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Faith, Hope and Love, these three.

82nd Year

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Here is another old fogey. Dr. R. H. Conwell, pastor of probably the largest Baptist church in the United States, located in Philadelphia, no mean city, says that the church in these days is being swamped and buried by the societies it has started, the Young Men's Associations, the Young People, Women's Societies, etc., etc.

We regret to read such a sentence as this in a Baptist paper: "A house of worship is a necessity in that city." A house of worship is helpful; ought always to be built when a church is able to build it, but it is never a necessity. The Gospel can be preached even by the great Apostles for two years in a hired house, or in a barn for 100 years, or under a tent, or in a member's house.

President Faunce, of Brown University, recently took the ground that "denominational control crippled education, making it necessary to select teachers who happen to be Baptists instead of on the ground of their fitness to teach." The Baptists in New England must be a poor lot in their brother's opinion. No man should ever be made a professor who does not have fitness to teach, but there are as many of these among Baptists as can be found elsewhere.

"If a man wishes to avoid being a persecutor he must most emphatically be a dogmatist. So far as there is any hope of avoiding these cruel collisions between one creed and another which we call persecutions, the one only hope and the one only method is for each party to define its doctrines very clearly. Lucid thinkers some times persecute. Vague thinkers invariably persecute."—*Chesterton.*

Prof. Phelps, of Yale, adds his strong voice to the chorus of complaint that modern youths are painfully ignorant of the Bible. When will parents rouse themselves to their duty to God and their children and make them read and memorize the Scriptures? They cannot shirk their duty in this thing and leave it to the Sunday school teacher. God accepts no substitutes when He lays responsibility upon any one.

Two high church Episcopal pastors in Philadelphia forebade their members eating meat on Friday. But Bishop Whitaker reminded them that they were not bishops and had no right to issue commands, and he ordered their people to pay no attention to such unauthorized commands.

We sometimes wonder why dogs fight over a bone when there is nothing on it. But then we have also noticed this canine instinct in men.

MONEY FOR PUBLISHING BOOKS.

BY J. M. FROST.

The editorial on this subject in a recent issue of the WESTERN RECORDER was of genuine interest. The plea it made for the use of money in this way is strong and altogether just. The subject is one of much more importance than is usually thought. And money used in book making is a vast power for good. By this means even one who himself or herself does not write books may yet by a gift of money join hands with authors and publishers in making and sending out into the world books which will be full of blessings.

This has an illustration in the system of book endowments which was adopted by the Sunday School Board a few years ago, and which is fully explained in a small tract issued at the time called Five Hundred Dollar Book Endowment. A copy of this tract will be gladly sent to any who may desire to read it. The system requires a gift of five hundred (\$500.00) dollars, which creates a publishing fund to bear such name as the donor may elect.

The Board has three such publishing funds of five hundred (\$500.00) dollars each; and under these has published nine books which aggregate thirty-nine thousand five hundred (39,500) copies as follows:

(1) Under the Matthew T. Yates Fund we published the Story of Yates (7,500 copies).

(2) Under the Eva Garvey Fund we published, Baptist Why and Why Not (8,000 copies); The Young Professor (3,000 copies); Doctrines of Our Faith (3,500 copies); The Moral Dignity of Baptism (6,000 copies).

(3) Under the Constance Pollock Fund we published The Pastor and The Sunday School (4,000 copies); Pastoral Leadership of Sunday School Forces (5,000 copies); Twentieth Century Sunday School (1,500 copies); The Pastor and Teacher Training (1,000 copies).

This system of book endowment came as a result of our trying to find a basis for publishing the Story of Yates. The Board then had no right to publish books, had been prohibited—strange to say—from publishing anything except Sunday School periodicals—the disability has since been removed. But here was a book that for many considerations should be published. The Publication Society could not make place for it. I tried to induce some one to give the money for its publication, but failed in the effort.

It at last occurred to us to create the Matthew T. Yates Publishing Fund, and the Board set aside five hundred (\$500.00) dollars for the purpose. The fund not only long since has been reimbursed by the sales of the book, but has yielded large returns which have gone into the general receipts and success of the Board—to say nothing of the good beyond calculation from the wide spread distribution of this noble book. And doubtless other books will yet be published under this fund and it will go on increasing in power.

The history of the Yates Fund was told B. E. Garvey, of Kentucky, a layman earnest in church work and able in his management of affairs and power to make money. The system commended itself to his good business sense as a wise method of permanent investment of money for the cause of Christ. He gave us five hundred (\$500.00) dollars to create the Eva Garvey Fund—bearing the name of his wife, who with himself is a leader in the life of their

church at New Liberty. The understanding was that this fund should be first devoted to publishing Baptist Why and Why Not. Then followed The Young Professor, and in due time the other two books, all of which have been successful and have given the Garvey Fund marvelous power for usefulness. Besides it has added much to the Board's business and finances.

As to the Pollock Fund, the story is very interesting. I was out West attending a convention, and traveled twelve hundred miles with many difficulties and hindrances to meet an engagement at the First Baptist church, Macon, Ga. In my address I told the working of the Eva Garvey Fund, and found afterwards that it proved of special interest to Dr. P. D. Pollock. He has lately gone to his reward, but was then president of Mercer University, one of the ablest of college presidents and one of the noblest of men in every way.

Next morning as we parted he asked about the publishing fund. It seemed only a passing inquiry, but proved to be the beginning. And later, after thorough investigation, he saw the wisdom of the plan and gave us five hundred (\$500.00) dollars to create the Constance Pollock Fund, to bear the name of his little girl who had only lately been transplanted to the garden above. It was understood that its first issue should be the Seminary Lectures—a fine compilation of college and theological essays and Sunday school. These books, four in all, have been successful. And the Pollock Fund, like the Garvey Fund, has also been reimbursed and is held in tact, while at the same time making large returns to the Board and exerting a tremendous power for good in homes and churches and Sunday schools.

These books, all nine of them, with an aggregate issue of nearly forty thousand copies, are a joint product. These two men through their gifts of money have laid the foundation for a great future in publishing books, and joined themselves with authors and publishers, and together with them share the glory of making good books and the joy of blessing the world through the power of the printed page. And yet their work is hardly begun.

The demand is becoming more frequent, more widespread and more urgent, that the Sunday School Board enlarge its plan for publishing books. What has been done is only an index of what can be done—possibly of what should be done. There is here room for indefinite expansion and the opportunity is very commanding.

I was aiming to work out a policy for the enlargement of the Board's Book Endowment System into a Book Publication Fund. The plan as, I see it now, would (1) hold the publishing funds we have at present to be still operated as they are now operated; (2) seek other individual gifts of five hundred (\$500.00) dollars each to create individual publishing funds to bear such names as the donors may indicate and to be operated as those we now have; (3) create a series of State Publishing Funds of one thousand (\$1,000) dollars each, and one for every State in the Convention, for example the Alabama Fund, the Maryland Fund, the Virginia Fund, the Missouri Fund, the Oklahoma Fund and so on throughout the list of States.

Besides securing contributions for these several State Funds from individuals, churches and Sunday schools as would be available, the Sunday School Board might undertake to build up these funds from the several States by setting apart to each a certain per cent, say five per cent, of every order for Sunday school supplies

coming from their respective States, until each should reach a thousand dollars.

In this way we could build the Georgia Fund, the Kentucky Fund, the Texas Fund, the District of Columbia Fund, the funds for the two Carolinas, Florida, Mississippi, Louisiana, Tennessee and Arkansas, until we complete the list of states in the territory of the Southern Baptist Convention, and so build our Book Publication Fund as the Washington Monument at the National Capital was built, by blocks of marble from the different states.

This opens vast possibilities on a plan that seems easily feasible. As yet the plan is only tentative, but I see no reason why it should not become real and permanent and effective within the next few years. In its operation it would move with cumulative power, all the while becoming stronger for the larger usefulness.

J. M. FROST.

Nashville, Tenn.

PASS IT ON.

"You're a great little wife, and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her, and she forgot all the care in that moment, says a wise exchange. And, forgetting all, she sang as she washed the dishes, and sang as she made the beds, and the song was heard next door, and a woman there caught the refrain, and sang also, and two homes were happier because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang, the butcher boy who called for the order heard it, and went out whistling on his journey, and the world heard the whistle, and one man hearing it, thought, "Here is a lad who loves his work, a lad happy and contented."

And because she sang her heart was mellowed, and as she swept about the back door, the cool air kissed her on each cheek, and she thought of a poor old woman she knew, and a little basket went over to that home, with a quarter for a crate or two of wood.

So because he kissed her, and praised her the song came, and the influence went out and out.

Pass on the praise.—*Selected.*

RELIGION'S PLEASANT WAYS.

It is not religion, but the lack of it, that makes people unhappy. Yet, how strangely and how widely the opposite view prevails. There are many who think of religion not only as a galling druggery, but as the surest source of moroseness, melancholy, and unhappiness of life. Their idea is that religion is a system of suffering to which many people are willing to submit here, in order that they may not suffer hereafter—that religion's only happiness is in the future, its rewards after death. Instead, the real fact is that religion is a thing of present joy and ever continuing blessedness. It is the gladdest, happiest thing in all this world. "Her ways are ways of pleasantness, and all her paths are peace." It is religion that gives us the bright things in life, and sin the dark things; and not vice versa. Religion goes down to the deepest springs of our mental and spiritual well-being. It brings untold measures of peace and joy. It takes the sting out of the past. It takes the worry out of the present. It takes the fear out of the future.—*Rev. G. B. F. Hallock, D.D.*

Rule yourself wisely, and you will have no time to sigh for greater kingdoms.

QUESTIONS ANSWERED.

By Senex.

"When a young preacher—say from 20 to 35—feels deeply impressed that his usefulness is about done in a pastoral charge, and perchance is a stranger (comparatively) in the State, and he knows of or hears of several pastorless churches, what course ought he to pursue in order to get work? Should he resign before other work has called for him? Should he go in person and hunt work? Should he write to the deacons or pulpit committees of the pastorless churches, or should he ask some of his preacher brethren to recommend him, or should he sit down and depend altogether upon the Lord to open work for him in answer to prayer?"

A young man, or an old one, decides to preach solely because he believes God has called him to preach, or ought to for that reason alone. It is an evil thing when any preacher or any church looks upon the ministry as a profession and not as a calling, and a calling of God. A young preacher goes to a certain field because he believes God has called him to that field. He goes as an ambassador of the Almighty to the place appointed him.

And he ought to go there expecting to spend his life there, feeling deeply that he has to give an account to God for this people. Shepherds may swap flocks for aught that I know, but I do not believe good shepherds look forward to swapping flocks. A colonel identifies himself with his regiment, does not look forward to being shifted from one regiment to another. He looks for promotion and works for it. But promotion to the Christian soldier comes in the next world. One pastor is the peer of every other while on earth. And if there were higher positions the genuinely converted man remembers the Lord's parable of the feast.

No man can do his best work—and he owes it to God to do his best work—if he is looking forward or longing for another field. The man who expects to stay a life time with a church studies his Bible diligently for he cannot preach old sermons. He feels that he must declare the whole counsel of God and not leave to the man who succeeds him the preaching of unpopular truths. He feels more deeply the necessity of having his people well grounded in the doctrines of grace, and in being most careful to see that the unconverted do not enter the church. For one unconverted man in a church will make a pastor more trouble than a score who are truly his brethren. If two of the members quarrel he will feel the great importance of an early reconciliation more than he might if he expected to get out and leave his successor in trouble. He will also be most anxious for the conversion and the right training of the children of his congregation for if he lives he wishes them to take the place of the older brethren when God calls them home.

Of course if men were all perfect a pastor would do his best with all his might simply to please God. Paul would have labored as earnestly to reconcile the two quarreling sisters if he knew he was going to leave the next day and never hear of that church again, as if he had expected to preach there for forty years. But we are not all Pauls. Human nature is weak and very much given to slighting work and to shirking responsibility. Therefore pastors need, to keep them up to their best, the feeling that they have to stay in their fields.

There is no field on earth in which there is not work for the pastor to do and more work than he will have the time and strength for. So long as there is an unconverted soul within reach there is work for him. All the members of the church are not growing in grace and in knowledge of the Lord Jesus Christ as they ought to do. A pastor's work is not done so long as he has in his church a brother who fails

to have family prayers and to train his own children in a knowledge of the Scriptures. They ought to go to Sunday school, of course, but a father cannot shirk his God-given duty off upon the Sunday school teacher.

My brother, the great probability is that your impression is wrong—that your work is not done there. Do with your might what your hands find to do just as if God had spoken to you bidding you stay there. If the Lord has called a man to preach and called him to that field and opens no new field before him, it seems very evident that his work in that place is not done. Let him give himself wholly and wholeheartedly to the work and he will find enough of it to do. In ninety-nine cases out of a hundred a pastor should never think of leaving a church unless he is called elsewhere.

But there are cases in which it is better for the church and the pastor for him to give up his pastorate. These cases are generally because there are unconverted members in the church who for some cause—probably his faithfulness—have taken up a personal dislike to the pastor and they keep the true saints in a turmoil and give great occasion to the enemies of the Lord to blaspheme. Again the pastor, while an earnest and devout man may have lacked tact and have, excuse the slang, "rubbed his members the wrong way" till some other man would be much better for the church. Or, if he is a young man, the church may have been one of these bustling, hustling churches and kept him going to so many meetings of alphabet societies, etc., he has had no time to study and cannot preach there longer without it.

Understand the overwhelming probability is that if God has opened no other field He intends the pastor shall stay there. But if the pastor is convinced he cannot stay profitably in the circumstances; the best thing to do is what the brother suggests last. Pray to God to give him work elsewhere and trust God to answer that prayer if it is best. If God does not give work elsewhere, work in the old field, feeling that such is His will, praying to him for wisdom and tact.

The next best thing is to write to some brother pastor telling him the desire to move, and asking him to bear this desire in mind when he hears of a field which he thinks would be a good one for the writer. If you write, my brother, write to some one who knows you. And it seems to me it would be best not to ask him to recommend you to any special church. It may embarrass him. He may know that you are not the man for the church, though you may be a better and abler man than one who would be a good pastor for them. But don't, let me implore you, write to the deacons or the pulpit committee. If you have a personal friend among them you might write him a personal letter. Pulpit committees have received so many letters they are inclined to look askance at any stranger who writes to them. And experience has taught them to be suspicious of recommendations.

If you are a stranger in the State and for any reason wish to remain in the State, a plan brethren have found successful frequently in getting acquainted with the churches and letting the churches get acquainted with them is to resign and to get work as colporteur from the State Board. Others have undertaken a canvas for some denominational paper. The commission given by the papers will not support a man as a general thing, but the work enables him to get acquainted with the churches. You may be an entire stranger, but the churches trust their denominational papers not to send out agents who are not good men and true. Therefore as you go around you will be called on to preach and even to hold meetings.

But first and last my counsel is to stay till God opens a way, praying to Him to open another field if He sees best. And if He does not open another field, take that to mean you are where He wishes you to be and work on joyfully.

We may have help from above to conquer enemies below.

WERE THE FATHERS WRONG?

Some of our brethren are talking about the harmony (?) between the position of the Baptists and the "Disciples," and it becomes us to examine the facts and become fully persuaded as to whether it is really true that the differences which our Baptist fathers thought they saw, eighty years ago, were worthy of consideration and justified a separation between themselves and the followers of Mr. Campbell, or whether they ought not to have yielded the point and immediately turned in after the Celtic theologian. Were those differences real, or only imaginary? Were they important, or only incidental? And if they were real, and justified separation, then do they exist to-day, or have they passed away, so that all ought to be together? In view of the suggestion of union, we are admonished to give the more earnest heed to the things said and done by our neighbors, that we may act intelligently, as well as talk understandingly.

Here is an article in *The Christian Standard* on "The New Creature; or, Born Anew," in which the writer attempts to tell us what is taught in John iii. 5. He says: "It is a marvelous truth, because Jesus here reveals the elements—water and Spirit—which translate one from a condemned state into an uncondemned state, or into the kingdom of God." Again, he says: "God has but one law whereby we may become new creatures in Christ, or be born into God's family. You can not be born anew by one process and I by another. His Word reads, 'Except one be born of water and the Spirit, he can not enter into the kingdom of God.' . . . Baptism not only takes us into Christ—out of our condemned state—but in baptism we put off the old man and put on the new man, Christ Jesus. . . . In the natural world we were born of a father and mother. In the spiritual world we are born of two elements, water and Spirit. The Spirit does the work of a father. He germinates new spiritual life. . . . We possessed life before we were born into the natural world. But for that life to be enjoyed and developed we had to be born. So the water very naturally does the work of a mother in our new birth. We are enveloped in water. We come out of water. . . . We have placed ourselves in a saved condition by doing what Christ specified in his will."

Now, where is the Baptist who can accept such interpretations of God's Word? He who can accept them can not be a Baptist. He is a disciple of Alexander Campbell, and belongs to the no-name fold. How many Baptists are there who believe that they were regenerated in the water of baptism? How many believe that the water is their mother and the Spirit their father? Baptists know that they were born of God, before they were baptized. They know that when they became candidates for baptism they were examined as to whether they had become already born of the Spirit and made partakers of a new life. And yet they allow themselves to be cajoled with the assurance that, in some way, it was the baptism that saved them. We need line upon line, precept upon precept, to guard us against being carried away by the specious and yet fallacious arguments of men like the writer of the above extracts. After all, there is a wide difference between a Baptist and a disciple of Mr. Campbell.—*Journal and Messenger*.

ALONE WITH GOD.

BY REV. S. E. WISHARD, D.D.

A distinguishing characteristic of the unforgiven sinner is his dread of the presence of God. To be alone with God would be hell for him. A consciousness of guilt sends him to hunt a hiding place. Adam and Eve in their innocence communed with God; but when they had corrupted themselves by disobedience, "They heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden."

Every child of Adam since has been hunting for a hiding place, fleeing from God. But when reconciled, pardoned and cleansed he can sing with David in the day when God forgave the iniquity of his sin, "Thou art my hiding place."

The reconciliation has changed everything, so that if he should be overtaken in a fault, instead of attempting to hide from God, he cries out, "Oh, that I knew where I might find him! that I might come even to his seat!"

Alone with God is essential to our preparation for any great service for him. Jacob limped in his spiritual life all the way up until "He halted upon his thigh." It was that night alone with God that set him on his feet spiritually, though lame in body the rest of his days. It was when alone with God that he finally had the manly honesty to tell his name, Supplanter. And there the new name, Prince of God, was given him. He had been too busy cheating Esau out of his birthright, establishing polygamous relations, playing sharp practice with his uncle Laban, and with the accumulation of wealth, to stop for one straight, honest interview with God.

But the hour had come when he must meet his injured brother and be reconciled to him. That could not be until he was reconciled to God. Hence that night alone with God—what an interview!

Moses must spend forty days alone with God to fit him for his service to Israel and to all the nations of earth to the end of time. God had spent eighty years in fitting him as a leader to bring Israel out of the house of bondage. He needed something more to fit him to be a lawgiver to Israel and the world. That something was forty days alone with God in the Mount. In that presence he worshipped, communed and received the law, beyond which the highest civilization has never gone. Forty years of leadership were before Moses. Forty years of patient endurance of the unbelief and rebellions of the untrained people must be met. His education in all the learning of the Egyptians could not fit him for all the wilderness toil to come. Forty years tending the flocks of Jethro, his father-in-law, brought their valuable discipline, but that did not fully equip him. The sight of the burning bush and the commission given to him there were not enough. His conflict and victory over Pharaoh taught him reliance upon God, but a larger benediction awaited him. The dividing of the sea, and Israel's passing over, baptized the people unto him, put them under his power (for that is the meaning of their being baptized unto Moses), but another and greater experience awaited him. He must spend forty days alone with God on the Mount. He must there witness the glory and majesty of God, where no human presence should intervene. Alone with God! Forty days in his ineffable presence! We can not conceive all that entered into the life of his servant Moses during that wonderful interview, what it was to Israel, and what it has given to the world, for "the law came by Moses."

Elijah could not finish his work until he had had a solitary interview with God. He triumphed over the prophets of Baal, turned back the tide of idolatry, brought the rain in answer to prayer, met and rebuked Ahab, but quailed before the threat of Jezebel and fled. God took care of him in his wanderings. The angel of the Lord fed him, and "He went in the strength of that meat forty days and forty nights unto Horeb, the mount of God." There, a thousand miles from that juniper tree that listened to his discouraged and foolish prayer, he was alone with God in Mount Horeb. There God manifested himself to his discouraged prophet. The still, small voice spoke to his inmost life, and as much of the divine glory was revealed to him as he was able to bear. From that interview Elijah went to work, as God directed him. He anointed Hazael to be king over Syria, Jehu, son of Nimshi to be king over Israel, and Elisha to succeed the old prophet when he was taken up. "After being alone with God his stormy life moved on calmly among the schools of the prophets, until the coming of the chariot of fire.—*Herald and Presbyterian*.

THE "NEW THOUGHT."

Frank S. Weston, Pastor of the Immanuel Baptist Church, Toronto.

A religious movement has sprung up in the United States which bids fair to make such a sweep of thought as has never been witnessed on this continent. Of recent origin it has made its way across the sea.

The leaders are educated men and women, including scientists, editors, physicians, lawyers and novelists.

Their headquarters are in New York, having recently been changed from Boston. A sympathetic writer in the "Review of Reviews" says "This cult stands for practical every day working philosophy that takes the place of religion. The movement has for its basic purpose nothing less than a lively realization of the metaphysical truth at the base of all religion and philosophy, not as a mystical or intellectual abstraction merely, but as a working force in actual life, eligible to all men everywhere."

This movement began about twenty-years ago, but it is only within five years that its power has been felt.

The periodical literature of this new thought has grown until now more than one hundred monthly and weekly publications exist in United States a lone.

I. Its Foundation Principles. One of its writers says: "The reality in being of an infinite, eternal and intelligent energy, principle or substance perceptible, active everywhere, and always in the phenomena we call life, is its basic premise. This energy, intelligence, substance, law or principle, while itself the absolute and unmanifest, is the great first cause of all manifestation of every order in the phenomenal world. . . . Many call this immanent power God. Others are content with Spencer's phrase 'Infinite and Eternal Energy,' still others are partial to the term 'Being.'"

We quote as follows from the new thought creed as formulated at the last convention: "God universal spirit, mind, principle—is omnipresent, omniscient, omnipotent. Man is the individual expression of God, possessing inherently and capable of manifesting, all the aspects of God. Man unfolds to a continuously expanding consciousness and manifestation of these aspects through right thinking and right living."

What do these words mean? The language is nebulous and mystifying.

Terms contradictory and antagonistic are jumbled together.

I turn to Henry Wood for light on the first great question concerning any system, "What is God?"

In his book I read these words: "Nature has stored up in the universe an infinite amount of energy. The eternal recipient and transmitter of this energy is the ether. . . . Now call this energy God's mind and the ether God's body, then you have the secret of eternal life and the process of cosmic evolution. God in the ether is no more strange than a soul in a body." God is energy a force by which things act. What does this language mean?

This man is giving us under new terms oriental pantheism. Such is the "new thought" on God presented to the 20th Century intelligence.

Mr. Tyner outlines new thought in the following words: "The absolute is the great first cause of all manifestations. If it is not as obvious in the little things of our personal life as in the cosmic processes that this infinite intelligence is ever a power making for righteousness the fault is one's own consciousness, a lack of recognition of one's own oneness with the One Life." This system emphasizes the inter-dependence of mental and physical and the power of mind over body.

"The present movement, is in a large degree the result of an attempt to account for mental healing and to give a lucid and rational interpretation as well as a scientific basis."

Philosophically it is the offspring of Kant's speculations modified by New England transcendentalism. In its development it has taken up into itself a number of contributory elements, viz: popular science, evolutionism and Hinduism.

It recognizes the teaching of Christ in part, Emerson is, however, its Bible. He is its great prophet. A subtle pantheism is its foundation. As one writer says it is "the recognition, realization and manifestation of the God in me." Although new thought teachers often use Christian terminology, one has but to read carefully to see new meanings are put into the old terms.

II. What is the system in morals?—It is a scheme of self-preservation and salvation through the power of will. The leaders of this faith have a firm belief in the all-saving power of healthy mind attitudes. Mind is the all-conquering power. There is a recognition of man's bondage but freedom is man's accomplishment, not Christ's. "The first step after discovering that we are enslaved, is the conviction that we are of worth to the universe, the ideal of gradual attainment of freedom through the strengthening of individuality." Salvation by human will, this is the gist of it. On the title page of one of their books are these words: "Within yourself lies the cause of whatever enters into your life. To come into the full realization of your awakened interior powers is to be able to condition your life in exact accord with what you would have it." The general system of the book may be discovered by a quotation.

"The great central fact of the universe is that Spirit of Infinite Life and Power that is back of all; that animates all, that manifests itself in and through all; that self-existent principle of life from which all has come and from which all is continually coming."

"This Spirit of Infinite Life and Power that is back of all I call God. . . . God then is this

Infinite Spirit which fills all the universe with Himself alone, so that all is from Him and in Him and there is nothing that is outside."

"We are partakers of the life of God and though we differ from Him in that we are individualized spirits while He is the Infinite Spirit, including us as well as all else beside, yet in essence the life of God and the life of man are identically the same and so are one. They differ not in essence; they differ in degree."

III. Its Relations to the Word of God.—The leaders of this movement say: "It antagonizes no sect or denomination as such. It has no dogma to enforce—recognizing good everywhere it seeks the co-operation of people of any or no religious forms. Embracing the good in every religion and philosophy it excludes none."

Yet the same writer says, "It takes the place of religion and is indeed to those people the only possible religion." This is the Devil's soft sly way to overthrow the truth of God. He means no harm and at the same time he is taking the foundation from under your house.

SONGS IN THE NIGHT.

Night is a time of darkness and uncertainty, and in many places it is a time of danger and terror. It is a time to be silent and shudder. Who shall sing in the night? In the night of adversity and pain and sorrow men sigh and wail. But there are men and women who find it in their hearts to sing even in the night.

The Christian sings in the night because he has solid comfort. "Unto the upright there ariseth light in darkness." The sun is gone down, the lamps are extinguished, the darkness is impenetrable, but God is near. "I will fear no evil, for Thou art with me." Madame Guyon was a cultivated, spiritual, holy woman who went about doing good; but because her teachings seemed to be adverse to the doctrines of the Roman Catholic Church she was thrown into prison. Released through the intercession of a powerful friend, she was again shut up in prison, and for many years kept in dungeons, part of time in the Bastille in Paris. Her cell was narrow, damp, and bitter cold in winter, and covered with the mold of ages. She was denied all privileges, all books, and all recreations. She expected to remain in prison until such time as it should please the authorities to take her out to her execution. This was a long dark night but the light of holy consolation shone within her soul, and she sang in prison as sweetly as she ever sang when free. "I feel no anxiety in view of what my enemies shall do to me," said she. "So long as God is with me neither imprisonment nor death have any terror."

The Christian sings in the night because the darkness is a blessing as well as the light. We murmur and cry like children in the night, when we should be singing our sweetest songs. We do not see the goodness of nature's dark side nor taste the sweetness of the honey from the carcass of the conquered lion. The noblest characters have been wrought out through the agonies of sanctified affliction. It was when Paul Gerhardt had been driven from his church and his home in Berlin, and his broken-hearted wife, not knowing whether they could turn, sat down in the night to weep, that he went out under the stars and composed that wonderful hymn of faith and hope:

"Give to the winds thy fears;
Hope and be undimayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head."

Little do we know what is best for us in this world. The stings of misfortune and adverse criticism may do more to fertilize our souls and make our lives fruitful than all the comforts we have.

The Christian sings in the night because he has a bright hope. The night may be dark and lowering, but the morning cometh. The darkness covers thee now, but the light shall shine round about thee tomorrow. Thy head is covered with thorns today, but it shall be crowned with glory tomorrow. Thy garments are dust-covered and travel-stained today, but tomorrow thou shalt be clothed in fine linen, clean and white. Thy feet are sore and weary with the rough and thorny journey but soon they shall go through the gates of the New Jerusalem and march up to the great white throne. Thine eyes are dim with tears today, but tomorrow they shall see the King in His beauty and the land that is afar off. Thy hands are paralyzed with the battle and the toil of life, but soon they shall grasp the harp of gold and wake the music of the skies. "Weeping may endure for a night, but joy cometh in the morning."

Even the night of death has no terrors for the Christian, for it is only a momentary darkness which precedes the dawn of eternal day.

The Christian should sing in the night because the night song is the sweetest and best. Anyone can sing in the daytime, but it takes a nightingale to sing in the darkness. The song in the night cheers the weary pilgrim. Bunyan tells us how Christian was cheered in the valley of the shadow of death by a low, sweet song. A song in the night is the best evidence of Christianity. The Christian who murmurs and whimpers in the night casts a reflection on his Lord, and shows that his profession of religion is not very sincere. But the Christian who sings in the night honors God and proves that his religion is genuine and infinitely valuable. Many a weak arm has been strengthened, many a fainting heart has been encouraged, many a sinner has been converted by a song in the night from the lips of a suffering or dying saint.

Then sing on in the darkness as well as in the light.—New York Advocate.

That which is an obstacle to one man's success is made a stepping stone by another.

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.

Griffith John. *The Story of Fifty Years in China.* By R. Wardlaw Thompson. \$2 net. A. C. Armstrong & Son, New York.

A worthy record of a noble life. The book is at once an interesting and instructive biography, an important contribution to the literature of missions and a history of China for the past fifty years. China has had more history in the last fifty years than in two thousand years before. It is difficult for us to-day to understand what were the conditions in China half a century ago. It is inspiring to read the story of China's progress out of darkness for the last fifty years. The reader is inevitably led to expect great things in the Celestial Empire. It is an interesting account of the faithful labors, heroic struggles and thrilling adventures of a man consecrated to the service of mankind in God's name. The book is full of information about China and the Chinese, much of which is not elsewhere accessible.

Dr. John himself tells of his early life and struggles, and then the biographer takes up the story, using letters and other material freely and wisely. Dr. John was born in Swansea, Wales, and he went to China as a missionary of the London Missionary Society. Beside his preaching and personal labors, he did much to give China a Christian literature. Indeed this book will command the attention of all interested in Chinese missions as well as of all who would know about China. True, Dr. John's life was spent in Central China, but he learned the whole country as probably no other man has ever learned it.

The Other Side of Greatness, And Other Sermons. James Iverach, M.A., D.D. \$1.50 net. A. C. Armstrong & Son, New York.

The Aberdeen professor has given us sixteen strong, helpful sermons. The first gives the title to the book, and is on "Blessed are the poor in spirit." The others, in order, are: "He saved others, he cannot save himself;" Enlargement of Heart; Things Which are of Real Worth; Tenderness of God; Christian Gladness; Unfolding of Faith; Bundles of Benefits; Ground of Fearlessness; Interview with the Risen Lord; No Condemnation—No Separation; A Perfect Life; Conditions of Successful Work; Eyes Hidden and Eyes Opened; Power of the Love of Christ; The Wisdom which is Righteousness, Sanctification and Redemption.

Not all theological professors are good preachers, but these are fine practical sermons. Happy the students who enjoy his tuition.

The Orbit of Life. Studies in Human Experience. William T. Herridge, D.D. \$1 net. Fleming H. Revell Company, New York and Chicago.

This book is a specimen of a style of literature of which we have too little in these days. The author retires from public view and at his leisure reflects and meditates on various themes, and takes us into his confidence. We have: Perspective; Appreciation; Contrary Winds; Love's Thoroughfare; Self-Mastery; In the Midst of the Years; The Triumph of Joy; In Defense of Xantippe; The Shut Door; The Two Bodies. The author writes in pleasing style, and while feeling deeply he expresses himself clearly. It is a restful book.

Teaching of Jesus Concerning the Future Life. Willis J. Beecher, D.D. 75 cts. American Tract Society, New York.

Prof. Beecher, after giving the sources of information and telling how to use them, takes up the Egyptian, Greek and Roman ideas of the future life. Then the Jewish view in the Old Testament is set forth, and thus the way is prepared to consider the teaching of Jesus, under varied aspects. The work is scholarly and the aim is to give the data, leaving the reader to draw his own conclusions. The author writes under restraint. He does not raise any critical questions except that in the last chapter he explains why he did not.

The Universality of Jesus. G. A. Johnston Ross, M.A. 75 cts. net. Fleming H. Revell Company, New York and Chicago.

After an introductory statement, our author goes on to discuss the breadth of the Uniqueness of Jesus, showing in what ways our Lord was unique as a man. Then in succession the Witness of His Environment, of His Origin, of His Baptism, of His Temptation, of His Transfiguration, of His Teaching, of His Prayers, of His Death, of the Resurrection and of Pentecost. The theme of the book is that "Jesus of Nazareth was and is the Man for all men."

The *Atlantic Monthly* for January is a brilliant number. It is No. 1 of Volume 99. We have: Turning the Old Leaves; The Help-Mate, I-IV; Japan and the Philippine Islands; To One Impatient of Form of Art, by Richard Watson Gilder; The Tall Man; The Criminaloid; Mutual Life Insurance; Louise, an Episode in London Cham-

bers; The Tyrant; The Nude in Autobiography; The Quiet Woman; The Country Editor of Today; To Giacomo Leopardi; A Motor Flight Through France, II; Brawn and Character; The New Novels; In Search of Amiel; The Contributor's Club—The Waiter's Portion, The Freight Train; The Evolution of the Mantel, Reading for Rest. \$4 a year, 35 cts. a copy. Houghton Mifflin & Company, Boston.

The *Century Magazine* for January opens with Theodore Roosevelt on the Ancient Irish Sagas, an article of unusual interest. Then follow: In the Railway Yard; The Shuttle, III; Tragic Rapture; The Freer Collection of Art; Discovery of a Supposed Primitive Race of Men in Nebraska; A Temporary Command; The Ultimate Nation; Cathedral at Chartres; Moral Aspects of Suicide; Would It Had Been Mine Enemy; The Woman in the Case; Beyond the Parting of the Ways; Mrs. S. and Children; The Nuisances of Advertising; Jay Cooke and the Financing of the Civil War, III; Running Water; To Swinburne; Cole's Engravings of Old Spanish Masters—St. John the Baptist, by Murillo; The Return of the Ancient; Clancy the Tossler; Topics of the Time. Open Letters: In Lighter Vein. \$4 a year, 35 cts. a copy. The Century Co., Union Square, New York.

Scribner's Magazine for January, Henry Van Dyke opens with A Holiday in a Vacation—Edith Wharton begins her story, The Fruit of the Tree. Then we have: Sunset on the Marsh; A Buried Civilization of Ceylon; The Green Isle; At Last; The Black Hawthorn Jar; The Fall of the Oak; The Almanach De Gotham; L'Ange Pleurer; Every Man's Riddle; The Battle of Bull Run, by Gen. E. P. Alexander, of Confederate Army; To Sleep; Claggett; The White Lights; The Boy Jake; The American and the British City; The Islands of Delight; The Point of View; The Field of Art. \$3 a year, 25 cts. a copy. Charles Scribner's sons, New York.

THE ASSURANCE OF FAITH.

Paul on fire with love to Christ becomes magnificently eloquent. Out of the experience of prisons, shipwrecks, scourgings and revilings he writes to a handful of slaves and poor workmen lost in the crowds of the imperial city, "The Spirit himself beareth witness with our spirit, that we are children of God." Their sufferings are sufferings with Christ and lead to the companionship of his glory. The world is against them, trying to put them down, to kill them out; but what is the world if God is on their side? "If God is for us, who is against us? Who shall lay anything to the charge of God's elect? Shall God that justifieth? Shall Christ Jesus that died, yea rather, that was raised from the dead, who also maketh intercession for us?" This is the alchemy of the gospel which transmutes the terrors of the presence of the Judge of all the earth into the light and joy of the Father's house.

In these strong affirmations of personal relation lay the might of the testimony which moved the world and built up the early Church. There were cold hearts then as now, but the warm hearts were many and Christ meant much to them in the midst of troubles. In learning, wealth, experience and all the machinery of service the early Church could not compare with the Church of our own day, but do we possess the conquering assurance of faith the warm personal devotion to Christ which made that early Church a triumphant and world-conquering force? How many feel the stir of a mighty personal enthusiasm? If persecutions were renewed, how large a proportion would abandon Christ for some more fashionable leader or creed?

Christ himself is still the one great central reservoir of spiritual power. Negative faiths, smug self-satisfactions with a respectable religion, idle good wishes for the welfare of the world—in these there is no conquering fire. A silly faith in desperate earnest—and of silly and successful faiths this generation has examples East and West—will accomplish more than a Laodicean Christianity. Have we really anything anything to offer the world? If not, why should we prate about the superiority of Christianity and Christendom? If we have anything to offer have we so firm a grasp upon it and so full an enthusiasm for it that we cannot help but testify by our joy of living and by well-chosen gifts and words?

No one can shake the assurance of a faith that rests upon personal experience with Christ in service. The ebb and flow of feeling as little moves it as the wash of the sea about it moves some rocky cape. Only ourselves can bring ourselves to confusion, by relaxing hold upon the great realities of the living Christ and the good news of his work for men. We must admit his claim to the foremost place; but more than this, we must rejoice in it and treat the witness of it as a stewardship of opportunity which we desire to share. The assurance of our faith grows by its use: doubt comes in when our faith lies dormant. Compare the burning confidence of Paul with the cynical indifference of the man in Christ's parable who hid his lord's money in a napkin instead of putting it to use.

Assurance of faith is deepest, broadest, highest in a witnessing church. None of our gifts are dead possessions; they are at least to be put out to the exchangers that Christ may have his own with increase. At the heights of service we shall find the heights of joy. No one but a missionary, we may say, could have written this eighth chapter of the Epistle to the Romans, and no one who has not something of the missionary spirit can understand it. For this way lies not merely the world's need, but the heart's joy also. The enthusiasm of the witnessing church is the world's necessity; but it is also the best happiness of every disciple.—Congregationalist.

SUNDAY-SCHOOL LESSON

SUNDAY, JANUARY 20.

MAN'S SIN AND GOD'S PROMISE.

Gen. 3:1-15.

Motto Text—"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

"Now the serpent was more subtle than any beast of the field which the Lord God had made."—Subtle is used in a good sense, it means crafty, prudent, wise in adapting means to an end. Satan entered into the serpent as the lesser devils afterwards entered into men and in Gadara, into swine. Eve does not seem to be surprised at the serpent's having power of speech, her knowledge of the animals was limited. Parrots can talk.

"And he said unto the woman."—Probably at the conclusion of a conversation. "Yea, hath God said, ye shall not eat of every tree of the garden?"—To make the woman feel God had treated them hardly. Satan is always trying to make us believe that God is cruel in his dealings. He approaches those who have met with afflictions in this same way.

"We may eat of the fruit of the trees of the garden."—How many and how beautiful the trees and how delightful their fruits we can imagine from what is left to us out of the wreck of Eden. By this very admission the woman takes away the least shadow of an excuse for taking of that one tree, and makes her action not only wicked but contemptible in its meanness. But we who steal hours or minutes from God's Sabbath cannot throw the first stone at Eve.

"Neither shall ye touch it."—An exaggeration of the command which shows that Eve in her heart was beginning to feel the Lord was a hard master, because there was one thing He would not allow her to do. The only way in which man, as a free moral agent, could be tested while on his probation was to give him a command which it was in his power to obey. A command not to go to the moon would not have tested his obedience. And the command was the very slightest and easiest. Having hundreds of trees, having myriads of fruits, they were simply to let one tree alone. This required no exertion—only a willingness to obey God. Oh, the contemptible meanness of sin.

The terrible nature of the penalty—spiritual and natural death—was a powerful motive to deter from disobedience. The slightest gratitude ought to have kept Adam and Eve away from that one tree. A free moral agent could not have had less pretext or temptation to sin.

"Ye shall not surely die."

Liver and Kidneys

It is highly important that these organs should properly perform their functions. When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story. The great alterative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it

This unknown serpent, this beast acquaintance of an hour, gives the Almighty God the lie direct. Any man of honour would feel himself most grievously insulted if a woman whom thou gavest to be friend, his equal, should believe a stray gamin when that gamin accused him of lying. Eve not only disobeyed the Lord God of Hosts, but believed that he had lied to her. Talk about hers being a small offense!

V. 5. After declaring that God had lied, the devil goes on to give a mean motive to God's words. It was jealousy of these creatures which he had made out of the dust of one of his smallest planets which had caused God to tell them a falsehood. And Eve believed that about God! Verily he is a God of infinite mercy in that he allowed such a sinner as this one moment for repentance.

Eve believed that God had lied, and lied from a mean motive. She disobeyed him, because she had a selfish desire to know what she thought God did not wish her to know. A desire for aggrandizement—an evil ambition was her motive. Was ever greater sin known in the universe? "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise."—The lust of the flesh, the lust of the eye and the pride of life. "She took of the fruit thereof and did eat."—And then she became in her turn a tempter. She gave the fruit to Adam also. Paul tells us that Adam was not deceived. That is, Eve believed that God had told them a falsehood and that they would not die if they ate. Adam believed God's truthfulness—hence his sin was less than Eve's. He was free from the daring and awful blasphemy of believing that Satan told the truth, and that the Almighty did not. He was not deceived—Eve must die. But if she died he would die too. He sinned from love to the woman, not from a desire for aggrandizement.

"And the eyes of them both were opened."—They woke to a sense of their guilt. They shrank from the eyes of each other, as they afterwards did from the eye of God. "They sewed fig leaves together."—Twisted or plaited, the Hebrew is. Made themselves girdles which they twisted round their waists and thighs. "And they heard the voice of the Lord God walking in the garden in the cool of the day."—God had condescended to visit his creatures and talk with them. He came as the evening breeze sprang up. Hitherto he had been joyfully welcomed. In what, if any shape, he appeared to them, or whether a voice was all they heard, seeing nothing, is an idle question. With this we have nothing to do—we should confine ourselves to the revealed things which belong to us. "Adam and his wife hid themselves."—From a sense of guilt. Guilt always hides from holiness. Whenever Angels have appeared men have been "sore afraid." If an unregenerated man should be received into heaven, he would hunt with agonized desire for a dark corner in which to hide. Fig leaves and dark garden corners were poor hiding places from God's eye, but they were quite as effective coverings for the sins of Adam and Eve as our excuses and self-righteous acts are for our sins.

"Where art thou?"—The fact that he was hidden was a confession in itself. Adam's excuse is prevarication. He had been naked all his life with no feeling of shame. "Who told thee that thou wast

naked?"—His self-consciousness showed his guilt. God knew the cause of his hiding, but asks and hears Adam's confession. "The woman whom thou gavest to be with me, she gave me of the tree and I did eat."—Sin destroys love. Adam would not call her his wife here—coldly lays the blame on her and on God. "God had given her as a companion—she had led him into sin. The pitiful excuse of a coward—"I was tempted." Eve did not force him to sin. He was a free moral agent. We cannot lay our guilt on others, no matter how wicked they may be.

God turns to the woman—the same mean dodging is seen in her. "The serpent beguiled me, and I did eat."—There is no penitence in the words of either. "And the Lord God said unto the serpent."—In his words are a double curse—upon the serpent and the devil. "Thou art cursed above all cattle."—Though the whole creation groaneth and travaileth from sin. "Upon thy belly shalt thou go."—What was the serpent's method of going, and what his shape before, we cannot know. It was changed. "Dust shalt thou eat all the days of thy life."—The serpent's food is all mingled with the dust in which it lies. Under all these words to the serpent lies most terrible meaning for Satan which we shall not know till the end come. "And I will put enmity between thee and the woman."—Men have always hated and loathed snakes, even when fearing they have worshipped them as types of malignant power. But the deeper antagonism is between the descendants of the

NEVER TIRES

Of the Food That Restored Her to Health

"My food was killing me and I didn't know the cause," writes a Colo. young lady: "For two years I was thin and sickly, suffering from indigestion and inflammatory rheumatism.

"I had tried different kinds of diet, plain living, and many of the remedies recommended, but got no better.

"Finally, about five weeks ago, mother suggested that I try Grape-Nuts, and I began at once, eating it with a little cream or milk. A change for the better began at once.

"To-day I am well and am gaining weight and strength all the time. I've gained 10 lbs. in the last five weeks and do not suffer any more from indigestion and the rheumatism is all gone.

"I know it is to Grape-Nuts alone that I owe my restored health. I still eat the food twice a day and never tire of it." Name given by postum Co., Battle Creek, Mich.

The flavor of Grape-Nuts is peculiar to itself. It is neutral, not too sweet and has an agreeable, healthful quality that never grows tiresome.

One of the sources of rheumatism is from overloading the system with acid material, the result of imperfect digestion and assimilation.

As soon as improper food is abandoned and Grape-Nuts is taken regularly, digestion is made strong, the organs do their work of building up good red blood cells and of carrying away the excess of disease-making material from the system.

The result is a certain and steady return to normal health and mental activity. "There's a reason." Read the little book "The Road to Wellville" in pkgs.

woman, who are like those Jews whom Christ told their father was the devil. And the third and grandest reference is to that great Seed who came to destroy the works of the devil.

Thus in this terrible hour God's mercy shows itself, and the Gospel appears. There is victory for the Seed. The evil which Satan shall do to God's elect is small—it is theirs, by resisting the devil, to make it very small.

STATE EVANGELISM FOR 1906.

I left a delightful pastorate and a beloved people to become a State Evangelist in Kentucky. I was fully aware of the privations and pleasures of the work.

The Lord and the brethren have been kind to me. The pastors have invariably been considerate and sympathetic. I never did harder work any year of my life and yet I weigh nine pounds more than I did when I began. Good pastors made possible the success which attended my labors. I reaped what another had sown. It is useless to add that I am happy in my work. Five hundred and ninety-two were added to the sixteen churches I aided in meetings; \$2,245 was handed me on the field for State Missions; I collected over \$1,500 for missions which was sent direct to the treasurer, and I raised \$5,000 for church building.

The Board has given me a month for needed rest, and wife and I will spend it with our four children who have gone out from the roof tree. I will also preach some in Mexico.

May the Lord give us gracious revivals in all our churches during the present year. Brethren, pray for the missionaries and evangelists. Each one has his peculiar trials and difficulties.

W. D. POWELL.

Louisville, Ky.

BAPTISTS AND DISCIPLES IN BALTIMORE.

The WESTERN RECORDER discusses at length a mention before the Louisville Pastors' Conference of the love-making between the Baptists and Campbellites in Baltimore, and speaks of an apparent "conspiracy of silence on the part of the papers, one editor at least having been present and afterward saying nothing." The writer was present and protested against some of the actions taken by the Baptist Ministers' Conference of Baltimore; but after the actions were taken they were really not considered of enough importance to justify a mention.

Besides the comparative insignificance of the actions taken there was an impression in the writer's mind that a public proclamation of these actions would ensure to the profit of the other party at the expense of our Baptist cause. The Baptists have a history, a dignity, a prestige; the Campbellites have not, and such dickering between the two lowers the Baptists and adds importance to an opposition sect. The only hope of any consolidation of the two denominations is for both parties to leave off contending for any special doctrines, and to this I object on the part of Baptists.



Contain nothing injurious. Relieve bronchial irritation. Cure sore throat. In boxes only.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

COSTS NOTHING TO TRY.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables, and completely neutralizes a disagreeable breath arising from any habit or indulgence.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

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

Send your name and address today for a free trial package and see for yourself. F. A. Stuart Co., 59 Stuart Bldg., Marshall, Mich.

Once or twice a year the Baptists and Campbellites in Baltimore hold their Ministers' Meeting together. Last year when they met with us every one of their speakers repudiated Alexander Campbell and his teaching. This year when we met with them several Baptist brethren repudiated a lot of things Baptist. One of the Campbellite brethrer wrote an account of this joint conference for one of their papers (published in Cincinnati) in which he used this language:

"A Methodist minister, who was present, and who has recently been immersed, said he was befogged somewhat as to its design, and thought of splitting the difference by joining the Baptists, but the Baptist speeches had enlightened him so, that he was convinced that we (the Disciples) were right. General regret was expressed that the Campbells were driven to their separate position by the Baptists, and the present separation was stigmatized as a scandal—not by

us, mark you, but by our Baptist brethren. While allowance must be made for soft soap, epitaffy, etc., I must confess that the Baptist admissions and confessions and apologies, all unsolicited by us, were a revelation to me—and certainly supply grounds for federation, if for nothing more serious."

In the same article the correspondent mentioned above wrote: "Disciples of Christ are nobles by right of an earlier creation, and priests by the imposition of a mightier hand than are those of a merely ecclesiastical ordination."

But why did I become a party to the "conspiracy of silence?" Well, perhaps you should have heard a paper I read a month or two later before our Ministers' Conference on "Loyalty." You might have enjoyed seeing some of them wriggle. I did, in spite of the scolding I received.

I love our Baltimore brethren, and I felt called upon to counsel hesitation and faithful consideration before an attempt at alliance. No joint conference has been held for about a year. A committee of three from each side proposed six or seven points for adoption by the respective conferences, some of which were adopted by both. I have heard since of one or two pulpits exchanges, and a few weak Baptists have drifted into the alien camp in the past year or two.

In spite of the differences between the Baptists and Campbellites, a large percentage of their members went to them because of a supposed similarity to the Baptists.

In the Maryland Baptist, of which I am editor, I have warned our people of dangers lurking in the interchange of fraternal delegates to the respective conventions, and my position has been strongly endorsed. Not that I would repel anybody who wishes to become a Baptist in name and spirit, but I believe in guarding our churches against insidious snares.

M. J. WEBB.

in Missouri, and Nevada one of the best towns, having a population of 8,000 or 10,000.

The meeting in Louisiana, conducted by Evangelist Dew, continued eighteen days, and resulted in nearly fifty additions to the church. Mr. Dew is one of the safest preachers and evangelists in the State. It was a gracious meeting. Pastor A. Frank Houser has been laying the foundation for two years. More than 150 have been added to the membership during his ministry.

There are still a number of important fields in need of good, able and worthy men. Lamar, Bunceston, LaCade, several churches in this, Pike county, Bales Chapel, Kansas City and a number of others.

Baptists are making very commendable headway in this State. Meetings are being held over the State and large numbers of additions are being added to the churches, and it will not be long before there will be 200,000 white Baptists in the commonwealth at the present rate of increase.

Bethlehem and Hopewell, both in Audrain county, are pastorless. Bethlehem has one-half time preaching.

Rev. Mr. Harrell, Duncan, I. T., will visit Shelbina church. At least I forwarded a letter to him from the church clerk to visit the church with a view to the pastorate.

Rev. J. B. Crouch, of Bowling Green, says that since he became pastor fourteen have been received into the church and the contributions to Missions has increased 30 per cent above last year. Pastor Crouch will begin a meeting 4th Sunday in January, and will be assisted by Rev. F. W. Taylor. Bowling Green church is one of the best in Northeast Missouri, and has an up-to-date pastor and preacher, and the cause of the Lord is moving forward grandly.

J. N. BARBEE.

Louisiana, Mo.

RECEIPTS BY STATES FOR FOREIGN MISSIONS FROM MAY 1, 1906, TO JAN. 1, 1907.

Table with 2 columns: State and Amount. Georgia \$23,650 72; Texas 16,444 98; Virginia 15,437 99; South Carolina 12,645 01; North Carolina 11,992 63; Kentucky 11,550 86; Alabama 7,739 98; Tennessee 6,402 95; Missouri 5,467 50; Mississippi 3,627 38; Maryland 3,167 43; Florida 2,276 40; Louisiana 2,085 79; Arkansas 1,395 14; District of Columbia 729 59; Oklahoma 438 23; Indian Territory 261 56; Other Sources 3,143 48; Total \$128,457 62.

1907 AND OUR FOREIGN MISSION WORK.

It is New Year's morn, and we are carefully looking around to see what plans we can make for the great work of Foreign Missions in this year of our Lord 1907. God has so graciously blessed us and the workers have pressed forward so earnestly that though we have tried to be very, very careful, we have had to go heavily in debt, until now we find that we are owing about \$140,000. To meet all necessary expenses between now and the 1st of May, so that we can go up to the Convention without debt, will require about \$270,000. That is, we need to raise in

the next four months \$65,000 more than we raised in the same time last year. Let it be remembered that we closed the year last year with a debt. We must pay all of that, and keep from having the same amount of indebtedness again this year. By the blessing of God and the co-operation of our brethren, we can accomplish this task. If every church will raise a third more than it did last year, we can come through all right.

GREAT OPPORTUNITIES.

It is impossible to state the marvelous opportunities which are opening up before our missionaries. We live in the most glorious age the world has seen since the command of our Saviour to give the gospel to all the world. While it appears to some that great demands are being made, yet when we see the letters from the fields, telling of the needs for hospitals, churches, homes for the missionaries, printing presses, theological schools—all of which are needed to strengthen the work, and remember that we could easily expend \$200,000 in cash right now in addition to the regular expenses mentioned above, our people can get some idea of the great demands of the work.

Our missionaries are reporting hundreds of baptisms. New churches are being organized and God is giving us access to the hearts of the people.

SUNDAY SCHOOL MISSIONARY DAY.

Sunday, January 20, has been designated as the day on which our Sunday schools are to have the subject of Foreign Missions presented: each class and each child is requested to give something. We believe that we ought to commence with the little children and teach them the call of God to give the blessed gospel to all the world. Literature has been prepared for the day and sent to the superintendents so far as it has been possible to secure their names. If any superintendent has failed to get the literature, we will be glad to furnish it if he will write to us. If the third Sunday in January does not suit, let some other day be selected.

SPECIAL PRAYER.

Realizing the great responsibilities which come to us from the wonderful opportunities God is giving us, let us engage in earnest prayer that the Lord will put His Spirit upon us so that we may see His work, and with earnest hearts press forward in His service. This year must either be a year of great conquest for the King, or of failure on our part to use the blessings which He has put in our hands. Let no one fail to do his full part in the Lord's work. Each missionary and each office of the Board would join in the request which Paul made—"brethren, pray for us."

Yours in Service, R. J. WILLINGHAM, Richmond, Va. Cor. Sec'y.

DEAR RECORDER:

The WESTERN RECORDER is always on the up-grade—better and better. It is like the old darkey's "corn flakes." His grandchild offered him some to eat when he said, "go long, chile, da ain't no better dan goobers." But she said, "You des tak em granddaddy and see." So the old man said, "Gim me some," and she said, "he took dem and tase and tase and tase em till he done eat em all up, and den he say, 'it is suttently wonderful how de white folks can make jes'

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.

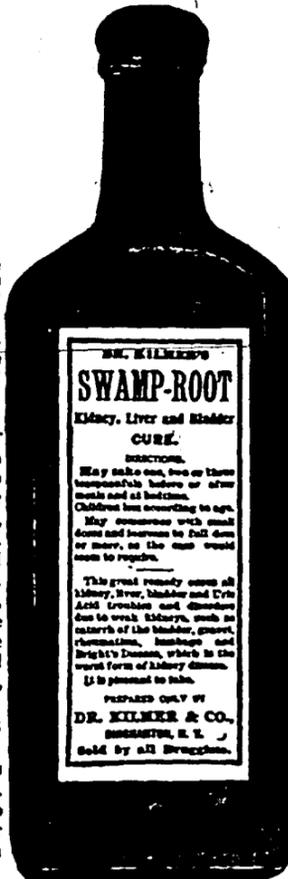
I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be and I began taking Swamp-Root. There is such a pleasant taste to Swamp-Root, and it goes right 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.

corn tase so good." I think it is just wonderful how you can make the WESTERN RECORDER read so good. Anybody will find that out as soon as they "tase" it and will want more. More success to you. J. A. H.

Live Stock Markets.

Table with multiple columns listing prices for various types of livestock including cattle, hogs, sheep, and poultry. Includes sub-sections for CATTLE, HOGS, SHEEP AND LAMBS, and POULTRY.

GOD IN ALL.

Thy presence is in everything,
In planet and in plant;
Thy knowledge formed the eagle's
wing,
Thy wisdom guides the ant.

Thy might supplies the vital power
Of all things that exist;
Of all things Thou the Maker art,
In thee all things consist.

Though human mind discern it not
'Tis true; in one accord,
All things in earth together work
For those who love the Lord.
WALTER M. LEE.
New Orleans, La.

Our Pulpit

AN ALL-IMPORTANT QUESTION.

C. H. SPURGEON.

"Dost thou believe on the Son of God?"—John ix. 35.

I. In the first place, the question of the text, "Dost thou believe on the Son of God?" is a MOST NECESSARY QUESTION.

I believe it is a question which ought to be asked from the pulpit far oftener than it is. I have been frequently pained, in reading sermons, and on the rare occasions when I have had the opportunity of hearing sermons, to note that they have been addressed to the whole congregation just as though all were Christians. It is too much the custom for ministers to address the whole assembly as "brethren", and to speak to a mixed multitude of men and women as if they had a part and lot in spiritual things. It seems that, if anywhere, certainly in the pulpit, there should be a wise and constant use of discrimination. The preacher should make his hearers clearly understand that there are some who fear God, and some who fear him not; some who are still dead in trespasses and sins, and others who are alive unto God through the quickening power of the Holy Spirit. It would be a very wicked thing for me to delude you with the notion that you are all saved, for I cannot help fearing that some of you are not yet saved. The outward lives of some here are quite sufficient evidence that they have never been sanctified by the Holy Spirit. Indeed, I feel sure that I am addressing some who would not venture to claim that they are Christians. They are too honest to do that, for they know that they are strangers to the saving power of the grace of God; and how dare these lips of mine call those the children of God who are, at present, the children of wrath, even as others? How can my tongue pronounce that to be gold which I know is but dross? How can I speak to those of you, who are living, and I fear will die, without a Saviour, as though you had an equal interest in the precious blood of Jesus with those who believe in him?

The people, who need to have this question most plainly put to them, are, probably, those who have had godly parents, and who have been brought up under religious influences. It is an untold blessing to have had godly parents; it is an unspeakable mercy to have been in the habit of attending a place of worship from our childhood; but there are dangers connected with even these blessings. It is not bigotry, it is not a want of Christian charity, it is not censoriousness when we say that there

are tens of thousands of people, who have attended the services of the Church of England from their childhood, and who believe that, in their baptism, they were made members of Christ, the children of God, and inheritors of the kingdom of heaven; and that, since the bishop's hands were laid upon them in their confirmation, there is no need to ask them whether they believe on the Son of God. Do they not say, in their Creed, "I believe in God the Father, and in Jesus Christ, his Son?" To ask such people whether they believe in the Son of God must surely be a piece of impertinence! Yet I venture to say that there are no people in the whole world who need more to be asked that question than they do. And while it is specially so in the Church of England because the Prayer-book helps Episcopalians to imagine they are Christians when they are not, it is very much the same among Dissenters.

It also strikes me that this question ought to be frequently asked of all religious professors, and specially of all ministers of the gospel. It is a terribly easy matter to be a minister of the gospel and a vile hypocrite at the same time. My brethren in the ministry, I feel this to be only too true, and I often regret that I am not able to sit in one of those pews yonder, to listen to some faithful brother-minister, who would help me to see myself as I really am in the sight of God, and cause me to tremble before him, lest I should be either self-deceived or a deceiver of others. It is our misfortune that, if we begin to preach without being truly converted, there is little likelihood that we shall ever be converted. This thought makes the pulpit to become a place where our shoes may well be, metaphorically, put off our feet,—a place of trembling, and alarm, and anxiety, for who is to preach to the preacher if he is himself unregenerate? Who shall press upon him the question, "Dost thou believe on the Son of God?" Oh, then, what solemn heart-searchings what strict self-examinations the preacher should have! How he should lay bare his breast before the all-searching eye of God, implore the inspection of the Infalible, ask to be weighed in the balances of the sanctuary, which cannot err, and seek to be judged by almighty wisdom lest, as Paul said, after having preached to others, he himself should be a cast-away!

And as for you who have been members of this church year after year, you who have been baptized into the name of the ever-blessed Trinity, you who have often gathered around your Master's communion table, permit me to shake you out of the slumbers of your fancied security. If you have taken it for granted that all must be well with you because you are a member of a Christian church, I do beseech you to make diligent search, lest you should be mistaken. I am no advocate of doubts and fears, as you all well know; on the contrary, I delight to extol the blessings of a full assurance of faith; yet, at the same time, I am well aware that it is hardly possible to have too much holy anxiety and sacred suspicion lest we should not be right with God. I do solemnly conjure you, by the living God, every one of you old professors, you venerable fathers in our Israel, again to put this question of questions to your own heart and conscience, "Dost thou believe on the Son of God?"

Have you a real, vital faith in the Lord Jesus Christ, or is it mere notion or name, a mere sham to which you are trusting? God grant that we may all answer the question, and answer it honestly, as in his sight, for it is a most necessary question for every one of us to answer.

II. Secondly, and but briefly, I want to remind you that the question of the text is a REMARKABLY PLAIN QUESTION: "Dost thou believe on the Son of God?"

The question in our text is not a difficult or obscure one; it is, as our proverb says, "as plain as a pike-staff."—"Dost thou believe on the Son of God?" Perhaps you would like me to explain to you the doctrine of election; well, I may do that another day. Possibly you would like to hear about the Second Advent, and that also I may tell you, as far as I can, in due time; but just now the question is concerning your soul's most vital interests. How do you stand in relation to God, and especially in relation to Jesus Christ whom he hath sent to be the propitiation for the sins of all who believe in him? This question is short, plain, pointed: "Dost thou believe on the Son of God?" That is to say is Jesus Christ, who was born of the Virgin Mary, acknowledged by thee to be the Son of God? You know that he died in the room, and place, and stead of sinners, and that his sacrifice atoned for the sins of all who trust in him, so that God can be just, and yet the Justifier of all who believe in his Son; so again I ask, "Dost thou believe on the Son of God?" When we were singing a little while ago,—

"Jesus our Lord is crucified,"—didst thou feel that the crucified Christ was thy Lord and Saviour? Didst thou rest thy soul, for time and eternity, upon that blessed Substitute for sinners, Jesus Christ the Son of God, expiring upon the accursed tree? If so, it is well with thy soul; but if not,—if your answer to the question of the text is in the negative, it amounts to this,—"I will not accept the propitiation which God has set forth; the only Saviour, whom God has provided, shall not save me; I will not come unto him that I may have life; I will force my way to heaven by my own works or merits, or else I will go down to hell neglecting his great salvation." That is the real meaning of thy negative answer; and I ask thee, as an honest man to do one thing: if that be thine answer, say it to thyself in so many words; or, better still, write it down, and sign it with thy name. If thou meanest to serve Baal, say so. If thou meanest not to have Christ as thy Saviour, say so. Sit down, and write out the reasons why thou rejectest Christ; put them into black and white, that thou mayest see them, and weigh them, as every right-minded man should do when he takes such an extraordinary course. If you think that Christ is not worth having for a Saviour, say, in your own handwriting, "I will not trust him; I will not be saved by him." If you do that, there will be something done, sad as it will be. But, at any rate, do answer the question of the text, for it is so plain and simple that it deserves a perfectly plain and straightforward answer.

III. Now, in the third place, and again with great brevity, I want to show you that this is a VERY PERSONAL QUESTION: "Dost thou believe on the Son of God?" You, young man, have been

giving away tracts this afternoon; that is a very proper occupation, but "dost thou believe on the Son of God?" You, young woman, have been teaching a class in the Sabbath-school; that is well done on your part, I hope, but "dost thou believe on the Son of God?" You, my brother have been preaching the gospel, this morning, according to your ability; so far, so good, but "dost thou believe on the Son of God?" Some of us sat, this morning, at the close of the public service, around our Master's communion table, where we broke bread in his name, as is our wont on the first day of the week; but, my fellow-communicant, "dost thou believe on the Son of God?" Wife, thou hast nothing to do with thy husband in this matter: and, husband, thou and thy wife must be set apart in this instance. For the moment, forget that dear child of thine: hold him on thy knee if thou wilt, but apply not the question to him just now; but answer for thyself, "Dost thou believe on the Son of God?" That is to say, has thy heart really felt the weight of thine own sin, and hast thou come to Jesus Christ, and given that life-look at the crucified One which brings instantaneous pardon to all who believingly look? "Dost thou believe on the Son of God?"

Even our own prayers may come to be idols and hindrances to us. We may think that the way of salvation is to pray, which it certainly is not: for the way of salvation is to believe on the Lord Jesus Christ and to believe on him at once. Unbelieving prayers will leave us as they find us: they cannot yield us any comfort. As it is with the prayers of others, so is it with our own: unless faith in Jesus Christ mingled with them, they can never be a sweet savour unto God, and they can never bring a blessing to our own souls. What you have to do, dear friend,

A BANKER'S NERVE

Broken by Coffee and Restored by Postum.

A banker needs perfect control of the nerves and a clear, quick, accurate brain. A prominent banker of Chattanooga tells how he keeps himself in condition:

"Up to 17 years of age I was not allowed to drink coffee, but as soon as I got into the world I began to use it and grew very fond of it. For some years I noticed no bad effects from its use, but in time it began to affect me unfavorably. My hands trembled, the muscles of my face twitched, my mental processes seemed slow and in other ways my system got out of order. These conditions grew so bad at last that I had to give up coffee altogether.

"My attention having been drawn to Postum Food Coffee, I began its use on leaving off the old kind, and it gives me pleasure to testify to its value. I find it a delicious beverage: like it just as well as I did coffee, and during the years that I have used Postum I have been free from the distressing symptoms that accompanied the use of coffee. The nervousness has entirely disappeared, and I am as steady of hand as a boy of 25, though I am more than 92 years old. I owe all this to Postum Food Coffee." Name given by the Postum Co., Battle Creek, Mich. "There's a reason." Read the little book "The Road to Wellville" in pkgs. All grocers.

broken-hearted and cast down, is to look away from yourself, and all your fellow-men, to him whom God hath set forth to be a propitiation for sin. Looking to him brings life to the soul, and the testimony concerning all the saints is this, "They looked unto him, and were lightened: and their faces were not ashamed." However feeble may be your eyesight, and however dark may be your surroundings,—

"There is life for a look at the Crucified One;"—

and whosoever looketh unto him shall live. Those who were bitten by the serpents in the wilderness were in various stages of poisoning. Some of them, no doubt, had their eyes well-nigh stopped up by the swellings that rose through the bites of the serpents; but however feeble was the look they gave, if it was only through the corner of the eye,—if they did but catch a glimpse of the serpent of brass that Moses set upon the pole, as God commanded him, they lived at once. And if, in your case, sin seems to prevent the full exercise of faith, and your consciousness of guilt hinders your belief in Jesus Christ, yet say to him, "Lord, I believe: help thou mine unbelief." Touch at least the hem of his garment, and you shall find that it is not the measure of your faith, but the measurelessness of his grace, that will bring you the blessing you need. Though your faith is weak, his grace is strong. Though you can scarcely believe in him, all things are possible unto him, and he can cause even your weak faith to be the means of bringing salvation unto you.

Ah, my dear hearers, plainly as I am speaking to you,—and the gaudiness of oratory would be out of place here,—how hard it is to get you to do what I urge you to do! I would fain go down these stairs and talk to you one by one; but I might fail even with such an expedient as that, and there are far too many of you for me to come round to each one; yet I remember how holy Richard Baxter pleaded with his people, "I would fain come, and kneel down before you, one by one, and say to you, 'Why will you reject the Saviour? Why will you die? Why will you cast away your souls?'" If I cannot do that literally, my spirit shall do it. My hearer, I ask thee, each one, "Dost thou believe on the Son of God?" This is the question which must be put personally to thee, for thou must die alone, and thou must rise in thine own body, and thou must be judged alone, and if thou will not believe on the Son of God, thou must be condemned alone, thou must personally be cast into hell. There can be no sponsor for thee in the flames of hell, no substitute there to bear thine everlasting woe in thy stead. Thou thyself wilt be cast into hell, if thou remainest an unbeliever: and, therefore, again I ask thee, "Dost thou believe on the Son of God?"

IV. Now, fourthly, I have to tell you that THIS QUESTION IS FUNDAMENTAL: "Dost thou believe on the Son of God?"

I wish that some of you would put this fundamental question to yourselves, instead of trusting to the nonsense and absurdity in which you sometimes put your trust. Why, to this very day, there are some people, who believe that they are Christians because, as they looked out of the window,

they thought to themselves, "If the Lord is gracious to us, we hope the sun will shine upon us;" the sun did shine upon them, and therefore they think that God must be gracious to them! What fools they must be to talk like that! Others have said that, as they were at their work, or in their bed, they thought they heard a voice! Suppose you did, what then? If all the voices in the world were heard by you, I would not give a penny for your religion if you do not believe on the Lord Jesus Christ. Another says, "I had such-and-such a text impressed upon my mind." If it had been impressed upon your heart by the Holy Spirit, it would have been a different matter. There is a superstitious way of misusing the Bible, of which even Mr. Wesley was guilty when he put a pin into the Scriptures to find out what he ought to do in a certain emergency; I believe that was as wicked as if he had shuffled a pack of cards for the same purpose. God does not guide us in any such way as that. Neither is there any importance to be attached to what you dreamt, or what you heard, or what you saw; the one fundamental question is, "Dost thou believe on the Son of God?" If you do, and yet you never dreamed a dream in all your life, thank God that you have slept so well, and that you have not been troubled with indigestion, which is a great cause of dreams and visions of the night. If you have never heard mysterious voices, thank God that you have a well-regulated imagination and a well-balanced mind. If you have never had a text that seemed to speak to you like a mysterious incantation, thank God that, when you reverently read the Scripture, it speaks to you as the voice of God, and not as the voice of some witch of Endor, or as the voice of some old Delphic oracle speaking to a superstitious ear. My brother, if thou believest on the Lord Jesus Christ, all is well with thee, so far as thy salvation is concerned. Thou mayest ask thyself, "Am I growing in grace? Am I making such advances as I ought in the divine life?" These questions are right and proper, and deserve to be duly pondered by thee; but if thou believest on the Son of God, thou hast the root of the matter in thee, thou hast the tree of life planted in thy soul, and thou shalt assuredly find a place in the paradise of God. So, ask no further question upon this point, for this is the fundamental question: "Dost thou believe on the Son of God?"

V. Now, just for a few moments, let me remind you of what you know so well, namely, THIS QUESTION IS ALL-IMPORTANT. . . . "Have you made your will?" somebody asks; and that is a very important question to one who has anything to leave. I think that people ought to see to that matter; and there are fifty other questions that might be asked, all of which would have their relative importance; but this is the weightiest question of all: "Dost thou believe on the Son of God?" How can I put that question, with due solemnity, to each person in this congregation? Dost thou not know, man, that life and death, heaven and hell, and bliss or woe unutterable depend upon thine answer to that short, simple question? If thou believest on Jesus, there are robes of whiteness and fearless eyes for thee; but if thou believest not, there are for thee—

"If thou canst truly say, as thou lookest by faith, to the precious blood of Jesus, 'I am washed in that crimson flood, and I am clean every whit;'—if it be indeed so, then all things are thine, whether things present or things to come, life or death, time or eternity, all are thine, for thou art Christ's, and Christ is God's. All is well with thee now, and all shall be well with thee for ever and ever. But, oh! if thou hast to shake thy head, and sorrowfully say, 'No, I never was cleansed by Christ's blood; I never accepted him as my Saviour;' dost thou know what thy portion must be? Come, man; do not close thine eyes, like the silly ostrich, and then think to escape the hunter because thou dost not look upon him. Come man, come; look at the portion that awaits thee. Dost thou start at sight of it? Canst thou see thy dying bed, surrounded with gloom and darkness? Art thou afraid of that? That is a fair sight compared with what I have yet to show thee. There, move away that bed, and let the next scene appear; dost thou see that? What! darrest thou not look at it? It is thy naked spirit shivering before the face of God while he pronounces its doom! Dost that affright thee? I have to show thee a more terrible picture by far than that! It is the earth on a blaze; the mountains are reeling to and fro, like drunken men; the stars, like withered fig-leaves, are falling from the sky; the sun is becoming black as sackcloth of hair; and all the while thou art crying to the hills to cover thee, and to the rocks to give thee shelter, for the great day of God's wrath has come, and thou art unable to endure it. Canst thou not gaze upon that picture? It is what thou wilt come to if thou remainest unsaved. But if thou art afraid of the picture, why art thou not afraid of the dreadful reality, for I have not yet shown you the worst of your doom? I scarcely dare to lift the curtain which hides that dreadful prison of the lost, "where their worm dieth not, and the fire is not quenched;" where the wrath to come, like a mighty ocean, never ceasing in its fiery flow, beats over the guilty for ever and ever, where the fierce tornado of the wrath divine blows upon the lost for ever and ever, leaving them never a restingplace, nor a moment's cessation from their awful agony. My poor words, which may seem, to some, terrible in their intensity, are feeble compared with the weighty words of the Lord Jesus as recorded in the Gospels; and, therefore, as a man who cares for you, and who fain would have you care for your own immortal souls; I do implore you, each one, to ask your own self this question, "Dost thou believe on the Son of God?" If you must honestly answer, "No;" then I ask you, "Will you not believe in Jesus now? Oh, that the Holy Spirit would graciously enable you, this very hour, to trust wholly to that glorious finished work, which, on the cross, my Master has concluded once for all, and the merit of which, even in heaven, he delights to bestow upon all the sons and daughters of men who will believe on him.

Besides, you can judge whether you have faith by seeing whether you have its fruits. If you have believe on the Son of God, you have a care about spiritual things which you never had while you were an unbeliever, you are living in a world that is new to you,—in the spiritual realm where God rules by his Spirit;—and you are

no longer confined to that which you can see with your eyes, and touch with your fingers. You see, and hear, and feel, and know now a thousand things of which you were formerly utterly unaware. If you have truly trusted in the Lord Jesus Christ, you are "a new creature: old things are passed away; behold, all things are become new." You love what once you hated, and you hate what once you loved. You have altogether new tastes; you would not now find pleasure where once you revelled in it; and the weariness which you formerly felt in the services of God's house is all gone now, and you find the Sabbath to be a delight, and the company of God's people to be a foretaste of heaven. Are you, dear friend, at this moment desirous to be obedient to all the Lord's commandments? Obedience to God is a flower that never grew on nature's dunghill; it grows only where the Spirit of God has tilled the soil, and planted the root from which it springs. Surely thou knowest whether thou believest in Christ, or not. At any rate, go not to thy bed this night till thou knowest the truth about thy case. Fall not asleep with even the possibility that thou mayest awake in hell. Rest not, man, till thou art for ever safe; sleep not till thou knowest that God is thy Friend, and that Christ is thy Saviour, lest, in the watches of the night, the hair of thy head should stand on end with horror as thou art awakened to find that thy last hour has come, and thou art not prepared to stand before thy Judge!

"How will thy heart endure The terrors of that day; When earth and heaven, before his face, Astonish'd shrink away!"

VII. Now I must come to the conclusion of my discourse, and I do so by saying that THIS QUESTION DEMANDS AN IMMEDIATE REPLY: "Dost thou believe on the Son of God?"

Possibly, one of you says, "Well, sir, I will give you my answer when I have a more convenient season." No, you will not; for you will probably forget all about it unless you give the answer now. Oh, what a lot of hammering and beating the iron of the human heart will stand! I am sure that, if the iron that comes out of the bowels of the earth were half as difficult to soften, and to cast into moulds as the nature of man is, the iron-worker would give up his task as hopeless. Oh, how many times I have tried to preach the gospel to some of you, not without tears, and not without headaches and heartaches, too,—not without earnest pleadings in secret with God,—not without thinking and planning how I could set the old truth in a new light, and by what means I might enlighten your understandings, or interest your imagination, and capture your heart. But, alas! thus far, with some of you, the hunter has lost his prey, and the fisherman has waited in vain for his fish, and he is bitterly disappointed at his failure. When will the day come when we shall capture you for Christ?—What weapon of truth will pierce you who are like leviathan in his pride? When shall we draw you ashore to life, and peace, and holiness, and happiness?

The great mischief with many of you is that you always talk about what you will do to-morrow! Yet there are newly-dug graves every day, and the grave-diggers

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 And some forty others.

AMONG THE HYMN WRITERS WILL BE FOUND THE NAMES OF:

Miss Fanny J. Crosby, Rev. Jonathan Outman,
 Mrs. E. Howitt, Rev. D. B. Printon,
 Mrs. Kate Hankey, Rev. Ray Palmer,
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hide the bodies of your fellows beneath the sod of the cemetery. It is true that, thus far, you have been spared; but are you, therefore, foolish enough to dream that you are immortal? Do you think that there is no tree growing out of which your coffin is to be made? Ah sirs; some of you will never see another year! This is not a matter of guesswork with me; I know that it is the truth that a certain proportion out of every thousand persons now living must die this year. Everybody knows that, and here we have some six or seven thousand persons gathered together. Well, then, there must be so many of us who must go to the grave within the next twelve months. You know that you are not immortal; you know that you must die sooner or later; and some of you know that, if you were to die now, you would die without hope, for you have not believed in Jesus, and you would be eternally lost. I do beseech you, if you have any wits left, to use them now, and to be startled as I put to you that ancient question, "Why will ye die?" Where is the sense of it? Where is the reason for being damned? Do anything that is reasonable, man, and who can blame you? If you have a good excuse for doing a certain thing, if it pays you well to do it, if it is the right thing to do for your country even though it does not pay you,—go and do it. Cassius did a noble deed when he rode into the chasm in the Forum, and

so filled it up, for he did good to Rome; but what good will your damnation do to you or anybody else? What good will it do even to the lost in hell? Even they might wish to keep you out of that dread place of torment, as the rich man wished to warn his brethren; for they would get no good through your ruin. What possible good can ever come to you if you are lost? It will be all hurt, and no good; all loss, and no gain; all wretchedness, and no joy; all darkness, and no light all hell, and no heaven, forever and ever. In the name of the living God, I beseech you, in the name of Jesus of Nazareth, I implore you to trust Christ, and live.

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Editorial

Prof. Osborn, of Columbia University, in the current *Century*, discusses the recently uncovered skulls in Omaha, Nebraska, and decides that they belong to the earliest American race of man. He says that these skulls are "of a more recent type than the Neanderthal man," so they cannot be very ancient.

Prof. Osborn says: "Virtually three links have been found in the chain of human ancestry. The earliest is represented by the Trinil man of Java, the discovery of which by DuBois, in 1890, aroused the widest interest. This pre-human species is known as *Pithecanthropus erectus*." The second link, Prof. O. thinks, is "the Neanderthal man," and the third is the early Neolithic man, represented by the Gibraltar skull.

The problem is—given that man was evolved from the ape, what facts can be fitted into that theory? Unless the theory of evolution be granted to start with, the alleged facts fall to the ground.

What about the *Pithecanthropus erectus*? On the island of Java in 1890 Dr. Eugene DuBois found a leg bone, and, about fifty feet distant, a skull, and at some distance away, from both, he found some teeth. He jumped to the conclusion that these belonged to the same creature, and all the evolutionists jumped with him. They then jumped to the conclusion that here at last had been found "the missing link." The leg bone is like the human femur, the teeth are larger than human teeth and shaped differently. The skull has a capacity of 1,000 cubic centimetres, and is much larger than any ape skull. Sir Wm. Turner says (*Anthropological Journal* 1896) that he has measured smaller human skulls. The largest ape skull found measures only 600 cubic centimetres.

Prof. Mortillet admits that it is doubtful whether the skull, bone and teeth belonged to the same creature, while Prof. Bland Sutton and Dr. Garson deny that they did belong to the same individual. There is no evidence of any great antiquity in the case of this skull. Prof. D. G. Whitley says it may have belonged to a woman. Moreover she may have lived recently. So there is no evidence that the *Pithecanthropus erectus* is the "missing link" between men and apes.

Now for the Neanderthal skull. This measures 1,225 cubic centimetres and is evidently a human skull. It was dug up near Dusseldorf, in the valley of the Neander, a branch of the Rhine, sixty feet above the stream and 100 feet below the top of the cliff, in 1857. It is very much like the skull of Bruce, the Scotch hero. Prof. Quatrefages says the skull of Dr. Emmayer "exactly recalls that of Neanderthal," and says that in passing through the Copenhagen Museum he was "struck by the Neanderthal characters presented by one of the crania of the collection; it proved to be that of Kay Lykke, a Danish gentleman who played some part in the political affairs of the 17th century." *Human Species*, p. 309. So far then, as the form of this skull is concerned, it may have belonged to a man of the 17th century. On the next page Prof. Quatrefages speaks of the striking resemblance between the Neanderthal skull and the skull of Mansuy, Bishop of Toul, saying that the bishop's skull "even exaggerates some of the most striking features of the Neanderthal cranium."

In this case also there is no evidence whatever of antiquity. Some German scientists have distinctly denied its antiquity. Indeed Von Meyer says it is the skull of a Cossack who was killed in the war of 1814. The formation in which this skull was found is the Locas, which is the most recent of all the Paleolithic deposits. But that cannot be relied upon because, when a man dies his friends bury his body in any geological formation that happens to be convenient.

There is absolutely no evidence that either the *Pithecanthropus erectus*, or the Neanderthal man or either of the rest of them, was essentially different from the people of to-day. Neither of them marks any "missing link," and neither of them furnishes any evidence of the evolution of man from lower animals.

Mankind is like a pendulum, swinging first to one side and then to the other. As the pendulum is drawn away from the perpendicular in one direction, when it is released it swings that far beyond a perpendicular in the opposite direction.

The startling revelations made by the investigations into the managements of the great aggregations of capital have aroused the American people, as they have not been aroused before. The revelations in regard to the great insurance companies and in regard to the trusts are startling enough, and it is natural that an aroused public sentiment should demand adequate remedies. This public sentiment is being crystallized into legislation both by Congress and by legislatures. Some drastic laws have been passed and others are contemplated. That there have been great abuses, is manifest beyond contradiction. That effective remedies are imperatively needed, goes without saying, and it is to be hoped that while the matter is up, wise and effective remedies will be found and applied.

In the operation of the trusts, railroads have figured, especially in the matter of rebates. But it should be remembered that these transactions have inured to the benefit of the trusts, rather than to the benefit of the railroads. The evidence shows that for the most part, the railroads have simply yielded to the pressure brought to bear on them by the trusts. Yet the railroads have come in for more than their share of condemnation from the public. Public sentiment has been turned against the railroads beyond what is just. Indeed the government ownership of railroads is openly advocated, while nobody advocates the public ownership of life insurance companies or of the trusts. It appears that the railroads have been singled out for condemnation, above the insurance companies and trusts, while they are really less guilty.

Possibly this is partly because the railroads are more in public view than are the insurance companies and the trusts. Possibly these companies and trusts have had a skilful hand in diverting public condemnation from themselves to the railroads. At any rate the railroads are called to bear the brunt of the condemnation, when, as a matter of fact, they are less guilty than are the others.

Now, we would not shield any who are guilty from merited condemnation, but we would have the condemnation meted out justly, and this is not now being done.

The welfare of the people is most intimately connected with the

prosperity of the railroads. Any thing that cripples or handicaps the roads, hinders the prosperity of the people. The connection between general prosperity and that of the insurance companies and that of the trusts, is by no means so intimate. Indeed if these trusts were dissolved, and these insurance companies stopped business, the general prosperity of the people would not be seriously impaired. Powerful trusts and great insurance companies are not essential to public prosperity, however useful they may be within proper bounds. But the railroads are essential to public prosperity, and whatever injures them mars that prosperity.

We think it is time the people discriminated wisely. Whatever laws are really needed, for the protection of the people and for the proper regulation of railroads, let such laws be passed. But let there be no unkind feeling toward the roads, and least of all, let there be no disposition to punish them for things for which they are not to blame. We think the evil does not lie with the railroads, except as they are incidentally involved, but it lies much deeper, and the interests of the railroads demand that the evil shall be remedied. Indeed the interests of the people and the interests of the railroads are parallel; and the sooner this is generally understood, the better for the country.

The Japanese trouble in California is putting our institutions to the test. The Constitution of the United States provides that all the powers not expressly delegated to the General Government are reserved to the States respectively and to the people. Thus California has the right to establish public schools that shall exclude Japanese children, and the people of California demand that Japanese children be thus excluded. While other schools for outside children, including Japanese, Chinese and others, may be established, this is not satisfactory to the Japanese. They feel that since they have whipped Russia they are as good as anybody, and they are not willing to be classed with the Chinese.

On the other hand the General Government has the sole power to make treaties with foreign countries. Thus a treaty has been made with Japan giving Japanese who choose to reside in this county all the rights and privileges of our people, except voting, holding office, &c. The Japanese under this treaty claim the right to send their children to American public schools, and they demand this right, which California refuses.

Hence our Government is trying the matter in the courts and the Supreme Court will have to decide it. Uniformly the Supreme Court has decided along the line of States' rights. If the decision shall be that California cannot be compelled to admit the Japanese children, then the treaty would have to be modified. Of course our General Government cannot do in a treaty what it cannot do at home by law. Whatever rights belong to States must, of course, be respected in treaties, even though embarrassment results.

We are not clear that any nation can claim the right to educate its children at the expense of another nation. These Japanese are not our citizens, and they do not propose to become such; then what right have they to tax our people to educate their children? On the other hand if these Japanese do become American citizens, then the Japanese Government would have

nothing more to do with them, and they would have to look after their rights as American citizens in our courts.

Meantime there is talk of war with Japan. We cannot believe there is any real danger of this, though the French papers picture it as imminent. Having whipped Russia, Japan feels equal to the task of thrashing anything and everything in sight, and we need not wonder at this. Should war come, Japan will find that fighting Uncle Sam is a very different proposition from fighting the Russian Bear. Our navy is strong enough to take possession of Japan (which consists of islands) without the need of soldiers. To take possession of Japanese waters and to blockade those islands, is all that would be needed, and our navy is strong enough to do it.

At a recent religious gathering the question was discussed as to what reasons kept the ranks of candidates for the ministry thin. Various reasons were given and various remedies suggested. Among other things it was gravely proposed to increase the salaries of preachers as an inducement to young men to enter the ministry. This, most emphatically, is advocating a hiring ministry. While it is true that most preachers are inadequately supported, and for their work's sake their support should be improved, yet it is corrupting to the last degree to pay men to induce them to be preachers. Alas for the sort of preachers who would enter the ministry for the pay they would get.

The charge of being mercenary has sometimes been brought against preachers, and ever and anon a smart Aleck of a worldling will talk of preachers who respond to the "loudest call," with the "largest salary." All that is a slander on the ministry. Instances abound where preachers have refused larger salaries than they receive. But should the time ever come when the mercenary motive shall be the ruling idea, and men shall be "attracted into the ministry" by the money offered, then alas for the churches! It shows a sad decline of ideals when in such a meeting such a motive should be deliberately urged.

We noted also that among all the plans proposed for recruiting the ranks of the ministry, no reference whatever was made to the one and the only true method. It is the method laid down by the Master, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

At the mid-winter meeting of the Kentucky Press Association, the Hon. J. W. Hedden gave notice that at the regular annual meeting next summer he would introduce the following:

"Whereas, we, the members of the Kentucky Press Association, have a genuine experimental knowledge of the destroying effects of the open saloon; its hurtful influence on men and women of the present and future; of the troubles, aided by its degenerative powers, that have come to our Commonwealth; be it

"Resolved, That we here and now place ourselves on record as being opposed to the liquor traffic in its various forms, and that we stand pledged for higher morals and the enforcement of all laws. This action is timely, and we hope it will be taken unanimously, and that all our Kentucky papers will line up against the saloon. We believe that most of them have al-

ready lined up, and we hope there will not be one left to give an uncertain sound. Our good friend Hedden can be counted on to be on the right side, at the right place and at the right time.

Editorial Varieties.

What an immense word "larger" has become with the new theology men and with slack-twisted theologians generally. It is "larger vision," "larger hope," "larger aspiration," and even "larger Christ." In pronouncing "larger" be sure to throw the head back and to open the mouth wide.

In his interesting and instructive paper before the Pastors' Conference on "Essential Baptist Doctrine," Dr. McGlothlin said concerning tracing the history of Baptists through the Middle Ages: "As a rule the more narrow and rigid a man is now, the more liberal he is in judging the sects of the Middle Ages," etc. To this Pastor Ransom replied: "And the more loose and lax a man is now, the more narrow and rigid he is in judging the sects of the Middle Ages."

It is claimed as a good thing for men to diminish the number of articles in their creed and to hold what they keep all the firmer. But it does not practically work that way. The "advanced" men who have let go this and that article from their creed, do not hold what they retain with any firmness of grip. They hold to a diminished Christianity, and hold it very feebly. As a rule the more a man believes the more firmly he holds it, while the more he doubts the more he is inclined to doubt.

We call special attention to the article in this issue of Editor Webb of the *Maryland Baptist*, on the recent "movement" for the union of Baptists and Disciples in Baltimore. Editor Webb throws light on the situation.

The *Southern Presbyterian* declines our cordial invitation to become Baptist, on the ground that it would have to give up things that are dear. But it would not be required to take anything contrary to its conscience. It admits that immersion is valid baptism, that believers are proper subjects, and that baptism ought to precede observance of the Lord's Supper. To be sure infant baptism, affusion, &c., are dear, but then think of the beauties and glories of union! The *Southern Presbyterian* admits that these things it would have to give up are "non-essentials." Why allow "non-essentials" to stand in the way of union?

There were 5,280 miles of railroad built in the United States in 1906.

Dr. J. B. Moody's admirable address before the Missionary Society at the Seminary last week was received with the greatest enthusiasm we have ever seen manifested there. It was clear, strong, logical and symmetrical. The doctrines of missions was co-ordinated with other doctrines with great ability and skill. The brethren voted to have it published. It will appear in full in the *WESTERN RECORDER* soon.

"Bro. T. T. Eaton and Bro. J. B. Gambrell have been most persistent and relentless in calling the Gospel Mission movement Hardshellism, and using it as a term of odium, &c."—*Baptist Flag*. Dr. Gambrell can speak for himself, but we deny that we have done anything of that sort; and we respectfully call upon the *Flag* to produce any language from us capable of any such interpretation. On the contrary we have treated the "Gospel Mission" brethren with such uniform courtesy that we have been charged with being in sympathy with them. We have used only arguments against them; never epithets.

Dr. P. T. Hale keeps at it and he keeps gathering in gifts to the Education Society. Bro. G. B. F. Stovall gave notes for a thousand dollars last week, and Bro. A. N. Whittinghill gave property valued at \$2,500 at least. And so it goes. We congratulate Bro. Whittinghill on his signal success with his patent portable fence.

Immense quantities—even carloads—of flowers were sent to the funeral of Mr. Samuel Spencer, late President of the Southern Railway. Instead of placing these flowers on the grave, where exposed in the open, they would have frozen and been destroyed, Mrs. Spencer had them sent to hospitals and other charitable institutions "to gladden those whose lives are largely cheerless."

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Pastor Eaton: All Judah rejoiced; Now. Three by letter, one baptized.

Broadway—Pastor Jones: This year also. At 3 p. m. "Family gathering." Pastor Jones leaves this week to serve as preacher at the University of Chicago for three weeks. Eight by letter. 89 additions during the year. \$21,107.00 raised.

Chestnut St.—Pastor Weaver: What then? True labor. One by letter, one for baptism, one baptized.

East—Pastor Wilson: A sleeping giant. Bro. P. T. Hale: Prodigal son. One by letter.

McFerran Memorial—Bro. J. N. Prest-ridge: Will a man rob God; Seeker led of God.

22nd and Walnut—Pastor Hunt: This do in remembrance of me; Seek ye first the kingdom of Heaven. Four for baptism, two by letter, two baptized. 610 in Sunday school.

Calvary—Bro. M. O. Patterson: Christ life; Power of the gospel.

Clifton—Bro. P. T. Hale: Education. Pastor Foster: God's call to His church. Three by letter.

German—Pastor Janzen: Prayer for divine guidance; Words of eternal life.

Highland—Pastor Dawes: Roll call; Statement about the Saviour. Three by letter. New \$1,200 organ ordered. Mr. Carnegie gives half.

Immanuel—Brethren Robertson and Carver spoke on deacons. Brethren John Looney, A. T. Rice and Harvey Smith ordained. Pastor Watts: This year also.

Parkland—Pastor Vick: How to begin the year; Art thou he that should come. Three by letter.

Third Ave.—Pastor Ransom: Looking to Jesus; Taking Jesus with you. One by letter.

26th and Market—Pastor Reed: A shepherd's rod; Deliverance. 330 in Sunday school.

Hazelwood—Pastor Althoff: Final state of the righteous; The brazen serpent. One by letter.

Highland Park—Bro. J. S. Detweiler: The burden bearer; Word of life.

Oakdale—Pastor Mohler: True and false worshipper; Call of God to His people. One by letter.

East Mead—Bro. W. B. McCuen preached in the morning. Bro. R. P. Walker: The likeness of Christ. Pastor Brandenburg was sick.

Ormsby Ave.—Pastor Williams: Resolutions for new year. Bro. J. O. Fullbright: Cry for lost joy.

Eighteenth St.—Bro. E. E. Burdick: World vs. Christ.

Culbertson Ave (New Albany)—Pastor Clifton: Object of the Lord's Supper; Inspiration of memory. Four by letter.

36th and Grand—Pastor Toomer: No matter what the world says. Bro. J. W. Thompson: Assurance.

Beechland — Pastor Hill: Making things new; Fear and its remedy.

11th and Jefferson—Pastor Jones: Abounding life.

Hope Mission—Pastor Bruce reported a fine week. Last week he attended the Soul Winners' Conference in Chicago.

SEMINARY NOTES.

A. H. MAHAFFEY.

Chapel services conducted at the last meeting by Dr. Dement. Scripture lesson, I John 2:8.

Founders' Day is to be next Friday, Jan. 11th, at 10 o'clock a. m. Drs. Burrows and Whitsitt are to be the speakers for that occasion. Public invited. Expecting a good day.

The Kentucky management of the Jamestown Exhibition is preparing for a series of pictures of the Seminary buildings, various classes and student body for a place in the Kentucky exhibit at Jamestown.

The last missionary meeting was largely attended and great enthusiasm manifested. Will give some of the statistics, as they will perhaps be interesting to some who were not present: Sermons preached by the faculty and students, 326; addresses delivered by the faculty and students, 115; conversions, 20; baptisms, 1; received by letter, 28; religious books sold, 4; religious tracts distributed, 1,215; by the personal workers' class of Training School, visits made, 141; meeting for children held, 124 S. S. classes taught, 43. Letters from the different fields were read, one from Bro. W. B. Boggs, of India, telling about the great revival that is now spreading over that country. Another from Bro. Shepherd, of Brazil, who spoke about the Catholics burning all the Bibles that they could get. But glad to know that reaction of such a spirit is turning many

to Christ. Another from Bro. James S. Compere, who spoke about the great need of efficient men in that country. The speakers for the day were Dr. P. T. Hale, of Louisville, and J. B. Moody, of Martin, Tenn. Subjects, respectively: "Duty of the Pastor, the Evangelization of the World," and "Missions as Adjusted to other Doctrines and Duties."

Supplies for last Sunday: T. G. Halcomb and G. S. Jenkins, Meadow Home; J. W. Thompson, 30th and Grand; M. A. Wood, New Albany (German Evangelical); B. D. Burdick, 18th Street; William Melton, Westport, Ind.; W. P. Carter, Huron, Ind.; W. S. Coakley, Stanford; R. P. Walker, East Meade; S. W. Partee, Millville; M. O. Patterson, Calvary.

At Herod, Ga., Miss Mary Belle McClain and Mr. D. S. Dennard were married at the home of the bride, R. M. T. Seals officiating. They have returned to the Seminary for the remainder of session.

Dr. Mullins, Moody and Hale and Bro. Whittinghill spent the noon hour at N. Y. Hall recently.

THE STATE.

Pastor H. M. Shouse writes from Middleburg: "Please send my paper to me at Marksbury, Garrard county, Ky. Have accepted the care of the Forks church and Preachersville."

Pastor J. A. Davis writes: "Please change my paper from Bloomfield to Richmond, Ky. I move there to accept four country churches, viz.: Union City, Waco, Newby and Gilead, beginning January 1, 1907. They called as my successor at Buck Creek Bro. J. S. Wilson, of Shelbyville. Have not made a call at Bloomfield."

Liberty, Mo., is in grief over the removal of Pastor F. W. Eberhardt to Georgetown. We welcome him back to Kentucky.

Pastor B. F. Hagan moves from Hodgenville and becomes pastor at Elkton and Trenton. He leaves a good field and enters upon a good field.

Pastor J. T. Watts began the new year with his pastorate at Ashland. He is a live man and through him things will come to pass. He will be a valuable addition to that part of the State, and he will exert a fine influence in the Big Sandy Valley and in all that region.

Pastor W. L. Norris reports from Columbus that our church there of 101 members have contributed during the three and a half years of his pastorate \$8,139.63. This church has some as fine material as can be found anywhere. We congratulate both church and pastor and bid them Godspeed as they enter the new year.

OTHER STATES.

The Bethel church, Southeastern Association, S. C., has set apart its new house for the worship of God.

The meeting of over three weeks at Jeap, Ga., resulted in 103 additions; 66 by baptism.

The Rutledge, Ga., new meeting house has been set apart to the worship of God. Bro. S. Y. Jameson preached the dedicatory sermon.

The church at Cuthbert, Ga., has been graciously revived and 23 added to her membership; 11 by experience and baptism.

Bro. Geo. C. Cates is aiding Pastor Potts in a meeting at Memphis. The Central church is much revived and 104 added to the membership in the ninth week of the meeting and no diminution of interest.

The meeting at Ball Camp, one of the oldest churches in the Tennessee Association closed with nine for baptism and others will join.

Pastor R. W. Merrill writes: "Please send the king of religious newspapers—the WESTERN RECORDER—to me at El Paso, Tex., henceforth, instead of Terrell, Tex. I go to the West in the hope of saving the life of my wife, who is in poor health. The eyes of Texas Baptists are now turned upon the Kentucky Baptist Education Commission and Dr. P. T. Hale. May Jehovah stir the hearts of Kentucky Baptists to the accomplishment of momentous things for His glory. All hail to the Kentucky brethren."

Pastor N. W. P. Bacon writes: "Beginning with this week's issue please change my paper from Oxford, Miss., to Grenada, Miss., where I go at once to assume the duties of pastor."

Bro. Geo. A. Smith writes from Hickman, Ark.: "I resigned my church in Oklahoma City on the first Sunday in this month; am now resting at Hickman, Ark. Will be ready for active

Announcements

Sunday School Board Southern Baptist Convention

OUR PERIODICALS.

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

THE B. Y. P. U. QUARTERLY.

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

SOMETHING NEW AND SPECIAL.

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

SUPPLEMENTAL LESSONS.

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

Baptist Sunday School Board - - - Nashville, Tenn.

work by the first of the year. I hope to return to Oklahoma in a few weeks."

Dr. W. D. Powell is off for Mexico on his well-earned vacation. Mrs. Powell went with him. They have a son who is a leading business man in the City of Mexico.

Brother Tom Porter, our efficient agent in Covington, Ky., sends us many subscribers—even payments for five years in advance. We feel complimented by the manifestation of faith in the "Old Reliable," "the old true and tried" for over eighty years. H.

Dr. Willingham writes that Dr. S. J. Porter accepts the appointment of the Foreign Board of Assistant Secretary, but that he cannot at once enter on his work.

We had pleasant calls from the Hon. E. W. Stephens, of Missouri, and the Rev. Dr. H. M. Wharton, of Philadelphia, last week. The latter was on his way to aid Dr. Blake in a meeting in Lexington.

Mrs. M. L. Piatt sends in her 54th annual renewal for the WESTERN RECORDER. What a noble record! What a story of faithful devotion that simple fact tells! We appreciate our Old Guard to the limit of our ability and none of them higher than Mrs. Piatt.

One of our most faithful veterans has passed away. The Rev. W. W. Force died at his home near Sulphur, in his 86th year. Moderator W. E. Powers conducted the funeral. Bro. Force was one of our best men and his life was full of good fruit. We hope some friend will give us a suitable sketch of his life.

The death of Dr. Robert Rainy, of Edinburgh, Scotland, removes one of the most prominent and best known figures among British Christians. He took a voyage to Australia for his health, but it did not avail and he died in Melbourne Dec. 21st.

And now, so soon after the death of Bishop J. J. Tigert, Bishop A. Coke Smith, also of the Southern Methodist church, passes away. Also Bishop C. C. McCabe, of the Northern Methodist church, long known as Chaplain McCabe. These were valuable Christian workers and their death is a distinct loss to our common Christianity.

We congratulate our good friend, James H. Parrish, Esq., on his success with the Owensboro Savings Bank, whose advertisement we have been carrying. This bank pays 5 per cent on time deposits, and for 1906 it cleared 15 per cent net on its capital stock. This is a splendid showing. Deposits are received by mail.

DEAR RECORDER: Please find enclosed \$2 to pay a year's subscription to the paper. Hoping this will reach you safe and wishing you all a happy Christmas and New Year.

The 27th will be a thanksgiving with our family—the 40th anniversary of our married life and eight children all grown and fairly well educated, and all living and members of a Baptist church; and fourteen grandchildren, all living—never a death in the family. Great cause for a thanksgiving. Thank the Lord for His goodness. J. M. CORLEY. Campti, La.

STOCKHOLDERS' MEETING.

The annual meeting of the stockholders of the Baptist Book Concern will be held in their office, No. 642 Fourth Avenue, Louisville, Ky., Tuesday, February 5, 1907, at 10 a. m. If inconvenient for you to attend, kindly sign proxy, have it witnessed, and mail to the one selected by you to vote your stock.

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From our esteemed friend and WESTERN RECORDER agent, Col. Thomas Porter, we learn of the change of the State Bank, known as the "Union Bank" to "Fifth National Bank" of Covington, Ky. Brother J. A. Downard, a wealthy tobacco dealer, has been chosen president. This assures the success of the institution. H.

Pastor H. R. Smith, of Richmond, Ind., Baptist church, is doing fine work. He graduated last year as a student of our Theological Seminary. He has the love of all the community. During his pastorate of six months he has received twenty-five into the fellowship of the church. His wife is a great worker in the church and among the young people. We are pleased, but not surprised, to hear of the success of Brother Smith. H.

DEAR RECORDER: Enclosed you will find a check for \$4 for renewal to my subscription to the best religious paper in the South, because it is sound in doctrine and always contends for the faith once delivered to the saints. May the editor live many years to bless the world. With best regards for the success of the RECORDER.
W. R. HOLDER.
Vereen, Fla.

DEAR RECORDER: I am writing to say that Founders' Day will be celebrated in the Seminary on Friday, Jan. 11, 1907. The exercises will begin at 10 a. m. in the Chapel of Norton Hall. Two addresses will be delivered, one by Dr. Lansing Burrows, of Nashville, Tenn., on the Career of Dr. James P. Boyce, and the other by Dr. William H. Whitsitt, of Richmond, Va., on the Career of Dr. John A. Broadus. It is expected that Founders' Day will be regularly celebrated in the Seminary in future years. Perhaps your readers will be interested in the above announcement.
E. Y. MULLINS.
Louisville, Ky.

DEAR RECORDER: I see my time is about up. Inclosed find \$2 for renewal. I don't see how I could get along without it after reading it for the last nine or ten years. The Baptists are not doing much in Walla Walla Valley. We have a fine little city of 22,000 inhabitants. It is improving and growing very fast. I think if we had a few of your live and sound Southern Baptist preachers here to preach the gospel with power from above, they could do a great work in saving souls and building up the Baptists.
JNO. SANDERS.
Walla-Walla, Wash.

DEAR RECORDER: With the first of Jan. I entered upon my thirteenth year as pastor of Clay Village church, and my eleventh year as pastor of Little Mount church. The Lord has blessed my work with these churches. At Clay Village I have baptized 152 into the fellowship of the

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39 Broadway New York

church and many repairs have been made on its house of worship. Little Mount has built a new house of worship during the time. Both of these churches have more than trebled the amounts given to missions. During the twelve years of pastoral work in the Shelby County Association I have baptized 418 persons on a profession of faith. All the glory is due the Lord of Hosts, and most of the credit is due to the faithfulness of my people. May the Lord gird us for greater things next year. The Clay Village church, my home church, at the Sunday school entertainment on Dec. 24, honored the pastor and family with a most generous donation. The Lord bless the dear old RECORDER.
B. J. DAVIS.
Shelbyville, Ky.

Family Circle
Stories for the Young and Old

WINTER.

Oh, winter, gay, glad winter,
What joys you, too, can tell,
When sleighs go gliding o'er the snow
With all their jingling bells.

Yes, winter is the pleasant time,
For all the girls and boys,
With popping corn and cracking nuts,
And all their games and toys.

The old folks, too, must have their share
Of those long winter days,
In telling jokes of what they did,
Back in their childhood days.

When winter's snow has melted off,
And left the earth so drear,
Then comes glad spring with brightest rays,
To gladden all our fears.

Mrs. H. Brown.

PATSY.

BY ADELAIDE D. ROLLSTON.

(Continued from last week.)

There was not a happier little darkey in the whole world than Patsy that night. Until now she had belonged to nobody in particular, and, excepting Uncle Nat, who was almost as poor as herself, she hadn't a friend on earth. Food and a place to sleep were given her grudgingly by Aunt Tildy in return for the work she did, but that was all.

Now of a sudden a little brightness had come into her life. She not only had something to love and care for, but there was a chance that by and by she would be able to hold up her head with Hepsy and Melindy and the rest of them. For none of them had ever served so beautiful a young lady, nor one so rich. And not one of them was the fortunate possessor of a yellow dog!

So with the dingy puppy cuddled in her arms she lay down on her pallet to dream of still greater triumphs over her enemies and tormentors.

And what a proud and happy day it was for her when Miss Helen, weary of doing nothing, and longing for amusement of some sort, hunted up an old First Reader and taught her "how to spell."

From that day on through the remainder of the summer she set herself resolutely to learn, feeling a strange awesome worship in her heart for the beautiful young woman who was so kind and sweet and gracious to her. She was happily ignorant of the fact that she was merely helping to pass away an idle hour, and that beyond the amusement her ridiculous blunders afforded Miss Helen was as indifferent to her progress in learning, and to her future as she was to the careless and sometimes impertinent waiters down stairs.

At night, curled up on her pallet, with Jack, the yellow puppy nestling close to her, she would go over the happy events of the day and try to impress it upon the dog's mind that her mistress was an angel except for the wings.

"But I 'ee in hopes de Lawd won't gib her de wings no ways soon," she would invariably add. "Kase if she had 'em she'd fly straight up to hebben en I'd lose her foreberr. En I couldn't stan' dat' kase she gib me all dem nice clo'ee, en dat lace collah, en dat red ribbon fur my h'ar, en—ebbert'ing!"

But Jack evidently wasn't used to so much talking at bed-time, for he would wiggle himself loose and refuse to listen. Or, perhaps, he resented Patsy's repeated refusals to allow him to accompany her to the hotel. At any rate he wasn't interested in Miss Helen, though sometimes he was polite enough to pretend to be attentive to Patsy's rambling talks by sleeping with one eye open.

"I am going away to-morrow, so I won't need you any more," remarked Miss Helen carelessly, one evening in September.

Patsy was putting on her bonnet, but she jerked it off in her excitement and dropped down on the floor.

"Oh! Miss Helen, t'aint true!" she said, in a choked voice, "you said you 'lowed teh stay all wintah."

"But I received a letter yesterday and have changed my plans."

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"En you ain't nebber comin' back no mo'?"
"No, I am going very far away—to England, my home."
"Is hit mo' dan a hundred miles away?"
"A great many more. It is across the ocean."

"En you won't ebber come back no mo'?" repeated Patsy. "Ain't you goin' teh let me help pack yo' trunk?" she added wistfully.

"No, I won't need you for anything, so you may go. If you like you may come down to the station in the morning and tell me good-bye."

"She's goin' away in de mawain', en she ain't nebber comin' back no mo'," sobbed Patsy, that night, as she laid Jack on the pallet. "En I hain't got nuffin, in de wurl' teh gib her teh 'member me by,' she went on, as she crouched beside him and laid her face against his wet nose; "less—less—hit's you, Jack! She hain't nebber seed you, en don't know how purty you is. But I couldn't! I jes couldn't. Who I hab teh talk to ob nights? En who'd run teh meet me in de day time, en play wid me when dem stuck-up niggers is makin' mud pies on de commons? But wouldn't Miss Helen be proud of you dough? En I spee' you'd sleep on a silk quilt ebber night of yo' life. Jes' t'ink ob dat! En she'd be kind to you, Miss Helen would, en ebber time she looked at you she'd t'ink ob me. En maybe she'd send me a letter out in a while teh say ez how you wuz gittin' erlong."

But Jack had grown tired of listening, and, slipping down to his old place at her feet, was soon fast asleep.

Early the next morning a queer little figure carrying a nondescript bundle might have been seen pushing its way through the crowd at the station. It was Patsy in search of Miss Helen.

She found her at last sitting by one of the car windows, looking Patsy, thought, more like an angel than ever in her pretty traveling dress and hat, and with a knot of pink roses at her throat.

"Oh! Miss Helen, I wuz feared de train had gone!" she said, in a breathless voice as she rushed up to the window.

"I had forgotten all about you, Patsy," replied the young lady carelessly. "Be careful or you'll lose your footing," she added. "And you'd better say good-bye and run away, for the train will be moving presently."

"I—I—wanted teh gib you sumpen teh—teh—'member me by," panted Patsy. "En so I 'ee fetched you Jack. He wuz all I had. Be good teh—"

The train gave a sudden lurch, and, thrusting the bundle through the window, she turned and ran swiftly away.

The station was left far behind, and Miss Helen was being whirled rapidly through the dense woods before she recovered from her astonishment sufficiently to open the queer bundle.

And when Jack crawled sleepily out from his rather close quarters and looked at her with round blinking eyes she drew back with a little shudder of disgust. She detested dogs, and this one appeared to her fastidious eyes unusually ugly and repulsive. She looked anxiously around for the conductor. But that individual was no where in sight, so, picking up Jack gingerly she leaned out of the open window and threw him far out into the tall grass.

That night when Patsy lay down on her pallet she kissed that part of the faded quilt where Jack's head was wont to lay.

"I knows she'll be good to him," she muttered, "but I wants him back! Oh! I wants him back ergin!"

There was the patter of feet on the cabin floor and a cold nose was thrust against her face.

"Jack!" she said, and gathered the poor bruised little creature in her arms.

Was it all a dream? No, for she could see the moonlight shining through the half-open door, and somewhere outside a cricket was chirping in the grass.

"I ain't a-keerin' how you got back, kase I jes' couldn't a-libbed without you," she said as she stroked Jack's yellow head.

And Jack was either too tired or too careful of her feelings to explain.

"ASK THE MASTER."

How many heartaches result from the lack of a little tact! How much good is done by the exercise of this oft-neglected talent! During a revival meeting conducted by Dr. Chapman, in Colorado Springs, a tactful minister of the Gospel—the venerable and much-loved Dr. Kirkwood—asked a notorious backslider to attend the meetings. "Excuse me! Excuse me!" said this professed Christian that had grown cold. "Excuse you?" exclaimed Dr. Kirkwood. "I have no authority to do that. I am but a servant; so are you. Ask your Master and mine to be excused—if you dare!" The backslider was reclaimed.

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Little Ones.

THE TRAVELING DOLL

BY HANNAH G. PERNALD . . .

The name that she signed to her notes was Jessica, but Nanny Richards's father always called her the "Mystery of Brookfield."

You would never have suspected, to look at her, that she differed from the other dolls of fortunate little girls. She was very pretty and not very large; and the extent of her wardrobe was really astonishing. There her peculiarity began, for the traveling doll owned frocks made from the material of the dresses of almost every little girl in town.

It all began one cold; blustering autumn, when children who missed the sunny afternoons of out-door play were inclined to be fretful, and sometimes even cross. It was hardest for Ruthie Day, because her mother was not well that fall, and Ruthie had no brothers and sisters. One morning Jimmy Carter, who did errands for half the families in Brookfield, appeared smiling at the Days' door, with a box and a small trunk, both of which he insisted on giving into Ruthie's own hands.

"I'll call again in a week," he said, and then he ran whistling down the path.

Ruthie opened the box first—and Jessica, the traveling doll, smiled up at her. She wore a crimson cloak and hood over a white muslin dress, and her hands were clasped about a tiny note, addressed to Miss Ruth Day.

"Dear Ruth," it said "I shall be glad to spend a week with you if you care to have me. Please have my trunk packed promptly at nine o'clock next Tuesday morning, as I have an important engagement to keep. With love Jessica."

So Ruthie had the first surprise and the first delight in that wonderful trunk, where pink dresses and blue dresses and white dresses, silks and muslins—even an umbrella and a rain coat—were snugly packed.

Jimmy Carter came only too promptly when the week had passed, and to Ruthie's questions he answered briefly but good-naturedly.

"I'm not to tell."

That Tuesday afternoon Esther Cole had an engagement with the dentist. She was to go at two o'clock, and at half past twelve the traveling doll appeared with Jimmy and the trunk and a note which said that Jessica was to stay four days. Esther thought about the trunk full of clothes all the way to the dentist's and quite forgot to be frightened.

When Minna James sprained her ankle Jessica came to spend three weeks with her; Minna had time to make her two new frocks (which she really did not need), and so began the custom of adding to the traveling doll's already extensive outfit. Jimmy protested that the trunk was heavier after each visit, and that he should soon be unable to carry it.

Jimmy joked a great deal about the doll, but he would never answer any questions, and most of

the little girls' mothers soon told them that they ought not to ask any.

When Nanny Richards gave the dolls' party with which she always celebrated her Amabel's birthday, Jessica was not known to be visiting anywhere, and the greatest concern was felt about her. It would be too cruel for her to miss the party! But at three o'clock Jessica arrived, escorted as usual by Jimmy, and arrayed in a new violet silk dress, with a wreath of white lilac on her yellow curls, and a large box of dolls' chocolate creams tied by a ribbon to her wrist.

Jessica had apparently divined the party, as she came in time to divine other and less agreeable things. Esther Cole, when she was beginning to expect another visit from the traveling doll, received instead a note in the well-known handwriting which said:

"Dear Esther, I feel sure that while your playroom is in such disorder, my presence would only add to the confusion; I will make you a visit as soon as you are ready for me. Your loving Jessica."

There were other notes, too, which brought pink spots to the cheeks of other little girls, and caused Dr. Richards, when he heard of some of them, to pronounce Jessica "a deep one."

"I'll tell you, Nanny," he said, "where that traveling mystery of yours ought to go. Down on River Street there's a little girl with a lame back—a dear little thing—family's just moved to town, and they don't know any one. I'm going to take you there to get acquainted with Phoebe, and you'd better drop a hint in Jessica's ear. I don't think the child has many toys; lame backs are expensive."

That afternoon Dr. Richards left Nanny at the little stranger's door, and came for her when he had made his calls. "Well," he said, "you seem to have had a good time! Did you get acquainted? And isn't she a nice little girl? And are you going to give the traveling doll a hint to pay a visit there?"

"She doesn't need one," said Nanny with dignity, "Jessica arrived ten minutes after I did!" And then Nanny and her father laughed together.

"Father," she said, "you just ought to have seen Phoebe's face while she unpacked the trunk! I was expecting Jessica soon myself, but I wish—I truly do—that she might stay with Phoebe a whole month!"

Little lame Phoebe soon found her way into the warm hearts of the Brookfield children, and she grew to love Jessica far more dearly than any of the others ever could. The doll made her more and more frequent visits, and after each one Phoebe found it harder to let her go. The other children noticed this; they all agreed with Ruthie Day when she said:

"Jessica came to me last night, but there! I can't take a bit of comfort with her for thinking how Phoebe misses her."

Then Nanny had an idea. "Children, let's write a note and put it in Jessica's hand when she goes away from Ruthie's. Let's ask her to stay at Phoebe's altogether! We'll miss her, I s'pose, but we've got our own dolls—and we aren't lame!"

It was a little hard, but they loved Phoebe, and they wrote the note. All the little girls signed it whom Jessica was in the habit of visiting—and then they waited for something to happen. At first it seemed that nothing ever would

Jimmy took Jessica away from Ruthie's on Tuesday, but she did not appear at Phoebe's on Wednesday or Thursday or Friday.

"Do you suppose we've hurt her feelings?" queried the anxious children. "Do you suppose Jessica thought we didn't want her?"

Saturday morning there were eight notes beside eight breakfast plates in Brookfield. "Jessica requests the pleasure of your company at two o'clock this afternoon," said each one, and the address given was the big house with the conservatory, where Miss Cynthia Russell lived all alone.

At two o'clock eight little girls stood rather timidly at the door of the Russell house. The maid seemed to expect them; she led them to a pleasant room where their bewildered eyes fell with relief on one familiar object—Jessica, enthroned on a doll's high chair, and with a muslin-curtained cradle beside her.

"I thought, since she is at last to settle down in a home of her own, that she might do well to take a little furniture with her," said a laughing voice, and then Miss Cynthia was among them, kissing them and helping to unbutton their coats. Suddenly every little girl seemed to have known her intimately, that is, instead of merely well enough to say, "Good-morning, Miss Cynthia," when they met her.

"Is she going to Phoebe's to stay, Miss Cynthia?" they asked eagerly.

"To be sure she is," replied Miss Cynthia, "and this is her good by party to you all! You have been very kind and dear to her, but of course any dolly would rather have a mother all her own, and you can't think how she thanks you for giving her up. We will have some games, and some music and some party (that's what I used to call the ice cream!) and then you shall go all together and take Jessica to Phoebe, never to be a traveling doll any more."

It was the merriest party! There were so many stories to be told about Jessica, and her queer fashion of turning up just when and where she was most wanted. Right in the middle of the ice cream, Esther had a sudden thought.

"Miss Cynthia," she asked, "how did Jessica know when my playroom was topsy-turvy?"

"And when I bit my nails!" said Nanny.

"And when my poor Cora Belle hadn't anything to wear!" said Ruthie.

Miss Cynthia's eyes twinkled. "Sometimes a mother tucked a note into Jessica's trunk at the last moment," she answered, and the little girls cried, "O!"

Then they all kissed Cynthia, and solemnly kissed Jessica goodbye, and marched away with the doll and the trunk and the chair and the cradle to Phoebe's house. "There won't be a traveling doll any more," sighed one, as they turned in at Phoebe's gate. "But I'm glad!" she added resolutely. And when they had told their story and looked at Phoebe's shining eyes, not one of them had room in her heart for a regret.

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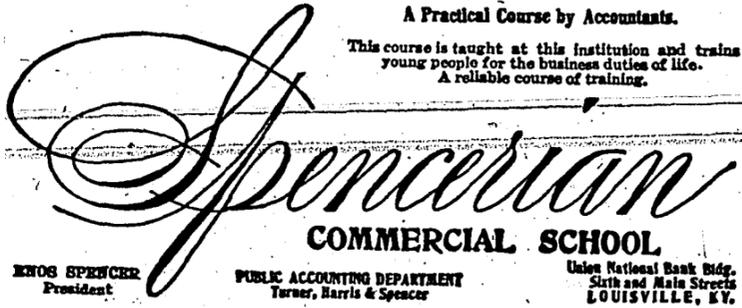
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cah. I did all the preaching. Bro. J. F. Woodall, of Crayneville, Crittenden county, did the singing. We had a hard fight at the start, but the brethren stood loyally at their posts, and God gave us a glorious victory. There were forty-one professions and forty-two additions.

I went from there to Johnson's Island, Hopkins county, to assist Pastor N. F. Martin. Bro. Martin was a pleasant fellow to labor with, and earnest in his efforts. I found some fine saints there, and we had a splendid meeting. I was with them eleven days with twenty-three professions. The meeting continued two days after I left with ten more professions.

The next meeting I was in was at Mt. Olivet, Union county, with Pastor W. B. Brooks. Bro. Brooks is a fellow townsman of mine, and a true, good yoke-fellow. His congregations at Mt. Olivet are exceedingly respectful and appreciative. I was only with him seven days. He continued the meeting a week after I left with good results; I think fourteen professions and sixteen additions.

I went from there to Lafayette, Christian county, to aid Pastor J. W. Hazel. I was with Bro. Hazel at the same place last year. This is an exceedingly hard field for the Baptists. The people there are kind, cultured and courteous, but for the most part supererogated in worldly matters. The Campbellites and Methodists have a tolerable strong hold, and the prevalent idea among them religiously, is merely to join the church and reform. Pastor Hazel preaches the old-fashioned doctrines of "the new birth" and "salvation by grace," and is meeting with considerable opposition from the other denominations. Last year there were seven or eight professions and seven additions. This year there were five professions with two or three additions.

My next meeting was with my people at Bordley. Eld. C. E. Perryman, of Paducah, did all the preaching. Bro. Perryman did some excellent preaching, and the church was greatly helped, but there were no conversions.

The next revival effort was with my church at Seven Gums. Eld. J. W. Hazel, of Lafayette, assisted us. He is a gospel preacher of power. He tells the old-time story in a warm-hearted, earnest, simple way, with telling effect upon his hearers. We had the best meeting there the church has had for several years. There were fifteen professions and fourteen additions to the church.

My last meeting this year was with Pastor O. L. Wier at Crofton, in the northern part of Christian county. This is another very hard field for the Baptists. The whiskey devil is rampant there, Universalism holds strong sway with Campbellism the predominating religious persuasion. Eld. Wier is an excellent Christian gentleman. And while I think I can say I made one of the hardest fights of my life there, yet Bro. Wier and his amiable wife and good people made it very pleasant for me. We had six professions there and eight additions.

Last week I was at Clay, Webster County, Kentucky, as Moderator in a debate between Dr. J. J. Porter, of Joplin, Mo., and Eld. A. H. Laslie, of Norris City, Ill.

I have seen men skinned in religious discussions, but I have never seen a nicer one than Dr. Porter gave Laslie.

The Lord be praised in all things that are for His glory.
H. C. HOPEWELL.

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DEAR RECORDER:

One more appointment closes my work for this year. It has been a busy and pleasant year with me. My pastoral labors have been with Seven Gums and Bordley churches in Union County, Kentucky, and Olivet, near Paducah, in McCracken county; one-half-time with the latter. The brethren and sisters of these congregations are pleasant to labor among.

I have been engaged in eight revival meetings since the second Sunday in July. The first one was at Walnut Grove, Caldwell county, with Pastor E. B. Blackburn. I found both pastor and people warm hearted and true and "zealous of good works." We had twenty-two professions of faith and eighteen or nineteen additions. I assisted Pastor Blackburn at the same place last year, at the same time in the year. There were eighteen professions last year.

My second meeting this year was with my Olivet people, near Padu-

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THE BAPTISTS.

BY JOHN T. CHRISTIAN.

Dr. E. T. Winkler, editor of The Alabama Baptist, wrote, May 20, 1880, under the title "The Baptists," the following editorial for his paper:

"The history of the church of Christ, has been written mainly by the enemies of Christianity. Much of this so-called history is but the record of bloody persecutions, the elevation of false or distorted resemblance of the true church, or a persistent diabolical effort to hide the truth of the eternal God, and make the fair Bride of the Lamb a monster of hell.

"In spite of the combined forces of error, the maintenance of fraud, and the substitution of blatant foul-mouthed usurpers, the pure church of Christ has maintained its identity through all of the ages, and, through all times hidden away from the storms of persecution, it has sustained the truthfulness of the Master's words, 'The gates of hell shall not prevail against it.'

"The Baptists! what of them! Do they and their churches bear the divine impress, and present to us apostolic example? Let the following declaration be, now, as in all the past history of this people, their answer:

"Freedom of conscience. "Separation of church and state.

"A converted church membership.

"Sacraments inoperative without choice and faith.

"Believers the only proper subjects of baptism.

"All pastors or bishops equal in official rank.

"Immersion the baptism of the New Testament.

"The Baptists did not originate with Roger Williams in Rhode Island, nor in the days of the Reformation; nor in the times just prior to Martin Luther. Before Luther was born they were a distinct people. Churches, such as Baptist churches of to-day, have been in existence through all of the ages back to the days of the apostles."

Little Rock, Ark.

SAM JONES AND OTHER THINGS.

I am glad the RECORDER of Dec. 13 reproduced Bishop Galloway's beautiful tribute to Sam Jones. It is honoring to all concerned and good every way. It honors Sam Jones; it adds lustre to the fame of Dr. Galloway, and illustrates the high appreciation that the RECORDER has of really good things when it finds them.

The objections to Sam Jones were on the lines of "good taste" alone. His theology was remarkably sound, though he did ridicule theology in a mild way and his general alignment was arminian. Yet I have heard him preach the doctrine of salvation by grace alone as strongly as I ever heard it. He compared Methodists and Baptists by saying that "the Baptists believe that if a man was ever in grace he never got out of it, and that those who had appeared to be in and afterwards had fallen, simply proved that they never had been in; but the Methodists believe in falling from grace and practicing it, too."

I think I may turn that statement about and apply it to him. I heard his great sermon on the final judgment. My conclusion was: Sam Jones believes in the final perseverance of the saints and practices it, too.

The Baptist ministers of Atlanta

have determined upon an advance along the whole line at some time about April. The plan is, that all the churches shall arrange to hold a protracted meeting for a whole month at the same time; that Dr. Hamilton shall be in charge of the whole meeting, and that the workers and others from all the churches shall meet for reports and consultation and prayer every day at noon in some central place.

The conviction seems to be strong on the minds of all, that evangelistic work will be best accomplished by each church working out its own duty in that, as in any and all other church work. The brethren seem to be convinced that "union services" do not furnish the most promising condition for reaching the highest results.

The Tabernacle church has recently had a meeting conducted by J. J. Wicker, of West Northfield, Mass. It was for the Tabernacle alone. There were something over a hundred added to the church by baptism. This church received by far the largest accession from the Torrey-Alexander meeting in April. That meeting continued for a whole month and the number added to the Tabernacle church was about the same number—near 100, more or less, as were brought in in two weeks by Wicker.

I don't believe that we gain anything by artificial catholicity. I believe that Baptists will always do the Master's work with more power and efficiency when they work strictly within the lines laid down by the Master. I am inclined to think that the other denominations find it the same way with themselves. The sentimental cry for "Christian union" is useless wail, unless the sentimental object is not union primarily, but to do the will of the Master completely. Christian union can come and will come, but it can only come when all who love the Lord shall close their eyes to all traditional influences and shall stand flat-footed and four-square on the prayer of the Book, and shall then in good faith look their creeds in the face. I wonder if all the strong and clear and sound readers of the RECORDER are ready to do that.

J. L. D. HILLYER. Edgewood, Atlanta, Ga.

DEAR RECORDER:

On Sunday, Dec. 23, our church closed a most excellent meeting in which we enjoyed the assistance of Bro. T. T. Martin. It was a little hard to stem the tide of the preparations for the Christmas holidays, but in spite of the difficulties the Lord gave us a fine meeting. Brother Martin is certainly rendering great services to the churches where he labors by his characteristic manner of preaching with irresistible force the doctrine of eternal salvation by grace. I have never been in a meeting in which the tendency to exalt the Word of God was quite so strong, and I am very sure that this phase of the meeting will bear fruit in our church for many days.

There were seventeen additions to our church as a result of the meeting and several others made professions of faith and will doubtless join the church later.

From here Brother Martin went, after a few days' rest with his family at Blue Mountain, Miss., to begin a meeting at Whitehall, Ill., where he will be engaged until January the 20th, when he will return to Mississippi to assist Bro. R. H. Purser at Brookhaven.

Both Mrs. Tandy and myself are enjoying our work in Mississippi very much, but we watch with great interest every happen-

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ing in old Kentucky. Our work here is doing well. The church has just let a contract for a splendid pastor's home, which will cost about \$4,000. We shall be glad to see you at the Mississippi Baptist Convention, which meets with us next July. We greatly enjoy the RECORDER and rejoice in your prosperity. ROBERT H. TANDY, Hazelhurst, Miss.

DEAR RECORDER:

The writer was elected missionary of the Woodward County Association last September; also president of the Sunday School Convention. With thirty or more churches to look after, meetings to hold, new churches to organize,

Sunday school work to attend to, etc., I find my time fully occupied. Recently made a tour of the county in the interest of the Sunday school and missionary work of the Association. Traveled about 150 miles through snow that was eighteen inches deep on the level, and in the canyons was drifted in places to a depth of eight feet. It was a rough trip on the little team. Had we the time and space we could tell some interesting stories about the Lord's people in this great field of opportunity—stories of devotion, of sacrifice, of heroic struggle.

B. A. LOVING, Missionary. Woodward, Okla.

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A. C. Burgess, of the college town of Oberlin, O., writes: "For three years your Underfeed Furnace has been the best of all. It takes very little attention and keeps a very even heat. We are heating ten rooms upstairs, four large rooms downstairs and two large halls—no 60 feet long. All are kept warm enough for students' study rooms. Have used about 20 tons of soft coal each year, costing \$2 per ton. The Underfeed keeps fire very steady—no more hot days or days through a warm spell without touching it."

Dr. H. E. Ramsey, of Allegheny, Pa., writes: "Type of my neighbors, with expensive hot water systems, nearly always had a volume of smoke coming out of their chimneys equal to a small Rolling Mill. I think your furnace the best on the market—clean and economical."

Illustration shows furnace with casing cut out, to show how coal is forced up under fire—which burns on top. It is fully described in our Illustrated Underfeed Booklet. We will gladly send it with fac-simile letters just as enthusiastic as the testimonials above. Heating plans and sections of our Engineering Department are yours.—FREE. Write to-day, giving name of local dealer with whom you prefer to deal.

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THE VALUE OF TREES.

The first thing that impresses the traveler in journeying through the great wheat and ranch country-of-the-West is the scarcity of trees. To many of us it might prove a very wholesome lesson to be obliged to live for a year in some part of the country that was practically treeless.

The value of trees is little understood by the majority of city and country dwellers. They see the trees, are glad to take advantage of their cool shade on hot days but of their beauty, characteristics and species they know little and probably care less. No doubt this is in a large measure due to lack of the study of this subject in rural, town and city schools. How many people, for instance, know that there are 51 varieties of maples, 8 varieties of horsechestnuts, 13 varieties of beeches, or could tell a linden from a thorn—or a white pine from a balsam fir?

For convenience we divide our trees into two groups, ornamental and useful. The useful include the oak, chestnut, ash, hickory, white and yellow pine, hemlock, cedar, spruce, and a few others. The ornamental include the almond, ash, birch, beech, catalpa, linden, elm, magnolia, thorn, willow, oak, maple, nearly all the varieties of evergreens, and many more. To try to write about the planting of both useful and ornamental trees in a short space would only result in doing the subject injustice. So perhaps the best way will be to pick out a list of seven-teen trees, to cost not over \$12

- One ash, aucuba-leaved.
- One ash,weeping.
- One balsam fir.
- One beech, purple-leaved.
- One birch, cut-leaved weeping.
- One elm, camperdown weeping.
- One elm, superba.
- One linden, white-leaved.
- One mountain ash, European.
- One magnolia, Soulangeana.
- One maple, Wier's cut-leaved.
- One maple, Norway Schmedler's
- One Norway spruce.
- One Scotch pine.
- Two white pine.

But what's the use of all these trees? some one will say. Why should we spend \$12 on beautifying our home, when there is so much else to be done?

In the first place, \$12 isn't very much to spend on a place once in ten years. These beautiful trees will not only grow handsomer each year, but will add hundreds of dollars to the value of your homes. Notice the place the man of means picks out when he goes to look for a country home. He doesn't drive up to some tumble down farmstead with the trees neglected and half dead. Of course not. He tries to buy a place with beautiful shrubs, trees and lawns. Again city dwellers, who go by the thousands to board in the country every year, don't go to ill-kept farms; they pick out the most fascinating ones, both as to grounds and house, inside and out. If our farms were more beautiful, the boys and the girls wouldn't be so anxious to leave them.

Nearly all of these trees may be planted any time until the ground begins to freeze hard, or in the spring.—E. R. Parkinson, in Country Gentleman.

S. Weil, of Lexington, and Brown & Kelley, of Mercer, purchased from J. C. Caldwell and J. C. Caldwell, Jr., 502 export cattle that will average from 1,400 to 1,450 pounds. The purchase price was from \$5 to \$5.25 per cwt.—Danville, Advocates.

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\$13.75.



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6	32 in.	48 in.	40 in.
7	32 in.	48 in.	41 in.
8	33 in.	49 in.	42 in.
9	34 in.	50 in.	44 in.
10	35 in.	51 in.	45 in.
11	35½ in.	52 in.	48 in.

If the above measurements do not answer to yours, we can have a pair made to order for \$16.50.
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LOUISVILLE, KY.

The Farm and Household

G. A. Forrest, of Metcalf county, purchased a yearling mule from T. P. Newberry for \$100.

B. F. Leach, of Creelsboro, sold a pair of two-year-old mules to Ed. Campbell for \$200.

C. S. Harris, of Columbia, bought a span of two-year-old work mules from Ben Burton, of Vester, for \$250.

G. F. Emerson, Montgomery, Ala., last week purchased in Cloverport, of Taylor Dowell nineteen mules for \$2,480.

S. J. Conkwright sold recently to John D. Duvall a pair of horse

mules, four years old, for \$340.—Winchester Democrat.

Mr. Fitzgerald, of Leesburg, sold to Mr. Sprake, of Cynthiana, sixty 165 pound hogs at \$5.65. Earl Ferguson sold to Jonas Weil forty 1,400 pound cattle at 5 cents per pound.—Bourbon News.

A. L. and B. Edwards recently weighed up 20 steers that they sold to the John Solomon at 5 cents. They averaged 1,490 lbs. W. L. Graddy sold 60 head of two-year-old half breed Hereford steers at Chicago during the International Show at \$5.70. They averaged 1,150 pounds in weight.—Woodford Sun.

Silas B. Lane, of Montgomery county, sold his 1906 crop of tobacco at 14 1-2 cents straight to J. W. Foster for the American Tobacco Company.

Georgetown Court.—About 150 cattle on the market: yearling steers sold at from \$3 to \$3.80 per cwt.; heifers \$2.70 to \$2.80; weanling calves \$15.05 per head; aged mules \$275 to \$400 per pair; common horses \$30 to \$70; good ones \$100 to \$150.

Lutes & Co. and Charles Lutes, of Lincoln, sold to a Carroll county party 350 to 400 slop cattle at 3 to 3 1-4 cents.

A Fleming county stock raiser paid \$2.50 per head for thirty Hereford calves at Chicago last week. They averaged 450 pounds and did not vary ten pounds in weight.

At Mt. Sterling recently there were 5,060 cattle on the market. Prices were high, 900 to 1,000-lb. steers selling at 4c; bulk of sales at \$3.75. Yearlings brought 3 1-2 to 3 3-4 cents; heifers 2 3-4 to 3 1-4 cents. J. H. Daoming, of Fayette, purchased 40 cows and heifers at 2 1-2 to 3 1-4 cents. Fannin Bros., of Ashland, secured 100 750-lb. steers at 3 1-2 cents. Sixteen-hand mules sold at \$200 to \$225. Mules in pairs sold readily at \$390 to \$425.—Danville Advocate.

Thomas Helm Clay sold to Kenney Nichols 18,000 pounds of tobacco at 11 cents straight.



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We have, with much interest, examined your method of recording weekly contributions by means of your newly-designed book. We greatly admire and approve of the plan and most heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time.—Payton N. Clarke and E. T. Calvert, Audit Committee of Walnut-street Baptist church, Louisville, Ky.

Enclosed find \$2.50, amount due you for the Church Treasurer's Record Book that I purchased from you while at the Convention. I am sure it will give entire satisfaction.—J. D. Chapman, Milledgeville, Ga.

The Individual Church Register now in use by the First Presbyterian church of this city, and of which you are patentee and owner, is superior to any I have had the pleasure of using. It materially shortens the work and gives by far better satisfaction than any book of the kind I have ever seen, and after three months' use can earnestly recommend it.—H. E. Heaton, Secretary, Jeffersonville, Ind.

I am using your Record Book for weekly church contributions. It fulfills all your claims for it. I can heartily recommend its use to any one who appreciates system and labor-saving. Having had many years' experience as a church treasurer and appreciating the many difficulties surrounding the ordinary plan of keeping a correct record of contributions, I know of no plan so simple, comprehensive and satisfactory as yours.—John F. Lewis, Treasurer College St. Presbyterian church, Louisville, Ky.

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ITEMS OF INTEREST

News the World Over

Capt. Brunswig of the Hamburg-American Line ran his steamer, the Victoria Louise, a new and beautiful boat, on to the rocks at Port Royal in the West Indies, and instead of doing all he could at rescue, took the cowardly course of going into his cabin and shooting himself. The crew showed perfect discipline and the passengers behaved well. No lives were lost, but the steamer will be a total wreck.

The Southern Pacific railroad spent more than a million dollars in building a dam to confine the Colorado river to its original channel. This would cause the "Salton Sea," the lake formed by the river in the lowland it had covered, to evaporate in time. But the papers had scarcely finished announcing the triumph of man over the river, when the news came that the river had swept away 800 feet of the dam and was pouring into the Sea. The railroad gives up the struggle and will build a new track on high land forty miles away.

The question of the Salton Sea is left to the governments of the United States and Mexico. Whether they will do anything remains to be seen. It is sure the men who have bought land and built in the submerged district will try to get pay, although they went there at their own risks, and the government is not an insurance company that injures against nature. Besides the country around has been greatly benefited by having rains since the sea was formed. There is danger, however, that the river may make its way through a deep canon and carry away the great dam at Laguna. In that case a sea of 2,500 miles square will be formed.

The czar has given \$500,000 from his private means to help to feed the peasants who are starving, and the Russian government is doing all it can. The Socialists persuaded these peasants to burn the great store houses of grain and also the supplies of the estates of the nobles with the result that the peasants are starving.

A most interesting discovery has been made at Harlin Bay on the north coast of Cornwall. In digging for the foundation of a house a slate tomb was struck fifteen feet below the surface. Excavations found the most extensive grave yard of the bronze age which has yet been discovered. One hundred graves have been opened. A large number of spindles, rings, bracelets, beads, brooches, and shell, slate and flint implements have been taken out. The skeletons show the men averaged a rather low stature, but the skulls are of a fair size. Scientists are agreed that the burials took place 2,500 years ago.

The trouble between France and the pope is primarily what seems to outsiders a great ado about nothing made by the pope. Church and State have been separated. The French Government owns the church buildings, but is willing and anxious to give these up to the Catholics. It asked the churches to choose trustees for themselves and agreed to deed the property to these trustees. The pope raised all the trouble by refusing this because the majority of the trustees would be Catholic laymen and he is not willing to trust Catholic men!

The time for the choosing of the trustees from their own numbers was out December 11. A few had complied. The Government has the right by the law to give the others another year and will do it. It was feared at one time there would be many riots, but the Government and the Bishop of Paris have acted together in a strong effort to prevent this. The French Government is determined, but is as conciliatory as possible.

Some sheets supposed to be written in Coptic and of little value were offered for sale to Dr. Carl Schmidt in Egypt. Looking at them he saw they were not Coptic. In them the word "uru" occurred frequently, and that is the Nubian word for king. Nubian ceased to be a written language ages ago, and this finding the written language is rejoicing the hearts of archaeologists. When these fragments have been translated it is thought it will enable them to read many inscriptions which have baffled the translators. Dr. Schmidt has deciphered one sufficiently to be sure it is a collection of extracts from the New Testament.

Dull Backache

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Samuel O. L. Potter, A. M., M. D., M. R. C. P., London, Professor of the Principles and Practice of Medicine and Clinical Medicine in the College Physicians and Surgeons of San Francisco, Cal., in his "Hand-Book of Materia Medica, Pharmacy and Therapeutics," in the citation of remedies under the head of "Chronic Bright's Disease," says: "Mineral waters, especially the BUFFALO LITHIA WATER has many advocates." Also, under "Albuminuria," he says: "BUFFALO LITHIA WATER is highly recommended."

George Halsted Boyland, A. M., M. D., of Paris, Doctor of Medicine, of the Faculty of Paris, in the New York Medical Journal, August 22, 1896, says: "There is no remedy as absolutely specific in all forms of Albuminuria and Bright's Disease, whether acute or chronic, as BUFFALO LITHIA WATER, accompanied by a milk diet. In all cases of pregnancy, where albumin is found in the urine as late as the last week before confinement, if this water and a milk diet are prescribed, the albumin disappears rapidly from the urine and the patient has a positive guarantee against puerperal convulsions."

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ANDERSON.

Sister Melissa A. Anderson, wife of R. M. Anderson, died November 17, 1906. Sister Anderson was the daughter of J. M. Woods, of Shelby county, Ky. She was 64 years at her death. In her girlhood she joined Fox Run Baptist church. In 1863 she was married to Bro. R. M. Anderson, of Hopkinsville, and the year following united with the First Baptist church, where she lived a consistent Christian life until the Master called her home. Bro. Anderson, who is a deacon in our beloved church, and the three children who survive her, have the deepest sym-

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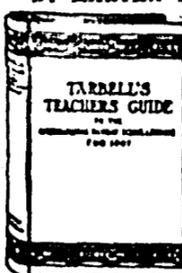
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pathy and prayers of their brethren and sisters in Christ. On the other side she is waiting. The separation will not be long; the union will be forever. "We'll never say good-bye in heaven." MILLARD A. JENKINS, Pastor. Hopkinsville, Ky.

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ITEMS OF INTEREST

News the World Over

Mrs. W. A. Bartlett has died, aged 92. No one will recognize that name. In England even she was never called by it, all the world being ashamed of that silly marriage, the only silly thing in a long and noble life. Baroness Burdett-Coutts was chosen by her step-grandmother, the Duchess of St. Albans, as the one on whom to bestow her enormous fortune. The Baroness inherited it when she was twenty-five. She has used her money in doing good and she has shown great wisdom in her philanthropy. She was the best-loved woman in England unless Alexandra was. All over the world where there was need, Baroness Burdett-Coutts aided.

When she was 67 years old she amazed the world by marrying her secretary, a young man of 29. Queen Victoria and she were most intimate personal friends, the Queen making her long private visits. The Queen strongly opposed the marriage and broke their friendship on account of it. One of the best things which the wise philanthropist did was to buy up the worst slums in the English cities, tear down the foul old buildings and erect well-ventilated and lighted houses which she rented out at lower rents than the poor had paid in the filthy dens.

Ex-Senator Donelson Caffery has died in New Orleans, aged 71. At the beginning of the war he enlisted in the Southern army as a private, and distinguished himself for bravery in an army in which all men were brave. He was always ready for forlorn hopes. He was a leader in the fight against the lottery. A. W. Black, a member of Parliament for sixteen years, has died from the injuries received in a railroad wreck in Scotland. Thomas M. Bowen, ex-Senator of Colorado, died at Pueblo, aged 71. He was a Brigadier-General in the Northern army and was a prominent Republican leader.

Gustav Kruehl, the famous artist, has died at San Luis Obispo, Cal. He was born in Germany, coming to this country in 1873. His best known picture is his portrait of Lincoln, said to be the best of all Lincoln's portraits. Gen. George Bell, U. S. Army, retired, died in Washington City, aged 74. He served all through the war. His work was mostly in the commissary department, and was most valuable though not showy. He was a model of efficiency.

The socialists seem resolved to force mankind to treat them as they treat rattlesnakes, and that is to kill them without waiting for them to bite somebody. A man whose father was a socialist leader, went into the Fourth St. National Bank in Philadelphia and asked to borrow \$5,000. The cashier asked for collateral, whereupon the man threw down a bomb which killed the cashier and himself, wounded twenty persons and wrecked the room. Another of these human rattlesnakes threw a bomb from an elevated train in New York on to the street below, killing two persons.

An old law has been discovered, passed in 1850, and never repealed, by which 13.70 must be deducted from the pay of a Congressman for every day he is absent from his seat during the session. It has been the custom of Congressmen to be absent at their own pleasure, and some have seldom been in their places.

BETTER THAN SPANKING.

Spanking does not cure children of bad habits. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

It is to be hoped the law will be enforced.

In China the Japanese are acquiring great influence and are in many places crowding out the whites. This they have a perfect right to do. In view of the large part of the world occupied by the white race, the yellow race ought to be allowed to have China and Japan for themselves. The Japanese language is being taught in Chinese schools, 12,000 Chinese students are in Japan, and European teachers in the Chinese schools are being succeeded by Japanese.

Congress has called Secretaries Hitchcock and Wilson sharply to account for violating the law. They had united in suspending the law they said, but they were doing what they thought was best! So every law-breaker might contend. If officials appointed to execute the laws violate them at their own sweet will, what is before this country?

NOTICE.

To all those who subscribed to the payment of the debt against the Hawesville Baptist Church:

Dear Brethren—Being exceedingly anxious to make a good payment on our note, and to soon liquidate the entire debt, we would be thankful if each subscriber would send the amount they subscribed at the associations when held with the Chestnut Grove and Pellville churches 1905-6. Make remittances to W. L. McAdams, Treasurer Hawesville Baptist Church, Hawesville, Ky.

We still owe four hundred dollars on our note and have thirty or thirty-five dollars in the treasury.

W. L. McADAMS.

DEAR RECORDER:

I see so many good things that are happening up your way—let me tell you what the Lord has done for us. I have just closed my first year's work as pastor and the Lord has blessed our labors. We have received 110 members, 50 of whom were baptized. I have preached 132 sermons, made an average of more than one pastoral call for each day in the year; have married three couples and buried six. Blessings be on you and may you continue to carry good cheer into the homes of the brotherhood.

CHAR. M. BREWER.

Linden, Ala.

DEAR RECORDER:

We began the new year with many tokens of the Lord's favor upon our work. Yesterday we had two fine congregations. Our prayer meetings and missionary societies are full of interest and are accomplishing much good. The church increased my salary this year \$150 and yesterday they presented me with a baptismal suit which I trust I shall have occasion to use frequently. I have baptized 26 here in the last three months. The new church at Oakland, where I have been preaching on Sunday afternoon, remembered me Christmas with a handsome check. This little band is having frequent additions and just as soon as the weather will permit work will begin on a church house. "Praise God from whom all blessings flow."

WM. M. STALLINGS.

Smith's Grove, Ky.

DEAR RECORDER:

This is the time for me to renew my subscription to the WESTERN RECORDER. Please put my figures to 1908. I enclose check for my subscription—\$2. I regard the WESTERN RECORDER as the best weekly published that I have ever read—clear, sound and decided on the great doctrines of Bible truth. May God bless you in your work as editor of such a good paper.

J. D. FULTON.

Louisville, Miss.

A PREACHER'S AND A BANKER'S VIEWS ON IMPORTANT SUBJECTS.

By J. M. Weaver, D.D., and Theodore Harris, Banker.

As is said in the introduction, this is a "unique book." It is a rare thing to see a minister of the Gospel and a man of money yoked up together in literature. And it is hardly less rare to learn that they have been pastor and parishioner

PROM ANNIVERSARY NUMBER OF NEWS AND TRUTH.

Editor H. B. Taylor, pastor First Baptist church, Murray, Ky., since Jan. 13, 1897. We glean following items in casually glancing over the paper. The church contemplates building Sunday school rooms. Having our opinion on the achievements of this church for the past ten years, they can do anything they determine to do. Considering the condition of the church when Brother Taylor became pastor ten years ago, with

a little dilapidated frame house and lot that sold for \$75, and a few members poor in this world's goods and undervalued; now with a handsome brick house of worship in the best location in Murray, that cost in all about \$10,000, and the handsome parsonage, costing about \$3,000, all paid for, and their phenomenal record for contributions to missions, and all benevolences fostered by the denomination; to missions alone \$1,764.43 for year 1906, and to all objects a total of \$3,704.97. During the ten years there have been 443 additions, 213 by expe-

rience and baptism; present membership 233. This easily justifies the high compliment Dr. J. B. Moody, in his great address, in singling out Pastor Harvey Boyce Taylor's church at Murray, as being the "model church" of Kentucky, as the result of a steadfast loyalty to the preaching of the whole gospel. II.

God is the first object of our love; His next office is to bear the defects of others. And we should begin the practice of this amid our own household.

YOU CAN CURE Yourself of Catarrh



While engaged in the general practice of medicine I had many patients suffering from Catarrh whom I was unable to cure, although I prescribed for them by the rules taught in Medical books and colleges. I saw that the methods of treatment were wrong. I reasoned that as Catarrh is produced by breathing cold and damp air, so it should be cured by breathing a warm, medicated vapor.

After nine years of investigation I discovered a combination of healing herbs, leaves and flowers, which, when ignited, and the warm fumes inhaled, would instantly relieve and in a short time cure catarrhal diseases. The ACCOMPANYING ILLUMINATION shows how the warm, healing vapor is carried directly to the very parts affected. This remedy cures and kills Catarrh where liquids, sprays, douches, salves and medicated creams cannot possibly go.

It is a most reliable treatment, and is so simple and convenient that it can be used at home by man, woman or child.

My honest belief, after prescribing this remedy for thirty-two years, is that it will cure nearly all cases in every one hundred cases.

My discovery proved so successful that I was obliged to give up my general practice and for thirty-two years have made Catarrh my specialty.

Relief for a Penny

Write me a postal card (or a letter) and I will send you by mail a liberal trial treatment entirely free. If you suffer from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, or any other catarrhal trouble, you cannot afford to neglect the use of this grand remedy. Catarrh, if neglected, will extend to the lungs, finally leading to consumption.

My remedy has cured Catarrh of every form in the nose, head, throat, middle ear and lungs. No matter who, or what remedy has failed in your case, this should cure you. I speak confidently because I have cured thousands of cases.

When you try my free sample, see how the warm, pleasant medicated vapor goes to every spot and gives immediate relief, you will be convinced.

The full treatment is not expensive. The regular package containing enough to last one whole month is sent by mail postpaid for \$1.00. It is not on sale at the drug stores, as I wish my patients to get the medicine fresh from my laboratory or from my special local agents.

Remember a postal card with your name and address will bring you this free trial treatment. It will also bring you free my illustrated book "Plain Facts about Catarrh."

As to my standing, I would respectfully refer you to the editor of this paper.

Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga.

for nearly or quite forty years. Dr. Weaver has been, during the forty years, a resident of Louisville, and pastor of the Chestnut Street Baptist church. He has written many things for the press, among them many most excellent essays, longer and shorter, and now a considerable number of them have been gathered into this volume. Mr. Harris is a thoughtful man, watchful of the progress of events, and, at the same time, an active worker in the church of which he is a member, a teacher in its Sabbath school. He has had occasion to think, and he has here given some of his best thoughts in plain, direct language, on such subjects as "Trusts," "The Devil," "Jesus," "Mercy," "God's Love," etc. Taken together, or taken separately, these are good essays, and there is a lot of them. They are worthy of being read and pondered. We wish for the book a large sale.—*Journal and Messenger.*

A BUSY YEAR'S WORK.

I have been pastor of the First church, Argenta, Ark., a city of fourteen thousand inhabitants, during the past year. I have preached 179 sermons, conducted 26 prayer meetings, made 770 pastoral visits, and the Lord has blessed my work by giving 102 professed conversions and 102 additions to the church. I have held eight oral debates—one with a Soul Sleeper, one with a Methodist, one with an Infidel, and five with Campbellites.

This has been the busiest year of my life. The visible, immediate result of my debates has been three Campbellites, six Methodists and one infidel have changed their views and come to the Baptists. Praise the Lord.

BEN M. BOGARD.

Fanny Crosby's LIFE WORK Now Ready.

This most widely sung and beloved of all living sacred song writers, has now, at 86, completed her remarkable book, "Memories of Eighty Years,"—the story of her life; history of many of her 8,000 hymns; her friendships with Presidents and other famous people, etc. The ever young blind singer, prophetess of cheer and faith here leads to the sunlit heights. Elegant 12 mo.; full-page half-tones; cloth \$1.25, postpaid. An agent wanted in every church.

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Market Street, bet. Third and Fourth

Annual Sale of Muslin Underclothes.

THE ASSORTMENTS ARE PLENTIFUL AND EVERY GARMENT IS CUT FULL, WELL MADE AND TASTEFULLY TRIMMED.

- SKIRTS**
In the January Sale.
Full length Skirts range in prices as follows:
39c, 49c, 75c, 98c to \$4.98.
Knee length Skirts range in prices as follows:
25c, 39c, 49c, 75c and 98c.
- LADIES' MUSLIN SKIRTS;** made with deep sectional flounce; finished with three clusters of tucks; special value at..... **98c**
- LADIES' MUSLIN SKIRTS;** deep full flounce; edged with deep embroidery and finished with cluster of hemstitched tucks, special..... **\$1.00**
- LADIES' MUSLIN SKIRTS;** deep full flounce; edged with deep embroidery and finished with three clusters of tucks; special..... **\$1.50**
- LADIES' MUSLIN SKIRTS;** with full flounce finished with two rows of insertion and lace edge; special value..... **\$1.50**
- We have an unequalled variety of Muslin Underskirts, elaborately trimmed in laces and embroidery; prices from \$1.75 up to..... **\$4.98**
- CORSET COVERS**
In the January Sale.
You never saw so many Corset Covers before—every one a perfect type of daintiness; some plain, others elaborately trimmed; our sale prices will be considered remarkably cheap—they range as follows:
15c, 19c, 25c, 39c to \$1.50.
- The following are some of our best offerings, read them:
LADIES' MUSLIN CORSET COVERS; finished with three clusters of tucks and edged around neck with embroidery; special..... **19c**
- LADIES' MUSLIN CORSET COVERS;** made with yoke of lace and beading; special..... **25c**
- Many other styles at 25c.
LADIES' NAINSOOK CORSET COVERS; three rows of beading and lace around neck and armhole; special value at..... **49c**
- GOWNS**
In the January Sale.
We have Gowns in all the regular sizes; also extra large sizes for stout people.
Prices range in regular size:
49c, 59c, 75c, 98c to \$1.98
Prices range in extra size:
75c, 98c, \$1.50 and \$1.75.
- LADIES' MUSLIN GOWN;** high neck; yoke finished with four clusters of tucks; edged and plain ruffle around neck and sleeves; special..... **49c**
- LADIES' MUSLIN GOWN;** V neck with hemstitched tucks and embroidery at..... **59c**
- LADIES' NAINSOOK GOWN;** choice style, short sleeves; yoke embroidery, insertion and edges..... **75c**
- LADIES' MUSLIN GOWN;** extra size; made with high neck, yoke of embroidery and tucks; special value..... **98c**

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