

# WESTERN RECORDER

Faith, Hope and Love, these three.

82nd YEAR

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A Disciple in Baltimore, of whom we do not suppose a dozen Baptists outside of Maryland have even so much as heard, felt that his views are of so much consequence he sent a letter to various Baptist papers setting them forth. Most of the papers, knowing nothing of him and caring nothing for his opinions, threw his letter in the waste basket, thus unkindly failing to give him free advertisement.

It seems he wished to unite with the Baptists or something of the kind. If he is a regenerated man and a Baptist in belief uniting with us is very easy, as he will find by applying to any Baptist church. If he is not, does he think a Baptist church ought to be a theological crazy-quilt with patches and shreds of all sorts of beliefs?

At the annual meeting of the New England Society in New York City, George Cabot Lodge read a poem in which he classed God among the myths and phases of the soul, which he said they "ought to tread down into the dust that man may liberally advance." Advance to what?

Dr. Crapsey who has been an Episcopal minister for years says: "No one but a minister can know how dangerous to his soul is the constant repetition of the acts of the ritual and the continual rehearsal of the liturgy." We commend his words to any in other denominations who are hankering for the Episcopal and Catholic flesh pots.

In the Congregational Union in England much talk was indulged in of a socialistic nature. The "State" was to employ the unemployed, etc., etc. Rev. A. Hill protested, "State provided work would practically make a man cease to exercise the right of citizenship: It would be better to starve than by any method to become a serf to the State."

In an address to the Federal Veterans, President Hopkins, of Williams College, said of our times, "There is danger lest the fire and fiber of noble virtue be lost in good natured acquiescence with evil until our morals and our politics alike become a mush of concessions."

Rev. J. E. Moore of the Congregational church at Chinley, was sick on a recent Sunday night and could not preach. Rev. W. H. Stamper, a retired Episcopalian preacher, who had been an active pastor for more than forty years, was a neighbor and an intimate friend. As there was no one else to preach, Mr. Stamper volunteered to preach for his friend and did so. For this offense his Bishop took away his license to preach!

## HOW TO COME TO JESUS.

BY THEODORE L. CUYLER, D.D.

Some are agitating the most vital of questions, "What shall I do to be saved?" To this question there is but one answer—Come to Jesus. Very true, you may say, but just how shall I come? Open your New Testament and read what the blind Bartimeus did. He rose up, flung aside his ragged garment, and hastened to the Savior who called him—just as that Savior is now calling you. That poor beggar believed in Christ, and therefore went to him; but all that his faith could do was to put him entirely into Christ's hands for healing. The utmost that your faith can do is to put you into connection with that divine Jesus who died to atone for your sins, who pardons and bestows the gift of eternal life. The Holy Spirit is pressing you right up towards Christ Jesus. "The Spirit and the bride say, Come."

"Must not I pray?" Yes, and the more direct your prayer the better. Bartimeus knew just what he wanted, and that was restoration of his sight; that was what he asked for. In the same way must you come and fervently ask Jesus Christ to forgive your many sins and to cleanse your polluted heart. The old must come out before the new can come in. Open your heart's door, as it were, and invite Christ to enter and to do that cleansing work.

He gives the right to become the accepted children of God. No prayer that is not honest, sincere, will be of any avail. It will be a perfect mockery for you to ask Jesus to make you what you are refusing to become. The drunkard who should pray for divine help to reform with a bottle of whisky in his hand would not be more inconsistent than for you to beg Christ to make you what you do not want to be, and what you are not striving to be.

In salvation, two are concerned—you and your Savior. Therefore, when you pray, do your utmost for the answer of your own prayer. Put your prayers into practice. Christ demands obedience to himself, and that is the very core of Christianity. Whatever he bids you—through your Bible and your own conscience—to do, begin to do immediately. No profane man can be forgiven until he stops swearing; no tippler can be saved until he stops drinking. As no man can serve two masters, you must stop serving Satan before you can serve Jesus Christ. He demands honest repentance, and that means a great deal more than sorrow for sin; it means that you throw your favorite sins overboard, and make sincere and earnest endeavor to serve Christ as your new master.

Again let me emphasize that word obedience to Christ's commandments. When on earth his usual style of calling men to discipleship was—"Follow me!" He says that to you now. He also says, "Learn of me;" and how does a child learn to talk but by imitating his parents, or learn to walk but by using its limbs? Begin to obey Christ in the first thing that comes to your hands. During a revival in a certain church, a man who was under deep and distressing conviction of sin, saw a neighbor in the congregation whom he had wickedly injured; he called the neighbor out into the vestibule, and humbly asked forgiveness; he came back with a light heart. He had obeyed the voice of Jesus in his own conscience, and had got a blessing. That was a right step, and it proved to be a decisive step. Practice in the same direction that you pray! Don't try to

copy another's experience, or stake your hope of true conversion on anybody's telling you that you have become a Christian. Bartimeus did not need to ask his neighbors whether he could see; he knew that the old darkness had given place to a marvelous light. No physician can convince a rheumatic patient that he is cured until the old and tormenting ache has gone out of his limbs and he has become entirely free of pain.

My friend, you have got to be in dead earnest if you expect to become a genuine Christian. Probably you have often thought about religion; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins and were unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern the vessel did not move. A stout hawser held it to the pier. As soon as that rope was cast off the steamer started. It is of little matter what may be the sin or the sins that hold you back, so that they keep you from coming to Jesus, and making a sincere surrender of yourself to him. Cost what it may, repent. You cannot cling to your sins and cling to the Savior, too. Up to this time you have failed to become a better man or woman because you never sincerely cut loose from your old sinful ways and laid honest hold on the Son of God.

The Holy Spirit may be striving with you. That is indeed a great mercy. Co-operate with the Spirit. At the point where the Spirit presses upon your conscience to take a step, or to perform a duty, right there you must yield. When Jesus Christ pressed on the young ruler to quit his estate and come and follow him, the young man drew back because he would not cut loose from his selfishness. He made the great refusal and went away "sorrowful"—or as it may be read literally, "with a cloud on his brow." Compare him with Matthew the tax-collector, who promptly quitted his business, and won his place of immortal honor in the forefront of the New Testament. "He left all, rose up and followed Jesus." He found an almighty Friend, a new life of glorious usefulness, and an everlasting crown. So may you, if you will be done with trifling, be done with postponing, be done with half-way work, be done with grieving the loving Spirit, and give your whole heart to Jesus. Brooklyn, N. Y.

## CAPITAL PUNISHMENT.

EBEN BUMSTRAD, SECRETARY, CIVIC COMMITTEE OF BOSTON.

A criminal law that has been a foundation stone in the codes of all nations, in all times, dating back to the flood, scarcely needs to be defended: Capital punishment for murder is such a law. Hence innovators and experimenters who would abolish it are attacking the very foundations.

Therefore on them lies the *onus probandi*. It is for them to prove conclusively that the world has been in error these 4,500 years before any nation can afford to try their experiment.

Those who claim the law is a "relic of barbarism" and "an incentive to murder" also claim that it is not binding on Christian nations because it came from the Mosaic laws, to which we answer:

First, the Hebrews were not barbarians. Their civilization, wealth and righteousness never shone so brightly above the surround-

ing culture as in the early years of Solomon's reign, when the death penalty for murder was indelibly administered.

Second, it being admitted that God gave capital punishment to the Hebrew nation, as the Bible states, it can not be said that the law is "an incentive to murder" without leading to the blasphemous conclusion that God gave an incentive to murder to the Hebrew people.

Third, it is not true that the law came to us from the Hebrew or Mosaic code. Eight centuries before Moses was born, the Almighty promulgated the penalty for murder, which has never ceased to apply to every nation and race of man. The morning the deluge was over the command was given to Noah and his posterity, Gen. ix. 6: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man."

Fourth, Noah and his family, through whom this legislation came, were not "barbarians." Theirs was the highest type of culture that sixteen centuries had accumulated. Moreover, they were righteous.

The apprehension that capital punishment is incompatible with the law of love, arises from failure to apply the principle of love to society as a whole, as well as to individuals. In his private capacity a Christian may suffer loss of an eye or a tooth without retaliating, but as a citizen he will be prompted by the law of love to protect all others from similar injury, by having swift punishment fit the crime.

For two generations Michigan has had life imprisonment. She has the same proportion of criminals to the whole population as Pennsylvania, where capital punishment never was repealed. The proportion of murder to whole population in Michigan is one to 25,183, while in Pennsylvania it is only one to 186,212.

Capital punishment is often misnamed "draconic." These bloody laws punished murder no more severely than robbery. The robber, if caught, was doomed to die. If he added murder to his crime, he had no other life to forfeit, hence he could not be punished for the second crime. By murdering his victim, or the officer, he often removed traces of his robbery and so escaped altogether.

Where capital punishment is abolished the same confusion results. The extreme crime of murder, and milder crimes of robbery, etc., are punished alike.

The habitual criminal who has taken his chances of life imprisonment by assault and robbery, will have no more punishment if he add murder to the robbery. If he murders you, he can not be punished more than he will be for robbing you. And if he murders you, he may remove every evidences of his robbery and so escape all punishment.

To abolish capital punishment is therefore a gross injustice, not only to the innocent slain, but to the innocent living, by exposing every man who chooses to defend his property to the dagger of the robber whose life is protected by statute. "It is in fact a premium on murder."

Like every question, this, of abolishing capital punishment, is supported by good people; but it also, strange to say, has always received the adherence of revolutionary demagogues. Writing of the worst period of the French Revolution, Cheever quotes a historian of high standing as saying: "This very government that had shed such an ocean of human blood signalized its memorable career by bringing in a decree for the abolition of capital punishment after a certain period."—*Journal and Messenger*.

## REFORMATION VS. REGENERATION.

W. H. KOWLIN, D.D.

The "Gospel of humanity" is a dangerous gospel.

One of the most dangerous heresies of this age is the notion that degraded, degraded human nature only needs better surroundings, and that by improved environments society can be saved en masse. What this old world needs, is not the "Gospel of humanity," but the Gospel of Jesus Christ, which teaches that the trouble with humanity is sin, God dishonoring, soul-destroying and hell-deserving sin; and that this sin is in the heart, and not in poor tenement houses, insufficient food and dirty apparel. These bad surroundings are the results rather than the cause of sin.

Purify the heart and the life that flows from it will purify itself. It is folly to undertake to clear up the stream as long as there is a log wallowing in the spring. Get the log out of the spring and the stream will clear up itself. Get the Devil out of the heart and the life will be right. You might gather every apple off of an apple tree and put a peach in its place, giving it the appearance of a peach tree, but it is just as much an apple tree as it ever was, and the next year it will grow apples again. But if you could change its nature, making it a peach tree, it would naturally grow peaches.

There is a very inelegant proverb which we should hesitate to quote did it not so aptly express the thought we wish to emphasize, namely, that "you cannot make a silk purse out of a sow's ear."

However, there is a notion abroad that by changing his environment a common, brutal, uncleanly man may be transformed into a refined, Christian gentleman.

It has been truly said, "No amount of trimming on a crooked log will straighten its heart."

Much time and money have been spent in trying to uplift degraded humanity by improving its surroundings. The radical defect of this endeavor is that it is an attempt to accomplish what the proverb justly declares is impossible. The Apostle Peter, expressing the thought in another way, says that "the sow that was washed returned to her wallowing in the mire." If the sow, instead of being a washed sow, had been transformed into a sheep she would never have returned to the mire, for it is not the nature of the sheep to wallow in the mire. The outside cleaning has no abiding effect upon the inward nature. The Gospel way is to cleanse the heart; to give a new nature, so as to make the character over that its possessor is made into, the likeness of Jesus Christ, and this requires a work of divine power.

The heart of all improvement is the improvement of the heart.

Humanity's greatest need, in the past, is now, and ever will be, the old Gospel of ruin by the fall and redemption by the blood. The gospel that is needed to-day is exactly the gospel that was needed nineteen hundred years ago. A great "up-to-date" question is "how to reach the masses." The only way to reach the masses is to get in reach of the masses with something that touches the masses; and there is nothing that touches human nature on every side so universally and so vitally as the old gospel of salvation by grace. Not reformation but transformation is what is needed.

Regeneration results in an outward reformation, where such is needed, but reformation does not result in regeneration.

No doubt one reason why many shallow, sensational evangelists, so-called, report several hundred professions and leave scarcely no abiding results is due to the fact that they are preaching reformation instead of regeneration. The washed sow is as much a sow as she was before the washing, has the same nature; and the reformed sinner is as surely a sinner as the unreformed sinner, and needs salvation just as much. Most men need that salvation found in the gospel of Jesus Christ which is through faith and by the operation of the Holy Spirit.

## VITALITY OF THE BIBLE.

Most books die young. Many books are dead already when they are born. There is no demand for them. They contain nothing that men want. They are not read. They make no impression even on the community where they are published. They are like a feather which flutters through the air and no one hears it pass, and no one knows when or where it falls.

Some books come into the world with a great flourish of trumpets. They are highly commended by reviewers and critics. They leap into prominence in the literary world at a single bound. They create a sensation for a time and are the talk of every town. But after a few years the demand for them declines, they slowly die, and are soon out of print. A few books have lived through many generations. The Iliad of Homer, the history of Herodotus, the Republic of Plato, the orations and essays of Cicero, written thousands of years ago, still live. They contain something which men want and will not willingly permit to perish.

But the Bible, which is one of the oldest books in the world, is the most vigorous book on the globe. Some parts of the Bible were written thousands of years before Plato and Cicero and Homer were born. Many efforts have been made to kill it. It has been burned, shut up in prison, bound with chains, pelted with rhetoric and logic and eloquence and ridicule. Again and again its enemies have pronounced it dead. They fondly hoped that intelligent people would no longer read it. But it still lives. Its enemies have perished. Their weapons have decayed. Their names have been forgotten. But the Bible lives on. Not as the works of Homer and Plato live does the Bible live. They are read only by a small circle of admirers and students. Their influence on this generation is feeble indeed. But the Bible is the most popular book in the world and the most potent factor in modern thought and civilization. Its enemies have not been able to kill it, time has not destroyed it, the advance of learning and science has not affected its influence.

Few books can survive transportation. They show signs of life while they remain at home where the atmosphere is congenial, but carry them over the sea, where educational, social, and political conditions are different, and they wither and die. They are like trees which will not endure transplanting from one soil to another. But the Bible has crossed all seas and all continents; it has overleaped the boundaries of all nations; it has gone from island to island, from zone to zone; and everywhere it is the same fresh, vigorous, living book.

Translation is a severe test of the vitality of a book. It is almost impossible for a book to carry with it the vigor and freshness of the original into a new language. Translated into a foreign tongue, it seems like another book. It has lost some of the fragrance and richness of its thought and feeling. But the Bible has been translated into four hundred different languages, and sometimes under most unfavorable conditions, and still it carries with it into every language the sweet savor of its truth and life. It is a tree for all climes, a message for all hearts, a song for all tongues, a book for all people. "The grass withereth, and the flower fadeth, but the Word of the Lord endureth forever."—*New York Advocate*.

## CONFESSING CHRIST BEFORE MEN.

He who would have an interest in Christ and would have the respect and recognition of Christ must be openly, and without question, a confessing follower of Christ. There is no mistaking the meaning of the words spoken by our Lord in regard to confessing him or being ashamed of him. He himself will be ashamed of us or will confess us, at the great day and in the great Presence, according to the attitude we take toward him here and now.

Christ did not try to make it easy for people to be his followers, in the sense of allowing them to keep quiet about it, or to compromise the matter, or to remain

his disciples in secret. He knew the human heart too well to permit anything like this. He knew that in so important a matter it was necessary for them to be fully and openly committed to his service.

If it was a necessity then for human nature to be outspoken it would be true and if it would receive the real benefit, it is none the less necessary now. If we would be the followers of Christ, we must follow him in the sight of the world, and be identified with, or we may forget our allegiance and live, or attempt to live, a double life. A double life deceives no one but the one who tries to live it. It certainly does not deceive God even for a little time. He who is not positively for Christ is against him.

An illustration is furnished in the case of marriage. Any woman would better be careful of the man who proposes marriage to her, but desires to keep the fact of the marriage a secret. The great danger, as many a deceived woman has found too late, to her cost, is that the marriage was only a sham. He who is a true and good man is ready, when he marries a woman, to do so in an open and public manner, in the presence of mutual friends, and according to the laws of the land. Marriage should always be thus public, that both parties may be fully committed to each other for life.

Why should any one think that Christ is more easily satisfied than a human being, or that religion with its offered benefits, is a matter to keep secret, if it really exists? Every one who is desirous of Christ's salvation should accept it as it is offered, and in the most outspoken way, before all the world, should acknowledge Jesus Christ as his Savior, and should pledge him his love and service.

Uniting with the church is one of the most pronounced ways of confessing Christ, so much so that while this is neglected or passed by, anything else is not taken as meaning very much. Christ has instituted his sacraments and has told us to observe them. Only those who are the children of God are to come to the sacrament of the Lord's Supper. In order to have this privilege we must be members of the church. It is a great and terrible mistake for one to go through this life without obeying Christ in his sacramental requirements and without being a member of the church into the fold of which he invites all who are his real followers.—*Herald and Presbyter*.

## NEED OF A RELIGIOUS PRESS.

BY THOMAS O. CONANT, M.D.

Why is a distinctively religious press needed? Our friends of the secular press, taking a strictly commercial view of the matter, occasionally inform us—jocosely or gravely, according to the temper of the writer—that there is no longer any need of a distinctively religious press, because they are now fully supplying all the religious news that the world needs. As well might it be said that there is no place for an Army and Navy journal, because the daily papers give information about military and naval affairs; or of a medical journal, because the daily press occasionally prints articles on medical topics. The editors and reporters of secular journals are not chosen for their knowledge of theology or religion, as the sad mess they often make of it in trying to discuss religious matters only too clearly demonstrate. Occasionally, it is true, an expert will be employed to deal with a particular subject; but he must take an entirely colorless, neutral position, without positiveness of conviction, or he will compromise the impartial attitude of the paper.

Now the function of the religious press is to express convictions; to present what its conductors believe to be the truth; to defend the truth as they understand it; to be, in a proper sense, partisans of the truth for which they stand. And, after all, it is the men who have convictions that influence the world of thought and life. If truth is to make progress, it must be declared by men who hold it as the most precious thing in the world, and who, with profound seriousness and boldness

of speech, declare what they believe to be "the whole counsel of God." It is evident, therefore, that the religious press has a place, and a most important one, in the modern scheme of things.

But, admitting this, why is a distinctively denominational press needed? Every denomination of Christians that is worthy to exist has what it believes to be a truth, or a number of truths, which it feels in duty bound to maintain. Unless that were the case, it would be wickedly schismatical for such a body of Christians to maintain a separate existence. But if they hold distinctive truths which they verily believe to be of God, fealty to him and to the world demands that they proclaim them, and by persuasive speech endeavor to win others to acceptance of them. This is one of the chief functions of the denominational press. Our Presbyterian, Congregational, Methodist and Episcopal friends, for example, hold certain doctrines which they regard as very precious. They must have their media for the exposition and defense of these doctrines. They can not get the secular press to do this for them—that isn't the business of the secular press. We Baptists, also, hold certain truths drawn from the Word of God, for the maintenance of which we have paid a dear price in the past. They are distinctive; they differentiate us from other bodies of Christians; we cannot ask the press of these other bodies to advance our views, and certainly we cannot depend upon the secular press to do it for us. A denominational press is as essential for our denominational life as food for our bodies, as church buildings for our social worship, as a set-apart ministry for the proclamation of the gospel among us, as buildings such as this noble Parish House for the outreaching expression of our love for souls and the uplifting of humanity. A denominational press is needed also for the publication of denominational news. The reports of our great missionary meetings in the secular press are rarely either adequate or accurate. Often they are lamentably, if not maliciously inaccurate. Again and again, to my personal knowledge, efforts have been made to secure even so much as a quarter of a column a day in the great dailies for reports of our great national meetings while they are in progress, but all in vain.

It has sometimes been said that too much space is given in our denominational papers to news about churches and pastors. Possibly that is so. But, dear brothers and sisters, you who "have all and abound," imagine yourselves shut off in some remote corner of the land, or far off over seas, and think what it would be to you, if you really interested in the work of the Lord, were to receive every week fresh tidings of what God is doing among the home churches, of what beloved brethren, long parted from, are accomplishing for the Master, of how the home church, the dear spot where Christ first spoke the word of peace, is gaining in strength and power! All wants must be provided for in such a journal, and I could cite pathetic instances of the joy given to thousands of isolated workers by the supply of this particular want.

Need more be said? Much more could be said of the educative value of the denominational family newspaper to the church, the home, and the individual. But surely this is enough to emphasize the necessity to-day, as heretofore, for the church paper.—*The Examiner*.

The Christian's hope is "an anchor sure and steadfast." When the fogs of doubt settle down; when storms of temptation threaten destruction to the soul; when all the tide of life seems to run against one, and on either side are perilous rocks, and the only hope seems to be in just holding one's own, then there is no fear, for the anchor finds its resting place in Christ and his promises, and it can not drag, however strong the winds. "An anchor"—it has a meaning which is real and full and precious, and the hope which is held through faith in Jesus holds us in safety in the greatest dangers on the sea of life.

TWO CHURCHES.

On Sunday, October 21, 1906, I was present in a church in the West when the annual collection for State Missions was taken. It was such a wonderful meeting and such a (to me, being a Kentuckian) wonderful collection, that I have been wanting to tell your readers in Kentucky about it. I have succeeded in suppressing this desire till reading in the Standard the note from Brother Charles W. Daniel, of Fort Worth, from Waco: "We are having a splendid Convention—\$100,000 for State Missions and no debt," with your added statement: "That was in Texas." This is more than I can stand and keep silent. The church I speak of is not a church of wealthy people; rather it is a church of the middle class, socially; all would call themselves "poor people." They number, as I remember, about 300. They have as pastor a little old rust of a Kentucky boy—a boy in whom, as a boy, there was little to lead a prediction of greatness upon. Not what an "out come!" Considering himself one of the "weak things" chosen of God for a purpose he is a very power. Weak physically, he is a veritable spiritual giant, because of his implicit belief of God's word and of his great faith in the God of the Bible. God is wonderfully blessing him.

Approaching the sacred desk that morning he asked his church for three hundred dollars for State Missions. I was astounded. My own church, the one in which I hold membership, now more than fifty years old, and with about the same membership, and with fully as much financial ability, gave last year for all missions thirty-eight dollars and thirty-five cents (\$38.35); and is asked this year for seventy-five dollars—for all missions. And here is this Kentucky rust of a boy asking his little church for \$300.00 for State Missions alone!

But as the members began to say how much they would give, and do it with tears coursing their cheeks (as the pastor announced that this one and that one had gone to the country and picked cotton, and of others who had gone to another city to get work, sending liberal contributions, as the people gave and rejoiced, worshipping God with their substance, then I realized that the pastor knew to whom he was appealing, and that he had not asked in vain.

At the close of the service it was announced that the collection then amounted to three hundred and nineteen dollars (\$319.00), and at the "rounding up" the next Sunday it had grown to three hundred and fifty dollars! "But," you say, "this was in Texas." Yes, it was in Texas—in Waco, Texas,—at the house of worship of Clay Street Baptist church, Waco, Texas. But shall these things always be "in Texas" only? Do not the Baptists of Kentucky worship the same God as these Texas saints? Did not the same Jesus die for Kentucky Baptists that died for them? Are not Kentucky Baptists "bought" with the same "precious blood" that "bought" these Texans? Was not the same commission given to Kentucky Baptists that was given to Texas Baptists? Does not God expect as liberal response to His command from Kentucky Baptists as from those in Texas? Are Kentucky Baptists doing less than their duty, or are the Texas saints doing more than they ought? I am sure you would have hard work making Texas Baptists believe they are doing too much for their Master.

Does not the same jealous God rule in Kentucky that rules in Texas? Kentucky Baptists seem to doubt it. Do Kentucky Baptists fear God as they should? or love their Savior as is His due? A church in Texas giving three hundred and fifty dollars for State Missions, and paying their pastor a salary of one thousand dollars, and a church in Kentucky of at least as great financial ability having preaching one Sunday in the month and giving five dollars and fifty-nine cents to State Missions—thirty-eight dollars and thirty-five cents for all missions! That's the difference between Kentucky Baptists and Texas Baptists; at least between one Texas church and one Kentucky church.

Shall it always be said of comparatively large contributions for missions, "That was in Texas?" If every Kentucky Baptist would spend one hour each week in really serious meditation on the price of his or her redemption for the next six months, there would be a revelation in the matter of missions which would justify the saying: "That was in Kentucky."

Begging the pardon of the pastor mentioned (God bless him), and of his church (God bless them), and praying for the doing of things in Kentucky as they are done in Texas, I am,

J. D. MADDOX.

Rockport, Ky.

—(Our brother has said no word of praise for the Texas church which we do not heartily endorse. But he has not shown that it is a better church than the Kentucky one. Giving money is most important of course, but there are far higher things. There may have been many more souls saved and added to that Kentucky church; the members may have made more rapid growth in the three great requirements of God, "to do justly, love mercy and walk humbly with thy God." No where in the Bible is money made the criterion for judging the churches. Read the Lord's messages to the seven churches. Tithing is right, even down to the mint anise and cummin. But there are weightier matters of the law.]

BAPTIZED WITH THE SPIRIT.

C. E. W. DOBBS, D.D.

"Baptism in the Spirit" was invariably accompanied by the extraordinary gifts of the Spirit, such as speaking with tongues and other miracu-

ous manifestations of the Spirit. Both gifts were regarded as the evidence of the reception of that baptism. Whatever may be concluded as to the particular experiences and blessings inhering in the Scriptural phraseology, one thing is sure—it denoted a baptism—an immersion in the Spirit. The Spirit's use of the word suggests nothing less than the entire immersion of the believing soul into all the fulness of spiritual blessing and power.

The late Dr. J. H. Jeter, one of the wisest and ablest men that ever gave the Baptists editorially wrote in the Religious Herald as follows: "The baptism of the Holy Ghost was specially designed to qualify the apostles and their collaborators for preaching infallibly and confirming unquestionably the gospel of Christ. They needed to be peculiarly fitted for their apostolic work, and this fitness resulted from the baptism of the Holy Spirit. . . . Now what power, what preparation, did the apostles need to qualify them to be witnesses unto Christ—in other words, to preach the gospel? Not faith, not piety, not the ordinary influences of the Spirit, not even the power of working miracles; for all these they possessed, but primary inspiration and the gift of tongues, that they might infallibly bear witness unto Christ. These were precisely the endowments which the apostles received from the baptism of the Holy Ghost. They were inspired powerfully to preach the gospel."

Dr. Jeter reached this final conclusion: "From the views above expressed it seems that the baptism of the Holy Spirit was given to the apostles and a few of their collaborators to fit them for the infallible teaching, the certain establishment, and the early diffusion of Christianity; that 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. People who now pray for the baptism of the Holy Ghost do not employ the phrase in its Scriptural sense. They mean by it a large measure of the remaining, purifying influence of the Spirit, for which it is proper to pray. Doubtless, many have used this language in prayer, in all sincerity, and God has answered it according to their intent. Nevertheless, it seems to us better not to pray for the baptism of the Holy Ghost as the practice tends to lead the minds of the devout to attach an erroneous meaning to the phrase as it occurs in the New Testament. Especially should its use be avoided in prayer, as our copious language will enable the worshiper to express all his wants and desires in other and appropriate phraseology."

Recurring to Dr. Armitage's admirable paper, I quote: "This view gives a negative answer to the question, 'Is this baptism continued to us?' The same causes always produce the same effects; and as these effects [the extraordinary spiritual gifts] ceased with the apostolic age, we conclude that 'baptism in 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. . . . The Spirit's 'sealing,' 'sanctification,' 'witness,' 'love,' 'might,' and 'gracious fruits' abide with us, but a practical '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 this matter, then it is but little short of fanaticism for men in this day to pray that they may be 'baptized in the Spirit.' But it is quite observable that the very phraseology in which prayer for this 'baptism' is offered is a broad deviation from the language of Scripture concerning it. Men in our day pray for a 'baptism from the Holy Spirit,' or 'with the Spirit,' or 'of the Spirit,' or 'by the Spirit,' but any lowly believer of this day would shrink from the prayer to be 'baptized in the Holy Spirit,' and yet that is the only form of language which Christ or his apostles ever used respecting this 'baptism.'"

The good brethren who insist upon the continuance of this baptism and who pray for it, are in a tangle when they come to explain what they mean. By some it is regarded as equivalent to regeneration. They say: "Baptism with water is only a mere ceremony; the important thing is to be baptized with the Spirit." True, the very same brethren will then insist that after regeneration has been received the believer should still pray for and seek the "baptism with the Spirit." Others confound the baptism with sanctification, most of these regarding sanctification as some special and immediate impartation of the Spirit, rather than the gradual growth in grace—the daily "renewing of the Holy Spirit," whereby the believer is gradually "transfigured into the image of Christ" "conformed unto the image of his Son." They apply the "sealing of the Holy Spirit" to this "baptism with the Spirit." They are fond of asking: "Have you received the Holy Spirit since you believed?" forgetting or ignoring the fact that what Paul really asked was: "Did you receive the Holy Spirit when you believed?" In the passages referring to the "sealing" the blessing is mentioned as synchronous, if not identical, with regeneration. See 2 Cor. 1:22; Eph. 1:13; 4:30, in the Greek and Revised Versions.

Still others speak of the "baptism with the Spirit" as if it were a special "endowment for power," fitting the preacher or soul-winner with peculiar spiritual energy and power. This interpretation simply reads the idea into the passages concerning the baptism. It is purely an imagination and has no support from the New Testament.—Christian Index.

STAGE AND PULPIT.

It is often claimed for the stage that it is one of the most potent teachers of morality, if not of actual religious truth, and the church has been approached for not more readily joining hands with it and using its influence in the great work of the spiritual regeneration of mankind that has been committed to her.

Our federal defect in all stage scenes is that men are wanted against sin more by means of remorse than allowed to truth and righteousness by the high and noble consideration of love of it for its own sake. Not that remorse does not play an important part in all ultimate judgment upon guilt, but sin would not be less awful and less to be abhorred, even if a man escaped all penalty of it either in this world or the next. And hence the Stage and the Pulpit are at opposite poles. "The end sin as you will suffer," cries the Stage, "and the end sin has a certain value." "The end sin, for sin is the abominable thing that God hates," is the message of the Pulpit. In addition to the grave defect of looking at the consequences of sin rather than to its moral nature, the Stage and the Pulpit occupy entirely different positions on two essentially vital points in connection with human guilt. The first of these is that sin is not looked at from the right standpoint. It is regarded too much as it affects man, too much as respect to its present and immediate consequences to the sinner, and the result is that man's self-love and responsibility to God are obscured.

The teaching of the Word of God, and of the Pulpit, if it is faithful to its commission, is that sin is primarily a transgression against God's law. It may have consequences that render it a transgression against man's law, but they are not essential elements in transgression, and sin is best viewed not in its outward but in its inward aspect. A man's sin has generally three facets against God, against himself, against his neighbor. The Stage too often loses the sense of the first, not, perhaps, so much willfully as by reason of the fact that its great business is to set forth the second and third aspects of wrong-doing. The great business of the Pulpit is to set forth the first aspect of sin as a rebellion against the moral government of God. It may be urged that this view of sin tends to dull man's sense of his offense against his neighbor, but all spiritual experience is against such a supposition. The sinner, enlightened by the Spirit of God, sees looming large in his moral horizon his guilt in the sight of God, but it does not shut out the view of his offense against his fellow man. Until the Stage has learned this elementary truth of Christian theology, that sin is rebellion against God, it is not qualified to take the first place as a teacher of righteousness, and any view it may give of sin will be partial, misleading, and out of proper perspective.

In another respect the Stage fails as a preacher, and that is in its idea of atonement. Atonement on the Stage is generally based on the dual conception of restitution and self-expiation. Long years of expatriation sets the prodigal straight with his family. These things are right so far as they go, and, undoubtedly, in any way that it may be possible the offender is bound to undo in his own life, and in the life of others, the consequences of his offenses. But the plane of action is too low. In this Stage "atonement" the important elements of repentance toward God and faith in and obedience to Christ have no place. This defect in the Stage conception of atonement naturally arises from its defective view of sin. Wrong in the warp, it is also wrong in the woof. The moral nature of sin being obscured, man's duty to God is obscured. A consciousness of sin as against God will cause the soul to look up in its first struggles to be set free from its guilt, the penalty, and the consequences, whether personal or relative.

The Stage conception of atonement contains an element of personal suffering for sin which is largely opposed to the Christian view. Suffering may be a natural outcome of sin, but no amount of personal suffering can ever put the sinner right either with God or man. All personal suffering leaves the sinner just where it found him, so far as guilt is concerned. The villain on the stage, struck with remorse, cries "I have sinned, and I will suffer," and the curtain falls amid the plaudits of the audience upon a hero! There is something attractive to the pride of the human heart in this phrase. But the Christian conception of atonement totally differs from this. It is rather in a phrase, "I have sinned, but another must suffer." As the old prophet expresses it, "He was wounded for our transgressions, and the chastisement of our peace was upon Him."—London Baptist.

A PRAYER MEETING.

Our usual church prayer-meeting is a meeting largely for talk. The minister talks more or less, usually with grace and profit. He makes strenuous effort to persuade the brethren to speak. Sometimes he succeeds and the meeting becomes a helpful Christian conference. Commonly there are prayers. Sometimes there are only one or two. It has occurred that there was only one and that the one offered by the minister.

The Canadian Presbyterian has an article, in which report is made of an address by the Rev. G. Campbell Morgan, D.D., which touched upon the matter of the prayer meeting and suggested that it might be made a much more efficient and profitable part of the church's life. "What is a prayer meeting?" he asked. "A meeting for prayer and if it were made so, it would become not the most popular, but the most powerful service of the church, instead of what it is now in most cases, a weariness both to body and soul."

Do not think such a meeting being distasteful to the congregation, he believed that "a meeting for prayer only, without an address, but wholly given to prayer, would become a rallying place for the congregation."

Dr. Morgan's words express a thought which has often been felt in this country and which, we believe, might gradually lead to action in our own prayer meetings. Why should they not be meetings for prayer, distinctly and entirely? There is nothing new to be said concerning prayer and its place in the life of the Christian of the church. The future success of all that has been said of the absolute necessity, the immeasurable profit, the supernatural power of prayer. In greater or less measure we make of the habit of our lives. But in much of our church life we have permitted it to fall out of its rightful place and have been talking talking. Many of the men of the church, able to express themselves with the utmost clearness and perspicacity in connection with it in business, have never learned to pray in the company of the brethren and shrink from it when asked. One reason why the meeting is so often a time for the minister's continued talking is because there are no brethren who can of and pray on their side. We feel strongly that this is one of the chief causes of the church's weakness, where it is weak, and that more than almost anything else, we are in need of a deep revival of the spirit of prayer. The purpose of the "regular weekly church prayer meetings" have been apt to become formal. The cry of common sense, going out to lead in a more pleasing for the salvation of souls, would need very starting in some of our prayer times. But that is precisely what we need to hear. And where it is heard, there is sure to be a glorious answer.

The churches are busy just now with thinking and planning for work this autumn and winter. We believe that a very deep and sincere desire for genuine revival pervades the ministry and the church. Good and effective evangelistic work will be done in many a city, many a country church. For all of them, we believe, there will be greater blessing if in them there shall be literally, praying meetings. Let the people be invited to come to gather for nothing else than prayer, perhaps not even for singing. Doubtless a good many will not come. Doubtless it will be difficult for many a man to begin the stammering utterance of the prayer that is truly in his heart. But let the endeavor be made. Let the evangelistic work of this season be begun, accompanied, controlled by the united prayer of the people. We believe that great blessing awaits us if we will truly, simply, unitedly pray.—Presbyterian.

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.

One of the most earnest wishes we have for this year is that the subscription list of the Bible Student and Teacher shall be increased by tens of thousands of Baptists. The Student is sound and scholarly and instructive. Every number of it surely does great good. The subscription price is only \$1.00 a year. And in it we have the best work of the greatest scholars in this country and in Europe. Sunday school teachers will find the Student and Teacher on the Sunday School Lessons "Literary and Historical Setting" of very great value. Published by the American Bible League, 86 Bible House, New York.

The current number of Appleton's Magazine is a treat, as is usual. Among the best things is E. C. Peixotto's "Village Art at Home and Abroad." It is profusely illustrated, and it shows at how little expense villages can make themselves beautiful. Village Improvement Societies have done marvels in the way of improvement in many places. "To Mecca and Medina by Railroad," by A. H. Ford, is illustrated by photographs. This account of the first trip by white men over the new railroad built by the Sultan of Turkey is most interesting. Appleton is worth having and reading.

Life without doctrine is a shallow cry, and a practical impossibility. It can never meet the demands of the age. What is demanded is doctrine filled with life, or doctrine expressed in deeds. Doctrine is but orderly and formulated truth, making intelligent statement of facts about life. All true doctrine is a sure guide to the true life, and will not disappoint him who follows it, because it runs along the track of realism. All truth is of God. To follow it is to walk in the midst of realism on every side, before and behind, above and below us. What is needed is not less of doctrine or less attention to it, but more of doctrine, until the large, outlying field of truth is brought constantly into view, and then a great deal more of living according to doctrine.—Examiner.

We know not the day of Christ's coming. We can not hear the sound of his chariot wheels. When they come they will come softly, like a sound of a footfall in the snow, like wheels that move through wool. What he says to you and me is: "Occupy till I come."

**SUNDAY-SCHOOL LESSON**

SUNDAY, FEBRUARY 10

**ABRAM CALLED TO BE A BLESSING**

Gen. 12:1-5

**MEMO TEXT**—"I will bless thee, and make thy name great, and thou shalt be a blessing." Gen. 12:2

God makes the third great covenant with man. The first was with Adam, the second with Noah, the third with Abraham.

"Now the Lord had said unto Abram, Get thee out of thy country." This country was Ur of the Chaldees, supposed to be at Mugheir, in the southern part of Chaldea. Smith thinks that the Persian Gulf extended up to that city in the days of Abram. Very extensive ruins have been found and inscriptions which mention that Ur was one of the capitals of the Chaldean empire, the seat of a powerful kingdom.

In this great and powerful city, Terah was a man of great possessions. To Abram, his son, came the command of God to leave this city and go out from his home and his kindred. How God spoke to him is not told us. At any rate, he spoke in such a manner that Abraham could be sure he was the one who spoke.

"Unto a land that I will show you." "He went forth not knowing whither he went," we are told in Hebrews. He must trust God implicitly. And he did. What the land should be when he arrived there, was God's business, not Abram's. And Abram was too wise to attend to God's part.

It seemed that Abram was sacrificing much. But his gain in this world was beyond computation—and in eternity! He became in this world the father of the faithful. To the end of time shall Abraham's be one of the most famous of earth's names; and what is far more, shall his faith and obedience move other men to obey and believe.

"I will make of thee a great nation."—God promised one great nation—but Abraham was the father of two—the Jews and the Arabs. These are races of wonderful vitality and wonderful power. No other race has ever contained so many distinguished men, in proportion to the entire number, in each generation as have the Jews. With the one exception of the Greeks in their palmy days. At this day the number of distinguished Jews in all the centres of Europe—statesmen, musicians, philosophers, financiers—is very great.

"And I will bless thee, and make thy name great."—Had Abram stayed in Ur, he would never have been heard of, unless some learned man some day deciphered his name in some inscription. As

it is, the only names that can rival his in greatness are among his descendants.

"I will bless them that bless thee, and curse him that curseth thee."—Thus God takes the part of this his servant. Read the history of Abraham and of his descendants even to this day and see how this promise is kept. The Czar of Russia is a reckless man to make war on the Jews because they are Jews. No nation which has oppressed them but has afterward learned the awful meaning of being cursed by the Almighty.

"And in thee shall all families of the earth be blessed."—Here the reference is to the salvation which should be brought by Christ, the seed of Abraham. In other ways have all the families of the earth been blessed in him. To his descendants we owe the Bible.

"So Abram departed, as the Lord had spoken unto him."—Obeying God without demur. He did not attempt to claim the promise while disregarding the command. Abram went because God had commanded, not because of the great things which would follow. "And Lot went with him."

Lot was the son of Haran, Abram's brother, who had died in Ur, and he was as a son to his childless uncle. All the family went with Abram to Haran in Mesopotamia. Terah, the father, died there, and Nahor continued to live there. Abram and Lot went on to Canaan. Abram seems to have been an old man when he set out thus not knowing whither he was going. But he lived for one hundred years after this.

Verse 5: "That Abram set forth at the head of a large body of men, is evident from his taking with him all his herds, and all the slaves born in his tent, or whom he had bought in Haran—a multitude so large in the aggregate as to enable him, a few years later, to select from among them as 'minute men' three hundred and eighteen trained soldiers. He was always regarded by the Canaanite kings their equal."—Geikie. This shows the position Abram held in the great capital whence he went forth at God's command.

"They went forth to go into the land of Canaan."—It is thought the name Hebrew was given to them because they came from beyond the Euphrates, and Hebrew means the crosser over. From the river they went southward across the desert into the neighborhood of Damascus. "Abram passed through the land unto the place of Sichem," or Shechem.—It is the Sychar near which our Lord talked with the woman of Samaria, as is mentioned often in Holy Writ.

"And the Canaanite was then in the land."—With cities strong and walled up to heaven as the spies afterwards reported. Abram's faith believed that God could and would give him this land, no matter how powerful those who already had it in possession were.

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land."—As God bounded this land, it reached from the Euphrates to Egypt. But owing to their own faithlessness the children of Israel possessed it all only for brief periods, and during those times the Canaanites still dwelt in portions of it.

"And there builded he an altar unto the Lord, who appeared unto him."—The altars were of unhewn stones piled up together and filled with earth. Thus Abram consecrated the land which God promised to the worship of God. "And he removed from thence unto a mountain on the east of Bethel

—Bethel was ten miles north of Jerusalem—and pitched his tent, having Bethel on the west, and Hai on the east."—Hai, the same as Ai, where Joshua was afterwards defeated. It is five miles from Bethel.

"And there he builded an altar unto the Lord."—Which was the first thing Abram did everywhere. God's worship must come first, always and everywhere. "And Abram journeyed, going on still towards the south."—Moving from time to time to fresh pastures for his flocks, leaving altars everywhere which marked his presence.

Abraham was but a wanderer in the land to which he was sent. But he served God there and God blessed him. His faith is spoken of throughout all the Scriptures. It was a faith that never faltered, and it brought forth the great fruit of unquestioning obedience.

**THE ROMAN CATHOLIC PRIEST ABROAD.**

**II.**

As we promised in our last article, we now give extracts from another article written by the same American Roman Catholic priest. He is the chief of a prominent Roman Catholic order, and, although of German origin, has for many years been living in the United States, and become an American citizen, claiming America's protection wherever he goes, but denouncing its government and defaming its people *ad majoram gloriam Dei*.

There is no doubt that the visit of the Hon. Elihu Root to Brazil, and the meeting of the Pan American Congress in Rio de Janeiro, are epoch-marking events. Mr. Root's speech at the Congress, disclaiming in the name of the American government all imperialistic intentions towards the South American Republics, his example of respect to God's law in declining to attend a horse-race on the Lord's day, prepared in his honor, his gentlemanly and Christian bearing towards all—all these things shewed clearly that there is in the American people an instinct for national righteousness and godliness. We missionaries have no doubt whatever that now is the time to take South America for Christ. Such a man as Dr. John R. Mott, who knows the world, having traveled over nearly all the habitable globe, after an extensive visit to the South of Brazil, during which he visited the capital of Rio de Janeiro and San Paulo, addressing Y. M. C. A.'s, and great bodies of students and commercial men, when passing through Pernambuco made this memorable remark: "I am convinced that this is South America's last opportunity, and I am going home determined to stir up the churches and the Foreign Mission Boards to avail themselves of it." This is, more or less, the opinion of all the missionaries in Brazil.

In the light of these opinions it is very interesting to read the comments of the American Roman Catholic priest, as they appeared in the *Catholic Standard* of September 8, 1906. He says:

"The visit of Mr. Elihu Root to South America brought forth some incidents that merit the attention of those who are interested for the things of our holy religion. 'He

who has eyes to see, let him see.' In San Paulo the most important establishment of Protestant propaganda is the Mackenzie College. It is the only one with its diverse departments. It is a Presbyterian institution, in which many hundreds of the children of Catholic parents absorb the views of anti-pathology against the glorious religion of their ancestors, and—Yankee mania.

"Well, this was the only professional institute that had the honor of a visit, not only from the American Minister of Foreign Affairs, but also from the Pan-American delegates. This is significant. In San Paulo we have three well equipped Catholic gymnasiums, . . . but all these were left aside, and the College of the Protestant propaganda was visited. Only a fool will see in this ostensible exception, a mere accident.

"Later on there came to us the news that the missionaries, — the telegram says, prudently, a powerful syndicate — were cogitating to establish in the same capital, San Paulo, a great daily for Protestant propaganda. Although such a project does not frighten us, we cannot forbear to call the attention of the readers to this other significant incident. . . . In Buenos Ayres, Mr. Root made a speech, in answer to one made by the members of the Y. M. C. A., in which he said, amongst other ridiculous things, that the character of this association is tolerant, and free from sectarianism, and that he was really pleased to see that it was spreading in South America, etc., etc.

"What exemption from sectarianism! If such an association were tolerant, it would not make propaganda amongst the Catholics. It is sufficient to read the anti-Catholic and calumnious publications that you can find in the reading rooms of this association, to know how much it is tolerant.

"In the United States everybody knows that the Y. M. C. A. is an inter-sectarian Protestant corporation, and essentially anti-Catholic. If any Catholic young man should give his name to this association, he would be, *ipso facto*, excluded from the reception of the holy sacrament. . . . We have not the least fear of affirming that the American sects will redouble their efforts in the future to implant themselves definitely in Brazil. This is psychological: the enthusiasm with which was received the American statesman in Rio de Janeiro and other South American states; the innumerable laudatory letters of correspondence that the American journalists sent about Brazil and its people;—all this will necessarily stir up in the Bible Societies, etc., of North America, similar sentiments to those which our ancient conqueror gave expression to when, studying the plan of the city of Athens, he exclaimed: 'What a beautiful city! This city I ought to conquer.'

"American Protestantism finds itself in a desperate situation in its own country just at present, as we have demonstrated on other occasions. That is the reason why they are trying to gain proselytes in Catholic lands. We have upon our table a lecture, given last July at Exeter Hall, London, by the American Protestant pastor, Dr. Crothers, upon the problems of life and religion in the United States. What a sorrowful picture! Read, for example, the following thoughts: 'America—the Yankees call it the United States of America—represents to-day a horrible example of the result of secularism.

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. . . In New England, the oldest states of the republic, there are rural districts that have fallen back into Paganism. These form a living example of the futility of small sectarian communities. This situation, however, is not only to be met with in the villages, it is the same, if not worse, in the cities, as the number of American Neo-Pagans exceed, according to the best census, forty millions."

These remarks of this American Catholic priest, together with others that space will not allow us to translate, defaming the American nation and people, need no comment from us. The best comment that can be made is that the people that love the Lord Jesus Christ, should make use of this opportunity to save the people of South America from the priesthood, corruption and sin. The gospel is what the people need, as it is the only power that can save them, and make of this Republic what it has made of us.

SOLOMON L. GINSBURG,  
Missionary S. B. Convention since 1892.

**A CHAPTER FROM LIFE.**

Many years ago the Rev. James D. Bouton was a highly respected minister of the New York East Conference. He finished his course in 1867. Some years before he died he was bereaved of his wife under the most painful circumstances, for as she died there came into the world a son destined never to look upon the face of his mother; but like Abraham Lincoln's father, some time afterward the Rev. Mr. Bouton married again, and at the time of his death there were five children; two sisters older than the one who came into the world as his mother's "soul was in departing," and a brother and sister of the second marriage. At that time this boy was only ten years old, but as the oldest son he seemed to feel a responsibility for the whole family, and as soon as he was thirteen years old insisted on leaving school and going to work. The widow and children having settled in Ansonia, Conn., he was apprenticed to a large tool-making establishment to learn the trade of a tool maker.

The first year he was paid six dollars, the second seven dollars, and the third eight dollars per week, and took every penny home to his mother, never losing a day's time in the entire three years. From the beginning he was happy, self-reliant and religious. When he had finished his apprenticeship he went to that great manufacturing center, Waterbury, to work at four dollars per day. His step-mother, who had so faithfully fulfilled her providential mission, about that time remarried and took the two younger children to Massachusetts. This youth of sixteen years supported the two sisters older than himself, sending one of them to that noble institution which has educated so many of New England's bright youth of both sexes, Wilbraham Aca-

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deputy. Notwithstanding this expense he saved money, and at eighteen went himself to Wilbraham to study, and in due time to Boston University, where he was graduated from the Medical School of that institution, having paid his own way and assisted in supporting his oldest sister (the other having married) by working at his trade in Thomaston, Conn. The Seth Thomas Clock Company kept a branch for him to which he could come for as many days as he could give them in vacations, always at four dollars per day. He had the misfortune to lose his oldest sister, and with a sad heart consigned her body to the grave, then returning to Boston for a year of post graduate study, supporting himself during that period by acting as superintendent of a consumptives' home.

When a new hospital of the Medical School of which he was a representative was established at Melbourne, Australia, the management advertised for a medical superintendent. There were applications from the chief cities in Europe and America. On his record he was chosen and received the appointment for three years. There he met with a success similar to that which had attended him since, at thirteen years of age, he took upon himself the responsibilities herein described. After six years his private practice was so large that he retired from the superintendency, although he is still the chief surgeon, ranking at the head as a surgeon in Australia; his private practice is remunerative to a degree worthy to be compared with the great revenues of distinguished surgeons in this vicinity as from time to time published in the press. With his first real vacation since he was a little boy he is now making a trip around the world and spending a few months in this country, which he left at the age of twenty-nine years (when he went to Australia) and which he has not seen for twenty-one years. In his entire life he never had a dollar's help from anyone after he went to work at thirteen, but has always been helpful to others.

Our purpose is to place before boys, and especially fatherless boys, a model—a happy spirit, self-reliant, religious, with a sense of the value of hard work, of doing everything thoroughly, of saving money, and of living for others as well as for one's self. The boy that reads this, if he has not already made up his mind to be somebody, should resolve at once, whatever position he is in. If God gives him health he can make a success, either the greatest possible success, or some real success though it be not the greatest; and who would be in a better position to go straight to heaven if he died young than the Christian boy that was trying to do the very best he could for himself and for others?—New York Advocate.

WANTED—EIGHT MEN OR FAMILIES FOR OUR NORTH CHINA FIELD.

Wednesday, November 6th, was observed as a day of fasting and

prayer by our little church here at Tai-an-fu, and we all felt our hearts much warmed as we united our prayers and praise in a service at mid-day. On the 7th Bro. King and I loaded our bedding, clothes, books, etc., on a wheel barrow and started out on a trip to the south some seventy miles away. We knew that many prayers were ascending on our behalf, and that doors might be opened for the preaching of the gospel.

On our second day out as we walked along (and we walked almost the entire trip, as it gave opportunity to preach to people along the road) two men joined us, and soon the claims of the gospel were presented. They were men of some thought, and took an interest in the eternal welfare of their souls. For more than two hours they listened and asked questions which showed they were not trifling. When we came to the place where our roads branched, they wished us to go to their home and spend the night, but as their town was off the road, and it was too early, we gave them a gospel and a catechism asking God to lead them into the light. We hope to visit their town some day.

Our first Sunday out will long be remembered. The friendly official was showing us every mark of kindness and respect. We started out about 10 a. m. to visit a village some two miles away, but felt we should like to go around about road and enjoy the delightful Sabbath morning. We reached the top of a hill and stopped to enjoy the view. Not a person in sight, save some men half a mile or so away on the mountain side raking up the grass for fuel; all was so quiet and peaceful; so we sat down thinking of the blessings of the Sabbath at home, but poor China has no rest day from one year to another. We were not alone but a moment when two men came slowly over the hill, these sat down by us and for an hour we told them the blessed gospel story, all so new to them. They listened most attentively and made us hope that the seed sown there that day by the roadside, was sown in hearts that were really desiring to know God. Will they ever hear the story again? I trust so, but as they live in such an out of the way place they may not.

From this wayside talk we went to the town and had just gotten a crowd gathered and Bro. King had just begun to preach, on a street corner, when the village school teacher sent and invited us to come to his school room to talk. We went, and the room soon filled with the most respectable men of the town. They listened for a long time as Bro. King preached, then asked many questions. One man here drew out our hearts very much by his interest, he seemed really to long after spiritual truth, and we came away feeling that one man at least had grasped some truth. But, dear friends, only twice in a year are our workers permitted to make this long trip, for there is more to do near our homes than we can get done. From this place we returned to our room and found it near three p. m. We hastily ate a dinner of scrambled

eggs and bread and started for a village three miles back in the hills, where we had an opportunity of telling the old, old story to many that had never heard it before. We could not remain long as the sun was low, and it was dark ere we reached our room. Thus our work continued from day to day, all the sixteen days we were out.

Our objective point was a county seat, which place had never been known as especially friendly, in fact rather the opposite, and the opportunities had usually been few to preach there, but Bro. King told me again and again that never in all of his trips had the people seemed so accessible as this time. Throughout the entire region where there had usually been a kind of fear on the part of the people, and not much opportunity to get a hearing in many places, Bro. King found all the people he could talk to. In fact some times even away late, we had interested ones who wished to know the way of life.

Now is our opportunity in this region, for the Catholics have just bought property in the county seat, and will sooner or later spread their work over the region, but they have no priest there now. The people are accessible, and I feel a year's work now will count for far more than several years' work after the Catholics have filled their minds with so much they must unlearn, in order to believe the truth. Shall we go in and possess the land for God and the truth, which means winning it to the Baptist doctrine. Many will say, Yes, and there it will end, but we beg of you, brother, sister, that you will carry a petition to a throne of grace, that eight God-called men, or families, may come out this year to help us open this needy field, not visited by any missionaries of any denomination, besides our workers and the Catholics.

We should be glad to correspond with any one who feels called to work in China, and wishes to devote their time to the preaching of the gospel and building up the native churches.

J. V. DAWES,  
Tai-an-fu, Shantung, China.

JUSTIFYING DR. DIXON.

Seldom or never can a single statement in respect to facts and truths in any department of knowledge be comprehensive enough to embrace the whole truth on the subject. John Ruskin comes as near doing this as any writer we know of. He says that the two prime factors in education are to observe carefully and thoroughly, and then to tell the things observed clearly and pointedly.

This remark of Ruskin, who is a luminous illustration of his own dictum, occurred to us while reading the criticism of the *Word and Way* on Dr. Eaton's notice of A. C. Dixon's leaving the Ruggles Street Baptist church of Boston and going to the Moody congregation in Chicago.

We have only a word by the way and it is this, that the *Word and Way* must have failed to read carefully what Dr. Eaton wrote, else it never would have heralded the statement that the editor of the *WESTERN RECORDER* justified Dr. Dixon's "experiment." Being personally acquainted with the great Boston preacher and admiring his passion for souls, we felt the greater interest in reading the *RECORDER's* announcement of his new departure. And then after this criticism in the *Word and Way*, we at once with the keen-

ness of surprise turned again to the editorial of the *Recorder*, and on the second reading, though looking out for Dr. Eaton's justification of Dr. Dixon's course, could not any more than on the first reading detect said justification. How much unjust and unkind criticism would be saved if editors would heed the great artist's remark, carefully and fully minding the words, phrases, clauses and sentences, which too often they only glimpse. Surely no one writes with greater clearness than Dr. Eaton. We here record Paul's injunction to Timothy, "Give attention to reading." *Appliquez-vous*, writes de Sacy.

In the issue of the *Recorder* wherein the editor speaks of being charged (for a charge it is with justifying Dr. Dixon's local aberration; appears the following beautiful sentiment from the pen of Dr. T. K. Cheyne, of Oxford University—a sentiment resplendent of martyr blood and emanating from the ivory palaces: "Fairness and charity are sure fruits of heart communion with heaven, and these perfumes of the soul cannot be long preserved unless we come sometimes into a desert place and rest awhile."

Perhaps we ought to beg Dr. Eaton's pardon for meddling with this little personal matter.

G. V.

DEAR RECORDER:

On Sunday, January 20, at the Boone's Creek Baptist church, we had an interesting ordination service, at which time Brethren Schuler and Burroughs were ordained deacons. Rev. J. H. Wells, pastor Bryant Station church, was with us and preached the ordination sermon. The pastor led the ordaining prayer; Deacon R. R. Barker delivered the charge to the deacons, and Deacon W. T. Barker the charge to the church. We enter upon the work of the year in the spirit of hopefulness.

The *RECORDER* is a great paper, and I am glad it visits regularly the homes of a number of my people.  
C. L. GRAHAM, Pastor.  
Athens, Ky.

A HUMBLE PLEA FOR DEFINITE LIGHT.

By A. L. Vail.

A humble plea for definite light has been long moving in my mind. It received impetus recently in the Philadelphia Conference of Baptist Ministers. A worthy pastor presented an excellent paper, for which I have no criticism, on keeping the open mind and heart toward all truth. Then arose Professor Hobart and spoke a wise speech. In it he said that he could not sympathize with those who have experiences of anguish in giving up the old faith and eschewing the horrible beliefs of the fathers, because he had never had experiences of that nature. He had been brought up on the same beliefs now prevalent among us and when he heard about this doctrinal readjustment he did not know what doctrines were intended.

Now that is precisely my experience, except that I was not reared in Baptist associations. Commonwealth.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys, if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Killmer's Swamp Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and causing pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night.

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. 50¢ by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Killmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." Don't make any mistake, but remember the name, Swamp Root, Dr. Killmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

But I have been acquainted with Baptist preachers and other teachers for forty years, more or less, during which time I have been on a very small scale something of a free lance myself, but when I hear frequent deliverances on fresh truth and new light among us, intimations more or less obscure of great doctrinal transformations accomplished or in progress, I wonder what is being talked about. I will wait all day for the man who will give me a new truth, or a new phase of any truth. Some old errors are ticked out in new terminology and some old truths are similiary clad, but they don't fool me any. What I want is something essentially new that agrees with the New Testament, and that is what I don't get from any of these heralds of new things.

We are repeatedly told that we, at least all of us who are facing toward sunrise, have dumped stacks of the beliefs of our predecessors and substituted better things for them. Well, now, beloved, what? Please get down to particulars and be definite. This may be hard for some of you to do, and I do not wish to distress you with an unusual and therefore onerous experience, but ought you not to be willing to endure a little in order to help a humble inquirer? Please put your finger down definitely and firmly on one single thing that was held as essential by the Philadelphia Association one hundred years ago and which is not now held by it or that you can show to be inharmonious with the Bible; or one single thing that it then did not hold but now holds or that you can show to be harmonious with the Bible. Until this is done, it seems to me that much of the talk about modern martyrdom among us for the truth wears a comical aspect.—Baptist



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I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 601 Watertown, N. Y.

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CANVASSERS WANTED EVERYWHERE.

**THERE IS WORK TO DO FOR THE MASTER**

ALICE HUMESTON

There is work to do for the Master,  
Yes, a glorious work to do;  
For the harvest is fully ripened  
And the laborers are few;  
With a prayer to God for his guidance,  
Let us all the work pursue.

There is work to do for the Master,  
And we hear him gently say:  
"Why standest thou here so idle?  
I will gladly wages pay.  
Go and labor in my vineyard  
Till the closing of the day."

There is work to do for the Master,  
Who will answer to the call?  
For the harvest is truly plentiful,  
There is work enough for all.  
And we owe unto God our service,  
Tho' the task our hearts appall.

—Ex.

**Our Pulpit**

THE RULE OF CHRIST.

C. H. SPURGEON.

"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."—2 Samuel xxiii. 4.

I want to do two things; first, to show you that this passage describes our experience of the rule of Christ; and, secondly, to prove to you that our experience should encourage others to receive him as their Ruler.

Let us take the sentences as they stand, and let the hearts of God's children respond as I speak upon each one of them. Has it not been true, beloved, that Jesus has been to us the light of the morning, when the sun riseth? Was he not so when first you saw him? You were in the dark; an Egyptian darkness that might be felt was upon you. You had aforetime walked in the feeble and flickle light of the sparks of your own kindling; but those sparks were at length all stamped out, and the light of all your candles was quenched in thickest gloom. Was it not like the rising of the sun when you—

"Saw One hanging on a tree,  
In agonies and blood,"—

and as he fixed his languid eyes on you, you realized that he had suffered in your stead, and borne the wrath of God on your behalf? The weary sentinel, who has stood upon the watch-tower all night, keeping guard in the pitiless-tempest, longs to see the first streak of daylight, and he will not readily forget the moment when, in the East, he first perceived the glow which betokened the rising of the sun. He may forget that, but we shall never forget the hour when, in our deepest sorrows, we caught the first glimpse of a Saviour, and of his wondrous plan of salvation. We saw that there was salvation for sinners, and we perceived that it was suitable for us; and we perceived yet more gladly the fact that we might have it,—that we might have it then and there,—by simply looking to Jesus crucified. And we did look to him; and, oh, the brightness and the

glory that we then saw! I am sure that I have no need to enlarge upon that, and that I have only to awaken your joyful recollections of that wondrous period, and you will at once take down your harps from the willows, awaken all the strings to melodious praise of that rising sun which then arose with healing for you beneath its wide-spread wings.

Now, since that time, has not Jesus been as the sun in the morning, from the fact that he has never gone down? There have been clouds which have, for a time, obscured his light; in this misty world, there must be clouds. You have not always seen the golden light of Christ's love as you have seen it at certain times in your experience; yet, since you first looked to him by faith, you have never been in the same darkness that you were in before, for Jesus has never forsaken you,—even though he has, for a while, hidden his face from you. Your vessel has rocked to and fro, but you have not been driven from your anchorage, your anchor has held fast even in the stormiest gale. You have been, sometimes, in great straits, yet Jesus has always been your rest and your stay. You have wandered in heart from him again and again, but he has never refused to take you back to his bosom, as Noah took back the weary dove. O soul, you know that Jesus Christ is not like the sun at his setting, when he goes from brightness into shade, but Jesus is the Sun of righteousness, which continues increasing in brilliance until it attains its perfect noontide glory! Have you not found it to be so until now? O child of God, if it were right for you to stand up, and bear your testimony here, you would say, "Yes, he has not given me transient pleasure, but constant joy. He has given me peace like a river, and righteousness like the waves of the sea. By trusting in him, I have had a continual holiday and a perpetual festival; or if I have not, it has been because my faith has flagged, or my unstable heart has wandered from his love; but He has ever been 'as the light of the morning when the sun riseth.'"

And, brethren and sisters in Christ, have we not a good hope that the light which we have enjoyed will continue with us all our journey through? Thank God, that Sun will not go down before the last stage of our life's pilgrimage shall be over. Nay, it will still rise higher and higher until the perfect day; and the perfect day has not come yet, but it will come. By faith, our souls anticipate greater likeness to him. We expect that, as years tell upon us, although the flesh will decay, the spirit will grow stronger and stronger. We believe that we shall still "bring forth fruit in old age," "to show that the Lord is upright." We know and are fully persuaded that, with us, at eventide, it will still be light; and that, when the sun of our natural life goes down, the Sun of our spiritual life will not decline, but rather, we shall be absent from this land of clouds, and eclipses, and shades, and enter into the glory that excelleth. Milton speaks of an angel who lives in the sun; but what will it be to live in the light of Christ—to live in that Sun for ever and ever? The distant glintings of his glory, the transient gleams of his face, are heaven below to us; "but what must it be to be there" where they behold him with eyes supernaturally strengthened to bear the sight,—a sight which we could not

bear now! John says, "When I saw him, I fell at his feet as dead," and that would be the case with us if we could see him now. But, by-and-by, we shall be able to endure that beatific vision, and then we shall be favoured with it, and then shall we understand to the full the meaning of these words, "He shall be as the light of the morning, when the sun riseth."

This must suffice for the first sentence of our text. There is not one of us, who has believed in Christ, but can say that this is true; we have not all experienced it in the same measure, but we can all say that it has been true to us up to the measure of our capacity to see this Sun, and to bear the light of his beams upon us.

Now look at the next words: "even a morning without clouds." And it is true that, to those, in whose heart Christ has risen, he has been a morning without clouds. When he first came to us, there was a great cloud—an inconceivably black cloud of sin which hung over us. Oh, what tempests there were hidden in its dense shadows; Eternal hurricanes and unending destruction were couched in the black bosom of that cloud; but we saw Jesus, and the cloud instantly vanished. Where had it gone? Perhaps, at that time, we scarcely knew more than that it was gone by reason of our having looked to him. But, oh, you know the story—how a blessed wind came, and caught that cloud, and bore it away up where there stood a lofty hill that towered above the clouds, a mountain whose summit reached to heaven itself. Can you look up, and see it? Can you bear the dazzling glory of its brightness, for it was a mountain all of sapphire, like the terrible crystal for its brightness and its glory? But the cloud came sweeping over the head of this sapphire mountain, and, lo! it burst. Dread were the volleys of its thunder; terrific were the flashes of its flame. It shivered the peaks of that wondrous mountain, and the storm burst there in terrible fury. That mountain was the Lord Jesus Christ; and, for all of us who trust him, the thunder-cloud spent itself there for ever, leaving only mercy-drops to fall on us in the valley below. Christ's coming was to us henceforth as a morning without clouds. There is now no accusation to be brought against God's people anywhere. If all the believers who have ever lived, or who ever shall live, could be gathered together, we might maintain that there is not, in the whole universe, a single sin that can be laid to the charge of any soul that believes in Jesus. What saith the Scripture? "The iniquity of Israel shall be sought for, and there shall be none." The work of the Messiah was thus revealed to Daniel, "To finish the transgression, and to make an end of sins,"—dwell on that,—"to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Do you not see, then, that, as compared to the black cloud of sin, Jesus Christ, when he came to us, was as "a morning without clouds," since he took all that sin away?

And since that time, he has been the same to us, for no clouds have come. No clouds of fear, for instance, except some vain and foolish fears which our poor flesh has tolerated, but there has been no ground for fear. On the brightest day, in our changeful English climate, the fairest morning cannot always prophesy a clear day; and, oftentimes, in other lands, you may look up to a cloudless sky; but, by-

and-by, there may be a little cloud, like a man's hand, and it will gather and grow until the storm bursts, and puts an end to the brightness of the morning. We have no fear of that happening to us, notwithstanding all our shortcomings, mistakes, errors, failures, and sins. Can any of us count them? None of us can; but they are not being treasured up against us; they are not gathering into a tempest, to burst over our devoted heads. We are not laying by in store a dreadful measure of divine wrath, to be dealt out to us by-and-by. That is to be the portion of those who are out of Christ; but those who are in Christ certainly have no need to fear any future storm of divine anger. As their sin is gone to-day, it is gone for ever, for Christ hath for ever perfected those whom he hath redeemed. Is it not a very delightful thing to live, in this sense, on a morning without clouds,—to look all around you, and to feel that there is nothing to dread now that Christ is yours, and that, above, beneath, around, there is no cause for fear? Why, sometimes, this glorious truth makes our heart beat so quickly with joy that we wonder whether it will not leap out of our physical frame,—to think that all is well, all well without, all well within, all well above, all well below, all well behind, all well before, all well for time, all well for eternity. "A morning without clouds,"—where will you find this, in a spiritual sense, but beneath the blessed rule of Jesus the King of kings, and Lord of lords?

So, brethren and sisters, our morning is without clouds because we have no fear of any future trouble when we live under the rule of Christ. "Ah!" says one, "but I sometimes have." But, my dear friend, if you are really a Christian, you have no reason to have any fear of future trouble. "But I shall grow old," says one; "perhaps I shall not be able to earn my daily bread. I am very feeble even now; and, by-and-by, I may be completely bedridden, or I may have to undergo a painful operation. I am already sadly depressed in spirit, so what shall I be when I get into even worse troubles than I have now?" Ah, my dear friend, the Lord has provided for you, not merely for to-morrow, but for all your days, and you may say, with David, "The Lord is my Shepherd; I shall not want." Some people may starve, but God's saints shall not. Every one who "walketh righteously, and speaketh uprightly," may claim the ancient promise, "Bread shall be given him; his waters shall be sure." You may make clouds if you like. You may take down the telescope, and breathe on it with the hot breath of your anxiety, and then, when you look through it, you may say, "I can see clouds." There are no clouds there; it is only your breath on the glass that makes you fancy that you see them. God will make all things work together for good to you. If he shall send you troubles, it will only be when it is better for you to be troubled than to be at peace; and he will always make a way of escape for you out of of them, and give you all needful support while you are in them. Your shoes shall be iron and brass; and as your days, so shall your strength be. Be of good cheer, Mrs. Despondency and Miss Much-afraid. Fetch out your harps, and let us have a joyful tune to the praise of our ever-gracious God. There are no clouds where Jesus dwells; and where he rules, it is as "a morning without clouds." There is not even the cloud of

**Piles**

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



A CONVINCING ARGUMENT.

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

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

"And if there is anything in this letter you want to use do so. I received your letter a few days ago. Yours—for a remedy like Pyramid Pile Cure. J. J. McElwee, Honey Grove, Tex., R. R. 9, Box 29.

"P. S. I only used two boxes and don't think I need any more. Piles of seven months' standing." To get a free trial package send to-day, to the Pyramid Drug Co., 64 Pyramid Building, Marshall, Michigan. It will come by return mail and the results will both delight and astonish you.

death to be feared. What a fuss many of us make about dying! Children of God, what a turmoil some of you sometimes make in your own souls about dying! I was speaking to a dear brother whom you all know, and he said to

me, "I have once or twice lately been brought face to face with death. In extreme pain I thought that I should not be able to hold out many more minutes, and that I must die; and oh, my dear pastor," he said to me, "it seemed the sweetest thing in all the world to expect to see my Saviour face to face in a few minutes. I have, sometimes," he added, "dreaded death; but when I seemed to be in the very article of death, and thought that I must soon expire, I have wondered how I could ever have entertained such thoughts." What is there for a Christian to fear in death? It is not dying;—it is living—about which we ought to be anxious, if anxious at all. But you say, "It is the thought of the pains of death that troubles me." But pains belong to life, so do not lay them upon poor death's back. Death is the physician that cures pain; he does but lay his skeleton hand upon the patient, and, straightway, the fever has departed, and the sufferer is where the inhabitant shall no more say, "I am sick."

"One gentle sigh, the fetter breaks: We scarce can say, 'They're gone!'"

Before the willing spirit takes Her mansion near the throne."

Blessed be God, where Jesus rules, even the thought of death is not a cloud. If you are not under the rule of Jesus Christ, you will have many clouds; but if you are under his rule, if you have faith in him, and live upon him, and are a subject of his kingdom, you will find that he is to you as "a morning without clouds."

The other sentence of the text teaches us that Jesus Christ sanctifies to his people their varied experiences: "As the tender grass springing out of the earth by clear shining after rain."

Dear friends, even under the rule of Christ, we know that some trouble will come to us, there will be "rain." There will be the rain of sorrow for sin. That is a blessed rain; I would like to be wet through with that. Sometimes, there will be the rain of depression of spirit; but God forbid that we should have too much of that! There will be the rain of affliction and trial; but we are taught to rejoice in affliction, and to count it all joy when we fall into divers trials. Sometimes, there comes the rain of spiritual humiliation. We are conscious of our own emptiness, and we seem to be in such a place as the Valley of Humiliation, of which Bunyan has written so sweetly in his "Pilgrim's Progress."

I will spend only a few minutes in speaking upon the second part of our subject, lest I weary you. It is this, our experience should encourage others to receive Jesus Christ as their Ruler.

If we had found him a bad Master, we would tell you. As we have found him inexpressibly good to us, we come to you, and gladly bear our witness on his behalf. I am addressing a good many who have heard the gospel for a long time, and yet are not saved. When are you going to lay these things to heart? When shall the time of decision be? Listen to me with great earnestness for these last few minutes. I want you to receive Jesus Christ as your Ruler; but, before you do so, you must receive him as your Saviour. You cannot truly say, "I will serve Christ," until you have first said, "I will trust him." The gospel message is, "Believe on the Lord Jesus Christ, and thou shalt be saved." May my eyes better, I am going to a

physician." And why are you going to see a physician then? To show him what a fine fellow you are, I suppose! Why, man, the time to go to a physician is when you are sick; and the time to go to Christ is when you are sinful, when you are surrounded by clouds, for he is as "a morning without clouds." You can never get rid of the clouds; but He can; so you must go to him with all the clouds, and all the sins, and all the doubts about you;—with a thousand ills wrapped round you, if so it must be;—as full of devils as that poor man was out of whom Christ cast a whole legion. If you have all hell within you, if you will but go to Christ just as you are, he will deliver you, here and now, with a single word. If thou believest in him, man, thou needest no preparation for going to him.

But, at the same time that you trust him, please remember that Jesus Christ has come to be a Prince as well as a Saviour; and if he is to save you, you must give yourself up to him to be ruled by him. Obedience to Christ must always accompany faith in him. Jesus says to you, "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" but he adds, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Are there not some young men here who want a leader, who desire to have a Pilot who will conduct them safely through the voyage of life, and land them at the port of peace? Then, accept the Lord Jesus Christ, once crucified, but now risen, and gone into the glory. Take him as Saviour to cleanse you, and as Prince to govern you, and all shall be well with you for ever.

Christ says nothing about coming to a priest for pardon. We read, in the Scriptures, of one who had sinned very grossly against Jesus; he went to the priests, and confessed his sin, and then he went out, and hanged himself; and I do not wonder that he did so, for there is no comfort to be got from a priest. But if Judas had gone to Christ, if he had been like Peter, and had gone to the Saviour, and confessed his sin, he might have been forgiven, and might have rejoiced in being pardoned. It will not do to go to man for forgiveness, you must go to Christ; and it will not do to look to yourself. Christ does not say, "Him that amends himself, I will in no wise cast out." No; but, "Him that cometh to me."

Is not this a very simple matter? I have read a great many definitions of faith, and a great many books explaining what faith is; and I have always felt, when I have finished reading them, like the good woman who read Thomas Scott's explanation of Bunyan's "Pilgrim's Progress." After that worthy minister had lent his book to an old lady, he went round to see her, and he said to her, "Have you been reading the book I lent you?" "Oh, yes, sir," said she. "Could you understand it?" asked Scott. "Well, sir," she said, "I can understand what Mr. Bunyan wrote, and I think that, one day, by the grace of God, I may be able to understand your explanation of it." It is just like that with explanations of faith. I can understand the gospel, and I have no doubt that, one day, I shall be able to understand the explanations that some writers give concerning what faith means. Very often, a cloud of words is only like a cloud of dust, and explanations of faith often minister confusion rather than edification. There is Jesus Christ; will you trust him? If you do, he will not cast you out. May he help you to trust in him now!

"Oh, but!" you say, "there are the clouds!" Yes, I know there are,—your sins, your doubts, your fears, your hard hearts, and you are going to get all these put away, and then you are coming to Christ, are you? You are something like a man who might be foolish enough to say, "My heart is affected, my limbs are full of pain, and my eyes are bad; but when I get my heart better, and my limbs better, and my eyes better, I am going to a

physician." And why are you going to see a physician then? To show him what a fine fellow you are, I suppose! Why, man, the time to go to a physician is when you are sick; and the time to go to Christ is when you are sinful, when you are surrounded by clouds, for he is as "a morning without clouds." You can never get rid of the clouds; but He can; so you must go to him with all the clouds, and all the sins, and all the doubts about you;—with a thousand ills wrapped round you, if so it must be;—as full of devils as that poor man was out of whom Christ cast a whole legion. If you have all hell within you, if you will but go to Christ just as you are, he will deliver you, here and now, with a single word. If thou believest in him, man, thou needest no preparation for going to him.

"But," says one, "I really want to be doing something before I come to Christ." Possibly you have noticed what a fuss is being made in various newspapers concerning that hymn which contains the words,

"Doing" is a deadly thing, "Doing" ends in death."

Certain gentlemen are very fond of talking about the immorality of the doctrine of justification by faith, and trying to show how it is destructive of good works. I think that those who talk thus should try to practice a few good works on their own account, and one of the good works I would suggest to them is that of being honest enough to quote the whole of a verse, instead of half. Suppose I were to go about, and say, "Oh, the Bible is a dreadful book; it says, 'There is no God;' " somebody would very probably say to me, "How dare you make such a statement as that? The Bible says, 'The fool hath said in his heart, There is no God.' " You have quoted only part of the verse." That is just what these objectors have done. The whole verse says,—

"Till to Jesus' work you cling By a simple faith, "Doing" is a deadly thing, "Doing" ends in death."

That is true; but if you cut off the first two lines, you have not quoted fairly, and you have made the poet say what he did not say; and then you go on to say that teaching people to sing like that is teaching them to sing against good works. I am sick of this canting, hypocritical talk on the part of worldlings. They say that there is cant in the Church, and among Christians. Well, perhaps there is a little, but not half so much as there is among those who quote half a verse, and then go on to rail at Evangelical preachers as if that were all that they taught. Yet there is much of that kind of evil in many unrenewed hearts; they want to get some good thing first, and then they will come to Christ. They want to get the tender grass without coming to Christ, but they never will; for the fruits of holiness will never be produced in any man's soul until he comes to Jesus, for Jesus is "as the tender grass springing out of the earth by clear shining after rain." Come to Jesus Christ for fruit, not with fruit. Come to him for all good things; and, poor sinners, he will give them to you.

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hearts, but they can only be wrought by and through Jesus Christ; and we never dare tell sinners to do good works, and then come to Christ. That would be putting the cart before the horse, planting the stem instead of planting the root, and reversing the natural order of things, which God forbid that we should ever do!

Come, ye guilty; come, ye lost; come, ye ruined; my Lord Jesus loves such as you are. He has not come to heal the healthy, but the sick; he came, "not to call the righteous, but sinners, to repentance." May he call you, and bring

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## Editorial

Senator Hoar once said that when he was a boy his mother paid him fifty cents to read Jonathan Edwards on the Affections. An exchange comments upon this that it thought Senator Hoar's boyhood was back in the days when a parent simply told a boy to read a book and he obeyed. Mrs. Hoar was wise to pay the little fellow to read that book. Because it is a book which to be really read, requires thoughtful attention and interest. And had the boy read it against his inclination, he would have skinned it over and failed to receive all the benefit he ought to gain from it.

But think what a sad deterioration has been brought by modern progress and modern mechanical methods in education upon both parents and children! It is impossible to imagine a mother in these days putting a child to reading Jonathan Edwards. And where is the child who could or would read it? So many efforts have been made to help children to avoid the necessity of hard mental work, that they are incapable of the concentrated attention necessary to the comprehension of books that require prolonged thought.

These object lessons which prevent the use and therefore the growth of the great faculty of the Imagination; these "lessons made easy" which prevent close thinking; this continual change in order to avoid all danger of fatiguing the children which prevent them from acquiring the power of concentrated attention result in flabbiness of mental fibre. They are as unwise in the intellectual realm as appliances to save a child from the necessity of using his hands and arms would be in the physical realm.

It cannot be too earnestly impressed upon the minds of parents and teachers that education consists in just two things—the power of reasoning accurately or logically, which is the same thing, and of concentrating the mind upon a subject and holding it there. A man may not know a letter, but if he can do these two things he is educated. The uneducated mind cannot concentrate on any subject of thought for any length of time. It grows fatigued, and wanders away. Its attention is easily distracted. It cannot give any subject deep and continuous thought. Knowledge is most valuable, provided it is knowledge of valuable things. It is like the coal of the engine, but education makes the engine.

It is time that fathers took their eyes off their crops or their noses out of their ledgers long enough to find out what their children are reading, if they are, indeed, reading anything. If the words of the pessimist who is abroad in the land have any truth in them the fathers have quit reading anything but their ledgers and the headlines in the daily papers. But the time was when they did read and even study, and they will remember that time and feel that their sons ought to do some reading of books which require thought.

It would be well to require the boys to write down the names of the books they have read during a year and for the parents to scan the list carefully from an intellectual point of view. The books may all have been clean ones, many parents have a sufficient sense of their duty

to see to this much. But are they such books as require thought, and strengthen mental fibre?

We have received the summary of the work accomplished by the temperance people in Kentucky during the year 1906. And all will gladly and gratefully admit that the greater part, by far the greater part of this success is due to the labours of the Anti-Saloon League. They have worked wisely and worked steadily and earnestly. Too often the friends of temperance work by fits and starts. If the liquor dealers have hoped that the zeal of the Anti-Saloon League would abate they have found out that they did not know the men at the head of the League.

But while thus giving the League the credit it so much deserves, we do not forget that it could not have done its work so well had it not been for the vigor and earnestness of the backing it received from the Christians in the State. They have spared no toil in the election in their counties; they have given their time and thought and money and their prayers. And the result of their work is glorious.

During the year 26 counties were added to the dry list, making a total of 95 dry counties in the State. The 26 counties cover 9,999 square miles and have a population of 402,875. In only two counties where elections were held was the League defeated—in Nelson and Meade. In addition to these counties many precincts have been won in other counties.

In 1905 there were 118 counties in the State. This leaves only 24 to be rescued from the saloon keepers. If the Anti-Saloon League is supported by the good people of the State as it has been, as it has every reason to expect it will be, 1907 ought to see all our grand old Kentucky free from the curse. Let us thank God and take courage and work with all our might for this glorious freedom.

In his message to the students of Rochester Theological Seminary, of which he is President, Dr. Strong reiterates his belief in monism and evolution, saying that evolution is only "the method of the transcendent and personal Christ." Any theory of evolution which is consistent with the account of the creation of Eve, none of us would object to in the least, on religious grounds, though we might on scientific ones. We believe in the infallible inspiration of the story of Eve's creation. And we have never yet seen a theory of evolution which included man consistent with that. In an eloquent paragraph—the whole message is eloquent—Dr. Strong says:

"We need a new vision of the Savior, like that which Paul saw on the way to Damascus and John saw on the isle of Patmos, to convince us that Jesus is lifted above space and time, that his existence antedated creation, that he conducted the march of Hebrew history, that he was born of a virgin, suffered on the cross, rose from the dead, and now lives forevermore, the Lord of the universe, the only God with whom we have to do, our Savior here and our Judge hereafter."

One phrase in this tribute is perplexing and needs interpretation. What does Dr. Strong mean by "The only God with whom we have to do?" Surely not that there are other Gods in the universe but we have nothing to do with them. Has he adopted the Svendenborgian doctrine that the whole Trinity was incarnated and

is embodied in Jesus? Or does he mean that the Second Person in the Trinity is the only one with whom we have to do?

If he means this, which seems the most probable meaning, the overwhelming majority of Christians of all sects and beliefs do not agree with him. They hold that this is the Dispensation of the Spirit and has been since the day of Pentecost; that He convinces men of sin, of righteousness and of judgment. That He takes of the things of Christ and shows them to us. That He convicts and regenerates sinners, who are born of the Spirit; that He comforts Christians and guides and sanctifies them.

We should have excepted the Unitarians, who do not believe in the Personality of the Holy Spirit, and the Svendenborgians when we said all sects believe this is the Dispensation of the Spirit.

We are asked to explain the order of time in repentance and regeneration—which comes first? On the one hand it is argued that repentance is a spiritual act, and a man cannot perform a spiritual act until he has spiritual life. So since regeneration is the importation of spiritual life to the dead soul, it must precede the performance of all spiritual acts, of which repentance is one, and therefore regeneration goes before repentance.

On the other hand, it is argued that there is no need and no occasion for a man's repentance after he is regenerated. When a man is regenerated he becomes a child of God and his salvation is assured. Since repentance and faith are in order to salvation, they must come before salvation, and hence must precede regeneration. It is asked also, on the supposition that regeneration comes first, what would become of a man who should die after regeneration and before repentance. Plainly repentance is made a condition of a man's salvation. Hence the man who dies without repentance perishes, and if regeneration goes before repentance, a man might die between the two, and so perish; and in that case a regenerated soul would be sent to hell.

So the arguments have run, pro and con, and there have been sharp controversies on the subject. But it should be borne in mind that regeneration is God's act, while repentance is man's act, and it is not needful to settle the question of priority between them. They go together. Every man who is regenerated repents and every one who repents is regenerated. While repentance and faith are man's acts yet it is only by the grace of God that he can repent and can faith on the Lord Jesus Christ. Since repentance and faith are a man's act they cannot both take place at once, though they are inseparably connected. No man can truly repent without faith in Christ, and no man can faith in Christ without repentance, but repentance in every instance comes first.

With repentance and regeneration, however, one being man's act and the other God's, there is no way of determining the priority between them. Hence we regard them as simultaneous.

One of the papers brings the serious charge against a minister whose name it does not give, that he is guilty of theft and falsehood. And then it gives the specifications. First of falsehood, assuring an audience that he would detain them but a moment, and then keep-

ing them half an hour. Secondly, saying he would "add but a word," and then adding two thousand.

The first time a minister told such a falsehood it would be excused upon the ground he was not aware of the fact that he talked longer than he had promised to do. But after he had once done this, the excuse would not avail for the second offense. For he ought to have the regard of a gentleman for his pledged word, and still higher the regard of a child of God for truthfulness and make no such promise. He is not under the least obligation to promise to detain them but a moment. But having promised, he must keep his word. Only he who swears to his own hurt and changeth not can stand on the hill of the Lord.

The specifications on the charge of theft which our contemporary makes are two. By needless tardiness he did not begin services at the time he had appointed and so robbed seven hundred people of ten minutes each. Thus he stole nearly twelve working days, counting eight hours a working day. Besides he roused the anger at his lack of consideration for others in the hearts of the energetic and live persons in the assembly who know that life is short and time is precious.

The second specification in the charge of theft is "Stealing a brother speaker's time by over-running his own at a public meeting." That is an offense which rouses the righteous indignation of the one whose time is stolen, but which the audience condones if the thief is a better speaker than the man who is robbed.

Of course no one whom any of us know was ever guilty of these things. All we know have too much modesty and too high a regard for the rights of other people. But we wish the man whom our contemporary knows who has been guilty of such falsehood and theft could be arraigned before the grand jury or some other hard-headed and hard-hearted tribunal and forced to make a defense of himself. What could he say that would not be practically pleading the baby act?

All men cannot be wise nor eloquent nor learned. But any man can be prompt, truthful and honorable in his treatment of those who are to speak after him. We hope this one man who is guilty, upon reading the charges made in cold type and thus seeing himself as others see him, repented and turned over a new leaf. We hope he begins when he says he will begin, and either says nothing about when he will quit—the safer course—or quits at the time he promised. And that ever after reading those charges he has shown a gentleman's sense of honor—to say nothing of a Christian's, which ought to be higher still—in regarding the rights of those who speak after him.

For sixty-years Dr. David Dudley Field was among the ablest and most distinguished preachers in New England. He was a great man, but he was especially distinguished for the greatness of his children. Four sons made great names for themselves. David Dudley Field was at the head of the bar in New York state and his greatest achievement was the codification of the laws of the state. Stephen Field was a great lawyer also, and rose to the highest place in his profession, being made judge of the U. S. Supreme Court. Cyrus W. Field laid the Atlantic cable. The fourth of these great broth-

ers, Dr. Henry W. Field, has just died aged 84. He was as distinguished as his brothers. He was a great preacher, a great writer, and greatest as an editor. For forty-four years he was editor of the *New York Evangelist*, which some time after he retired was merged into *Christian Work*.

Not only were these brothers among the greatest men of the country, but one of the sisters was probably their equal in intellect. For her son, Justice Brewer, is one of the U. S. Supreme Court and is among the ablest of the Justices who adorned that bench.

## Editorial Vardettes.

We congratulate the *Religious Herald* on having secured the promise of a series of articles from Prof. Puyser. We do not know a stronger writer, nor a clearer thinker. He wrote as "Chris" years ago in the *Herald* and we never read words which we thought wise or more needed at that time. We hope the *Herald* will not copyright his articles on "Education," which is one of the subjects on which he is to write.

One is tempted to get out of patience with the good people who will persist in paying any attention to the "chain letters" they receive. The newspapers have denounced the thing again and again and exposures of many of these things as arrant swindles have been made again and again. Bishop Lawrence denounced the impudent forgery of a pretended recommendation from him of a prayer. But that forgery still goes on. Whenever you get a "chain letter" as soon as you read far enough to know it tear it up.

When Mr. Alfred Mosely, the English philanthropist, was visiting a factory in Pittsburg he said to the superintendent: "What strikes me most about your country is that your workshops are filled with college bred young men like you." A college education fits young men to think accurately and to reason correctly as nothing yet discovered has done or can do. Therefore are they in demand as superintendents of factories, etc.

One of our Grand Old Guard, Mrs. Lydia Payne, who lived in Tennessee, is now making her home with her daughter, Mrs. Beverly in Franklin. This is Sister Payne's Jubilee Year as a subscriber to the *Recorder*, this being her fiftieth year. Her life has been a benediction to her church, to her family and to the community, and we hope she has many years of health and joy before her.

The *Christian Index*, speaking of the present trend to go to small colleges instead of big universities, says: "The General Educational Board has seen this trend in the affairs of the larger and smaller colleges, and hence is putting a good deal of money into the denominational colleges. It has promised Mercer \$75,000 on condition of our raising \$225,000. If Georgia Baptists lose this opportunity they will show themselves—we had almost said, fools. We will modify it and say 'very foolish.'"

If Kentucky Baptists fail now when their interest is aroused, and when the Lord has greatly blessed us with large crops and good prices to double and treble and even quadruple the endowments of their colleges, they will deserve the *Index's* unmodified word. We have colleges of which we are justly proud. The teaching is unsurpassed. But we ought to be heartily ashamed that they have not twice as many students and four times as great endowment.

Our Baptist polity has been attacked because of its "failure in cities." The *Journal and Messenger* shows that Baptists have made rapid growth in about all of the cities except New York. And it has done as well in New York as the churches whose polity seems to be the admiration of the disgruntled brethren. Evidently then the "polity" is not the cause of the failure in that city.

A little scholar was told the peacock had a most beautiful tail and the peahen has no tail to speak of. This information was thus translated in the child's composition: "The peacock has a beautiful tail; the peahen has one, too, but it must not be talked about."

On one occasion Baroness Burdett-Coutts wore a dress to court which she said was worth \$1,250,000. The greater part of the value was in the jewels of course.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Eaton: Popularity and unpopularity; One thing needful. Three by letter.

Broadway - Bro. E. O. Taylor: Divine expectancy; That boy of yours. Pastor Jones returned Monday.

Chestnut St. - Bro. M. J. Fanning: Our country. Pastor Weaver: Coming boldly to the Throne of Grace. One baptized.

East - Pastor Wilson: Price of wisdom. Bro. M. J. Fanning: Temperance.

McFerran Memorial - Pastor Hamlett: Obedience of faith; Discipleship. One by relation.

22nd and Walnut - Pastor Hunt: Triumphs of Christianity; Where art thou? One by letter. Pastor back from trip West. 170 students for ministry in Wm. Jewell College.

Calvary - Pastor Gilman: Gospel precept; Courage of faith.

Clifton - Pastor Foster: Imitators of Christ; Carnal mind's enmity to God. Four by letter.

Highland - Pastor Dawes: First sign; Cleansed temple.

Immanuel - Pastor Watter: Dimensions of Christ's love; Last invitation. One by letter. Pastor closed his pastorate.

Parkland - Pastor Vick: Confessing Christ.

Portland Ave. - Pastor Maddox: Mind of Christ; Unbelief.

Third Ave. - Pastor Ransom: God's will; Marks of the Lord Jesus.

26th and Market - Pastor Reed: God's protecting care; Faith's insight. Two for baptism, one by letter. Religious incentive. Bro. U. S. Thomas will aid in meeting.

East Mead - Pastor Brandenburg: The Comforter; God's love. One by letter.

Hazelwood - Pastor Althoff: Death; Exalted Christ. Two for baptism.

Highland Park - Pastor Arvin: Wisdom; Blood of Christ.

Oakdale - Pastor Mohler: Rules for holy living; Causes of unbelief. One for baptism.

Eighteenth St. - Bro. Burdick: Christian war.

Tabernacle (New Albany) - Pastor Paulson: Cake not turned; What does one lose in being a Christian?

Culbertson Ave. (New Albany) - Pastor Clutton: Seeking the best; Shams. LaGrange - Bro. W. P. Harvey.

Elk Creek - Pastor Early: Doing God's will.

Beechland - Pastor Hill: No compromise; The present.

Boston - Pastor Westbrook: Prayer for Philippians.

Bro. Weaver read an interesting and an instructive paper on the history of Louisville Baptists, with an estimate of the present and a bright hope for the future. Brethren Hunt, Wilson, Eaton, Hawes, Harvey, Prestridge spoke. The Conference voted that the paper be enlarged and published.

SEMINARY NOTES.

A. H. MAHAFFEY.

The second term opened last Monday. Some new students have come to enjoy the fruits of the last half session. The total matriculation is upwards of two hundred and seventy-five.

Missionary Day for February was moved back to the 28th of January. The meeting was conducted by President Mullins. Scripture reading a part of John 12. After some very fitting and fruitful remarks by the President the report of the executive committee was made.

Dr. Carver presented the Morrison memorial monument, followed by Bro. T. B. Ray, Educational Secretary of the Foreign Mission Board. Subject, "China of To-day."

Prof. John R. Sampey was present and gave us a few parting words before starting on his tour in the Orient. He, Mrs. Sampey and their three children will be accompanied by Mrs. Charlotte M. Payne and son, of Frankfort. Left Louisville January 28th and sailed on February 2 from New York on steamer Neckar for Naples. He expects to spend two months in Italy, two weeks in Vienna, Austria, a week in Germany, three weeks in Switzerland, two weeks in Paris, six weeks in the British Isles. We wish for them a happy tour and a safe return. His address will be Paris, France, in care of the American Express Co. Dr. Sampey's

work will be distributed among the rest of the members of the faculty.

Misses Charles H. Caskey and Cora Lina A. Westlake, respectively, had conferred on them the degree of Th.M. and Th.M.

Dr. Demant, on account of illness, was unable to meet his classes for a few days.

Dr. Dargan has recently been to Texas on an important duty.

Dr. H. E. Hatcher, Secretary of Missions for the State of Maryland, spent a few days at the Seminary last week.

Supplies for last Sunday: J. H. Thayer, Belmont; M. A. Wood, New Albany (German Evangelical); McFarlin, Robinson Station; A. M. Biggs, Orleans, Ind.; A. T. Cinnamon, Mt. Gasfield, is to continue every first and third Sunday until a pastor is called; J. A. Deal, Spire Valley, Ind.; H. P. Walker, Tea Mile; E. I. Andrews, Lowell, Ky.; H. L. Bolton, New Liberty.

Bro. M. L. Sheppard recently closed a successful meeting at Central City, Ky. Twenty seven additions, much good done in general.

THE STATE.

Bro. G. H. Lawrence writes from Heaver Dam: "I have just closed one of the greatest meetings of the season at Mt. Zion church, Harshorn, Ky. I was there ten days and received into the church 34 members, 23 by baptism. This little church has called Bro. J. P. Taylor as pastor, but he was not able to be in the meeting. This place is full of us. May God grant that Brother Taylor will give them the sincere milk of the word that they may grow thereby. To be as simple able to do. God bless the dear old Brethren. Every one gets better."

Bro. W. R. Brisson writes: "Our meeting at Livingston closed at the end of four weeks and one day, with fifty six received every way, 34 received for baptism and 4 baptized. Several others professed conversion. For expenses, charity and State Missions we raised over \$200. Our Sunday school ran up from 65, the highest attendance before the meeting, to 109. Several members were led to pray and speak in public that had never done so before. The leading gambler and some of the best in the community were reached. Bro. Farrah is a veritable John the Baptist, the right man in the right work."

In a card from Deacon J. R. Howard we learn that Dr. Preston Blake's meeting, in which he was assisted by Dr. H. M. Wharton, resulted in the addition of one hundred and thirty members. We rejoice with Pastor Blake and his great church.

Pastor B. F. Hagan writes from Hodgenville: "After some twelve years of labor with these people, we leave them the first of February to begin work with Trenton and Allensville, Ky. We are leaving a noble people who have been very kind to us. Our love for them has become very deep. Hodgenville and Buffalo have about 550 members, with great possibilities among some of the best of earth. May the Lord direct the man of his choice to these people is the most earnest prayer of one who loves them."

Dr. P. T. Hale telegraphs the good news that he received \$4,000 in Richmond for the Baptist Education Society of Kentucky. We rejoice with him and are proud of the Richmond Baptists.

OTHER STATES.

Pastor J. J. Farmer writes from Palatka, Fla.: "Have been pastor here seven months and have received about 85 into the membership in that time without extra meetings. Thirty-six of these were for baptism. The Lord is blessing us greatly."

Pastor J. W. Gillon writes: "I have moved from Mineral Wells, Tex., to the pastorate of Gaston Avenue church, Dallas. Please change the address of my paper to 172 St. Joseph St., Dallas, Tex."

Pastor L. C. Brickhouse, Centerville, Va., who was pastor of various churches in North Carolina and Virginia, died in Norfolk, Va., at the Sarah Leigh Hospital, January 11th, of pneumonia.

Pastor C. A. G. Thomas has just closed a meeting in his own church, Monroe, N. C., in which there were a dozen or more converts. Pastor Thomas did the preaching.

Pastor J. H. Hubbard writes: "I have just closed a fine meeting with Pastor T. E. Ennis' church, Larned, Kan. Bro. Ennis is doing a fine work for the Bap-

tists of the West. All denominations are free to say he is the best and most popular preacher in Larned. My many friends in Kentucky will be glad to know that we are happy in the Master's work with the saints of the First church, Greenfield, Mo. We have been on the Roll three and a half months and have received 110 into membership. To the Methodist in Kentucky I send greetings."

Pastor W. R. Bradshaw, of Heidelberg, N. C., has been appointed an evangelist for the North Carolina State Convention.

Pastor J. M. Mettes, of Washington, N. C., has resigned and accepted a call to the First M. E. N. C.

Pastor C. D. Graves, of Wadesboro, N. C., has resigned.

The First church, Fayetteville, N. C., has just building a new house of worship, the cost of \$10,000. J. J. Hall's salary.

Pastor J. W. Doherty writes from Cray, Mo.: "Our church gave \$100.00 for the foreign field. Bro. Doherty writes: "I can't do without the Recorder. It is found in every home for the Christian man. I have not closed my church for a year for 200. I have given a call for the 3d year for half time."

Pastor John W. Star writes from Waverly, Tenn.: "Will you please change address of my paper from Jackson, Tenn., to Waverly, Tenn., as I have moved here and taken charge of the Baptist church."

A new church has been constituted in Houston, Texas, making the tenth white church in the city. There were twenty eight members, but a meeting held after the organization doubled the membership, 6000 being baptized.

The new meeting house at Wilson, N. C., has been set apart to the worship of God.

The saints at Toccoa, Ga., have set apart their new meeting house to the worship of God.

Bro. Alva Langston, nephew of the Rev. W. J. Ligon, has been set apart to the full work of the Gospel ministry by the New Prospect church in Laurens county, S. C.

The new meeting house at Bethel, S. C., has been set apart to the worship of God. Bro. Ben. K. Truluck, pastor.

Mt. Pleasant No. 1 in West Fork Association, Mo., has enjoyed a gracious revival. Thirty-seven additions to the membership, 35 for baptism and two by letter.

The church at Macon, Mo., closed their meeting with about 40 additions, 36 received for baptism.

Bro. J. E. Hutson aided Pastor W. B. James in a meeting in the County Line church, Va., resulting in nine additions by baptism, one by letter, one by statement and three restored.

The Mt. Tabor church, Va., closed a meeting with 12 received for baptism, one by letter and one restored.

Bro. Geo. F. Reichel, pastor of First church, Revier, Mo., has been set apart to the full work of the Gospel ministry.

The meeting at Fredricktown, Mo., in its fifth week, had added 154 to the fellowship of the church.

Eighteen accessions to the church at East Prairie, Mo., result of their meeting.

The meeting at Otterville, Mo., closed with 2 additions, 14 received for baptism.

Bro. A. A. Walker has been set apart to the full work of the Gospel ministry at Bogue Chitto, Miss. Bro. J. E. Thigpen, of Magnolia, preached the ordination sermon.

The great revival at Fredericktown, Mo., closed with 210 additions to the church, about 50 young men were converted and were baptized. Several Campbellites, Methodists and Presbyterians were also received for baptism. Evangelist G. E. Kennedy aided Pastor H. A. Smoot in the meeting.

BIBLE INSTITUTE.

The writer had a busy and a delightful week at Hattiesburg, Miss., last week, in the Bible Institute. Pastor Trotter will give our readers an account of it. There were 55 ministers who duly registered beside some who did not register and beside laymen and ladies. Dr. Willingham was detained in Texas, and he missed connection and so was present only the last day, but he did splendid service then. The last day the writer lectured only twice, while Dr. Willingham lectured three times, stirring. The other days from 10 a. m. to 12 m. was devoted to asking and answering questions. The writer lectured at 3 p. m. to 4 p. m. and then answered questions for 20 minutes and lecturing again at 7:20 p. m. There were a hearty interest and a cordial fellowship that were beautiful. Our pastors in South Mississippi are a noble set of ministers of Christ.

Dr. Trotter has been pastor of the First church five years, and its growth has been phenomenal. During that time they have built three splendid houses of worship, while there have been 700 additions. The contributions for missions have grown from \$250 a year to \$1,710. A new church has been organized, which now has 225 members. Pastor McMillan of Blue Mountain is soon to take charge. A 14 has been secured for still another church, which will be organized in the near future. Pastor Trotter's salary has three times been raised; first they paid \$200, then \$400 and on January 1st \$600 more.

Mrs. Trotter is an important factor in the success of Dr. Trotter. She is a sister of the Drs. Eager, and is fully worthy to belong to that gifted family. There are in the church many choice spirits.

Hattiesburg is growing rapidly. They now claim 22,000 population. New houses going up in all directions and the streets torn up in most progressive style - the people "mending their ways." South Mississippi College is a new institution of great promise. It is undenominational, but President Thames is a Baptist. He has 250 students, though he opened only last November. The buildings are yet unfinished and they are commodious and well arranged with the latest improvement. There will be a capacity of over 500.

The writer was the guest of Pastor Trotter and his charming family, who understand the art of entertaining the visiting brother. The WESTERN RECORDER was most handsomely treated.

GOOD NEWS!

"It has been a wonderful two weeks," said Gypsy Smith in reviewing his evangelistic work in Chicago. "Never in my life have I found more responsive audiences. I have never had greater delight in conducting services; I have never addressed vaster crowds; I have never had more perfect attention to my words. When my appeal for testimonials of conversion came the response would be magnificent. Three or four or five hundred people every night would declare their surrender to the faith that would enable them to lead Christian lives, would announce their intention to seek a personal interest in the laws of Jesus Christ as their only Savior."

"It has been, indeed, wonderful, magnificent. And the noonday meetings at the Great Northern Theatre were also extraordinary. The hall was jammed with business men every day, all their eyes fixed on me, waiting, listening, hanging on every word. And yet they say that the old gospel is played out! It isn't true! It is a libel upon manhood and womanhood. I tell you that deep down in every human heart, though completely buried, there is a hunger that only the old gospel can satisfy."

Mr. Smith leaves Chicago at 5 o'clock this afternoon for Galesburg. He will go to Peoria and Clinton, Iowa, and then East and South to conduct meetings in Brooklyn, Atlanta, Philadelphia and Providence. He will remain two weeks in each of these cities.

E. BRADDOCK.

DEAR RECORDER:

Here is what I said to one of the Missouri State Evangelists about the RECORDER: I can conscientiously and without fear of a successful contradiction by man or word, lay my hand on the editorial page of the WESTERN RECORDER and say I endorse every word of this as being true.

J. H. HUBBARD.

Greenfield, Mo.

DEAR RECORDER:

Enclosed find \$2 for my renewal to your valuable paper - the RECORDER. I was 79 years old the 7th of this month and feel like I can't get along without your paper. May God bless you for your earnestness in contending for the faith once delivered to the saints. Brooksville, Fla. W. S. JORDAN.



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

It will cost you only a postal card (or two cent stamp) to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test. If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

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

Last Sunday it was my pleasure to preach at LaGrange for Pastor Staley, morning and evening. Brother Staley is in Texas assisting Pastor J. E. Johnson, of Hubbard City, in a meeting. Dined with Judge Morrison and family, and took supper with Banker J. T. Wilson and family. The choir is one of the best in the State, and all sing with the great church. H.

Pastor J. R. Hunt, for past five years pastor of Gilman and Sonora Baptist churches called at our office. During his pastorate the churches have increased in efficiency. Sonora has quadrupled contributions to missions, many additions to membership and meeting house remodeled at a cost of \$1,200.

Gilman has prospered - doubled mission gifts, repaired church and built Sunday school rooms at a cost of about \$1,400. From him we learn Lynland Male and Female College, under the able presidency of Brother Gwynn, is enjoying its most prosperous year. "By their fruits ye shall know them." H.

Remarkable Invention

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*Stories for*  
**Little Ones.**

**AUDREY'S WINDOW.**

People passing along St. John street began to watch for Audrey's face at the window. It became a regular part of the lives of many of them. The friendly glance of those soft gray eyes was a good thing to begin the day with, and it was good to see her there as one went slowly homeward in the afternoon.

Audrey was only a little lame girl, who had to sit still all day long—except, indeed, on the days when her back was worse than usual, then she had to stay in bed—while her mother sewed and sewed, trying to earn enough money for the bare necessities of life.

There was a narrow veranda along the front of the little gray house, and a tiny strip of lawn. A beautiful Virginia creeper grew over the veranda, so that Audrey's window was a pleasant place. The little girl soon grew to love the quiet street and the trees and the people that passed by. She had no playmates; for they had only lived in Merton a year, and her mother was too busy and sad to make many acquaintances.

Audrey sometimes pretended that she was a princess, and that all the people who passed were her faithful subjects. At other times she was a fairy godmother, and planned the gifts she would bestow on those who would look tired or lonely.

One day she noticed two children, a girl and a boy, who came hand-in-hand up the street, and looked longingly, she thought, at her shady veranda. After that she often saw them, and liked the way the boy, who was the largest, took care of the wee girl. One sunny afternoon she dropped an orange out of her window, so that it rolled along to their feet. They looked up at her eagerly, and she nodded and smiled.

"Yes, I mean it for you," she said.

The little boy picked it up and handed it to the golden-haired girl. Then Audrey coaxed them on the veranda, and soon they were talking as if they had known her for years.

After that they came every fine afternoon, and spent an hour or two on the little veranda. Mrs. Grey hunted out Audrey's old playthings, and Audrey handed them through her low window to the little visitors. She read her story books to them, sang every song she knew, and taught them their letters out of an old A. B. C. book.

The children's name were Arthur and Grace. They were cer-

tainly very poor, for their clothes were shabby and sometimes torn.

Audrey, after a time, got in the way of mending the little garments and one day her mother gave her some bright cotton to make Grace a pinafore. It took her a long time, but she and Grace and Arthur were all very proud of it when it was done.

One afternoon a third child came with them—a red-haired boy, with wistful eyes. Audrey took a fancy to him at once, and made him a member of what her mother called "The Window Kindergarten."

An old Irishman who went past the house four times a day grew to be a great friend of Audrey's. He always touched his cap and smiled, and sometimes asked how she found herself. So she was not much surprised when one day he brought a letter for her to read to him from his son in "the old country." He was not much of a scholar, he explained, and neither was the wife, but if the little Miss would read it to him three or four times, he would know it by heart, and then the wife would hear it all, too.

Audrey was growing accustomed to strange visitors, and so interested in them, that she was not surprised when a little old woman came with the children and asked if she might "sit on the veranda and listen to the reading a bit." It turned out that she was the grandmother of the red-haired boy, and she was such a quaint old soul that Audrey became quite attached to her. Fortunately she enjoyed the same sort of literature that the children liked, and did not mind hearing the dear old stories again and again. Audrey always ended the afternoon with a Bible story, either reading it or telling it in her own simple words.

Mrs. Grey said that now the kindergarten had become also a Home for the Aged. It was a great delight to her to see Audrey's life becoming so useful and happy, and her long hours of weakness so beautifully cheered and filled.

At last a very exciting thing happened. It was a dull gray morning and Audrey's back was hurting more than usual. She was wishing and wishing that she could go to one of those splendid doctors her mother called "specialists;" or, if that were too wild for a fairy dream, that she might own a wheel chair, and be taken out along the shady street and perhaps even in the sweet country. She had heard her mother wish these things for her, or she might not have thought of them; but she was certainly in a very weary mood, and all the things she could not have, seemed desirable in her eyes. Then there were the friends she had made through her window. How much she could do for them if she only had a little money!

Here her attention was attracted by a very tall man, with a sun-browned face and heavy beard, who came up the street with a slow, sauntering step. When he saw Audrey he started, paused a moment and passed on.

Soon, however, he came walking back, stopped before the window, and deliberately stared at her. "Very like Mollie!" he said, in a deep voice. And then, abruptly, "what's your name, little girl?" "Audrey Marchmont Gray," she answered startled, but liking his face. The stranger paled through his tan. "And your mother's name?" he demanded.

"Nemaria," Audrey answered, beginning to think he was crazy. She turned to call her mother; but the next moment the eccentric stranger had thrown open the front

door and rushed into the hall. Mrs. Grey, hearing the deep voice, came hastily out of her sewing room, gave him one long look, and threw her arms around his neck, and began to laugh and cry.

So Audrey knew that the long lost uncle, her mother's only brother, had come back at last. There was great rejoicing in the little house that day, and many a tale of shipwreck and adventure to be told and listened to. There were happy plans to make for the future, too, for the adventurer had prospered marvelously, and Audrey's dreams of a few hours before, were no longer wildly impossible.

"And if Audrey had not been at her window," the uncle said, smiling at his pale little niece, "I might not have found you for years."

"Audrey's window has been 'a magic element,'" the mother answered. "It has brought us more happiness than I ever dared to hope for." *Every Other Sunday.*

**AWFUL ITCHING ON SCALP.**

Hair Finally Had to Be Cut to Save Any Scalp Now in Good Condition. Cured by Cuticura.

"I used the Cuticura Soap and Ointment for a diseased scalp, dandruff, and constant falling of hair. Finally I had to cut my hair to save any at all. Just at that time I read about the Cuticura Remedy. Once every week I shampooed my hair with the Cuticura Soap, and I used the Ointment twice a week. In two months' time my hair was long enough to do up in French twist. That is now five years ago, and I have a lovely head of hair. The length is six inches below my waist line, my scalp is in very good condition, and no more dandruff or itching of the scalp. I used other remedies that were recommended to me as good, but with no results. Mrs. W. F. Griess, Clay Center, Neb., Oct. 23, 1905."

**CANNOT BE BOUGHT.**

The grace of God cannot be bought. It is his free, unmerited favor. As the helpless, nursing babe cannot purchase the love and care of its mother, no more can men and women bargain with God and purchase his grace.

And still farther: Man by violating God's law, has merited his punishment rather than his favor. Not so with the little child and its mother. It has done nothing to incur her displeasure or punishment. Its innocency and helplessness appeal to her, and her motherly instinct encountering nothing to arouse resentment, she generously, even lavishly, bestows her favor.

But the riches of the grace of God are gloriously manifested "in that while we were yet sinners, Christ died for us." "For if we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness."

**WHAT BOYS SHOULD LEARN.**

There are a great many things boys, while boys, should learn. And if they learn these lessons so well as never to forget them during their life, they will prove of great help to them oftentimes when they need help.

Among other things boys should learn, these may be named:

1. Not to tease boys and girls smaller than themselves.
2. Not to take the easiest chair

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in the room, put it in the pleasantest place, and forget to offer it to mother when she comes in to sit down.

3. To treat mother as politely as if she were a strange lady who did not spend her life in his service.

4. To be as kind to their sisters as they expect their sisters to be to them.

5. To make their friends among good boys.

6. To take pride in being a gentleman at home.

7. To take mother into their confidence if they do anything wrong, and above all, never to lie about anything they have done.

8. To make up their minds not to learn to smoke, gamble or drink, remembering these things are terrible drawbacks to good men, and necessities to bad ones.—*The Glenwood Boy.*

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I dozen plants, \$1.00. Logan Berry, Filberts, Fir, Cedar (red), other Trees and plants. Circular.  
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A GREAT MEETING AND A PLEASANT VISIT.

On January 7th Rev. G. W. Perryman, D.D., pastor of the Deadrick Avenue Baptist church of Knoxville, Tenn., arrived to assist me in a series of services. Three other meetings were in progress in the city at the same time. Dr. Perryman preached twice a day for about fifteen days. His sermons were simple, clear presentations of the glorious truths of the gospel. Our people were greatly edified and helped in every way. Dr. Perryman is a great pastor, a great preacher of the true common sense type. He preaches the great doctrines of grace, persuades men and depends on the Holy Spirit to convert. Thirty-four persons approved for membership and a goodly number of others will join soon. I expect the number to reach fifty.

While he was with me I had the pleasure of supplying his pulpit one Sunday. I entered his Sunday school a stranger to all, but was soon greeted by his wide-awake superintendent. The cordiality of my reception was very cheering. The morning was chilly and gloomy, but I found nearly five hundred in Sunday school. It seemed to me that every part of the building was overcrowded. The preaching hour arrived and a congregation of over six hundred greeted the visiting preacher. At night no less than nine hundred persons were present, some estimated the audience at one thousand.

This great pastor and his noble band of brethren are enlarging their already commodious house so as to accommodate the audiences. The Sunday school will soon reach an attendance of one thousand.

On entering the Sunday school I heard a brother praying very fervently for the absent pastor. The secret of the work in this great church is that they are a praying band.

God bless the RECORDER. Johnson City, Tenn. W. JAS. ROBINSON.

NOT ILLUSTRABLE.

There can be no objection to use at times the argument from analogy to show the probability of Christ's vicarious sufferings. For one being to suffer for another is neither exceptional nor abnormal; nay, rather, it is a common and ever recurring fact in the existing constitution of things under which we live and move and have our being. Everywhere around us some are suffering for others. This is a fact so obvious that there is no occasion to parade a long line of instances in proof, as we recently heard a platform lecturer do, even ad nauseam, though it may be interesting and instructive for the Christian teacher by tongue and pen to align certain facts of

nature with the truths of revelation, especially with the dogmas against which human reason is most likely to rebel.

But let it not be overlooked while making what we may be pleased to call analogical arguments—let it not be overlooked that the vicarious suffering of our Lord and Savior Jesus Christ, who died the just (one) for the unjust (many) is the unique fact in the universe of God, so far as we yet know—that no argument from analogy so called can reconcile the human mind, especially the carnal mind to "this offence of the cross."

Mark the opposing terms—the just one for the unjust ones. While in the Savior of sinners and in the saved sinners are some kindred elements, the great, the infinite differential elements is the divine nature. For the vicarious atonement on which our hopes are built was wrought out by a divine person, Jesus Christ, who himself declared that God was his Father, "making Himself equal with God." Hence all comparisons, all analogies are distanced, all utterly fail.

The analogical reasoning against which we are guarding would hold good if Christ were regarded as a mere man. Between Him and the children of men there would be equality of nature, both being only human; and that, too, though, as Channing says, Jesus by his greatness and goodness throws all other human attainments into obscurity.

A father's pity and a mother's love for their offspring are invoked by biblical writers to lift human conceptions to the sunlit heights of our Heavenly Father's love for a ruined race, but the vicarious suffering of the Son of God is not illustrable, but abides in its own mysterious, lone grandeur.

Geo. VARDEN.

THE REASON FOR CHURCH-GOING.

We believe the desire is well-nigh universal to protect Sunday from the invasion of the daily routine of work. That further legislation will do this is doubtful. Sunday laws may restrain; they do not inspire. Without a community of persons who find in the day they make a Sabbath a spiritual inspiration which is peculiar to that day, public sentiment will not long continue to make Sunday a rest day.

Sunday depends for its distinctive atmosphere and vitality on Christians, not on legislators, and the chief influence of Christians in making Sunday a Sabbath is through public worship. It is not through their going to church but through their object in going to church. People may throng a church to hear some noted preacher, or famous choir, without doing a thing to hush the harsh summons

to the working man to hasten through the door of the factory or to rush to the mine on Sunday as he must on the other six days of the week.

The one supreme object of church going is to meet God as he reveals himself to souls assembled in communion with him. Because that is not emphasized as it used to be, because that is not practiced as it used to be by those who profess to be Christians, the attendance on the churches is thinning out year by year. But those who have met God in the worshipping assembly and known by experience that he is to be found there as nowhere else cannot thus excuse themselves. Usually they do not wish to. They seek him with the longing or the joy of aspiring manhood, as did the Hebrew worshiper who sang of his soul's longing for God, to see him:

So as I have looked upon thee in the sanctuary To see thy power and thy glory.

When Christians thus worship God together there is a sense of awe because of his presence in the community which draws others to the place where he is worshiped. The chief trouble with our church attendance is here. The great vexation of the ministry are here. The task laid on them is too great for any men. The greatest peril to the real value of Sunday as the weekly day of rest is here. It will not be a day of rest for all unless it is the day of worship for those who know God.

The greatest spiritual reformation now possible can be brought about by each individual going to church to meet God and to worship him. It can be brought about by the congregation making the arrangements of the house and of the services with the one purpose to promote their influence on the whole being of every attendant to realize the presence of God. It can be brought about by the constant conviction and consciousness of the minister that he is called to preside over the assembly of those who gather to see the Supreme One whose humble servant he is.

The Christian Church is called to no duty so imperative at this time as to make the worship of its assemblies genuine, pure, earnest, habitual. It will thus draw into its services more than it can ever do by sending out messengers to call in outsiders to hear eloquent preachers or costly music.—Congregationist.

Behold, O man! how true it is, that none of those who refuse to follow Christ in their lives, by an unfeigned repentance, can ever get rid of the blindness of their hearts, and of everlasting darkness.—John Arndt.

SONG EVANGEL

HAS BEEN PREPARED BY DR. W. H. DOANE AT THE REQUEST OF CHRISTIAN WORKERS FOR A PRACTICAL, USEFUL SONG BOOK OF GOSPEL MUSIC, ADAPTED TO THE WANTS OF EVANGELISTIC AND REVIVAL MEETINGS. IT CONTAINS MORE OF THE POPULAR FAVORITES THAN ANY OTHER BOOK. IT HAS 192 NUMBERS, WITH THE LATEST AND BEST NEW AND OLD GOSPEL SONGS OF THE MOST EMINENT COMPOSERS OF THE DAY. THE MUSIC IS DEVOTIONAL, INSPIRING, AND OF THE KIND THAT MOVES THE HEART INSTEAD OF THE FEET. THE VARIETY OF SUBJECTS IS LARGE; THE TYPE AND GENERAL MAKE-UP OF THE BOOK IS ATTRACTIVE AND SURE TO PLEASE.

Extracts from some Letters and Commendations:

Rev. J. J. Taylor, D.D., President of Georgetown College. "I have examined Song Evangel with deep interest. For evangelistic services it impresses me as one of the best song books in print. It contains the cream of the old hymns and the rare gems of the new."

Rev. Dr. Rufus B. Weaver, Mount Auburn, Cincinnati, Ohio. "We used Song Evangel in our Revival Meeting. It contains the best collection of Revival Music ever compiled. It contains all the old favorites, and the new songs which are destined to attain great popularity."

Rev. W. D. Holt, leader of the Choir at Dr. Carter Helm Jones' Revival Meeting recently held at Mount Auburn. "One of the most difficult tasks in the selection of a hymn book for use in the Sunday School, Prayer and Revival Meetings. This task has been made an easy one by Dr. W. H. Doane. Song Evangel is one of the best books ever produced. It contains the choicest of the old familiar hymns. The new hymns are dignified and full of Gospel truth, set to music that is artistic, and any congregation can sing. I have used it with great success."

Rev. Henry Melville Curtis, D.D., Presbyterian, Cincinnati, O. "Dr. Doane has rendered an invaluable service to the Church and the world, in giving us 'Song Evangel.'"

Rev. Eliza A. Hoffman, D.D., Boston Harbor, Mich. "The book is a good one, and appeals to those in want of a book with merit in its contents."

Rev. M. F. Ham, Evangelist. "I have just examined your new book, 'Song Evangel,' and consider it the most concise, choice collection of songs suited for Evangelistic work I have seen."

Rev. W. C. Martin, Bluffton, Ind. "Song Evangel is simply fine. The large number of the choicest of the Old Songs, those popular up to a generation ago, makes it very rich in singable heart songs. We shall have to get some for our meeting this winter."

Rev. Carter Helm Jones, D.D., Pastor Broadway Baptist Church, Louisville, Ky. "Song Evangel containing new and old revival melodies for Evangelistic and other religious services, is in many respects the best book of its kind in existence. It is a beautiful blending of the best among the old, and the most meritorious among our new religious songs. The book shows the winnowing hand of a great master in the field of religious melody, and so the result is free from chaff, and full of the golden sheaves. I heartily commend it to churches everywhere."

D. B. Purinton, President West Virginia University, Morgantown, W. Va. "I have run through Song Evangel with some care and am delighted with it. In my judgment, it is one of the very best books of its kind yet made. It is especially adapted to devotional and spiritual meetings, and its influence will be found inspiring and worshipful to an unusual degree. There are many substantial hymns already dear to the Christian Church, and there are new gems not before presented to the public, which are destined to become equally dear. You have done a good thing in making this book, and in putting the price within the reach of everybody. I predict for it a large sale and a wide field of usefulness."

Of the many Approvals of Song Evangel we add the following:

- "Just the book we have been waiting for."
"We are delighted with Song Evangel, as well as the price."
"Am a choir leader of many years' experience. Think I know something about music books. Song Evangel is the best I have ever used."
"Every song is a gem and singable."
"A pleasure and a delight to all of us."
"The best-book I have ever used."
"Song Evangel is just what has long been needed for Revivals and Prayer Meetings."
"it has the very best of old favorites, with new ones that are sure to become endeared to Christian hearts."
"We cannot help liking it. Music is uplifting, and the kind our people like to sing."
"The whole make-up of the book, both inside and outside, is first-class in every respect."
"No better book has been made."
"Used Song Evangel in our meetings. Singing was fine. Every one delighted."
"Have not found a poor song or hymn in it. All are good."
"We are very much pleased with Song Evangel; it was our unanimous choice."

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MISSOURI LETTER.

JOS. N. BARKER.

Rev. J. D. Biggs has gone to Odessa to assume the duties of pastor. He has been in Pike county many years and through all of them has been earnest, faithful and true to his divine Lord in preaching the Gospel of salvation and love.

Rev. A. Frank Houser, the Louisiana pastor, goes to St. Augustine, Fla., February 1st to conduct a union revival meeting in which all the churches of the city will participate.

I am in receipt of letters from some good and worthy preachers in old Kentucky who want to come to Missouri. The Western Recorder, which contains my article, certainly finds its way into the homes of the Kentucky ministry, and thousands besides, and even other States from which I am in receipt of correspondence inquiring about Missouri fields.

Rev. J. Thames, of Macon, Miss., has been called to Palmyra. This is a good church and this southern gentleman will receive a hearty Missouri welcome.

Rev. J. B. Crouch, Bowling Green, will begin a campaign of righteousness fourth Sunday in this month (January) and will have the evangelist, Francis W. Taylor, to assist him.

Rev. J. D. Watson, of Mexico, is now in special meetings with the Grassy Creek church.

Lamar church, southwest Missouri, has called W. L. Marks, who made such a good name in Oklahoma Territory. Marks has returned to Missouri where he used to dispense the old gospel.

R. B. Whitesides has been called to Canton; entered on his work and is making a fine record. He is a brilliant young preacher.

I take the following from a local paper: "In 1860 the value of property in the United States was \$16,160,000,000. In 1906 the value of property in the 14 Southern States alone was \$19,377,304,710. The increase in the South last year was \$2,656,956,158 or \$7,280,000 a day including Sundays and holidays. Perhaps it was better after all that the South got licked in 1860-65."

GRIEF AMONG CATHOLICS AND FAITH THAT CHURCH WILL TRIUMPH YET.

The extracts below were written to a gentleman in St. Louis from friends in the East, and tell of the situation in France at present: "I write with a sad heart, thinking of our prospects for the year 1907. Our church, which we have built at such great cost of money and labor, may be taken away from us and its contents sold, but we have unbounded confidence in the wisdom of the Holy Father and in the admirable union of the Bishops and priests of France. After the storm comes the calm, and history shows that the last word has always remained with the Pope. On last Friday (the 14th), a police officer made his summons (process verbal) on the assistant priest for saying mass that morning; the same was done on the rector for saying his mass, because they had not first obtained permission from the civil authorities. Next day,

Saturday, the rector was again served, but not the assistant, who happened to have a nuptial mass that morning. On Sunday, December 16, summonses were served on both for having said the low mass and the high mass, respectively, but none was served for holding vesper services.

LIBERTY DEMANDED. "As you may well think, we are all upset and indignant. We accept separation of the church and state, and all the robberies perpetrated on us by the state, but let them at least give us the liberty to practice our religion.

"Our rector, in his sermon on Sunday, said that he had the honor to be summoned before the courts for having said mass, but he would make no recriminations, and would only preach on the gospel of the day.

"In the first day of the operation of the new law 35,000 to 40,000 summonses for saying mass were served throughout France; the fine is from 1 to 15 francs, or one to three days' imprisonment for each offense of saying mass without permission.

"Industrial affairs are not brilliant at present, business rather slow, the small trade languishes, French rents, which had been 103 francs, have fallen to 98 francs. New taxes are to be levied, and we are already so heavily taxed."

Straws usually show which way the wind blows. Louisiana, Mo.

DEAR RECORDER:

I believe the Recorder has had no notes from me since taking up my abode in Florida. I assumed charge of the First church of Pensacola July 1st, and during the few months I have been here the Lord has graciously blessed us. In December we had with us Evangelists W. W. Hamilton and W. D. Wakefield of the Home Board. They rendered us most efficient service. We received during the meeting twenty-five by baptism and eighteen or twenty by letter. We had previously received about forty by letter and eight by baptism.

It was recently my pleasure to attend the 52nd session of the Florida Baptist Convention, which was held January 15-17 in the beautiful little city of Live Oak. There was a fine attendance and much enthusiasm. The State Board of Missions reported \$47,378.03 contributed to all objects, about \$6,000 in excess of last year. The State Board will make an effort to raise \$25,000 as a Building and Loan Fund for the Florida Baptist churches.

Rev. S. B. Rogers was re-elected President. The Convention sermon was preached by Pastor C. W. Duke, of Tampa, from the text: "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief."

A most heated discussion came up over Stetson University. The controversy is over Convention control, the trustees contending that the Convention has no legal rights over the University. The Convention referred the matter to the State Board of Missions with full power to act in bringing about a settlement, and if necessary to carry the question to the civil courts for settlement.

The next session of the Convention will be held with the church at Plant City.

I enjoy the weekly visits of the RECORDER. It grows better with the years. THOMAS M. CALLAWAY.

Great Hosiery Removal Sale.

THIS WEEK we place on sale 1,000 dozen new Hosiery, including Ladies' medium weight cotton and lisle thread, silk lisle and lace effects. These goods have all been reduced to effect a speedy clearance, and are lower than the same qualities can be imported for now.

Hosiery at Removal Prices.

- LOT No. 1—50 dozen Ladies' Medium Weight Black Cotton Hose; full seamless; a splendid value. 20c quality. Reduced to 15c a pair.
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LOT No. 3—50 dozen Ladies' Onyx Black Cotton Hose; medium weight, double splicings, full fashioned and the best grade; 25c quality. Reduced to 21c a pair.
LOT No. 4—100 dozen Ladies' Black Cotton Hose; medium and light weight; plain or with split feet; double splicings; full fashioned; all sizes. 35c quality. Reduced to 25c a pair.
LOT No. 5—100 dozen Ladies' Medium Weight Cotton Hose; black and tan shades; a fine grade of Mass. cotton; fashioned and double splicings; 45c value. Reduced to 29c a pair.
LOT No. 6—100 dozen Ladies' Lisle Thread Hosiery; black gauze cotton and lisle; lace ankle lisle; medium cotton with split foot; made with double splicings; 50c quality. Reduced to 35c a pair; 3 pairs for \$1.00.
LOT No. 7—200 dozen Ladies' fine Imported Hosiery, such as Black and Colored Silk Lisle, Black Gauze, Lisle Thread, Black Medium Lisle Thread, Black Lisle Thread, hand embroidered ankles, in a great variety; double splicings; sold up to 75c. Reduced to 39c a pair.
45 dozen Misses' 1x1 Black Ribbed Cotton Hose, lisle finish, with double splicings; medium weight; splendid quality; sizes 5 to 9 1/2; 25c quality. Reduced to 19c a pair.
50 dozen Boys' 1x1 Black Cotton Hose; medium weight; double splicings; good quality; fashioned foot; sizes 5 to 9 1/2. 19c a pair; 3 pairs for 50c.
Infants' Hose—A lot of Infants' Cashmere and Lisle Hose; black and colors; mostly sizes 5 1/2, 6 and 6 1/2; sold for 35c. Reduced to 10c a pair.
Special reductions on our entire stock of High-grade Silk Hosiery; black and colors; none reserved—Every Pair Reduced. Everything in This Department Reduced.

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PROGRAMME of Christ—Elder A. S. Pettie, Of Ministers and Members' Elder C. M. Thompson. Meeting of the West Union Association, to meet with the Baptist church at Little Cypress, Ky., beginning on Wednesday after third Sunday in February, 1907, 10 o'clock a. m.: Introductory Sermon—Elder J. R. Stewart, Elder S. H. Allen. Exegesis of Rom. 8:29-30—Elder C. M. Thompson; Elder I. E. Wallace. Define Bible Baptism—Elder J. M. Barefield, Elder T. M. McGee. Evidences of a Divine Call to the Ministry—Elder T. B. Rouse, Elder J. H. Ballance. Who will Constitute the Bride of Christ—Elder A. S. Pettie, Elder C. M. Thompson. Evidences of Regeneration—Elder L. G. Graham, Elder John Grady. Define the Parable of the Talents—Elder Thomas Gregory, Elder R. L. Ragland. Duty of Church to Pastor and Pastor to Church—Elder T. E. Richey, Elder J. R. Stewart, Pastor and Deacons' Committee. The Mission Board, consisting of Brethren T. M. McGee, C. M. Thompson, J. R. Stewart, L. T. Gholson, G. W. Lee, J. R. Puryear, is being called to meet at the same time and place. T. B. ROUSE, Chairman.

## The Farm and Household

The number of horses in Kentucky according to the Department of Agriculture, is 359,411.

J. C. Kellar, of Bourbon county, sold a pair of mules, four years old, to Wm. Cotter, of Little Falls, N. Y., for \$500.

Alonso Peden, near Glasgow, sold, T. F. Harston, of Pageville, a bay mare mule, six years old, 16 hands high, for \$215.

T. M. Petty, of Nashville, Tenn., purchased of W. H. Bland, of Sonora, 14 mules and one mare for \$3,020, and nine mules for \$1,622.50 of John Braashar, of Sonora, three mules for \$550.

Hanson & Orme, of Montgomery county, sold recently to John A. Vice, of Owingsville, 17,000 lbs. of tobacco at 14 cents straight.

Messrs. B. F. and J. W. Parrish, two of the leading farmers of Midway have just sold their crops of orchard grass, about 5,000 bushels, for \$1.10 per bushel.

Mack Hughes, the local horse man, shipped to C. G. Ogden, of Wythville, Va., recently three combined horses, which he sold for \$400, \$250 and \$185.—*Danville Advocate.*

A. G. T. Smith sold recently to Kelley & Brown, of Mercer, two ear loads of export cattle at 5 1-4 cents. The lot averaged 1,300 lbs.—*Danville Advocate.*

Mrs. Frank Barnard, of Pendleton county, sold 47 turkeys totaling 619 pounds dressed, at 18 1-2 cents a pound, or in round numbers \$114.50.

A fine sale of cattle was made here recently by L. P. Yandell to Coleman & Walters, the herd numbering 146 head, average wt. 1,350 lbs., price \$5.12 1-2. They were shipped to Cincinnati for sale or export.—*Burgin Tribune.*

At the public sale of A. P. Bryan, near Little Rock, Auctioneer Henry S. Caywood sold the following personality: Yearling cattle, \$30 to \$32 per head; cows, \$20 to \$35 per head; yoke oxen, \$100; brood mares, \$97 to \$125; sheep, \$13.80 per head; corn in crib and field, \$2.40 to \$2.75 per barrel.—*Paris Kentuckian.*

In two days recently there was a shipment of twenty loads of mules from Columbia, Tenn., which allowing an average of 28 mules to a car means a total of 560 mules shipped from that place. Some of these animals brought \$225, while a number sold for about \$175, but at an average of \$150, the total amount of this sale is \$84,000.

Harrodsburg Court—Auctioneer J. J. McGinnis reported about 100 head of cattle on the market, and he made the following sales: One lot of common steers at \$16.75 per head; 5 good steers, weighing about 600 pounds, \$23 per head; heifers weighing about 500 pounds at \$15 per head; one lot of small calves at \$10 per head; milch cows from \$23 to \$39; plug horses from \$30 to \$85.—Thos. Warnock sold to R. H. McCabe a bunch of 20 shoats at 6 cents per pound, averaging 90 1-2 lbs.—*Harrodsburg Democrat.*

### A SHORTAGE OF CARRIAGE HORSES.

A shortage of horses—well, that does seem impossible in this great country of ours, and yet it is a positive fact, good carriage horses are very scarce. Here is an opening for the farmer and horse breeder to take advantage of. There is money to be made in supplying the ever-increasing demand for high class carriage horses. Every dealer in New York will tell you that good horses never were so scarce; their agents are scouring the country from Maine to California in search of raw material—horses that are at all likely to make up into even passable carriage horses. At the very dawn of the horse-breeding season I would advise farmers and breeders to make themselves acquainted with every detail necessary to produce this animal.

No other breed comes nearer being the ideal carriage horse than the hackney. They are all "full made" horses, with action at both ends; they have the weight to pull a heavy carriage, and can go faster than the laws of any city in this country will permit them to be driven. A good hackney stallion crossed with our native mares will get but few misfits. These half-breeds grow rapidly and mature early, and are fit for city use when four years old. The superiority of the hackney as a carriage horse was very noticeable at the recent great horse show held in New York. In all classes where individuals of the breed competed, they were fearfully outclassed as far as numbers go. There were as far as ten trotting-bred horses to every one hackney in all the classes, and yet the latter got the majority of the prizes.

I would advise every breeder, who is interested in the carriage horse industry, to breed his mares to a hackney stallion. There he has the type in demand, and "like begets like." The prospective breeder should be wise in the selection of mares, however. No matter how good a horse may be he cannot reproduce himself with any kind of a "scrub mare." Breeders who have this idea should change their vocation in life without delay.

A horse intended for carriage use should at maturity stand from 15.2 to 16.2 hands high. He should be sound and of good wind; in color, bay, brown, or chestnut. The front action should be high and frictionless. Boots are entirely out of place on a carriage horse. The hocks should be brought up and propelled under the body, the hind legs should never be trailed behind, or carried wide apart. So much for action, and action goes a long way toward running up the price.

The head should be small and long, wide between the eyes, while the ears should be small and pointed; the neck should be lengthy, strong, but not coarse; the shoulders should be oblique and the chest prominent; the withers should be higher than the hindquarters, which must be round and full, with the tail set high. Such a horse should stand squarely on clean, fashioned, short legs, and should weigh from eleven hundred to thirteen hundred pounds. Let the breeder or farmer breed to such a horse, or one as near this description as possible, and he will find that the produce are easy keepers, easy to handle, and easily sold.—*Alexander Mair.*

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Stuart's Dyspepsia Tablets have saved sufferers from stomach disorders millions of dollars by giving them, in one small 50 cent package, more relief than countless treatments by physicians would bring about at \$300 per visit.

Perhaps you are afflicted with dyspepsia—or some kindred disease arising from a disordered digestion. It may be headaches, heartburn, palpitation, liver trouble, indigestion, nervous debility. They all have their beginning in a stomach which does not secrete the juices or grind the food which is taken into it.

If so, we urge you to send for a free trial package of Stuart's Dyspepsia Tablets. It will cost you nothing and surely will bring you no gain unless you find, after using it, that you are benefited and feel that you need a full-sized package.

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50 cent size package for sale by druggists everywhere.

The difficulty of removing old paper from the walls is too often an excuse for putting on new over the old. The practice is severely condemned by physicians, especially in rooms that have been used for illness. The paper can be loosened by keeping a boiler of hot water in the room for several hours and closing the doors and windows. The steam also softens the dirt on the wood work so that it can be removed easily. If there be any suspicion of buffalo bugs in the carpets, lay a wet—not merely a damp—cloth along the edge of the base board, and press with a very hot iron. The process will not injure the carpet, and will effectually destroy both moth and eggs.

The great equipment of the soul-winner is character. It is a false notion that we must meet the world on its own level—drink to win the drinker, smoke to win the smoker, and play the world's games in order to win it to Christ.—*Rev. Richard Hobbs.*

Progress means triumph and life; stagnation spells defeat and death.

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\$13.75.



Owing to increased cost of material we have been obliged to raise the price to \$13.75.

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WIRE	INCHES	UTERINE	AROUND HIPS
6	32 in.	48 in.	40 in.
7	32 in.	48 in.	41 in.
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9	34 in.	50 in.	44 in.
10	35 in.	51 in.	45 in.
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We have adopted and will keep your book. Let me know price by return mail and we will forward at once.—A. T. Spalding, Galveston, Texas.

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

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

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

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

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

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

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ITEMS OF INTEREST

News the World Over

From every side comes pleasing accounts of the rise in wages. Railroad employees have been especially favored. But the papers are generally calling attention to the fact that the salaried men and women are getting no rise in salaries, or very slight ones. And every thing which they buy has risen in price, so that the prosperity in the country works them hardship.

The Chicago Tribune says that the new bridge of the Chicago & Alton over the Maugamon River is practically motionless. It is the vibration of the iron work which causes the noise. Instead of laying the ties on the ironwork, which is usually done, eight inches of ballast were placed over it, and the ties put upon that. If this does indeed remove the noise, it will be a great thing for the cities where elevated cars are run.

The doctors all over the world are studying cancer. Dr. Woodruff, of New York, says that according to statistics 3,000,000 people now living in the United States are to die of the awful disease, even if there is no increase in the cases; and the rate of increase has been rapid. Consumption and pneumonia kill three times as many people, but then they are diseases many cases of which are cured. Prof. Beard, of Edinburgh, thought he had discovered a cure for cancer in trypan. Dr. W. says one physician in this country tried it on 29 patients. Only two seem to be helped. Another physician reports that it improved one patient in seven but injured so many of the others he could not recommend it.

The papers had scarcely finished telling of the latest and greatest and best of the British warships, the Dreadnaught, finished a little while ago, when the news comes that the new "ship has had to be put in the drydock for repairs." Official secrecy was the order, but the truth leaked out. Some of her plates were damaged during a recent trial, but exactly how is not known. When will modern man learn to build as seaworthy ships as his forefathers did!

The London Daily News thinks President Roosevelt is losing his popularity, because of some things the Republican papers are saying. No he is not. The Republican papers have always treated him in a manly way and have not fallen down and worshipped him as some of the magazines and religious papers have done. They have praised him when he has carried out the principles of their party, and stood by him with ability and vigor. They have blamed him when they thought he was guilty of mistakes. And they show no change in their manly attitude.

In the Philippines some scientists wished to try experiments with the cholera virus. Governor Smith let them have 24 prisoners out of the Bilibid prison on whom to experiment and 10 of the men were killed! Smith exonerates the scientists, and says the United States Government will support the families of the dead men. But who authorized Smith to use prisoners for any such purpose as though they were rabbits or guinea pigs?

The statistics of the nations have been published by the British Government. These show, omitting the thousands, 128 millions in the Russian empire, 76 in the United States, 60 in Germany, 46 in Japan, 41 in Great Britain, 38 in France, 45 in Austria and 32 in Italy. The density of population in Egypt proper is 750 per square mile, Belgium 588, Great Britain 341, Japan 316, United States 21, and Russia 15. In birth rate Russia is highest with 49 per 1,000, Hungary 37, Germany 34, but steadily decreasing; England 21, France 21.

Mr. W. P. Letchworth has given to New York State his estate of 1,000 acres, lying on both sides of the Genesee River, for a distance of three miles north of Portage Bridge, and embracing the three Portage Falls. Mr. Letchworth has shown that the Seneca Indians thirty years ago named him rightly, "The man who always does the right thing." For twenty-five years he was a Commissioner of the State Board of Charities, giving his time and talent to his work, receiving no pay, and even paying his own expenses. He has done a great work for the insane.

DEATHS

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HARDIN.

Whereas, In His wisdom and will our Master has seen fit to take from us, the Elton Sunday School, our beloved sister, Nellie Ruth Hardin; and,

Whereas, We lament our loss in the death of one of our beautiful Christian characters and usefulness in the work of the Master; and,

Whereas, We recognize God's supreme goodness even in this hour, and realize how infinite is Nellie's gain; therefore be it

Resolved: 1. That we express to the family of our beloved member our tenderest sympathy in this dark hour of trial

2. That we deplore the loss from our school of this young Christian life.

3. Yet we bow in humble submission to His infinite wisdom and love.

Mrs. Z. T. Cox, Mrs. W. M. Frymire, James Shackley, Committee.

THE PASTOR'S SUPPORT.

The minister has a right to his living. He earns it. He works by day and by night. He carries the burden of his people with him wherever he goes. He gives them the best of his mind, heart and life. They enjoy the benefit of his years of preparation as well as of his developing powers and growing experiences. No worker is more faithful and conscientious, and none occupies so responsible a position. In the light of these considerations it ill-becomes those whom he serves to begrudge him, or to withhold from him; a generous and ample support. They get more than they give. Taking into account the quantity and quality of the average minister's services, they obtain from him a better class of service than they do from any other kind of skilled or professional laborers. Instead of cheapening it they should rather increase it as their means and his needs require.

The conditions of service between pastor and people are somewhat different from those which exist in other professions. In the one case the people fix the amount they are able or willing to pay. If a fair and adequate remuneration is offered, he is happy and contented. If it is not what he ought to receive, it is the best he can secure, and so he makes a virtue of necessity; or if he can do better elsewhere, he yet feels it to be his duty to make a sacrifice for the good of Christ's cause, and so accepts the salary tendered him, and supplements it in other ways, or by doing without many comforts. It is only in exceptional instances, and among a few extraordinary ministers, that the pastor can say what he must have, and will have, when the people respond to his demands rather than lose his talents and services.

The physician and the lawyer can fix their own price for their services. They have full redress at law for the collection of their charges. They can push their claims and suffer no dishonor. The pastor cannot charge what he thinks right for work performed, and suffers in character if he either threatens to go to the law for satisfaction of his claims, or actually initiates civil suit for back salary, or for funeral expenses, or for all

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classes in the community and to honor. It throws upon them a special responsibility. God lays upon them the duty of supporting his servants. He calls them into his ministry as suitable workers, and then demands of those who enjoy the benefit of their labors, whether regularly or occasionally performed, due remuneration. He does not fix the exact amount of compensation, but leaves that to their conscience, their knowledge of the needs in the given case, and their ability and generosity. He commands the minister to go to work in his vineyard and find his support where and as he directs. On the other hand, he says to the people: "The laborer is worthy of his hire." "Even so hath God ordained that they which preach the Gospel should live of the Gospel."

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Paul pertinently asks: "If we have sown unto you spiritual things, is it a great thing if we reap of your carnal things?" The duty of churches for God's servants is thus clearly revealed. In the Bible much is said about it, and all in a way to show that they must not be allowed to suffer for the necessities of life, but live in comfort.—Presbyterian.

ITEMS OF INTEREST

News the World Over

It shows what a bold President Roosevelt has on the religious papers of the North that they kept silent in regard to his denouncing the Protestant fanaticism which was trying to convert the Filipinos whom he wished should remain Catholics, and the "fool Methodist preachers" who were opposing the canonization. The Republican papers published his words, the religious papers did not. Had any less idolized President said that, the Northern religious press, especially the Methodist, would have thundered all round the horizon.

The investigation into the railroad disaster near Washington City, in which so many lives were lost has shown that the cause was the failure of the engineer to see the black signal. It has been supposed that this system would prevent at least all rear end collisions, but this has proved a sad mistake. However there is reason to hope that improvements can be made which will make it efficient.

The most severe earthquake which has ever been registered by instruments was recorded by the German scientists on the island of Apia on December 21. The severity of the shock lasted for three hours. The instruments indicated that the center of the disturbance was nine hundred miles south of Apia. This showed a submarine earthquake.

There were no bids on the first day when the contracts were to be opened for doing the work on the Panama canal. The plan was then that the contract be taken in the usual way—men to undertake to do the job for so much. Then the plans were modified. The bidders were not required to do the work at a certain price. They are to oversee the work and employ the laborers, the U. S. Government footing the bills and paying the contractors a certain per cent of profit on the money expended. The lowest bid was a Knoxville, Tenn., man, W. J. Oliver, and was for 6.75 per cent. This was the only just way, as it still remains a question whether the Gatun dam can be built.

Admiral Davis went immediately to Kingston as soon as he learned from an intercepted wireless dispatch that an earthquake had destroyed the city. He landed marines and ordered them to act as police and maintain order, and this without any request or authorization by the British authorities. Gov. Swettenham wrote him a letter telling him that he was fully able to maintain order without Davis' interference and requesting him to recall his marines on ship board. Had Admiral Davis confined himself to offering to assist the Governor in any way he could, he would not have had such a rebuke.

Kingston is a town of 50,000 people, and the earthquake was confined to it. The loss and the need was not to be compared to the destruction of San Francisco. Yet suppose a British Admiral had rushed into San Francisco and on his own authority sent his soldiers out to guard the city, what would the Governor of California have said? Would the fact that the Admiral was kind and meant well really believing that the Governor of California and the President could not keep order have been considered an excuse to justify his "butting in"?

Senator R. A. Alger, of Michigan, died suddenly at his home in Washington City at the age of 70. He had had valvular heart disease for years, but his physician said he was much better, and his death was not looked for. He was in his place in the Senate all day on Tuesday, was taken sick on Wednesday and died Thursday. Senator Alger was left an orphan when quite young, and he was very poor. He worked in a blacksmith shop and on farms, studying at night and thus fitting himself for the law. During the war he made a record for bravery. He fought in sixty battles. He was Secretary of War under President McKinley.

Chairman Shonts of the Panama Canal Commission has thrown up his job as abruptly it would seem as did Wallace before him. It is believed that the reason was friction between himself and Stevens, who is now the chief favorite with the Washington authorities. Shonts goes to New York City to be president of the street car system of that city. Stevens is to have his own position and that of Shonts also.

RICH TOWARD GOD.

The parable of the Rich Fool has many a counterpart in real life. Too many men live without any reference to their soul's needs, or to the eternal life, and have no regard for God and his claims upon them. They make money, they increase in goods, they build increasingly larger houses and barns, but they live without God and without hope in the world, and make no progress in any real and enduring way. They are rich in material and worldly ways, but they are not rich toward God.

To be rich toward God may mean to be rich in that part of the being in which one is nearest to God, or most like God. In this sense one must, in order to be rich at all, be rich in his soul. A soul may grow and be rich and strong and prosperous, or it may be shriveled and puny and weak and gaunt. We read of the liberal souls that shall be made fat. We read of John's wish to his beloved friend that he might be well and strong physically even as his soul was prospering. We often wish that men might have as vigorous souls as they have bodies. We read here of being rich toward God, as though the souls might take on riches and come to have large possessions and a clear title to mansions in the skies, and be full of buoyancy and faith and love and spirituality and godlikeness. This is most zealously to be desired. One may be thus rich. And if he is not thus rich, everything else goes for nothing, and he is nothing.

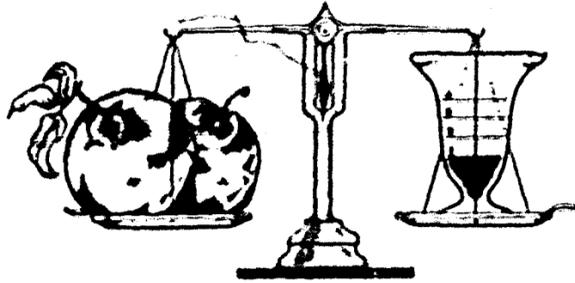
To be rich toward God may mean to have such love for God as to be willing to use one's riches to his glory and the advancement of his cause. One may have a great deal of money, and yet may not be willing to use any part of it for the benefit of a certain cause or person, and if so, it is to this person or cause just the same as if he were in utter poverty. Thus is it with many persons in this world toward God. They have money for self, for pleasure, for worldliness, for sin and vice and crime, for Satan and his kingdom, but none for God and his church and cause, and for the objects near and dear to the heart of God. Such persons are making a most colossal mistake. They know not what they are doing. Such a course is the greatest folly. They are throwing their life away, and a great deal worse than this. But it is great to be rich toward God in the sense of making money and using it as he would have us use it. This is to be rich indeed. This is to be princely while on earth.

To be rich toward God may also mean to be rich in the things that God can give us. The world can give us some things. It may provide us with material possessions. We may have houses and lots and farms, jewels and silver and gold, honors and fame and office, but God can give more and better things than all these.

The rich fool of whom Christ spoke had none of these forms of riches. His soul was shriveled in selfishness and sin so that he had in it no room for thoughts of God and eternal life. He had no thought of doing anything for the cause of God among men. He had not accepted God's grace, and when God required his soul of him he was an eternal bankrupt. He who is rich toward God is infinitely rich, and to be rich forever.—Herald and Presbyterian.

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