where six millions of dollars are being expended in a great power plant, which will furnish power for the many factories in these parts of our State, of which we have five or six. God help us to save these people!

KENTUCKY'S OLDEST BAPTIST CHURCH

I find from the Young People's History of Kentucky a statement that the first Baptist church organized in Kentucky was at South

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CHIPS AND WHETSTONES FROM NORTH CAROLINA.

B. W. N. SIMMS.

The Baptists of the Southland have reason to be glad of some things. They lead the world in purity of doctrine, and in excellency of spirit. They are by far more progressive than any other Baptists in America; and as for other denominations, if we do not keep them in a trot, they do us. We are not offering inducements to those entering the ministry as great in way of help as some other institutions. We might do more; some of them should do less. "Help those young men entering the ministry," is a cry we Baptists must ever make, and we must popularize it: for they should be helped. But we know of some institutions which are offering to "give board, tuition, books, lodging, clothing" (all needed), and even "to help you to pay your

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THE GREATEST OF ALL CEREAL FOODS. No fat or uncertain mixtures. A Natural Food Laxative. A whole kernel of rye to each flake. ASK YOUR GROCER FOR IT or write us for our THREE SPECIAL OFFERS. A pound package by mail, post paid, for 25 cents. It will positively cure the most aggravated case of constipation. Write today.
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WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column.

PILE CURE—If you are suffering try the Persimmon Soap. Immediate relief is guaranteed. **HILLMAN CHEMICAL CO.**, 1418 Everett Ave., Louisville, Ky.

LET US send you our proposition on our shears and novelties. We have the best wearing shear. Something new. Big profit, liberal terms and a binding guarantee. Our goods are winners everywhere. **THE UNITED SHEAR CO.**, Westboro, Mass.

"IN MY OLD KENTUCKY HOME ONCE AGAIN" is the title of Kentucky's latest song. Your address and 25 cents will bring you a copy postpaid. Address the author and publisher, **MRS. ELIZABETH WALLING MOSES**, 1042 Fifth St., Louisville, Ky.

WANTED—Four men to travel in each State, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. **REEVE CO.**, 425 Dearborn St., Chicago.

WANTED—The lady readers of this paper to try their hand at the millinery business. Profits are large, and you run no risk. We have started thousands who are now in easy circumstances. Write for full information. We refer to any mercantile agency as to our standing. Address **David Baird & Son**, Louisville, Ky. Largest millinery house in the South.

FOR SALE—A fine farm of 125 acres, within one mile of Brandenburg, Ky., on the State road. Whole farm fenced; 100 apple trees; 200 Keifer pear trees; balance in timber and under cultivation. A non-resident owner advises us to sell quick, and to do so has cut the price in half. This land is cheap at \$25 per acre. If you are interested and want a farm at half price write us. **CHAS. F. HILL & CO.**, 305 Tyler Bldg., Louisville, Ky.

FARM FOR SALE—A fine 112 acre farm in Jefferson county, 10 miles from Louisville, 3-4 mile from Electric Car Line, on a good road. This is a live farm in good condition, under thorough cultivation. New house, 6 rooms, 4-room cottage, 2-room tenant house; fine barn. Buildings could not be built for less than \$4,000. Price of farm, \$5,500; \$2,000 cash, balance on time. **CHAS. F. HILL & CO.**, 305 Tyler Bldg., Louisville, Ky.

20TH CENTURY PORTABLE FARM FENCE—I sold \$950 of farm rights and territory of the 20th Century Portable Farm Fence during the last thirty days, not traveling fifteen miles from home. Apply for territory to A. N. Whittinghill, inventor or Morgan Yewell, Bardstow, Ky., or Harlin Wilson, 709 W. Market St., or L. L. Colvin, 427 W. Jefferson St., Louisville, Ky.

WANTED—To sell thoroughbred Banded Rock Cockerels and Pullets at \$1 each. Mrs. Rhoda Maddox, Livia, Ky., Route 3.

Elkhorn, six miles from Lexington, in 1783, and I find again in looking over the minutes of the South District Association, an earlier date by one year. The History of Forks of Dix River Baptist church, prepared by Bro. John K. West and Miss Maggie Hackley, and published in the minutes of this Association in 1878, this history states that the Forks of Dix River Baptist church was constituted in 1782, on the Virginia Baptist Confession of Faith. It also states that they have had three meeting houses built, the first a log house, the second a stone house, and the third a brick house, that is still occupied by them. This house was dedicated the first Sunday in February, 1850. This history also states that for the first ninety-three years

of their organization they only had three pastors, to wit: Randolph Hall, John S. Higgins and Burdett Kemper, bringing the history of the church down to 1875. Bro. Hall, the first pastor, died May 24, 1821. Two months after the death of Bro. Hall, Bro. J. S. Higgins was called and served as pastor until 1844, when he resigned and Bro. Kemper assumed the sole care of the church. Bro. Kemper had been joint pastor with Bro. Higgins for five years previous. Bro. Kemper resigned the care of this church in November, 1875, on account of feebleness and old age, and died the 18th of March, 1876. Eld. B. Kemper was born February 24, 1788. He was contemporary with Bro. Hall, the first pastor, for 33 years, and no doubt they often conversed with each other on the history of the church. This church held their centennial meeting in 1882, the Association meeting with them, when the history of the church was reproduced and discussed, and as I have never heard this history disputed, I am of the opinion that it is right and is one year older than the Elkhorn church, and Baptist history should harmonize, and where there are two conflicting statements we believe we should take the one that is most familiar with the facts produced. Bro. J. K. West, having lived on the field for over 70 years and having been connected with this church from boyhood, we believe his history just as good as can be produced by any one else, and the Kentucky historians should give this old church its proper place when they revise their work.

BEN URTON.

Hanly, Ky.

BUDDHISM.
GEO. VARDEN.

Buddhism, an illustrated quarterly review, edited by Bhikkhu Ananda Metteya; printed and published for the International Buddhist Society by the Hanthawaddy Printing Works, Rangoon, Burma. This periodical is in English and appeals to all English-speaking peoples. Just how much that streaked and speckled Parliament of Religions had to do in promoting the origin of this magazine might call forth a variety of guesses. No doubt the religious fellowship extended at that time by the recognized Christian communions of the world to the devotees of the pantheistic intangible vagaries of the Eastern cults was an unfortunate recognition of an approximate equality among them all. This proved an opportune lift for the Buddhists. The prime movers and directors of this pan-religious parliament hoisted on the highest turret of its magnificent and imposing edifice the classic device of the Carthaginian Dido, that in her newly founded asylum all nations, irrespective of name or lineage, should enjoy equal privileges—*Tros Tyrusque mihi nullo discrimine ajetur*.

The first number of *Buddhism* appeared in the fall of 1903; the second in December of the same year. Edwin Arnold, who, for us Westerners, would fain be the light of Asia, wrote the first article for the first number. Mr. Arnold got something more from the East than a Japanese wife.

The editor himself, evidently learned in Hindu lore, furnishes the second paper, which is on *Nibbana* (he does not write *Nirvana*). We read and read and continued to re-read, but had to give up in mortifying despair. It mocked and defied our power of penetration.

Observing that in the second number of this periodical Mr. Metteya followed up the *Nibbana* lucubrations with an elaborate thesis on Transmigration, and judging these two subjects to be related, we sat down when in the best mental trim to study the latter, confidently anticipating that some light from this Buddhist's exposition of Transmigration would be shed on his uncomprehended discussion of *Nibbana*. And now think, if you can, of the restive chagrin of an expectant student who is again rebuffed by the writer's confessed inability to define and explain the term which he puts forward for our consideration.

Read a few scraps of what the Rangoon editor writes: "The designation Transmigration is a quite inadequate term used for want of a better to express the passing over of the Kama or Doing, the Sankhara or Tendencies, the Character or Destiny of one being to another at the moment of death or birth." And then after giving the view (if what one can't see deserves to be called a view) of transmigration in the Buddhist Scriptures, he blandly subjoins: "The actual manner of this transference is said to be incognizable (without question!)—we catch only a glimmering of the fashion in which it occurs by the use of similes, such as the standard one given in the Buddhist books, that of the new lamp being lighted from the dying flame. The passing over of the character of the individual is for the majority of mankind at least a pure hypothesis."

Well indeed this last confession affords no little relief to what we have painfully regarded as our out-and-out mental (or, if you like, our metal) obtuseness. But we are simply standing in with the crowd. Let it be said in passing that our Rangoon editor has caught the exact meaning of our English phrase "at least" as used in the last sentence quoted. Hindu Transmigration is a pure hypothesis not only for the majority of mankind, but, as his language implies, for a large majority, perhaps for all save a few professional priests. The whole thing, if a nonentity can be so designated, is a sheer figment, whose innocuous repose in the Buddhist Scripture should not be disturbed.

A very interesting article follows by Dr. W. Rhys Davids, Professor of Pali and Buddhist Literature at University College, London. His investigations on the Pali and Sanskrit Texts lead him to state: "The question of the relationship between those Buddhist texts which have been preserved for us in the Pali, and those preserved in the Sanskrit language is one of great historical importance." And before closing his paper he says that "any conclusions put forward in these pages must necessarily be provisional."

The two articles—"Ourselves" and "As Others See Us"—are mutually complementary.

Anent the subject of motley parliaments of religions and current Buddhist literature, we see that the editor of Hibbert's Journal asks the question, Is the moral supremacy of Christianity in danger? and then points to Japan as likely to contest it. Mr. Jacks says "that these two religions in their highest expressions are not estranged, that they are approaching each other, and that their approach is the dawn of a better day." Mr. Jacks ought to drop the S from his name, though what he has here written is of a piece with the liberal ideas of the Hibbert Journal.

The London Quarterly Review for January has this cool, questioning, discriminating remark: "We do not quite know what is meant by 'approaching,' is Christianity becoming more Buddhistic or Buddhism more Christian? If it be meant that some Buddhists and Christians are coming to understand better the nature of each other's religion, we quite agree, and hold that such increased mutual knowledge cannot but be a benefit."

This is our last word. Having carefully and alas laboriously studied several numbers of *Buddhism*, we are sure that, owing to the dreamy hyper-metaphysical character of its teachings, clothed as they are in the loose, roaming, illusive diction of the East, we feel sure that such intangible vagaries can never attract converts from Christianity to Buddhism. Nay, rather, the tendency must be to induce a far higher estimate of our "more sure word of prophecy as unto a light that shineth in a dark place."

Paris, Ky.

BAPTIST AFFAIRS IN ARKANSAS.

The Baptists of Arkansas are being graciously blessed and led of the Lord. The past year has been one of advancement and prosperity along all lines of our denominational work. There has been a great advancement, all over the State, in contributions to missions, as well as a mighty ingathering of souls. It is evident that a great awakening of the Holy Ghost is upon the churches.

At our State Convention which met with the Beech Street church, Texarkana recently, we caught a new vision of our Master's work. We saw our opportunity and realized our responsibility as never before. This was a great Convention. The Holy Spirit was present in great power from the first service until the close. Brother John Ayres, of Fort Smith, made a most excellent president. Rev. Finly F. Gipson, pastor of the First Baptist church, Fort Smith, preached the Convention sermon. It was a great sermon, and lifted us to a higher spiritual plane. There was much enthusiasm and interest in all the work of the Convention. The reports of the different phases of our work were encouraging and hopeful. All of the reports showed a marked increase over the previous year. We had several distinguished visitors present, which added much to the interest of the convention. Some of the finest speeches were made by Drs. I. E. Gate, B. H. Carroll, W. O. Carver, B. H. Dement, W. H. Smith, B. D. Gray, J. F. Love, J. T. Christian, W. T. Amis, Ross Moore, H. L. Winburne, F. F. Gipson, E. G. Bowers, Ben Cox, W. O. Wade, Whittle, H. C. Rosamond and others.

We all love Brother Bowers, our new Secretary, and he is taking hold of the work with a strong grasp. The work is laid out on the basis of \$35,000 for this year. We have in the field already four State missionaries and the work is moving grandly. Dr. A. J. Barton and his noble church gave the Baptists of Arkansas a royal reception. They have just completed their new house of worship, and it is a gem of architecture. Both pastor and people deserve praise for what they have accomplished, in the erection of this beautiful church house. We all left Texarkana feeling grateful to God and with a new determination to do more this coming year than ever in life.

Wonderful Success of "ACTINA" in the treatment of Afflictions of the Eye

Every person with impaired eyesight or suffering from weak or diseased eyes should write for our latest free booklet, entitled "Positive Evidence." The records of phenomenal cures by the "Actina" treatment, as described therein by grateful patients themselves—names and addresses given—will satisfy the most skeptical that "Actina" is not only a remarkable, simple and harmless invention, but effects cures after specialists have pronounced the cases incurable.



Following are a few of the successes produced by "Actina," described by free booklet, "Positive Evidence":—
A Chicago gentleman, after suffering 12 months with inflammation of the iris, used "Actina" a few weeks. He says he can now see as well and as far as anybody.
An Iowa lady writes that after being under treatment of specialists for 15 years "Actina" completely restored her eyesight and she no longer uses glasses.
Astigmatism and granulated lids impaired the eyesight of a Hartford (Conn.) lady. Specialists failed to cure. As a last resort, against advice of friends, she tried "Actina." She writes:—"For many months I have written almost daily without glasses. No more pain in my eyes and drooping eyelid is restored."
"Actina" removed a cataract from the eye of an Oklahoma lady—relieved the closure of a tear duct for a well known Chicago lady, and in scores of instances people have been able to discard eyeglasses through the faithful use of "Actina." To get an idea of the enthusiasm of our patients the entire letters should be read.
"Actina" is built on common sense principles. Its simplicity, effectiveness and lasting qualities will appeal to any one that will investigate. Let us send you one on ten days' trial. Use it as often as you please and if you are not benefited, or for any other reason are dissatisfied, send it back and no charge will be made. Write to day. Address **NEW YORK AND LONDON ELECTRIC ASSOCIATION**, Dept. 88W, 929 Walnut St., Kansas City, Mo.

The work here at Jonesboro is moving along grandly. We were fortunate in having Dr. Forrest Smith, Sherman, Texas, with us in a meeting during October. Our church was greatly benefited by his powerful sermons. Such a deep spiritual awakening we have seldom witnessed. Many were added to the church during the meeting and there has been scarcely a service since there have not been additions to the church. We face the new year with faith in God, and shall attempt great things for Him.
U. S. THOMAS.

Jonsboro, Ark.

CHANGE IN SECRETARIAL FORCE OF FOREIGN MISSION BOARD.

For more than a year the Foreign Mission Board has been trying to add to and rearrange its Secretarial force to meet the demands of the enlarged and ever increasing work which lies before us. God has graciously blessed us both at home and abroad. The Board has seen the increased needs of the work and has prayerfully and earnestly tried to provide for them. On December 22, 1906, Rev. S. J. Porter, D.D., formerly of North Carolina, now of Kansas City, Mo., was elected Field Secretary. It was also decided that the title of Dr. Wm. H. Smith should be changed from Assistant Corresponding Secretary to Editorial Secretary. It is understood that the titles merely indicate the distinctive part of their work, and that there is a field for general work on which all the secretaries are to meet as circumstances may require for the systematic advancement of the cause.

On November 1, 1906, Dr. T. B. Ray, the new Educational Secretary, assumed his duties.

The Board feels grateful that we have been able to secure these consecrated, noble men for the work. With the blessing of God and the co-operation of our brethren we hope to do far more than ever in the past for the extension of the Master's Kingdom in all the world.
R. J. WILKINGHAM,
Richmond, Va. Cor. Sec'y.

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.

SMITH.

The subject of this sketch was born in Wilks county, N. C., on October 10, 1852; moved with her parents to Tennessee in 1868. Her maiden name was Cynthia Knight. She was married to A. A. Smith May 27, 1874, near Lame-stone, Washington county, Tennessee, where they lived until the year 1890, when they came to Texas arriving in Taylor December 13. She was the mother of three sons—John W., George E. and William P.—all of whom were with her and administered to her wants during her sickness. She accepted Jesus as her Savior and united with Missionary Baptist church at the age of 17 years. Being an invalid for ten years, she was unable to attend upon the duties of the church she loved, yet held sacred the teachings of the Bible, and in it she found her daily companion. In her death her church and our community mourn the loss of a truly good woman; her children arise and call her blessed; her husband also, and he praiseth her. She was a woman of strong character, of generous impulses, and of cultured mind and heart, hence her personal influence in her family and with all with whom she came in touch was a divine benediction.

As we watched by her frail form through the long, weary night—her last night on earth—we saw those calm features reposing in undaunted faith. The time for her departure was at hand, and in calm confidence that her trusted Pilot was at the helm her spirit smoothly sailed into the harbor where her loved ones awaited her on the farther shore. The patient, ceaseless, beautiful ministry of her devoted husband and sons had come to an end. She went down with Jesus Christ in the fellowship of his sufferings; she came out through the resurrection victory into ascension glory. Devoted wife, tender mother, generous friend—sustained sufferer more than conqueror through Jesus.

The funeral was conducted from the family residence by her beloved pastor, Rev. J. A. Arbuckle of the First Baptist church of Taylor, closing with a beautiful, touching prayer by Rev. J. C. Oehler of the Presbyterian church, after which her remains were tenderly laid to rest in the Wilson Springs cemetery near those of her sister, Mrs. Rebecca Medlock, who preceded her to the tomb some nine months ago. She died October 23, 1906; aged 54 years and 13 days.

LEMMIE MEDLOCK.

TOLLE.

The funeral of Mrs. Mamie E. Tolle, wife of Rev. R. H. Tolle, took place from the Cynthia Baptist church, Thursday afternoon, November 30, 1906. The church was crowded to the walls with grief stricken friends to hear the last and tribute of respect paid to this noble Christian woman. The services were conducted by the Rev. S. H. Burgess, assisted by Rev. T. H. Plemmons.

Such a solemnity seldom falls over a community, for she had only been married to her worthy husband a little over six months. Whilst it was known that she was sick it was hoped that she would be spared to cheer the hearts of her many friends in the future as she had always done in the past; but alas! their hopes were vain. The hands of the kind physicians had done all in their power and so the loving sisters and the kind and devoted husband could do nothing but bury their faces in their hands and weep out a flood of grief, for the loving wife, the kind sister and the affectionate friend had passed over.

"Robed in whiteness
Clad in brightness,"
She had been a teacher in the public schools before her marriage and was loved by both patrons and pupils. Her former pupils were the active pallbearers at her funeral. Everything that loving hands could do was done. The great

Do Your Meals Fit?

Do You Feel Snug and Comfortable Around Your Waist Line After a Hearty Meal?

Did your last meal taste deliciously good to you, and did you eat all you wanted? Could you have patted your rotundity in glee and felt proud of your appetite and of your good strong stomach? Do you feel rosy now because your last meal gave you no inconvenience whatever? If not, you have dyspepsia in some form, and probably never realized it.

If you have the least trouble in your stomach after eating, no matter how little or how much you eat, there is trouble brewing and you must correct it at once.

Most all stomach troubles come from poor, weak, scanty gastric juice, that precious liquid which ought to turn your food into rich, red blood.

If you have nausea, your gastric juice is weak. If you have sour risings or belchings, your food is fermenting; your gastric juice is weak. If you have loss of appetite, your gastric juice is weak. If you have a bloaty feeling of aversion to food, your gastric juice is weak.

You need something in your stomach to supply the gastric juice which is scanty, and to give power to the weak gastric juice. Stuart's Dyspepsia Tablets do this very thing.

Now think—one grain of one of the ingredients of these wonderful little tablets digests 3,000 grains of food. They are several times more powerful than the gastric juice in a good, strong, powerful stomach. They actually digest your food for you. Besides, they increase the flow of gastric juice, just what you need to get all the good possible out of everything you eat. You will never have that "lump of lead" in your stomach nor any other stomach trouble after taking Stuart's Dyspepsia Tablets. Then everything you eat will be digested, it will give you strength, vim, energy and a rosy disposition. You'll feel good all around your waist line after every meal and it will make you feel good all over.

Stuart's Dyspepsia Tablets will make you feel happy after eating a good, hearty meal. Take one or two after eating. You'll feel fine—then your meals will fit, no matter what or when you eat.

We want to send you a sample package of Stuart's Dyspepsia Tablets free of charge, so you can test them yourself and be convinced. After you have tried the sample you will be so satisfied that you will go to the nearest drug-store and get a 50c box.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 52 Stuart Bldg., Marshall, Mich.

interest manifested in this good woman was wonderful. The floral tributes from the friends at Falmouth and Poindexter, her husband's fields of labor, where she had made herself so popular as a minister's wife, were most elaborate, profuse and appropriate. But she is gone. No, not gone, but simply crossed over.

Say not, "Good night! but in some brighter clime bid us good morning!" But what shall we say to her kind, affectionate husband whose very life was wrapped up in her life, for "when such partings come, 'tis the survivor that dies."

All we can say is, bear up, my brother, and take to your own heart, which we know you have done, that sweet comfort that you have so often given to others, for it won't be long until we will all lay down the "burdens of life" and go and meet the loved ones gone before.

"Since she went home
How still the empty room her presence blessed,
Untouched the pillow that her dear head pressed;
My lonely heart hath nowhere for its rest,

Since she went home."
She was laid to rest in the beautiful Battle Grove Cemetery at Cynthia on the same lot with her sainted mother, Mrs. Mary Ellen Casey, and her grandfather, Rev. J. R. Barbee, "of precious memory."

Two sisters survive her, Mrs. B. C. Hickman, of Cynthia, and Mrs. George Conrad, of Bellevue. The honorary pallbearers were Revs. J. W. Sturdivant, G. W. Sheppard, T. H. Plemmons and C. E. Baker.
S. H. B.
Berry, Ky.

CALLAHAN.

Whereas, God has taken from the Young Ladies' Missionary Society of McFerran Memorial church, our beloved member, Miss Winifred Callahan, and

Whereas, We lament our loss of one of such beautiful Christian character and helpfulness in our work, and

TALKS ON GETTING MARRIED

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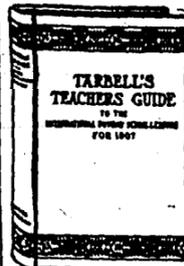
Whereas, We recognize God's supreme goodness even in this hour and realize how infinite is her gain; therefore be it Resolved, That we express to the family of our beloved member our tenderest sympathy in this dark hour of trial.

That we deplore the loss from our society of this young Christian life. Yet we bow in humble submission to His infinite wisdom and love.

MRS. G. W. LEWIS,
MRS. T. BERT. WILSON,
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ITEMS OF INTEREST

News the World Over

After the dastardly explosion of a bomb in the crowded church of St. Peter in Rome, the anarchists sent threatening letters to the pope telling him they had resolved to kill him. The letters said the reason was that they wished to protest against the present organization of society; that they are resolved to destroy all institutions supported by religion.

The missing arm of the Laocoon has been found. A German scholar, Ludwig Pollok, discovered it in a small Roman scapolino. When the Laocoon was discovered in 1506, the arm which holds the serpent was missing and Pope Julian II had the sculptor, Montorsoli, restore it. Much interest is felt in this discovery of the ancient arm.

Once Sir Richard Tangye, one of the noblest men of the age, who recently died, sent \$100 to Mrs. Craik to help her in the education of a poor girl who was trying to get an education which would enable her to support her parents. In the letter he told her that when a boy had read John Halifax and the book had inspired him with the desire to get on in the way John Halifax did, and to make such a man of himself.

Santos Dumont succeeded in sailing his aeroplane 235 yards against the wind in 21 seconds. He directed its course and the trial seems to have been a complete success. In fact the success was so great as to be a great annoyance to the governments of the world. The English papers say there will be no further use for warships. The German government has already ordered airships to be made for use in war. If the aeroplane is indeed a success war on land and sea is over.

President Roosevelt is as unfortunate in some of his friends as was Mr. Blaine, whose friend did not burn his letters as he requested. Roosevelt wrote to Mr. and Mrs. Storer, who are Catholics, declaring he wished the Filipinos to be better Catholics and denouncing the "Protestant fanaticism" which opposed this. This denunciation was evidently aimed at all Protestants who have sent missionaries to the Philippines. He gave the Storers permission to show the letters to any one but not to print them. In another letter he spoke of the "fool" Methodist preachers who were opposing the canteen in the army. As the Northern Methodists were very generally opposing it, it was a very large number of preachers of whom he spoke.

Afterwards President Roosevelt realizing the indiscretion in writing such things, wrote that he was indignant, and asked that his letters should be returned to him. He said he stood by all that he had said; but that if his utter-

ances against Protestants and Methodists were made public they would greatly injure him and his party associates politically. Instead of returning the letters these personal friends have published them. What the effect politically will be time only will show. The Storers' action was most contemptible of course.

The Eastern papers were severe in their comments upon Secretary Taft for making Capt. Perking a Brigadier-General, promoting him over the heads of 562 officers. They pointed out that this pet of Taft is the son-in-law of Senator Warren, Chairman of the Committee on Military affairs. The army was greatly incensed. Now the private life of the favorite has been exposed and it is most unsavory. It is charged that Secretary Taft was informed of the facts two years ago. It is all most mortifying and humiliating.

The Grand Jury of Kings County, New York City, has made an emphatic presentment against the public schools on account of the lengthened curriculum. The school trustees have yielded to those who have insisted that because it would be good for the children to know certain things—therefore those things must be taught in the public school. Thus the course has been weighted down till the health of the scholars is suffering and their mental abilities are injured. Better go back to the immortal three "R's" and teach them thoroughly.

It seems the old story from the Philippines is to be repeated in Cuba. It was said that all parties welcomed Taft and his successor, Magoon, and was glad a dictator from the U. S. had overthrown their republic. Then it was reported that the last resistors of the benevolent autocracy had been captured and disarmed and now all parties were rejoicing, etc., etc. Now we read of a fight between Magoon's forces and "mounted insurgents," in which two of the insurgents were killed. The Cubans who are fighting to get rid of foreign domination are now called "insurgents." Soon as in the Philippines, they will be "rebels," then "traitors," then "robbers."

One of the saddest deaths, from the earthly side, which has occurred in the State was that of Miss Clara Hill, aged nineteen years, the daughter of Pastor G. W. Hill, of Stamping Ground. A most lovely character and a bright intellect made a most charming girl. Her death is a great loss to her loving family, and her many friends. That is the earthly side. But for her there is the bliss of her Heaven home and the presence of her Saviour.

DEAR RECORDER: Please correct in the RECORDER of this week the announcement made in your issue of last week that I had accepted the call to the First church, Owensboro, Ky. I am still the pastor of the Russellville church. W. C. JAMES. Russellville, Ky.

Mr. John D. Rockefeller has made a New Year's gift of \$3,000,000 to the University of Chicago. This brings up the amount of his gifts to this institution to \$19,000,000.

DEAR RECORDER: J. R. Sample, of Summit, Miss., is good enough to be a preacher and writes enough like one to deceive the elect, but he is not "Rev." We call him Doctor Sample down here, but he prefers it to be written just plain J. R. Sample. A blessing on your venerable and dignified head. N. W. P. BACON. Oxford, Miss.

DEAR RECORDER: The WESTERN RECORDER is an absolute essential to the intellectual furniture in my family, and the older I get (66) the more I appreciate it, as it always stays young and virile. I still hold the ribbon for being the oldest Associational Clerk, having been elected—last August—for the 42d consecutive year, and I am, if possible, a stronger (and I hope better) Baptist now than then. Hence one of my reasons for admiring the RECORDER. F. M. AGNEW. Makanda, Ill.

Dr. and Mrs. E. Z. Simmons will sail from Seattle for China on January 9th. When they came home he was blind from cataract, but he returns with cleared vision and renewed strength. Dr. and Mrs. Simmons have a strong hold on the hearts of the denomination, who will follow them with their prayers to Canton, and will invoke God's richest blessing on their work in China.

Mr. Charles L. Major, who has for six years been head clerk in the Chicago house of the American Baptist Publica-

tion Society, has been honored by being made manager. He is a native of Clarksville, Tenn., being a grandson of the late Dr. A. D. Sears. While he lived in Louisville he married the daughter of Mr. and Mrs. W. H. Montgomery. We congratulate him and them on his promotion.

The Baptist Theological Faculties' Union, meeting in Louisville last week, decided to prepare and send out an address to the denomination in regard to securing more candidates for the ministry. The only way to secure more men for the ministry is to "pray the Lord of the harvest that he send forth laborers into His harvest." Dr. J. A. Farmer, of Toronto, was elected President of the Union for the next year. Dr. Mullins presided at the meeting last week.

On the 19th of this month the anniversary of the birth of Gen. Robert E. Lee will be specially celebrated at Washington and Lee University, Lexington, Va. It will be a brilliant and a memorable occasion. The Hon. Charles Francis Adams, of Boston, will make the address. There will be a banquet given to those who entered the University during the presidency of Gen. Lee and also a banquet to the Confederate veterans.

We noted last week, but the note was omitted, the death from Typhoid fever of Mr. Lee B. Osborne, son of Col. Thos. D. Osborne, and nephew of Dr. J. M. Weaver. He was a young man of 29 years and of noble character and promise. He leaves a wife and child. The funeral was from Broadway church where he was a member, and Drs. Jones, Weaver and Watts took part. We tender our condolence to the bereaved.

With the new year Pastor J. Theodore Bowden takes hold of the work with Immanuel church, Covington. He rendered good service at Unity, Va., and we gladly welcome him to Kentucky. He will throw himself heartily into our denominational work, and we expect to hear fine reports from him.

DEAR RECORDER: I closed my work with Hillsdale church (Tenn.) the fourth Sunday. The Lord graciously blessed the church during this four years' pastorate. After paying the salary they made the pastor a X-mas present of \$13 in cash and a box-full of valuable things for the pastor and his family. The Lord bless all these dear friends. Bro. J. T. Oakley has been called to the care of the church and will begin his work in January. DON Q. SMITH.

The voice of God is always calling from the heights.

The soul's first vision of Jesus is of him as the Saviour. When we so know him, he becomes to us the exemplar, leaving us an example, that we should follow in his steps. —G. Campbell Morgan.

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Trash (sound)... 7 00a 7 50
Common lugs... 7 75a 8 50
Medium lugs... 8 50a 9 25
Good lugs... 9 25a 10 50
Common leaf (short)... 8 00a 9 00
Common leaf... 9 00a 10 00
Medium leaf... 10 50a 11 50
Good leaf... 11 50a 13 50
Fine and selections... 14 00a 15 00
Burley—Bright Red.
Trash (green or mixed)...\$7 00a 7 50
Trash (sound)... 7 75a 8 50
Common lugs... 8 75a 9 75
Medium lugs... 9 75a 10 50
Good lugs... 10 50a 11 75
Common leaf (short)... 9 00a 10 50
Common leaf... 10 50a 11 50
Medium leaf... 12 00a 13 00
Good leaf... 13 00a 15 00
Fine and selections... 16 00a 20 50

Dark.
Trash (sound)... \$5 50
Common lugs... 5 50a 5 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 00a 10 00
Fine and selections... 10 00a 11 00

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