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Faith, Hope and Love, these three.

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The English Baptist Year Book has been published. The figures are not encouraging. The increase in the membership of the churches is below the average—being only 8,178. However this does not include all the Strict Baptist churches.

Baptists in Ohio rank fourth in number among the Protestant denominations, the Methodists standing first. But they have reason to be encouraged in that their percentage of gain last year was the greatest. In thirteen years the population of the State gained 10 1/2 per cent, while the Baptists gained 29 per cent.

Seattle is a rebuke to many a large and wealthier church. Last year they gave \$1,000 for the missions in China. And then gave \$400 more for a Baptist College in Canton. Let us do likewise.

Some Italians were converted in Hartford, Conn. They went back to Italy in order to tell the glad tidings of salvation to their relatives there. They started a meeting in a place where there had been none, and got a missionary at a station thirty miles away to ride over and preach once a month. They now have a church there. Having thus done their duty to their kindred, they returned to Hartford and resumed their business.

The prosperity of the country has been anything but prosperity to all the hundreds of thousands who live on salaries—preachers, teachers, clerks, etc., etc. Their salaries have been stationary, while the wages of the laborers have been increased and the price of everything they need has gone up. One sad result of this has been a falling off in missionary contributions. All the men who have things to sell, headed by the great army of farmers and all whose wages have been raised, should double their subscriptions to missions.

Principal A. McCaig, a Scotch scholar of distinction, who came to us from the Presbyterians, says: "As Baptists we need to be more than ever persuaded of the absolute trustworthiness and authority of the Word of God; we need to give increasing prominence in our preaching to the Deity and Atonement of our Lord Jesus Christ, and we need to insist strenuously upon the spirituality of the kingdom of God and the necessity of being in all our work dominated by the Spirit Divine."

Many a pious and orthodox preacher would be surprised if he would recall to his mind the sermons he has preached in which he said nothing of the atonement, and did not point out to sinners the way of salvation. The atonement is the heart of the Gospel, and should run like a scarlet thread through the warp of every true sermon.

THE LIFE OF CHRIST BETWEEN HIS RESURRECTION AND ASCENSION.

BY J. M. WEAVER, D.D.

Jesus Christ is the most remarkable Being in the universe. He is a unique Person. All things in His mysterious life are of deepest interest to men. He came from heaven to earth and after thirty-three years of earthly teaching and toil He surrendered Himself into the hands of His enemies and was put to death on the cross. Three days His body lay in the tomb of Joseph of Aramathia and His spirit was in the Intermediate State—Paradise. On the third day He arose from the dead and for forty days He continued on earth appearing a number of times unto His disciples. Then He ascended into heaven where He has continued ever since as the believers' Intercessor in the presence of the Father. We can but notice the difference in His manner of living during these forty days. Up to His death He lived as other men. He hungered and eat, was wearied and slept. He mingled with men of the world and His disciples as any other man. But now He was utterly changed in the mode of His living. He was visible only as He chose to be seen. He materialized and dematerialized at will. On the day of

He met with two of His disciples who were sadly conversing. They did not recognize Him and as they journeyed He expounded the Scriptures unto them, causing their hearts to burn. When they reached Emmaus, their home, they constrained Him to remain and sup with them. While at supper in the breaking of bread He was revealed unto them. Suddenly He vanished out of their sight to their great amazement. Again on the morning of His resurrection He passed through locked doors into a room where a number of His disciples were assembled for fear of the Jews, engaged in worship. On six or seven occasions on the same day of His resurrection He appeared unto some of His disciples at different times. Then upon the third day He assumed "another form" and was seen on the shore of the sea of Galilee, and He conversed with seven of His favorite disciples and ate with them. Thus His resurrection was assured as Luke says by "many infallible proofs." We also notice that He appeared only to believers. No unbeliever ever saw Him after His resurrection. This seems strange. Why was it? Eleven or twelve times He was seen of His disciples as recorded. Doubtless this was to deepen their conviction of the certainty of His resurrection, as they were to be witnesses of this grand central fact of Christianity. This fact proved Christianity is established upon an impregnable basis, and convince Thomas, a skeptical disciple. He showed His pierced hands and side and this made the conviction so overwhelming that Thomas in rapture exclaimed: "My Lord and my God!" Of course no unbeliever could be a witness to Him, hence none ever saw Him after He arose. To-day it is true that none but a believer can be a witness for Him. Paul says: "No man can say that Jesus is the Lord, but by the Holy Ghost." Again he says: "But when it pleased God, who separated me from my mother's womb, and called me by His grace, To reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." There must of necessity be a revelation of Christ to one in order that he may be a witness. On the plains

near Damascus when He revealed Himself unto Paul his companions saw Him not. In this mode of living He gave a sample of the believer's living after death.

After his resurrection the believer will be as Christ was during these forty days. The raised and translated saint will have the power at will to materialize and dematerialize dwelling in the Millennial Dispensation visiting the earth at pleasure. John says: "It doth not appear what we shall be, but we know that when he appears we shall be like him." What a glorious prospect, believer, is before us!

After the forty days Christ ascended in His body into His heavenly home. That was a thrilling scene on the Mount of Olives. About five hundred of His disciples beheld Him gradually ascend into the heavens while with extended hands He blessed them. When with a convoy of angels He reached the gates of glory the leader of the convoy exclaimed: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." And the challenge from within is: "Who is this King of glory?" The answer is: "The Lord strong and mighty; the Lord mighty in battle." Again the cry is heard: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again is heard the challenge: "Who is this King of glory?" And the answer: "The Lord of hosts, he is the King of glory." Then the pearly gates fly wide open and the Conqueror enters amid the triumphant shouts of heaven's inhabitants. Then to the dazed disciples appeared two men clothed in white, saying: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

This coming is the joyous hope of the church. The saints amidst the conflict are singing:

Come, Lord and tarry not;
Bring the long looked for day;
O why these years of waiting here,
These ages of delay!

Come, for thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say, Come!
Dost thou not hear the cry?

Come, and make all things new;
Build up this ruined earth,
Restore our faded Paradise,
Creation's second birth.

WHY GO TO THE PRAYER-MEETING?

HENRY P. COLBY, D.D.

First, our Lord pronounced a blessing on it. He said not merely, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my Father who is in heaven," but also, "Where two or three are gathered together in my name, there am I in the midst of them." After his ascension his disciples gathered in the upper room at Jerusalem, and we read: "These all continued in one accord in prayer and supplication." It was when they were thus assembled on the Day of Pentecost that the wonderful outpouring of the Spirit came. That meeting seems to have had more of the features of a prayer-meeting than of a service for preaching, and such were many of the gatherings of the early churches. Paul writes to the Church at Corinth: "When ye come together, every one hath

a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." That looks like a very free and open conference. And to the Colossians he writes: "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." A church that omits the prayer-meeting loses much. The special manifestations of God's grace seem often to wait for the unanimity and earnestness of supplication there fostered. When was there ever a true spiritual revival which did not either begin in a prayer-meeting or lead to the establishment of one?

Second, I go, also, because I find that, in proportion as my own heart desires to draw near to God, the more it prompts me to seek the fellowship of his people. I then realize that there is no bond of fellowship so deep and tender, no basis of sympathy so fundamental, as one common Christian faith. As their loyalty to Christ is quickened, his disciples come naturally "to their own company," and their hearts are welded in the general glow. This fellowship, when truly appreciated, is stronger than any barriers of wealth or rank or culture. "We are all equal here," the Duke of Wellington is reported to have said to a poor man who was embarrassed to find himself kneeling beside him at the communion table. It is true also of the prayer-meeting. The experience of the Christian life touch us at the points where we are alike, more than at the points where we differ. The prayer-meeting ought to be the church's fireside, attractive to all the children of the spiritual household. "Blest be the tie that binds!"

Third, I go to the prayer-meeting because I have found help there. It has in my mind precious associations. It had much to do with my early religious impressions. It had much to do in leading me to surrender my heart to Christ. How many Christians, thanks to earnest parents or friends, can say the same thing? I have also often found strength and comfort in it. Laymen, by their words there, and even by their habitual presence there, have been witnesses to me of the power and value of the gospel. Their comments on Scripture, their testimonials and prayer, are sometimes more impressive than those of ministers, because what they say can not be charged with being official. Moreover bright side-lights on the truth gleam forth from a variety of personal experiences. I value the bread of life more when I there learn how it has satisfied all kinds of hungry souls. My heart has been moved as I have heard some humble toiler tell how the grace of God has strengthened him in his temptations, or some foreigner, in broken speech, relate how Jesus found a way into his darkened soul. I am touched, and stirred when I listen to a young convert's first timid prayer in public, and I find my self-disposed to say "Amen" to it, more heartily than after some more eloquent clerical petitions. It is good to be there on a common level before God's mercy-seat; and to realize that his love is for each of us because it is for all of us.—*Journal and Messenger.*

Each one of us is bound to make the little circle in which he lives happier and better; each of us is bound to see that out of that circle the widest good may flow; each of us may have fixed in his mind the thought that out of a single household may flow influences which shall stimulate the whole commonwealth and the whole civilized world.—*Dean Stanley.*

QUESTIONS ANSWERED.

By Senex.

"Is there such a thing known in these days as the 'baptism of the Holy Spirit'?" Ought we to pray to receive it? No. The baptism of the Holy Spirit ceased in the days of the Apostles and has never been known in the churches since. It was promised by the Lord during his life time. The Apostles were ordered to tarry in Jerusalem till it was received. It came upon the Day of Pentecost. It came again when the Gentiles were received in the house of the centurion, and was conferred upon the children of God there before they had been baptized. Peter recognized the fact immediately that these men were regenerated believers to whom baptism could be given without personal examination of each one, for God had shown they were His. And Peter also saw that the Gentiles were to be received into the churches without becoming Jewish proselytes first, and that they were to be received on terms of perfect equality with the Jews.

The word baptize is not used but it is evident the same experience is referred to in Acts 8, when the Gospel was preached to the Samaritans and they were converted. It is evident that here as in the other instances there was outward manifestation of the Spirit which unbelievers could see. This is beyond question, as is shown by Peter's conversation with Simon Magus. No doubt it was the power of speaking with tongues. All three of these occasions were great events in the history of the church—the great day at Jerusalem; the reception of the Samaritans who worshipped God but who were not of His chosen people; and the reception of the Gentiles. And invariably this baptism of the Holy Spirit was marked with the reception of miraculous power, notably the gift of tongues.

There is only one place in the New Testament in which baptism in the Spirit is mentioned in which there is nothing said of the power to work miracles. In 1 Cor. 12:13 we read, "For by one Spirit are we all baptized into one body." The reference is not to the reception of gifts but to regeneration. The Greek verb is the *aorist* and it ought to be translated, "For by one Spirit were we all baptized into one body." They came into that one body when they were regenerated. All had received this baptism.

So far as baptism in the Holy Spirit means regeneration, of course it is the right and duty of every sinner to pray for it. But no converted man can pray for it for himself. But the baptism of the Holy Spirit which was received on the day of Pentecost by those who were already Christians, and in the same way by the Samaritans and by the Gentiles was an endowment of the power to work miracles, especially to speak with other tongues; this was an especial sign to convince unbelievers. And this ceased in the Apostolic day.

The best thing I have seen in many a day on this subject was a series of articles—I forget how many—by Dr. C. E. W. Dobbs in the *Christian Index*. I wish I had them. To have sent them to the Recorder with the request that they be published would have given a much better answer to this question. But I clipped a quotation which he gives from Dr. Armitage. Dr. A. quotes from Dr. J. B. Jeter: "The baptism of the Holy Spirit was given to the Apostles and a few of their co-laborers to fit them for the infallible teaching, the certain establishment, and the early diffusion of Christianity; it belonged to the formative or miraculous period of the system; and that it ceased with the extraordinary gifts and wonderful works of that age." Dr. Armitage comments on these words of Dr. Jeter: "The same causes always produce the same effects and as these effects [the extraordinary spiritual gifts] ceased with the apostolic age, we

conclude that the 'baptism of the Spirit' ceased with the effects which accompanied it. As, under the administration of the Spirit since apostolic times, no new evidence has been needed to attest His mission to man, so no fresh miracle has been wrought by Him for that purpose; and therefore baptism in the Spirit ceased with the necessity for the miraculous endowments which it inspired. 'Baptism in the Spirit' is not mentioned in the Scriptures after the year 57 of the Christian era; nor have we one case on record in ecclesiastical history where the 'gift of tongues,' its invariable accompaniment and indicator, has been experienced. If this be a correct view of the matter, then it is but little short of fanaticism for men in this day to pray that they may be 'baptized in the Spirit.'"

Dr. Armitage is right in that in all the history of the churches since the year 57 the gift of tongues has been unknown. But that does not mean there have not been fanatical sects who have claimed to have had the gift of tongues just as some have claimed to raise the dead and work miracles generally. But upon investigation the claims to talk in an unknown tongue have vanished into thin air. The apostles did not jabber sounds which could not be understood, and by unknown tongues is not meant language unknown to any one, but languages unknown to the speakers. But they spoke correctly in these languages and the natives of those lands in which the languages were spoke had no difficulty in understanding them. Any hysterical person might talk gibberish but it is an insult to the Holy Spirit to call that the gift of tongues.

So far as I recollect there is no such a phrase in the Scriptures as "baptism of the Holy Spirit," it is always "baptism in the Holy Spirit." To pray for this is to pray for one of two things. One is for regeneration—that no regenerated man can do, for there is no second regeneration. And an unconverted man should rather pray to God for the forgiveness of his sins because his Substitute has died for him. For thus he acknowledges his guilt which a sinner ought always to do.

The other thing is for miraculous power. A Christian who prays for baptism in the Holy Spirit prays for plenary inspiration such as the apostles had and for power to speak with tongues. Such a prayer in this day is the prayer of a fanatic. Inspiration ceased with Revelation and with a curse upon any one who should try to add to the Inspired Word. It may be that in some future age in some great crisis there may be a renewal of the gift of tongues. But it is difficult to see how an occasion could arise as the opening of the Gospel to the Jews, to the Samaritans and to the Gentiles. For these include all the inhabitants of the earth.

Pray to God to show you His will; study His Word to learn that will, and remember that what He requires of you is to do justly, love mercy and walk humbly with thy God.

Pleasant words are pleasant both to speak and hear. They are neither coarse nor harsh. They do not have a metallic sound, but rhythmic and musical. They suggest in sound the song of birds and the laughter of childhood, and in spirit the rays of sunshine and the zephyrs of nature's choicest summer days. They woo and lull, and soothe and charm. Their quality is balm. Their mission to heal. Blessed, thrice blessed, pleasant words! They are most truly spoken when to speak them is the habit of one's life. They are better spoken by force than not at all, but their aroma is most fragrant when they are uttered with a spontaneity begotten of habit, and when back of them lies a heart warm with the love of Jesus Christ.—Rev. S. L. Hamilton

When we can not understand a matter, faith will remember the divine art of hiding; it will not say there is no God, he does not care; it will not say the thing is meaningless; but it will bow the head in this mysterious universe, and say it is the glory of God to conceal a thing.

MISSIONS ADJUSTED TO OTHER DOCTRINES AND DUTIES.

By J. B. MOODY, D.D.

(Address before the Missionary Society of the Southern Baptist Theological Seminary Jan. 1, 1907, and requested for publication.)

I am not here to tell you any new thing, but to talk about the old things, perhaps from a little different standpoint, and in a little different way. I have come about 300 miles, to speak to about 300 preachers, for about thirty minutes, and on a great subject, and should I pursue my usual course of rambling, rattling, racket, I might say many things that should not be said, and leave out much that should be said, so I beg to be tied to this paper, a light substance, but sufficient for this case.

Dr. Mullins asked me to speak on Missions along the line of instruction or inspiration, or both. I prefer the "both;" that is inspiration that comes from instruction, that is often the case, the inspiration would be but the respiration, and perspiration of an aspiration of the imagination. As instruction implies teaching, and teaching implies doctrine, my subject is:

MISSIONS ADJUSTED TO OTHER DOCTRINES AND DUTIES.

I might have said readjusted, as originally these were not divorced. If on that first night after the resurrection, our Lord spoke all that is reported by Mark, Luke and John, then the commission was spoken three times in different language, and each writer gave a different section of it.

According to Luke 24:47, he said: "Thus it is written, and thus it behooved the Christ to suffer and to rise from the dead the third day; and that repentance unto the remission of sins, trusting upon his name (epi before 'he Divine') should be preached among all nations beginning at Jerusalem."

As found in Mark, he said: "Going (or as ye go) into all the world, preach the gospel to every creature: he that believeth and is baptized shall be saved, he that believeth not shall be damned."

According to John 20:21-23, he said: "As my Father hath sent me, so send I you. And he breathed on them and said: Receive ye the Holy Spirit. (How necessary between the sending and the going.) Whosoever sins ye remit they have been remitted unto them; whosoever sins ye retain, they have been retained."

This threefold utterance of the commission is one discourse puts emphasis upon it.

After this, he met his disciples by special appointment in Galilee, and there he spoke the words found in the last of Matthew: "All authority in heaven and upon earth is given to me; going (or as ye go) disciple all the nations, baptizing them unto the name of the Father, Son, and Holy Spirit; teaching them to keep safely all things whatsoever I have commanded you; and lo! I am with you in all the days, even to the end of the age." After this, he led them out on the mount of Ascension and uttered the words found in Acts 1:8: "Ye shall be witnesses unto me, both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." It is interesting to study these utterances, with their oneness of meaning.

We next find him in the first chapters of Revelation walking in the midst of his churches, correcting and urging them to faithfulness in all things. Then in the last chapter of the blessed Book, He speaks again to his churches, and for the last time until he comes again; not commanding as before, but commending; not driving but drawing; a Present Helper. He introduces himself to his churches as "Jesus, the Root, an Offspring of David; the Bright and Morning Star." Walking still in their midst he joins them in the beseeching invitation, saying: "I, Jesus, say Come! And the Spirit says Come! And the bride (which is the churches) says Come! And let him that heareth say Come! And let him that is athirst Come! And whosoever will, let him Come, and drink the water of life freely." Thus we see something of the rich provisions gracious omniscience had devised as means and agencies to save a lost world. Also something of the arrangement and the true spirit of Missions in the combination of agencies and influences, human and Divine; impelling, propelling, compelling; working inwardly and outwardly, causing "both to will and to do." Remember, the aggregation of all the churches in all the age, is the bride, and each church is a, or the (typical) body of Christ, with members in particular; and each member "to his own work;" and that means that all, without exception, are missionaries for all of their time, and each of them commanded by all authority in heaven and upon earth, to preach, disciple, teach, pray, exhort, beseech, bid, bring, compell, and even to snatch as brands from the burning.

The fuller commission in Matthew is five-fold: the first, a proclamation of all authority as the basis; the last, the promise of the ever-present omnipotence as the encouragement. These two belong to the Divine side. The other three are sandwiched between, and are committed to us, but not to us alone; for omnipotence is under us, and omnipotence is about us. The all authority that says disciple, says disciple all, and puts all at it. No less authority than this, commands to baptize all the disciples that are made; and the same all authority in heaven and upon earth commands the teaching of all these baptized disciples, to keep safely all things whatsoever He commanded. The emphasis is on the promise: "Lo! I am with you." The promise, without which we could do nothing, is for the faith of those engaged in the three-fold work

enjoined. Those who reject the baptizing, and the teaching, must engage the multitude, and multiply machinery, to compensate for the absence of the all power in heaven and earth. But machine made disciples, that run away from the baptism, and the teaching, run well hardly for a season. It takes many, left in such need, to make one induced. "Ten are healed, but where are the nine?" Yea, and often times "the ninety and nine." Emaciation and enervation are sure to result from an emaculated and empty gospel. Salvation is for service in this life, and glory and rewards in the life to come. And the "all things whatsoever" are absolutely necessary both for the service in this life and the rewards of the other. Should missionaries rob young disciples of these?

I repeat my subject: Missions adjusted to other doctrines and duties.

I believe in having specialists and special occasions in religion as in other things. Men have gifts differing according to the grace given to them, and each should mainly, but not only, use his special gift, with diligence and delight. Let the prophet prophesy, the teacher teach, the deacon deaconize, the exhorter exhort, the preacher preach, the pastor shepherd; and with equal emphasis I would say, let the evangelist evangelize. Let all use their gifts, and fill their offices well, and they "will purchase to themselves a good degree, and great boldness in the faith." No one can do all of these well. I once thought that the evangelist should give heed to controverted doctrine, but if he is sent to the unconverted, why trouble them with the doctrines that do not concern them? The other doctrines come later.

Not only do I believe in individual specialists, but I also believe there should be special occasions for the emphasis of special doctrines. There have been times and occasions when the mode, subject and design of baptism had the right of way; but this battle lasting for centuries, and costing millions of lives, and rivers of tears, was well fought, and it would be unwise now to keep the same stress on the same doctrine. Other doctrines are clamoring for recognition and utterance, because of their opposition or neglect. The Sabbath, Temperance, Civic Righteousness and Missions are now calling for special emphasis, because of past neglect or present opposition and opportunity; and when these shall have been restored to their rightful prominence, then other neglected doctrines and duties will justly demand our special attention. Providence often demands that we repair these breaches caused by opposition or neglect. The most important point to defend in the line of battle is the point of attack, and this is often the weakest point. The doctor should give the most heed to the disease that is most prevalent, rather than the one most fatal, but afar off. So the importance of a doctrine should not be decided by any particular stress that circumstances may require to be put upon it. We may get a good lesson from the old custom of the farmers, when they had their log-rolling, corn-shucking, and house-raising occasions. We need such enthusiasm and co-operation in pushing along special interests of the kingdom. I understand this to be a log-rolling occasion for Missions.

I believe in such occasions, not only for this, but also for other doctrines and duties. I favor Mission meetings, doctrinal meetings, practical meetings, mixed meetings. "These ye ought to do, but not leave the others undone." When an army is on the march, with wagons, artillery, cavalry and infantry, each must keep its place and march in order with all the rest. Should a team become excited and run away with the wagon, how much damage it might do to itself and to the rest! So I think certain religious interests may become excited and run away to its own injury and the injury of others, and even greater interests. Premillennialism, Sabbatarianism, Sanctificationism, Emotionalism, etc., have each been on a wild run, and made havoc of themselves and played amash with the other interests of the kingdom. "Let all things be done"—yes, but done "decently and in order." Let the Evangelist evangelize, but keep his pugilistic fist off the doctrines and duties pertaining to the high calling of others, who may be called to other special work. Let those sent to teach, bid god-speed to the evangelist. Let not the hand destroy the eye, nor the tongue defame the other members which God tempered together. As the Lord hath distributed to every man, as the Lord has called every one, so let him walk and abide in the same calling wherein he was called. We of the West were once accused of projecting doctrine so as to eject, or subject, or reject, or at least neglect missions. We thought others might do likewise with Missions. If you ride Missions, that is, modern, modified missions, as a hobby-horse, the result is the same as with other hobby-horses. There are two ways of getting work out of a horse: one by whooping and whipping, the other by feeding and fattening. A man or a church can no more live on work than can a horse. Much work requires much and wholesome food, or there will be leanness. And this is as true in the spiritual as in the natural sense, if not truer. You can kill any church with modern modified missions only. The commission requires more than missions in the modern sense. I regard evangelism as one-third of mission work.

And now for the conservation of other doctrines and duties with missions. We divide doctrines into two classes—the objective and subjective; the first for faith; the second for duty. Let Missions stand between, and take one class in one hand, and the other class in the other hand. The objective, if you please, in the right hand, and the subjective in the left. Thus honoring God, he will honor us, and the omnipotent omnipresence is pledged. See John xiv. 15-25 and xv. 11.

CHART.

Here are some of the Objective Doctrines for Faith, and the Subjective Doctrines for Duty: Election, Foreknowledge, Enrollment, Predestination, Redemption, Regeneration, Quickening, Effectual call, Conviction, Forgiveness, Justification, Sanctification, Reconciliation, Propitiation, Edification, Preservation, Providence, Sustenance, Resurrection, Adoption, Glorification, Compensation.

MISSIONS! MISSIONS! MISSIONS! MISSIONS!

Preaching, Hearing, Heeding, Considering, Feeling, Mourning, Hungering, Thirsting, Weeping, Repenting, Praying, Believing, Loving, Obeying, Rejoicing, Uniting, Enquiring, Working, Laboring, Suffering, Dying.

I maintain that the Objective doctrines heartily believed, would strengthen us for the duties to be done. Paul, the greatest of all missionaries, said: "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:10.) A knowledge, or belief of an elect people to be saved, led him to the endurance of the all things that they might be saved. I love to fish where I know there are fish, and when I believe they will bite, and where there are sufficient means to tempt them to bite, and some power to induce them to bite.

Read the four middle chapters of Romans and the first of Ephesians, and see if the Objective doctrines believed did not lead Paul to the subjective endurance, as well as performance of the all things, that he might be the co-working agent of God in bringing the purposes of grace to pass. Did not these Objective and Subjective doctrines meet in Spurgeon, Moody and others of the greatest evangelists of the world? Do they not meet in Boyce Taylor, and does he not feast his church on grace year in and year out, and is not his the greatest missionary church in the land? Do they not meet in the creed of this Seminary? Yes, and in me also, and do I not know from blessed experience, as well as observation, and Scripture, that God has wisely joined these things together, and that man should not put them asunder? Woe to him who excites intestine war between the doctrines and duties of the gospel of Christ. Is it not honoring to God to say that we "believe through grace?" Simon Magnus also believed, but he did not believe also, as the common version has it. We can add to the number of believers, and to the church, but we can't add anybody to the Lord. That requires a faith that is "through grace." As many as were ordained to eternal life believed," does not read like a modern report of a revival. That report did not divorce the human and divine.

A great evangelist told me, that his greatest difficulty was in honoring the objective, because the subjective was in his line of work. Some evangelists go so far as to breathe out threatening and slaughter against the objective doctrines of grace. And many who are sound on both, are sometimes so inconsistent and violent in speech as to cast reproach on the divine doctrines. Some get their doctrines and duties so magnified and multiplied and amplified and misapplied, that when denied, they are ready for homicide, or suicide, or, like the Jews, even deicide. Such anathemas and fulminations as are fit only for hell, the great evangelist, John Wesley, in his sermon on "Free Grace" hurled across the line at those divine doctrines. Constant evangelism tends to Arminianism. It makes men one-sided and lop-sided, while the gospel is many-sided. Sam Jones made a specialty of the outside life; and he bent everything to that end. He emphasized the living rather than the life; seeing rather than the sight; believing rather than the faith; and doing rather than the grace and the faith that led to the doing. You know, of course, that this reverses the true principle of first making the tree good. Evangelists and even missionaries are in danger of this one-sided gospel. Meditation and even preaching on the great doctrines of grace would be of great profit, both to the evangelist and the hearers unless he preaches altogether to sinners. Most of the great evangelists preached much on the doctrines which are so honoring to God. The preacher who so magnifies works as to minify grace, needs to be taught how to "rightly divide the word of truth." To learn about Missions we must go to the Commission, which is in three parts, but one whole, viz.: Evangelism for all the world; second, Baptism for all the evangelized; third, Conservatism for all the baptized. This is so plain that a wayfarer man need not err therein. No one of the three should be sacrificed to the others; and certainly the last two should not be sacrificed to the first. What does Christ want to save men for, but for his service and glory? "Saved to serve." The general who wants everybody in his army don't know his business. All recruiting agencies and no training agencies would be as foolish as fanatical evangelism. "Created in Christ Jesus unto good works, which God before ordained that they should walk in them." While no one doctrine should be sacrificed to any other, yet I fear there are those who would sacrifice all of the objective for any one of the subjective, and maybe vice versa.

Now let me put them all together in our faith, and then I will show how to put all together in our works. I believe in both of these lines of doctrines, "without evasion, equivocation or mental reservation." I glory in both and preach both, without apathy or apology.

Now let me boast myself a little on Grace, then on Works, then on Missions, which is grace and works united. I want to make the following good profession before these many witnesses in these days of departure from the faith. I believe with all my heart that election elected.

election elected the elect; that election elected the elect before the foundation of a world; and that election elected all of the elect unto everlasting life. I believe that Foreknowledge foreknew them; that Enrollment enrolled their names in the Book of life; that Predestination predestinated their conformity to the image of his Son; and that Predestination predestinated all the necessary means and agencies to the accomplishment of the end; so that all the Father gave Him in the eternal covenant, will at last be presented to the Father thus: "Here am I, and the children thou gavest me;" and whose "names were written in the Book of life from the foundation of the world." "Not one lost but the son of perdition." I believe that redemption redeemed them; that regeneration regenerates them; that God quickens and calls them with the Effectual call; that at the right time and on right principles they are forgiven; that Reconciliation reconciles them to God; that Justification justifies them; that Sanctification sanctifies them; that Preservation preserves them; that Providence provides for them; that Grace saves and sustains them, even unto death; that Resurrection will raise up that which was laid down; that Adoption adopts; that Glorification glorifies, and rewards will fully compensate. And in addition to redemption, I believe that He "made Propitiation for the sins of the whole world," by "satisfying death for every man." That through this propitiation, not only was God's consuming anger stayed, but that floods of Providential grace come to the whole world, which God "so" loved, and which by the eternal covenant is also to be redeemed from the curse for his elect's sake, and for his own "purchased possession." That when Christ shall have put all things under his feet, that he will give the reins of government back to the Father, and then the "Restoration of all things will have come, which was spoken by the mouth of all the holy prophets since the world began." I believe these purposes of grace will surely be accomplished; that the promise is sure to all the seed, and that he has no real need of my service nor of yours. Yet, it is the joy of my heart and yours that He has, with infinite condescension, counted us worthy to be put in the ministry, that we may have a part in this mission to the lost. I speak the truth and lie not when I say, that I know from blessed experience, that this faith does not at all decrease, but that it mightily increases my love and zeal for this glorious co-operative work with the Divine Agencies in saving lost men. Through the labor and travail of Zion those sons and daughters are born unto God. Yet travelling Zion must wait on God. I believe these doctrines of grace with a Calvinistic conscience, and a Presbyterian persistence (yet I am not a Calvinist). I also believe the Subjective doctrines with an Arminian ardor, and a Methodist might (yet I am not an Arminian). I don't believe that works ever produce salvation, but that they are ever the product of it; so that where there is no product, there is nothing to produce. "A good tree will bring forth good fruit; and 'if ye love me ye will keep my words.' Soundness on Missions means soundness on both grace and works. So that when a church sends an evangelist to evangelize, it must arrange also for a Baptist to baptize, and a teacher to "teach the all things whatsoever." The evangelist may especially evangelize, and the teacher may especially teach, but no one now is specially sent to baptize. The middle man must be more than a baptizer. He must be a Baptist; not a missionary Baptist, which makes the greater work an adjective, but a Baptist Missionary, which gives honor to the greater work. John was not a Baptist till he baptized. He was a missionary first, as he must needs make the disciples before he could baptize them. Perhaps Paul was such a missionary for years, as he went to the heathen, "not to baptize but to preach the gospel." He was not a Baptist till he baptized or had it done. So of others. To distinguish us from the anti-missions, we were but recently called Missionary Baptists. But now to distinguish us from the whole Christian world I would we could be called Baptist Missionaries. If we are Baptists and not Missionaries we are nobody. If Missionaries and not Baptists we are only one-third of what we ought to be. To some sort of people the whole commission was given; not one-third, nor two-thirds, but three-thirds.

Now, last but not least, let me make my Missionary boast. I believe the commission was given to a generic church, and that every member is a missionary and should engage in the work. I believe that Christ intended that every church should be a Theological school, in which the whole course should be taught. The pastor is the president to lay out the work and supervise it; the evangelist is to drag the net and catch by wholesale; the teacher has his special work or profession, and that makes him a professor; that "the all things" includes the whole course, and that all the baptized members are the students. That while the pastor and evangelists drag the gospel net, that all the rest should fish with a hook. The common belief is, that the Missionary is the one sent to the foreign field, and as all can't go, the others must send, and that is their part. This is not the teaching of the commission given by Matthew, but it was added to this later, when the missionary spirit developed into the co-operative work of the churches. I understand this commission is addressed to every "body," or "church," of Christ, and to "every member in particular." It is not made imperative that all go to all nations, for "go" is participial, and disciple imperative; but that going, or "as they go," to disciple any one, of any nation, they may come in contact with. Or as you go up and down in the earth; to your farm, or merchandise, or elsewhere; as you go out or come in; or lie down, or rise up, and even while engaged in business, if you

have access to a lost soul, win it to Christ. Let all, always, everywhere become all things to all men, if by all means all may be saved. This is not a missionary profession, but a missionary life. Nor should excuses be made. Christ might have excused himself at Jacob's well, for the woman was a Samaritan, and a bad character. But she had a soul to save, and he fished for it, and got it; yea and many others through her. Paul might have excused himself when being tried for his life for preaching the gospel; but Agrippa and Felix had souls and Christ had sent him to kings, and those were his opportunities; so forgetting himself he threw his gospel hook and "almost persuaded one," and made the other beg for more time. If he got to see Caesar's face, I am sure he tried to catch him for the Lord. We know he got some of his household. When a runaway slave came into his prison, Paul caught him for Christ, and sent him home to his master. And this is for our imitation, for he tells us to follow him as he followed Christ. If Christ prayed for his murderers while on the cross, and the Father heard him, think you a valid excuse can be made by us? Did he not save a wicked wretch while in the agonies of death? There is no excuse and no release in this fight for souls.

The Objective constitute God's line of purpose and procedure, and He is faithful to perform what he has promised and purposed. The Subjective is our line of procedure, and let us be faithful to that committed to us; as faithful as if all depended upon us; and as truthful as though all depended on God. We invite all everywhere, and so does God. "Look unto me all ye ends of the earth, and be ye saved." "Ho! every one that thirsteth, come ye." So Christ sent us to preach to all, yea to every creature, and to disciple them all. "If any man thirst, let him come to me and drink." "God was in Christ reconciling the world to himself, and hath committed this word of reconciliation to us. So that we are ambassadors for Christ, as though God did beseech the world by us; so we pray the world in Christ's stead to be reconciled to God." "This word translated 'beseech' is also translated 'desire,' 'entreat,' and six times 'pray.' When we pray the world to be reconciled to God it is Christ praying in us, and God in Him. God and Christ know what it means not to be reconciled. "He desires not the death of any, but that all should come to repentance." "He willeth not the death of any." He addresses man as an accountable moral being, under a law that is good, holy, just and perfect, for he could not demand less. But this is a weak, or rather an impossible way to reason "of the weakness of the flesh." But as long as man is under that covenant, God must treat him according to the terms of that covenant, until man discovers his weakness, and the impossibility of justification by law. Not till then is man ready for the better covenant, which provides all he needs on principles of the justification of the ungodly. The first covenant has all the provisions that God could make on principles of self-righteousness, and He earnestly invites all to those provisions, "which if a man keep he shall live therein." But God foreseeing the failure of that covenant, provides the other, to the provisions of which all are invited. Not only are all sent to invite all, but he goes with them, and joins in the invitation, saying: "The Spirit and the bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him come, and drink the water of life freely." And this is followed by a curse to those who would take aught from these sayings. The invitations are as extensive and intensive as God could make them, and he sends us to "aid," "bring," "compel," yea to "snatch them as brands from the burning." Moreover, he sends his Spirit to help; and if man will not, or cannot, God is not to blame, nor is his sincerity to be impeached.

But you may say that I have not yet adjusted Human Instrumentality to Divine Agency. I don't have to, and I pity the man who thinks he has to. "What communion hath light with darkness;" or fire with water? Yet they belong the one to God's cosmos, and the other to God's universe; and both these terms mean system. Darkness is good in its time and place, and so is light; water is good in its place, and so is fire. I know they are profitable to me, and I can adjust myself to them, and appropriate them in a measure to me. If the two will not meet in me at the same time, let them come one at a time, and they will be welcome, so far as they are profitable. They are in the Divine system, and adjusted to the Divine system, and if I can't adjust them to each other, then it is not my duty to do it. If water and fire meet to their mutual destruction, and another element, steam, is formed more powerful and useful than either, who knows but that in the Divine agency, coalescing with human instrumentality, there is not a new nature formed that will redound to the glory of God in Christ Jesus, who had just such a nature—the human and Divine united. That made Him mighty to save. If the Divine and human united in making God man-like, so the Divine and human must unite in making man God-like. If all the doctrines in the Scripture cosmos, and in the theological universe will not, or cannot be adjusted to each other, then let me adjust myself to them, and appropriate them to myself, singly or doubly as God may have ordained. I want the benefit of all. The systems belong to God, and if He adjusts seeming antagonistic elements in His natural system, may He not also in the Spiritual? Much is hard to be understood, but this is easy, and never let it be forgotten by specialists, nor on special occasion: Churches are conservatories, and preachers should be conservators; and theological seminaries should teach these conservators to train these conservatories for the conservation of all the doctrines and duties of the gospel. The Bible is not enough and much to spare; but it

is enough and none to spare. The higher critic clips what he thinks is uninspired; the lower critic clips what he thinks is inspired. The first cuts out what he thinks is not true, the other leaves out what he thinks is true. Which is worse? The questions trouble you? Here is the best answer to the hardest one: If he has mercy on whom he will have mercy, and whom he will he hardeneth, and if you say, Why doth he yet find fault? For who hath resisted his will?

The reply is: Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Hast if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?

And that he might make known the riches of his glory on the vessels of mercy, which He had afore prepared unto glory.

Even us, whom he hath called, not of the Jews only, but also of the Gentiles."

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

"For who hath known the mind of the Lord? or who hath seen his counsel?"

"Or who hath first given to him, and it shall be recompensed unto him again?"

"For of him, and through him, and to him, are all things; to whom be glory for ever."

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

I close with this. If every Scripture is profitable, then as I need, so do I crave the benefit of all. So those sent out by Christ are sent with all, and the church or missionary who keeps back a part of the message is to that extent unfaithful. "To be filled with all the fullness of God" you must go in "the fullness of the blessing of the gospel of Christ." If we believe all that is written in the 15th chapter of 1 Corinthians, and so believe that we can defy the sting of death and challenge the victory of Hades and the grave; if we so believe that we can in advance shout "Thanks to God who giveth us the victory through our Lord Jesus Christ;" then the exhortation is very fitting: "Therefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

This shows again that the objective doctrines of faith are helpful to the subjective doctrines of duty. I pity the silly saint who thinks, that to be strong for work, he must be weak in the faith. While nothing is more pernicious, yet nothing is more popular. May the delusion soon run its course and die the death from which there will be no awakening. All the doctrines and duties of the gospel belong to Missions. Arm yourselves with the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand. He that is unfaithful in the least is unfaithful also in much.

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.

Rosa's Quest, or the Way to the Beautiful Land.

By Anna Potter Wright. 50 cents. Fleming H. Revell Co., New York and Chicago.

"To my mother, who abides in the 'beautiful land,' I dedicate this, my first book." With this dedication the author describes the struggles of a little girl who was left motherless and homeless, and whose misfortune it was, at first, to fall into the hands of an illiterate old lady who had never known Christ. Then is told of the search for "the beautiful land" by the child, and how, through teaching her, others of great wealth and learning were brought to know the true Christ and the meaning of "the beautiful land." This little book is well written and interesting and deserves to be widely read.

Contents of Bibliotheca Sacra for January:

Some Fatal Weaknesses of the Wellhausen School, by Harold M. Wiener, Esq., London, England; The Gospel of Cana, by David B. Griffiths; Aesthetics and Ethics, by ex-President John Bascom, D.D.; The Parousia versus the Second Advent, by the Rev. Arthur Metcalf; Is "Proverbs" Utilitarian? by the Rev. Arnold v. C. P. Huizinga; The Gospel in Leviticus, by the Rev. Henry N. Ballard, Ph.D.; A New Oxford Movement, by the Rev. Henry A. Stimson, D.D.; The Bible Verbally Inspired, by the Rev. W. A. Jarrel, D.D.; Modern Theological Education, by Professor John W. Buckham, D.D.; Traditions of the Deluge, by William Restello. Critical Notes—The Andover Question, by the Rev. William E. Park, D.D.; A Neglected Analogy. Notices of Recent Publications. The January number of the *Bibliotheca Sacra* is an especially full one, and furnishes much food for all thoughtful readers.

SUNDAY-SCHOOL LESSON

SUNDAY, FEBRUARY 3.

NOAH SAVED IN THE ARK.

Gen. 8:1-16.

Motto Text—"The salvation of the righteous is of the Lord."—Ps. 37:39.

"And God remembered Noah and every living thing, and all the cattle that was with him in the ark."—God had not forgotten Noah. He never forgets his people. This means that He began the steps to relieve Noah and the animals from confinement in the ark. The wind would hasten the evaporation; the clouds disappearing the sun in that country causes rapid evaporation.

"The fountains also of the deep and the windows of heaven were stopped."—The rain ceased. There was a raising of the land again which had sunk and this caused the waters of the deep to go back. Whether the land arose just where it was high before or whether the face of the earth was changed no one knows enough of geology to say. Some think that at this time God dipped the axis of the earth 23 1/2 deg. as it is to-day. That, of course, would have caused the ocean to sweep over the land. It seems the land arose slowly. This is indicated not only by the length of time but also by the statement, "And the waters returned from off the earth continually."

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."—The seventh month began with the new moon nearest March 21st the vernal equinox. Ararat is a region, it is a part of Armenia. At the end of the flood the waters were 15 cubits above the tops of the mountains. They had now subsided so that the ark stranded on a hill side. Here the ark which had previously floated about remained fixed for six more weeks, while the waters slowly subsided. On the first day of the tenth month the tops of the mountains could be seen.

Noah waited patiently for forty days. God had shut him in. In His own good time God would open the door. Did Noah grow impatient that he sent out a raven? The raven found dead bodies in sufficient numbers to supply him the food he needed, and such rest as he wished while flying to and fro.

"Also he sent forth a dove from him to see if the waters were abated from off the face of the ground."—It seems from verse 10 that Noah waited seven days before sending out the dove. Here is an indication of the dividing of time into weeks of seven days. The sacred number 40 also appears several times. A dove must return or perish if the waters were still over

all the ground except the mountains whose tops could be seen from the window of the ark.

"But the dove found no rest for the sole of her foot and she returned unto him into the ark."—The dove could not remain on the wing as long as the raven. Noah knew by her return that the earth was still covered with water. When she came to the window he opened it and took her in.

"And he stayed yet other seven days; and again he sent forth the dove out of the ark."—How slowly time must have passed shut up in the ark! How long that week must have seemed to Noah. The waters were subsiding, but they withdrew so slowly! The dove went out again and did not return till evening, and then she brought in her mouth a blessed sign of relief. What rejoicing there must have been in Noah's family when the olive leaf was seen. Pliny says the olive tree will strike leaves even under water. But this showed a great subsidence of water. The ground was not bare, or the dove would not return. But the olive was not a lofty tree, and this leaf striking out showed the water was not very deep. From that blessed day the olive branch has been a symbol of peace and joy.

"And he stayed."—That is waited before making another effort to ascertain the state of the waters. This successive staying for seven days shows that the week as a division of time was well known to Noah, and therefore that the Sabbath was. For the week is not a natural division of time as are the days, the revolution of the earth on its axis, the month, marked by the moon and the year, the time of the earth's revolution around the sun. This time the dove found the olive trees and other trees standing out of the water, and she did not return. But that proved only that the trees were out, and the water may have yet been covering the ground.

"And it came to pass in the six hundredth and first year, in the first month, in the first day of the month."—The six hundredth and first year of Noah's life. This was a month after the last sending out of the dove. "And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry."—From the window which he had made in the ark he could see the tops of the mountains, it appears, but not the ground. By removing the covering he could see there was no water standing around him. The hillside was bare once more.

"And in the second month, in the seven and twentieth day of the month, was the earth dried."—Fifty-seven days had passed since Noah had removed the covering and looked out, and saw the water was gone from the hillside. Now the earth was dry on the plains. It is probable that it was dry some time earlier than this, but the coming out was delayed till grass had grown for the cattle to eat. Noah was in the ark one year—365 days.

"And the Lord spake unto Noah saying."—God had shut him in the ark; God tells him the time for coming out. Everything was ready for the animals to scatter and to live. It would seem from his sending out the raven and the dove that Noah felt impatient at the delay. But he did not allow his impatience to cause him to leave until the word to go came, although the ground was dry.

"Go forth of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee."—All who went in were living. All the ani-

mals were alive and ready to go out. This speaks much for the wisdom of Noah and his diligence in keeping the sanitary conditions good. They went out to multiply and replenish the land left desolate.

All but eight perished in the flood. Thus a righteous God punished sin. The people had had a long time in which to repent. The warning came 120 years before the flood. During all these years Noah had preached to them, and outside of his family who were probably righteous persons before the warning came, he made not a single convert. "They ate, they drank, they married wives, they were given in marriage till the day that Noah entered into the ark and the flood came and destroyed them all." Alas! how many in this day are as heedless of the doom before them as were the antediluvians! They go on with their worldly lives without heeding God's warnings to enter the ark, which is Christ. The folly of sin is as great as its wickedness.

"The Episcopal Court of Review has affirmed, unanimously, the decision of the lower court in the case of Rev. Algernon S. Crapsey, D.D." This means that Dr. Crapsey must refrain from preaching in Protestant Episcopal pulpits, until such time as he may be able to conform his teaching to that of the Church, accepting the Apostles' and the Nicene creeds. It will be remembered that, in May, last, Dr. Crapsey was tried by an ecclesiastical court, and found guilty of denying the divinity of Christ, his virgin birth, his resurrection from the dead, and the doctrine of the Trinity, as set forth in the creeds referred to and in the Prayer-book of the Church. He immediately appealed to the Supreme Court of his Church, and now the decision is affirmed. In commenting on the case at the time, the *Journal and Messenger* referred to the cases of two ministers of the Baptist denomination who had published books in which they deny all, and even more than Dr. Crapsey denies, and both these men are prominent teachers in what are recognized as Baptist schools, one of them in a theological seminary. When called in question, Dr. Crapsey declared that he preached "only what he believed," and urged that, so long as he did that he ought not to be censured or silenced. But his brethren thought otherwise. They do not deny his right to preach and to teach, outside of the Episcopal Church; but they do deny his right to "eat the bread of the Church" while degrading and repudiating its doctrines. The same principle ought to hold good among Baptists. Men who can not conscientiously teach the doctrines dear to Baptists ought not to hold places in denominational schools, or be pastors of Baptist churches. The world is wide. There is room for every man, provided every man is in his own place; but when any man gets into the place of another he ought not to cry "Persecution," if he is politely asked to vacate. There is an intolerable impudence in the theory that it is the privilege of a pastor, or teacher, to remain in his position until he has brought to his views those under his influence.

\$270,000.00.

This is the sum that our Foreign Mission Board must have by the end of April in order to close the year without debt. Does it seem a great sum? That will depend upon what we put it in comparison with. If we take counsel of our fears, if we consult with our selfishness and advise with our meanness, if we compare it with our former achievements this will seem a large undertaking. If on the other hand we take into account the treasure God has put into the hands of Southern Baptists, if we look at the returns God is giving on the mission fields for the investments we have made there, if we think of the unlimited call for the utmost that we could possibly do for the evangelization of the world, if we think of the eight hundred millions to whom the Gospel must be given at the earliest possible moment, if we take note of the gifts of Presbyterians, Methodists, Episcopalians and others, if above all we take prayerful account of God's investment in this enterprise and of the interest taken in it by our Saviour Lord, then truly will the amount become so small in comparison as to seem a small responsibility for us to assume.

Every indication of providence and grace combine to mark this as the day of our Christ in the world. The world is open and waiting; the forces of evil are powerful and watchful of the opportunity to bind the world with new fetters of damnation. God has shown his mighty hand and the outstretched arm to heal and to save on a scale never before seen on this earth. All the signs of the times are for the utmost efforts for the giving of the Gospel to all men.

Our Board's work is projected on a four hundred thousand dollar basis and at that more open doors are passed by than can be entered. We have passed out from the time when the Southern Baptist Convention was one of the smaller of the missionary organizations and are now to be reckoned and to account ourselves one of the greatest forces for the taking of the world for the Christ. Are we worthy of this new position into which we are coming? While we talk of \$400,000.00 some other organizations are running on to the two million standard, having left the million mark far behind. God continues to set especial honor upon Baptist efforts as he has in the past, in that he gives far greater returns in converts and influence to Baptist work than to any other in proportion to the amount we put into it.

What about Kentucky and her share in this great work? Here we hang our heads and fall upon our faces in prayer and confession. So far we stand far down in the list of the States, and there are few signs of any great concern about this supreme work. Kentucky has few men on the foreign field and invests little capital in the enterprise as compared with others. So it is not strange that whereas we were a little while ago in the lead of all the States in number of white Baptists we are now in third place and losing rank. We must awake to our duty and to God's call to present day Baptists. God has little use for faithless servants. It is no time for churches to be waiting for associations to move nor measuring their deeds by others in the same association. It is no time for the individual servant of Christ to be waiting on the slow movements of a sleepy church. It is the time when God expects every

man to do his duty. Give as a member of your church, to be sure, but give regardless of the unfaithfulness of the others in the church who will not see the duty.

Ten churches in Kentucky gave forty per cent of all that was given in this State last year, and not one of these churches reached the limit of its ability. Most of the churches gave nothing at all. Many pastors never once presented the cause to their people, many more presented it inadequately and it did not become on the people a burden of a great duty to the Lord. We have three months left now in which to attend to this great business. If we begin at once we may swell our gifts to something far beyond what we have done in former years. We shall even then be far behind other States whose abilities are to be compared with ours. To raise the \$400,000.00 Kentucky must give not less than \$30,000.00 to be classed as an average State. And think of Kentucky being only an average State! Below this sum we shall be less than even an average. Shall we submit to such a showing? Men of Israel help!

Our Board is getting a larger and better organized force, but some of the new plans cannot be used for the present campaign and the brethren at Richmond feel a great burden and are calling on us to help. I am writing this appeal at the urgent request of the editorial secretary, though of course no one who knows me will suspect that I am hesitant to do anything I can in the interest of the mission cause in any of its departments. God help us to be faithful.

W. O. CARVER.

BOY'S TERRIBLE ECZEMA.

Mouth and Eyes Covered with Crusts—Hands Pinned Down—Miraculous Cure by Cuticura.

"When my little boy was six months old, he had eczema. The sores extended so quickly over the whole body that we at once called in the doctor. We then went to another doctor, but he could not help him, and in our despair we went to a third one. Matters became so bad that he had regular holes in his cheeks, large enough to put a finger into. The food had to be given with a spoon, for his mouth was covered with crusts as thick as a finger, and whenever he opened the mouth they began to bleed and suppurate, as did also his eyes. Hands, arms, chest, and back, in short the whole body, was covered over and over. We had no rest by day or night. Whenever he was laid in his bed, we had to pin his hands down; otherwise he would scratch his face, and make an open sore. I think his face must have itched most fearfully.

"We finally thought nothing could help, and I had made up my mind to send my wife with the child to Europe, hoping that the sea air might cure him, otherwise he was to be put under good medical care there. But, Lord be blessed, matters came differently, and we soon saw a miracle. A friend of ours spoke about Cuticura. We made a trial with Cuticura Soap, Ointment, and Resolvent, and within ten days or two weeks we noticed a decided improvement. Just as quickly as the sickness had appeared it also began to disappear, and within ten weeks the child was absolutely well, and his skin was smooth and white as never before. F. Hohnrath, President of the C. L. Hohnrath Company, Manufacturers of Silk Ribbons, 4 to 20 Rink Alley, South Bethlehem, Pa. June 5, 1905."

The Itch Fiend

That is Salt Rheum or Eczema,—one of the outward manifestations of scrofula. It comes in itching, burning, oozing, drying, and scaling patches, on the face, head, hands, legs or body.

It cannot be cured by outward applications,—the blood must be rid of the impurity to which it is due.

Hood's Sarsaparilla

Has cured the most persistent and difficult cases. Accept no substitute for Hood's; no substitute acts like it.



Cure hoarseness and sore throat caused by cold or use of the voice. Absolutely harmless.

"TAINTED MONEY."

"Thou shalt not bring the hire of a whore, or the price ('wages' R. V.) of a dog, into the house of the Lord thy God for any vow: for even both these are ('are an' R. V.) abomination unto the Lord thy God."

This language is found in Deut. 23:18. It will probably be better understood, especially as regards the word "dog," by first reading the preceding verse, 17. Alexander Cruden, in his Concordance, says: "The name dog is sometimes put for one who has lost all modesty; for one who prostitutes himself by committing any abominable action." In this manner several understand the injunction delivered by Moses in Deut. 23:18.

That we may fully get rid of the idea that "dog" here means what we usually mean by the word, read now Rev. 22:15: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

It appears that comment is absolutely unnecessary on the word of God quoted. One thing is clear as the noon-day's sun: God looked upon the "hire of a whore" and the "wages of a dog" as "an abomination" which he would not so much as allow to be brought into his house in payment of any "vow." He could not put it to any use that would render it other than an abomination. Should it be spent to purchase "sweet incense" to be burned on the altar of gold it would still be the "price of a dog" and the "hire of a whore;" an "abomination" and an insult to God, which God would surely punish.

The same God rules now that ruled then. He looks with no more favor on the "wages" of sin and the "hire" of the sinner than he did then. Money obtained by sin was an abomination then, and it is an abomination to Him now. No sort of manipulation, nor cleansing process, nor righteous use was prescribed by Him then whereby the taint of abomination might be removed, and none such as we may prescribe can possibly remove it now. God's command is: "Don't bring it into my house." Is God not a God to be obeyed and to be feared? Is it any wonder that churches and other organizations who set this command of God at naught are seen to dwindle and dwarf in spiritual influence, to apostatize—to rot? God then recognized and now recognizes "tainted" money. It was then and is now an abomination to him. And his wrath shall surely rest on him and them who, by their actions in their desire to make a big show, leave God's pleasure out of their account, or who think they know how to remove the "taint." In God's sight it is not merely "tainted," it is rotten—hopelessly rotten. His command is: "Don't bring it into my house." Better a dollar with God's blessing than many millions of dollars with God's curse resting thereon.

In the great zeal of the Baptists of Kentucky (and their zeal is commendable) for a great "university" let them not lose their heads and accept from any questionable source any donation however great or small. I am far from intimating such has been done. I do not believe it has been done. But I do believe "Baptist" institutions have been so "financed" and that God's displeasure has been shown and Baptists have suffered and are now suffering because of it. Hence the warning—Job 28:28.

J. D. MADDOX.

Rockport, Ky.

I Can Cure Cancer

At Home Without Pain, Plaster or Operation and I Tell You How, Free.



I have discovered a new and seemingly unfailing treatment for the relief and cure of the deadly cancer. I have made some most astonishing cures. I believe every person with cancer should know of this marvelous medicine and its wonderful cures and I will be glad to give full information free to all who write me and tell me about their case.

Peter Keagan, 111 Can be Cured at Home, had cancer of the mouth and throat. Doctors said, "No hope." Mr. Keagan wrote: "It is only a question of a short time—I must die. Today his cancer is healed up and he is well. My marvelous radiation did it. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer of any kind or sore that you believe is cancer, write to-day and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be, do not hesitate to write and tell me about it. I will answer your letter promptly, giving you, absolutely free, full information and proof of many remarkable cures."

DR. HERBERT WELLS, 2565 Radcliff Bldg., St. Louis, Mo.

Live Stock Markets.

CATTLE.		
Extra good export steers	4 75a	5 25
Light shipping steers	4 50a	4 75
Choice butcher steers	4 25a	4 75
Fair to good butcher steers	3 50a	4 25
Com. to med. butcher steers	3 00a	3 50
Choice butcher heifers	3 50a	4 00
Fair to good butcher heifers	3 00a	3 50
Cof. to med. butcher heifers	2 25a	2 75
Choice butcher cows	3 25a	3 75
Fair to good butcher cows	2 50a	3 25
Com. to med. butcher cows	2 00a	2 50
Canners	1 00a	2 00
Choice feeders	3 75a	4 00
Medium to good feeders	3 25a	3 75
Common and rough feeders	2 75a	3 25
Good to extra stock steers	3 25a	3 50
Fair to good stock steers	2 75a	3 25
Com. to med. stock steers	2 00a	2 75
Good to extra stock heifers	2 50a	3 00
Good to extra bulls	2 75a	3 00

HOGS.		
Choice pack, and butch., 200 to 300 lbs.	6 60	
Med. packers, 160 to 200 lbs.	6 60	
Light ship, 120 to 160 lbs.	6 60	
Choice pigs, 90 to 120 lbs.	6 50	
Light pigs, 50 to 90 lbs.	6 25	
Roughs, 150 to 400 lbs.	3 50a	6 10

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

TOBACCO.		
The following are the revised quotations on leaf tobacco as compiled by the Committee on Quotations of the Louisville Leaf Tobacco Exchange: 1905 Crop.		
Burley—Dark Red.		
Trash (green or mixed)	7 00a	7 50
Trash (sound)	7 00a	7 50
Common lugs	7 75a	8 50
Medium lugs	8 50a	9 25
Good lugs	9 25a	10 50
Common leaf (short)	8 00a	9 00
Common leaf	9 00a	10 00
Medium leaf	10 50a	11 50
Good leaf	11 50a	12 50
Fine and selections	14 00a	15 00

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

Dark.		
Trash (sound)	5 50	
Common lugs	5 75a	6 00
Medium lugs	6 25a	6 50
Good lugs	6 50a	7 50
Common leaf (short)	7 00a	7 50
Common leaf	7 50a	8 00
Medium leaf	8 50a	9 00
Good leaf	9 00a	10 00
Fine and selections	10 00a	11 00

POULTRY.

Hens 10 1/2c per lb.; roosters 5 1/2c; spring chickens 12 to 14c; ducks 12c; turkeys 11 to 12c; geese 7 1/2 to 8c.

EGGS.

20 to 21c case eggs; candled 22 to 23c.

NO REVISED EDITION.

Among some of the followers of Alexander Campbell there arise periodic complaints against the Baptists for stating, on occasion, that the promoter of the Current Reformation regarded the Baptists as the champions of religious and civil liberty through all the Christian centuries. Much fretful and unfruitful dispute could have been avoided if certain scribes among our Reform brethren had been better acquainted with what "Father Campbell" has written on this subject.

Just ten years ago, while I was intimately connected with *The Baptist Flag* of St. Louis, one of Mr. Campbell's warm adherents denied (anonymously) that the founder had ever written any such thing as the above about the Baptists. I replied that said quotation was made from my edition, which was the first edition of *Christian Baptism*, "printed and published by Alexander Campbell, Bethany, Va., 1851," and that it stood therein as quoted, *verbatim et literatim*.

This being indisputable our persistent controversialist then sought refuge in the counter remark that it was not in his copy. An excellent fit for that rejoinder. The inference of course at once emerged that in some later edition of *Christian Baptism* either Mr. Campbell himself had withdrawn this paragraph or that some revising editor to whom it was objectionable had taken the liberty of so doing. For he remembered that Mr. Campbell lived fifteen years after this work was issued from the Bethany press. Accordingly, a wide door was open for the conjecture that during this long period the author might have published a revised edition from which this passage was absent.

"Had this anonymous writer named the edition which he said contained it, some little trouble would have been spared. But his indirectness caused suspicion. Determined to ferret out the matter I ransacked the library of the College of the Bible (the theological school of the Reformers) at Lexington, but did not succeed in finding any other edition published during the author's life-time. But I did see there a copy of "The Works of A. Campbell," published by Bosworth, Chase and Hall of Cincinnati, 1871. The fourth volume is *Christian Baptism*. The worn type and other indications give evidence that this volume was printed from the same plates as the original edition of 1851. Of course it contains the disputed passage.

I also asked Prof. McGarvey, president of the Bible College, about the matter. He said that if ever there had been a revised edition with any modifications he had never seen it, had never heard of it.

Why is it that Mr. Campbell's just eulogy of the Baptists (which is but the prolonged echo of the best church historians) should so stick in the crop of some of his admirers! Should it not rather seem that falling in (or out) near the end of the long and illustrious line of confessors and martyrs, they themselves would aid in swelling this psalm of praise?

I will add that the Dedication of *Christian Baptism* swells with similar laudation: "To Baptists of every name and party, as a humble tribute of respect and esteem on account of their uniform and persevering advocacy of freedom of thought, of speech and of action, in all that pertains to the rights of

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear. If these danger signals are unheeded more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and immediate effect of Swamp-Root the great kidney and bladder remedy is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince anyone.

LAME BACK.

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, occasional headache, dizziness, sleeplessness, poor digestion, nervousness, sometimes the heart acts badly, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the WESTERN RECORDER May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville "Western Recorder." The Proprietors of this paper guarantee the genuineness of this offer.

conscience and to civil liberty, as well as for their constant and untiring efforts to sustain the Apostolic institution of Christian Baptism," etc. Will not some one now pretend to the existence of an edition sans the Dedication!

GEO. VARDEN.

DEAR RECORDER:

I am now, January 15th, in Memphis, Tenn., en route to Texas. Dr. Boone being out of the city I did not see him, but learned his church is progressing in every good work grandly. They are building a \$90,000 house in the best part of the city, the seating capacity to be full 1,800, with a perfect Sunday school organization and a zealous church membership of 600, one hundred of whom were added last year, it is no wonder that this church led the State in contributions to the mission and other interests.

Dr. Potts' church is prospering gloriously, as is also that presided over by Rev. H. P. Hurt.

I heard good things also about my old friend and brother, I. N. Strother, whom Tennessee took away from Kentucky, greatly to moral men.

our sorrow. The center of attraction in Memphis just now is the great Cates revival. The name of Geo. C. Cates is on all lips. Full 2,500 have already professed conversion and the interest does not seem to abate. I regretted not being able to go around to grasp Bro. Cates' hand.

My pleasure was to meet for the first time Pastor W. H. Major, of Covington, Tenn., and learn something regarding his work. His church is doing splendidly. Increase during the last four years 75 per cent in membership and 1,000 per cent in mission contributions. The prayer meeting is carried on strictly by the membership and is exerting a great influence for good. Bro. Major is a grandson of the lamented and largely influential Rev. Dr. A. D. Sears of sacred memory.

I am hoping for a great time on this Texas visit, and will tell the RECORDER readers something about it later. T. E. RICHES.

DELICIOUS AS IT IS GOOD
MEAD'S FLAKED RYE
THE GREATEST OF ALL CEREAL FOODS. No fat or uncertain mixtures. A Natural FOOD LAXATIVE. A whole kernel of Rye to each flake. ASK YOUR GROCER FOR IT or write us for our THREE SPECIAL OFFERS. A pound package by mail, post paid, for 25 cents. It will positively cure the most aggravated case of constipation. Write today.
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THE KANSAS CITY BAPTIST THEOLOGICAL SEMINARY.

Rejoice! Rejoice! oh Christian men,
At what the Lord has done;
His hand has planted us a school
To teach us of His Son.
Jehovah meets his prophets there
To train them in his truth,
How He would have His message told
To age and eager youth.

We humbly bow before His throne
In gratitude and prayer,
That God shall show His favor still
And guard it by His care.
"All things together work for good
To those who love the Lord"—
Who make the standard of their life
The precepts of His Word.

The work of men we know will fail,
The work of God will stand;
And that which He doth cause to be
He'll keep it with His hand.
The silver and the gold are His,
The Lord of heaven and earth;
And shall He not sustain the school
Who brought it to its birth?
GEO. WILBERT MILLIKAN.

Our Pulpit

ACCEPTING THE ATONEMENT.

WILLIAM SINCLAIR, D.D., LONDON.

"This is My blood of the New Testament, which is shed for many for the remission of sins."—St. Matthew xxvi. 28.

This is not the only direct teaching our Lord gives in the Gospel of St. Matthew on the meaning of His Life and Death, for He said also in the twentieth chapter, "The Son of Man came to give His life a ransom for many"; but it is one of the most touching. It was said in that room at Jerusalem, where our minds love to linger, on that April evening a few hours before His death, and in full view of His Agony and Crucifixion. He uttered it with all the solemnity of a last word, and it must be taken with all the seriousness of a final legacy. It gives tremendous force to the Baptist's description of the great Master at the beginning of His Ministry: "Behold the Lamb of God that taketh away the sins of the world." And it gathers together into one all the many sentences on this subject which run like one fundamental warp throughout the Gospels and Epistles. It is consecrated in the most sacred solemnity of the Christian Church, the Communion. Let us consider then the subject of our relation to Christ's redemption. I would speak of Love for the revelation of God in the Person of Jesus Christ.

The doctrine of the Cross of Christ is in truth the great central fact of religion. Other doctrines are important each in their own degree. Some of them lead up to the supreme verity of Redemption, others are a consequence of its own vast central magnitude. But round the leading idea of the Divine Lamb of God taking away the sin of the world, all the other truths of our faith are grouped. To a candid observer of the New Testament the one thought which runs through the whole from beginning to end is the Lord Jesus Christ as a sacrifice for the sin of mankind.

It is necessary to remember this again and again, because in consequence of the accidents of pop-

ular discussion, and the various waves of thought and writing, compounded as they are of many different currents, which swell and sink to and fro, and from time to time pass over the mind of an intelligent and alert people, the true proportion of doctrine is not always maintained. Sometimes greater stress is laid on the Incarnation, sometimes on the Resurrection, sometimes on the life of our Lord in His Church, sometimes on the living miracle of His social and moral influence. And it has always been true that the submission of the human intellect to the work of Christ in redemption has been difficult to men who are conscious of their mental power, and who have been accustomed to rely on their own reason. It has always been the same as it was in the time of St. Paul: "Christ sent me, not to baptize but to preach the Gospel: not with wisdom of words, lest the Cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish foolishness; but with us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Nothing is commoner, in our own days, even in our own Church, than to find men who are willing to believe anything rather than the one simple glorious truth, that "Christ Himself bare our sins in His own Body on the tree."

"Do thou engrave the Cross upon thy mind," said St. Chrysostom, "and embrace the salvation it offers thee; for the Cross saved and converted the world, drove away error, brought back truth, made earth heaven, fashioned men into angels. Because of this the powers of evil are no longer terrible, but contemptible; neither is death aught but a sleep. Because of the Cross, all that warreth against us is cast down to the ground, and trodden under foot. Let us, then, shouting both loud and high, cry out that the Cross is our glory, the sum of all our blessings, our firm confidence, and all our crown."

And again on the same subject St. Chrysostom: "What great labours Plato and his followers endured, discoursing to us about a line, and an angle, and a point, and about numbers even and odd, and such-like spider-webs, without doing good to any one by their means! How greatly did he labour to show that the soul is immortal! And as he came, he went away, having spoken nothing with certainty, nor persuaded any hearer. But the Cross wrought persuasion by means of unlearned men; yea, it even persuaded the whole world; and not about common things, but about God and godliness, and the Gospel way of life, and the judgment of the last day. And of all men it made philosophers: the very rustics, the utterly unlearned! Behold how the 'foolishness of God is wiser than men, and the weakness of God stronger than men!' The Cross over-ran the world, and took all by moral force; and while the mighty were endeavouring by ten thousand to quench the name of the Crucified One, the contrary came to pass; it increased and flourished more and more, until it became the password of mankind!"

It is always the message of the

Cross that has touched the heart of men. There was a Mahometan soldier in India, who was led to read the New Testament. He hoped to find in it flaws which he could turn against Christianity, and so strengthen his faith in Islam, which had been a little disturbed by the inconsistencies he had observed in studying Mahometan literature. In spite of his purpose and prejudice, the character and teaching of the Lord Jesus Christ gained his heart, and he was obliged to confess himself a convert. He became a noble, consistent Christian, and was held high in esteem by the Commander-in-Chief and other officers. On being asked what part of the Gospel story had specially impressed him, he said: "It was the story of the Cross that broke my heart, and for ever took my pride away; the story of Him Who gave Himself to such a death so completely overwhelmed me, that I sat down and wept three days."

I think, therefore, that when men object to the Atonement, and exercise great ingenuity in trying to explain away everything that is told us about it by the Evangelists and Apostles, it is of the highest moment for us to see what our Lord actually said about it Himself. If there is a revelation at all, the plain original meaning of the words of the Divine Saviour Himself must be worth all the ingenuity of human speculation.

The most comprehensive passage is perhaps that in which after His Resurrection He explained to the two disciples as they went that memorable spring walk to Emmaus, all the ancient types and prophecies of a suffering and atoning Messiah, and applied them to Himself. He summed up the whole meaning of His earthly career. "Ought not Christ to have suffered these things, and to have entered into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." What a momentous conversation! What can excuse Cleopas and his friend for not recording for us the details so inestimably precious!

In the early interview with Nicodemus He had set forth the same fundamental doctrine of His mission on earth: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish but have everlasting life. For God so loved the world that he gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

In the deep theological discourse after the feeding of the five thousand, He spoke of His flesh which He gave for the life of the world. And again in the profoundly spiritual address on the sheepfold, the same was His doctrine: "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep."

In the touching and beautiful conversations which He held with His disciples in the upper chamber which we have already visited this afternoon at Jerusalem, the last evening of His life, He told them, in words which would come back to them with intense meaning in after days: "Greater love hath no man than this, that a man lay down his life for his friends."

And lastly, could anything have been plainer or more deliberate than the words of the text, the expressions which He used in instituting the Last Supper before His death? "Jesus took bread, and blessed it, and brake it, and gave

it to the disciples, and said, Take eat; this is My Body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My Blood of the New Testament, which is shed for many for the remission of sins." Just as He had said once before, in teaching His disciples about pre-eminence, "The Son of Man came not to be ministered unto, but to minister, and to give His life, a ransom for many, for the remission of sins."

There are merely a few of His sayings at different times, and from different Gospels, a small portion of all that He taught His disciples on the subject, but all illustrating and enforcing that keynote of interpretation which John the Baptist had given when Christ came to submit to the rite of Baptism.

So it is in all the teaching of all the Apostles in Acts and Epistles. Can anything be plainer from their writings than the fact that it is no mere metaphorical idea of which we speak, such as that Christ's example of self-sacrifice would have a moving effect on mankind; but most certainly an eternal and stupendous doctrinal truth, the very mainspring and backbone of all their teaching? You have different words used: Redemption, Propitiation, Reconciliation, Sacrifice. The language varies. But let no weak desire to fit your religion in with any supposed general tenor of current ideas prevent you from seeing that all these words are but different aspects of the same immortal truths on which our very salvation depends; and that is that our Heavenly Father did "of His mercy give His only Son Jesus Christ to suffer death upon the Cross for the redemption: Who made there, by His one oblation of Himself, once offered, a full, perfect, and sufficient sacrifice for the sins of the whole world." Take this doctrine away from the teaching of our Lord and His Apostles and the whole must crumble into mere disjointed exhortations to a motiveless morality, under mistaken sanctions and groundless conceptions.

It is by putting in motion the natural and beautiful law of one undertaking on behalf of another that the Almighty spirit of omnipresent goodness has provided for our reconciliation, restoration, and forgiveness. "God commendeth His love towards us, in that while we were yet sinners Christ died for us." In the principle of one undertaking for another there is nothing unnatural, abhorrent, or unjust. Far from that, it is not rather the very reverse? It is alike a law of the whole creation, and when consciously and voluntarily put in force it has always won the highest admiration of mankind. No instances, of course, of human undertaking and substitutes would be compared to the illimitable anguish which was His Who bore in His own Person the consequences of the sins of the whole world. But I assert, with all the strength of conviction of which I am capable, the loss in religious comfort and assurance of those who find it necessary to explain away the Divine employment, in the matter of their souls, of that very principle on which every hour of their lives, and in every circumstance of their material existence, they so signally depend!

What, then, is your own personal attitude towards this divine truth? All that is asked of you is not laborious philosophy but simple faith. "We want a test which shall admit all who have it in them

What Sulphur Does

For the Human Body in Health and Disease.

COSTS NOTHING TO TRY.

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

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

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to be good, whether their good qualities be trained or no. Such a test

is found in Faith. He who when goodness is impressively put before him, exhibits an instinctive loyalty to it, stands forward to take its side, trusts himself to it, such a man has Faith, and the root of the matter is in such a man. . . . He may be rude in thought and character, but he will unconsciously gravitate towards what is right. Other virtues can scarcely thrive without a fine natural organization and a happy training. But the most neglected and ungifted of men may make a beginning with Faith. Other virtues want civilization, a certain amount of knowledge, a few books; but in half-brutal countenances Faith will light up a glimmer of nobleness. The savage, who can do little else, can wonder and worship, and enthusiastically obey. He who cannot know what is right, can know that someone else knows; he who has no law can still have a master, he who is incapable of justice may be capable of fidelity; he who understands little may have his sins forgiven because he loves much." The Divine Son of God says to every one of us, "As thou hast believed, so be it unto thee."

We are supposing that the object of Faith is God as known through His Son our Lord Jesus Christ dying for us, in His unspeakable love, to pay the penalty of our sins, to bring us back to God, as well as revealing to us the will of our Father. Touch the Omnipotent and Divine with our faith, and opening our hearts to it, the Omnipotent and Divine enters into us and transforms us. Approaching near to Christ in humble trust and firm belief in His power to help us, we are on a different platform and in a different atmosphere from those where we were before. There is now no insurmountable barrier between us and the Almighty Spirit of Goodness. Sins we have, and they might be barriers; but Christ has destroyed the power of sin for all those who have a genuine trust and confidence in Him. We could never by our own acts, works, and deeds make ourselves pleasing to the Eternal Being; but Christ says to His Father: "Here is this poor and degraded sinner, corrupt, and corrupting in himself. He has come to Me, and expressed his genuine heartfelt faith in My power to save him. Accept Him, O Father, for My sake and in Me. I have died to take away the sins of the whole world. Let that be enough to satisfy Thine Almighty Justice. Look at him, not as he still is, very imperfect, incomplete, with sinful inclinations and sinful memories; but look at him as what he will become through Thy grace and a genuine Faith. His faith is genuine, as far as it goes. Let him be forgiven, acquitted, and counted righteous, because through faith I am already in him and he in Me." So it is. That is the power of faith. From the first act of faith, the rest of the Christian life proceeds in God's.

Then, O men of faith, lift up your heads and take courage! Whatever may be the hesitations of those who are affected more by the sneers of the world than by the words of the Lord, we at any rate know what His teaching was, and we accept it in its fulness. Finding that each of the Apostles severally and individually brimmed over with the same glorious and inspiring truth, and interwove it with all his preaching, finding that every day the idea of a Redeemer and a world sacrifice, far from being difficult and artificial, is a part of the very constitution of nature herself, and appears to have suggested itself,

or to have been revealed, in a manner that was obscure indeed, but distinctly measurable, to some of the most important races of the world; to our great and endless comfort and refreshment, in all our worries and perplexities, we accept once for all, as so well we may, as so necessarily we must, in all its simplicity and truth, the word of "The Lamb of God, which taketh away the sins of the world." *The Quiver.*

THE WONDERFUL GENESIS.

BY REV. W. R. PHRYE, D.D.

With the new year the Sabbath schools took up the study of Genesis, beginning with the creation narrative in the first chapter. In view of the fact that certain Biblical critics would have us believe that this account has been discredited by science, it will be pertinent to offer a series of questions covering the principal points of the narrative. As we read the narrative in the light of modern science we may well ask, how did the writer get this knowledge?

How did he know, in that age of polytheism and pantheism, that one only, intelligent God created both the earth and the heavenly bodies?

How did he know that the first state of the earth was one of chaos, a vast "deep," "waste and void," and covered with darkness?

How did he know that it was not made at one stroke, completed and finished in a moment, but that it was brought up to its present condition through successive stages, by a long process of progressive preparation?

How could he know or believe it to be possible that the first great phenomenon, marking the first stage of the process, was the ap-

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A lady in a Wis. town employed a physician who instructed her not to eat white bread for two years. She tells the details of her sickness and she certainly was a sick woman.

"In the year 1887 I gave out from over work, and until 1901 I remained an invalid in bed a great part of the time. Had different doctors but nothing seemed to help. I suffered from cerebro-spinal congestion, female trouble and serious stomach and bowel trouble. My husband called a new doctor and after having gone without any food for 10 days the doctor ordered Grape-Nuts for me. I could eat the new food from the very first mouthful. The doctor kept me on Grape-Nuts and the only medicine was a little glycerine to heal the alimentary canal.

"When I was up again Doctor told me to eat Grape-Nuts twice a day and no white bread for two years. I got well in good time and have gained in strength so I can do my own work again.

"My brain has been helped so much, and I know that the Grape-Nuts food did this, too. I found I had been made ill because I was not fed right, that is I did not properly digest white bread and some other food I tried to live on.

"I have never been without Grape-Nuts food since and eat it every day. You may publish this letter if you like so it will help someone else." Name given by Postum Co., Battle Creek, Mich. Get the little book, "The Road to Wellville," in pkgs.

pearance of light, coming into existence long prior to the sun itself—a fact which until recent times seemed an absurdity?

How did he know that this primal light sank again into darkness before the incoming of the next period?

How did he know that in necessary order the second step in the process was the production of a life-supporting atmosphere, separating and purifying itself from the confused elements, and taking its place as a vast dividing expanse between the waters of the shoreless sea below and the seas of vaporous waters supported by it above?

How could he know that the earth was first covered with water rather than with land, its appearance being that of a shoreless ocean?

How could he possibly know that there is water enough on the earth thus to cover all the land, the extent and depth of the oceans having never been explored and the fact disclosed, as now known, that if the earth's surface were leveled the waters would again cover all the land?

How did he know that as the next stage of progress, the lands were upheaved above the waters, the latter being thus gathered into "one place," all the seas in fact being united and constituting one vast ocean?

How did he know that it was at such a comparatively advanced step of this world-preparation, instead of from its beginning, that the sun, moon and stars began to shine through the clarified atmosphere, and to perform their functions with regard to the earth as its regulators of time in maintaining the round of days, years and seasons?

How could he know that animal life began in the sea and was continued in the air, these two forms of life being so closely related as together to mark one great period of progression, and that during that age, before any land animals had appeared, the waters "swarmed with swarms of living creatures," including "great sea-monsters," and the air was filled with winged creatures?

How did he know that last in the procession of animal life appeared the land animals, quadrupeds, mammals, so closely associated with the life of man, all varieties of them being introduced prior to man, so that since his advent no new forms or species have appeared?

How did he know that last of all man was placed upon the scene, made in the divine image, and thus possessing a higher nature akin to that of his Maker, and yet so allied to the land animals on his physical side, that his creation was properly the crowning work of the same period in which they were produced?

Here are questions to which but one answer can be given. The writer of the creation narrative could not possibly have known these things from any human source of knowledge in the age in which he lived. Writing with all the existing knowledge of his time, he could not possibly have constructed such an account of the earth's preparation. The wisest man of antiquity could have done nothing more than guess at the manner of the earth's origin and the order of its preparation, and it is mathematically impossible that he could have guessed correctly more than two or three of the particulars set down in Genesis. That he could have guessed correctly the entire series and set down the or-

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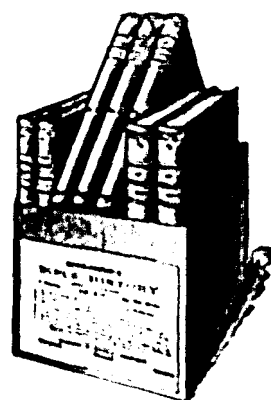
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EXPRESS EXTRA.

der of creation as given in this narrative is wholly beyond the range of possibility. Three thousand years or more passed away before human science was able to read in the rocks of the earth these great facts of its primal condition and progression. For three thousand years men were unable to pass any judgment on the Biblical account, either to discredit or to verify it. But when the light of modern science could be thrown upon the ancient narrative, the result was to disclose its wonderful accuracy as a broad outline of the order of the earth's preparation.—Herald and Presbyterian.

If there is a place for you, then assuredly if you wait on the Lord you will find it, and having found it you will know what the Lord hath need of. The porters in the temple were as numerous as the singers, and the watching of the gates was as needful as the service of song. Those who stand by night in the house of the Lord are as much in service as the players on musical instruments in the morning. To know the Lord's will and to do it is service.—Anna Shipton.

Editorial

It is announced that the Monroe Street church (Disciple) in Chicago, have formally resolved to receive into their "fellowship persons of Christian character who present letters of membership in any evangelical church, without demanding that such persons be immersed."

This opens the door wide to Pedobaptists who have simply been sprinkled in infancy. This step is taken by the Monroe Street people in the interest of Christian union, and it was taken as a "proposal" for the practice of Christian union on a basis of free exchange of letters between us and other evangelical churches, without raising the question of form of baptism in the case of those coming to us.

It is stated that there are other Disciple churches, in different parts of the country (one in Shelbyville, Ky.) that receive Pedobaptists into "associate" membership. The Monroe Street church simply takes one step forward and admits Pedobaptists to full membership.

Those who wish the Baptists and the Disciples to exchange church letters freely, will have to decide what should be done in case one of the Monroe Street Pedobaptist members should present a letter to a Baptist church.

We have received a number of letters asking what we think of the effort to unite the Baptists and the Disciples. We do not think much of it. We do not think the union either desirable or practicable, and we have heard so much of that sort of talk before that we do not take this seriously.

It is instructive to note that when a "liberal" brother talks of the beauties of union, he carefully refrains from asking what the Bible teaches on the points involved. The idea is to eliminate whatever is objectionable to either party and to go ahead and unite anyhow and thus enjoy the beauties of union. A given doctrine is to be rejected, not because it is contrary to Scripture, but because the "dear brethren" do not like it. Another doctrine is to be accepted, not because the Bible teaches it, but because some "dear brethren" like it.

The great practical trouble with Baptists going into such schemes, is that they believe the Bible is a seriously written book, and that we are bound to believe what it teaches and to do what it enjoins. Those who gush over the beauties and the glories of union, however, do not seem to be bothered with any such scruples. Their idea seems to be—let us not stickle for points objectionable to the "dear brethren," but let us show a "broad, liberal spirit." Since we all worship the same Lord, and are hoping for the same Heaven—what difference should it make whether we obey or disobey that Lord? Let us go ahead and unite. "In essentials unity, in non-essentials liberty, in all things charity"—is a good quotation to make in that connection, and it is usually made.

When people really believe some thing, they are apt to stand for it and to oppose whatever antagonizes it. Hence the "liberal" brother holds hazy and vague views on all points at issue. He does not deny that some things may be true, but they are not so very true, after all; not so true as to be worth standing for. And in proportion as he thinks no doctrines are important, in that proportion is he ready to give and take for the sake of union. Why maintain a separation on ac-

count of doctrines that are of no value?

But the man who regards the Bible as authoritative and recognizes that he is bound to stand squarely for Bible teaching, this man asks is this according to Scripture? He wants to know—what does the Bible say about this? These are very inconvenient and very uncomfortable questions for those who cry out for a union of denominations.

Pastor U. S. Thomas, of Jonesboro, Ark., sends us a tract about conversion he has picked up, asking us to give in our columns an opinion of it. The author does not mention his denomination, but we take him to be a Disciple.

Speaking about a change of heart the author asks "what is the heart?" and works out the answer that the heart includes the intellect, the affections, the will and the conscience, indeed the whole man except the body. This is wrong; the heart includes the affections and the will, but does not include the intellect. The head and the heart are distinct, and the reasoning faculty and the faithing faculty are not the same. We need not stop here to argue this at length.

The author next takes up the question of how the heart is changed, and he lays down four propositions, neither of which is true. He says: "1. The intellect is changed by testimony." That is ridiculous. A man's opinion may be changed by testimony, but no man's intellect was ever changed by testimony. A weak minded man is not made strong minded by testimony. An illogical mind is not made logical by testimony. There is nothing in testimony to change intellect. The author says: "2. The affections are changed by loveliness." This, too, is false. If a man's affections are what they should be then he loves what is lovely, but otherwise not. Righteousness is lovely, yet many men hate righteousness. A display of loveliness may be a test of the affections, but it can in no way change them.

Again the author says: "3. The will is changed by motives." Neither is this true. A man's plans are changed by motives; so that his will acts in a different direction; but the will itself is the same still. A man with a weak will is not made a man of strong will by having motives presented to him. Still again this author says: "4. The conscience is changed by right doing." Neither is this true. Right doing helps to educate the conscience, just as wrong doing serves to degrade it; but the conscience is behind the doing. The tree must be good before the fruit is good. To say that the conscience is made good by the man's doing right, is like saying a tree is made good by its bearing good fruit. So, reader, according to this author, the way to make your thorn bushes into grape vines is just to go to gathering grapes off your thorn bushes—ahem!

And the fun of it is that this author is so confident that nobody can contradict him. He says of his proposition No. 1: "This proposition is conceded by every rational human being." It takes an irrational human being to affirm it. Of No. 2 he says: "This also no man disputes." Our author's acquaintance must be very limited. Of No. 3 he says: "Again we occupy common ground," &c. This is conceded so far as those who agree with him are concerned. He and they occupy common ground.

That this tract should be picked

up in Jonesboro, Ark., when it is published in Texas, indicates how those who hold error are distributing their literature. This is a lesson to us. Let us see that sound literature is widely circulated.

The Philadelphia Association this year celebrates its 200th anniversary. It will be a most interesting occasion. It is asked that Baptists all over the land this year take time to read up on Baptist history; and it is to be hoped that the request will be heeded.

Baptist history is well worth studying for its own sake and it is well worth investigating. There is a great deal of Baptist history that has never been written and the time has come when the facts that can be reached should be brought out. There has seemed to be a disposition in some quarters to belittle Baptist history; but a people who care nothing for their history will not care much for their future. It is not a question of making claims or of denying claims, but of ascertaining facts.

For example, Prof. Wellhausen says that Mahomet came in contact with a sect of Baptists and got some religious ideas from them. What about that? Prof. Muller says the Baptists belong not to the Reformation but to the movement which showed itself about the middle of the Dark Ages, which would be about A. D. 1000. What about that movement and the part Baptists took in it? Do not Profs. Wellhausen and Muller know what they are talking about? Neither of them is a Baptist, though both are recognized as scholars in Germany.

These are but samples. Ever and anon some non-Baptist scholar in Europe throws out a remark about the Baptists in past ages. What is there behind these remarks? Is it not worth our while to find out? Then how many facts, bearing on Baptist history and achievement, are on record in various forms, which have never been published or mentioned by scholars? Of course the records of much of our history have perished and are hopelessly beyond our reach. This is all the more reason for our rescuing what remains.

We think some competent man ought to be sent abroad to spend two or three years at least among the archives of Europe, to find out all that can be found out bearing upon Baptist history. We do not know any better way in which a few thousand dollars can be invested, that will count for the cause of truth in the world. We have men who are competent, and whose services can be had, and we hope the matter will command serious attention. Whatever stimulates the study of Baptist history, makes for Baptist progress. This 200th anniversary of the first Baptist association in America furnishes a fitting occasion for a revival of interest in Baptist history.

Our readers will remember what we said on hydrophobia. We cited how leading physicians in all parts of the world, how the faculties of leading medical colleges squarely deny that there is any such disease. It is not a question of the name of a disease, but of its existence. The doctors deny that the bite of an alleged "mad" dog is any different from the bite of any dog. They deny that dogs go "mad," in any such sense as is believed. Among the thousands of patients received at noted hospitals those in charge say there has not been one case of hydrophobia. Experiments have been tried with thousands of dogs, and not one of them has gone

"mad." It would thus seem that we are estopped from believing in the existence of hydrophobia.

But there is another side. Dr. M. D. Jeffries sent us an account of a case in his practice that had all the symptoms of hydrophobia. Prof. Pasteur has become famous for discovering a cure for hydrophobia, and Pasteur institutes are established for the treatment of such cases. Ever and anon there appear in the papers accounts of victims of hydrophobia. Just the other day, for example, the associated press dispatches told of Allen Black's dying with hydrophobia at Hanlon, Washington, Pa., and of his family of six taking the Pasteur treatment at the Mercy Hospital in Pittsburgh, being ordered to do this by physicians since they had ministered to the dying man, and one son, Howard, had been bitten by the same dog.

Then here comes Mr. Henry Holt, one of our leading men of letters, and says: "Pasteur shut up in his laboratory until he came out half paralyzed, with a greater boon for humanity than any conqueror ever bore, may not yet thrill us as conquerors do, but he will." Mr. Holt evidently believes in Pasteur. Then consider the wide spread and age long popular belief in the existence of hydrophobia, not as a far off or an intangible thing, like a ghost, but as an actual disease killing people here, there and everywhere. Could this belief be without any valid basis at all? Thus it would seem that there must be such a disease as hydrophobia. But, on the other hand, how can all these eminent physicians, scattered in all parts of the world, and being careful observers, be mistaken on such a point as this? So there we are.

Dr. W. P. Harvey and the writer had a delightful visit to Shelbyville and to the home of Mr. and Mrs. J. Ad. Middleton. The writer performed the ceremony that united in marriage Dr. B. B. Bailey, the beloved pastor, to Miss Goldie E. Coots, the beloved organist. It was a quiet marriage at the home of the bride's parents, with few present. The seven deacons of the church were on hand with their greeting and their blessing. So far as we could learn the church members generally heartily approve of the marriage. It is not an easy thing to suit a large congregation in a matter of that sort. The marriage was at 7:30 p. m. Thursday, January 17th, and the happy pair took the 9 p. m. train for a trip of a few days. Dr. Bailey, under God, has done a fine work in Shelbyville, and now, with heart and hand strengthened by a noble woman who will prove a true help meet for him, we may expect a yet greater work.

Mr. and Mrs. Middleton have moved into town from their lovely country home, and are well located with their children occupying homes, specially provided for them, just across the street. It is an inspiration to look upon this noble couple. Blessings on them! May their lives be long spared to bless the world.

In the *World Almanac* for 1907, Brown University, Colgate University, John B. Stetson University and the University of Chicago are put down as undenominational. These institutions are generally supposed to be Baptist. They were certainly founded as Baptist institutions. Hence the importance of anchoring our schools to the denomination.

Editorial Varities.

Dr. J. B. Moody's great address is published in this issue. We propose to issue it as a tract, and we would like to know, as nearly as practicable, how many to print. The price is 5 cents a copy.

Discussing the "Union of Baptists and Disciples," the *Baptist and Reflector* comes out squarely, and concludes a strong editorial, in reply to the *Baptist Argus*, by saying: "We repeat, if there is to be a union at all, there must be a surrender on the part of the Disciples. The Baptists will not and cannot surrender their principles."

A recent new theology writer says: "Christian theology must vindicate its claims to superiority by the vitality with which it confronts and the expansionism with which it outgrows its imperfections." For instance? Can anybody tell what this deliverance means? For bombastic nonsense commend us to the advocates of the new theology.

Dr. W. D. Nowlin, of Owensboro, writes: "As to long pastorate, I must say I think I have a record in that respect equal to yours or Dr. Weaver's. I became pastor of the Third church as soon as I was called, and have been pastor ever since. I could not have become pastor sooner, neither could I have stayed longer. So if there is any fault concerning the length of my pastorate here, it is the fault of the church in failing to call me sooner." This commits Dr. Nowlin to stay in Owensboro. Dr. Weaver, with 1907, entered on the 43d year of his pastorate at Chestnut Street, while with last May the writer entered on the 26th year of his pastorate at Walnut Street. Lookout, Dr. Nowlin, if Dr. Weaver and the writer do not outstay you yet.

There has been talk of having a city university in Louisville. Also there has been talk of a Northern Methodist university here. Then, too, as our readers know, there is talk of a Baptist university here and Mr. Theodore Harris has promised \$100,000 for the enterprise. In some of the papers there is talk of combining these three into one university, and we have been getting letters of inquiry in regard to it. We do not think that such a combined university, as is proposed, is either desirable or practicable, and we do not think anything will come of the suggestion. This is, however, distinct from the Baptist Education Society. We are asked whether any money given to the Society is liable to be used for a non-Baptist institution. We answer—no. All the money given Dr. Hale goes to Baptist institutions. The donor can indicate his preference, if he has any.

In a certain town there was a revival. One of the preachers there is reported as saying: "Before the meetings I did not like a certain minister here and probably he did not like me. Now I love the fellow."

Dr. Madison C. Peters, of New York, has entered upon the work of preaching to the masses, on his own account, in a theatre secured for the purpose. He does not expect any salary, having an adequate income already, but will make his work purely a labor of love. We will be glad of all the good he can do.

The U. S. Census Bureau are gathering the religious statistics of the country for 1906. It is under the supervision of Mr. Wm. C. Hunt, of Washington. The co-operation of secretaries, pastors and all who can help, is asked. We earnestly hope our Baptist brethren will furnish all the facts, so that the Baptists will make a just showing in this census. Generally Baptists suffer in the census because those who take the census are not furnished with all the facts.

Our good brother, G. B. F. Savall, has done a fine piece of work in making a map showing the condition of Christianity from A. D. 110 to A. D. 325, showing the location of churches, &c. The coloring indicates the extent to which the people of each land were nominal Christians. The price is 25 cts. and the map can be ordered from the Baptist Book Concern, 642 Fourth Ave., Louisville, Ky.

The *Congregationalist* quotes Dr. Edward Everett Hale as saying: "A man who makes public a private letter, without the permission of the writer, is a blackguard." Wonder at whom Dr. Hale is hitting. However bad publishing a private letter may be, it certainly is not blackguardism. Neither is it arson, nor murder, nor adultery, nor graft, nor several other bad things. Dr. Hale was excited when he said that.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. J. R. Detweiler: Why I am a Baptist; Divine guardianship and guidance. One by letter.

Broadway—Bro. E. Y. Mullins: The divinity of Christ; Christ's challenge to manhood.

Chestnut St.—Pastor Weaver: Pure in heart; Gospel precious as believed. One for baptism.

East—Pastor Wilson: Workmen wanted; The way of life. One by letter.

Highland—Pastor Dawes: A man sent from God; Winning the first five. New organ put in.

Third Ave.—Pastor Hanson: Church discipline; Jews standing.

Beechland—Pastor Hill: The love for souls; No excuse. One by baptism. On account of high waters the meeting was put off.

Clifton—Pastor Foster: Preparation for a revival; The first and great commandment. Two by letter.

Hazelwood—Pastor Althoff: Death; The exalted Christ. One by baptism.

Highland Park—Pastor Arvin: Final perseverance of the saints; The secret things belong unto God.

Calvary—Pastor Gillon: Things becoming to God; Three characteristics of salvation. One by letter.

Immanuel—Pastor Watts: John Baptist's doubt; Christ and the Devil. Pastor resigned to go to New Liberty, Ky.

German—Pastor Janzen: The new creature; The almighty word.

Ormsby Ave.—Pastor Williams: Man's first sin; Christian fellowship. Two by letter.

35th and Grand—Bro. E. A. Brown: A question. Pastor Toomer: Contrast of the Righteous and wicked. We began series of meetings last night. Bro. J. W. Thompson is to do the preaching.

Parkland—Pastor Vick: The will to work; Jeremiah's vision. One for baptism, one by letter.

Oakdale—Pastor Mohler: The true Christian's true desire; The broad way. 26th and Market—Pastor Reed: Our birthright; Life for a look. One by baptism.

Portland Ave.—Pastor Maddox: Mary of Bethany; The mighty ally. Portland section of city suffering from the floods.

Culbertson Ave. (New Albany)—Pastor Clinton: The non-going church; Christianity a delusion.

McFerran Memorial—Pastor Hamlett: By the grace of God I am what I am; Discipleship.

Hope Rescue Mission—Pastor Bruce reports fine services at work House and Jail. We celebrated the first anniversary of the conversion of Brother Anderson Saturday night; Brother Hood Sunday night. Monday night we celebrate the second anniversary of Brother Rennie.

SEMINARY NOTES.

A. H. MAHAFFEY.

Dr. Robertson has been away a few days attending the State Convention of Florida.

Bro. J. F. Goodman has been granted the privilege of using the lantern slides prepared by the Foreign Mission Board of the Southern Baptist Convention. They illustrate the work of the Board as it is being carried on all over the world today.

Missionary Day for February will be on the 28th of this month, the day on which the second term opens. The Morrison Memorial will be considered on that day.

Several of the students having finished their examinations are visiting their home folks and friends.

Bro. V. L. Stanell having just recently gotten up from a spell of sickness has been away for a few days for the improvement of his health.

Bro. Brookshire, who was called away sometime ago on account of the sickness of his father, has returned, but is not able to remain, his father not having made the hoped for improvement.

Dr. McGlothlin has recently been to Newton, Miss., where he delivered a lecture before the Ministers' Conference.

Supplies for last Sunday: William Milton, Westport, Ind.; H. W. Tiffany, Salem, Ky.; M. A. Wood, New Albany (German Evangelist); E. G. Andrews, Glenview; S. E. Read, Jefferson City, Ind.; A. R. Abernathy, Finchville; Riley Davis, Eight Mile; R. L. Bolton, Harrisburg; T. B. Davis, Plumb Creek; W. E. Wagner, Salem, Ind.

THE STATE.

Pastor O. H. Burk writes from Rochester: "Bro. J. J. Porter, of Joplin, Mo., has closed a two weeks' meeting with us. Our church feels greatly uplifted by his strong gospel sermons. We have been greatly pained, however, at losing from our midst Bro. A. J. Wilson and wife, two as faithful workers as can be found in the State. We congratulate Murray upon receiving such members. If every Baptist in Kentucky were like them we would do great things for Christ."

Pastor W. H. Briscoe writes from Livingston: "We are having a great meeting at Livingston, Bro. H. H. Parrar doing the preaching and much personal work. Thirty seven additions to date and over \$150 for State Missions. The meeting will continue four weeks and much and lasting good has been done. Rejoice with us and join us in thanks giving and prayer for strength to meet increased obligations."

Pastor M. E. Dodd writes from Fulton: "\$4,293.44 raised, 97 new members received and great progress made in all lines during 1906. Glorious prospects ahead."

OTHER STATES.

Pastor E. E. King writes from McKinney, Texas: "January 6 the first church of McKinney held its tenth anniversary service of the present pastorate, during which the church has received 543 members and contributed about \$50,000, the larger part of it for missions and education. Last year our house of worship was wrecked by storm, but we are preparing to build a better temple this year to cost about \$25,000. With faith and courage we are hopefully entering the eleventh year of our labors together."

Some weeks ago Bro. J. J. Porter, of Joplin, Mo., was ill and fears were felt that his tireless energy and ceaseless work had undermined his health. We are glad to know that the fears proved without foundation. His sickness was only temporary and he has entirely recovered. Brother Porter has been greatly blessed of God in his meetings. During last year there were 1,100 professions of religion and 700 additions to the churches in the meetings which he held, and this in addition to his pastoral work for much of the time. Every one who knows him will rejoice that this able, earnest and eloquent man is now strong again.

Bro. Frank M. Wells writes from Albermarle, N. C.: "My first meeting for the new year closed Sunday night at this place. We had ten or twelve conversions and six joined by letter. Five hundred and thirty-five men were present at our special service January 6 at 2:30 p. m. Fifty asked for prayer and two were saved. Bro. B. W. N. Simms is pastor."

Bro. B. J. Mathews writes: "Please change address of my paper from De Queen, Ark., to Little Rock, Ark. I go to Little Rock to engage in general evangelistic work under State Mission Board."

Pastor I. N. Loftin, of the Blackwell Memorial church, Elizabeth City, N. C., was married last week to Mrs. Robert Mitchell.

Pastor J. D. Larken, of Henderson, N. C., will accept the call to Morganton, N. C.

Pastor B. Craig has accepted the appointment of evangelist under the Baptist State Convention of North Carolina.

DEAR RECORDER:

I wish to say a few things about my work and the people on the Milton field. Since I have been on the field I have assisted in three meetings in the Beniah Association. I helped Brother Wilson at Providence and Trinity, and Brother Thomas at Lambeth's Memorial. We had very good meetings and the Lord blessed us in leading souls to Christ.

For some time we visited the brethren at Blanch until we could get into the parsonage. The next night after we moved in the people began to come in crowds, bringing all kinds of good things, rugs, window curtains, sugar, coffee, flour, ham and all other good things too numerous to mention. It would be useless to attempt to tell of the generosity and hospitality of the people of Caswell county for their name has long been written on the pages of our history. In hospitality they are excelled by none and equaled by few.

As I stood and watched them come in and then looked around me and saw what they had brought and heard the kind words from almost all Christian denominations in the county as they bade me welcome, I looked up to Him and cried,

Pimples Stopped In 5 Days

Every Possible Skin Eruption Cured in Marvelously Quick Time by the New Calcium Treatment.

Send For Free Sample Package Today.

Bills have been cured in 3 days, and some of the worst cases of skin disease have been cured in a week, by the wonderful action of Stuart's Calcium Waters. These waters contain as their main ingredient, the most thorough, quick and effective blood-cleanser known, calcium sulphide.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Waters contain no poison or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you. They are the most powerful blood purifier and skin clearer ever discovered, and they never damage the system.

No matter what you suffer from, pimples, blackheads, acne, red rash, spots, blotches, rash, tetter or any other skin eruption, you can get rid of them long before other treatments can even begin to show results.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face.

"My George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Waters for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks. I am so grateful to you."

You can depend upon this treatment being a never-failing cure.

Just send us your name and address in full today, and we will send you a trial package of Stuart's Calcium Waters, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form, and no trouble whatever to take. You go about your work as usual, and there you are—cured and happy.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 55 Stuart Bldg., Marshall, Mich.

oh my King give me a message of peace, love and joy for these kind people.

I am looking, hoping and praying for greater things this year on my field than any year of my life.

LOYD M. HOLLOWAY.

Milton, N. C.

DEAR RECORDER:

In the *Courier-Journal* of recent date it is given as a bit of news that there had been a conference between "representatives" of "the Baptist church" and of the Methodist church and of the University of Louisville looking toward the formulation of a plan by which there may be a great university in Louisville. And in another issue of the *Courier-Journal* it is announced that Dr. Whitsitt is prominently mentioned in connection with this proposed university.

I believe I am safe in saying that there are many thousands of Baptists in Kentucky who would like to know who are these "representatives" of "the Baptist church," and especially would they like to know if reference is made to the Baptist Education Committee, or to Dr. Hale, its agent, and if said committee is grooming Dr. Whitsitt for any position in said proposed university, whether it be a real Baptist institution, or mongrel institution of Baptist, Methodist and the world, in the person of the University of Louisville. Some people—some Baptists—would like to know something about these things. Can you inform them?

Rockport, Ky.

[We speak of this matter on our editorial page. To that Dr. Maddox and others are referred.—Ed.]

Dr. J. S. Detweiler's interesting and instructive paper on "Why I am a Baptist," read before the Ministers' Meeting was unanimously requested for publication and will appear in tract form very soon.

Pastor T. J. Watts goes from Immanuel church, Louisville, and accepts the unanimous, urgent and persistent call to New Liberty. When Pastor Wright went to Nevada, Mo., the question was who would succeed him. Kears eyes saw in Bro. Watts the right man for the work and a visit from him was secured. Kv. cryingly was delighted and he was called with a unanimity and an enthusiasm as rare as they are beautiful. Bro. Watts was deeply impressed and said he would give the call earnest consideration. When the news of the call reached Immanuel church, they were up in arms at once, and they insisted that Bro. Watts must not think of leaving them; so he was between two warm fires. After calmly considering all the points involved, he did not see that it was his duty to change his field, and so he declined the call, to the great joy of Immanuel church.

Then came the tug of war. The good people of Owen county arose in their might. They sent most earnest letters of entreaty that Bro. Watts would consider the matter farther. They sent a special delegation to see him. Letters poured in upon him, and among them there was one that touched him deeply. It was from a boy, Garvey Kemper, and among other things it said: "If you were ever disappointed when a boy, guess you can sympathize with me to day. I had looked forward to your coming with the brightest anticipation, for we boys felt that we would find a helper and friend in you. I am a member of the Baraza class which has over thirty boys and young men, and we were all made sad when we knew you had declined. Last evening I was touched to hear my little brother close his evening prayer by saying: 'Dear Lord, please send Brother Watts to us.' Those words have rung in my ears all day, although in school and busy with my work, many times to-day have I lifted up my heart in earnest prayer that God would send you to us."

Bro. Watts was induced to visit New Liberty again. He had a frank talk with leading Baptists, and the result was that he decided it was his duty to accept their call. Those are noble people, and they mean all they say. Bro. Watts will never have better people to preach to than those, and we look for glad results to follow his ministry there.

Dr. E. C. Dargan began January 21st a course of lectures at Simmons College, Texas, on homiletics and great preaching. On January 28th he begins a similar course at Howard Payne College, Texas. Those who hear these lectures are to be congratulated.

On Monday of last week Dr. B. B. Bailey, of Shelbyville, conducted, in Winchester, the funeral of Mrs. Judge French, one of our noblest Kentucky women. She was the widow of Judge French and the mother of Mrs. N. H. Witherspoon. She was one of the staunchest Baptists and most devout Christians to be found anywhere. After a long and useful life she went home.

FROM BURLINGTON, KENTUCKY.

"Every cloud has a silver lining."
"Many a dark and cloudy morning turns out to be a sunny day."

During these rainy days and the depressing influence of this flood time, the good people of Burlington Baptist church and other kind friends brought a flood of "sunshine" into the pastor's home. In this instance "coming events cast no shadow before." As suddenly as the waters rushed down upon Johnstown our home was invaded by a crowd of happy people who came with arms full of all the good things of a well filled pantry of a well provisioned home. We haven't had time to invoice our stock of goods, but we can truthfully say that each article can be labeled "first class," and all the eatables "pure food." After an hour spent in pleasant conversation, we sang "Blest be the tie" and the pastor made a poor attempt at a thanksgiving speech and a grateful prayer. There are times, and this was one of them, when the heart feels more than the lips and tongue can utter.

These evidences of kind appreciation make us feel unworthy, and creates the desire to be a better pastor and wiser steward of God's words. Inasmuch as our people have enriched us in temporal things, may we be the better qualified to enrich them in spiritual things. With grateful hearts we are,

Most sincerely,

C. G. AND ALICE SKILLMAN.

Burlington, Ky.

CANCEROL—A SAFE AND SURE TREATMENT FOR CANCER.

No knife, burning plasters or painful injections. Cancerol has been successfully used where all other methods failed. Investigate for yourself—costs but a trifle. Write to-day for free book. Address Dr. L. T. Leach, Drawer 88, Indianapolis, Ind.

Announcements

Sunday School Board Southern Baptist Convention

OUR PERIODICALS

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

THE B. Y. P. U. QUARTERLY. Has many special features. Instructional Lessons, Bible Study Lessons, Mission Lessons, Devotional Lessons. One of each for each quarter. Just the thing needed for our young people in their meetings.

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

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

Baptist Sunday-school Board Nashville Tennessee

DEAR RECORDER:

I write to urge all of your readers to join us in the most earnest prayer for the Lord to save this great and wicked city. He is showing his great willingness by the marvelous things which he is doing now. Thousands are being saved. It was my great joy to witness with my own eyes last Sunday, the happy, clean, clear cut, Scriptural conversion of 309 precious souls, besides scores of others who were saved in different places over the city.

Transformation: Power of the blood.

On Tuesday, Jan. 15, a so-called infidel lady, who claimed that she did not believe anything, did not believe in the Bible, and, of course did not believe in Heaven or Hell, in God, or anything else, came in to our meeting, and coming to the altar, Brother Cates advised her never to leave it until she was saved. The workers continued with her until two o'clock in the afternoon. She finally went away, went to her room, and spent the whole afternoon in prayer. About six o'clock she called up one of the workers who had helped her so much and said, "Come quickly, I am so happy I don't know what to do." That night she came and made her surrender.

Please let every reader join with us in special prayer that the great marvelous work of the Holy Spirit may spread all over this country and lead tens of thousands to the Lord.

Memphis, Tenn. GEO. C. CATES.

In a pastoral letter to the First church of Richmond, Va., Pastor O. W. McDavid says the church now numbers 1,018, more than it ever has since the separation of the races in 1841. One hundred and fourteen have been baptized during the year. He says, "A passion for souls is beginning to consume our people. Many feel deeply that the chief business of the church is to bring men to Christ." God's blessing will rest on a church which feels that.

Rev. C. Wren, formerly pastor at Lexington and later at Eminence, Ky., is now pastor at Huntington, W. Va. He and his church are engaged in building a \$60,000 institutional church. H.

The *Review and Expositor* for January, 1907, has been received. It is a good number, and a fitting notice of it will appear in these columns in due time. \$2 a year. Seminary Press, Norton Hall, Louisville, Ky.

We hear that Dr. J. B. Hawthorne has resigned the pastoral care of Grove Avenue church in Richmond, Va., on account of failing health. We greatly regret to hear this. Dr. Hawthorne is one of the great preachers of our age. We hope his health will be restored and his valuable life spared.

DEAR RECORDER:

Owing to sickness I have delayed renewing till now. My time expired Jan. 1st. You will find enclosed \$2, for which you will extend my subscription to Jan. 1, 1908. I cannot do without the paper as long as I live, after reading it for a little over sixty years, and it is better now than ever before. Wishing that the Lord may spare you, to battle for the faith once delivered to the saints for many years yet, is the prayer of one of your Old Guard.

J. H. CRADDOCK.

McLoud, Okla.

CASH SALARY and all expenses to men with rig to introduce our Guaranteed Poultry and Stock Remedies. Send for cost: we mean business and furnish best references. G. R. ELLIS, P. O. 2, 510, Springfield, Ill.

Family Circle

Stories for the Young and Old

THE DIFFERENCE

Two women stand at a cradle side,
And gaze on a picture fair.
A weeping child, with dark fringed eyes,
Where looks the deepened blue of the
skies.
And shining, sun-touched hair.
One of them wees but a sleeping child
Clasping a battered doll.
She notes the beauty of form and face,
And the rich effect of the precious lace
On the cradle cloth that's all.
She knows the babe as she carries a while;
Then turns away with a careless smile.
The other gaze with moist eyes,
And the cradle fades away.
Before her stretches the path of life,
With all the peril and toil and strife,
And the dangers of every day.
She sees the tiny form grow strong,
And the tender heart grows cold
In the race for pleasure that ends in
pain.
The eager struggle 'twixt love and gain,
The mad-daring quest for gold,
And she who a prayer, "O God, that
thou
Wouldst keep him ever as pure as
gold!"

Those women stand in the self same
place.

They are not unlike in form and face;
They are the same child in a wee white
cot;

But one is a mother, and one is not.
Boston Globe.

THE SEAGULLS

The Scilly Isles lie southwest of Eng-
land, not far from the English channel.
The coast is very dangerous. The island
ledges are granite. Rocks and shoals,
the deep channels of the coast and nar-
row seas, combine to break the regular
swell of the Atlantic, and the currents
are strong enough to push a large ship
somewhat ahead even when anchored.

At Christmas time, a few years ago,
a great "liner" was fog-bound off these
islands.

The dense fog wrapped the ship about
like a wet, gray blanket. The great en-
gines moved very slowly, while the steam
whistle was constantly blown; but ere
long they stopped, and the vessel was
only lifted by the swell.

If she could have remained still, her
peril would have been far less; but de-
barred from every point of sight, every
sea mark, the restless force of the cur-
rent was beating her every moment near-
er the granite ledges of the Scilly Isles.
No one knew this at the time, but the
captain was well aware that they were
in danger.

The captain's face grew more and
more clouded, and he consulted oftener
with the first mate. The fog whistle and
the sound of bells were heard every now
and then from some other vessel miles
away. There was no wind, only utter
stillness, cold and darkness.

The night was closing in when sud-
denly the silence was broken by a chorus
of shouts, laughing and screams, mingled
with the rushing and beating of sea
gulls' wings. It was a message as well
understood as the bell of the light-
house.

The captain rushed to his pipe, and
shouted his orders. The engines throb-
bed; and the vessel, with a great strain
and pull, began to move backward. She
had been near, too near the shore. The
current was forcing her directly on the
granite ledge. The "liner" backed to-
ward the open sea, the gulls following
and screaming. All the while not one
could be seen.

But, after the ship had passed the
danger line, the fog lifted for a moment,
leaving the cliffs in sight and proving
that in a few minutes more she would
have been dashed against them.

"The birds saved the ship," said the
crew, "nothing else."

Shooting a sea gull on the Scilly Isles
or in their vicinity is positively forbid-
den at any time of the year. In conse-
quence they are very tame. They sit

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.

on the roofs like sparrows, and have no
fear of man. All the outlying rocks are
the homes of gulls; and when a ship
approaches they seem to think it is a
new island, and fly to it, calling their
companions. The very presence of the
gulls indicates, without a chance of mis-
take, the near neighborhood of the shore
and of rocks. Their cry is as sure a
warning as bell or beacon.

There is a legion of unpaid watchers
keeping guard on the farthest crags,
ready to bear warning to ships lying
in the most dangerous position known
at sea, a fog on a coast lined with
tides and currents. All along the shore,
from Land's End to Poole Harbor, these
watching birds are on the crags of the
perilous coast. They were and save
whole fleets of fishing boats, as they
pass the near rocks and cliffs coming
homeward in the heavy fog.

The fishermen have passed the world
from the Cornish coasts to Plymouth,
thence to Hingham, on to Midmouth, and
from Midmouth to here, never to allow
a gull to be shot.

"I reckon he is no friend to us who
will kill a sea gull," said a fisherman
out with the herring boats. "Ten times
last winter they told us where we were,
we were drifting in a fog as dark
as pitch. Once I was not six boats'
length from the picket rock when the
gulls flew out and screamed, and I was
away in time to save my boat and the
nets and fish. Only for the blessed
birds I'd likely never have seen the two
hills again." Every Other Sunday.

THE MAKING OF A PRESIDENT.

Franklin Pierce was widely celebrated
for superior intellect, scholarly eloquence
and painstaking examination of detail.
Yet in his youth he was not at all fond
of study. Although a fair scholar with-
out any particular effort on his part, he
preferred various athletic sports to
study. Nevertheless, his father, Benja-
min Pierce, had early detected the signs
of ability in this his favorite son, and
determined that this boy should have the
advantages of a good education. Frank-
lin was accordingly withdrawn from the
village school at Hillsboro and sent to
Hancock and Franconia, then to Ex-
eter, where he prepared for college. In
1820 he entered Bowdoin College, at the
age of sixteen.

The boy Franklin was a tender-hearted
affectionate lad, and very fond of his
home; and for some time after his ar-
rival in Hancock he was exceedingly
homesick. It seemed to him that he
could never bear the strange new life
there. At last he decided to run away
home. He arrived in Hillsboro one Sun-
day morning, while part of the family
was at church. His father, however,
was at home, and met the fugitive at the
door, but without any sign of welcome.

"Why have you come home, Frank?"
he asked.

The boy was always truthful, and he
did not flinch now. He answered sim-
ply, "I was homesick."

Without a word of reproach to his
son, Governor Pierce sent for the coach-
man. "James," he said, "take the
gray mare and the chaise and carry
Frank half the way back to Hancock.
He will walk the rest of the way."

The order was carried out to the let-
ter, and Franklin was set down in the
middle of a piece of dense woods. It
would be no use to disobey his father
again. Franklin knew him too well for
that. Dejectedly the boy turned his face
toward Hancock, and trudged along mile
after mile. The afternoon was waning,
and the shadows in the woods were grow-
ing longer and longer. To add to his
discomfort, a heavy thunder-shower was
coming up; the first great drops of rain
were already splashing down upon him.
Presently the rain came down in tor-
rents and drenched him to the skin.
But he kept bravely on.

Late in the evening he reached his
boarding place in Hancock, footsore,
tired, hungry, wet, but with a new de-
termination in his mind. He would never
give up anything, however hard, again.
In speaking in later years of the ex-
perience, he said, "I am convinced
that it was the turning-point of my life,
and I have always thanked my father
for his firmness."—Selected.

FARMER PETTIGREW'S GIFTS.

Old farmer Pettigrew was driving
along the pike toward the county town,
his grays going at a brisk rate.

"There's that young Evans walking,"
he said to himself; "he's dressed up like
he was going to catch the train."

"Go in' up the road, Bob!" he said,
as he passed the younger man; "I'm
bound for the burg."

"I was going down by train, but
don't mind riding behind your grays,"
laughed the other, climbing in; "that
is, if you'll agree to bring my stuff
back."

"So 't ain't two wagon-loads," was
the retort. He liked Bob Evans because

he joked and laughed and was good
company. College boy, too. Education
had never hurt him. Fine farmer, steady
and smart.

"What'll your load be?" he asked
Bob, as the hard mud flew under the
horses' feet.

"Not much weight," laughed his com-
panion. "Christmas gifts. This is the
time when a little money buys a lot of
things to warm the heart."

"Bob," said Farmer Pettigrew,
"when you're as old as I am, you won't
be spending money for Christmas.
That's no one but me and mother now.
We'd look fine making Christmas pre-
sents."

"That you would," said Evans, heart-
ily, "and it would make good old Aunt
Pettigrew feel ten years younger."

"Now, Bob," exclaimed the old man,
"sit you in earnest!"

"Never was more so. Bob is often
lonely since your daughter moved West.
He would not only be surprised, but
happy. Try it once," he added.

"What are you going to get Addie?"

"Me! Oh, I've been planning for
months. A new dress, for one. Looks
she wanted. Some little knick-knack.
Nothing is too good for my wife. She
deserves more than I can give her. But
I am getting some things for mother.
I wouldn't forget her. We'll go over
tomorrow afternoon, and see how happy
she'll be over our presents."

"I never did give anything 'cept
candy to the children on Christmas,"
said the old man, but he didn't discuss
crops clear to town.

About the middle of the afternoon,
Bob Evans hurried into the big dry
goods store, after numerous bundles. He
was surprised to see old Farmer Petti-
grew sitting at a counter near the front,
while an obsequious clerk was holding
up folds of gray silk.

Bob was so pleased, he stopped to help
in the selection, and then went on his
way. It was nearly dark when the two
men met at the livery stable. Old Farm-
er Pettigrew was as excited as a boy.

"Say, Bob, I bought er a cheer, too,
and a gold comb, and candy, and I'm
kind of 'shamed to give them to her.
And I sent Minnie \$10, registered let-
ter, you know."

Bob shook the old man's hand.

"I'm glad I came in with you. I
just wish I could see auntie when you
give those things to her."

"I'll tell you about it, Bob."

But he did not introduce the subject
when Bob went over next week. The
young man followed him out to the
barn lot and asked him about the gifts.
Old Farmer Pettigrew looked at him
long and solemnly, a sort of quiver about
his mouth.

"Well, when I laid 'em out Christmas
mornin' by her bed, Bob, I jest stepped
out. She didn't come out, an' I got
skereed. I peeped in through the crack,
an'—an'—she was on 'er knees by 'em
sobbin'. I didn't calculate it was going
to have no sech effect, Bob."

Bob's eyes grew misty.

"Well?" he said.

"I went in then, an' she riz up an'
she said, 'Pa, an'—'kissed me, fur the
first time in ten years, Bob.'—Selected.

A life without a purpose is a languid,
drifting thing; every day we ought to
renew our purpose, saying to ourselves:
This day let us make a sound begin-
ning, for what we have hitherto done is
naught.—Thomas a Kempis.

It is the cheery worker that succeeds.
No one can do his best or even do well,
in the midst of worry or nagging.
Wherefore if you work, work as cheerily
as you can. If you do not work, do not
put even astray in the way of others.—
Selected.

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Songs
OF
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Little Ones.

THE ELIXIR'S SECRET.

A long time ago there was a little boy who was a king. He had a tutor, which means having a schoolmaster at home to live with you. He had lots of servants, who wore yellow knickerbockers and bowed low and called him "Your Majesty." Also he lived in a palace and had more ponies than he could ride, and wore Sunday clothes on week-days. But he was not happy, and he got very tired of having every day and all day to be as proper as though he were out to tea.

One day he sat on his throne very lonely and crying and with his crown in his lap. An old serving-man who loved him was sorry to see him cry, and came near and bowed and said, "May it please Your Majesty." The king looked and said, "Speak, sirrah," which was his royal way of addressing servants. The old man did not mind, but obeyed.

"Your Majesty," he said, "is unhappy. Is your majesty aware that there is an aged dame who lives in an old cave in the king's forest and who sells in bottles a liquid which if anyone drinks makes him happy at once?" "Nonsense, varlet," answered the king, "I mind me that once I drank six bottles of sarsaparilla in seven minutes, and I feel unhappy every time I remember it." "Your majesty," answered the servant, "this is different."

"If you are sure," rejoined the king, "take my crown and put it in the cupboard, and bring a bagful of pennies and we will go and buy."

When they got to the cave of the aged dame she came out and said, "Good morning, little boy." "Little boy, indeed! old woman," said the king, haughtily, "I am a king." "Oh, are you?" answered the aged dame: "if you are a king you must be polite and call me 'Madame,' or I will have nothing to do with you."

"Madam," rejoined the king, "I want a large bottle of the elixir of happiness; I want to be a happy boy for a whole day. How much?" "Sir," replied the aged dame, "I do not sell, for no one can buy happiness. But here is a bottle. Go home and drink." And she gave him a funny black flask with a wicker-work all around. When he got home he drank a swallow of it from a crystal goblet, but it tasted so bitter that he ran out in the garden making a wry face.

He walked about till he came to

the great bronze gate where the soldiers were on guard. He hardly noticed their salute for he noticed a ragged boy sitting on the sidewalk and smiling in the sun.

"Good morning!" said the king. "Come into my palace and taste some of my elixir of happiness."

"Never heard of it, mister," came the answer, "but if it's not medicine I'll come." When they got to the palace the king had two goblets brought, and the Lord High Pouter Out filled them.

They were both going to drink, when the ragged boy felt in an inside pocket and pulled out a big piece of bread. "Here, king," he said, "this is my dinner. Halves, mister. You drag one end and I will drag the other." The king stared and said, "I tried cake just now and it was no good." "Don't care," was the reply, "share's fair. You have half of my bread, or you can drink all your stuff yourself."

The king then pulled, and they divided the bread. Together they drank, and his majesty was surprised, for at once he felt as glad as he could possibly be. And then the small boy began to smile more than ever and said to the king: "Here, king, bend down and give us a back," and before he knew what he was doing they were playing leapfrog in spite of the astonished courtiers.

When they were out of breath they sat down again and began to talk, and the king said, "Let some one fetch my tutor for me, to explain how it is that the elixir of happiness was so bitter before and it is so sweet now." The tutor, who was an old man with a nice face and a long white beard, came and bowed low and said: "Your majesty, the reason is very simple. We never have any happiness as long as we keep things to ourselves, but the moment we share the best things that we have we are as glad as can be." And the king understood.—*London Christian World.*

A WISE BULL ELEPHANT.

An instance of the great sagacity of the elephant in preserving itself from the attacks of man, although almost incredible, was related to me by an old hunter on whom I could thoroughly rely. He told me that some years before there had been a well known old bull elephant with a pair of magnificent tusks, which had been long and earnestly coveted by every hunter in that part of the country.

Their wise old owner, however, knew that he was hunted, and had hitherto frustrated all efforts to capture him. With a view to his safety he made it a rule never to wander from the rest of the herd, but, on the contrary, always keep as much as possible in the midst of them, and it had been ascertained that he never slept without having posted sentries all around him. On the occasion of which the hunter was telling me he said that he had climbed up into a tree, a dom palm, to view the herd from a safe position, hoping to find the bull by chance unguarded. It was noon-tide, and the veteran required his nap. The scene that followed was unique. The old tusker went quietly round from one to another of his followers and drove them out into the places they were to occupy, making them stand in a large circle, several yards from each other, with their heads outward so that

they would be sure to hear or see any approaching foe. Most of them were evidently well tutored to their work, and understanding what they had to do, quietly obeyed and took up the posts assigned

them; but one young male turned refractory and ran off. The old tusker ran after him, and heading him, pushed him back, lashing him with his trunk till he had got him into position again. No sooner, however, was he placed than he broke loose a second time, and was again pursued, but this time the punishment was increased by a sound prodding. After screaming with pain and trumpeting with rage the unruly one was brought to obedience, and then a pretty scene took place. Two full grown females, we may suppose the mother and aunt or two sisters of the rebel, went up to console and comfort him. They stroked him gently with their trunks, rubbed their heads against him, and evidently advised him to be a good boy and remain where he was. The veteran, being confident that at last all was satisfactory, placed himself in the open space in the center of the circle, and standing, as elephants invariably do while sleeping, took his midday rest, and the hunter saw that any attempt to get at him on that occasion was, as usual, hopeless. This sagacious old animal managed to preserve his life to a very advanced age, but when infirm and feeble he was expelled by a young rival from the herd, and wandered off to Abyssinia, where he was ultimately shot. Had the Nubians possessed firearms at the period when he was in his prime, this would doubtless have been his fate many years previously.—*Harper's Magazine.*

COULD NOT WORK ON SUNDAYS.

John Nelson, the Yorkshire mason who was co-worker with John Wesley, possessed convictions and earnestness that should characterize every Christian of to-day.

When threatened with dismissal because of his refusal to work on Sundays, he said: "I would rather have my wife and children beg their way barefooted to heaven than ride in a coach to hell! I will run

A DOCTOR'S SLEEP.

Found He Had to Leave Off Coffee.

Many persons do not realize that a bad stomach will cause insomnia. Coffee drinking, being such an ancient and respectable form of stimulation, few realize that the drug—caffeine—contained in coffee and tea, is one of the principal causes of dyspepsia and nervous troubles.

Without their usual portion of coffee or tea, the caffeine toppers are nervous, irritable and fretful. That's the way with a whiskey drinker. He has got to have his dram "to settle his nerves"—habit.

To leave off coffee is an easy matter if you want to try it, because Postum—well-boiled according to directions—gives a gentle but natural support to the nerves and does not contain any drug—nothing but food.

Physicians know this to be true, as one from Ga. writes:

"I have cured myself of a long standing case of Nervous Dyspepsia by leaving off coffee and using Postum Food Coffee," says the doctor.

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the risk of wanting bread here Nelson's employer admired his rather than the hazard of wanting earnest steadfastness so much that he increased his wages and stopped It is interesting to relate that all work on Sunday.

TWO DOCUMENTS AND A LESSON.

I hold in my hands two printed documents. They are the minutes of the "Licking Association of Particular Baptists." One is yellow with age and is dated "The Second Saturday in September, 1835." The other September 10, 1904. Both of these meetings were held in Georgetown, Ky.

As I glance at these minutes a line of serious reflection is started within me. For in the year 1835 we find quite a vigorous body with thirty churches and 1,242 members, and the able Thos. P. Dudley as moderator. Corresponding letters and messengers were sent to the Long Run Association, the Franklin, the Elkhorn, the Baptist and the North Bend.

But among the matters of business this item is found: "The inquiry from East Hickman church to know whether the Association intended by the resolution adopted last year, declaring non-fellowship for all the various institutions (meaning missionary societies, etc.) included in said resolution thereby to prohibit members of the churches composing her body from contributing thereto? Answer, No!"

The non-missionary spirit gradually growing into an anti-mission spirit separated the Licking Association further and further from other Baptist bodies around them; and the churches went on declining through a lack of response of the Great Commission.

The minutes of 1904 show six of the thirty churches to be alive in that year. Opposite the name of Bryant's Station church, the strongest of all in 1835, the minutes of 1904 report, "No letter nor messenger." Mt. Carmel, the second strongest in 1835, reports in 1904, "No letter nor messenger." The three churches which did give any statistics report in the aggregate 53 members.

These Baptists were good people. Those that remain (now even fewer than fifty) are good people. They simply lost the key to religious vigor, to church perpetuity and power—namely a real missionary zeal. He that saveth his life must lose it. Blessed are the people who "sow beside all waters." "There is that scattereth and yet increaseth, there is that withholdeth more than is meet and it tendeth to poverty."

EDW. B. POLLARD.
Chester, Pa.

DEAR RECORDER:

We know you and your readers will be glad to learn that our new building is ready for use; we want all our friends to rejoice with us. We have been very much crowded this year, but this will greatly aid us in our work. The steam heating plant is operating, and it is a great thing for us, when you

consider we have been making 45 fires each day. Our new term opens next week and prospects are bright. We ask an interest in your prayers.

GEO. D. AND J. HENRY BURNETT.
Liberty College, Glasgow, Ky.

"FRAGMENTS THAT REMAIN."

BY JOHN T. CHRISTIAN.

I have recently been overlooking the files of *The Alabama Baptist* and as might be expected there were some very interesting editorials in it. The distinguished Dr. E. T. Winkler, who was three times, if I mistake not, offered a chair in the Southern Baptist Theological Seminary, was then editor. In an editorial by him dated June 2, 1881, under the heading, "Frag-

ments that Remain," he says:

"*The Independent* gives an ironical compliment to *The Alabama Baptist* in reply to our suggestion that its long-earred gentry had better consult the testimony of Thomas Aquinas in regard to the Baptism of the Middle Ages. We showed that the general baptism of the Thirteenth Century was immersion and therefore that all of the Antipaedobaptists of those ages were presumably immersionists. The reply of *The Independent* constrains us to renew our recommendation. For it gives us some cases of Anabaptist aspersions in Switzerland, in the XVI century to disprove the incontrovertible immersions of a period of some three hundred years before. We are constrained to say that the unfairness of *The Independent* wherever

it touches upon Baptist history is simply disgraceful.

"We have glanced over the recent numbers of *The Independent*, only to find that

"The trail of the serpent is over them all."

Little Rock, Ark.

NOTES FROM MISSOURI.

On January 1, 1907, we dedicated our new, beautiful house of worship at Oak Ridge. It cost about \$4,500, and is free of debt. It is an honor to the splendid community in which it stands. Rev. T. H. Jenkins preached the sermon; prayer was offered by the pastor. Other ministers taking part were B. V. Bolton, former pastor, under whose labors work was begun on house; A. M. Ross, A. D. Butler. Dinner was served on the ground. On January 12th two young ladies were baptized into the church by former pastor Bolton. I have been pastor over one year, and feel that great things are in store for us. Pray for us.

We give the other half of our time to Marble Hill church. Here we have a fine people. The Will Mayfield College is located here, and is doing excellent work. No finer man than President F. J. Hendershot. This is the only Baptist college in Southeast Missouri. Its fine location and its splendid equipment should call forth a large patronage.

Evangelist D. A. Montgomery has located as pastor of the First Baptist church of Charleston. We believe this is a good union, and

pray God's blessings upon it.

Over 200 have been added to the church at Fredericktown in a recent meeting. Pastor Smoot was assisted by one of our state evangelists—Brother Kennedy. There are fifty towns in Southeast Missouri where we need just such a meeting.

Bro. T. H. Jenkins is assisting J. H. Hawley in a meeting at Morley, with good results. Bro. Jenkins is a fine gospel preacher. He also works under the direction of the State Board.

Pastor A. M. Ross, of Jackson, is in a meeting assisted by former pastor J. O. Willet. We hope for them a great meeting. Bro. Ross is a good preacher and is well liked by his people.

The Oran Baptist congregation is building a new house of worship. They are being lead by their dauntless pastor, Russell Bowman. They need a good house, and that they are building.

Let me add that I think the *WESTERN RECORDER* is the most helpful and soundest Baptist paper I have seen. Long may it live.

W. M. RUDOLPH.

Church Organs.

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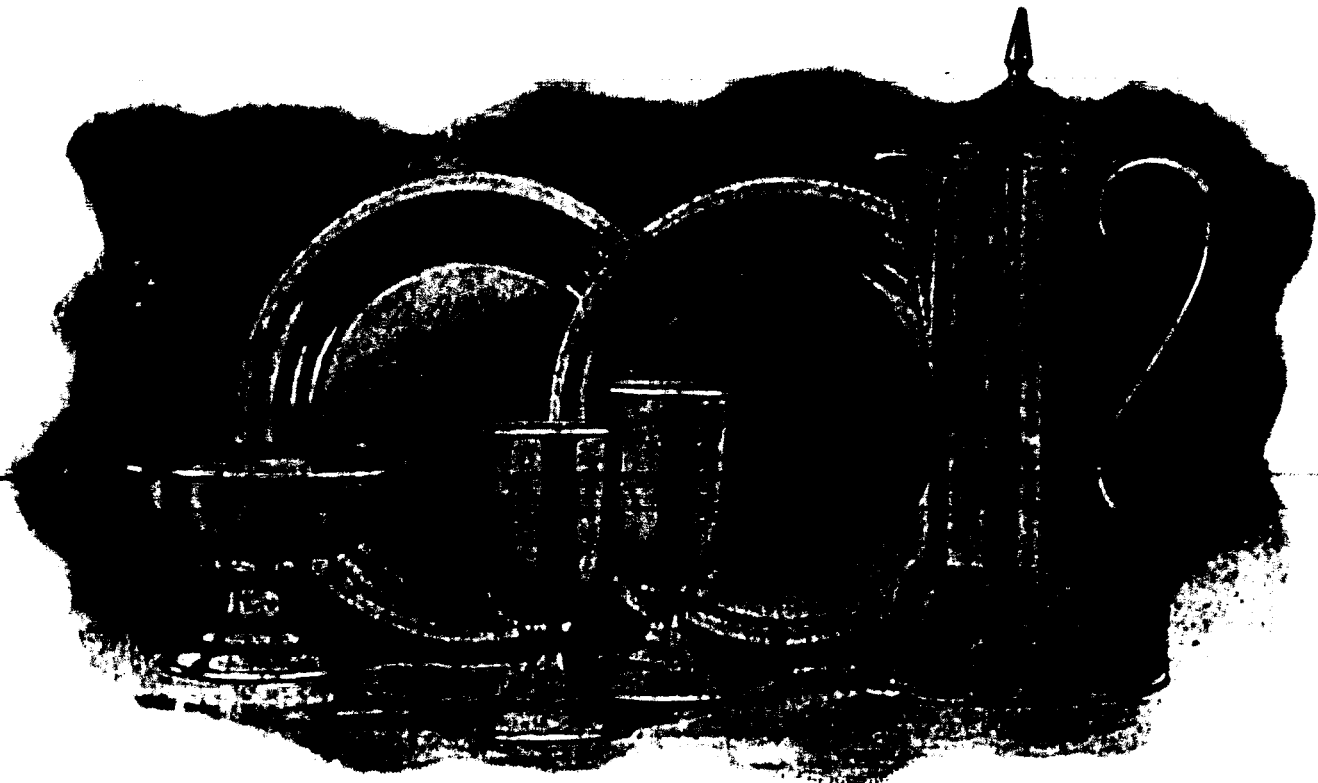
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Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book, 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service."

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."

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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.

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, Hardtown, Ky., or Harbin Wilson, 709 W. Market St., or L. L. Colvin, 427 W. Jefferson St., Louisville, Ky.

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

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Gout, Lumbago, Sciatica, when drugs and doctore fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cures me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

WANTED—A REVIVAL OF CHURCH-GOING AMONG CHURCH MEMBERS.

BY WAYLAND HOYT, D.D., LL.D.

And is not such revival imperiously needed? Is it not true that there is a most strange and wide obtuseness on the part of multitudes of Christians to the claim of church attendance? How can a church get on, make impressions, genuinely flourish, if its own members to so great degree desert it in this matter of personal presence?

I have chanced recently, now and then, to have had the privilege of attendance upon the second service of a church—not of our own denomination, nor in the city in which I live, and this question of attendance has been painfully pressed upon me.

On certain sides the record of this church is magnificent. Its roll of membership is far beyond a thousand. Its benevolent and other disbursements are far beyond fifty thousand dollars as the years pass. Its music is of the highest and most reverent order. Its pulpit is strong, clear, fascinating, scholarly, devout, persuading, holding even the rapt attention of the congregation. But three hundred people would be a most generous estimate of attendance upon its second service. Where are all the rest of its great roll of membership? And is not this church, in this regard, an altogether too usual specimen of the common run of churches?

What are the reasons for such a state of things?

I think the Sunday secular newspaper is a main reason. We are beginning to get the baneful crop of the secular Sunday newspaper sowing. For years the secular Sunday newspaper has been making special assault upon the children. By prizes and puzzles, by gaudy and enticing color sheets, etc., the Sunday secular newspaper has been seeking to catch the children. What feeling of claim of sacred time, of recognition of God, of the sanctity of worship, can boys and girls have whose entrance upon the Sunday is through the gates of the gaudy pictures, the so frequently irreverent jokes, the, at any rate, un-moral stories of the Sunday secular newspaper? How can boys and girls be recognizing the church and the duty and privilege of worship, thus taught? Yet the secular Sunday newspapers find admission into multitudes of Christian homes!

Then, too, the growing laxness of feeling as to the Divine claim upon the Sabbath is another reason. Are not even Christians getting to look, and without much qualm of conscience, upon the Holy Day as holiday? Journeys, automobile and other sorts of rides—are not the consciences of Christians mightily relaxing as toward the, at least admissibility, of these in the sacred time? Is not the old feeling of the consecration of the day to worship too much passing even among Christians? Must not the church call vainly for the presence of her members who are letting themselves become addicted to such things for Sunday, counting them harmless?

It is common to lay the blame of this fact of scant attendance upon the ministers. But is the real blame there? Is it not rather upon the church members who are for-

getting the definite claims of their church membership?

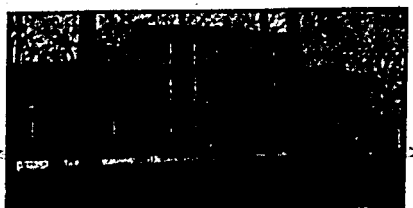
And the remedy lies in an awakening conscientiousness toward the duty of church attendance on the part of church members. Mightily, I think, we need revival here.

On a very stormy night I expressed surprise at the presence in the church of a young girl. As though surprised at my surprise, she at once replied, "Why, it is my business to be here." Such recognition of the claim of the church on the presence of her members, such high feeling and action of response to such claim, as a general and habitual thing, would cure the evil, would impart the enthusiasm and impulse of numbers to the services of the church. Can anything else do it? It is no mean gift to his Lord a church member makes—that of steady personal presence in his Lord's church.—Watchman.

FROM TENNESSEE.

The brethren of this, our adopted State, have been exceedingly kind to us and our work blessed of the Lord. We had a meeting with the Pleasant Hill church in Robertson county in November, after the association meeting that was gracious in power and influence, Bro. P. W. Carney assisting. Twenty-two professions and the same number of additions. Tennessee seems more and more like home to us and the reasons are plain enough, for Tennessee and Kentucky are so much alike. The Lord has a host of godly men and women in Tennessee, as well as in "Old Kentucky," and the marching orders are "Go forward." And we see the wheels of Zion are rolling and the banner of the Lord is being unfurled to every breeze, and we are "confident in the Lord," with such men at the head of our organized work as Drs. Frost, Willingham, Gray, Golden and Lofton at the head of our State Board that the work of the Lord will go forward in Tennessee. And there comes the Baptist and Reflector, edited by Dr. Edgar E. Folk, one of the best of men, sound in "the faith," strong in conviction, ready to help in every good work, making it a mighty factor in all our State work. Dr. Folk is a power in Tennessee in fighting that giant of evils—the whiskey traffic—for no man has done more to put out the saloon in Tennessee than he. We love Tennessee and Tennessee Baptists, and all that these terms bring, but we love the dear old RECORDER none the less for it, and it is ever a welcome visitor to our home and is read with interest and profit by every member of our home, and especially does Mrs. Dodson appreciate the comments on the Sunday school lessons, for they are so helpful. Our prayers are that the Lord may bless the "Old Banner," its editor and manager. And when we read Dr. Eaton's little book, "Faith and the Faith," we could but say the Lord did a great thing for the world when he gave the man that could write such a book.

F. P. DODSON.



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EDMUND HARRISON, President.

DEAR RECORDER:

I have been in Olive Hill since the first of October, 1906. The Baptist church at this place is on the up-grade. At the last service in the old year we had a prominent member of the Methodist church to come to us, stating she would get her letter next Sunday from the Methodists. I informed her that she needed no letter, but would have to join by experience and baptism, which she consented to do.

On the first Sunday in the new year I baptized her. This looked strange to a great many as she was immersed when she joined the Methodists.

Our motto for the year is "Strive to be a soul winner for Christ." Since I have been on this field

I have tried to preach fifty-one sermons, made twenty-three public addresses, taught the Bible Sunday school class and made 1,084 religious visits. I am indeed very busy, but enjoy working for the Lord.

This is a very needy field and we need more laborers in Eastern Kentucky. My people are very appreciative and remembered their pastor with several nice presents Christmas.

We always welcome the RECORDER, for we know it stands for sound doctrine "and earnestly contends for the faith once for all delivered to the saints."

E. L. HOWERTON.

Olive Hill, Ky.

DEATHS

For actual subscriptions we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Usual the words and you know of some what the charge will be. Usual the money accompanies the notice. It will be brought down to 100 words.

DEATHS

Mr. G. M. Hild, of Sacramento, died very suddenly October 10, 1906. He was in apparently no good health at all and started across the river on business. He found the boat across the river and fell dead in the boat, where his body was found some time after.

Mr. Hild was born June 2, 1827, professed faith in Christ in 1845, and after some time spent in studying the Bible and doctrine of different churches he united with the Baptist church, in Mableton county.

Moving to Mableton county some years after this he joined his membership with Mableton church, where it remained until his death.

He was married December 16, 1856, to Miss A. M. Myers, who, with nine children, survive him. Mr. Hild and wife had contemplated celebrating the fifth anniversary of their married life December 16th last, but he died two months before that date. He was truly a noble Christian gentleman, an earnest Christian and consistent Baptist, ever faithful to his church and a regular attendant at his business meetings. He was one of those rare characters that earnestly contend for the right, it mattered not how many may oppose. The neighborhood has lost a noble citizen, the church one of her best members and the family a loving husband and kind father, but we look forward to the happy reunion. He was one of the Western Recorder's strong friends. May God give us many more such men.

J. DEXHAM HOCKER, Pastor.
South Carrollton, Ky.

HALL

Mrs. Carry Judson Hall died at her residence in Covington, December 17, 1906. The funeral was conducted by her pastor in the First Baptist church, of which she had been a member for fifteen years. She was born near Heathsville, Northumberland county, Virginia, in 1838. She was married to Prof. Carry Judson Hall in 1857. To this union were born five sons and three daughters. Three sons and three daughters still live. It is indeed a noble family. Mrs. Hall never fully recovered from the shock of her husband's death and the almost sudden death of her oldest son. Her father, Thomas Snyder, who was very prominent in Baptist circles in Virginia, was of Welsh extraction. For over fifty years Sigler Hall was a member of the Baptist denomination, interested in her church, faithful to her convictions and loyal to her home and its interests. Such a life falls upon a community as the blessed benediction that follows prayer. She possessed those virtues that ever adorn true Christian womanhood. "Her children arise up and call her blessed."

W. M. Wood.

Covington, Ky.

MIXED MEETINGS AGAIN.

If I succeeded, in the RECORDER of December 6, 1906, in showing that the commission was intended to be obligatory on gospel churches alone, or if the proposition is true, whether I proved it or not, it is important to know what kind of an organization such a church is. Inasmuch as I am writing for Baptists, I quote from a "Declaration of Faith," which Dr. J. M. Pendleton says "expresses substantially what Baptists believe concerning the topics mentioned."

The 13th Article says: "We believe that a visible church of Christ is a congregation of baptized believers, associated together by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its only scriptural officers are Bishops or Pastors and Deacons, whose qualifications, claims and duties are de-

Shaky Women

with nerves all played-out, need the help of a pure, restorative medicine, to put them on their feet again. "I am a thankful woman," writes Mrs. W. E. Lawrence, of 821 6th Street, Portsmouth, Va. "I just had to write and tell you how much good

WINE OF CARDUI Woman's Relief

has done to me. When I got up mornings I would have those low waist pains, and about every month I would get so sick and dizzy. I would have to go to bed. But now, I don't have those spells so bad. I can eat and sleep better and feel stronger, thanks to Cardui." Try it.

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lined in the Epistles to Timothy and Titus."

The 14th Article follows: "We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Savior, with its effects, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self examination." (Pendleton's Church Manual, pp. 56, 57.)

If Baptists believe the above quoted "Articles of Faith," they do not—cannot—believe that Pedobaptist and Campbellite organizations are "visible churches of Christ," unless they can believe that things which are not equal to the same thing are nevertheless equal to each other. One cannot intelligently believe two contradictory propositions at the same time.

And since we do not regard them as gospel churches we cannot consistently ask them, through their preachers, to take such part with us in carrying out the commission as can reasonably be understood to imply that we do regard them as gospel churches or their preachers as gospel ministers. It will not do to say they are authorized under the commission to do one and not the rest of the things commanded. The command to "make disciples," to "baptize" and to "teach" the observance of "all things whatsoever Christ commanded," was all spoken at the same time, in the same sentence to the same men; and whoever is authorized and commanded thereby to do one is authorized and commanded to do all three. Moreover, to the same men he said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (Mark 16: 15, 16.) I cannot, therefore, see how our brethren can consistently invite preachers of the aforementioned denominations into their pulpits to preach and refuse to give to and receive from them both ordinances of the Lord's house.

These mixed meetings and pulpit affiliations are contrary to the direct teaching of the Scriptures. Paul said to the Romans (Ch. 16:17): "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them."

And "unto the church of the Thessalonians," he said: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," etc. (2 Thess. 3:6).

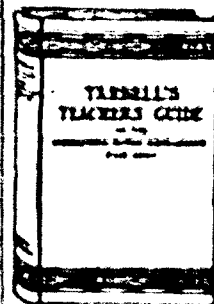
Now, if Baptists believe their own "Articles of Faith," quoted above, and the correctness of their practices founded thereon, they cannot but believe Pedobaptist and Campbellite churches, and especially their preachers, are walking "disorderly" and that they "cause divisions and offenses contrary to the doctrine which they have learned." Hence they must "mark" and "avoid them." If they are not doing these things we are, and hence they should "withdraw from" and "avoid" us; not, in either case, as neighbors, citizens or friends, I presume; nor that we should forbid them to attend our worship. In all these respects we should invite their presence. Only thus can we correct what we believe to be their errors. But we must show them, by word and deed, that notwithstanding we respect the piety we rejoice to find in them, we cannot regard them as ministers nor members of gospel churches. This, however, we cannot do by uniting with their preachers in mixed meetings, nor by inviting them into our pulpits to preach, while I know of no Baptist church or preacher in this part of the country who, if asked the question would profess to believe them to be such. And herein we no more deny their piety and sincerity than Bishop Doggett does.

Still, when our brethren thus unite with them, they are regarded as recognizing their ministerial character. R. T. BRUNER, Owensboro, Ky.

You will find as you look back upon your life that the moments that stand out are the moments when you have done things in the spirit of love.—Exchange.

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If you have never tried Dr. Blommer's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blommer, 115 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh," will be sent you at once, free, showing you how you can cure yourself privately at home.

Write him immediately.

ITEMS OF INTEREST

News the World Over

An earthquake destroyed Kingston, the capital city of the island of Jamaica. The business portion of the city collapsed and fire broke out. The water mains were wrecked as in San Francisco and nothing could be done to put out the fire. For a square mile everything was utterly destroyed. It is said that all the other buildings were so injured that they are unsafe. The wounded have been carried to the ships in the harbor. No other town on the island was injured. One thousand two hundred are reported dead. Six hundred bodies have been taken from so small a part of the ruins it is probable many more were killed.

The report is that the city of Kingston is slipping off into the sea. This may have originated from the sending out of warnings to ships coming that the bed of the harbor has been so much changed by the earthquake that their charts are untrustworthy and they must use great caution. There were many tourists from this country in Kingston, but none of them were killed. Sir James Ferguson, of England, was killed.

There have also been severe earthquakes in Eastern Russia, but the amount of damage done by them is not yet known. Meanwhile, Marina Loa, the great volcano in Hawaii, is active. Four streams of lava are pouring down its sides. One stream has crossed the Government road and reached the sea, a distance of 30 miles. On the western side the lava is advancing seven miles an hour. One stream is flowing directly towards Kona, a well-known health resort.

The 19th of this month was the hundredth anniversary of the birth of Gen. Robert E. Lee. It was celebrated everywhere throughout the South. Orators tried in vain to find words of praise which would do him justice. The South has great reason to thank God for having given her such a peerless man to hold up to the admiration of her sons through all ages.

It has developed, that one great cause of the shortage of cars which has blocked business, and caused a coal famine in parts of the country, is that the cars are not unloaded as soon as they are received. Many firms leave their goods on the cars paying the railroads for their use. The railroads ought to charge so high a price for this using the cars for storage that the firms would not pay, and the cars would be unloaded quickly.

A statue of Pope Leo made by the sculptor Tadolini has been placed over

the door of the church of St. John Lateran. The statue is 20 feet high. It was planned that this monument should be the tribute of the cardinals who were created by Pope Leo. But this would have cost each one of them \$700, and some would only give \$60. Hence the remainder is to be made up by others.

MARRIED.

At No. 4, St. Charles' Place, in this city, Mr. Samuel Arthur (Chalmers), of Covington, to Miss Elizabeth Plaley. The ceremony was by the editor of the Western Recorder, who is the bride's pastor. The happy pair will live in Covington. We extend congratulations.

DEAR RECORDER:

Please find enclosed check for two dollars to pay subscription for year 1907. For fourteen years the dear old Recorder has made its weekly visits to our home; it has always been a welcome visitor; in fact I feel like I just could not keep house without the Recorder. I don't understand how any Baptist family can get along without it. It has been a great comfort to me at all times. Carrothton, Ky. Mrs. Mary Barker.

DEAR RECORDER:

Please find enclosed my check for \$2.00 and change my address from Covington, Ala. to Dothan, Ala. Wife and I are happy in the evangelistic work of Columbia (Alabama) Association, and the Lord has greatly blessed our work during the two and a half months we have been thus engaged. We greatly enjoy your weekly and helpful visits. Dothan, Ala. J. H. Rizz.

DEAR RECORDER:

We have just closed one of the grandest meetings ever known at this place. The Rev. H. R. Kirkland, of Fulton, Ky., has just finished an eight days' meeting with grand results, which will only be finished in eternity. His powerful, convincing and soul-stirring sermons were listened to by an increasing and crowded house day and night. His forceful, tearful and earnest pleading brought strong men and women to tears and into the fold of the church. We had the pleasure of seeing 27 brought into the church, and of this number 15 were baptized last Sunday. We feel that we have been greatly revived at this place and most heartily ask the prayers of all, and more especially the dear brethren who have prayed so long and so earnestly for the upbuilding of the church at Iuka. Iuka, Ill. Mrs. D. W. Holstlaw.

Iuka, Ill.

DEAR RECORDER:

I am now located in my new field of labor. I have received a most cordial welcome, as was shown in my congregations both Sunday and Sunday night; also in the bountiful supply of good things stored in our pantry. I am under the impression that these people know how to do things. We are looking forward, with prayerful hearts, to great advancement in His kingdom. With best wishes for your success and prosperity, I remain, J. R. JOHNSON. Eminence, Ky.

SOUTHERN BAPTIST CONVENTION

The Fifty-second Session (sixty-second year), of the Southern Baptist Convention, will, at the invitation of the Baptist churches at Richmond, Va., be held in the Auditorium, Linden & Carey Sts., Richmond, Va., beginning Thursday, May 16, 1907, at 8 p. m. This change of date, is, in accordance with Article XII, Constitution S. B. C., made by the President "at the request of two of the Boards of the Convention."

The annual sermon will be preached by A. J. Dickinson, D.D., of Alabama, or his alternate, R. T. Vann, D.D., of North Carolina.

Announcements regarding railroad rates will be made later.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.

E. W. STEPHENS, President.

DEAR RECORDER:

I have accepted a unanimous call to the care of Middleburg Baptist church for half time; began work last Sunday, January 13, with full congregations and good interest morning and evening. We ask all who may read this article to pray the Lord's blessings upon our work there. Middleburg Normal College, under the leadership of Prof. J. Sherman Lawhorn, a most worthy and competent man, has opened session for 1907 with a "Good Tide" of attendance.

W. G. TILFORD,
N. Y. Hall, Louisville, Ky.

THE MISSING OLD SONGS.

It is an undisputed fact that the songs we have heard sung in our

childhood days by our mothers are ever dear unto us as long as memory lasts, that they console us in trouble and soothe our fevered brow in sickness, and seem to comfort the dying saint. Ministers of the Gospel and others who have visited the sick are sometimes called upon to sing certain favorite songs for the sick that are not found in any of the modern hymn books. In making of many books there is no end, doubtless can be applied to the numerous hymn books that are being published by the many music dealers throughout the world, and while these books have all the necessary hymns for the modern congregations, yet we sometimes find now and then an old time pilgrim who will call upon us to sing a song that has been left out of our new hymn selections. In the last year I have been called upon while visiting the aged sick to sing certain songs that I could not find in any of the hymn books in my possession, and it has been over forty years since I heard but one of them sung, and I suppose that they are all orthodox songs, and I was so sorry that I did not have a book with them in it. I may never be called upon again to sing them, as but few people under 40 years of age have ever heard them; but I remember forty-five years ago they were very popular, but for some cause or other they have been left out. I turned to Lasting Hymns, by my old friend L. A. Lee, but I could not find them. I will give the name, so if any of the authors of hymn books should conclude to enlarge their books, they can take them under consideration: First, "Have You Heard of that Heavenly Climate?" second, "Our Bondage Here Will End By and By;" third, "The Royal Proclamation"—the first lines, "Hear the Royal Proclamation, the glad tidings of salvation," etc. The first is in the Southern Harp, the last two are in the Christian Psalmist, if I remember correctly. It has been quite a while since I saw

either of the books. I have no objection to the modern hymn books—"Lasting Hymns," "Glorious Praise," "Manley's Choice," and a number of other books are very good in my estimation and suited for all general congregational worship, but when you have a special request for a song that is not in your book, it makes you feel sorry that you have not the song called for, more especially if the friend or brother is near the valley and shadow of death then, calls for the song. Either one of these songs would be considered new by a majority of the people who attend our worship today. It would doubtless make too large a book to have all the ancient and modern hymns that have been composed in the last three hundred years—something like Webster's Unabridged Dictionary—and we should be satisfied with what hymns we have. Doubtless many of the hymns that are popular today will be left out by the future hymn selectors and authors of hymn books and the young people today when they have grown old, will wonder why their favorite hymns are left out. I would say in conclusion that all the good old and new songs are my favorites, and I am well pleased with our song books.

BENJ. URTON.

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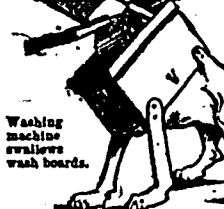
SOMETHING'S HAPPENED! SOMETHING MISSING SOMETHING KILLED!

READERS LISTEN SHARP, DON'T MISS—BEST THING EVER HAPPENED!

Hundred years coming, here at last, full grown—so startling will say it's impossible—miracles don't happen, but wait, don't worry.

LADIES, YOUR PRAYERS ANSWERED—THERE'S NO MORE WASH DAY!

GLORY HALLELUJAH! IT'S DEAD! LAID AWAY! WIPED OUT FOREVER.



Washing machine wash boards.

WAY is here to bless humanity.

For clean clothes without rubbing—ruining health, looks—when they could wash, get dinner, see friends, indulge in recreation without fatigue—when women thought no more of washing clothes than to get a simple meal.

That glorious day has come. The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—no easier, no shorter, no better.

Use wash board or washing machine, it's drudgery, long hours, hard work—backache—a day no woman forgets. Intention that killed wash day named EASY WAY—name tells whole story—easy on clothes—easy used—kept clean—handled—easy on women—makes washing easy—easy to buy and sell.

Not called a machine—powers inside concealed—caution—the way it gets dirt—has awful appetite for dirt—increases more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—silent, but powerful—uses no sprits, yet works in darkness. OPERATED ON STOVE—move knob occasionally—that's all—scarcely anything to do but wait between batches—child can do it. All iron and steel—always ready—sets away on shelf. Entirely unlike old methods. Verily, wash day is dead—EASY WAY settled that—woman's joy, satisfaction, their God-sent.

Less than an hour cleans washing which before took all day—cleans all clothes, finest laces, curtains, etc., in about one-tenth time without rubbing, squeezing, packing, pressing—without chemicals to injure

The world's watched for the man to cut wash day in two. He lives—taken more than half—left only minutes—but there's new way cleaning clothes—different from anything known—new principles, ideas, methods, NEW EVERYTHING. Wonderful, but true, family washing cleaned with no more work than getting a simple meal, less time—no rubbing, squeezing, pounding, packing, pressing, no injury—no drudgery—that's past. Good-by wash boards, washing machines, laundries—throw them away—the EASY WAY is here to bless humanity. Women have prayed for death of wash day that glorious day has come. The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, it's drudgery, long hours, hard work—backache—a day no woman forgets. Intention that killed wash day named EASY WAY—name tells whole story—easy on clothes—easy used—kept clean—handled—easy on women—makes washing easy—easy to buy and sell.

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goods. Saves 52 days drudgery yearly—makes woman's hardest work easiest household duty—saves clothes, labor, fuel, health, looks. Surprises all—sounds strange, is strange, but listen, it's no experiment, going on daily. You can do it. Mrs. FRITTER, Norwood, writes:—"With EASY WAY I clean a week's washing in less than an hour without rubbing." W. BROWN, Ohio, writes:—"Wash day now wash hour—EASY WAY does the work with perfect success." J. H. BARRETT, Ark., after ordering 38 Easy Ways, says:—"I don't understand why it does the work, but it does. You have the grandest invention I ever heard of. People are skeptical; have to be shown."

Find check to cover one dozen "Easy Ways." Easy Way greatest invention for womanhood, forever abolishing miserable wash day. I am ready to have old washer accompany all others to the dump. Sells itself." J. BECK, Ga., writes:—"Enclose order. Find 'Easy Way' as represented. Worked 4 days and have 15 orders." J. T. PEAY, N. C., says:—"Been out 2 days—sold 1 dozen, for which enclose order. Everybody is carried away that sees it work." CHAS. BOWLES, O., writes:—"Where tried have given general satisfaction." Guaranteed, everything proven, old house, responsible, capital \$100,000.00. Price only \$5.00 complete, ready to use—sent to any address. Not sold in stores.

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