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Faith, Hope and Love, these three.

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In a sermon Spurgeon was speaking of the cross, that is the vicarious atonement, as the point where all evangelical denominations meet. He said: "I know of no other place where all Christians can meet. We cannot all meet—I am sorry that we cannot—at the baptismal stream. There are some who will not be baptized; they persist still in the sin of putting drops of water in the place of the ordained flood, and bringing infants where faith is required."

He goes on to tell what each one brings with him to this place of meeting. He says with their blood; the Congregationalist brings his passion for liberty and the separateness of the free churches, mentions of other things for the other denominations. He ends with saying the Baptist brings his ancient pedigree. Evidently Spurgeon would have had scant patience with "1641."

It is unjust for a man to judge all schools by the one he attended. Dr. John B. Shaw stands deservedly high among Presbyterians, but he said the methods of theological seminary work are fitted to make students experts in the higher criticism and not warm-hearted preachers of the Gospel. It took him five years to get over what he got at the seminary. This is no wonder as he went to unsound Union; the strange thing is that he has gotten over it at all. Why did he go to Union with Princeton near?

The reports from many mission fields are most joyful. In Corea the Methodist missionaries report an increase of 100 per cent in membership during the year, and that the churches are becoming self-sustaining. One hundred and ninety-three have been baptized at one station in the Congo. There have been several revivals in different parts of India in which many were converted.

In speaking of the sneer which is heard sometimes in regard to heresy trials, Dr. Eaches says: "It remains ever true that the spirit which gives equal tolerance for all teachings, which has no convictions for defending the fundamentals of the faith, this indifference for the supremacy of the true teaching is far worse than heresy trials. Paul knew the meaning of heresy trials (2 Tim. 2:17); also John (2 John 10); also the ascended and glorified Lord (Rev. 2:2)."

That is a good day in which you make some one happy. It is astonishing how little it takes to make one happy. Feel that the day is wasted in which you have not succeeded in this.—Talmage.

CHRIST'S CONFIRMATION OF GOD'S PROMISES AND THE BELIEVER'S ANSWERING AMEN.

BY HENRY S. BURRAGE, D.D.

In his second letter to the Corinthians (1:20) Paul writes, "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." In the Revised Version the passage is rendered, "For how many soever are the promises of God, in him is the yea; wherefore also through him is the Amen, unto the glory of God through us." That is, God has made many and great promises to men, and these have been confirmed to us by Christ who says, "Yes, they are all true." Also through him, that is through Christ, is the "Amen," which is our "It is so" to that "Yes." What are some of these promises that have been confirmed to the believer by Christ?

First, and exceedingly precious, are the promises concerning Christ himself. These promises run all through the Old Testament. Only dimly is the promise of the Messiah at first disclosed in the declaration in Paradise that the seed of the woman shall bruise the serpent's head. These words inspired a great hope. In the Psalms the Messiah is more clearly revealed under the figure of a king's son, indeed as king himself. In Isaiah the prophecy of a coming Messiah goes beyond the limit of poetic description. In Micah we have the yet clearer revelation that the Messiah would be born of a woman, and even the place in which he would be born is mentioned. Among the last words that come to us from the old Dispensation are these, "Behold he shall come, saith the Lord of Hosts."

Now do we find in Christ, as the words of the apostle Paul assert, the confirming "Yes" to this exceeding great and precious promise concerning the Messiah? Most certainly and on many occasions, but one illustration will suffice. The Savior was on his way into Galilee. He was near a place called Sychar, at Jacob's well; and while his disciples had gone to the town in search of food, he remained at the well-urb. Soon a Samaritan woman came thither with her water-pot. The Savior entered into conversation with her. Wonderful words were those with which he addressed her. Step by step he led her on from one topic to another until at length, in her wonder at the marvelous insight of the stranger, she came to the conviction that she was holding conversation with a prophet. But he was more than a prophet, and he would disclose to her the great fact. At her words, "I know that Messiah cometh which is called Christ; when he is come he will tell us all things," Jesus saith unto her, "I that speak unto thee am he." There you have it, the confirming "Yes" from the lips of Christ himself.

Another divine promise in the Old Testament has reference to the forgiveness of sin. Such a promise we have in the words, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool." In fact, in the Old Testament, promise is added to promise disclosing the heart of God. Hear this: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

What answer now do we find in Christ to all this? Have we in him here also the

confirming "Yes?" A sick man, diseased, helpless, is brought into the presence of Christ. Sitting by were Pharisees and doctors of the law out of every town of Galilee, and Judea, and Jerusalem. Down into the very square of the distress that the sick man felt, the Savior penetrated, and then there break from his lips the words, "Son, be of good cheer; thy sins be forgiven thee." What! No miracle after all; only bold, blasphemous words—and these Pharisees and doctors of the law muttered among themselves, "Who can forgive sins but God only?" Jesus answered, "What think ye? These things in your heart ye say: Whether is it easier to say to the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed and walk?" And then, that these objectors might know that the Son of Man had power to forgive sins, the Savior uttered those words of love and mercy, he added, "Arise, take up thy bed and walk." The man took up his bed and went away rejoicing. Had God proclaimed the forgiveness of sin, and is there not in this story the answering "Yes" of Christ?

Another of the promises of God, a promise that we find in one form or another all through the Old Testament, has reference to God's providential care. Take for example the words found in the prophecy of Isaiah: "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee." What comfort these words, and words like them, brought to many a pious Israelite in some great distress of body, mind or estate! "The power, not ourselves that makes for righteousness," as Matthew Arnold has it, was no dream in the Old Testament times, but a glorious reality. Out of his own daily experience the psalmist could sing, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

To this assertion of God's providential care is there not an answering "Yes" on the part of Christ? Hear him as in the Sermon on the Mount he says, "Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls? Consider the lilies how they grow: they toil not, they spin not, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?" Have we not in these words a confirming "Yes" on the part of Christ? Could we have any stronger expression of his "Yea" as to the great promise with reference to God's providential care?

But how is it with reference to ourselves? Is there in us, the disciples of Christ, the answering "Amen?" Certainly that "Amen" should find expression on our lips as in the experiences of life from day to day we discover so many evidences of God's leading, directing hand. We should make it our heartfelt acknowledgment of the divine presence in our lives. Yet in those lives, much more than in words, our "Amen" will best find expression. I once heard the late Dr. John Hall preach a sermon from this text: "Let the redeemed of the Lord say so." (Psalm 107:2). The church was crowded with a deeply interested audience as he urged the

importance of joyful, heartfelt testimony upon the part of Christians. A great salvation is ours, he said. Let us speak of it; let us tell what the Lord has done for our souls. "Amen!" shouted a delighted listener sitting in the front row of a side gallery. This outburst on the part of this brother was repeated several times as Dr. Hall emphasized this duty on the part of Christian disciples. But soon Dr. Hall passed on to remark that there is a saying so that does not find expression in words. Words are of little worth if a man's conduct does not bear witness to the fact that God has come into his life. At this the brother whose "Amen" had been so liberal was noticeably silent. Why he was silent I do not know, but the fact remains, and it is one that as Christians we do well to ponder. Christian testimony by words there should be. We do well to let others know what a precious Savior we have. But we fail, we miserably fail, if our "Amen" does not find expression in both words and life. We have many and exceeding precious promises, made to us by God. To these Christ has added the confirming "Yes, they are all true." Our "Amen" should follow, and it should be not only in word, but in deed.

Baptists have not, hitherto, been hospitable to the idea that children are to be or can be educated into good and efficient church members or into personal faith in Christ Jesus. They have not approved the custom of the Protestant Episcopal Church, which holds that when the baptized child shall have been so far educated as to be able to repeat the ten commandments, the Lord's Prayer, the Apostles' Creed and the Church catechism, he is fit for confirmation and church membership. But we have to confess that, as it seems to us, there is a strong tendency in that direction, and movements are making which seem to have such an object in view. Catechumen classes are forming among our Baptist churches, and there is an effort at grading and graduating which seems to mean nothing less than ultimate church membership. The great difference between Baptists and pedobaptists is thus made to consist in this, that while the pedobaptist begins with the baptism of the infant, and his enrollment in the membership of the church, and then proceeds to make him fit for such membership, the Baptist begins with the education, carries it on to a certain point, and then administers baptism, which seals the church membership. Of course, if we give up the idea of a personal work of grace in the heart, regeneration by the Holy Spirit wrought according to the will of God, and accept the view that the difference between him who fears and loves God and him who loveth not is simply a matter of education; that Christ Jesus is an example for us, rather than an atoning Savior, then this education process is probably the best we can do. But we ought to consider what we are doing.—*Journal and Messenger.*

The man of five talents by practice gained five more. So with the man of two talents. But the man of one talent, failing to improve it, was stripped of that. So he that hath, to him shall be given; and he that hath not improved, it shall be taken from him. He that knows and will not do then that he knows, will be taken from him.

Many things go to make up the happiness of our life. This is its blessedness—to have faith in God, to be truly, deeply, practically religious.—*Rufus Ellis.*

NOTES AND COMMENTS.

REV. J. C. HIDDEN, D.D.

John Randolph, of Roanoke, perhaps the greatest orator who has lived since Patrick Henry, seems, at times, to have been troubled with skepticism; but in his best moods his belief, speculatively at least, was as firm as a rock. For instance, he is credited with saying, "Take away the Bible, and I will drive any man to atheism. John Adams himself could not withstand me."

Commodore Decatur, one of our most distinguished naval heroes in the war of 1812, once said, in the presence of Mr. Randolph, "I thank God that when my time comes to die, I shall be able to say that I have never wronged any man." Mr. Randolph very solemnly replied, "Commodore Decatur, what you say may be true; but I sincerely hope that before that awful hour comes, you may be so convinced of the fearful wrong you have done to your God, that you will repent in sack-cloth and ashes." It is said to relate that Decatur was killed in a duel which he had uselessly and foolishly provoked with Commodore James Barron.

In his Commentary on the Book of Proverbs ("International Critical Commentary") Prof. C. H. Toy, of Harvard, says positively, and without qualification or argument, that Daniel had nothing to do with the composition of the book which is called after him. See page xix of the Introduction. But what did Jesus Christ mean by the words, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet," etc. Mark 13:14. "But," say the "advanced critics," "Jesus did not know Biblical criticism, any more than he knew modern astronomy." I believe that the "advanced" critics have here stumbled upon a truth. If Jesus did know Biblical criticism, He showed it scant respect. He seems to have been perfectly satisfied with one Isaiah. The "adventures" of Jonah were so intensely real to Him, that He makes them an emblem of His own burial and resurrection. See Matthew 12:40. Besides, Jesus never says anything about modern astronomy; but every one of the Synoptics credits Him with saying that the first verse of the 110th Psalm was from David. See Matthew 22:44; Mark 12:36, and Luke 20:43. The whole point of Christ's argument, as reported in every one of these passages, is found in the fact that it was David who said, "The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool." Once more: Jesus was so well satisfied with the authority of the discredited "Deuteronomist" that in the stress of the temptations of the Devil, he quotes Deuteronomy three several times; and introduces every one of the quotations with the formula, "it is written." See Matt. 4:4, and compare Deut. 8:3; Matt. 4:7 with Deut. 6:16, and Matt. 4:10 with Deut. 13:4.

It is pitiful to think how many of the world's great men have been ill-matched in marriage. To begin with, we have Job, who, though a model of patience, was so much provoked by his wife's advice to "renounce God and die," that he came as near calling her a fool as any well-bred gentleman could. Socrates was so philosophical as to think that Xantippe was a blessing in disguise, as she exercised him in the important virtue of self-control. I confess I should rather be comfortably stupid, than to be taught philosophy at such a price. Then there were Shakespeare, Richard Hooker, John Wesley, Goethe Burns, Byron and Bulwer—a sad procession. I am not called to express, nor even to form any opinion as to the question, "Who was most to blame?" the wife or the husband, in these several cases, though I do think that Job's wife was sadly in fault. Still, one can scarcely be certain that Job did not commit as serious a fault in marrying such a woman. I once heard a very thoughtful and learned statesman say that most young men took more pains in choosing a saddle horse, than they took in choosing a wife. Women do not usually choose their husbands; but they might sometimes be helped by George Elliott's

advice: "Better be an old maid than an old fool."

Birmingham, Ala.

CALIFORNIA AND THE JAPANESE.

An International Issue as the Pacific Coast Sees It.

BY REV. CHARLES R. BROWN, OAKLAND, CAL.

The people of the Pacific coast have been both surprised and pained by the widespread misapprehension as to their attitude toward the Japanese which has been manifest in many Eastern journals. It has come to be generally held that the race question in the South cannot be settled by mass meetings in Boston nor by vehement resolutions passed in other communities where the Negro is an altogether inconsiderate factor in the situation—it must be settled finally by those who wear the shoe which does the pinching. It is also possible that the people of this section, who for many years have had the experience of living with Asiatics in commercial, educational and social relations, where these people were present in numbers sufficient to make them something more than a picturesque feature in the landscape, have gained some insight into the problem which may be withheld from those in whose minds distance from the facts has produced the proverbial enchantment.

First of all there has been no "exclusion" whatever of the Japanese from the public schools. There has been, for reasons which seem to us sufficient, a classification of pupils in the interests of a more complete efficiency of our educational system, as well as to satisfy certain legitimate demands of those whose children constitute all but a fraction of one per cent of the attendance upon these schools and whose contributions in taxes almost if not entirely furnish the sinews of war for the maintenance of them. When the people of Boston establish in certain sections a "Boys' High" and a "Girls' High" and insist that the class indicated shall attend the particular school provided for it; or when the people of New Orleans establish separate schools for two races which cannot be brought together in the intimacy of the schoolroom or the playground with satisfaction to all concerned, it has not occurred to the press of the country to raise a shout over "exclusion from the public schools." The educational facilities provided for Japanese and Chinese in San Francisco have been in every respect equal to those offered the white children, and the charge of "exclusion" is therefore false and misleading.

In the second place, the outcry on behalf of the Japanese "children" is based in large measure on a misconception. The "children" are frequently young men from eighteen to twenty-five years of age who are brought into close association with little girls in the grammar grades. I have learned by personal conference with the teachers themselves of the unseemly conduct of some of these young men of Japan toward the little girls and even toward the young ladies who are teaching in the grammar grades. In one school it was found that of the ninety-three Japanese in attendance, two were over twenty years of age, four were nineteen, six were eighteen, twelve were seventeen, nine were sixteen and ten were fifteen, yet there they were in the grammar grades brought into close association with little boys and girls who range from the ages of ten to sixteen.

The recent message of our Chief Executive in its references to this question has not commended itself to the sober judgment of the people who in the persons of their own children are compelled to deal with this problem at first-hand and who out of their own pockets are providing liberally for the education of an alien and to a great extent a non-taxpaying race. To brand the action of the school board indicated above as "a wicked absurdity" is more strenuous than just or accurate, and to threaten us with "all of the forces, civil and military, of the United States" may bring forth enthusiastic applause in Yoko-

hama but it does not seriously alarm American citizens aware that the various states of this Union are constitutionally guaranteed their right to regulate such local matters as the arrangement of methods for their public schools by their own legislation.

The people cannot but regret the influence which this utterance will have on the thousands of indiscriminating Japanese in this country and upon the millions of such in Japan. The Japanese race in the estimation of its best friends and heartiest admirers already think of itself quite as highly as it ought to think and this official deliverance of our enthusiastic President will not tend to allay its self-esteem. We find it impossible here on this coast to do business with the Japanese as we do with the Chinese, for example, because of the conceit, the fickleness, the insincerity, and the unreliability which to such a large degree characterizes the subjects of the Mikado who come among us. These Japanese have shown wonderful facility in getting themselves disliked and distrusted by those who are brought into close contact with them, and in place of being led to take heed to their ways, this message will tend to confirm them in these lines of action which are constantly giving strength to the movement for Japanese and Korean exclusion from the United States.

It is not a time in our judgment to go after the San Francisco School Board or the people of the Pacific coast with "the big stick," but rather a time for calm consideration of what is, and is to be a serious problem, here where two civilizations meet, where two great coasts, the hither and the further Pacific coasts, have yet to adjust themselves to conditions fundamentally altered within the last decade. *The Congregationalist.*

*President Roosevelt has made it clear that his reference to the use of troops only referred to possible race riots, not to school attendance.—*Editors.*

HELPING THE PASTOR.

Every one should help the pastor. He tries to help the people, and the people should try to help him. The people need the assistance of the pastor, but just as truly does the pastor need the aid of the people, and it is possible for every one to help the pastor in some way. Let us note some things in which every one may help the pastor.

In the first place, every member of the church and congregation should have a sympathetic interest in the pastor and his work, and a sympathy of such a strong character that it will tend to manifest itself on all proper occasions. Each one can help the pastor by sympathy felt and manifested.

Secondly, the member can, and should, talk in favor of the pastor. This he can do throughout the week as he meets others, or as the pastor becomes the topic of conversation. The good things he has done, said or attempted may be mentioned with approval, and in this way a sentiment may be started and sustained in his favor.

Third, we can help the pastor by our presence at the preaching services, and at the other regular public services of the church. Even the silent presence counts very much. The absence of a member is the withdrawal of just so much influence in the pastor's favor. The presence of a member, though he may be the humblest private member, nevertheless counts—counts one in the filling of the seat, and counts much in the stimulation of the congregation; for the presence of individuals kindles the sympathies of others, so that, other things being equal, the effect of a sermon is in proportion to the size of the congregation.

Fourth, we can help the pastor by inviting and bringing some one to the preaching service. The member should be on the lookout during the week, and should make it his business to try to secure some one for the next service; and not only invite that individual to come, but actually go for and accompany him to the church.

Fifth, the member can help the pastor after the service by going forward to greet

the minister, and cheering him by a word of appreciation; for example, by mentioning the good received during and from the sermon.

Sixth, he can aid the pastor by looking for the strangers in the congregation, promptly seeking them, speaking to them, and giving them a cordial welcome, and also inviting them to return.

Seventh, he can help the pastor by taking these strangers up to and introducing them to the pastor. If he says to the visitor, "Would you not like to meet our pastor? He would be glad to see you. I will take you and introduce you," there are very few who would object. This would give the pastor a chance to speak to the strangers who otherwise would leave the church without any personal recognition from him; would make the visitors feel that they were thoroughly welcome, and also give them a desire to come again.

Now and then pastors hastily leave their pulpits and go down to the front of the church, in order to greet strangers as they go out. As a matter of fact, however, it is impossible for him in this way to see all the strangers, for while he is talking to one, others are passing out the other doors, it may be, and thus unintentionally elude him. But even if he could meet them all at the door it would be an exceedingly injudicious thing for him to place himself in that position and expose himself to the draught through shutting or opening doors; for, having exerted himself vocally and nervously, his pores are open, and he is extremely susceptible to cold, so that an exposure of that kind might result in a case of pneumonia, possibly followed by a ministerial funeral.

Let us help the pastor in these and all other ways.—*Bible Student's Magazine.*

A PASTOR'S SUGGESTIONS TO HIS PEOPLE.

Bring some one who has fallen out of the habit of going to church to worship with you. It is not enough to announce to men that the tables of life are ready. The Master's command is to go out and persuade them to come in.

Nourish your soul as well as your body. Man does not live by bread alone. If your physical well-being depends upon nurture by atmosphere, by light, by food, and by exercise, your entire well-being depends upon additional nurture by a healthful mental environment, by sunniness of friendship with God and with your fellows, by fresh supplies of grace and of knowledge, and by the exercise of spiritual powers.

Exercise yourself unto godliness. He who does not practice his religion will lose it. The fish in Mammoth Cave have become blind. Their eyes, being unused, have ceased to function. So souls become blind who decline to practice the vision of God and His presence. Spiritually, as physically, to do little is to degenerate; to do nothing is to die.

Urge upon others the claims and duties of the Christ life. It is the peculiarity of the minister's business that it is his privilege to do all the time what it is everybody's business to do a part of the time. It takes more than one minister to make a church grow.

The Christian way to criticize is to correct. The pagan sees that a meeting is stupid and says so; the Christian sees that the meeting is dead and pours into it his own life. The pagan sees that matters are awry and tells his neighbors; the Christian sees that matters are awry and sets them right.

Family worship has fallen out of fashion. The Puritan virtues of prayer, Sabbath observance, and church attendance are being relegated by some to the past. He who is too busy for these things is too busy for his own good and for society's welfare; he who is too lazy is slothful; he who is too weary staggers blindfold past the fountain of rest.—*From Year Book of South Church, Bridgeport, Conn., the Rev. H. H. Tweedy, Pastor.*

The man who says the right thing at the right time is the man who says nothing at all when in doubt.

"HOW TO KEEP A BOY AT HOME."

BY M. CARRIE MOORE.

If a boy loves his home there is no power strong enough to lure him from it. Therefore, the boy must be wooed, and won, and married to home. This combination is not accomplished in an hour. It is not brought about without cost on the part of the builders and wardens of the home. But it can be brought about, and it is worth the expenditure of time, and the sacrifice of ease and pleasure requisite to its accomplishment. Surely they who are responsible for the boy are doubly responsible for the coming man who is gravely regarding them out of the boy's eyes. Surely he, to whom the keys of moral and political trust are soon to be delivered, demands the highest and holiest atmosphere in which to imbibe the principles of righteousness without which he is a menace to the State.

There must be instilled into the boy's mind a love for all that is pure, and true, and a hatred for their opposites. First, and above all, he must be brought into contact with things miraculous. He must learn about God, and be taught to revere the Supernatural. He must be led to bow reverently before the revealed Wisdom, and learn to read, with like adoration, the wonder book of nature. His education should begin in the cradle, and so begin, it moves steadily upward, from the mother's knee to the very throne of God.

Where the baby lies there should be the benediction of heaven's smile rest, and there should begin the anthem whose fullness of glory breaks on eternity's shore.

As soon as the boy is able to follow the printed page for himself let him read the story of creation. Let him discover the origin of life, and find the source whence he himself has sprung. Plant him in the atmosphere of prayer. Set him growing beside the family altar, and nurture his expanding powers of mind, and body amid the incense of praise and holy adoration. He has in him the disposition to worship. Acquaint him with the One only Being worthy of worship. Turn his feet into paths that lead to a close friendship with the Lord Christ, and that will bring him to a saving knowledge of the Divine Man. Acquaint him with himself. Teach him to honor his body—the tabernacle of the Holy Spirit! Bid him abhor every form of uncleanness, and not least among things unclean is a foul, tobacco-laden breath. Bid him revel in purity—purity of thought, purity of action, purity of soul.

Best things spring from best sources. The associations of a Christian home are the best associations this side heaven. The love of father, mother, sister and brother, permeated and controlled by the love of God is the purest and holiest of all love, and may well be envied by the angels. God is love, and in Him is all goodness, all wisdom, all beauty.

Start the boy with his eye fixed on the eternities, with his soul afire for truth, and these being reflected from his own hearth-stone he will, of choice, stay beside it.

But what of him whose babyhood and youth has not been, and is not so envied? What of him whose parents are not followers of the Christ? Of him who was not cradled in the arms of a spiritually minded mother? He begins life under an incalculable disadvantage. The father and mother are working under disadvantages. They are trying to solve a problem whose fundamental principles are a sealed book, and must forever remain sealed unless Divine Wisdom be approached for the key. They are trying to support a burden beyond human strength, and that will, unless the great burden-bearer intervene, inevitably crush them. The conditions of such a home, so far as all outward seeming, may be much more desirable than those of the other. It may be abundantly supplied with all the luxury of wealth, and present a very contrast to the simplicity of the other. The boy introduced into this home is moved to love it, but it is the syren voice of pleasure that woos him, and unlike the other boy, his love is rooted in selfishness. The books, the music, the pictures, the charming gems of literature and art with which he is surrounded appeal to the sensual, and do not rouse the spiritual. There is not wakened within him those yearnings after largeness of soul that are akin to the spirit of genius. He will be aware, presently, that the club, and the saloon, and the dance-hall present like attractions together with the exhilaration of forbidden pleasures which, because of their having been forbidden, take on an added charm too difficult to resist.

It is not to be inferred that the boy from the Christian home will never be tempted to stray beyond its pure associations. The air is full of the poisoned arrows of the enemies of righteousness. The tempter has always a lance ready for the innocent and unwary. Both boys are liable to fall, but both are not equally liable. One has access to a hidden spring, the elixir of whose waters tone up the whole being. Such draughts quicken the moral sensibilities and strengthen every attribute of the soul. Thus is made possible the sure triumph of good over evil in the boy's mind. He who has not this advantage, unable of himself, to conquer himself, drifts away from the safe guards of home and becomes an easy prey for the vultures of evil.

The question of amusements takes so large place in to-day's curriculum of education that the first thought of those who would keep the boy at home is, how shall we amuse him? Recreation is necessary. Change is recreation. Neither mind nor body can accomplish highest service if kept continually going in one direction. Play and work must be closely related in the development of the boy's character. But that does not mean that the so-called pleasures or amusements of the gaming-table, the play-house or the betting ring should be introduced into the home. It is not a question

of whether these things are right or wrong in themselves, it is whether they are good for the boy? There are plenty of innocent and enjoyable games and plays adapted to the domestic circle, which may be indulged in with profit to both old and young. But, however fascinating and wholesome their influence, every one of them will pall on the restless appetite of youth unless, outside of and entirely independent of them, the quiet control of contentment is operating. The sort of contentment whose springs center in, and are moved by, the eternal principles of goodness and virtue whose beginnings rise in the bosom of God. With such contentment goes, always, a deathless youth, and a charm of simplicity that is the perfection of true greatness. This is the sort of contentment that keeps the growing boy, and girl, too, out of society's whirlpool, and enables them to play "blind-man's-buff" with a vim that imparts the benefit of exercise without the baneful accompaniments of over-heated rooms, late hours, and indigestible suppers.

In the Christian home, where the religion of Christ is the life of the inmates, the question of amusements is easily solved—the boy will solve it himself. Not that he may always be left to do it entirely unaided, but even while his judgment is in the formative period, and he is without experience, the innate principles of right which are instilled into his soul will lead him, almost without exception, whether at home or abroad, to pursue the best course in regard to any and all questions that confront him.

"The fear of the Lord is the chief part of knowledge," says the wise king. Place it in the corner-stone, and write it on the pillars of the home. Live it, and the boy will live it with you. Give God the first place in the home if you desire to keep the boy there, and if you have not room for God do not get the boy, for that home which leaves God out should have in it no cradle.

Los Angeles, Cal.

THE LORD'S MONEY.

It takes money to carry on the work of the church, but there is nothing in the world so worthy of being carried on. As this is the supreme cause in the world, being the cause of Christ, the support of it is necessarily the supreme use of money. All other causes, important and necessary though they be, are of secondary importance. Many other causes must not be neglected, but this must be supported. It is the cause of God. It must never be overlooked.

When God projected the cause of his church he knew that it would take money to carry it on as it would for the home and for the civil government among men. Homes are provided for by making parents responsible; governments are provided for by taxing the citizens, and the church is to be supported by the people paying into its treasury a sufficient amount to maintain its life and work. God gave specific directions as to this, and we do well to take heed to and to follow his instructions.

It is no more giving when we contribute our just proportion to the support of the church than it is giving when we pay our taxes or when we pay the proper expenses of our homes and families. It is our rightful due, and we should neither excuse ourselves from its performance nor take undue credit to ourselves for its performance. There should be no hesitancy in paying into the Lord's treasury all that he asks for and all that is needed. The church should be sustained by the simple and prompt payment of all those who receive its benefits. We are to learn to pay rather than to resort to questionable methods of raising money.

The New Testament rule as laid down very plainly is that we are to give as God has prospered us. This is the plain apostolic direction. But in what proportion? One may make it his rule to give the one-tenth of his income, another the one-hundredth, and another the one-thousandth, and, as the Lord prospers them, they will have more or less to give. It is clear that there must be something else as a rule to define the duty, for, by itself, there is here no rule for educating covetousness out of the heart. God is exact as to the amount of time that is to be devoted to the sacred purposes, and it hurts some people very greatly to use one-seventh of all the days for spiritual uses. God does not tell us to set apart as much time as we think we can spare. The same principle is apparent in the use of money. God asks the tithe, and, according as he prospers us, this will amount to more or less.

When the Jewish nation was in the height of its prosperity, and in the full tide of its spiritual tide, we find them paying the tithe into the Lord's treasury, and when they were declining we find them neglecting this duty and being upbraided for it. The Roman Catholics expect this much from their people. The Mormons demand this all the time. If these bodies thrive temporarily as they do under this provision, how much more is the church of the pure evangel worthy of this, and how much more ready should we be to pay it for the sake of Christ!

The law of the tithe is like the law of the Sabbath in that it has never been abrogated, and that it is held very loosely by many, and utterly scouted by many more. Yet those who profess to be guided by God's Word should be very careful how they treat lightly any of God's directions. Before the Jewish nation was in existence, the announcement was made that the tithe is the Lord's. The Jewish nation, living under the directly divine government, incorporated this principle into their national law and life, and paid the tithe into the Lord's treasury. If Christian people should all do this, there would be no limit to the success that might attend their efforts to send the Gospel through all the earth.—*Herald and Presbyter.*

CHRISTIAN LIBERTY.

The word "liberty" is hard to define. Dictionaries make it synonymous with "independence" and "freedom"; but these are indefinite. There is no absolute independence for man. Our "War of Independence" only gave us freedom from foreign political control. We are still subject to limitations, and can do as we please only within a certain sphere. The same is true of every man individually; for while in one sense, all "are born free and equal," in a higher sense men are not equal, and no man is independent of law.

Political economy recognizes the fact that, for the best good of men, liberty must be limited by law. Every man is born under law. He is entitled to life, but not to liberty and the pursuit of happiness, except within certain prescribed lines. He must pay taxes. He is not at liberty to kill or steal. He can not pursue happiness by eating his neighbor's fruit or taking his neighbor's wife. He is thus limited, not only by the statutes of the State, but by the higher law, of which these are an expression. God has written his commandments not only on tables of stone, but in man's nature. Conscience says that certain things are wrong, and he is not at liberty to do them.

It may be said in reply to this that law abiding people are not oppressed by the statutes against crime. Criminals are restrained, but we have all the liberty we want. "Rulers are not a terror to good works, but to evil." This is true, and illustrates the fact that the highest liberty is inseparable from law; that it is not in independence of all restraint, but in approval of and submission to reasonable authority. A man's liberty is not compromised by laws which forbid what he does not wish to do. If all people appreciated and approved the laws of the land, the ideal free state would be attained. So, if all delighted in the law of God, all would be free, and the millennium would be here. There would be law, and men would be bound to obey it; but no one would feel himself limited by it.

Let us imagine ourselves in a world where there is no sin. There is, perhaps, a "tree of the knowledge of good and evil," or some other test of obedience, but no code of laws has been formulated. Right and truth are the same as in our own world. It would be sin to kill or steal or commit adultery, but no man's liberty is lessened, because no man wishes to do any of these things. The law in which all delight is love. The Spirit of God rules all hearts, and "where the Spirit of the Lord is, there is liberty."

Such a world was ours before the fall; but there entered it another spirit, bringing the seeds of bondage. Sin is slavery. "Whosoever committeth sin is the servant of sin." Our first parents sold themselves. They came under the law of sin and death. A single sin is a cord. A sinful habit is a cord doubled and twisted, which, unlike other cords, does not wear out nor weaken with age, but grows stronger. It binds not only the sinner himself, but his children. We talked once to a man who, as the heir to five generations of drunkards, felt himself the hopeless slave of drink; but every man is heir to five times five and more, generations of sinners, and is bound in chains, which from generation to generation have grown stronger. Can he break these chains? As well might a Russian serf have set himself against the empire. There is no hope, unless deliverance comes to him from without. Man is helplessly bound, "sold under sin," and there is no release save in the Gospel.

Christ preached "deliverance to the captives." He came to "set at liberty them that are bruised." He was the truth, and his message was "Ye shall know the truth, and the truth shall make you free. Not only does he introduce men into the glorious "liberty of the sons of God," but by grace his image is restored. We partake of his Spirit. We are not only freed, but fitted for freedom. We receive the adoption of sons, "being led by the Spirit of God," and, with Paul, can say that "the law of the Spirit of life has made us free from the law of sin and death."

This is Christian liberty. It is not, as we have seen, independence of law. It is the position of one under laws in which he delights. The commandments are still binding, but they are not grievous. The authority and obligation remain the same, but the heart is changed. A new affection has expelled old desires. What the soul loved, it hates; and what it hated, it loves. Pleasures which before seemed indispensable have lost their charm, and duties once oppressive are a delight. The Christian does not say, "I can not do this, for it is sin"; but "I do not wish to do it for I am delivered from sin."—*Herald and Presbyter.*

The world has small need of a religion which consists solely or chiefly of emotions and raptures. But the religion that follows Jesus Christ, alike when he goes up into the high mountain to pray and when he comes down into the dark valley to work; the religion that listens to him, alike when he tells us of the peace and joy of the Father's house and when he calls us to feed his lambs; the religion that is willing to suffer as well as to enjoy, to labor as well as to triumph; the religion that has a soul to worship God, and a heart to love man, and a hand to help in every good cause—is pure and undefiled.—*H. Van Dyke.*

Nature is but a name for an effect whose cause is God.—*Cowper.*

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—*William Burtleigh.*

Literary

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

The Old Darnman. By Charles L. Goodell. Price 40 cts. New York: Funk & Wagnall.

This is a story of a well known New England character, true in all the main points.

It is a pathetic story. When he was young, his betrothed went to New York City to buy her wedding outfit, and the vessel was lost on the way home. The young man recovered from the sickness which followed with his mind unbalanced. Till the day of his death he wore his wedding suit that he might be ready whenever the bride appeared, and this was darned by himself till little of the original suit was left.

But he was the same true gentleman through it all, and was tenderly revered by all who knew him.

Where the Rainbow Touches the Ground. By John H. Miller. Cloth, 12 mo. New York: Funk & Wagnall.

The title of this story is attractive in itself. Did not all of us in our childhood hear of the pot of gold to be found where the rainbow touched the ground? And did we not indulge in many day dreams as to how we would spend that gold if we ever found it?

Mr. Miller is a Missouri author of exceptional power. The book is full of a homely philosophy as interesting as David Harum's.

The story centers round a cyclone which is vividly described. It deals with life in the West in a bright and breezy way. The incidents of the pleasing story make up a book which readers will enjoy.

Dirie After the War. By Myrta L. Avery. With an Introduction by Gen. C. A. Evans. Illustrated from old paintings.

This is a most valuable contribution to the history of the South, giving as it does a vivid picture of events after the war closed. The story of the treatment of President Davis when he was a chained prisoner in Fortress Monroe is one of the principal things in the book. It is a book of thrilling interest, and will meet with a great sale. The Southern people will not let their children forget the history of the South.

Current Literature for January not only keeps up its reputation for vitality, but introduces an innovation in publishing a remarkable inset of seven original full-page photographs of the grand old men of American literature. They represent a group of living writers whom two generations have delighted to honor, and several of whom have only recently reached "Pier seventy." The circle chosen embraces: William Dean Howells, Samuel L. Clemens, Edmund Clarence Stegman, Thomas Bailey Aldrich, Thomas Wentworth Higginson, Edward Everett Hale, Henry M. Alden. *The Review of the World* opens with a discussion of the startling question: "Has President Roosevelt become a Democrat?" The Storer incident, the Congo scandal and the sensational developments following upon the separation of Church and State in France are ably treated. *Persons in the Foreground* offers a number of fascinating personal sketches, including "The Adventurous Career of 'Fighting Bob' Evans," "The Seraphic Soul of Abdul Hamid," and "The Chief of the Railroad Kings of the World." *Literature and Art* contains a most striking article dealing with Tolstoy's new critical onslaught on Shakespeare, and an eloquent account of the achievements and personality of Albert Besnard, "the greatest force in French painting to-day." *Religion and Ethics* gives the first place to H. G. Wells' prophetic utterance in his new book, "The Future in America." The question, "Will the Crapsy verdict strengthen or weaken the Church?" is discussed from many points of view. The leading articles in *Science and Discovery* are "Results of a Confidential Census of Race Suicide," "Blood-thirstiness in Children."

New England for January: The Story of the King's Daughters, by H. O. McCrills; The Harvard Lampoon: Its Founders and Contributors, by Mary Stoyell Stimpson. Harvard's famous funny paper, which was the first of its kind in America, was founded in 1878. Among its contributors who have since become well known are Arthur Murray Sherwood, Judge Robert Grant, Edward Sandford Martin, Charles A. Coolidge, Owen Dister, J. A. Mitchell, Prof. Barrett Wendell, and F. J. Stimson. Nineteenth Century Boston Journalism, by Edward H. Clement; Concerning Home and School, by Sarah L. Arnold (Miss Arnold's third article on educational topics). Other articles of interest are: Hernando Cortes, the Central Figure in Mexican History, by G. F. Paul; Money and Banking, by E. S. Crandon; Bristol and the Land of Pokanoket, by Harry Knowles; Fiction; A Singer of Southereek, by Mabel Ward; A new serial story about people of the southern coast of Connecticut. The short stories and poems in the *New England* for January are the best yet.

SUNDAY-SCHOOL LESSON

SUNDAY, JANUARY 27.

CAIN AND ABEL.

Gen. 4:3-15.

Motto Text—"Whosoever hateth his brother is a murderer."—1 John 3:15.

Driven from Eden, Adam and Eve had gone to work and made a home. Cain and Abel were their oldest sons, and were at this time probably about one hundred and twenty-five years old. There were probably many people in the world then as there was no restriction on marriages with sisters.

"And in process of time."—Literally, "at the end of the days"—the end of the week. The Sabbath was an ordinance of God from the very beginning and the division of time by seven days, which is found in all nations, proves that the Sabbath was known in the days of Noah. "Cain brought of the fruit of the ground an offering unto the Lord."—That looks very good and pious. It looks natural, too. For Cain was a tiller of the ground, whereas Abel was a shepherd. Thus Cain acknowledged that he owed his prosperity to God, and expressed his gratitude for his favours.

"And Abel, he also brought of the firstlings of his flock and of the fat thereof."—Brought the best of his lambs. This seems also natural. The Shepherd brought sheep, the husbandman fruits and grains. Both came to the altar with offerings to God. "And the Lord had respect unto Abel and to his offering." In what way his acceptance was shown we do not know. It may have been by fire from heaven. It was in some way which left no doubt as to what God thought of the offerings.

There are many lessons for us in this refusal of God to accept Cain's offering. Cain brought willingly, was willing to show reverence to God and gratitude for his goodness. But he did not acknowledge himself a sinner and offer blood upon the altar. Cain wished for no atonement. God will accept no worship and no gift from the man who rejects the vicarious atonement. Everything offered to Him must be sprinkled with the blood.

Hence we see the folly and the sin of trying with various devices to get money out of those who do not believe. God will not accept such gifts. He refused to acknowledge the gratitude of Cain for his bountiful harvest. Only as sinners confessing our guilt and need of an atonement can we lay anything upon his altar. "Cain's sacrifice is offered by every man who thinks that if he does the best he can all will be well. Abel's sacrifice is offered by every one

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who with a contrite heart pleads the merits of the Saviour. All worship is not acceptable to God. He honors that which is founded upon the atonement." That Cain was sincere in his worship is shown by his very anger. Had he acted hypocritically, God's refusal to accept would have been just what he would have expected. It is not enough that men are sincere. God will be worshipped in His own way and in no other.

"And Cain was very wrath, and his countenance fell."—Sulking began early in the world's history. Instead of being angry with himself, Cain was angry with his brother who had committed not the slightest offense. Envy is as unreasoning and silly as it is wicked. Cain was also angry with God, a sin as silly as the other and much worse. "The Lord said unto him."—Thus showing mercy and kindness to him—warning him in advance against the terrible sin which he may have been even then contemplating. "Why art thou wrath?"—An appeal to Cain's reason and good sense, calculating to rouse his conscience and make him ashamed of himself. There is never any reason in envy. It will be well to ask ourselves this question when we are angry.

"If thou doest well, shall thou not be accepted?"—God condescends to reason with Cain. Abel had not injured his brother. Cain had only himself to blame. "If thou doest not well, sin lieth at the door."—Croucheth, like a wild beast, ready to spring up and devour. Sin croucheth at the door of every heart, but the Holy Spirit is stronger and can guard us.

"And unto thee shall be his desire, and thou shalt rule over him."—The reference in these words may be either to Abel or to sin, and commentators have been divided. If it refers to Abel, God reminds him that Abel is the younger brother, and the rights of the first born are his. This would have a tendency to remove his anger because Abel's offering had been accepted and his rejected. If sin is referred to, there may be two meanings. One that if Cain chose sin he could make it a servant fulfilling his wicked desires, or that, if he resisted it, he could obtain the mastery. The probable reference is to Abel.

"And Cain talked with Abel his brother."—By friendly discourse hiding his real purpose and being able to entice Abel to a lonely spot in the fields where no human eye would see the murder. Thus sin grows, especially that sin of envy. Abel had given Cain no cause for anger, even. He trusted his brother and lived in the fear of God.

Nothing is said of the grief of the parents. Eve must have felt the bitterness of death as she stooped over the dead body of her noble son and knew this was a result of her sin.

"Where is Abel thy brother?"—Dead in the field, his body hidden, no witness to the deed, Cain thought his crime would not be discovered. He left God out, as all sinners do. Sullen Cain meets the question with a falsehood and a sneer. "I know not: Am I my brother's keeper?"—Such is the silliness of sin that it attempts the impossible task of deceiving God. Why lie to him? It accomplishes nothing except to add to our guilt. Cain was his brother's keeper, as we all are.

"What hast thou done? The voice of thy brother's blood crieth unto me from the ground."—This would seem to indicate that Cain had buried Abel's body to conceal

his sin. Abel's blood cried for this is often the case. Why talk to the mourner while the singing is going on? It is difficult for them to understand. They either do not hear what is said, or, else loose the sentiment and benefit of the song. Then, too, those talking to the mourner, when the song closes usually stop too. Why so? Better a thousand times do like the old brother I once heard about, whose daughter was a mourner. The good brother was sitting not far from her, deeply interested and watching. The daughter raised her head as if to tell the good news. The father said: "Sal, be sure of it." She bowed her head, but soon looked up again. He repeated: "Sal, be sure of it." She threw her arms around his neck and shouted: "I am sure of it."

"When thou tillest the ground, it shall not henceforth yield unto thee her strength."—Fruitless labor is a great curse. The refusal of the earth to respond to his work not only brought hardship upon Cain, but was an ever recurring reminder of his guilt. It expressed a loathing for the sin of murder which was God's voice speaking through the earth. "A fugitive and a vagabond shall thou be in the earth."—To be driven from the face of the soil inhabited by the other members of the human family to an unknown and therefore terrible region; to be hidden from the face of God who manifested himself still to the race of Adam in their present abode; to be a vagabond and a fugitive in the earth, far away from the land of his birth; and to be liable to be slain in just revenge by any one who should find him—such is the hard fate before him.

"My punishment is greater than I can bear."—No penitence towards God, but a complaint against his justice. No sorrow for the brother who had never wronged him. Only a selfish shrinking from the punishment of his sin.

Banishment from his fellows was Cain's punishment, not immediate death. Cain was living, as was Adam, under sentence of death already pronounced. Therefore the death penalty would have seemed unmeaning. In these days we are too apt to forget that the greatness of any sin is that it is sin against God. "The great crime of crimes is disobedience to God's will; and any particular form of crime added to that was comparatively unimportant. Wrong done to a creature even of the deepest dye, was not to be compared in point of guilt with wrong done to the Creator."—Murphy.

A PROTEST.

I have read and heard a great deal about modern methods of revivalists in regard to getting people converted and getting them into the church, so there could be larger numbers reported. This may be true in part, but I don't believe all evangelists are guilty of the charge. However there is need of caution to many people in regard to instructing those seeking salvation, especially children. I believe it is the duty of the preacher or pastor, to give what instruction is necessary to the seeker or the unconverted. This does not exclude personal work of the Christian with the unconverted to seek their souls' salvation. But when there are seekers on the so-called mourners' bench, for a number of brethren and sisters of quite different knowledge and experience, to talk to the seekers during song service, I think adds confusion to the mind of the seeker, and many times leads to false conversions. Is there precept or example in the Scriptures for it? To lead one to believe he has been born again, when he has not, is an awful, a tremendous, serious matter. I fear

for this is often the case. Why talk to the mourner while the singing is going on? It is difficult for them to understand. They either do not hear what is said, or, else loose the sentiment and benefit of the song. Then, too, those talking to the mourner, when the song closes usually stop too. Why so? Better a thousand times do like the old brother I once heard about, whose daughter was a mourner. The good brother was sitting not far from her, deeply interested and watching. The daughter raised her head as if to tell the good news. The father said: "Sal, be sure of it." She bowed her head, but soon looked up again. He repeated: "Sal, be sure of it." She threw her arms around his neck and shouted: "I am sure of it."

I don't believe new converts, especially children, should join the church without first having had a heart to heart talk with parents and pastor in regard to their conversion.

Brother, sister, for the sake of immortal souls, don't try to make any one believe they have religion if they are in doubt. I would not for my right hand tell any one in doubt to "just join the church and all will come right." And yet this very thing is done. Don't be too anxious for members.

I heard a deacon who had persuaded some adulterous persons to join the church say: "If I can get the hard cases into the church, I don't mind the easy ones." Such zeal is without knowledge, pure and simple. Very recently a sister who joined the church when a child, and who has lived a member about fifteen years, became convinced she was unsaved, and was deeply interested in regard to her soul, and talked with others about her condition. And I am told most of those talked with said to her: "You are all right, just confess your doubts and go ahead; you'll come out all right; we all have our doubts," etc. Such advice made her shudder, and well it might. It almost makes the cold chills run down my back to think of it.

Brother, sister, add a little knowledge to your wild zeal, and don't be guilty of the like again. Stop and think a little. Suppose she had taken your advice and died unsaved! Does not the thought make you shudder, too? It ought to. I would there was more heartfelt pleading from the pulpit, and from all Christians for the salvation of souls. But the worst place in this world for the unsaved is the church. LAYMAN.

Fredonia, Ky.

BAPTIST PAPERS.

I have read with interest Bro. E. J. Wesson's answer to your standing query as to reasons for "starting another Baptist paper," and think he has written well, but not exhaustively. He suggests eight reasons for putting forth an additional paper, to which I beg to add two others which, in my opinion, usually lie at the bottom in most cases. The first of these is pecuniary in its nature and belongs to that class of imaginary or real public vices known as "commercialism," which is only a polite way of denominating old-fashioned greed. A man has some knowledge of the printers art along with some sort of an old more or less worn out outfit of a printer's kit and a previous failure in an attempt to exploit a secular enterprise. With the hope of better luck he rings out his old secular ideas and policies and rings in the new proposition of a cheap reli-

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gious paper "to meet a local felt want," with the view of enlarging and extending if encouraged to do so even to the detriment of established interests and the destruction of the counsels of his brethren.

Then the second reason is, there is a brother who has a literary "bee in his bonnet," and is of the opinion that he is the man to be at the head of the newspaper business of the denomination, and if he cannot induce the editor in charge to vacate and turn the whole thing over to him, why he joins forces with other fellows—the one above alluded to with the commercialized "bee in his bonnet"—and together they put forth an independent affair with the design still of meeting a "local and felt want," and of course seeking endorsement and general circulation, and sooner or later posing as the organ and provoking hot conflict and sore bitterness by mean efforts and dark tricks to supplant and drive out, until the whole newspaper equation needs to be wiped out and a new organ originated under another management by new men and altogether changed conditions.

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4430	3.35	015PRL	1.25
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		DICTIONARY.	
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Started a Few Years Ago with No Capital, and Now Employs Nearly One Hundred Clerks and Stenographers.

Until a few years ago Mrs. Cora B. Miller lived in a manner similar to that of thousands of other very poor women of the average small town and village. She now resides in her own palatial brown-stone residence, and is considered one of the most successful business women in the United States.

Several years ago Mrs. Miller learned of a mild and simple preparation that cured herself and several friends of female weakness and piles. She was besieged by so many women needing treatment that she decided to furnish it to those who might call for it. She started with only a few dollars' capital, and the remedy, possessing true and wonderful merit, producing many cures when doctors and other remedies failed, the demand grew so rapidly she was several times compelled to seek larger quarters. She now occupies one of the city's largest office buildings, which she owns, and almost one hundred clerks and stenographers are required to assist in this great business.

More than a million women have used Mrs. Miller's remedy, and no matter where you live, she can refer you to ladies in your own locality who can and will tell you a sufferer that this marvelous remedy really cures women. Despite the fact that Mrs. Miller's business is very extensive, she is always willing to give aid and advice to every suffering woman who writes to her. She is a generous, good woman and has decided to give away to women who have never used her medicine a quantity worth absolutely FREE.

Every woman suffering with pains in the head, back and bowels, bearing-down feelings, nervousness, creeping sensations up the spine, melancholy, desire to cry, hot flashes, weariness of piles from any cause, should sit right down and send her name and address to Mrs. Cora B. Miller, Box 3293, Kokomo, Ind., and receive by mail (free of charge in plain wrapper) a 50-cent box of her marvelous medicine; also her valuable book, which every woman should have.

Remember, this offer will not last long, for thousands and thousands of women who are suffering will take advantage of this generous means of getting cured. So if you are ailing, do not suffer another day, but send your name and address to Mrs. Miller for the book and medicine before the \$10,000.00 worth is all gone.

2. Success in Europe.
- Thursday, Feb. 14th, 8 p. m.—
3. Struggle in Africa.

- Friday, Feb. 15th, 8 p. m.—
4. Expansion in America and Australia.

During the same week there will be a course of lectures on Evangelism. The Seminary is enabled to offer this course of lectures through the kindness of the Home Mission Board, who defray expenses of the course. The following is the list of subjects, speakers and hours when the lectures will be given:

- Tuesday, Feb. 12th, 11:30 a. m.—
1. Fundamentals of Evangelism, by Rev. L. O. Dawson.
 - Wednesday, Feb. 13th, 11:30 a. m.—
 2. Pastoral Evangelism, by Rev. Johnston Myers.
 - Thursday, Feb. 14th, 11:30 a. m.—
 3. Individual Evangelism, by Rev. F. C. McConnell.
 - Friday, Feb. 15th, 11:30 a. m.—
 4. Evangelism the Christian's Business, by Rev. W. W. Hamilton.
 - Saturday, Feb. 16th, 11:30 a. m.—
 5. Present day Opportunities for Evangelism, by Rev. George W. Truett.

During the following week, beginning Feb. 18th, the Sunday School Lectures will be delivered. There will be five speakers in this course, and their subjects and dates will be as follows:

- Monday, Feb. 18th, 8 p. m.—
1. Individual Work for Individuals, by Mr. C. G. Trumbull.
- Tuesday, Feb. 19th, 8 p. m.—
2. The Baptists in Sunday School History, by Rev. B. W. Spilman.
- Wednesday, Feb. 20th, 8 p. m.—
3. The Perils and Possibilities of the Sunday School, by Rev. Curtis Lee Laws.
- Thursday, Feb. 21st, 8 p. m.—
4. Doctrinal Teaching in the Sunday School, by Rev. H. A. Porter.
- Friday, Feb. 22nd, 8 p. m.—
5. The Bible as the Text-Book, by Rev. J. P. Greene.

During the week of the Sunday School Lectures there will be held a Pastors' Sunday School Institute in a neighboring church, as during

the last two or three years. The interest in these meetings has been very great, and it has been possible for the Institute and the lecture courses to be maintained together with increasing profit from year to year.

During the two weeks indicated the lectures of the professors in the Seminary will be on the following general subjects:

Prof. Mullins—In Systematic Theology, the Person of Christ and the Doctrine of Salvation. In Biblical Theology, the Office Work of the Holy Spirit.

Prof. Robertson—In Greek, Textual Criticism. In New Testament, The Early Apostolic History.

Prof. Dargan—In Homiletics, Preaching in the Early Centuries. In Ecclesiology, Church Work.

Prof. Eager—In Biblical Introduction, Formation of the New Testament Canon. In Pastoral Theology, Conditions of Pastoral Success.

Prof. McEllothlin—In Church History, Jr., The German Reformation. In Church History, Sr., Christianity of the Fourth Century. In Senior Hebrew, Isaiah 40 to 66.

Prof. Dement—In Sunday School Pedagogy, Sunday School Organization. In Junior Hebrew, Etymology and Reading in Genesis.

Prof. Carver—In Comparative Religion and Missions, Missions in the Bible. In Junior Greek, Syntax of the Verb, and Reading in John's Gospel.

In the absence of Prof. Sampey the Old Testament course will be under the direction of other professors, studying at this time the Psalms.

The hours for these lectures are indicated on a lecture schedule which will be furnished to all friends who desire to have them. All visitors are most cordially invited to attend lectures in any class in the Seminary.

We give an invitation to all brethren who may wish to attend the Seminary, or visit it with a view to hearing the lecture courses, to be present with us during this period. Board can be secured in the neighborhood of the Seminary at moderate prices. On this subject address Mr. B. Pressley Smith, Norton Hall, Louisville, Ky. All students desiring to do so may enter the Seminary and begin regular courses at the opening of the second half session, Jan. 28th. Our studies are all arranged with this in view. There will be many new students entering at that time. I shall be glad to correspond with any brethren on the subject.

E. Y. MULLINS.

FROM VIRGINIA.

Virginia Baptists will long remember the two notable addresses of Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, at the recent General Association in Richmond. If there were any weak-kneed or spineless Baptists present, we are sure that under the very stimulating and tonic effect of these addresses, they will grow strong.

The State Mission Board, at the recent meeting decided not to add to the evangelistic force during the winter.

The Baptists all over Virginia will rejoice at the decision of Rev. E. E. Dudley, of Central church, Norfolk, to remain in the Old Dominion. He has done a great work in Norfolk, and his people have rallied around him in quite an unusual and affectionate manner.

Our pastorless churches have nearly all secured good preachers.

A FEELING OF SECURITY.

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

Such a medicine is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

The same standard of purity, strength and excellence is maintained in every bottle of Swamp-Root.

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If you are already convinced that Swamp-Root is what you need, you will find it on sale at all drug stores in bottles of two sizes, fifty-cents and one-dollar.

Sample Bottle of Swamp-Root Free by Mail.

Send to Dr. Kilmer & Co., Binghamton, N. Y. for a sample bottle, free by mail it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention the Louisville Western Recorder.

The church at Franklin, Va., has called their old pastor, Bro. McCutchen, of West Virginia. It is not known yet what he will do.

We welcome Bro. Matthews, the new pastor at Luray, Va., back to his native State.

Dr. Weston Bruner, of Washington, D. C., was on the train, No. 37, which ran into President Spencer's private car on Thanksgiving day, and was not only badly shaken up by the shock, but the awful scenes which he witnessed. Fortunately he was present and heard the last statements of the special dispatcher, Mr. Davis, who until recently was a member of the First Baptist church of Alexandria. His triumphant death was a great source of comfort to his loved ones.

Two Baptist preachers were in conversation recently, when the RECORDER was mentioned. One remarked, "the best paper in the South." The other said, "the best in the land," and it seems to be growing better all the time.

We are glad to report that the Richmond people have at last decided to have an auditorium, in order to accommodate the Southern Baptist Convention and other bodies that will meet in the city during 1907. The fact that the great Convention will meet in our State will materially assist the committee appointed by the General Association to raise a fund to erect that Baptist Building at the Jamestown Exposition.

Bro. Willis L. Wayts, one of our successful State evangelists, is making his plans for the winter. He and his wife and daughter are esteemed members of the First Baptist church of Alexandria. Bro. Wayts filled the pulpit, in the absence of the pastor recently, most acceptably.

We rejoice with you in your successful efforts to adequately endow your schools. The gifted and scholarly Taylor, whom you took from us and put at the head of Georgetown College, is a power and knows how to catch boys and girls as well as raise money for the school. You had better treat him well.

Accept best wishes for a merry Christmas and a most successful new year. W. F. FISHER.

Alexandria, Va. [We beg Dr. Fisher's pardon for letting this news letter get slipped in among the articles on general subjects which wait their turn. But news letters are promptly published.—Ed.]

upon these two reasons is sometimes seen in the shameful inefficiency and failure of the men who put it forth to accomplish what they assumed to effect, i. e., furnish the denomination with a suitable organ.

It is sometimes seen in the wrecking of a good and sufficient newspaper enterprise, at considerable loss to its promoters and a cruel disruption of Christian fellowship among the brethren, and no perceptible improvement in the newspaper conditions, if indeed there is not a general backset in all denominational matters.

In my opinion there is but one, and only one, sufficient reason for the thrusting in of another Baptist paper into a territory already occupied and served at all efficiently, and that is heretical and hurtfully misleading teaching. May

the good Lord preserve His people from such literary freebooters as contemplated in this article. In love, your brother,

J. A. HACKETT.
Meridian, Miss.

DEAR RECORDER:

As announced in your columns some weeks ago, there will be special exercises of exceeding interest at the Seminary during two weeks beginning February 11th and continuing to February 23rd. The lectures will be as follows:

The Gay Lectures will be delivered by Rev. W. T. Whitley, D.D., of Preston, England, on the general subject, "The Story of Missions in Five Continents." There will be four lectures as follows:

- Monday, Feb. 11th, 8 p. m.—
1. Failure in Asia.
- Tuesday, Feb. 12th, 8 p. m.—

LIVING.

So he died for his faith. That is fine—
More than most of us do.
But stay! Can you add to that line
That he lived for it, too?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride;
Was it hard for him?

But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct
with doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he
led—

Never mind how he died.
—Ernest Crosby, in *Swords and Plowshares.*

Our Pulpit

OUR CHAMPION.

C. H. SPURGEON.

"And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron."—Judges xvi. 3.

Poor Samson! We cannot say much about him as an example to believers. We must hold him up in two lights,—as a beacon, and as a prodigy. He is a beacon to us all, for he shows us that no strength of body can suffice to deliver from weakness of mind. Here was a man whom no fellow-man could overcome, but he lost his eyes through a woman;—a man mighty enough to rend a lion like a kid, yet, in due time, though himself stronger than a lion, he was bound with fetters of brass. When I think of the infatuation of which Samson was the subject, and remember that we are men of like passions with him, I can only, for myself, put up the prayer, "Lord, hold thou me up, and I shall be safe;" and urge you to do likewise.

You remember when our Samson, our Lord Jesus, came down to the Gaza of this world, 'twas love that brought him; love to a most unworthy object, for he loved the sinful church which had gone astray from him many and many a time; yet he came from heaven, and left the ease and delights of his Father's palace to put himself among the Philistines, the sons of sin and Satan here below.

It was rumoured among men that the Lord of glory was in the world, and straightway they took counsel together how they should slay him. Herod makes a clean sweep of all the children of two years old and under, that he may be sure to slay the newborn Prince. Afterwards, scribes and priests and lawyers hunt and hound him. Satan tempts him in the wilderness, and provokes him when in public. Death also pursues him, for he has marked him as his prey. At last, the time comes when the triple host of the Saviour's foes fairly environed him, and shut him in. They have dragged him before Pilate; they have scourged him on the pavement; they drag him to the place

called Calvary, while his blood drips upon the stones of Jerusalem's streets; they pierce his hands and his feet; they lift him up, a spectacle of scorn and suffering; and now, while dying in pangs, extreme, and especially when he closes his eyes, and cries out, "It is finished," sin, Satan, and death all feel that they have the Champion safe. There he lies silently in the tomb. He, who is to bruise the old serpent's head, is himself bruised. O thou who art the world's great Deliverer, there thou liest as dead as any stone! Surely thy foes have led thee captive, O thou mighty Samson!

He sleeps; but think not that he is unconscious of what is going on. He knows everything. He sleeps till the proper moment comes, and then our Samson awakes; and what happens now? He is in the tomb, and his foes have set a guard and a seal that they may keep him there. Will any help him now to escape out of their charge? Is there any man who will aid him now? No, there is none! If the Champion escapes, it must be by his own single-handed valour. Will he make a clear way for himself, and come up from the midst of his foes? You know he will, my brethren, for the moment the third day comes, he touches the stone, and it is rolled away. He has defeated death; he has pulled up the posts of the grave, and taken away its gates and bars. As for sin, he trends that beneath his feet: he has utterly o'erthrown it; and Satan, too, lies broken beneath the heel that once was bruised; he has broken the old dragon's head, and cut his power in pieces for ever. Solitary and alone, his own arm brings salvation unto him, and his righteousness sustains him. Methinks I see him now as he goes up that hill which is before Hebron—the hill of God. He bears upon his shoulders the uplifted gates of the grave,—the tokens of his victory over death and hell. Doors and posts, and bar and all, he bears them up to heaven. In sacred triumph he drags his enemies behind him. Sing to him! Angels, praise him in your hymns! Exalt him, cherubim and seraphim! Our mightier Samson hath gotten to himself the victory, and cleared the road to heaven and eternal life for all his people. You know the story. I have told it ill, but it is the most magnificent of all stories that e'er were told. "Arms, and the man, I sing," said one of the great classic poets of old; but I can say, "The cross and the Christ, I sing." 'Tis my delight to tell of him who espoused the cause of his people, and, though for a while a captive, broke the green withs and fetters of brass; and, having gained the victory for himself, liberated others also, then goes, at the head of his emancipated people, along the way which he has opened,—the new way which leadeth to the right hand of God.

II. Let us go now, dear brethren, and calmly survey the work which Christ has accomplished.

We will stand at the gates of old Gaza, and see what the champion has done. Those are ponderous hinges, and they must have held up huge doors. We will look at these doors, and posts, and this bar. Why, it is a mass of iron that ten men could hardly lift, and it might take fifty more to carry those huge doors. They were scarcely moved, even on their hinges, without the efforts of a dozen men; and yet this one man carried them all, and I read not that his shoulders were bent, or that he grew weary. Seven miles

at least Samson carried that tremendous load, up hill all the way, still he bore it all without a staggering, nor do I find that he was faint as he was aforesaid at Ramath-lehi.

I will not linger upon Samson's exploits, rather would I lift up your thoughts to the great Captain of our salvation. See what Christ has carried away. I said that he had three enemies. These three beset him, and he has achieved a threefold victory over them.

There was death. My dear friends, Christ, in being first overcome by death, made himself Conqueror over death, and he hath given us also the victory; for, concerning death, we may truly say that Christ has not only opened the gates, but he has taken them away; and not the gates only, but the very posts, and the bar, and all. Christ "hath abolished death, and hath brought life and immortality to light."

He hath abolished it in this sense,—that, in the first place, the curse of death is gone. Believers die, but they do not die for their sins. "Christ died for our sins according to the Scriptures." We die, but it is not any longer as a punishment. It is the fruit of sin, but it is not the curse of sin that makes the believer die. To other men, death is a curse; to the believer, I may almost put it among his covenant blessings, for to sleep in Jesus Christ is one of the greatest mercies that the Lord can give to his believing people. The curse of death, then, being taken away, we may say that the posts are pulled up.

Christ has also taken away the after results of death, the soul's exposure to the second death. Unless Christ had redeemed us, death, indeed, would have been terrible; for it would have been the shore of the great lake of fire. When the wicked die, their punishment at once begins; and when they rise again, at the general resurrection, it is but to receive in their bodies and in their souls the due reward of their sins. The sting of death is the second death,—that which is to come afterwards.

"To die;—to sleep;—
To sleep! perchance, to dream: ay,
there's the rub;
For in that sleep of death what
dreams may come!"

said the world's poet;—nay, not what "dreams" may come, but what substantial pains, what dread miseries, what everlasting sorrows will come! These are not for Christians. There is no hell for you, believer. Christ has taken away posts, and bar, and all. Death is not to you any longer the gate of torment, but the gate of paradise.

Moreover, Christ has not only taken away the curse, and the after results of death, but from many of us he has taken away even the fear of death. He came on purpose to "deliver them who through fear of death were all their lifetime subject to bondage." There are not a few here who could conscientiously say that they do not dread death; nay, but rather look forward to it with joyful expectation. We have become so accustomed to think of our last hours that we die daily; and when the last hour shall arrive, we shall only say, "Our marriage day has come."

"Welcome, sweet hour of full discharge,
That sets my longing soul at large."

We shall joyfully hail the summons to mount beyond this land of woes, and sighs, and tears to be present with our God. The fear of death having been taken away, we may truly say that Christ has taken away posts, and bar, and all.

Besides, beloved, there is a sense in which it may be said that Christians never die at all. Jesus said to Martha, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Saints do not die; they do but—

"Sleep in Jesus, and are blessed."

Another host which Christ had to defeat was the army of sin. Christ had come among sinners, and sins beset him round. Your sins and my sins beleaguered the Saviour till he became their captive. "In him was no sin," yet sins "compassed him about like bees." Sin was imputed to him; the sins of all his people stood in his way to keep him as well as the mount of heaven. When Christ was on the cross, my brethren, he was looked upon by God as a sinner, though he never had been a sinner; and when in the grave, he could not rise until he was justified. Christ must be justified as well as his people. He was justified not as we are, but by his own act. We are not justified by acts of our own as he was. All the sin of the elect was laid upon Christ; he suffered its full penalty, and so was justified. The token of his justification lay in his resurrection. Christ was justified by rising from the dead, and in him all his people were justified too. I may say, therefore, that all our sins stood in the way of Christ's resurrection; they were the great iron gate, and they were the bar of brass, that shut him out from heaven. Doubtless, we might have thought that Christ would be a prisoner for ever under the troops of sin; but, oh, see him, my brethren! See how the mighty Conqueror, as he bears our sins "in his own body on the tree," stands with unbroken bones beneath the enormous load, bearing—

"All that incarnate God could bear,
With strength enough, but none to spare."

See how he takes those sins of ours upon his shoulders, and carries them right up from his tomb, and hurls them away into the deep abyss of forgetfulness, where, if they be sought for, they shall not be found any more for ever. As for the sins of all God's people, they are not partly taken away, but they are as clean removed as ever the gates of Gaza were,—posts, gates, bar, and all; that is to say, every sin of God's people is forgiven.

"There's pardon for transgressions past,
It matters not how black their cast;
And, oh, my soul, with wonder view,
For sins to come there's pardon too!"

Every sin that all the elect ever did commit, are now committing, or ever shall commit, was taken away by Christ, taken upon his shoulders in his great atoning sacrifice, and carried away. There is no sin in God's book against any of his people; he seeth no sin in taken away, the punishment of Jacob, neither iniquity in Israel; sin was consequently taken away too. For the Christian there is no stroke from God's angry hand; ever.

Piles

Cured Quickly and Painlessly—No Risk, No Danger.

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

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



A CONVINCING ARGUMENT.

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

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

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

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

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

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

Moreover, as the guilt of sin was taken away, the punishment of Jacob, neither iniquity in Israel; sin was consequently taken away too. For the Christian there is no stroke from God's angry hand;

may, not so much as a single frown of punitive justice. The believer may be chastised by a Father's hand; but God, the Judge of all, has nothing to say to the Christian, except, "I have absolved thee; thou art acquitted." For the Christian, there is no hell, no penal death, much less any second death. He is completely freed from all the punishment as well as the guilt of sin, and the power of sin is removed too. It may stand in our way to keep us in perpetual warfare; but, oh, my brethren, sin is to us a conquered foe. There is no sin which a Christian cannot overcome if he will only rely upon his God to enable him to do so. They who wear their white robes in heaven overcame through the blood of the Lamb, and you and I may do the same. There is no lust too mighty, no besetting sin too strongly entrenched; we can drive these Canaanites out; though they have cities walled unto heaven, we can pull their cities down, and overcome them through the power of Christ. Do believe, Christian, that thy sin is virtually a dead thing. It may kick and struggle. There is force enough in it for that, but it is a dead thing. God has written condemnation across its brow. Christ has crucified it, "nailing it to his cross." Do you go now and bury it for ever, and the Lord help you to live to his praise! Oh, blessed be his name, sin, with the guilt, the power, the shame, the fear, the terror of it, is gone. Christ has taken posts, and bar, and all up to the top of the hill.

Then there was a third enemy, and he also has been destroyed,—that was Satan. Our Saviour's sufferings were not only an atonement for sin, but they were a conflict with Satan, and a conquest over him. Satan is a defeated foe. The gates of hell cannot prevail against the Church of Christ, but Christ has prevailed against the gates of hell. As for Satan, the posts and bar, and all have been plucked up from his citadel in this sense,—that Satan has now no reigning power over believers. He may bark at us like a dog, and he may go about like a roaring lion, but to rend and to devour us are not in his power. There is a chain about the devil's neck, and he can only go as far as God likes, but no further. He could not tempt Job without first asking God's leave, and he cannot tempt you without first getting God's permission. There is a permit needed before the devil dares so much as look on a believer; and so, being under divine permission, he will not be allowed to tempt us above what we are able to bear.

We will now see how we can use this victory.

Surely there is some comfort here,—comfort for you, dear friend, over yonder. You have a desire to be saved; God has impressed you with a deep sense of sin; the very strongest wish of your soul is that you might have peace with God. But you think there are so many difficulties in the way,—Satan, your sins, and I know not what. Beloved, let me tell thee, in God's name, there is no difficulty whatever in the way except in thine own heart, for Christ has taken away the gates of Gaza,—posts, bar, and all. Mary Magdalene said to the other Mary, or the women said to one another, when they went to the sepulchre, "Who shall roll us away the stone?" That is what you are saying. And when they came to the place, the stone was rolled away. That is your case, poor troubled

conscience; the stone is rolled away. What! you cannot believe it? Here is God's testimony for it: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." You want an atonement for your sins, do you? "It is finished." You want someone to speak for you. "He is able to save unto the uttermost, seeing he ever liveth to make intercession for us." Canst thou believe in the mercy of God in Christ, and rest thy poor guilty soul upon the merit of his doing and the virtue of his dying? If thou canst, God is reconciled to thee. There may have been great mountains between thee and God, but they are all gone. There may have been the Red Sea of thy sins rolling between thee and thy Father. That Red Sea is dried up. I tell thee, soul, if thou believest in Christ Jesus, not only is there a way of access between thy soul and God, but there is a clear way. You remember, when Christ died, the veil of the temple was rent in twain. There was not a little slit for sinners to creep through, but it was rent in twain, from the top to the bottom, so that big sinners might come, just in the same way as when Samson pulled up gates, posts, bar, and all, there was a clear way out into the country for all who were locked up in the town. Prisoner, the prison doors are open. Captive, loose the bonds on thy neck; be free! I sound the trumpet of jubilee. Bond-slaves, Christ hath redeemed you. Ye who have sold—

"Your heritage for nought,
Shall have it back unbought,
The gift of Jesu's love."

The Lord hath anointed his Son Jesus "to preach deliverance to the captives, and the opening of the prison to them that are bound." Trust thou him. May his mercy lead thee to trust him now, for there is really nothing to prevent thy salvation if thou restest in him. Between thy soul and God, I tell thee, there is no dividing wall. "He is our peace, who hath made both one; . . . and came and preached peace to you which were afar off, and to them that were nigh." May these precious words be treasured up by such as need them! Some of you need them. May the Spirit of God put them into your hearts, and lay them up there, that you may find comfort in Christ!

But is there not something more here? Is there not here a ground of exhortation to Christians? Brethren, have not some of you been tolerating some sin,—some besetting sin, which you think you cannot overcome? You would be more holy, but the thought that you are not able to overcome it makes your arm nerveless against your own sin. So you think that Christ has left the posts, do you? I tell you, no; "whosoever is born of God doth not commit sin." He that is born of God sinneth not with allowance; he sinneth not with constancy; and it is in his power, with the Holy Spirit's aid, to overcome his sin; and it is his duty, as well as his privilege, to go to war against the stoutest of his corruptions till he shall tread them under foot. Now, will you believe, brethren, that, in the blood of Christ, and in the water that flowed with it from his side, there is a sovereign virtue to kill your sins? There is nothing standing between you and the pardon of your sins but your unbelief; and if you will but shake that off, you shall march triumphantly through the gate of glory.

EDUCATIONAL EQUALTY AND SOCIAL AFFINITY.

The friction between the United States and Japan is to be deplored. The desire is widely expressed that the unhappy episode be ended as speedily as possible. The two countries were brought near together by the recent war between Russia and Japan. The sympathy expressed in our land with Japan was general and hearty. The thrift, enterprise and progress of the two nations, also served as a bond of union. The cause of the present disturbance is refusal of permission to the Japanese children in the West to attend our public schools.

Through the medium of the public schools in our country, questions of racial and National sort are frequently arising. Quite natural that this should be true while present conditions continue. Children are thrown together who are dissimilar in thought, taste, rearing, National sentiment, and in inheritance itself. So numerous are the points of separation that the children are not philosophical enough to overcome the barrier. This natural separation is further promoted by prejudice of opinion on the part of parents. Explanation of these disturbances is found in the fact that the school is largely a social institution. Friendships of life are there formed. The social sphere to be occupied in after years is somewhat determined. Views of society are fashioned, and not infrequently the most serious relationships of life are anticipated in school friendship. These facts are so manifest that many parents regard them peculiarly when deciding to what schools to send their children. Some of our public schools have very different social character from others. The social factor in the educational problem is so appreciated by the Quakers, that they have a school at West-town which none but children of Quakers are permitted to attend.

Into the social relationship of school life, many resent being thrown with others for whom they have little or no affinity. Relation with them in other walks of life may be of most cordial nature. Were such associated in mercantile walks there would be no friction at all. But a multitude of facts and fancies enter the social sphere. These demand expression and recognition. Difference of race, color and education amount to nothing in a warehouse, but they may forbid the very thought of social relationship.

Where such discrepancies are found it is not fair to compel children to commingle. Least of all is it fair to those who are discriminated against. There is known to the writer a certain school attended by three girls of different race from that of the other pupils. These three are in classes with others; but during intermission are left to themselves as completely as though across the deep. It is unkind to place children where they will certainly be ignored, and it is also unfair to prompt children to disdain others.

A little philosophy of a social sort will help to solve the problem for both West and East. A certain gentleman well known for popularity failed to receive an invitation to a certain function in his city. One of his children asked him how it happened that he was not remembered. His reply was full of good sense: "I was not invited," he said, "because I was not wanted, and certainly I would not care to go where I was not wanted." It is well that our Govern-

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 - 5 Israel and Judah from the Birth of Solomon to the Reign of Ahab.
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EXPRESS EXTRA.

ment insists on education of her so they may associate as citizens, citizens; but it is not well that children be compelled to receive instruction in places where they are not wanted.

Where facts of racial, social, temperamental, or aesthetic nature obtain, and classes in the community are widely separated, distinct educational facilities should be afforded. This leaves out of the question facts of a personal sort needless to be considered, namely, who are more worthy intellectually, socially, etc.? As in mercantile life diverse people come together in happy and helpful relationship,

so also they may commingle to large extent religiously, but the social sphere is fraught with questions of most delicate nature. While the Republic is educating her citizens she should give all heed not to embitter them toward one another by compelling a relationship that is discordant.—The Baptist Commonwealth.

By seeking myself I lost myself, but in seeking Thee only I found both myself and thee.—Thomas a Kempis.

Editorial

The alleged conflict between science and the Bible, has a curious history. Take one incident. When Cuvier was the great light of science, it was claimed that the Bible was false because it teaches that God "made of one blood all the nations of the earth," while "science" taught that the differences between the Caucasian and the Negro were so great and so radical, that it was impossible for them to have come from one source.

Hence some preachers went to work to harmonize the Bible with "science." They fixed up an interpretation, to the effect that all men did not come from Adam, but only a particular race; and books were written setting forth this interpretation. So Christians were assured that they need not give up the Bible after all. They could admit that the gulf between the Caucasian and the Negro was impassable, as "science" declared, and still hold to faith in Scripture.

But Cuvier passed away, and Darwin arose as the great light. Hocux pocus presto change—evolution became the teaching of "science," which affirmed that all men, animals and insects came from one source. Now the Bible became false because it does not teach that all men and all insects had a common origin. "Science" now not only bridged the gulf between Caucasians and Negroes, which before "science" had pronounced impassable, but it went farther and bridged the immensely greater gulf between Caucasians and bugs. "Science" said that the gulf between races of men was impassable and the Bible was false because it bridged that gulf. Then "science" said that the gulf between men and bugs was easily passable, and the Bible was false because it did not bridge that gulf. Once the Bible was pronounced false, in the name of "science," because it bridged a gulf 40 feet wide. Afterward the Bible was pronounced false because it did not bridge a gulf 40,000 miles wide!!!

And now preachers have been at work harmonizing the Bible with the new "science." The Bible must be interpreted so as to conform to evolution, and books are written to show that evolution is simply God's method of working, and that after all, there are no teachings in Scripture which cannot be interpreted in harmony with evolution. Books along that line have been multiplied lately.

Now that Darwin has passed away, his theories are evaporating. It happens that there is not at present any great scientific luminary above the horizon. When such an one does arise and declare his theory, then the Bible will be declared false because it does not conform to that theory, which will be called "science." And then some preachers will go to work to harmonize the Scriptures with that theory. They will write books to show that the Bible rightly understood, is in line with that new theory. And so it will go on.

Meantime let us all "epiagonizo for the faith once for all delivered unto the saints," and let our best energies be put forth that all men may be brought to obedience to the faith. "Science" comes and "science" goes, but the faith holds on forever, having been "once for all delivered."

If the reader wishes to be posted on the present status of evolution, let him or her send 12 cents (2 cents of it for postage) to the Baptist Book Concern, 642 Fourth Street, Louisville, Ky., for a copy of Prof. Townsend's lecture on "The Collapse of Evolution."

The Rev. J. S. Compere is one of our most faithful and consecrated missionaries. He is now laboring in Africa. He has gone carefully over the figures for last year and has calculated the number of baptisms to each missionary. The average for all fields is 13. In Africa the average is 26 baptisms for the year to each missionary; in Brazil, 31; in Italy, 23; in China, 9; in Mexico, 6; in Japan, 3.

Thus it appears that converts are won most easily in Brazil and with most difficulty in Japan. Africa is regarded by many as the hardest mission field, and Japan as the easiest, but these figures contradict that.

It would be interesting to gather the figures for all evangelical missions in all fields. But we cannot accurately measure the success of a missionary by the number of converts he baptizes. Judson went seven years without baptizing any, and yet his work was far from being a failure during those trying years. Then it was that he said the prospects of his mission were "as bright as the promises of God."

It would also be interesting to note the average number of baptisms for each pastor in the home field. In the United States there were reported in last year's Baptist Year Book, for the year previous (this year's Year Book is not yet published) 32,849 ordained Baptist ministers. It is true that a good many of these are not pastors, and that fact should be borne in mind. The number of baptisms for the year was 255,570. This is an average of 7.7 converts per minister.

It is safe to say that, eliminating the ministers who are not pastors or evangelists, that the average number of baptisms was not over 10 for each laborer in this country. The average for our foreign field is 13. Thus it pays us better in converts to send missionaries to foreign fields than to ordain preachers for this country. This is the more notable when it is remembered the Americans are far more accessible to evangelical preachers than are the Africans, Brazilians, Italians, Chinese and the rest.

It is generally admitted that there ought to be a general divorce law over the whole country, or at least a uniformity among the state laws, and several times it has been suggested that the Constitution of the United States be amended to that effect. And now the Hon. J. G. Hale, of Illinois, has offered to Congress an amendment to the Constitution providing a uniform divorce law, but providing for a lot of other things. Many who favor the divorce law will not favor some of the other things, and hence it is important that there be a division of the question, if anything is to be accomplished. The proposed amendment regulates insurance, saloons, hospitals, asylums, factories, stores, &c. It also provides for specially taxing unmar-

ried men, divorced persons who are not supporting minor children, married people who have no children, voters who fail to register and vote. It also forbids the marriage of white people with those of more than one-sixteenth of any other race, except Indiana. Among other provisions is one forbidding the marriage of persons the differences of whose ages is more than twenty-five years. For example a man of 50 could not marry a woman 24, so no more girls could become "old men's darlings."

Whatever may be said, and much might be said, of the merits and demerits of these provisions, it is certain that such an amendment would be defeated, because one will object to this, another to that, so that the whole would be voted down. It is better to take such things one at a time. Let the effort be to get a uniform divorce law, leaving other matters apart to be considered as occasion may demand.

The first Seminary "Founders' Day" was duly celebrated in Norton Hall last Friday morning. The attendance was good and the proceedings commanded close attention. Dr. Mullins delivered an introductory address, briefly sketching the history of the Seminary and explaining the nature and the *raison d'etre* of the occasion. Dr. Lansing Burrows, of Nashville, who had suggested having such a day, delivered the address on Dr. James Petigru Boyce, and Dr. W. H. Whitsitt, of Richmond, delivered the address on Dr. John Albert Broadus. These addresses were earnest, thoughtful, sympathetic and appreciative—worthy tributes to noble characters. They are to be published in full, except the address of Dr. Mullins, which was informal and introductory; though it were well if, at least, the substance of his remarks were published with the other addresses.

Letters were read from Dr. Boyce's daughters expressing interest and regretting their necessary absence. The Seminary quartette sang. The Rev. J. F. Frazer rendered a violin solo. Drs. Harvey, Prestridge and Willingham took part in the devotions. Dr. Dargan led the singing. It is proposed to observe Founders' Day every year, on January 11th, the birthday of Dr. Boyce. Dr. Broadus' birthday is January 24th. Both were born in January, 1827. Had they lived they would this year have been eighty years old. It is expected that next year the addresses will be on Drs. Manly and Williams.

We were sorry to miss the visit of Dr. Willingham to our office. The writer expects to spend next week in company with him in Hattiesburg, Miss., where both will be preaching and lecturing in the Bible Institute, under the leadership of Dr. I. P. Trotter, the beloved and the efficient pastor.

The tightness of the money market (which is a very different thing from scarcity of money) has led the banks in Richmond to raise the rate of interest on loans to our Foreign Mission Board and to limit the amount the Board can borrow.

This renders it imperative that our churches come up to this great cause and that they forward contributions promptly. Every year our Board has to pay as much money for interest as it would take to support four or five missionaries. This ought not to be; but the remedy is not to allow the missionaries to suffer, but to send in contributions more promptly.

The Christian Work and Evangelist is in the front rank in advocating the new theology. Along with others of its ilk it talks of what the new theology men are going to do in the near future. Nothing constructive has been done yet—so far all has been preparation. The C. W. and E. says editorially: "The time, however, is certainly coming when the demand of the intellectual spirit, as well as of the religious spirit, must be in some measure satisfied, and, when the needful preparations are finished, the new theological edifice will begin to rise." So it has not yet begun to rise. What becomes of the boasts of the new theology men that they are "constructive," since it is admitted that so far they have constructed nothing. "New theological edifice" has not yet "begun to rise."

Still farther, in speaking of the teaching of the "old orthodoxy," the C. W. and E. says: "Until the body of misconceptions is utterly removed, it is vain to talk of a new theological movement that will be of any lasting value." Not only has the new theology constructed nothing, but "it is vain to talk" of its constructing anything until the orthodox ideas are "utterly removed." Every time we hear that the new theology men are "constructive," we just laugh.

A MOHAMMEDAN'S VIEWS. In the *Cunjab Punjab Review of Religions*, an earnest Mohammedan who believes his own religion with all his heart rejoices over the attacks which have been made on the plenary inspiration of the Scriptures. His feeling is natural. It is just what we would feel if professed Mohammedan scholars were attacking the Koran:

"Thus has the Bible been swept away as a straw before the mighty current of modern criticism, and such was the fate it deserved. It is not the unmixed Word of God, it is not unerring. Such is the modern Christian faith, and we are glad to see that even the Christian missionaries have recognized the truth of those views. What is not itself free from error cannot free others."

"But if the Bible is erroneous in certain parts, while other parts of it contain some truth, what tests do the Christians have in their hands for distinguishing truth from error? If it is reason, then the Christian faith must openly avow itself to be based on reason and not on revelation. But if their test is revelation, surely some pure and trustworthy revelation free from error is required to sift the truth from the falsehood contained in the Bible. This revelation is found in the Holy Koran, for it is the only book on the face of the earth which claims to be the true and unmixed Word of God, and hence its own necessity as the pure Divine Word. We are glad to see that the view which the Holy Koran took of the Bible has at last been admitted by even the missionaries."

"The truth of the Higher Criticism and the error of the Bible being once recognized, it is difficult to see how the Christian religion can stand for one moment. The most trustworthy book containing the views of the Higher Critics, and written by professed Christians, is the 'Encyclopaedia Biblica,' in which it is stated in column 1881 (vol. II) that in all the Gospels there are only five absolutely credible passages about Jesus."

"We hope that the Christian missionaries will plainly avow these truths and condemn the false belief of the Divinity of Jesus."

Editorial Varlettes.

Pastor M. E. Weyer, of Texas, writes: "The Recorder comes to my home and I greatly admire the firm stand of the editor on the Bible and on usual Baptist doctrines."

Dr. J. F. Morrill, of South Carolina, writes: "I thank you for your course and for your splendid paper, which I read with delight every week. God bless you and keep you."

Bro. J. E. Skinner, of Tennessee, writes: "The dear old Recorder grows more precious to me and my family every week."

Pastor George W. Whitman, of New York, writes: "I do like your way of editing the Recorder. If all our Baptist editors were better defenders of the faith once delivered, I believe their papers would have a larger circulation."

The Hon. R. E. L. Whitworth, of Georgia, writes: "The Western Recorder is nearer my ideal of a Baptist paper than any other I know."

These are but samples taken out of many letters received recently from all parts of the land; and we take off our hat. We covet the approval of our brethren, but above all we desire the approval of God.

There is a preacher in Kansas named Banker. He is not a Baptist, however. We have in our ministry Bakers, Carpenters, Coopers, Fishers, Joiners, Hunters, Walkers, Riders, Stewards, Singers, Skippers, Colliers, Bishops, Dukes, Earls, Lords, Knights, Smiths, Gardeners, Pops, Pages, Brewers, Farmers, Butlers, Archers, Tarpers, Kings, Millers, Weavers, Shepherds, Barberers, Tailors, Tilters, Chandlers, Drivers, Cooks, Dyers, Fullers, Painters, Porters, Purpers, Tanners, Stampers, Turners, &c., but we do not know of a Baptist preacher named Doctor, Lawyer or Banker.

Official figures on the subject make Kentucky the 42d State of the Union down the line of education, only three States having a larger percentage of ignorance among white people. This is a humiliating showing, and Baptists as the leading denomination are largely responsible for it. Good citizenship ought to impel every Baptist to do his best for the education of his children.

On Thursday of last week, Dr. Theodore L. Cuvier, *notable as venerable* *notable*, was 85 years of age. He was never more useful than he is now. Blessings on him.

The editor of the Western Recorder will be in Hattiesburg, Miss., next week, where he will deliver ten lectures before the Bible Institute. His topics are—The Preacher as a Man, as a Citizen, in the Home, in the Study, in the Pulpit; Authority of the Bible, Election, Baptism, The Lord's Supper. Dr. Willingham delivers five lectures on Chinese, Brazilian, Mexican, Japanese Missions and the Pastor and Missions. A large attendance of ministers is expected. The Institute is conducted by Dr. I. P. Trotter.

The Knights of Pythias has now decided that no liquor dealer shall be received into their order. Hotel men who have hotel bars, are debarred, along with distillers and all the rest. Thus the temperance sentiment grows.

"The Baptist Ministerial Agency" is an organization whose purpose is "to assist churches to secure pastors and ministers to secure churches." Its headquarters are in New York. Methodist Bishops are a "Methodist Ministerial Agency."

Mr. John D. Rockefeller is quoted as saying: "We are going entirely too fast. We are taking advantage of prosperity to be wasteful and extravagant. We are not saving up for a rainy day." Rainy days are sure to come and a wise man is ready for them.

Mr. G. S. Street comes out in the *Fortnightly Review*, saying that the intellect of England is decaying. Mr. Street's intellect is of England.

The *United Presbyterian* was induced to lower its price from \$2 to \$1.50 a year in the hope that so many new subscribers would be thereby secured as to warrant the reduction. The attempt was a failure, and that paper has found it necessary to restore the price to \$2, after suffering a considerable loss.

It is stated that there are 40,000 total abstainers in the British Army. That is not a very good showing, though it be an improvement.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Mrs. Lansing Burrows; Christian development. A powerful sermon. Pastor Eaton: Is it I? Two by letter.

Broadway—Bro. W. H. Whitsett: Faith. Bro. E. C. Dargan: Resurrection. Pastor Jones is filling his three weeks' engagement at the University of Chicago.

Chestnut St.—Pastor Weaver: Power of Christ's resurrection; Baptism a burial. Three by letter, one baptized. He enters on the 43d year of his pastoral.

McFerran Memorial—Pastor Hamlett: Paradise lost and regained; Of whom is God not ashamed?

22d and Walnut—Pastor Hunt: Woman in missions; Doest thou believe in the Son of God? Five by letter, one for baptism, two baptized. 620 in S. S.

Calvary—Pastor Gillon: Sunday School work; Blessings in disguise. One by letter.

Clifton—Pastor Foster: The world revival; God's warning neglected. One by letter, one for baptism.

Franklin St.—No report. Pastor Harrington has gone to become pastor in Vicksburg.

German Pastor Janzen: God's plan of warfare; The open door.

Highland—Pastor Dawes: Making a will; How Christ was received. Two by letter.

Immanuel—Pastor Watts: Seeking things above; The Supreme voice.

Parkland—Pastor Vick: Standing in your place; Losing sight of Jesus. Four by letter.

Portland Avenue—No report.

Third Avenue—Bro. W. P. Harvey: Duty of forgiveness. Pastor Ransom: Service.

26th and Market—Pastor Reed: The commission; Blotting out of sin. 403 in S. S.

East Mead—No report.

Hazelwood—Pastor Althoff: Final state of the wicked; The lost son. Two by letter.

Highland Park—Pastor Arvin: Going forward; Jesus the good Samaritan. Two by letter. Beginning new building.

Oakdale—Pastor Mohler: Coming of the kingdom; Attractive power of Christ crucified.

Ormsby Ave.—Pastor Williams: Food for the soul; Home religion.

36th and Market—Pastor Toomer: God loveth a cheerful giver; Effectual prayer.

11th and Jefferson—Bro. Robt. Jones: Christian courage.

Salem—Pastor Hughes: Custody of heart; Sin.

Culbertson Ave. (New Albany)—Pastor Clutton: Christian life; Gossiping.

Hope Mission—Pastor Bruce reports a good week.

New Salem—Pastor Carver: Task for the new year; God's adaptation to individuals.

Eight Mile—Pastor Reed: Sure foundation. Two by letter.

Georgetown—Bro. B. H. Dement: Christian temple. Bro. E. O. Taylor: Temperance. Bro. Eberhardt declines.

Pastor Anderson, of Bardstown, was present at the Conference.

Pastor Hunt presented an interesting paper on church discipline, urging greater strictness and greater spirituality. Brethren Weaver, Foster, Eaton, Harvey, Janzen, Hamlett, Carver, Dement, Reed and Mullins spoke.

Bro. John Lake, from China, spoke most delightfully.

SEMINARY NOTES.

A. H. MAHAFFEY.

The students from Mississippi, fourteen in number, have made their subscriptions to the mission movement to be paid during the session. The amount at present is \$157.50.

Founders' Day, January 11th, was largely attended. Being the first one in the history of the institution it was greatly attended by many friends, who showed great enthusiasm. Dr. Mullins, after delivering a very appropriate and

unique address, introduced Dr. Lansing Burrows, of Nashville, Tenn. Address, "James Pettigru Boyce." Second speaker, Dr. William H. Whitsett, of Richmond, Va., who was president of the institution for twenty years or more. Subject of his address, "John A. Broadus." The addresses were very much appreciated by all present. Evidently the speakers showed that Drs. Boyce and Broadus did much to perpetuate the resting place of the Southern Baptist Theological Seminary. Their names are ever revered and loved.

Last Saturday evening the men from Virginia gave a supper at New York Hall in honor of Dr. Whitsett. Other visitors invited were Drs. Burrows, Harvey, Mullins and Woody. All of these distinguished guests gave us enthusiastic talks.

Supplies for last Sunday: J. A. Beal, Christianburg; A. R. Abernathy, Crab Orchard; E. M. Harris, First church, Middletown, O.; W. F. Wagner, Salem, Ind.; G. W. Smith, Blue River, Ind.; M. S. Wood, New Albany (German Evangelical); E. E. Burdick, Eighteenth St.; P. H. Anderson, New Liberty; R. C. Wooster, Butlerville, Ind.; L. J. Powell, Franklin St.; N. R. Stone, Highland (Lutheran).

Married—Miss Zara Cooper and Mr. George Lee. T. T. Eaton being the officiator.

THE STATE.

Franklin Street, Louisville, loses Pastor J. P. Harrington, who accepts the urgent and persistent call to Vicksburg. We regret to lose him, and we congratulate Vicksburg.

Evangelist H. M. Wharton is aiding Pastor Blake in a great meeting with the First church, Lexington. The congregations are overflowing.

Pastor Hines, of the Calvary church, Lexington, is being aided in a meeting by Bro. W. C. Taylor, with fine prospects.

Our church at Waterford secures Bro. J. T. Early as pastor.

Baptists of Danville are about to build a \$7,500 parsonage.

At the New Year meeting of the Georgetown church Dr. J. A. Lewis spoke on the relation of the church to the community, and Dr. J. J. Taylor spoke on the relation of the church to the college.

Pastor S. H. Tabb has resigned the pastorate of the White Mills church, where he has been greatly blessed of God in the six years of his work. The church gave him up with great reluctance for it is a good church which knows how to appreciate such a pastor.

The Walnut Street church of Owensboro passed strong resolutions expressing their regret at the resignation of Pastor H. E. Gabby, and heartily recommending him to his new field. We are glad that we do not lose Bro. Gabby from the State.

OTHER STATES.

Pastor B. B. Blaylock writes from Granger, Texas: "Continue to come to my new address, Granger, Texas, where I have accepted the pastorate of Baptist church."

Pastor Joseph Jacob writes: "Please change the address of my paper from Gillsburg, Miss., to Glading, where I will continue to preach to country churches—Mt. Vernon, Jerusalem, Bethlehem and Hebron, the latter being my only new church."

Pastor H. B. Williams writes from Campbell, Mo.: "You will please change my paper from Imboden, Ark., to Campbell, Mo., at which place I am now pastor for all time. I find many loyal Baptists here and the work is starting out nicely. They gave us a pounding last Monday evening, and you know we have no objection to this kind of business."

Pastor T. R. Waggoner writes from Athens, Tenn.: "Please change my address from Edgewood, Ga., to Athens, Tenn. Have just moved upon the field and will hold first service next Sunday."

Pastor L. R. Burreas writes from



REV. J. W. BLOSSER, M. D.
Who sends by mail a free trial package of his Catarrh Cure. to applicants.

It will cost you only a postal card (or two cent stamp) to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

Alice, Texas: "Please change your column to me from Alice, Texas, to Brownsville, Tex. Encourage all the Baptists you can to come and possess this goodly land for the Master. It is unsurpassed in fertility of soil, mildness of climate. Let it be the home of God's people."

Pastor A. A. Hutto writes from Decatur, Ala.: "Our work here is progressing very nicely. Membership increased nearly 100 per cent last year. The contributions increased over 100 per cent. Our members gave an average of \$23 last year to all purposes. We have started on the new year with bright prospects and a high mark for the year."

Pastor J. Benjamin Lawrence resigns at Humboldt, Tenn., and accepts the call to the Coliseum Place church, New Orleans. He leaves a fine field, and he goes to another fine field of greater responsibility. We hope to hear of a great work God will do through him in New Orleans.

The good people of the First church of Tyler, Texas, have shown their appreciation of Pastor H. C. Risner by presenting him with a fine horse and a fine buggy. He was a hustler before, but he will move around more rapidly now and in finer style.

Evangelists W. W. Hamilton and W. D. Wakefield are conducting meetings in the Broadway Baptist church of Fort Worth, Texas, where Bro. P. E. Burroughs is pastor. We hope much good will result. Pastor Burroughs is well known and highly esteemed in Kentucky, both on his own and on his better half's account. He is one of the brilliant list of Kentucky Baptist preacher sons-in-law.

Georgetown College is having a very prosperous year. The enrollment touches the 300 mark for the first time since the abolition of the Normal Department. The spirit of harmony and progress pervades the institution, and good work is being done. Intermediate examinations begin on the 22d of January and continue for a week. The spring term opens January 29th. That will be a good date for new students to enter. And there are hundreds of young people in Kentucky who ought to be in college.

We call special attention to the advertisement of the new revival song book—*Song Evangel*. It is the latest and the best of its kind. No man on earth is better qualified to make such a book than Dr. W. Howard Donne, and here he is at his best. In evangelistic meetings there is a demand for a small and a cheap song book, and here it is of the highest quality and at the lowest price. It is proving to be a favorite, and we prophesy

that it will distance all the rest. It contains 192 hymns, old and new, with the music (round notes). If you see a copy you will want to use it.

Prof. C. H. Judson, of Greenville, had just been placed upon the Carnegie list and granted \$1,000 a year. And now comes the news of his death. He has long been a leading figure in denominational circles, and a counsellor whose judgment was trusted. He was a trustee of the Seminary. For many years he was professor in Furman University. He was a man of rare culture and of elevated character. He was not a mountain peak but a lofty table land.

GLORIOUS RESULTS.

We have received the following telegram:

"MEMPHIS, TENN., Jan. 13, 1907. The Western Recorder, Louisville, Ky. Three hundred saved to-day, Sunday. Over two thousand in all. Pray for Brother Cates and the meeting.
RONALD B. SEMPLER,
Chairman Executive Committee."

Hallelujah! Amen! Let all our readers join in the prayer.

"FAITH AND THE FAITH."

William Olney writes to the *Times and Freeman* of London, England, concerning our editor's book, "Faith and The Faith": "Please permit me to call the attention of your readers to a most valuable little book issued under the above title. The author is T. T. Eaton, D.D., LL.D., and the cost of the book is 1s 6d net. In the opinion of the undersigned, it is more likely to brace the faith of the people of God in these days of mental unrest than any work of the same size he has met with for some years. If the treasurers of our Baptist churches would see in their pastors an increased vitality of faith and enthusiasm for 'the truth once for all delivered to the saints' let them put this virile and sturdy little work into the hands of their pastors. Men of God will benefit, and the churches will reap untold good from the brighter vision and clearer pronouncement which they shall recognize in their leaders."

GOOD FOR JELICO.

Dr. P. T. Hale telegraphs: "Jellico church, Dr. A. F. Baker, pastor, give over twenty-five hundred dollars to the Education Society, with more to follow." Amen and amen! Good for Jellico! Good for Dr. Hale! Good for Dr. Baker! If all our churches respond in like manner, there will be money enough and to spare.

A sister wishes to know what "It" means at the bottom of resolutions passed by churches in regard to the resignation of their pastors. It means that the resolutions have been paid for as advertisements are, and stand for "one time." That is, they are only to be inserted once. We charge half our advertising rates for such resolutions. We do this to keep the paper from being filled with them. Our circulation is a wide one, and pastors are resigning and churches passing resolutions all over the country. If we put them in at full length without charge the paper would be filled with them. The most we can do is to make a note that the church passed commendatory resolutions.

We regret for the sake of the church she loved for the sake of the town in which she was a blessing and for the sake of her children and especially her widowed daughter to hear of the death of Mrs. E. L. Jordan, of Murfreesboro, Tenn. But not for her sake. She has had an abundant entrance; she has heard the welcome "Well done thou good and faithful servant." A better and more faithful servant to her Lord, we never knew. Nor a nobler and more lovable character. God snared her to those who loved her—and that was all who have ever known her—for eighty years.

We are pleased to hear of the success of Pastor Wm. Ritzmann of First German Baptist church, Springfield, Ill. Recently he spent four weeks in evangelistic meetings in North Dakota among the Germans, assisting Evangelist Scheemden, resulting in over seventy conversions. We remember him well as pastor of First German church, Louisville, and his phenomenal success, not only as pastor, but as a church builder. He accomplished a feat that by many was regarded as almost impossible, by canvassing through Kentucky and other States and raising a debt amounting to about \$11,000. May God continue to bless his labors.

From a letter from Little Rock, we learn that Pastor J. T. Christian, D.D., LL.D., is engaged in building a handsome church edifice. The location is corner Eighth and Scott streets—no better in the city. The architectural plan is a model of beauty. Completed the

"Dinner's Coming ---I Smell It"

Does Your Stomach Feel Happy When Meal-Time Comes?

When you sniffle in the air the appetizing aroma of something cooking, do you feel that you could sit down, open your mouth, pin back your ears and eat with a delicious gusto, everything set before you, and not feel any bad effects from it?

In other words, can your poor stomach take care of everything and anything you put into it? There are thousands and thousands of people who do not know what it is to have a good, strong, healthy stomach, nor do they realize what it is to have a good appetite.

You can have an all-powerful stomach and a fetching appetite for every meal, and every day, if you give your stomach a rest, and let something else take hold of your food for you and digest it as it comes into the stomach, something that is harmless but that really does the work of digesting, quickly and thoroughly.

This "something" is Stuart's Dyspepsia Tablets, the most effective little tablets in the world for curing anything that may be wrong with your stomach. One ingredient of these precious little workers digests 3,000 grains of the coarsest or richest food put into the stomach. Think of it, 3,000 grains! They are really an artificial stomach, because they act just like the stomach, they digest your food, just as though you didn't have a stomach at all. It supplies the stomach with the digestive juices which have become weak and scanty.

Then your indigestion, dyspepsia, sour risings, brash, belching, acidity, fermentation, loss of appetite, aversion to food, bloaty feeling, heartburn and nausea, will be no more. You can then eat anything you want, all you want, whenever you want, and your stomach will feel fine before and after your meals. Your appetite will be a thing of pleasure to have, your meals will be a pleasure to eat and relish, and your digestion will be thorough and soothing to the whole body.

You can't do your work well, or be cheerful, or have energy or vim or ambition, when your stomach is bad. Make yourself feel good after a hearty meal, feel good all over, clear your mind and make you enjoy life, by taking Stuart's Dyspepsia Tablets.

Give your stomach a rest, so it can right itself, then you need fear nothing. Send us your name and address today and get a free sample package of Stuart's Dyspepsia Tablets by return mail. After you have tried the sample, you will be so thoroughly convinced of what they can do for you that you will go to your nearest drug-gist and get a 50c box of them.

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building will be the finest in Arkansas. We congratulate Dr. Christian and his noble people. H.

Brother T. P. Samuels, of Deatsville, Ky., the model clerk of Nelson County Association, while in our office told us of the new meeting house in process of completion by Dr. Carver's church, New Salem. The building completed and furnished will cost about \$8,500. The pastor subscribes \$500 and Brother Samuels \$1,000. They expect to have a model house of worship. New Salem for years has been leading Nelson Association in contributions to missions. H.

DEAR RECORDER:

The church at Clover Bottom are feeling the effects of the revival held by Bro. W. E. Summers some months ago, and the temperance wave that swept over Woodford county. We have a good prayer meeting; preaching twice a month with good attendance. I have recently begun the fourth year with the brethren as pastor. Pray for us.
Sadieville, Ky. J. W. MANLY.

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Family Circle

Stories for the Young and Old

LITTLE NED.

In school one day sat little Ned,
A sweet-faced child with curly head,
And bright, brown eyes that looked at me
'Neath lashes brown as brown could be.

As at the boyish face I gazed,
A little hand was shyly raised,
And with a flush upon his cheek
He said, "Please, teacher, may I speak?"

Of course I thought he wished to say
Something about his book or play;
So with no other thought said, "Yes,"
And then—ah, you could never guess!

Out to the middle of the floor
He walked, this little boy of four,
And with a look so sweet and wise,
He turned on me his bright brown eyes.

Then, with a bow, dear little Ned
Began, and this is what he said:
"The rose is red, the violet's blue,
The pink is sweet, and so are you!"

ROGER THORNTON'S THANKSGIVING.

BY BERTHA H. CORN.

All day the Chicago express had been ploughing its weary way through the huge snowdrifts on the Dakota prairies. Finally it gave up the effort, and with a puff and snort it came to a complete stop.

"Guess we're in for it," remarked the conductor. "You might as well make up your minds to stay here awhile." This announcement was greeted with a chorus of "Ohs!" and "Ahs!" from the passengers. It was the day before Thanksgiving—the time of all others to be snowbound. Many fond dreams of family reunions and dinners in the old home, suddenly went glimmering.

In the rear of the car was a young man who took no part in the discussion of the situation. Moodily, silently, he gazed upon the white waste that lay all about them. He was a genial, whole-souled fellow, and had been the life of the party until the train began to lose time.

Roger Thornton was certain there was not another one on the train whose disappointment was more keen, more bitter than his own. Others talked freely of their frustrated plans, but he said nothing. He made a pretense of reading the morning paper, as a gentle hint that he wished to be let alone. He believed there were some things too sacred to be made public property. How could he tell them he was on his way to Illinois to claim his bride? On the morrow the marriage vows were to have been spoken. Even then Mary was at the little country station waiting and watching for him. He took her last letter from his pocket and read it over again.

"I will meet you at the station myself," she had written, "and then we will have a nice ride home together. Yes, we will give you cream-chicken, pop-overs and honey for supper. I am so glad we are to be married on Thanksgiving. Hereafter, the day will be doubly significant to us. God has been so good, and how thankful we ought to be for the privilege of serving him together the rest of our lives!"

Thornton had read this paragraph of the letter many times, and somehow it always made him feel very small and mean. He knew he was deceiving Mary. She still believed him to be the devout Christian he was in the old home. But the city had left its stamp upon him. He mingled with men of the world who made light of religion. He now regarded it as something entirely beneath a strong-minded man.

Of course Mary could do as she liked about these things. No doubt she would take a letter from the little country church to the one in the city. He would go with her a few times for appearances' sake. When he stayed at home, she, being a stranger would rather stay with him than to go alone. His was the stronger will, and he smiled to himself

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.

BAPTIST BOOK CONCERN,
W. P. HARVEY, President.

as he thought how easily she could be lead away from her faith.

The long hours of the night dragged slowly by. When morning came the storm had ceased. Part of the road was cleared away, but it would be several hours before the train could move on.

Time hung heavily on Thornton's hands, and he started out for a walk. He went down the track to the village from which he had telegraphed to Mary the night before. He found a reply awaiting him. Eagerly he tore it open, thinking it would be some consolation to know he had a companion in his misery.

"No worry," he read, "but very glad it is no worse."
"No worse!" he exclaimed. "Well I should say this was bad enough. But then that is just like Mary—always looking on the bright side of things. Here I have spent my time thinking how much better it might have been."

As he went back to the train, he thought several times he heard some one calling in the distance. At last he gave a long, shrill whistle, and there came back a faint cry of "Help." This interested Thornton at once, and borrowing a pair of snowshoes from a section hand, he set out across the prairies.

Near the edge of a strip of timber in a little ravine, he saw a mover's wagon with a ragged canvas cover. At the sound of footsteps two curly brown heads were thrust out, and a childish voice exclaimed, "If you please, sir, are you the man God sent?"

"I am sure I don't know, little girl. What do you mean?"
"Oh, papa said he knowed God would send somebody, an' I s'posed you's the one."

Just then Thornton saw what he had not noticed before. Behind the wagon the snow was cleared away, and a hole had been dug that looked very much like a grave. A man was standing near by, with his arms folded and his slouch hat pulled down over his eyes.

"My good friend, you seem to be in trouble," Thornton said.
The man raised his head, and taking Thornton's hand in both of his, he shook it warmly.

"It was your call I heard for help?"
"Yes. You see, nodding in the direction of the wagon, 'she's lyin' in there dead. Mattie was the best wife a man ever had."

Thornton gave a start, and there was little choke in his voice as he said, "That is bad, sure. It's a pretty dark Thanksgiving Day for you. I guess you feel you haven't anything to be thankful for."

Thornton's companion looked at him in astonishment. "Young man," he said, "do you think I'd forgit my Maker because my companion has been taken from me? Of course it's a terrible blow, and the future looms up mighty dark. But I ain't goin' to forgit his goodness in givin' me such a wife. I was a poor, miserable creature, and she made a man o' me. Oh, I'm so thankful I had Mattie for just a few years!"

These words came as a stinging rebuke to Roger Thornton. He felt like hiding his face in shame. In the shadow of a terrible calamity this poor man's heart was overflowing with gratitude to his Heavenly Father, while he murmured and complained.

"Yes, sir," the man continued, "Mattie stood by me 'through thick and thin. We come out to Dakota to take a claim, and we's just beginning to git on our feet a little. She was homesick for the old folks in Missouri, and we thought we'd go down and spend Thanksgiving with them."

"Grandma was going to have a big trukee for dinner," said the little girl. "With lots and lots of dressing and gravy," put in the boy.

"And pumpkin pie and plum pudding."

"We'd 'lowed we'd reach there two or three days ago, but she got sick and the storm come on us. It's uncommon to have such a storm in these parts so early in the season. She took pneumonia, and I couldn't do nothin' for her. I just had to let her die. I didn't know what to do but to dig a grave and bury her here. It seemed awful to think o' layin' her away without a friend, and nobody to sing and pray. After I dug the grave, I wrapped Mattie in the best quilt we had in the wagon,—but somehow I couldn't." Here the poor man broke down and sobbed. "It seemed so cold and hard, and Mattie deserved something better."

"And she shall have it, too," said Thornton. "You see I am on a snow-bound train back there. I will go and see what we can do for you," and before the man could murmur his thanks, his good friend was gone.

The pathetic story Thornton told his fellow-passengers soon aroused their sympathies. They forgot their own disappointments and heartaches in planning for others. Some of the men went to the village, and when they returned they were carrying a casket. They procured

all the snowshoes available, and soon the little party started to the wagon.

When everything was in readiness for the burial, Thornton placed the beautiful white roses that were intended for his bride in the dead woman's toll-worn hands.

"Oh, it makes it so much easier to bear," the husband was saying. "And I believe she knows all about what you're doing, for I thought at first she looked sad, but now she looks so happy and peaceful. If we only had a preacher to say a few words, I'd be satisfied. Can't any of you men talk?"

The men exchanged curious glances, but no one said a word.

"Well, we'll have somebody read a chapter, and have some singing anyway. Mattie's Bible and hymn-book is there in the wagon. I reckon you women folks can sing."

A few of the women had braved the snow to come to the burial. They turned through the hymn-book the man gave them, casually asking him if he had any preferences.

"I don't want none of them mournful funeral hymns. Do any of you know 'How Firm a Foundation?' Mattie used to sing that so much when she's about her work."

The most of them knew it, and a solemn hush fell over the little group as they began to sing:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!

What more can he say than to you he has said,—
You who unto Jesus for refuge have fled!

When through the deep waters I cause thee to go,
The rivers of woe shall not thee overflow;

For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

Roger Thornton had not heard that hymn for many a day. He used to sing it at the old country church, and believed every word. But doubts and questionings arose in his mind, and he began to think it was all a mistake. How inconsistent this seemed to him now!

When the song was ended, the husband handed Thornton Mattie's well-worn Bible, and said, "You ain't no preacher, but I know you must be a Christian. You'll read a chapter, won't you?"

Thornton's face flushed scarlet as he took the book and muttered something about not being what he ought to be. He opened the Bible at random, and began to read the chapter.

"Let not your heart be troubled: ye believe in God, believe also in me."

"Them's good words. Heaven bless you for reading them," said the man, with the tears streaming down his cheeks. "The Lord knowed Mattie didn't have nothin' but a dugout here, and he's give her a mansion over yonder. And now, mister, can't you offer prayer?"

Thornton shook his head. It would seem like mockery for him to pray to the Father whom he had forgotten so long. While one waited on the other, a rough cowboy who had been standing in the background, made his way to the front.

"Boys," he said, "I ain't no preacher, an' I'm a poor, weak Christian at the best. But I sometimes try, in my awkward way, to talk to my Father. Let us pray," and he raised his hand reverently over the open grave.

"Lord, we're all miserable sinners," he said. "We don't feel we're fit to come to you, but we know you're willin' to hev us come just as we are. Some of us ain't thought about you these many years. We've been thinkin' we could live without you. Mobbe some of us has tried to believe there wasn't no Heavenly Father, no hereafter, no nothin'! But now we've come to a time when we need you. We want you right close to us, so's you can make it all light where it's so dark. We ain't weepin' fer this good woman that's gone, fer we believe she's ready for the change. But oh, Lord, some of us ain't ready, an' we ain't tryin' to git ready. We think now we'll do better, but tomorrow we'll forgit all about this. Help us to remember, an' to do better an' be better. Some of us has a pretty rough road to travel, an' lots of times we stumble an' fall. But we know you're fergivin' an' you'll help us up agin if we only trust you. Help us to hold out faithful to the end, so's we'll be ready fer one of them mansions he's gittin' ready fer us; we ask fer Jesus' sake. Amen."

Roger Thornton had heard many eloquent, carefully worded prayers, but none had ever affected him like this one from the uncultured man of the plains. He felt quite sure he would not soon forget his petitions.

When it was all over and they were about to leave, the cowboy took Thornton and said, "Say, don't you think us fellers orter

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W. P. HARVEY, PRESIDENT.

shell out an' give him something? I 'low, he ain't got much. The little 'uns look hungry."

Thornton agreed with him, and put a bill in his hat to start the contribution. "Lord bless you, sirs. Lord bless you," exclaimed the man when they gave him the money. "And when you're in ton by the arm and said in a whisper, trouble, may he send you as good friends as you've been to me."

After the others were gone, Thornton lingered a moment with the stranger.

"I came here today with my faith shipwrecked," he said as he took his hand. "I was murmuring against a fate that kept me from loved ones. I thought I had nothing to be thankful for, but I have learned a lesson that will go with me as long as I live."

"And I learned it all from her," with a wave of his hand toward the little mound in the snow.

The next evening when Roger and Mary were riding home together in the twilight, she said, "I know I'll always remember this Thanksgiving."

"I shall not soon forget the day," he said fervently. "It was a wonderful Thanksgiving to me."—Interior.

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Stories for Little Ones.

BILLY AND THE WEE PIG.

sheep and smelled an enemy; the collie smelled him, too; boy shouted, sheep b-a-a-a-ed wildly, collie barked madly, and Mr. Fox dropped his burden, stretched out his tail level, and was off like the wind to his den on the hills, just tinted with the rising sun.

No use trying to catch him; race horses couldn't do it. But what had he dropped? Billy ran to search. He heard pitiful wailings. There lay a wee pink pig of a few days old. Its tail was bitten off, half of an ear was gone, and a large piece was torn out of its soft pink nose. Billy took the pig to a little stream, and washed its wounds. He had a clean handkerchief in his pocket, one of four Mrs. Tracy had made him out of a thin flour sack. He wet that and bound up the pig's wounded head. Then holding it carefully, as if it were a baby, Billy ran home toward breakfast.

But first he must tell his story, and minister to that pig. Mrs. Tracy gave him some mutton tallow, and some old linen. "A pig can spare its tail," she said, "and a piece of an ear, but how that pig can ever root, or eat, with half its nose gone, I don't see."

"I'm going to feed it out of a bottle, like you did the cosset lamb," said Billy.

He made a bed in a basket, fed his pig new milk out of a bottle, wrapped it in flannel, and left it in peace.

At ten time Mrs. Tracy said, "I wonder whose pig that is?"

"Mr. Todd's, I reckon," said the farmer: "he owns a fresh litter of choice breed pigs."

This put a new light on affairs for Billy. He had thought this was his pig.

"That pig Mr. Todd's," he cried.

"Guess so. Whose pig did you think it was?" said the farmer.

"Why, mine. In the city the boys all said—'finders keepers.'"

"Oh, no," said the farmer. "You must try and find an owner. Suppose a boy found that new hat I gave you, ought he to keep it?"

"I s'pose them city boys don't know everything," sighed Billy. "Well, shall I carry the pig over to Mr. Todd?"

"Better go first and inquire if it is his. No need to carry it half a mile and find it isn't his. If it is his, you can take it to him later."

Off went Billy, too sad to eat his supper. He wanted that little pig. Mr. Todd was by the pig pens. "I say, Mr. Todd, did you lose a tiny baby pig?" asked Billy.

"I should say I did. A varmint of a fox carried one off last night."

"I saw him with it and made him drop it," said Billy. "Its tail is gone, an' piece of its ear, an' half its nose, too."

"Pshaw!" said Mr. Todd.

"I bandaged it up, and fed it out of a bottle," said Billy. "I'll fetch it over to you to-morrow mornin'. I'm kinder tired to-night."

"Land!" said Mr. Todd, "I haven't any time to feed pigs out of bottles, and I don't take much stock in a pig with half a nose. You can keep it, Billy, if you want it."

"Have it for mine—have it forever!" cried Billy wildly.

"My, yes, boy—I don't want it."

"That boy beats all for kindness to animals," said Farmer Tracy. "He oughtn't to live in the city, where he don't have any brutes to see to." The Bible says, good men are merciful to beasts—also good boys, or words very like it. I say, Billy, do you want to go back to the city?"

"No, sir, I don't," said Billy. "Then what's to hinder your staying on here, for my boy? I'll make a farmer of you before you know it."

That was how Billy, the waif, came to stay where he had, as he thought, the nicest little room, the nicest food, the warmest clothes, the best district school, and the kindest people any boy ever had.

The next spring he sold his mended pig, for nine dollars.

"What you going to do with all that money?" asked the farmer.

"Put it in the bank, and add more, till some day I can have a farm—a stock farm. Then here's what I'm going to put over the front gate: 'Everybody on this place has got to be kind to animals.'—Ex.

A BAT: A FABLE.

A mouse, one time, rendered a service of some importance to one of the eagles of Jupiter. "Ask," said the grateful bird, "anything that you desire, and in the name of my master, Jove, I promise to grant it to you."

"Oh, sir," said the mouse, eagerly. "I have long felt the mortification of living among such vulgar creatures as the beasts, and have ardently desired to associate with the more refined society of the birds. If you could but grant me wings, my happiness would be complete."

"Consider well what you ask," said the eagle, gravely. "Nature has placed you in a certain grade of society, and you need not hope that wings alone will make you a bird."

"I have considered the matter thoroughly," said the mouse, "and feel certain that if I had but wings I could at least associate with those I have so long envied and admired."

"Very well," said the eagle, "be it so!" and, instantly, wings springing from the mouse's shoulders, the first bat was created.

His ambitious desires, however, were not realized, for the birds, perceiving he still had ears and a tail and was, besides, covered with hair, would not associate with him, while upon the other-hand, his own pride had withdrawn him from his old companions.

"Alas!" said the poor, lonely animal, "why was I not contented with the humble sphere that nature intended me to fill? My very wings, that I hoped would be my pride, now prevent me from walking upon the ground, where I belong."

So mortified and disappointed was he that henceforth he ventured out into the world no longer by daylight, but only at night, when all other creatures had retired.—St. Nicholas.

THINGS EVERY GIRL SHOULD LEARN.

Someone has suggested twelve things that every girl can learn before she is fifteen. Not every girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach:

Shut the door and shut softly. Keep your room in tasteful order.

Have an hour for rising, and rise.

Learn to make bread as well as cake.

Never let a button stay off twenty-four hours.

Always know where your things are.

Never let a day pass without

GEORGETOWN COLLEGE TAYLOR M A DOLL D PREST GEORGETOWN KY OLDEST BAPTIST COLLEGE IN THE SOUTH Send for Catalogue and Bulletin. Seventy-eighth Session Begins September 11th.

The Shorthand and Typewriting

Established Reliable System... as taught at this institution is a valuable acquisition to any young person. A stopping stone to success. Spencerian COMMERCIAL SCHOOL Union National Book Bldg. Sixth and Main Streets LOUISVILLE, KY. KNOX SPENCER President PUBLIC ACCOUNTING DEPARTMENT Turner, Harris & Spencer

TALL'S BOOKS SELF AND SEX SERIES... Other books have told other things, but you have compassed the whole subject.—Edward Bok, Editor Ladies' Home Journal. 4 BOOKS TO MEN: What a Young Boy Ought to Know, What a Young Man Ought to Know, What a Young Husband Ought to Know, What a Man of 45 Ought to Know. 4 BOOKS TO WOMEN: What a Young Girl Ought to Know, What a Young Woman Ought to Know, What a Young Wife Ought to Know, What a Woman of 45 Ought to Know. BAPTIST BOOK CONCERN Louisville, Ky.

OHIO VALLEY COLLEGE OF COMMERCE. WE employ the best teachers only. WE teach the touch system. WE teach the latest methods in shorthand and typewriting. WE teach actual business from the Special Course \$45, for five months. If interested in Collegiate, Normal, Academic and Bible work send for catalogue. OHIO VALLEY UNIVERSITY, STURGIS, KY.

OXFORD Teachers' Bibles, OXFORD S. S. Scholars' Bibles, OXFORD Black Faced Type Bibles, The Oxford Bijou Gospels. SEND FOR CATALOGUE OXFORD UNIVERSITY PRESS AMERICAN BRANCH 91 and 93 Fifth Ave., New York

doing something to make someone comfortable. Never come to breakfast untidily dressed.—Selected.



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO.
Louisville, Ky. San Francisco, Cal. New York, N. Y.

AHEAD OF EVERYTHING! GLORIOUS PRAISE

Is the GREATEST work of the GREATEST masters of Sacred Song.

DR. W. HOWARD DOANE AND W. J. KIRKPATRICK.

Read what the good Judges say!

Dr. P. S. Henson, Pastor of Tremont Temple Boston: "It seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old."

Dr. H. H. Carroll, Sr. of Taylor University: "I have examined with approval and pleasure 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns."

Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book, 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service."

Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."

Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."

Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."

The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined."

Dr. B. D. Gray, Secretary of Home Mission: "It is in every way a splendid book of praise."

Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book."

Dr. A. C. Davidson of Birmingham: "You can count on every church in the valley getting it when they get a new book."

OVER
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HYMNS

ROUND AND SHAPED NOTES.

Best Silk Binding, Sewed, not wire stitched. \$25 a hundred, not prepaid, single copy, by mail, 35 cents.

IF YOU EXAMINE GLORIOUS PRAISE,
YOU WILL BUY NO OTHER.

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ALABAMA MATTERS.

BY M. B. WHARTON, D.D.

I don't see how any issue of the RECORDER can be complete without something from Alabama, for it certainly has a large circulation in this State. The paper touches the hearts of our loyal people, and its fine editorials gladden the intellect of those who are interested in the success of our great principles. Long may the RECORDER live. I was with it in Louisville in the days of Dudley, Worrell and Caperton, and have read it ever since. It has improved with age till it stands in the very front rank of our best papers.

Our cause is going on "prospering and to prosper" in this State. The new State administration goes in next Monday. Gov. Jelks, a member of my congrega-

tion here goes out, and Gov. Comer goes in. Gov. Comer is a Methodist, but his brother, Hon. G. L. Comer, late president of the Alabama Baptist Convention, is my senior deacon. Of the Supreme Court Judge J. R. Tyson, Baptist, is Chief Justice, and Hons. Jonathan Harelson and N. D. Denson (the last named now president of the Alabama Baptist Convention) are Associate Justices. Of the Railroad Commission two out of the three are Baptists—Charles Henderson and John G. Harris.

The State Mission Board, of which I am a member, met in Montgomery recently and "apportioned the work" for the year. The Board under the labors of our Secretary, W. B. Crumpton, is all the time reaching for larger things and attaining them. Evangelistic work has taken hold upon our people and the appointees of the Board

are doing fine work.

The Orphanage, under Superintendent J. W. Stewart, is one of the best managed of all our homes of that character. We have one hundred and forty-four orphans there, and they are well cared for. Our church sent them \$141 Christmas, and Brother Stewart writes that that sum paid them out of debt.

We have some noble givers in this State. One brother sometime ago gave \$4,000 to the home, and he has since given \$10,000 to Foreign Missions. A brother sent Bro. Crumpton a check for \$1,000 a few days ago in response to a private letter. Another sent \$200.

Howard College is doing finely. Dr. A. P. Montague is certainly the right man in the right place. I don't think he has his equal as college president in the whole South. He came four years ago

well heralded, but he has more than answered all expectations. Look at some of the facts. Enrollment when he came 121; enrollment this year over 200. There are now over fifty ministerial students. Dr. Montague has erected since coming and paid for—Renfro Hall, \$17,000, Montague Hall, \$10,000, and has greatly improved the campus and other grounds. He has received in gifts during this period \$162,000, including new endowment. The family represents in training the following institutions: Howard College, Mercer University, University of Virginia, University of Chicago, University of Kentucky, Georgetown College, Columbia University, New York, Cornell University, Berlin and Paris.

Birmingham, the seat, is a great city, destined to be the largest city in the South, with its exhaustless mines of iron and coal. It is believed the Secretary of the Treasury will locate the sub-treasury department there. Many of us think that the name of Howard College should be changed to College of Birmingham or University of Birmingham. There is a negro university called Howard, and there is no special appropriateness in the name of Howard anyway. Why not call it Rockefeller University? There is no College or University bearing this name, though Chicago University is his chief beneficiary. He is a Baptist and has done great things for the Baptists. Why not then *volens volens* so far as he is concerned call it "Rockefeller University?" I don't believe he would allow his namesake to go lacking, and he might give it millions.

Eufaula, Ala.

GLIMPSSES OF A FRONTIER CHURCH.

neat frame structure was built and paid for, but the seats were made of blocks sawed in proper lengths and boards laid on them for seats. It was not very attractive, but it was the best they could do, and it was a glad day for the little Baptist church now that they have a church home, a Sunday school a pastor for themselves, but the seats in the new church have no rests for the back and these are soon replaced by others of a more modern type. The last mentioned seats were not very artistic, nor were they comfortable, but they held their place until the church, by the help of our Boards were able to have preaching for full time. After varied experiences and many changes the church called a new pastor who held a meeting with the church which doubled or nearly so its membership, and new handsome pews took the place of the old ones; electricity took the place of the ordinary lamp and the little frame building was heated by a furnace. These are far in advance of the little frame building, but it is believed to be the buddings of larger things. Other railroads have and are coming to the little station, and the repair shops are soon to lay eleven new switch tracks with which to handle their engines, while a population of over three thousand have gathered around the little railroad station and the Baptist church is struggling for larger life, made glorious, as Dr. Gambrell says, "by sacrifices." A good deal has been said recently in the RECORDER concerning the importance of the Home Board and its work, so I thought I would give you a pen picture of real life on the frontier of a Western field and the sacrifices and struggles of a frontier church. The picture is not overdrawn.

W. L. PAYTON.

MOBILE, ALA.

Some ten years ago on an open prairie in a western country a little union Sunday school was organized by a few Christian workers in what is known as a "dugout." A prayer meeting was organized by the little band and a day school was added to the gathering in the newly settled community. "New comers" added to the strength of the community and a school house took the place of the "dugout." As the last shingle was being placed on the roof two strangers rode up and introduced themselves as preachers. It was agreed to hold a few days' meeting in the newly built school house, which was blessed with a goodly number of conversions. It was soon found that most of these were inclined to join the Baptist church, but no Baptist preacher was near nor was any organization in effect. A Baptist preacher was soon located and the converts were baptized into the fellowship of the newly organized Baptist church. A new railroad, passed within a few miles of the growing community and a station was located near by. It was deemed best to move the Sunday school and church over to the station and join with other Sunday schools into a larger organization and the united communities build for themselves a church in the little railroad station where each could hold services for a part of the time. The station proved to be located in a fertile valley, and many others were attracted to the place, so the little station began to assume some proportions of a small town. The little meeting house was seen to be too small for the gathering crowds, and the little Baptist church withdrew from the union house, along with others, to build a house for themselves. A very

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The St. Francis Street Baptist church was crowded almost to suffocation and several hundred turned away last Sunday night. The occasion was a farewell service to Dr. A. S. Taylor and wife, who left on Monday for North China on medical mission work. This is the greatest gift Mobile ever made to missions. Dr. T. is a young man of highest culture and deep piety. His wife is the beautiful and accomplished daughter of Dr. Cox, the pastor.

This church has decided to erect a new edifice. The first effort at a collection went to \$40,000. I suppose when the present property is turned into money, the church will have about \$100,000 for the new building.

The annual report showed progress in every line of work. The pastor's salary was increased \$200. The mission spirit is manifest in every department of the work of the church.

Palmetto Street church is planning improvements to the amount of \$2,500. They are doing aggressive work in the southern part of the city. Pastor Sandlin is an untiring worker, and an earnest preacher.

Dauphin Way, under the prudent management of Bro. Hartin, the young pastor, is gathering funds to commence a church house in the spring.

Theodore and Bayou La Batre churches, down the Bay, were completely demolished in September by the hurricane. They propose to rebuild as early as possible. Their homes, in many cases were also destroyed, and they expect some outside assistance; however they only ask for a small amount, about

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, postal or Express Money Order must accompany all orders for insertion of copy in this column.

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

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

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

MEN TO TRAVEL—Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age, REEVE CO., 427 Dearborn St. Chicago.

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

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

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

20th CENTURY PORTABLE FARM FENCE—I sold \$950 of farm rights and territory of the 20th Century Portable Farm Fence during the last thirty days, not traveling fifteen miles from home. Apply for territory to A. N. Whittinghill, inventor, or Morgan Yewell, Bardstown, Ky., or Harlin Wilson, 700 W. Market St., or L. L. Colvin, 427 W. Jefferson St., Louisville, Ky.

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

FREE—A full package of mending tissue to those sending 25 cents for one of our Family Records, a useful ornament to any home. Square Deal Co., 19 Sharon St., Boston, Mass.

MONEY SAVED ON MAGAZINES—We have the lowest clubbing rate on all magazines. Save from \$1 to \$5. Write for catalogue. The Evangelist, Humboldt, Tenn.

SAVES Eye-sight, time, temper. Magic Needle Threader instantly threads sewing or machine needle; no failure. Long felt want supplied. Sample 10c. Agents wanted. Jackson Supply Co., Portsmouth, Va.

Fanny Crosby's LIFE WORK Now Ready.

This most widely sung and beloved of all living sacred song writers, has now, at 80, completed her remarkable book, "Memories of Eighty Years"—the story of her life; history of many of her 6,000 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.* JAMES H. EARLE & CO., Publishers, Boston, Mass.

\$1,000, and some other places are also to receive a part of this.

Dr. J. J. Taylor, of Kentucky, the former popular pastor of St. Francis, gladdened his many friends by a recent visit to the city—preaching two excellent sermons.

The editor of the *Alabama Baptist* has sent a Christmas present to all his preacher subscribers and others who are paid up to 1908.

J. D. ANDERSON.

THE REDEEMED OBLIGATED TO TELL IT.

BY T. E. RICHEY.

Ps. 107:2: "Let the redeemed of the Lord say so."

It is perfectly clear that the psalmist was of opinion that redeemed people ought to tell it. And what is more natural than such obligation? If one suffers long and severely with physical ailment and the skillful physician raises him up to perfect health and vigor he feels under obligation to accord him credit for his work. If financial misfortune come upon you and a generous millionaire relieve your obligations as a benefaction, you would be an ingrate not to express your appreciation of his kindness.

If trouble and sorrow of any kind befall us and some one in position to enable him to administer the greatly coveted relief generously does so, our obligation to make known our sense of gratitude is most manifest.

Much more than all the above has the Lord done for all his redeemed ones. The blessings of this life in rich profusion are ours because he has kept open his bountiful hands pouring them out to us abundantly. But infinitely more than all this, he has vouchsafed to us assurance of eternal life and all that the bliss of heaven means. "Eye hath not seen, nor ear heard neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him." Is it any wonder then that David should cry out with enraptured emphasis: "Let the redeemed of the Lord say so?" Let them tell it in every possible way and with all possible emphasis. They can do this in many ways:

1. By expressions of gratitude. Four times in this one psalm David exclaimed: "O that men would praise the Lord for his goodness and for his wonderful works to the children of men" (vs. 8, 15, 21 and 31), and once he said, "O give thanks unto the Lord for he is good, for his mercy endureth forever" v. 1).
2. By refraining from overt transgression. Thus will the world feel sure that we are born again and made new creatures in Christ Jesus.
3. By activity in service. Thus will the world know that we are "created in Christ Jesus unto good works which God hath before ordained that we should walk in them" (Eph. 2:10).
4. By taking God at his word and trusting him in all things. Thus will the world know that we have confidence in our Redeemer who has done so much for us. O "let the redeemed of the Lord say so," and glorify him for his wonderful goodness to them.

Princeton, Ky.

DEAR RECORDER:
I closed my work in Kentucky by baptizing ten into the fellowship of New Hope No. 2 church the first Sunday in October, 1906, and started to Texas. I find a good people here, but in this part the Baptists are spiritually lifeless.

Keeps the Face Fair

Glenn's Sulphur Soap cleanses the skin and clears the face of pimples, blackheads, blotches, redness and roughness. Its use makes the skin healthful and the complexion clear and fresh. Sold by druggists. Always ask for

Glenn's Sulphur Soap

Mill's Hair and Whisker Dye Black or Brown, 50c.

The church here at Nash has been without a pastor a long time, and in a very cold state. They have called me to their pastorate and I have begun my work here with the year. I will try to give my whole time to this and another church about one mile from here. I am praying, trusting and working to bring these people up on a line with the great Baptist host in Texas. I ask the prayers of the readers of the dear old RECORDER that I may make a success for the Master here. I never felt my weakness more in my life. While I am physically strong, I know that I will not be able to compete with the enemies of the Baptists here unless God will help me. We have nearly all kinds of isms and splits here that is calculated to hinder the peace and prosperity of Baptists. The good old RECORDER that has been so dear to me (for fifty years) brings me good news from home every week. The *Texas Standard* tells me of the great work going on in our great State. The *Baptist Flag* tells me to stand firm on the old landmark principles, and the *Kentucky State Mission Monthly* is last, but not least, in bringing me glad tidings from my old home State.

Now, with my Bible first and in hand, I enter this field with good prospects ahead. I have a nice home in five miles of Texarkana, on the T. & P. R. R. and would be glad to have any of my Kentucky friends to stop to see me when passing through this country.

Nash, Texas. W. H. BELL.

DEAR RECORDER:
I have been laboring here for over four years and am now preparing to go to Elida, New Mexico (Roosevelt county). I love this people and I can see great prospects before them. Pawnee county work has made many advances since I first come here. Cleveland, Pawnee, Maramee, Yale and Pawhuska have built new houses of worship. Ralston has completed theirs and built a parsonage. These are mostly paid for. Cleveland and Pawnee have stepped up to full time preaching. Maramee and Ralston have half time. Two new churches have been organized. Many good meetings have been held all over the Association, of which the writer probably has done his part. We have supported a missionary part time and have out a standing committee now, hoping to employ another soon—to give full time to Pawnee County Association. Cleveland expects to have Dr. M. E. Broadus on the field soon as pastor. Ralston and vicinity expect to secure a successor to this writer soon. So does Yale; then our churches will be supplied.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212, Notre Dame, Ind.

SECOND WEEK REMOVAL SALE PRICES IN Lace Curtains And Draperies

- 36-in Ruffled Swiss, lace edge; former price 40c yard— Reduced to 20c.
- 50-inch Tapestry for Curtains, Couch Covers and Furniture Covers, former prices up to \$1.00 yard— Reduced to 35c.
- 36-inch Curtain Swiss, in plain white or fancy colors; former price 15c yard— Reduced to 10c.
- 36-in-Net, Lace-Edge and Insertion; former price 50c yard— Reduced to 17½c.
- 36-inch Silkoline; best quality; former price 12½c yard— Reduced to 8c.
- 50-inch Tapestry and Silk Brocades, in all colors, for curtains and furniture covering; former prices up to \$2.00 yard— Reduced to 75c.
- Creton Covered Shirt-Waists Boxes; former price \$2.25— Reduced to \$1.50.
- Ruffled Swiss Bed Sets, in white or colors; former price \$3.00— Reduced to \$2.00.
- Nottingham Curtains; all styles, sizes and patterns— Former price \$1.25 pair; reduced to 75c
Former price \$1.50 pair; reduced to \$1.00
Former price \$2.50 pair; reduced to \$1.79
Former price \$3.00 pair; reduced to \$2.00
Former price \$3.50 pair; reduced to \$2.69
- French Cluny Curtains, made on finest nets; many handsome patterns, former price \$5.00 pair— Reduced to \$3.50.
- All finer Cluny Curtains reduced in equal proportion.
- Irish Point Lace Curtains; good quality; former price \$5.00 pair— Reduced to \$3.50.
- Irish Point Curtains; wide borders; former price \$10.00— Reduced to \$6.50 a pair.
- All Irish Point and Battenberg Curtains reduced in equal proportion.
- Tapestry Couch Covers, Table Covers and Portieres are greatly reduced.

STEWART DRY GOODS CO

INCORPORATED.

LOUISVILLE

KENTUCKY.

Bethel College,

RUSSELLVILLE, KY.

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

SECOND TERM BEGINS JANUARY 17th.

WILLIAM H. HARRISON, President.

Bethel Female College,

HOPKINSVILLE, KENTUCKY.

YOUNG LADIES AND GIRLS CAN NOW ENTER CLASSES PROFITABLY FOR THE SECOND HALF SESSION. Write for Catalogue.

EDMUND HARRISON, President.

Rev. J. A. Brendel is moving to take up work for my along fine at Pawnee; now they are Master. Frontier work is hard, engaged in a revival with Rev. J. A. Scott, our evangelist, preaching. This makes a good team. Our people here expect to dedicate soon. Our building is furnished and paid for already. I leave two new churches, a third finished and paid for with a goodly number of converts and numbers added to our churches as the partial result of my four years of service. I am loathe to leave, but I felt drawn to New Mexico, and I went. Success to the "old true and tried" WESTERN RECORDER.

L. L. KYLE.
Ralston, Okla.

The Farm and Household

Tom Conley, of Nelson county, sold to Hudson Bros., Louisville, a carload of mules at \$170 per head. The animals were fat and of unusually fine quality.

William Thomas, of Calvary, sold to R. N. Wathen & Son, of Lebanon, recently 22 head of mules at \$185 per head.

Tim Ryan, of Loretto, sold to E. F. Buckler one car load of mules at \$137.50 per head. Mr. Buckler shipped the mules to Atlanta, Ga.

Charles Beaven, of St. Mary, sold to Ed and Lawrence O'Daniel, of Lebanon, eleven head of mules at \$167.50 per head, which were shipped to Atlanta, Ga.

W. W. McElroy and J. B. Goodpaster, of Lebanon, have sold their fine jennet jack, Hamburg, to T. J. Sherley, of New York, for \$1,800.

Wm. Brandenburg, of Elizabethtown, purchased several head of

mules in Leitchfield recently at \$65 and \$100 per head. Rod Warfield, also of Elizabethtown, bought 43 head of mules from Taylor Watkins recently, paying \$8,000 for the bunch.

The third week in September has been chosen by the directors of the Kentucky State Fair as the time for the 1907 exhibition.

At Stanford Charles Lutes bought of C. E. Tate for Simon Weil two car loads of 1,310-pound cattle at \$4.60, and of S. T. Harris a car load of 1,400-pounders at 5 cents.

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. This is one of the largest consignments of fat cattle that ever left the county and will go in a special train to the eastern markets at once.—Danville Advocate.

W. I. Graddy, of Versailles, sold 60 head of two-year-old half-breed Heerford steers at Chicago during the International Show at \$5.70. They averaged 1,150 pounds in weight.

In the Paris market corn is selling at \$2.50 per barrel and hay from \$13.50 to \$24 per ton. A Montgomery correspondent says corn is worth \$2.75 and hay \$16 to \$17 in the Mt. Sterling market.—Danville Advocate.

At Paris, Abnee & Mussinon bought of Joe Houston 7,000 lbs. of tobacco at 6 1-2 cents; of Berry Bedford 11,000 pounds at 7 1-2 cents. George Ellis bought of John Toohey 20,000 pounds at 12 1-2 cents. J. C. Ellis, representing the Continental Tobacco Company, made the following purchases of tobacco: Of Joseph Jacoby, 10,000 pounds at 10 and 4 cents; of Vickers & Higgins, 3,000 pounds at 8 3-4 cents; J. A. Faris, 15,000 pounds at 7 1-2 cents; Vanhood & Kink, 9,000 pounds at 12 and 5 1-2 cents, and of Talbott & Biddle, 4,000 pounds at 10 cents per lb.

George W. Stuart has on his farm, near Newport, Me., an apple tree which bears coreless apples. Last year the tree bore two bushels of fruit, every apple of which was devoid of a core. The tree was planted on the farm years ago by Moses Stuart, grandfather of the present occupant.—Exchange.

THE MAPLE ORCHARD.

The maples have for many years been the best paying part of many farms. Modern shallow-boiling appliances and methods have greatly lessened the labor and cost of working the camp, and at the same time have made it possible to produce amber syrups in quality to the dark syrups and sugar made by our fathers. Prices of maple products are much higher than formerly, and the tendency is toward still higher prices, especially for the better grades, which are in growing demand. The inferior grades of dark tub sugar, which once had to sell in competition with cane sugar, now go largely to the wholesale dealers in the West, where they are used for mixing, and sold under the name of maple syrup, but would not be recognized as such in any locality where the genuine article is known. The exquisite maple flavor is inimitable, and the skill of the chemist in his

efforts to produce a satisfactory substitute has so far been unavailing. It is this maple flavor, and this alone, that makes our best maple products command the prices of our choicest luxuries. The maple sugar-maker who does not recognize this fact, and is still using the old-style pans, with heaters and evaporators with deep flues which are hard to keep clean, and on which only the dark-colored syrups and sugars can be produced, is certainly not making the most of his opportunities. He is barely paying his expenses, and should discard his antiquated outfit, and, by the use of modern methods and the shallow boiling evaporator, with small interchangeable pans, should lessen his running expenses, increase his output, better the quality of his product, and command a better price. By so doing he can, with proper care, largely increase the income from his sugar camp.

The lumbermen have made heavy inroads upon our maples, along with other forest trees, and have thereby added largely to the value of the sugar camps which remain intact. In many sections of the country there are many dense thickets of young maple saplings which, with a little care for a few years, can be made profitable.

We no longer slaughter our maples with ax and gouge, as was done a half century ago, but are we taking all the care that we should by discarding the use of spouts which require rossing of the bark and which have shoulders and spurs or anchors, all of which tend to crush the bark and tear it from the tree in removing the spout from the bore? The crushed and torn bark will rot, and the enlarged wound fails to heal the first season as it should, and will, if the right style of spout is used. Examine your trees this month and compare results in this matter of healing with different styles of spouts used last spring. If you have yourself used none of the improved spouts for which so much merit is claimed, some of your neighbors may have them. If so, examine their trees and compare results. A little care in this line may add years to the life of your maples, and at the same time add largely to the income from your camp.—G. H. Grimm, in Country Gentleman.

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The Most Natural Way To Get Out of Trouble.

"I have been troubled with my stomach for years, having the habit of vomiting and spitting up my food and was all run down and September last I had a fearful hemorrhage which completely prostrated me. When I got up even a rare porterhouse steak distressed me.

"Then I happened to meet a lady who had trouble just like mine and who used Grape-Nuts food and it agreed with her so I bought a box and found I could keep it down and it nourished and built me up and I have used it constantly since then, usually twice a day. I have gained in flesh and can eat almost anything I want and my stomach takes care of it without any hesitation but before. I toned and strengthened my stomach on Grape-Nuts I could not handle any food but it was liable to come up again.

"I am over sixty years old and people here consider my cure remarkable." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Get the little book, "The Road to Wellville," in pkgs.

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We have adopted and will keep your book. Let me know price by return mail and we will forward at once.—A. T. Spalding, Galveston, Texas.

I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions. I can recommend it as saving time and labor.—R. M. Ingalls, Treasurer of the Warren Memorial Church, Louisville, Ky.

Permit me to say in regard to your Record Book for weekly contributions that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired, and I cheerfully recommend it.—L. H. Ferrell, Jr.

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.—Peyton 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, Millersville, 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

Recently the Paris Petite Republique took a popular vote on the question who are the most celebrated Frenchmen in history.

How intense is the feeling of the people of California can be learned from these words of the Chronicle, the leading Republican paper.

The Outlook has ceased to sneeze whenever the President takes a snuff. It opposes the naturalization of the Japanese which he urged in his message.

The London Standard says an airship is being tested at Aldershot by the British Government which affords ready evidence that such a craft may relegate the navies of the world, except submarine boats to the scrap-heap.

Heavy snow storms which block railroads and make the wagon roads impassable are rare in England, and as a consequence the railroads are not equipped to deal with them.

In June 1904 Prof. Thomas Grindell, with a party, left Douglas, Arizona, on an exploring expedition, their objective point being the Tiburon Island in the Gulf of California.

Sir Lander Brunton stands in the front rank of physicians. He has delivered a lecture on longevity and how to keep one's physical and mental health to old age.

The birth rate in France has steadily decreased in spite of lecturing galore on the subject of "race suicide."

THERE IS NOTHING SO SOOTHING AS A MOTHER'S KISS EXCEPT Mrs. Winslow's Soothing Syrup. Millions of Mothers will tell you It soothes the child. It softens the gums. It allays all pain.

THE FIRST CHRISTIAN DUTY

The first duty of every human being coming to consciousness is repentance of sin; the second an exercise of faith in Christ as the God-ordained Savior.

To be a child of God is to possess an obedient spirit, a willingness to do whatsoever is required of him.

While the Forerunner was yet making disciples and baptizing them, Jesus himself "made and baptized" more than John did, administering the rite through his disciples, thus signifying his will that his disciples be baptized.

Then, when the day of Pentecost had fully come and a great multitude asked what they must do, he who had learned the will of the Master said, "Repent and be baptized, every one of you, in the name of Jesus Christ, because of the remission of your sins."

All the teachings and allusions of the New Testament seem to take it for granted that every Christian had been baptized. Saul of Tarsus, after his three days of anxious thought and agony of soul, accepting the truth spoken by the Damascus disciple, was immediately baptized.

By all this it is not meant that baptism is needful in order that one may become a Christian. There is nothing to show that only the baptized can be Christians.

can properly receive baptism. Baptism is an external sign, ordained of God, by which the believer signifies his acceptance of Christ; his sympathy with Christ in his death; his own death to sin, and his "newness of life," secured by the act of faith in Christ as a personal Savior.

It follows that he who can say that baptism is a matter of little consequence—that one can live a Christian life as well without it as with it—has failed to enter into the spirit of the Lord Jesus.

The Christian life that is joyless is a discredit to God and a disgrace to itself.—Mattie D. Babcock.

There is nothing that sweetens a bitter heart so surely or so quickly as prayer.—Advocate and Guardian.

COSTLY PRESSURE. Heart and Nerves Fail on Coffee.

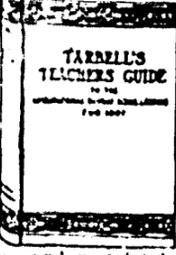
A resident of a great western state puts the case regarding stimulants with a comprehensive brevity that is admirable. He says:

"I am 56 years old and have had considerable experience with stimulants. They are all alike—a mortgage on reserved energy at ruinous interest. As the whip stimulates but does not strengthen the horse, so do stimulants act upon the human system.

You will never do right if you give up because you have done wrong.

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BY MARTHA TARBELL, Ph.D.



Never was a book accorded more immediate, unanimous and enthusiastic praise than Tarbell's Teachers' Guide to the International Sunday School Lessons for 1906.

The Tarbell Guide is designed for use by both teachers and pupils. Its five hundred pages contain scholarly comments on word and phrase; suggestive quotations from writers on Bible lands and people; a sound method of teaching the points of the lesson; a valuable summary of the meaning and contents of each lesson; illuminative discussions of geography;—in short, all that the Bible student and teacher want to know.

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To married people this book is an appropriate present. To those contemplating marriage, this book is an instructive present. To those not contemplating marriage, this book is a suggestive present. It is a most suitable bridal present. Beside containing a full discussion of marriage from the Christian point of view—it has a marriage ceremony and a marriage certificate.

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How the Deaf Are Made to Hear

If you suffer from defective hearing write to GEO. P. WAY, of Detroit, who for twenty five years was deaf that he was practically cut off from all social intercourse with his fellow men. After years of experimenting in order to relieve his own case, Mr. Way discovered the principle of THE WAY EAR DRUM.



To-day with a pair of these drums in his ears, Mr. Way can even hear low whispers.

The "WAY EAR DRUM" are made from a peculiarly sensitized material moulded to fit in the auditory canal and are entirely invisible.

One feature of the drum is a resilient ring (formed by the curve, just before the drum tapers to a point. This absolutely prevents the drum collapsing in the ear. Yet these drums are so soft and pliable that they cannot injure the most delicate ear passage.

Remember, you are not asked to take any "treatment," you run no risk of using something which might leave you worse than before. You are simply asked to investigate a mechanical device, perfected after years of study, by a deaf man, who, by his own skill and research now hears perfectly.

If you have any trouble with your hearing write Mr. Way—tell him the cause of your deafness and how long you have been deaf. Address your letters to GEORGE P. WAY, 123 Majestic Building, Detroit, Michigan.

Muzaffar-ud-din, the Shah of Persia, has died, aged 64. He succeeded his father, who was assassinated in 1896. He began his reign by righting two things which were bearing grievously on his people—the excessive coining of copper money, and the high tax on bread and meat. Last year he gave Persia a constitutional form of government, with a Parliament. He is succeeded by his eldest son, Mohammed-Ali-Merza, who is 35 years old. He has been regent for some months during his father's sickness, and the Persians like him. He was educated in France and is regarded as a man of ability.

The late Shah was almost as fond of running around the world as Emperor William. There was a Persian law that the sovereign should not leave. He evaded this law by having shoes made with two soles between which there was a layer of the sacred soil of Persia and these he wore on his travels. He visited England more than once. England and Russia agreed before his death to maintain the status quo in Persia.

Earthquake shocks were felt over the greater part of Norway and Sweden on January 10. There were two shocks which were severe enough to make houses rock, but no damage was done. On the same day light shocks were felt in Pennsylvania and Maryland. It is likely that we may hear of a severe earthquake in Asia at that time.

Gov. Magoon reports there is unsettled conditions in certain parts of Cuba, and that it is necessary to send U. S. troops to quell the disturbances. There is good reason to believe that these disturbances are fomented by men from this country who have bought up the land and are now desirous of seeing the annexation to the United States.

A violent earthquake occurred at Kopal in Turkestan, in the latter part of December. Prof. Milne says it was a worse earthquake than those which destroyed San Francisco and Valparaiso, but as that large territory is sparsely settled it did not cause as great destruction.

The reports from China show that the famine is growing worse. Fifty thousand and famine refugees have reached Nanking. In the three provinces affected 4,000,000 people are starving. Much rioting and brigandage is reported. The government at Peking is doing its best. The famine is caused by floods and excessive rains. The anti-foreign leaders have told the people that these floods were caused by foreign magic, and the Chinese government has requested foreigners not to go into the disturbed district for the present.

The joint committee of Senators and Congressmen who were sent to Panama by Congress to investigate have made their official report. It is a very favorable one. They were pleased with what they saw there; declare the zone is now a healthy place and that the work is making good progress. They oppose strongly the plan of Secretary Taft to introduce Chinese laborers. They say they found all the heads of the departments are opposed to the Chinese. After the awful revelations from South Africa all Christian people will oppose a

similar heaving in of Chinese men without their families.

Old age consists in the hardening of the arteries. If any one could discover some way to strengthen the suprarenal glands man might live to be 200 in full vigor of mind and body. Sir Lauder Brunton says the health of the arteries and the heart as a result of healthy arteries can be greatly aided by the right diet. He leaves the direction in regard to this diet to the physicians.

DEAR RECORDER:

May the Lord spare you this now year and many years to come to successfully contend for the faith, as you have always done.

Recently at the Zion Baptist church, Henderson county, we had with us in a meeting as helper the able and consecrated pastor of East Hickman and Providence churches, Dr. A. R. Willett. Our church and neighborhood were greatly stirred and benefited by his able sermons. He won the hearts of all of our people, inasmuch that he will assist in our next meeting. The Lord has greatly blessed and helped me this year, giving me the strength and help to preach twice daily with the exception of about three days from August until Christmas. It was certainly a great pleasure to be in the homes of so many of God's elect and that God may reward them all for the uniform kindness to his servant in my prayer. My churches are responding more liberally to every good work and the Lord is giving me seals to my ministry. W. W. WILLIAMS, Corydon, Ky.

Dr. John T. M. Johnston, St. Louis, Mo., wrote to Dr. Frost about his book: "Your graphic description of baptismal scenes makes the word pictures throb with life. The glory you give to baptism, making it a monument to the greatest event of history, has impressed me so strongly that in the future, in administering the ordinance, I will be stirred to higher appreciation of its grandeur and sublimity. You have brought out and made clear its importance and dignity. The Christian world is indebted to you for its best exposition on this subject. 'The Moral Dignity of Baptism' is a religious classic."

DEAR RECORDER:

Carson and Newman has already reached 419 enrollment. The Sarah Swann Home has an overflow—there being more than 100 applications for rooms and board there. I believe the WESTERN RECORDER gets better, if possible. S. E. JONES.

DEAR RECORDER:

I have been taking the paper for about fifteen years. It grows on me; it helps me in my preaching; the whole family love it. The best Baptist paper in the world. F. G. MULLEN, Talladega, Ala.

DEAR RECORDER:

The First church of Austin, Texas, has made continuous progress during the ten years of the present pastorate, and has come to occupy a commanding position among the churches of the city and the State. It is thoroughly furnished and organized, has a fine Sunday school, four noble organizations within the church, and is among the real factors of usefulness in our organized work. During 1906 sixty-one members came in by letter and twenty-five by baptism, and our contributions were the largest ever, save one year alone. The church comes in close touch with educational and official life, some of its best workers belonging to the University and to the various departments. The coming of the legislature, this week, will bring us Baptists from all over Texas. J. A. FRENCH, Austin, Tex.

DEAR RECORDER:

Enclosed find check for \$2 for my subscription for your paper. I have been taking and reading your paper with interest for upwards of fifty years. Hope to be able to read it the remainder of my life, which will probably only be a few years, having almost reached 82 years. Mrs. M. A. WILSON, Duckers, Station, Ky.

DEAR RECORDER:

Enclosed find \$2 for the renewal of the dear old companion of my youth. In my old age I cannot do without it. It comes next to my Bible. God bless the WESTERN RECORDER. Mrs. M. J. SMITH, Smithfield, Ky.

We are all of us going through life as a kind of winter. We are going toward age, dropping our hair, and losing, one by one, our senses. We are drifting toward autumn. Then come the vacuous days of the winter and seeming uselessness—declines which men dread. How many hate age. This is the

winter of human life, to be sure; but just beyond is the rising of that bright immortal spring where the birds of heaven sing, and which, when it has once begun, shall never be visited by storms. We are all of us drawing near to the sweet spring of resurrection. Henry Ward Beecher.

The Christian who leads a prayerless life is like the traveler who walks haltingly in a dreary land where no water is.

CUTICURA TREATMENT.

For Torturing, Disfiguring Humors of the Skin, Scalp, and Blood

Consists of warm baths with Cuticura Soap to cleanse the skin, gentle applications of Cuticura Ointment to heal the skin, and mild doses of Cuticura Resolvent Pills to cool and cleanse the blood, and put every function in a state of healthy activity. A single treatment is often sufficient to afford instant relief, permit rest and sleep, and point to a speedy cure for eczemas, rashes, irritations, and inflammations of the skin and scalp, from infancy to age, when the usual remedies, and often physicians, fail.

Live Stock Markets.

Table with columns for CATTLE, Poultry, and Eggs, listing various types of livestock and their market prices.

Advertisement for J. Bacon & Sons, Louisville, Kentucky, featuring 'WOMEN'S WINTER COATS AT CLEARANCE PRICES'. Includes a list of coat prices and a small illustration of a woman in a coat.

Advertisement for MEAD'S FLAKED RYE, 'THE GREATEST OF ALL CEREAL FOODS'. Includes text about its benefits and contact information for Minneapolis Cereal Co.

The Eye

Its Disease

Prof. Wilson's Treatise on Eye Disease should be read by every person with impaired eyesight. THE BOOK IS FREE. EYE GLASSES NOT NECESSARY.

Every reader of this article afflicted with any impairment of eyesight should not fail to send for this book. It contains 100 pages and covers and describes in language so plain and interesting the various forms of disease of the eye and sure and safe methods of cure that any reader of ordinary intelligence may fully comprehend every word.

Advertisement for 'Hooping-Cough CROUP' featuring 'ROCHE'S Herbal Embrocation'. Includes text about its effectiveness for various ailments.

Advertisement for '5% BY MAIL' from Owensboro Savings Bank & Trust Company, Owensboro, Ky.

Advertisement for 'The Financial World' magazine, published by The Financial World, 39 Broadway, New York.

Advertisement for 'Liberty College For Young Ladies' in Glasgow, Kentucky. Includes details about the school and its location.

Advertisement for 'CITY OF CINCINNATI and CITY OF LOUISVILLE' steamers, listing routes and schedules.