

WESTERN RECORDER

Faith, Hope and Love, these three.

62nd YEAR

LOUISVILLE KENTUCKY, THURSDAY, FEBRUARY 21, 1907

NO. 14

Published by
THE HARVEST MONTHLY
(Harvest Mission Society), Louisville
642 Fourth Ave. (Opposite Post-office), Louisville

TERMS OF SUBSCRIPTION.
PRICE.—For year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.
RECEIPT and credit statements are shown to about two weeks by the publisher on the address label. If proper credit has not been given within two or three weeks, notify the office at once.
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BACKSLIDING: NATURE, CAUSES AND REMEDY.

BY J. M. WEAVER, D.D.

What startling and pathetic words are those uttered by the Lord in regard to the backsliding of His people recorded in Jer. 2: 12, 13, 19: "Be astonished, O ye heavens, at this—and be horribly afraid, be ye very desolate,—saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns,—broken cisterns, that can hold no water." Then He says: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee,—saith the Lord God of Hosts." Again in Isa. 5:3, 4 the earnest question: "And now, O inhabitants of Jerusalem, and of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard,—that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes." It is indeed a sad and strange thing that God's children, in view of what He has done and is doing for them, should ever backslide from Him. I purpose in this paper to discuss the Nature, Causes and Remedy of backsliding.

ITS NATURE.

It consists in several things. It is to fail to discharge certain duties known and recognized and to neglect to enjoy certain privileges once highly enjoyed. There is the forsaking of the word of God. The backslider not only does not study the Bible but ceases even to read it. This word is the Christian's food, the nourishment of his spiritual nature. Its neglect therefore produces leanness of soul and leads to want of spiritual beauty. Again, it is the neglect of prayer, especially of secret prayer. There is no real communion with God and conscious submission to the Holy Spirit. Hence all spiritual power is lost; soul-winning is utterly impossible with such. Resulting from the neglect of these interior duties is the neglect of exterior duties, as the forsaking of attendance on public worship in the house of God and the prayer meeting services. Then follows the neglect of meeting the obligation of current expenses in sustaining the services of the church and the withholding of contributions to the mission cause at home and abroad. Then the world comes in with all its attractions and fascinations and worldliness enters the soul and this is to the soul what the "dry rot" is to wood, decay. Those in this backslidden state lose their moral vision so that they are not conscious of sinfulness and say with the Laodiceans: "I am rich and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked . . . thou art neither cold nor hot and so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Rev. 3:16, 17. Such is the Scriptural picture of the backslidden Christian. What a sad and desolate picture! Such may be saved "as by fire," but all rewards are lost in time and eternity. Brother, sister, are you in this fearful condition? Be honest in the answer for the judgment will appall you if you are! Hasten to return.

ITS CAUSES.

Backsliding always begins in the heart. It commences long before it is observed

even by the backslider himself. It is caused by our trusting in ourself instead of God. In Jer. 17:5, 6, it is written: "Curst be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." On the other hand God says: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Thus the great cause of backsliding is turning away from God. God says: "They that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." Then following from this is the "hewing out of cisterns, broken cisterns that can hold no water." This is the seeking of pleasure from worldly things. These things are as "painted fires" which have no heat, they cannot satisfy the cravings of the soul. Often this results from wicked and unholy associates. In Prov. 6:27 the significant question is asked: "Can a man take fire in his bosom, and his clothes not be burned?" The attendance upon the theatre, the ball-room, and the card table is a certain cause of backsliding. These absorb the money, time and thoughts of many of the members of our churches and rob them of all spiritual influence. Often men are drawn aside by mingling in the politics of the day. Political parties are at the present day very corrupt in their actions and insidious in their influences over those acting with them. Again, a great cause of the evil is rebellion against the Holy Spirit. The Spirit dwelling in the Christian is constantly seeking to develop the character of the child of God. Rebellion to His monitions will surely cause backsliding, because this causes the Spirit to withdraw His developing influences. Sometimes frivolous and unprofitable conversation darkens the soul and leads to backsliding. Sometimes the reading of books teaching impure and unholy principles will have the same effect. Probably the most general cause is worldliness. John exhorts: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Jno. 2:15, 16. And James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4:4. These are the great causes of backsliding.

THE REMEDY.

The first thing for a Christian to do when he becomes conscious of backsliding is to confess his sin. John says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 Jno. 1:9. Having lost the joy of salvation we should at once by confession seek for it. Hosea pleads with God's ancient people who had backslidden saying: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity and receive us graciously." God says to such: "I will

heal their backsliding, I will love them freely." David fell fearfully from his high position as a child of God and tells us how he returned: "Have mercy on me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Restore unto me the joy of thy salvation." Ps. 51: 1-3, 12, 13. Having thus returned unto God by confession, we must guard ourselves against a repetition of these things which caused our fall. Live near to God by communion in prayer and continually joy in Him. We must turn away from the world and its sinful allurement. Choose our companions from among God's children and turn from all sinful companions. Strive earnestly to meet all of our obligations to God and His cause. Let us say gladly:

"I'm thine, O Lord, and thine alone,
I'm thine by every tie;
By duty's claims, by love's glad choice,
For thee to live or die.

"There's not an angel bleat in heaven
So bound to thee as I;
To them thy love its gifts has given,
For me love's self did die."

Thus consecrating our whole being to Him He is pledged to keep us by His mighty power as Peter says: "Kept by the power of God, through faith, unto salvation," etc. As the backslider's attitude of sadness, gloom and bitterness, consecration and devotion to God is the greatest happiness on earth. The fully consecrated one can sing with John Zundel:

"Know, my soul, thy full salvation;
Rise o'er sin and fear and care;
Joy to find in every station,
Something still to do or bear;
Think what Spirit dwells within thee;
Think what Father's smiles are thine;
Think what Jesus did to win thee;
Child of heaven, can't thou repine?"

Reader, if you have backslidden return at once, God will receive and forgive you.

UNRECOGNIZED.

The little country place looked so pretty and quiet amid its trees and flowers, that the visitor, fresh from the city's turmoil, said to an old woman who was knitting in the shadow of the vines:

"You must see a good deal of happiness here."

She was partially deaf, and looked up doubtfully for a moment before she answered:

"No, I haven't seen him so far as I know. I'm not much acquainted around here, and anyway my eyes are so poor that I wouldn't know him if I saw him coming in the gate."

The other visitor sitting on the end of the porch laughed softly.

"You have your answer," she said as the two walked away. "I fancy this matter of happiness is mostly a question of eyesight after all. It's not living here or there, having this or that, but just knowing the Blessed Guest when He comes in at our gate. For he does come often, comes in many ways, and tarries long, if only we did not fail to recognize Him. Our eyes are only opened when He is going out of the gate."—*The Word and the Way.*

To hear God speak once, it were worth while to listen a whole lifetime.—C. C. Woods.

The Word and Way says truly, "Baptists and the variously named denomination originated by Alexander Campbell have all along held two things—just two—in common, namely, congregational government and immersion. But in 'things fundamental' no two denominations have been wider apart."

J. L. O'Brien is a layman in the Episcopal church, and one of the greatest lawyers in the country. In speaking of the trial of an Episcopal preacher who declares our Lord was the natural son of Joseph and that he never rose from the dead, Mr. O'Brien said: "He put in a plea for toleration. That the Church has a duty to its members appears never to have been considered. We may allow ourselves to be frightened at the cry of a 'heresy trial' or we may look facts squarely in the face. But I know that if we do not meet the situation, I for one shall feel that we are victims of a timorous theology, exponents of the teachings of a cowardly church."

This anecdote of Andrew Fuller is worthy frequent repetition. He asked an old friend for money for foreign missions. He replied, "I will give you 5 pounds [\$25], Andrew, seeing it is you." Fuller handed it back, saying, "I will take nothing, seeing it is I." The friend replied, "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Christ."

Bishop Huntington said once that he preached for nine years to a church with many generous men in its membership. But only once in that time when he announced a collection for the next Sunday did a person stop and say to him, "I must be absent next Sunday and wish you to take my gift now." And that one was a cook.

"Brave men are all vertebrates; they have their softness on the surface and their toughness in the middle. But modern cowards are all crustaceans; their hardness is on the cover."—*Chesterton.*

A writer in the *Freeman* gives some instances which show that the trend now is to orthodoxy. Sir Oliver Lodge began as an agnostic and though he has not reached orthodoxy he is now much nearer and still progressing. Prof. Aldis of the Unitarian College at Oxford, has become orthodox, and Dr. Forsythe, who once stood where R. J. Campbell now stands, has written the best and strongest of all answers to him, and written from the orthodox standpoint.

The atheist who spent a few days with the saintly Fenelon said: "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no words of controversy or solicitation.

QUESTIONS ANSWERED.

By Senax.

A brother asks my opinion as to what a church should do with some members who are guilty of non-attendance on the public worship. The church has appointed a committee and the committee has been to see the members more than once, but can get no satisfaction from them. I know too little of the circumstances to know what to say. I am not told why these members refuse to go to church, nor what their lives are. I suppose, of course, they are not out-breaking transgressors or the church would have arraigned them for their sins. But I do not know whether their lives show they are regenerated, or that they love the world better than they do God.

I will suppose a case—that they refuse to go to church because for some reason they do not like the preacher. I have known churches which in such cases have made the pastor understand they would like his resignation. The thought was that they could find another pastor whom they would like as well; that the pastor was not a fixture in the town and the cantankerous members were, that the church would be weakened by their disaffection as it would not by his going.

But the church does very wrong which takes this course. It is allowing the minority to rule the majority. It is encouraging members to be refractory every time one takes some offense against the pastor, or for any reason desires another pastor whom they think the church could be persuaded to call if the present one were gone. By so yielding the church sows seeds of discord from which it will reap direful harvests for years to come. If the members object to the pastor because he has not called as often as they thought he is beyond or has visited others oftener than is disgruntled ones, or has not

Read Admonitions with plans they have for being things according to their wisdom. The church would probably do well to ignore the matter, leaving it entirely to the pastor.

It may be that what the discontented ones are after is to attract attention to themselves and make a sensation. Nothing would be more pleasant to their vanity than to have the church notice their absence and send a committee to wait on them. I have known that such things do happen in churches. A little wholesome neglect in such cases is good. Leave them to think that no one has noticed their absence from church. A little humility would do them good. Of course while the church, as a church, is ignoring their cantankerousness, the pastor should be striving to reconcile them in a wise and Christian way without any obsequiousness or fawning. For this would only give them a higher sense of their own worth and consequence. And of course their brethren should be praying for them in their closets, that God would give them a better spirit and more love for their Saviour and their church.

If their objection to the preacher is that they think he is preaching unsound doctrine, then the church should appoint a committee to investigate the matter. If the members prove the charge, the church should ask the preacher to resign. If the charge is not proved, the committee ought to endeavor to convince the brethren they are mistaken. Should it fail to convince them they might agree to leave the matter to referees. Let the committee choose some minister or brother of some sister church in whose soundness and wisdom both parties have confidence, let the complaining brethren appoint one, and let these two choose the third. Let the utterances of the pastor be laid before them for decision as to their agreement with Baptist doctrine.

If their objection is to the private character of the pastor, the church should make a thorough examination into the matter. Should he be proved to be guilty then the church should exclude him. If the charges

are proved to be without foundation, the accusers should be required to apologize to him and to promise to attend the public worship. If they refuse, then exclude them.

I have covered in this answer substantially several other questions along this line.

"I have heard that Christmas was made by a Catholic pope. Can you tell me by what pope and in what year?" The pope who appointed December 25 as the date of the birth of Christ was Julius I, and the date was about 340. I do not recall the exact date, but think that was the year.

But that was not the first effort to celebrate Christmas. In the East, the 6th day of January was said to be the day of his birth. In some places Christmas was put on the 29th of March. In Rome the 25th of December was celebrated before the decree of Pope Julius I. That day was chosen because it was the date of the Roman Saturnalia, a feast to the god Saturn. In order to make the people willing to call themselves Christians the Bishops of Rome kept up the Saturnalia giving it a new name. So that the keeping of Christmas as the birthday of the Lord is partly pagan and partly popish and utterly without foundation in the Bible. All we know is that our Lord was born some time between April and October as the shepherds had their flocks out in the fields at night.

The questioner also wishes to know something of the history of the mistletoe and the Yule Log. The mistletoe was the sacred plant in the old religion of the Druids. On the sixth day of the moon nearest New Year the priests clad in white robes went into the woods to cut the mistletoe. They carried a golden sickle with which to cut it. When it was found human sacrifices were offered in its honour, though not always. Sometimes oxen were sacrificed instead of men. Hung up in the houses the mistletoe was supposed to be a protector against evil. The Yule-log was a part of the religion of Thor, the god of the Scandinavians. They called the log "Jotun," of which Yule is a corruption, and it was burned in the honor of their god Thor. The log was drawn into the hall, when each member of the family sat down in turn upon it, drank a cup of ale and sung a hymn in worship of Thor. Afterwards the log was put on the fire with a prayer to Thor for the health and happiness of the family for a year. A piece of the log was kept during the year and was supposed to guard the house against some evil; if I am right against the danger of fire. This piece of log was used to kindle the Yule-log the next year.

FOLLOWING AFAR OFF.

Our Lord has millions of followers, but they are not all equally near to Him. Some walk close to His side every day, while others follow afar off. Many waver. One day they resolve to cleave to the Lord at all hazards and all costs, another day they fall back into the rear rank. One appears to follow the Lord fully while everything goes on according to his mind; but no sooner does he meet with disappointment and trial than he begins to lag behind and almost drop out of sight of those who were his chosen companions in former days.

Those who make a profession of religion but refuse to unite with the Church of Christ follow Him afar off. Some one will say, "Can I not be a Christian without being a member of the Church?" Yes, you can, but what kind of a Christian do you wish to be? If you wish to be an out-and-out Christian you will have to unite with the Church, but if you are content to be a half-and-half Christian you can do so without indentifying yourself outwardly with the people of God.

One who tries to be a Christian and live without the Church is a sort of de-witness. By his words he declares that he is a follower of Christ. He says, "I believe in the Lord Jesus Christ, and trust Him for salvation. I pray and read the Bible and keep the Sabbath." This is well, but he is indentified in his life, not with the people of God, but with the people of

the world. He is counted among those who do not follow Christ. If he is a follower of Jesus he follows afar off.

Those who make a profession of religion and neglect the means of grace follow afar off. God has ordained prayer, the word of God, the Church of Christ, and the holy Sabbath as channels through which grace may be supplied to the believing soul. We need them. The Christian begins the new life with prayer. He continues to walk in the narrow way by prayer. He prays morning, noon, and night. He prays without ceasing. He prays everywhere. Only by unceasing prayer can he fight the good fight of faith. "Restraint prayer, we cease to fight." Hast thou given up prayer? Thou art afar off. The word of God is the sword of the Spirit with which we may fight the battle of the Lord. We must search the Scriptures daily or we lay down the sword of the Spirit. That professing Christian who is not a daily Bible reader is following afar off. The Christian needs the Church and the Sabbath. No one can forsake the assembly of the saints and follow Christ closely. No one can neglect to keep the Sabbath holy without falling back from Christ.

All those who make a profession of religion and live a worldly life follow afar off. There are Christians whose minds and hearts and time are all taken up with making money. They are so busy that they have no time for prayer in the morning, and so weary that they have no strength for prayer at night. They are Church members, but the life and power of godliness have departed. There are others who are absorbed in pleasure. Parties, entertainments, amusements, and recreations are their life. They are members of the Church, but where is their spiritual life? How much do they contribute to the sum of spirituality in the community?

"It is good for me to draw near to God." It is not good to live in clouds and darkness when there is light. It is not good to walk on the borders of the enemy's country while traveling to the celestial city. We may travel through Immanuel's ground to fairer worlds on high. We do not have to wait until death to see God and walk with Him. "Blessed are the pure in heart: for they shall see God." Jesus has promised to be with us and to dwell in us.

"Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me."

—New York Advocate.

Power that comes by fits and starts is not to be relied on. It is the young man who holds on three hundred and sixty-five days in the year who makes a success.

I have a Savior who wrought the hot day through. I can talk with him of quivering palm and throbbing limbs and fainting heart, and he will know.—C. L. Goodell.

WHY I AM A BAPTIST.

J. S. DETWEILER, D.D.

(Delivered in Walnut Street Church, January 20, 1907.)

2 Cor. 10:5: "Casting down imaginations, and every high thing that is exalted against the knowledge of God and bringing every thought into captivity to the obedience of Christ."

I was formerly a Pedo-baptist because of the environments, having received in childhood what is called infant baptism. In my seventeenth year through the teaching of a faithful Sunday school teacher and of a pious pastor I came into an experience of the grace of God which was followed by the rite of confirmation. Under God I am indebted to that church for my education and much spiritual blessing. I would be rightfully judged unfaithful did I not continue to gratefully recognize my indebtedness to many dear saints in the Lutheran church, whom the Lord made channels of blessing from the very beginning of my ministry. In my twenty-seventh year I was licensed to preach and perform pastoral duties, one of which was the christening of children. For years I gave no special attention to the subject of baptism; I had been brought up and taught to observe the customs of my church.

(1) The first step in my departure from these customs was seeing a grave discrepancy between the liturgical formula used in administering the rite and the culpable ignorance with which some parents were taking upon themselves most solemnly the form of baptism I was given to use. The obligation of devotedness to the Lord few parents were willing to fulfill. My conscience was burdened because I knew in some instances I was going through a most solemn per-

formance asking people to make vows whose fulfillment neither they nor I expected. At times it seemed like a farce addressing questions to parents or sponsors, such as this: "Do you in the name of this child renounce the devil and all his works and ways, the vain pomp and glory of this world and the sinful desires of the flesh?" Or this: "Do you renounce, and will you faithfully educate this child to renounce the devil and all his works and ways?" To these and all other questions the affirmative answer is given mechanically by many who themselves are the servants of Satan and living a life of intense worldliness. That in a formal way declaring their faith in Jesus Christ, the Holy Ghost, the holy Christian Church, the communion of saints, the forgiveness of sins, etc. Promising to instruct the child how to walk in the way of God's commandments, teaching him the will of God in the Ten Commandments, the Christian faith as set forth in the Apostles' Creed, and likewise the Lord's prayer to know how to call on God in time of need. All this by some who never teach and cannot teach what they solemnly vow they will do. My conscience became more sensitive, thinking of my accountability to God by being a party to consciously hypocritical performances. This judgment is not on the people so much as on the system putting parents in a false position. I ceased to encourage promissory infant baptism and when forced to the practice I solemnly endeavored to improve the parents with the enforcement of their obligations, and exhorted them to a close walk with God, but in spite of my most earnest exhortations they would go through the form answering the questions propounded by saying, "Yes," "I will," "I do," "anything so the baby is regularly christened!" Afterwards take the child to circus, theatre, teach him to play cards, send him to dancing master, train him to be a beer drinker, to shine in society, and become an accomplished worldling.

(2) In the baptismal service provision is made for sponsors who take the place of parents. They present the child for baptism and take the usual vows, promising to see the child is properly instructed in the doctrines and duties of the Christian religion. At the same time these sponsors may neither be born again nor know anything of Christ as a personal Saviour—not even church members. To this custom I could not consent and my refusal was not favorable to my popularity with the applicant.

(3) There were instances where family conditions and circumstances known to me were so notoriously out of correspondence with the proposed religious act, I was forced either, in some way, to evade the service or decline it outright. Meanwhile as a Lutheran pastor I had no moral right to decline any service asked of me by one in name and by confirmation a Lutheran. I was in bondage to a custom I could not generally observe, and I cannot tell you to how many shifts I resorted to quiet a troubled conscience.

(4) Again, the responsibility was quickened on seeing how great faith some parents had in the supposed benefits conferred on the child. As if it bestowed some magical charm on the babe, and until this were performed could not be called a Christian child, but is looked upon as though a heathen. The only ground for their faith, "Everybody does it, must be something in it." "So many branches of Protestant church." "Even Roman Catholics have infant baptism." "Must be a good practice." I have known parents become very uneasy were their babe to take suddenly ill, and hurry their pastor to the home to baptize the child, and should the dear baby die before the service could be performed it would be a great grief to the parents, and they would be haunted with a superstitious fear of some great deprivation for the child, and themselves suffer divine condemnation for their failure in parental duty. Though the church teaches that all children dying in infancy are saved by the atonement of Christ. One of the church's representative teachers writes concerning the rite: "The necessity is ordinary, not absolute, ordinarily Christ bestows His grace on the child through baptism as the means or channel through which the Holy Spirit is conferred but when through no fault of its own, this is not applied he can reach it (grace) in some other way."

(5) Though denied by some I am compelled to say the trend and the logical outcome of this teaching is baptismal regeneration. Even as Kurtz, the historian, says, "The Father's generally connected baptism and regeneration." A contemporary theologian affirms that the church insists on the necessity of the new birth. "Ordinarily this is effected by the Holy Spirit through baptism as the means of grace, when the means however cannot be applied the Spirit of God can effect this new birth in some other way." ("The Way of Salvation," Gerberding, page 38.) In a recent publication by a reputable writer favorably commented upon and commended entitled, "These Little Ones Which Believe on Me," the position is taken that regeneration and baptism are to be coupled together and that regeneration must be realized in later life. On this theory there is no necessity of preaching "Ye must be born again" to such children when grown to the age of understanding, and for this reason I found the preaching on regeneration unwelcome to those christened in infancy and afterwards confirmed by their pastor. This teaching comes very near meaning "baptism for remission of sins." A now deceased but once prominent pastor puts it on this wise in his book, "Christian Nature," page 146: "The baptized children are in the church and dare not be considered outside as the heathen are; but having the seal of the divine covenant are to be trained up in its privileges and blessings." Not into but as already in. When the child is baptized no matter how young, it is enrolled as a member of the church, and is to be so noted in parochial report column named, "Baptized but unconfirmed membership." To such teaching and

practice I could not comment, and yet being bound to give pastoral service according to the usage of the church I became restless and uncomfortable, and the more so as a troubled conscience was a great hindrance from their limitations, and to become the pastor of a congregation giving me hearty support in insisting on the necessity of conversion rather than confirmation.

(6) Again, I saw I could not reconcile my earlier teaching with my later understanding of the Scriptures. In the beginning of my ministry I followed my theological institute, but when I came to an independent reading of Scripture I could not subscribe to all I had been taught. I began to see I was teaching what was not contained in Matt. 18:6, "Whoso shall cause one of these little ones that believe on me to stumble, I could not see what this had to do with baptism, where the reference is certainly not to unconscious infants but to childlike believers. Unconsciously young children may become believers, but not infants. This Scripture cannot mean what I heard others say of baptism, but as humbly is a prominent feature in child character Christ gave a vivid illustration of this grace for our imitation, and applicable surely not to infants, but to children old enough to be capable of an intelligent responsible act of faith. Another Scripture, and usually the first one quoted, I could not longer insist upon as authority for my baptism, Mark 10:13-16, also found in Matt. 19:13-15 and Luke 18:15-17, "And they were bringing unto him little children that he should touch them: and the disciples rebuked them. But when Jesus saw it he was moved with indignation and said unto them, Suffer the little children to come unto me: for such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms and blessed them, laying his hands upon them." This Scripture could give me no authority for infant baptism, since the expression "of such is" refers not to "infants" but to childlike believers as mentioned in Matt. 18:6. There is not the slightest allusion to baptism and no one can honestly imagine Jesus giving orders to his disciples to baptize the children. That He prayed over them or for them we know that they might be blessed. There can be no warrant for the teaching by inference that Jesus charged the parents to baptize their children since He Himself was not baptized until His thirtieth year. Jesus blessing little children is a beautiful picture, but no material to build up the doctrinal system I was compelled to maintain. Being I could no longer prove my practice by these familiar Scriptures, I wished to be freed from the necessity of teaching those same Scriptures to others, as the catechism enjoined me, giving the command of Christ, and the practice of Apostles as authority for the teaching.

(7) Another step was when I came to see that the church is not the kingdom of God. My teacher on systematic theology taught me the term "Kingdom of God" is very frequently used to signify the church of the New Testament and children are spoken of as subjects of the kingdom, and therefore should be introduced into the church by the initiatory rite of baptism, that if children are proper subjects of the kingdom to come why not of the church now? And since Christ said to Peter, "Feed my lambs," they must belong to the flock and should be in the fold and not outside the fold." Akin to this fallacy is the assertion, that the church of Christ is simply a projection forward of the Old Testament dispensation. That the difference is not in spirit but in form only. That as children were dealt with in the Old they are treated in the New. But this is to obscure the fact that Judaism is now set aside and that Christianity is not merely bringing Gentiles into Jewish blessing. 1 Cor. 10:32 notes the threefold division of the race into Jew, Gentile and church. We are not Jews, neither are we Gentiles, but church; and the church is not the continuation of Judaism. The church began subsequently, for Jesus says in Matt. 16:18, "I will build my church," not "I am building it or I have built it, but "I will build" it. You will note also the foundation of the church and who are said to be in it, Eph. 2:20, being built upon the foundation of the "Apostles and prophets" of the New Testament according to 1 Cor. 12:28. There is no church of the Old Testament and then of the New Testament, it is simply the church built on the foundation as above.

(8) The opening up of church truth to my mind was followed by a clearing on circumcision. I was taught to teach others that baptism has come in the stead of circumcision, but this is to ignore the distinction between Judaism and Christianity. I came to understand that the rite of circumcision did not confer justification, but was a confirmation of righteousness Abraham already had, and the argument in Romans iv is to show that Gentiles may be saved without circumcision by simple faith. Circumcision is a pledge of nationality and marks Israel for headship in the world. Both Isaac and Ishmael were circumcised, though Ishmael with the sign upon him was cast out. Gal. 4:30: "Cast out the bond woman and her son," but yet of him it is said, "And also of the son of the bond woman will I make a nation because he is thy seed." Gen. 21:13. Both Isaac and Ishmael became heads of nations. I now see the error of substituting baptism for circumcision because it meant nationality, heirship, headship of the world and headship in man, hence circumcision could not apply to females. "Every male among you shall be circumcised." "Every male throughout your generations." The church knows no nationality, as indicated by circumcision; in Christ Jesus there is "neither Jew nor Greek" (Gal. 3:28), hence it must be a perversion of circumcision to make it a saving ordinance, and interpreted by the baptism of the Christian church as though it were a means of

grace, whereas it is faith and faith alone that avails.

(9) Turning from the side of the Old Testament we are riled the custom of the New Testament where we are taught both household and infant baptism not by direct statement, but by inference (Acts 16:33, 35) is a case in point. Lydia and her household were baptized though there is no mention of baptism. A traveling merchant woman it is not even known that she was married, and in v. 40 those gathered in the house of Lydia are called "brethren." In Acts 18:3-11 it is spoken of the jailer, he was baptized, "he and all his household immediately." In the same connection we are told that all were old enough to hear the word (v. 27); all believed and all rejoiced (v. 34), and all were baptized, and that the jailer rejoiced greatly with all his household having believed in God." And this could be said of neither married adult nor babies. In Act 18 v we have, "And Crispus the ruler of the synagogue believed in the Lord with all his household." To imagine there were infants included is "unholy license in the things of God." Another instance of household baptism is in 1 Cor. 1:16, "The household of Stephanas;" it is not likely there could have been babies, for in the same book, chapter 16:15, this household is mentioned as they that "have set themselves to mislead you into the snare," hence unconverted adult and infants cannot be included. I used to make much out of 1 Cor. 7:14 as an argument, "for the unbelieving husband is sanctified in the wife and the unbelieving wife is sanctified in the husband she were your children unless, but now are they holy." Therefore these children ought to be baptized. But I saw this would not hold, for on the same principle of sanctification (?) the unbelieving husband or unbelieving wife ought to be baptized.

(10) Thus one after another my strongholds gave way and I was not long in reaching another stage, that if one is to act honestly a submissive heart must precede that believers and believers only are subjects for baptism. But I want to confess I was not swift in getting away from early prejudices, for I will say I used to rather ridicule the idea that a plain and untaught man having the Scriptures put into his hands for the first time could see plainly who only are proper subjects of the ordinance. After I took the book and opened my eyes wide enough I could read with new meaning Matt. 28:19: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo I am with you always, even unto the end of the world." Mark 16:16, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Acts 2:41, "They then that received his word were baptized." Acts 8:12, "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts 8:28, Baptism of the Eunuch. Acts 9:18, Baptism of Paul. Acts 10:47-48, Cornelius and the friends he had gathered in to hear all things commanded Peter of the Lord. In Acts 18:8 we have the order, "And many of the Corinthians hearing, believed and were baptized." These Scriptures are conclusive that baptism is preceded by faith, and involves an intelligent act of the will of the subject in obedience to the Word of God by one capable of giving a voluntary submission to the Lord Jesus.

(11) This condemned my infant baptism and there was nothing else I could do than disclaim it as unscriptural. I had nothing to do with it myself, it having been done for me by another, and without the intelligent and voluntary consent of my will in surrender to Christ our Lord. Still I tried to find some comfort in the belief or feeling rather I had bowed in my spirit by consenting to all that baptism means to an intelligent believer, but the more I tried to make myself believe I had bowed in spirit with a submissive heart the less satisfied I was with my position and the greater the necessity of my own and believers baptism as evidence I had a submissive heart.

(12) But how—by sprinkling, pouring or immersion? How could I settle the question? I had been told, and told others, too, that the simple English of the New Testament gave no clue to the mode of baptism. I was made to believe it was a question of scholarship and only scholars are worthy of a hearing. So I did not attempt to settle the question as a Lexicographer, but I could as a reader of history. I saw the historical argument overwhelmingly in favor of immersion. The history of the Apostolic period and the times immediately following is unmistakable that the practice of the early church was immersion, and as even Lutheran theologians and historians, such as Mosheim, Kurtz, Knapp, Cahard, quoted by Schmid and others, affirmed. Even the great Luther himself is credited with saying in answer to the question of Dr. Meinius how a Jew should be baptized: "You must fill a large tub with water, and having divested the Jew of his clothes, cover him with a white garment. He must then sit down in the tub, and you must baptize him quite under the water. The ancients when they were baptized, were attired in white, whence the first Sunday after Easter which was peculiarly consecrated to this ceremony was called *dominica in albis*. This garb was rendered the more suitable from the circumstance that it was as now the custom to bury people in a white shroud. And baptism, you know, is an emblem of our death. I have no doubt that when Jesus was baptized in the river Jordan he was attired in a white robe." ("Luther's Table Talks," Lutheran Board of Publication, page 202.)

But it does not need scholarship; neither must one be a historian even, to see that immersion

only can satisfy the import of the ordinance established by the clearest and earliest symbolism of both the Old and New Testaments. For instance, the memorial nature of the crossing of the Jordan (Joshua 3:17). The twelve stones set up in the bed of the river where the priest's feet stood firm is a type of the believer taking his place in death and burial with Christ. "Deep calleth unto deep of the noise of thy waterfalls; all the waves and billows are gone over me." Isa. 47:7. When the waters of Jordan returned unto their place and flowed over all its banks as before they were barred out of sight and forever those twelve stones typifying Israel in the wilderness life dead and buried. No we are buried with him by baptism. We reckon ourselves dead indeed unto sin, because in Him our representative life we died. Then there were the other twelve stones set up on the further shore. Living men are identified with those stones which are taken out of the Jordan and placed on the Canaan side of the river. Israel's new life in God's country, for He says, "The land is mine." Lev. 25:23. The believer has come up out of death with Christ and is now on resurrection ground and hence forth associated with Christ in his triumph over death and in the new place He has taken, of them he says, "They are not of the world even as I am not of the world." Turning to the New Testament we see how it is typically and directly taught in Romans 6:3, 4, "All we who were baptized into Christ Jesus were baptized into his death. We were buried therefore with him through baptism into death that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Col. 2:12-13.

(13) "Having been buried with him in baptism wherein ye were also raised with him through faith, in the working of God who raised him from the dead." Death, burial and resurrection of Christ are foundation facts and in baptism, in symbol, the believer is brought into fullest identification with Christ. "If any man be in Christ he is a new creature, the old things are passed away, behold they are become new." 2 Cor. 5:17. All this is beautifully symbolized when we are plunged beneath the baptismal water—for the time, having passed wholly out of sight of the world and all in it and then raised up a new man into a new life, in the world "is true, yet not of it. My position risen and seated with Him in the heavens when I realized the fulness of meaning in Christian baptism I could no longer regard the action of my parents nor the teaching of my church so as to be bound by them, and not meaning to show my church disrespect or parents' memory irreverence, I yet felt that obedience to Christ demanded that I renounce my infant baptism, and for myself believe and be baptized after a Scriptural manner. This decision in thought was followed with a decision in action—"bringing every thought into captivity to the obedience of Christ."

(14) I have now gone over twenty years of my ministry and still not at the end of the way out into fullest freedom. At the time of my baptism I was in St. Paul, Minn. I unwisely gave no attention to church fellowship. At the time I regarded an independent or non-denominational position the correct one for the kind of ministry I felt called to give; and I likewise hoped I could thereby reach some wishing and willing for baptism, yet not going all the way with Baptists. Fifteen months afterward I returned to Louisville in response to the most urgent pleading of some of my former friends and parishioners of the Lutheran church, some of whom knew I held views out of harmony with the doctrinal position of their church. I began work still animated with the vain hope of reaching with the gospel some in this city who were Lutheran in name only, and who might not otherwise be saved because of their professed willingness for my service only. But here a new difficulty arose. While the acting supply of a Pedo-baptist church I was almost constantly in a dilemma because I could not in all respects conform to the customs of the denomination. I was being pulled both ways, and unless one has been in a similar position he can not have any just appreciation of the trying experience. Meanwhile seeking to find middle ground with pure motives, hoping by all means I might save some, but I could not overcome the feeling of weakness, or be insensible to the appeals made to my mind to go out of the way for the sake of ministering to some who were unsaved because only nominally Christians. I did not deem it wise to give any public deliverance on the subject of Baptism, though gradually my position became known to many, as at the beginning it was known to a few. While I did not definitely preach it, the more thoughtful ones saw it cropping out in my teaching and preaching that believers baptism is the only baptism, as a consequence there were wishes and even requests from some formerly sprinkled for baptism by immersion. But in order to comply with such requests I saw I must first renounce my independency and take my place where I properly belonged in church fellowship. Concerning which I had learned to value as I did not in the beginning of my independent ministry. I accordingly declined further service along this line, and on application by correspondence was taken into fellowship with the First Baptist church of Minneapolis, Minn., whose pastor had baptized me. Praise God! I can now be fully faithful to my baptism! Church fellowship is the divine order. If my judgment was in error by continuing so long in an independent ministry, the mistake is one not infrequently made by pastors who in other respects put ministry before them as the chief thing instead of "bringing every thought into captivity to the obedience of Christ." Obedience first, ministry second. Better be right than be a preacher. Independency has its perils I can now point out and warn others against. When I came into your fellowship it was with no church in view

and the promise of any post-date, and I saw my whether or not I am called into a Baptist pulpit, or if I never become a Baptist pastor, I at least can claim Baptist citizenship having brought "every thought into captivity to the obedience of Christ." This step taken in the name of the Lord is open to the criticism that "I am living in the face of Providence where Providence can not let their I ought to remain." But this is to say that though the Lord can put one into one place He should never put him into another. How about Moses and the persistence of his life? Practically just into the Egyptian desert forty years, then as providentially sent off into the desert of Madian to shepherd sheep, and by the same divine guidance forty years more the leader and lawgiver of Israel, so I am happy to believe that the One who at one time cast my lot in the Lutheran church is the same loving Father after words leading his child into Baptist fellowship, and as He sometimes takes the longest way around, as when leading Israel out of Egypt into Palestine by a forty years' pilgrimage, so He has brought me by a long way, this has been no easy matter.

(15) At the beginning of my ministry I placed in a few invitations to the Lord's table for all who had a church standing anywhere in the world. Experience in a world wide open communion to a wife and one I began to realize and finally restrict the invitation to a local church. I taught and tried to maintain a restricted communion to save the Holy Eucharist from grave abuse by non-participants. The faith of Baptists perverts me to preach and practice a Scripturally restricted communion.

(16) Another privilege I enjoy as a Baptist preacher is preaching on the necessity, duty and meaning of baptism. Heretofore I have never been where the subject would be treated a necessity by adults. Neither was I in a position to urge the duty of obeying the Lord in baptism and what it means or should exhibit in the life of an honest immersionist dead to all human ambitions of the present age, and alive to the things of the new life of the age to come. I must confess I have never quite preached the whole counsel of God, for none of my friends and former parishioners in this city ever heard me exhort them to baptism, but I do believe salvation essential to baptism.

(17) Another feature that favorably appeals to me is the congregational government of the church. Where the rule is not in Synod, Conference or Presbytery, but in the one congregation itself, and not subject to the ruling of other congregations, and which I believe is the New Testament conception and ideal. Had it been so, where my lot was originally cast, my life would have been otherwise. By the arbitrary ruling of a Synod I was deprived of a pastorate and after being forced into independent ministry by Synodical action. I was by the same authority denied ministerial recognition because I preached independent of the Synod. Now that all this has been overruled for my present place I must be devoutly grateful.

(18) I think it is a great privilege to be a Baptist preacher with the liberty assured him of preaching to any congregation, all truth he sees between the lids of the Bible. I believe, too, he stands on a vantage ground exceeded by no other for reaching the largest number and varieties of people outside his congregation. And as the Lord gives me place for ministry I hope to make those coming years the richest in results counted by souls saved and saints edified. I cannot expect to find a Baptist congregation a bed of roses where the pastor is greeted only by the fragrant perfume of the sweetest piety. Neither can I expect to find a Baptist pastorate an asylum where I will escape all the darts of the devil and free from all former ministerial ills live a life of uninterrupted peace and ease. But I do hope for goodly fellowship with the Lord's chosen ones, living in subjection to the authority of His word, exalting the atonement of Jesus and being filled with the Spirit, all giving out the gospel to all the nations—worshipping the Father in spirit and truth, their hearts knit together in love, and together confessing themselves strangers and pilgrims on earth looking for the city which hath foundations whose builder and maker is God.

(19) Just before taking the final step the question arose in my mind, How can I adjust myself and become so adapted to a new order of things so I will be acceptable to my new associates. But my fears were groundless. No one could have had a warmer reception or more cordial welcome than you and the beloved pastor gave me on my introduction into your church fellowship. Throwing the door wide open and receiving us with both hands, and I am happy to state that brethren in the ministry likewise heartily welcomed me with assurances of fraternal regard. For all of which I am bound to give God thanks and praise.

Now I have told you "Why I am a Baptist," a position I have reached after traveling a road years long, reaching the end, not in the quantity of the water, but in the "answer of a good conscience toward God" (1 Pet. 3:21), and as I read at the beginning of my address "bringing every thought into captivity to the obedience of Christ," I will value your fellowship in prayer that I may more and more realize among you the obedience of Christ, being more nearly conformed to His image as one of His many brethren and with Him ever before me as the model preacher of the gospel of the grace of God I may be a soul-winner—making disciples, baptizing them and teaching them to know God and glorify Him forever in that happy place and blissful state where all the redeemed shall be gathered to be forever with the Lord. "Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father, to him be the glory and the dominion forever and ever. Amen."

SUNDAY-SCHOOL LESSON

SUNDAY, MARCH 3

ABRAHAM PLEADING FOR SODOM.

Gen. 18:16-33

Motto Text: "Men ought always to pray and not to faint."—Luke 18:1.

"And the men rose up from thence and looked towards Sodom." They were at Mamre where Abraham was living. They were evidently intending to go to Sodom, and Abraham with Eastern hospitality accompanied them on their way.

"And the Lord said: 'To himself: Shall I hide from Abraham that thing which I do?' God had willed to do it, and his will is equivalent to his deed. Abraham of course would have known very soon of the destruction of the cities, but he might have attributed it to natural causes and not have understood God destroyed the cities for their wickedness. Abraham would be the father of a great and mighty nation, and it was well he should learn to see God in every event great or small. 'And all the nations of the earth shall be blessed in him.' To him that hath shall more be given. That God had blessed Abraham so greatly was a reason for taking him into the Divine confidence.

"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."—Would that the Lord God could say this of all the Christian fathers now living. Alas! how many do not command their children and their servants! The fulfillment of the great promises to Abraham were conditioned upon his faithfulness. Verse 20.—Sodom and Gomorrah were fearfully wicked.

It is probable they were not worse than many of our cities to-day except that they had fewer good men in them. Of course God saw and knew all, and what is said of his coming down is only designed to express vividly to men the great truth that the strictest justice marks all his punishments.

"And the men turned their faces from thence, and went towards Sodom."—Exactly where these cities stood is not known, they were near the Dead Sea, but whether north or south of it, or whether under it is a matter which has been much discussed. The angels' visit showed to all men the unspeakable wickedness in Sodom, and thus vindicated the justice of God.

"And Abraham drew near and said."—That Abraham might thus intercede was no doubt a reason why he was told of the destruction of the cities. Suppose to some man in this state it was revealed that on the next day God would

Dyspepsia

Don't think you can cure your dyspepsia in any other way than by strengthening and toning your stomach.

That is weak and incapable of performing its functions, probably because you have imposed upon it in one way or another over and over again.

Hood's Sarsaparilla
It strengthens and tones the stomach, and permanently cures dyspepsia and all stomach troubles. Accept no substitute.

utterly destroy Louisville and New Albany with fire from heaven. What would be his first thought? Abraham's was for the glory of God. He was very jealous for God's name that it should not be blasphemed among the heathen. How this man loved his God!

"Peradventure there be fifty righteous within the city."—Surely a moderate estimate. Abraham knew the awful wickedness of these places when he began thus low and went still lower: "Will thou also destroy and not spare the place for the fifty righteous that are therein?"—The most that justice could require would be that the righteous should not be punished. But Abraham begs that the five cities may be spared for their sakes. And we must never forget that to be taken home to glory in a chariot of fire is not a punishment to God's elect. If fifty righteous had been burned in Sodom, have not more than fifty been burned in the martyr fire?

"That he far from thee do after this manner, to slay the righteous with the wicked."—Under the patriarchal and the mosaic dispensations worldly success was promised to the faithful. Health, wealth and long life were thus promised. Hence Abraham's feeling in his zeal for God. It would seem to all that God had made no distinction between the righteous and the wicked—that with Him they should be as the wicked.

"Shall not the Judge of all the earth do right?"—It is evident in Abraham's pleading that he is chiefly concerned for the honour of God's name, though he is interested for the righteous. He appeals to God's justice—yet it is really his mercy which Abraham is invoking. For as I said, justice would have been satisfied had the righteous alone been saved, and Abraham is begging for the entire city.

"I will spare all the place for their sakes."—Thus graciously God answers his pleading servant. Abraham was putting God's glory first in his prayer—his fear was lest the Lord should even seem to tarnish the Divine righteousness. He who honours God most serves his fellows best.

"Behold now, I have taken upon me to speak unto the Lord."—The gracious answer to his prayer increases Abraham's humility. The better the Christian and the nearer he lives to God, the more clearly he sees the immeasurable distance between God and his creatures. "Which am but dust."—"Dust in his origin, and ashes in his end." Abraham in God's presence felt more keenly than ever the corruption of his fallen nature.

"Peradventure there shall lack five of the fifty righteous."—Abraham's knowledge of the guilty cities made him doubt whether there were fifty righteous, and God's answer to his prayer emboldens him. God again grants his request—he will spare the cities if there are forty-five righteous there.

"Peradventure there shall be forty found there."—Abraham grows bolder in prayer. God loves humble importunity and persistence when, as in this case the saint is not asking any thing for himself, but is caring only for God's glory.

"Oh let not the Lord be angry, and I will speak."—Feeling that he is treading on holy ground, and dreading lest he go too far. But the Holy Spirit was guarding him from that—He aids the intercession of his Saints. This time Abraham makes a leap of ten in the number. And again his re-

quest is granted. For the sake of thirty upright ones the city shall be spared.

From thirty to twenty the intercessor drops. And God's mercy exceeds his prayer. Then the patriarch gathers his courage for a last appeal. "Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake."—How tenderly God loves his chosen ones. For the sake of ten, five cities should be spared their awful destruction, the punishment for the sinners should be left for the betrayer. Abraham ceased. Ten righteous would be only two to each city. He says nothing of Lot dearly as he loved his nephew. For his one thought was God's honour, that it should not have upon it one shadow of tarnish. He would have no man given an excuse for thinking that the Judge of all the earth had not done right.

Abraham loved his nephew dearly—but God was first with him. And we are told that God remembered Abraham and sent Lot out of Sodom. "Him that honoureth me I will honour."

"And the Lord went his way, as soon as he had left communing with Abraham."—He was one of the three which had appeared—the others were angels. This was the Angel of the Covenant assuming human shape—probably the Second Person of the Trinity, who afterwards was incarnated.

Abraham asked no idle questions. He went submissively to his place, leaving the matter in God's hands—not knowing till the morrow whether ten righteous were found there.

That God spares a guilty race for the sake of his elect—that he spares guilty cities and nations for their sakes also, is one of the chief lessons to be learned from this intercession of Abraham.

DOCTOR CURED OF ECZEMA.

Maryland Physician Cures Himself—Dr. Fisher says: "Cuticura Remedies Possess True Merit."

"My face was afflicted with eczema in the year 1897. I used the Cuticura Remedies, and was entirely cured. I am a practicing physician, and very often prescribe Cuticura Resolvent and Cuticura Soap in cases of eczema, and they have cured where other formulas have failed. I am not in the habit of endorsing patent medicines, but when I find remedies possessing true merit, such as the Cuticura Remedies do, I am broad-minded enough to proclaim their virtues to the world. I have been practicing medicine for sixteen years, and must say I find your Remedies A No. 1. You are at liberty to publish this letter. G. M. Fisher, M. D., Big Pool, Md., May 24, 1905."

"CHRISTIAN UNION."

BY REV. WM. M. STALLINGS.

However desirable denominational union may be our Saviour's prayer in the seventeenth Chapter of John does not refer to it. That prayer refers to our relation to God and to his Son Jesus Christ, and not to our relation to one another either individually or denominationally. I don't suppose any one would claim that there was any denominational division among those Disciples. They belonged to the same body and there was "one Lord, one faith, and one baptism." Denominational division came later and while I believe it has its evils yet the Lord God

omnipotent reigneth and has and will over-rule them for His glory. Much is being said every where about this great question.

Many are preaching and prophesying speedy union and many pray that denominational lines may be wiped out and that we may even forget that we are any thing but Christians. They do not seem to think that any one has any convictions on the points of difference but that we hold to our creeds by accident or sentiment and can easily lay them down for union. But notwithstanding the looseness of our times there are still many who hold to principles above policy and would even die for their faith.

As to the union of Baptists and Disciples I don't suppose any body has taken the discussion so far very seriously. If any body thinks that our fathers were wrong in their conception of Mr. Campbell's doctrines or that they have become more orthodox let them get the "Standard Teacher's Quarterly" first quarter 1907 and read the following question and answer:—

"Does the Bible teach that we inherit Adam's guilt?" "It does not. From the beginning to the end of the Bible, sin is a matter of personal choice. Adam and Eve did not sin until they personally chose evil rather than good. Every child is born into this world innocent and pure and is not guilty before God till he personally chooses the deeds of darkness rather than light." Paul's statement that "through the disobedience of one many were made sinners" does not seem to be at all in the way.

The rank and file among the Disciples to-day still ridicule the doctrines of grace as Baptists hold them. The imputed righteousness of Christ is one special point of attack.

According to their idea it is beneath the dignity of man to go to Heaven on "a borrowed righteousness."

To those who can't see much difference between us let me ask, is there no real difference after all between Armenianism and Calvinism? Will some one please answer?

"Let us unite on the Bible" is the constant refrain of "unionists." Why that is just what Baptists have been trying to get the religious world to do for all these centuries! Long ago they declared that "the Bible is the only true basis of Christian union." But they don't seem to be willing to accept our interpretation of the Bible and there are several million Baptists not quite ready to accept their's.

The time when we shall see eye to eye and speak the same things is yet in the distant future.

While denominational union may never come, there is a bond of spiritual union between all true Christians and we can sing "Blest be the tie that binds" but as long as Baptists believe in the authority of the Scriptures and that the doctrines which distinguish them from others are vital and scriptural there can be no organic union with other denominations. We are not willing to pay the price. Smith's Grove, Ky.

THE DEPTHS OF THE BIBLE.

I am glad there is a depth in the Bible I know nothing about, says Mrs. Moody; that there is a height there I can not climb to if I should live to be as old as Methuselah; I venture to say if I should live for ages on the earth I would only have touched its surface. I pity the man who knows all

the Bible, for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said:

"Mr. Moody, how do you explain it?"

I said, "I don't explain it."

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it!"

"Yes, I believe it. There are lots of things that I believe that I do not understand. In the third chapter of John, Christ says to Nicodemus, 'If you do not understand earthly things, how can you understand heavenly things?' There are a great many things about my own body I do not understand; I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know every thing spiritually?"

THE VALUE OF CHARCOAL.

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

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

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

O, NIGHT OF NIGHTS.

BY MRS. E. A. COLLINS.
O, night of nights! The silence
of ages
Ends in exulting song;
And glory lights the old prophetic
pages
That have been dim so long
O, wondrous sight! Angelic hosts
are winging
Their swift, bright flight to
earth;
O, rare delight! Judea's voices are
ringing
With joy at Jesus' birth
"A child is born!" Isaiah's glow-
ing vision
Is verified fulfilled,
The "Wonderful" has entered on
his mission,
As God, the Father, willed
"A Son is given!" "The Mighty
God," in pity,
Comes to redeem his own,
O, earth rejoice! The babe in
David's city
Shall reign on David's throne
O, song of songs! Thy music is still
ringing
Through all the happy lands,
Where souls redeemed, tributaries of
praise are bringing
In swift increasing bands
O, ransomed ones, tell out the
Gospel story
Of "peace, good will to men,"
Till earth's expectant eyes behold
his glory
When Jesus comes again.

Our Pulpit

GOD'S PRESENCE A BLESS-
ING.

BY PROFESSOR W. J. ALDIS, M.A.,
OXFORD.

"And He said, My presence
shall go, and I will give thee rest."
And he said unto Him, "If Thy
presence go not, carry us not up
hence."—Exodus xxxiii. 14, 15.
These words contain the promise
to Moses and the prayer which that
promise provoked. The promise
is to "thee." I will give thee rest,
and, by implication, My presence
shall go with thee. The prayer
speaks of us. Moses is not content
with blessing for himself alone;
the people must share it, or it will
be worthless to him.
It was a very critical stage in
the history of the chosen people.
They had been delivered from
Egyptian bondage, from thirst and
hunger in the desert, from the op-
position of wandering Amalekites,
who felt that their resources of
pasture and living springs were
threatened by the intrusion of the
host of two million strangers from
Egypt. They had been provided
with the rudiments of a civil con-
stitution under the guidance of
a friendly Midianite chief. They
had become a nation. And in the
awful mysteries of Sinai, Jehovah,
their God, had made a covenant
with them that, if they would hear
His voice and obey, they should be
a people for His own possession,
a kingdom of priests, a holy
nation; and the people had answer-
ed together and said, "All that the
Lord hath spoken will we do."
But in a few weeks the people
had forgotten their promise, and
put a gilded calf in the place of
Jehovah. But for the intercession
of Moses they would have been left
to the destruction which their sin
provoked and deserved. As it was,
THREE THOUSAND OF THE MOST
SHAMELESS SINNERS,
who persisted in their idolatrous

orgies even after the coming back
of Moses, were slain by the swords
of the tribe of Levi, repentant now,
but violent as when Jacob said of
them, "Weapons of violence are
their swords."
In shame and humiliation the
rest repented
But the episode showed how far
the people were from the promised
blessing. The open manifestations
of God's presence among them—
His presence was not desirable—
perhaps not possible in their
present state of ignorance and sin.
Yet He would not forsake them
utterly. "I will send an angel
before thee." It was in mercy
that this decree went forth, "For
thou art a stiffnecked people; lest
I consume thee in the way," lest
the presence of God, which should
be a saviour from life unto life,
should, through the people's sin,
become a saviour from death unto
death
And as a sign of this withdrawal
the tent of meeting, where perhaps
Moses sat when he decided the
great matters for the people, was
removed without the camp, and
there, when Moses entered in, the
Pillar of Cloud, the visible sign of
Jehovah's inviolable presence, de-
scended and stood at the door of
the tent, and within "Jehovah
spake unto Moses face to face, as
a man speaketh with his friend."
There was even more intimate
spiritual communion than when
previously in vision Moses had
seen on the Mount the pattern of
all that was to be made for the
worship of Israel.

And in the verses 12 to 23 of
this chapter we seem to have a
record of this conversation. Moses
pleads, as he had done before, the
greatness of the task laid upon
him, the need of all the help that
God's presence can give. He
pleads past grace as a pledge and
ground for future grace. "Show
me now Thy ways, Thy present
purpose concerning Israel. Con-
sider this nation is Thy people."
Jehovah had said to Moses: "Thy
people which thou broughtest out
of the land of Egypt have cor-
rupted themselves." Moses will
not have the people except on the
condition that they are Jehovah's
people. And then comes the
promise of our text: "My presence
shall go, and I will give thee rest."
Moses answers: "If Thy presence
go not, carry us not up hence"—
"us" not "me."
In this plea
TWO THINGS ARE PROMINENT.
First, the absolute necessity of the
presence and companionship of
God that work or journey shall
come to a prosperous end. Second,
the determination of Moses that
salvation for the people is infinite-
ly more than salvation for himself
alone. He had already pleaded
earnestly and successfully against
the proposal to be himself placed
as a second Abraham through the
destruction of the rebellious Israel.
He had even pleaded for his own
exclusion so that the people might
be saved: "It were good that one
man should die for the people, and
that the whole nation perish not."
Now, if Thou wilt forgive their
sin, and if not, blot me, I pray
Thee, out of the book which Thou
hast written." Moses was the
mediator by whose hand the law
was ordained, a mediator to make
God known to Israel, to bring
Israel near to God. It was not
enough for him that God knew him
by name, that he had found grace
in the sight of Jehovah. He can-
not leave the people behind: I and
Thy people, not I alone. Thy
people without me, if Thou wilt;
but not I without them.

We have a Mediator of a better
covenant. He, too, will have His
people with Him. He is with them.
Among His last words were: "Lo,
I am with you always;" and more
than once in the last discourses be-
fore His passion, recorded by the
Evangelist John, we hear Him
promising His disciples that where
He is, there they shall be also. In
life He will be with us, and death
shall not separate from His love.
In the words of a verse, said to
have been a favourite with the
celebrated Howland Hill—
And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me, I cannot
tell why
But this thing I find,
We two are so joined
He'll not be in glory and leave
me behind
AND TO GO BACK TO THE FIRST
POINT.

Moses feels that the presence of
God is the one thing that the
people and he need. Without that
they had better stay where they
are: "If Thy presence go not,
carry us not up hence." And
Moses wants a fuller measure of
the manifestation of that presence.
"Show me Thy ways," that prayer
is granted. "Show me Thy glory,"
that, too, is granted as far as
human weakness can bear. "My
face shall not be seen; for man
cannot see Me and live. Thou
shalt see My back. I will proclaim
My Name before thee, the Name
containing the mystery of Justice
and Mercy reconciled. All that
thou canst bear thou shalt have."
Even Moses can only know in part
on earth. Yet in this wonderful

FOOD QUESTION.

Settled with Perfect Satisfaction
by a Dyspeptic.
It's not an easy matter to satisfy
all the members of the family at
meal time as every housewife
knows.
And when the husband has dys-
pepsia and can't eat the simplest
ordinary food without causing
trouble, the food question becomes
doubly annoying.
An ill woman writes:
"My husband's health was poor,
he had no appetite for anything I
could get for him, it seemed.
He was hardly able to work,
was taking medicine continually,
and as soon as he would feel better
would go to work again only to give
up in a few weeks. He suffered
severely with stomach trouble.
"Tired of everything I had been
able to get for him to eat, one day
seeing an advertisement about
Grape-Nuts, I got some for him to
try for breakfast the next morn-
ing.
"We all thought it was pretty
good although we had no idea of
using it regularly. But when my
husband came home at night he
asked for Grape-Nuts.
"it was the same next day and I
had to get it right along, because
when we would get to the table the
question, 'Have you any Grape-
Nuts?' was a regular thing. So I
began to buy it by the dozen pkgs.
"my husband's health began to
improve right along. I sometimes
felt offended when I'd make some-
thing I thought he would like for
a change, and still hear the same
old question, 'Have you any Grape-
Nuts?'
"he got so well that for the last
two years he has hardly lost a day
from his work, and we are still
using Grape-Nuts." Name given
by Postum Co., Battle Creek,
Mich. Read the book, "The Road
to Wellville," in pkgs. "There's
a Reason."

Words of Truth

Every sick woman should read the convincing
words of truth, written by Mrs. Blanche E. Steph-
anou, of 1228 S. 42nd Ave., Chicago, Ill., who says:
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faltering feelings and other misery, every month. My
husband spent hundreds of dollars on doctors, who
did me no good so I began to take

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tary Dept., The Chattanooga Medicine Co.,
Chattanooga, Tenn.

revelation to him have we not the
secret of the spiritual elevation of
the Book of Deuteronomy? An
elevation so high, that men, for-
getting the power of God's spirit,
have argued that it could not have
been written until a much later
stage of the world's spiritual
history.
For us, too, the promise abides:
"My presence shall go." Christ
has said: "Lo, I am with you al-
ways, even unto the end of the
world." 'Tis, too, the prayer befits:
"If Thy presence go not with us,
carry us not up hence." Let us go
to no place, enter upon no business,
accept no companionship, in which
we cannot with a single heart ask
for God's company, and on which
we cannot pray for His blessing.
That rule will, if it really rule our
hearts, render needless all detailed
precepts. Touch not, taste not,
handle not, for love is the ful-
filling of law.

AT THE POOL OF BETH-
ESDA.

BY ALEXANDER MACLAREN, D.D.

There was gathered there a
"great multitude of impotent folk,
blind, halt, withered." That is a
parable of humanity, looked at
from the highest point of view, and
considered in the deepest reality
of their condition. People talk
about the gloomy views that Chris-
tianity takes of mankind. The
question is not whether the views
are gloomy, but whether they are
true. Whilst I thankfully recog-
nize all the abundant flood of joys
and blessings which God pours
upon mankind, and recognize to
the full the manifold—and some of
them noble—activities which fill
the lives of men; still I go back to
this picture and say that, beneath
all these there lie, in every human
experience, facts corresponding to
the symbol of my text. For, after
all, brother, it is a sad world that
we live in; and every man's life,
as we all know, and, as it is the
commonplace of disappointed
cynics to say bitterly at the end,
"is vanity," if it is separated from
God.
I ask you to go into the depths
of your own hearts and to be
honest in recalling your own ex-
perience, and to say if, notwith-
standing all the gladness of a god-
less life, there does not lie, grim
and silent for the most part, but
there, and felt to be there all the
same, a great yearning and con-
sciousness of unrest. It seems to
me that the alternative for us all,
is, will you have central gladness
and surface trouble, which is what
the world brings to a man that
loves God and does his will, or will
you have surface gladness and
central sorrow?
For every good has in it some
fatal flaw and incompleteness.
There is always a brake in the
circle; always a stone missing out
of the bracelet. There is one un-
lighted window in the Aladdin's
palace. There is always a Mor-
decai sitting dark as a thunder-
cloud and unparticipant of the
common emotion, who makes Ham-
an say, "All this availeth noth-
ing." There is always disappoint-
ment in earthly fruition. The fish
never proves so big when it is lying
panting on the grass as it did in
the water, when the fisher was
struggling with it. The chase is
always better than the capture. In
all earthly good there is a fatal
disproportion between it and the
heart that seeks to solace itself with
it; so that after all satisfactions
there is the old cry of the heart,
"I hunger still." And, above all,
there is the certainty which pushes
itself in—like the skeleton at the
feasts of the Egyptian kings, or the
mocking slave that walked behind
the conqueror in his triumph as he
went up the steps of the Capitol—
the certainty that we have to leave
them all behind us. And what is
the naked soul going to do when it
"fares forth into the dark?"
The world is a sad world, broth-
er; but that is not the deepest
thought about it. There is a far
graver thing, of which that crowd
of cripples is the symbol. There is
a more tragic word to be said about
the condition of universal human-
ity than that it lacks perfect and
continual joy. Men are sinners,
and therefore they are sorrowful.
The diseases of these people at
Bethesda were all, as I said, chron-
ic impotence of certain faculties.
They were blind, lame, and with-
ered. Again, I appeal to your
science. Are there not in all of us
powers that are dormant and all
but dead? Are not your eyes blind
to the realities of the universe,
blind as moles to the light? Are
not our feet lamed to run in the

way of righteousness and of all heroic and noble life? Are we not smitten with a paralysis in regard to much that is good, which co-exists with a feverish activity in regard of much that is evil?

The disease is universal, brethren. God knows I do not want to exaggerate. I should gain nothing thereby, because your own consciousness would not respond. I do not charge you with gross sins. No doubt you are respectable people, most of you, and have kept well within the laws of the land. I have no doubt there are some outcasts here, men who have not only been sinful, but criminal; men whose lives the average morality of the world condemns. But this is true about us all, that we have lived to ourselves, that we have taken our own wills instead of God's will as our direction; that "the God in whose hand our breath is, and whose are all our ways, we have not glorified." Is that true or is it not? Do not let us lose ourselves in generalities about universal sinfulness. I am trying, dear friends, to deal with you as if you and I were alone, and to get at each man, God helping me. I come to you, old and young, rich and poor, cultivated and ignorant, respectable and criminal, and say to each what I say to myself, Thou art the man; Thou art the woman. Sin is a universal disease.

Because every sin tends to diffuse a cloud of ink, like the cuttlefish when it is in danger, beneath which it manages to escape; and because we are all apt to be lenient with ourselves, and to use two sets of weights and measures, one of which we apply to the faults of our brother and the other to our own; and because many of us are so little accustomed to an hour—an hour, did I say? to five minutes—of honest thinking about what sort of people we are in God's sight, therefore a great many of you this evening, when I am talking in this fashion, think I am only rolling out the correct pulpit platitudes, and talking about things that have no application to you. Ah! brethren, it is not so. Again I say, I beseech you to make acquaintance with yourselves, and you will find that the disease is there. The manifestations are various; the corruption is universal; and "there is none righteous; no, not one."—*Examiner.*

GOD'S X-RAYS.

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

Science has entered and uncovered many of the mysteries of nature. The unknown has become well known. Dark things have been illuminated. The motion and life in nature, that once alarmed and terrified man, have become the common-place events that make up the harmony of the universe, and with their endless variety minister to his advanced education and happiness. The heavens, with their blazing comets, flashing meteors, numberless constellations and shining orbs, now declare the glory of God, instead of terrifying man. They move in glorious array bespeaking the divine power that created them and holds them in their course. Astronomical science has introduced us to them as our friends, the servants of our Father. And now the surgeon, with his X-rays, looks into the human system, discovers the hidden mote or beam that is sapping life.

For all we have, and much that is to come, we are indebted to God's X-rays, his living, shining word. God left these revelations

of the hidden things in nature to be wrought out by man under the progress which his word was sure to bring. But because "by wisdom man knew not God," nor could he in his fallen state ever know him, God gave to him the light of his word in the beginning.

The science of redemption could not be left to man to discover. He had neither method nor capacity for its discovery. Hence God put in man's hands, by revelation, his X-rays, his word, which was to bring to light all hidden things in God's moral government, and eventually all needful knowledge concerning his natural government. This testament came in the beginning. When sin entered, God's purpose and plan of redemption was proclaimed, his word went forth to give spiritual light to a world that had stepped out into the darkness of sin. The X-rays of God are his word of truth.

The darkness can not hide from the bright, shining light of his word. For his "word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and so a discernor of the thoughts and intents of the heart." The whole spiritual anatomy is placed under the X-rays of divine truth: every muscle, nerve and pulse-beat of the spiritual life is laid bare under the searching light of God's word. Hence the Psalmist, in the dark hour of his spiritual bewilderment prayed that it might be turned upon him. "Search me, O God, and know my heart, try me and know my thought, and see if there be any wicked way in me, and lead me in the way everlasting." Every sensible man, with a fracture in his body, is anxious to have the surgeon turn the X-rays on him, and ascertain the nature of his injury. Every honest believer must ask God to search him by his word, and let the light in upon the heart that is deceitful above all things.

We may well thank God for his search-light. We could not live without it. God's servant kept it constantly shining within him. "The word have I hid in my heart, that I am not against thee." While God's word reveals sin in us, it also reveals the remedy for sin, reveals the fact that sin need not be upon us, that it can be lifted from us and borne from us by "the Lamb of God that taketh away the sin of the world."

With God's X-rays we can see the many mansions that our Lord has gone to prepare for them that love him. The astronomer's telescope is a wonderful instrument that brings stars and planets down to the point of his close observation, and gives him a view of their glories. But the X-rays of God, his word of promise, permit us to look beyond the stars and the most distant planets, and see the new Jerusalem, with its golden streets and its gates wide open to welcome the believer.

The scientists are still discussing the question as to whether the worlds in sight of the telescope are inhabited. That is not a question concerning the heavenly world. Every believer can look straight into heaven with God's X-rays, and see the inhabitants, and witness their joyful service in that realm which no sin can ever enter. We can not only see them in their unending round of glorious service, but we can hear their songs of praise as they sing that "New song, saving with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wis-

dom, and strength, and honor, and glory, and blessing."

With God's X-rays in our hearts we can see our own loved and absent ones in the midst of that great choir, hymning the praises of him that redeemed us and made us kings and priests unto God. The reader need not be urged to let God use his X-rays upon him, so that he can know how to use the same and

"Read his title clear
To mansions in the skies"
—*Herald and Presbyter*

A Reasonable Plea For The Stomach

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Chemical Laboratory, Telegraphic address, "Diffindo," London. Telephone No. 11029 Central. 20 Cullum St., Fenchurch St., E. C. London, 9th Aug., 1905.

I have analyzed most carefully a box of Stuart's Dyspepsia Tablets (which I bought myself at a city chemist's shop for the purpose), manufactured by the F. A. Stuart Co., Temple Chambers, London, E. C., and have to report that I cannot find any trace of vegetable or mineral poisons. Knowing the ingredients of the tablets, I am of opinion that they are admirably adaptable for the purpose for which they intended. (Signed) John R. Brooke, F. I. C., F. C. S.

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ATTENTION!

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Editorial

We are glad of it. We are glad to have the issue fairly joined. We have been saying as much all along, but many would not agree that we were right in our judgment. At last they are awakening.

Dr. R. J. Campbell, Dr. Parker's successor, at the City Temple, London, has come out and said plainly what all the "new theology" men have been saying in effect, but with vague phrases and euphemisms. All along we have said that the "new theology" was simply old infidelity, and we have been censured for saying it. But, now Dr. Campbell has come out into the open, and he has raised a stir. Moreover he proposes to be aggressive, and he has organized the "New Theology Union," for the propagation of their unbelief.

Dr. Campbell has gone beyond most of the American sympathizers with the "new theology," and it is to be hoped he will cause a reaction, and that those who have not yet gone over the precipice may be deterred from going further. Dr. Campbell is simply more consistent than they, and goes the full length, while they fancy they can stop half way.

The British Weekly (London) quotes a recent utterance of Dr. Campbell as follows:

"Sin itself is a quest for God—a blundering quest, but a quest for all that. The man who got dead drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself and to realize the more abundant life. His self-indulgence came just to that; he wanted, if only for a brief hour, to live the larger life, to expand the soul, to enter untrodden regions, and gather to himself new experiences. That drunken debauch was a quest for life, a quest for God. Men in their sinful follies to-day, and their blank atheism, and their foul blasphemies, their trampling upon things that are beautiful and good, are engaged in this dim, blundering quest for God, whom to know is life eternal. The rone you saw in Piccadilly last night, who went out to corrupt innocence and to wallow in filthiness of the flesh, was engaged in this blundering quest for God."

There is the "new theology" in its nakedness! Getting drunk is seeking God! Blasphemy is seeking God! Corrupting innocence is seeking God! Wallowing in filthiness of the flesh is seeking God!!!! There it is, plainly told, without any vague euphemisms. There is no sin, Mrs. Eddy says, but she does not say that sin is seeking God. She claims it is an "error of mortal mind." But here comes the foremost apostle of the "new theology" claiming that debasing and degrading sin is seeking God!!!!!! Comment is needless.

To us the painful part of this business is to see Dr. John Clifford lining up with Dr. Campbell. Dr. Clifford is pastor of Westbourne Park Baptist church, London. He has done valiant service in the fight for religious liberty in Britain, and now he is President of the World's Baptist Congress. We cannot believe Dr. Clifford endorses all Dr. Campbell says, but that he should line up with him in this controversy, is mortifying to say the least. Just before Dr. Campbell left for his winter vacation he said to his congregation at the Temple:

"I am going away after next Sunday's service for the holiday which I usually take in the middle of the winter, and I feel I am ready for it. Next Thursday Dr. Clifford is going to preach in this pulpit. I dare say some of you can guess why he is going to preach. It is because this man, who is the idol of Non-conformity, does not hesitate to come out and put his back to the wall alongside of the most unpopular man in it, at a time when men, who formerly gave me a great deal more support than he ever did have scuttled like rabbits to their holes; wherefore I say—'God bless Dr. Clifford and give him length of days.'"

This action on the part of Dr. Clifford compromises the World's Baptist Congress, of which he is President. It also compromises the cause of religious freedom in England, with which he is so prominently identified. We regret Dr. Clifford's action most profoundly. We knew he held lax views on inspiration, but we had no idea he would lend his influence to such a cause as Dr. Campbell is leading.

Both the Home and the Foreign Boards are making strong appeals for funds, and these appeals should stir our hearts and bring forth generous contributions. It is necessary that regular contributors should increase their gifts and most vigorous efforts should be made to reach non-contributors. The work was never in better condition; the prospects were never brighter; and everything is lovely except the finances. And just that is the easiest point relieved. It is easier to pay money than to get spiritual power, and to secure spiritual results. Shall we let the work suffer for want of what we can so easily supply? A little generosity—a little recognition of our stewardship, a little sympathy with our brethren and sisters who have consecrated their lives to the great work of missions—only this is needed. Is that too much to expect from those who profess supreme allegiance to Christ? Let us meditate on what He has done for us—on our obligation to Him; on the needs of our fellowmen, in sin; on His command to us; and surely, surely, our response will be prompt and generous. The amount needed is large and the time in which to secure it is short. We should be up and at it with a will.

Sometime ago sailors reported seeing an iceberg in Davis' Strait floating against a current. Their statement was laughed at by scientific men and by men who regard whatever is named "science" as infallible. Indeed whenever human testimony contradicts scientific theories, your "advanced thought" man has no hesitancy in setting aside the testimony, with a smile at the "narrowness" and "superstition" of those who would accept such testimony in such a case. So the solemn assertion of those seamen as to what they saw with their own eyes, was dismissed with a sneer or a laugh.

Subsequent investigation showed that beneath the surface current there was a deeper and stronger current in the opposite direction. This iceberg sank down deep enough to be seized by this current and to be borne along in the opposite direction from the upper current, which was the only one of which these scientific men knew. They concluded that they knew all about the case, and instead of the solemn affirmation of these seamen's leading them to consider whether or not there might be some

explanation unknown to them, they simply pooch-pooched the testimony.

This raises an interesting question—when human testimony and scientific theories conflict—which shall we believe. In the case cited we ought to have believed the testimony. But there are cases nearer home. Since scientific theories are only human—the question really is—when human testimony contradicts human theories—which shall we believe?

We will not here attempt to answer that question. We will speak of it later and more at length; but meantime it is worth thinking about. It has been satirically said that when a scientific professor is reminded that his theory contradicts the facts, his stock reply is: "So much the worse for the facts." There is ground for the satire.

It is with a heavy heart the writer records the death, on last Friday, of his greatly loved grandchild, Alice Morton Eaton (four years and four months), the only child of Joseph H. and Alice H. Eaton. She was a wonderful child, radiantly beautiful, tenderly affectionate and intelligent far beyond her years—a bright beam of sunshine in the home and an unfailing source of joy to parents, to relatives and to all who knew her. In whatever company she was, without pertness or intrusiveness she became at once the center of attention. The patience with which she bore the great sufferings of her last illness was saint-like, deeply impressing all who saw her; the attending physicians said they never saw anything like it. O why should such a child be taken? What hopes we cherished for her! what air-castles we built around her!—now vanished!

But God knows best. No hopes we could cherish are to be compared with the glorious realities that are now hers; and the finest air-castles we could imagine are nothing to the many mansioned Home where she now dwells—that "house not made with hands, eternal in the heavens." Her life was sweet and beautiful and in her death Heaven and earth met and kissed. She died just before sunrise—as the shadows were passing and the day was coming on, she passed from all earthly shadows into the day that shall be shadowless forever. This death makes Heaven nearer and clearer—yes, and dearer. We buried the darling little body in Cave Hill Cemetery and went back to saddened and darkened lives, with the promises of God more precious than ever.

"And when a few more fleeting years have flown,
She'll meet us at Heaven's gate—
and lead us on."

The Gay Lectures this year in Norton Hall were signally brilliant and instructive. Dr. W. T. Whitley, of Preston, England, was the lecturer and he was heard with delight. He told of the diffusion of Christianity through the nations and through the countries, and he told it with great clearness of insight and with great wealth of learning.

He preached for us at Walnut Street church Sunday morning, a most interesting sermon on the different ways men treat Christ, typified by the ways they treated Christ at His trial and crucifixion. Dr. Whitley has been three times in this country, and he expects to come again. We hope he will come early and often. He sails for home

in a few days. He does not go to Chicago as the papers said.

Beside the Gay Lectures there was for the first time the lectures on Evangelism provided by the Home Board. The topics and lecturers were—Fundamentals of Evangelism, by Dr. I. O. Dawson; Pastoral Evangelism, Dr. Johnston Myers; Individual Evangelism, Dr. F. C. McConnell; Evangelism the Christian's Business, Dr. W. W. Hamilton; Present Day Opportunities for Evangelism, Dr. W. E. Hatcher.

Owing to critical and fatal illness in his family the writer heard only the first Gay lecture and the lecture of Dr. Dawson, and he was greatly pleased with both. We publish elsewhere accounts of these lectures. This week we have the Sunday School lectures by Mr. C. G. Trumbull and Dr. H. W. Spillman, Curtis Lee Laws, H. A. Porter and J. P. Greene. Of these we will speak next week.

It has been definitely arranged to have a Baptist Exhibit at the Jamestown Exposition. So there will be an exhibit, the only question is as to its character. The many thousands of people from all parts of this country and from other countries will see that exhibit and note that it is the Baptist exhibit. If it be small and poor the observers will draw their inferences as to the denomination that is thus exhibited. Better have none than have a poor one. It is settled that we are to have one, and it only remains for us to see that it is not a poor one.

On the other hand it is a good opportunity to furnish a missionary object lesson. Dr. J. Lawrence Smith, the great American scientist who was a stalwart Baptist, once told the writer that the great trouble was that the world did not understand the Baptist position. He believed that if the Baptists were only wisely aggressive so as to let the world understand their principles, the conscience of the world would become Baptist.

Now the Jamestown Exposition offers a good opportunity to get at a goodly part of the world, and to make an enlightening exhibit to them. Let the most be made of the opportunity. Write to Dr. B. B. Garrett, Portsmouth, Va., for detailed information.

The late Bishop H. N. McTyiere of the Southern Methodists, held that the New Testament did not reveal any system of church government, and therefore Christians were left free to form whatever church government they thought best. He thought Methodism was the best, though admitting it was without Bible authority.

Now the good Bishop meant that the Bible reveals no system for governing the churches. That is what he meant by church government. The New Testament does not teach that any man or any set of men are to have authority over the churches. In this he was right, but his conclusion was wrong. What is the right conclusion? Evidently that no system for governing the churches is right. Since the Scriptures give no warrant for any such thing, every such thing is wicked and is in defiance of Scripture. Church independency is plainly taught in the New Testament, and any attempt to formulate anything to exercise any authority over the churches is point blank rebellion against God. Some of our Baptist leaders seem to be hankering after some sort of something that can govern the churches. Alas! It becomes sound Baptists to stand firm.

Editorial Vardettes

It seems that all this ado about probable war between the United States and Japan was started over a two-year-old Japanese boy in San Francisco named Keiichi Aoki. We respectfully request foreigners who intend to become famous to have pity on the world and adopt pronounceable names in advance.

Mr. George Williams used to pray: "O Lord, thou hast given me money, give me a heart to do Thy will with it." His son said of him: "He served God and made mammon serve him."

The Rev. H. Curtis Waters has made a tour of the Ian Lung (China) and the Ke Hu districts and he reports the baptism of 1,117 persons.

There is a great revival in Korea. A year ago there were 6,507 Christians in Korea. Now there are 11,943. One missionary baptized 1,077.

Speaker Cannon has had a new sort of the named after him by a Connecticut baker. Is there here any suggestion that Mr. C. has had anything to do with serving out the public pie to favorites?

Two prominent Louisville pastors were last week bereaved by the deaths of their wives—Dr. E. L. Powell and Dr. R. K. Waltz. We tender our sympathy and condolence. May the comfort they have so often ministered to bereaved hearts be theirs now in double measure.

Many brethren who came to attend the Gay and the other lectures have called at our office. We appreciate their visits and are always glad to see them.

President J. J. Taylor, of Georgetown College, has accepted an invitation to address the New York Ministers' Conference on the subject of Education in the South. This is timely. Hope a goodly number of the General Educational Commission will bear this address.

The writer's old charge—the First church, Petersburg, Va., have added \$500 to the salary of their pastor, Dr. W. C. Taylor. When the writer was pastor the church treated him most handsomely, but it never occurred to them to add \$500 to his salary. Probably they thought they were giving him all he was worth—and they were.

We called on Dr. W. D. Nowlin to furnish the figures of the relative numbers of Baptists and people in Owensboro. He writes: "We have 3,000 Baptists in a population of 18,000." This is one-sixth of the entire population. If we allow three adherents, including children, to each communicant, then two-thirds of the population of Owensboro are under Baptist influence. Is there a city anywhere that can surpass that? If Louisville did that well we would have 41,000 Baptist members in this city.

Dr. W. D. Nowlin has been pastor in Owensboro for three years. Last year there were 215 additions to his church, and they contributed about \$10,000. More than half of the 1,500 members of his church are males. The same is true of the Sunday school. This is remarkable, and it shows Dr. Nowlin preaches a manly gospel. Efforts have been made to take him elsewhere, but he is committed to remain there for a long time.

Here comes news of another frightful railroad disaster. Twenty were killed outright and 145 seriously injured on the N. Y. Central road. These accidents have recently been so numerous and so deadly that something needs to be done to stop them. Evidently something is wrong. It is practically impossible to prevent all accidents, but certainly their number and their deadliness can be diminished. Something must be done.

In view of what is being said in favor of having short creeds, it may be well to remember that the Mohammedans have a very short creed: "There is no God but Allah, and Mahomet is His prophet." The Christian (?) Scientists (?) also have a very short creed. True, they keep saying it over and over, but their creed is very brief.

M. Eastland, Esq., of Texas, renewing his subscription, writes: "I cannot express how much I enjoy reading the paper as it comes weekly laden with messages of instruction and spiritual food." He speaks very highly of Dr. Dargan's lectures recently delivered in Texas, saying, "It was a genuine feast."

Our good friend, Dr. G. B. Strickler, of the Union Theological Seminary (Presbyterian), Richmond, Va., calls the union between the Northern and the Cumberland Presbyterians "the disastrous union."

AMONG THE Churches.

REMINARY NOTES

A. M. McHAPPY.

Chapel service last Monday at the regular hour, conducted by Dr. Dargan.

We are glad to have had so many visitors during last week and this, who come to get the benefit of the various lecture courses.

Dr. Whitley delivered his last lecture of the Gay series last Friday evening to a large and attentive audience.

Some who have attended these lectures hitherto say that this course was taken from a broad new field of information.

The speaker beginning with the very earliest evidences of Christianity pointed out its place and falls in its great continuity.

Not only did the field of information grow from night to night, but the audience increased in interest and number.

The five lectures delivered on Evangelism in the daytime during last week were so well appreciated, being full of thought and vitality, each of them gave us greater aspiration.

Dr. Mullins having been sick with the grip for several days is improving. We regret very much to have him absent during the lectures.

The students from Virginia made special preparation and had Dr. W. E. Hatcher, of Richmond, to take tea in New York Hall last Monday evening.

Supplies for last Sunday: T. Riley Davis, Waterford; T. W. Green, Otter Creek, Ind.; R. S. Stephens, Black Lake, Ky.

Highland Park—Bro. C. W. Coakley: Authority of Christ; Repentance. He preaches daily and nightly.

Oakdale—Bro. J. N. Edwards: Importance of truth. Pastor Mohler: Three great questions. Five by letter.

Thirteenth and Kentucky—Bro. Owens reported change of location from 12th and Kentucky. Eight professions. Larger quarters.

Ormsby Ave.—Pastor Williams: Christian influence as affected by hardship; A sinner and a Saviour. One baptized.

Bro. B. H. Dement preached on the open eye—the anniversary sermon before the Lutheran Brotherhood, and got Bro. J. S. Detweiler (ex-Lutheran) to supply at Georgetown.

Eleventh and Jefferson—Pastor Jones: Wages of sin. Bardstown—Bro. Williams preached. Two deacons ordained.

Beechland—Pastor Hill: Renewing strength; God's love. Culbertson Ave. (New Albany)—Bro. A. B. Woodward: Three gardens. Pastor Clutton: Eternal life.

Eighteenth Street—Pastor Bolton: Christ's mission. One for baptism. Hope Mission—Pastor Bruce: John 1:13. Fifty-eight in Bible class. Eight professions. Over 90 made profession in the L. & N. shops.

Dr. W. E. Hatcher, of Virginia, was present at the Pastors' Conference and spoke pleasantly about being a pastor in Louisville. Our ministry is rapidly improving. It is growing in leadership. We have an increasing lack of preachers. Churches reject many the schools send out. So we are greatly lumbered with the cashiered material. There is a marked lack in Virginia. Recruits come largely from North Carolina, which state is pre-eminent in furnishing preachers.

The church that produces most preachers is to be most honored, and that pastor under whose ministry the most men become preachers should be specially honored.

Dr. W. C. Golden also spoke. Tennessee is also a great preacher producing state. He gave interesting figures.

Brethren S. A. Cooper, H. L. McMurry, J. T. Betts, T. H. Plemmons, S. J. Cannon, H. C. Rosamond, C. W. Coakley, J. N. Edwards, Byron Bibb, Patrick Hale, J. H. Sharp, C. J. Bentley, G. L. Yates, B. H. Dement, Geo. B. Eager, C. H. Jones and M. P. Hunt spoke interestingly.

Pastor Hunt presented a paper on city missions and made an earnest plea for a tent evangelistic campaign this summer. Brethren Eaton, Jones, Weaver, Dawes, Arvin and Mohler spoke.

He did excellent service in our Harrison, Ill. meeting, in which there were over 200 professions and nearly 250 accessories. While at Troy they held a Welsh prayer meeting. It was one of the best prayer services that I ever attended. One could feel his heart beating within him as they sang those Welsh hymns and prayed in their native language so earnestly. I trust they may be instrumental in bringing the Welsh catholics and etc. to our own land. My address is Mrs. E. E. P. D. 22 Louisville, Ky.

Pastor O. J. Cole writes: "Please change my paper from Holmport, Ohio, to Germantown, Ohio. I have accepted the work here. Baptists are in the lead in this new country. This county (Haver) is 160 miles long, and the first religious paper to be published in the little sheet 'The Gospel News'." The Lord bless the dear old hymns.

Pastor J. D. Overton writes from Junction, Texas: "Out with hope is very hopeful. We have just begun a meeting here with good prospects. Her R. A. Collins, of Kettville, is doing the preaching. The attendance and interest are good. One addition last night. The Lord bless you in going on such a strong paper."

A THOUSAND DOLLARS FROM TWENTY-FIVE

In view of the large amount which must be raised in the next three months for foreign missions in order to close our Convention Year without debt, we are trying to get twenty-five of our brethren and sisters to each give \$1,000 for the work for this year. This does not mean a thousand dollars in addition to what they have already given, but to include whatever may have been given this Convention Year. We think it very likely that there are twenty-five of our consecrated men and women who will feel called upon of God's Spirit to give this amount. Several have already agreed to give the amount. Surely God has been greatly blessing our people, and He has at the same time given us a glorious opportunity to reach out in His name after lost souls.

In addition to the above we are also trying to get twenty-five churches which have not formerly given as much as \$1,000 to contribute that much this year. Several churches have gone beyond the \$1,000 mark already, and we hope to hear of the full twenty-five before the last of April. This is not to include churches which have already been giving this much. Some of our churches have gone up to \$3,000 or \$4,000 apiece, but we want twenty-five additional churches this year to go to the \$1,000 mark for the Master's glory. Of course, this is to include all gifts from W. M. U., Sunday School, etc. In every case where churches come up to or beyond the \$1,000 mark, we hope that they will report to us at once.

FOREIGN MISSION BOARD, S. R. C., Richmond, Va.

DEAR RECORDER:

Please announce that Dr. J. F. Love, the Assistant Corresponding Secretary of the Home Board will speak in the interest of Home Missions at the following times and places:

- Henderson, Feb. 17, morning.
Madisonville, Feb. 17, night.
Franklin, Feb. 18, night.
Glasgow, Feb. 19, night.
Bowling Green, Feb. 20, night.
Smith's Grove, Feb. 21, afternoon and night.
Eminence, Feb. 22, night.
Louisville, Feb. 24, morning, Walnut Street.
Louisville, Feb. 24, night, Broadway.
Cynthiana, Feb. 25, night.
Georgetown, Feb. 26, night.
Lexington, Feb. 27, night, Calvary church.
Elizabethtown, Feb. 28, night.
La Grange, March 1, night.
Owensboro, March 3, morning and night.
J. G. Bow, Cor. Sec.

We were deeply pained to learn of the death of the Rev. Arthur E. Willett, who passed away in Los Angeles, Cal., on the 10th inst. He was a son of the Rev. Judson C. Willett, so widely known and well beloved in Kentucky, and who had such a brilliant array of preacher sons.

After graduating in the Seminary in 1892, Arthur Willett became pastor at Charleston, Ill., and later at Victor and Florence, Colo. While at Victor in 1897, he married Miss Hattie Woods, daughter of Mr. Warren Woods, of Colorado Springs, and niece of the Rev. Dr. Hubert C. Woods. It was a happy marriage, though there were no children.

Because of failing health Bro. Willett was obliged to give up the active ministry, about five years ago. He made his home at Colorado Springs. In December he went to Los Angeles seeking health, but on the 8th inst. he was taken with grip and meningitis, and after two

days he died. The body was brought to Colorado Springs for burial, where the funeral was conducted on the 11th inst. A quiet and gentle spirit—gone home. We tender our condolences to the bereaved.

Dean Hazzard: Enclosed find check. The Western Recorder has been a welcome visitor to our home now for some forty years, and was never more appreciated than at present. (Mrs.) M. E. Watson, President, Ky.

In the last issue of the Kentucky Herald Mr. W. C. Taylor shows that he knows a good thing when he sees it. Speaking of his visit to Kentucky he says: "Once at Georgetown, where I have the highest of our Southern Baptist College I found the president surrounded by a loyal and happy faculty of distinguished teachers, directing the young life of the largest body of students the college has ever known. Many student bodies are represented among the students, and I was told they are doing a work of a high order. Prof. J. J. Harber is the acknowledged patriarch of the institution, and with hair and beard as white as snow, reminding you of Michael Angelo's Moses, he is still as youthful and enthusiastic as when some who are now grandfathers went to school to him."

DEAR HAZZARD

We have already gotten several brethren and sisters who have agreed to give \$1,000 or more this year, and some churches are really coming up to the mark. Kentucky has contributed up to Feb. 15th of this year \$17,075.41, against \$14,327.74 for the same time last year. I know that we need a very large amount to be able to come up to the Convention without debt, but if the editors and pastors will join with us in putting this matter on the hearts of the people, surely Southern Baptists can raise the whole amount. I count on you to help us in the matter.

Yours fraternally, R. J. WHIGHAM.

MARRIED.

On Feb. 14th at the residence of the bride's parents in this city, Dr. W. Howard Hargis and Miss Grace Ward Norton. The ceremony was by the editor of the Western Recorder. Congratulations.

On Feb. 16th at 119 E. Jacob street, Louisville, by the editor of the Western Recorder, Mr. Clyde F. Holmes and Miss Lena J. Daniels. They are both Tennesseans and they will make their happy home in El Paso, Texas. Congratulations.

Bro. Thos. D. Osborne writes from Havana, Cuba, under date of Feb. 8th: "Dr. Gray preached. Five baptisms last night."

We deeply sympathize with our brother, Charles H. Nash, recently of Hopkinsville, now of Temple, Texas, in the death of his daughter, May, of spinal trouble, resulting from an injury received several years ago. The hearts of his many friends in Kentucky go out to him in this deep sorrow.

At Constable Hook, N. J., one of the great tanks of the Standard Oil Company exploded. The tank was 25 feet high and 120 feet in circumference and there were 25,000 gallons of oil in it. The shock was so great that in Jersey City and even in New York there was thought to have been an earthquake. Hundreds of windows were broken in Bayonne. Only three workmen who were standing near were hurt and they but slightly.

The "suffragettes," as the women in England who demand the ballot are called, have admitted themselves again. Their desire seems to be newspaper notoriety and to pose as martyrs. More than 100 went to Parliament and tried to overcome the police by crowding and shrieking to get into the House of Commons, which is against the law. Beautiful law makers they would make! The police drove them back and arrested 56 of them. When taken to the police court they refused to pay the small fines or to give bond to keep the peace, wishing to go to prison. So they went.

The province of Occidental Negros has been quiet for four years, it may be because the Filipinos had no arms. At any rate they have begun fighting again and have made two attacks on towns. Six men were killed and two are missing. How great the Filipino loss was is not known.

The man who is in Christ receives the waters of life so abundantly that he overflows in gracious healing influences. He acquires a spiritual momentum which makes him forceful wherever he moves. —Rev. J. H. Jowett.

How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way, and It Costs Nothing to Try. Send for It and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Hazzard, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc.

His discovery is unlike anything you ever had before. It is not a spray, douche, atomizer, saline, cream or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It cures the wear and tear of internal medicine which ruins the stomach. It will heal up the diseased membrane and thus prevent colds, so that you will not be constantly blowing your nose and spitting. If you have never tried Dr. Hazzard's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Hazzard, 115 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh," will be sent you at once, free, showing you how you can cure yourself privately at home. Write him immediately.

PERIODICALS of the Southern Baptist Convention.

EACH ORDER contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

PRICE LIST PER QUARTER. THE CONVENTION TEACHER, single copy, 15 cents; in orders of 5 or more, each, 10 cents. BIBLE CLASS QUARTERLY, single copy, 5 cents; 5 or more, each, 4 cents. ADVANCED QUARTERLY, 2 cents. INTERMEDIATE QUARTERLY, 2 cents. PRIMARY QUARTERLY, 2 cents. LESSON LEAF, 1 cent. PRIMARY LEAF, 1 cent. CHILD'S GEM, 6 cents. KIND WORDS (weekly), 13 cents. YOUTH'S KIND WORDS (semi-mo.), 8 cents. BAPTIST BOYS AND GIRLS (large four-page weekly), 75 cents. BIBLE LESSON PICTURES, 2-1/2 cents. PICTURE LESSON CARDS, 2-1/2 cents. B. Y. P. U. QUARTERLY (for young people's meetings), in orders of 10, each, 6 cents. SUPERINTENDENT'S QUARTERLY, 50 pages, 5 cents.

Children's Day Programs for June FOR THE BIBLE FUND.

OTHER SUPPLIES. SUNDAY SCHOOL RECORD (simple, complete and accurate), each, \$1.00. CLASS BOOKS (for keeping class records), per dozen, 40 cents. CLASS COLLECTION ENVELOPES, 40 cents per dozen. EXCELLENT MAPS (see catalogue), B. Y. P. U. SUPPLIES. Topic Card, Price per dozen, 15 cents; 75 cents per 100. Pledge Cards, 50 cents per 100. How to Organize—with Constitution and By-Laws. Price, 10 cents per dozen; 50 cents per 100. See B. Y. P. U. Quarterly in list above. HOME DEPARTMENT SUPPLIES—Its Plan—J. M. Frost, Price, 25 cents per 100. An Experience—Junius W. Millard, Price, per dozen, 5 cents; 30 cents per 100. Class Books. For visitor's use, 2 cents each. Collection Envelopes. Price 35 cents per 100. Superintendent's Quarterly Reports. Price, 1 cent each. Application Cards, 50 cents per 100. Membership Certificates, 50 cents per 100. Superintendent's Record, 40 cents each. Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.

Baptist Sunday-school Board Nashville - Tennessee

SHALL WE PAY OUR PLEDGES? The collections at the annual meeting W. M. U. Inst. May were for new buildings in Rome, Italy, which our mission greatly needs, and for a church at Colon, Cuba. Kentucky societies were pledged \$200 to each of these objects, and only half has been paid in. Will not each society send a contribution at once? Our year ends the last of March. E. S. BROADUS, For. Cen. Com.

Family Circle

Stories for the Young and Old

THE FORGOTTEN ANGELS

BY MRS. WILLIAM SHERIDAN, D.D.

Have we banished the angels, have we forgotten them all? That strange and beautiful story, from Adam's tragic fall

Shall we gaze upon the brightness of that fading sword once more, which ended the doom of banishment and laid up Eden's doom?

Shall we ever see in glory that crown of angel form, who led that forgotten family from Babylon's awful storm?

Oh that destroying angel, who weeping as he flew

Wrote death on Egypt's portals. That joy with sorrow blent.

We think of that bright chariot, and angel chariot, who sped the prophet homeward, from Hallowed spheres to spheres

And then of that strong angel, who in the Persian day, Held firm the mighty bars, and cradled might of men

Then joy, great joy awakens, in memory of that hour, When angel hosts sang, "Glory, and peace on earth, and power."

We may forget the angels, the world has grown so old, That sometimes heaven is banished, and love and joy grown cold

But the children are much wiser; they hear the angel's voice; And in the light of heaven, with angel hosts rejoice. —Presbyterian.

FLOSSIE'S "BEST WISH."

BY ANNA DEMING GRAY.

It seemed to Flossie that she had longed for it for years and years. Every birthday and every Christmas she hoped that somebody would think of it. She never watched one go fluttering by in the hands of a happy little maid, that she did not give a sigh of ecstasy and longing. Aunt Marion had no less than three herself, to match her different dresses.

And yet, with three big brothers, mother, father, grandmother, Uncle Jack and Aunt Marion to give her things, Flossie had grown almost to the age of six years without owning one. She was quite sure that few little girls had so large or so delightful a family, yet none of them ever guessed this wish hidden away in the heart of the little girl with the thistledown hair, which had won for her the pet name of Flossie. It was strange that she did not tell some of them about it, but she did not. "For you just can't hint to folks about presents," she reasoned to herself. "That wouldn't be a mite nice. But if ever I do grow up and be a young lady with my hair done up high, and have a watch and a hopen glass, like Aunt Marion, the very first thing I'm going to do is to buy myself a pink silk pawry-sawl with a white handle!"

It was almost Flossie's birthday, only one more day left. There was a birthday cake with pink candles on top and six tiny pink candles, all ready in the pantry; and there were three queer-shaped packages in mother's top drawer, where the little girl had been sent for a paper of needles. But her quick eyes took in at a glance that not one of them was shaped in the least like a "pawry-sawl."

At last the birthday came, and at breakfast Flossie found these and other mysterious packages piled about her plate. She would have been a very strange little girl indeed not to have

A Notre Dame Lady's Appeal.

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

have glanced at the new doll with "truly" raptures, and the tiny brush, comb and hairpins just for herself, and the white slippers she had wished for. But underneath it all, deep down in a corner of her heart, the place reserved for a pink silk "pawry-sawl" was still empty, and she sighed just a little even while she enjoyed her gifts.

That afternoon she was dressed in a white frock and the new slippers and allowed to go with mother down town, as a part of the birthday treat. "For I would be so lonely some if you go away, Mavis," she had said. "That's why I have always and always wished I was a twin. I would be more company for myself if I was a twin."

And as this was quite true, Flossie did not care in the least if Uncle Jack did laugh and call her a "funny little kid."

They went to several stores, and finally to a very large one where there was a great crowd of people. Then Mrs. Andrews, a friend of Flossie's mother, invited them to drive home with her in her carriage.

"Keep close by me, dear," said her mother. "For we shall get separated in this crowd."

The next moment the little girl saw before her the most beautiful sight she ever saw—a row of parasols of every tint of the rainbow!

Flossie gazed with delight. She had never seen so many in all her life. Her golden hair was only a little above the counter, and her little, admiring eyes were upon the pink, blue, yellow, rose and white parasols before her.

A gentleman close by her side, watching with amused eyes the eager, delighted face of the little girl, and a quick smile of sympathy overtook his own face as she whispered under her breath, "I choose that pawry-sawl. No, I choose the pink silk pawry-sawl!"

"Better take one, dear," he said. "Tell your mother they are only half price today." And he passed on smiling.

He was the flower-walker, only Flossie did not know it. She was too happy to speak, and it seemed too good to be really true. He must be the man who owned the big store, or he would not have told her to "take one." She was sorry she had not gained her voice to thank him, but he was quite lost in the crowd now.

She lifted one of the lovely pink ones very carefully from the box close to the edge of the counter, and speechless with happiness, followed the crowd that was going out of the big doors. Close by one of the doors stood the gentleman with the kind eyes. Flossie paused by his side, and gained courage to say shyly:

"Thank you ever so much. I've been wishing all my life for a pink silk pawry-sawl."

"Oh," said the gentleman. "O little Golden Locks, did you get one? I'm glad." And he smiled down at her again as the crowd swept her on out to the street.

Then for the first time she thought of mother, and began to be just a little frightened, when among all the strange faces appeared the dear, familiar face of Uncle Jack. She wiggled between the jostling people and in a moment was safe in Uncle Jack's arms, and had told him the whole exciting story, without stopping to take a breath.

"And I never in the world heard of so kind a man," she finished. "Did you, Uncle Jack? Just to tell a little strange girl, 'You better take a pawry-sawl.' And he couldn't have known about my birthday, Uncle Jack!"

"Come on, kiddie," said Uncle Jack. "we must find mother. She'll be worried to death."

But they went first to the parasol counter, where Uncle Jack bought another beautiful blue one.

"There!" he said, "you shall have two. You need them to match dresses as much as Marion does. And to think that you've 'n-wished' and 'n-wished' for a pawry-sawl for years, and I never even guessed it!"

Then they found mother and told her all about it. And as Flossie, sitting up very straight in Mrs. Andrews' carriage, rode home, she felt that no little girl in all the world was so rich and so happy as herself.

But she did not guess for a good many years that Uncle Jack paid for two parasols instead of one.—Interior.

RATHER TOO LATE.

"If folks could have their funerals when they are alive and well and struggling along, what a help it would be!" sighed Aunt Jerusha, folding her Paisley shawl with great care.

"Now, there is poor Mis' Brown," she added, as she pined her Sunday bonnet into the green veil. "How encouraged she'd have been if she could have heard what the minister said today! I wouldn't wonder one mite if

she'd have got well. "And Deacon Brown a-wiping his eyes and all of them taking on so! Poor soul, she never dreamed they set so much by her!"

"Mis' Brown got discouraged. You see, Deacon Brown, he'd got a way of blaming everything onto her. I don't suppose the Deacon meant it—'twas just his way—but it's awful wearing. When the things were out, or broke, he acted just as if Mis' Brown did it herself on purpose. And they all caught it, like the measles or the whooping cough."

"And the minister a-telling how the Deacon brought his young wife here when 'twas nothing but wilderness; and how patiently she bore hardship, and what a good wife she'd been! Now the minister wouldn't have known anything about that if the Deacon hadn't told him. Dear, dear! If he'd only told Mis' Brown herself what he thought, I do believe he might have saved the funeral."

"And when the minister said how the children would miss their mother as though they couldn't stand it, poor things! Well, I guess it is true enough; Mis' Brown was always doing for some of them. When they were singing about 'sweet rest in heaven,' I couldn't help thinking that that was something Mis' Brown would have to get used to, for she never had none of it here."

"She'd been awful pleased with the flowers. They were pretty, and so mis-take. You see the Deacon wan't never willing for her to have a flower bed. He said 'twas enough prettier sight to see good cabbage a-growin'; but Mis' Brown always kind of hankered after sweet-smelling things, like sweet peas and such."

"What did you say, Levil? Most time for supper! Well, so it is. I must have got to meditating. I've been a thinking, Levil, you needn't tell the minister any thing about me. If the parsnips and pumpkin pie are good, you just say so as we go along. It ain't best to keep everything laid up for funerals." —Zion's Herald.

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If there be lying before you any bit of work from which you shrink, go straight up to it. The only way to get rid of it is to do it.—Alexander MacLaren.

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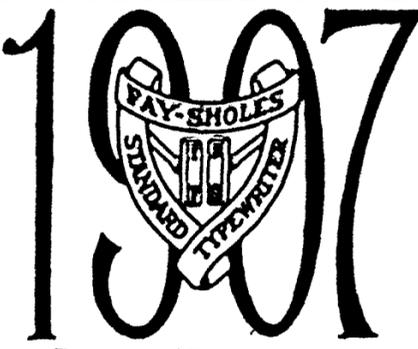
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Stories for Little Ones.

A RECIPE FOR A PARTY.

Dorothy with radiant eyes and flushed cheeks, a very June rose of a girl, stood waiting the family's verdict. It was her first real party. Of course she had been to parties all her life, but never before to one where they had an orchestra and city caterers and florists.

"You may each," Dorothy declared, "give me a piece of advice."

"Hold up your head and remember that you're as big as any body." That was Jack, of course.

"Do be careful of your sash when you sit down," Vera urged.

"Just have a happy time, that's all," mother said, with such undisguised pride in her face that Abby Ann hastened to add wholesome bitter. Abby Ann had been with the family all her life, and had privileges.

"Pretty is that pretty does," she warned. "You just mind that, Dorothy."

But grandmother amended it instantly. "Party is that party does. You'll find plenty of times to remember that, too, dear."

The carriage came then and the little June rose was put into it, and for the next two hours had no time to think. Then came a change, a few minutes when it happened that Dorothy had no partner. It felt very queer to be "left out."

Of course some girls had been left out all the evening, but she had not thought about it before. Then suddenly grandmother's words came to her: "Party is that party does." If the party did not come to her she would make a party herself.

She walked across to the next lonesome girl and said a word or two to her, and then they went to the next and the next till there were no lonely ones any more, but a big merry group. And suddenly Dorothy, in the midst of her fun, made a discovery.

"Why it's you, and not things, that make the party!"

When Dorothy was twenty-four she married. It was a happy marriage, but there were ten years when things had to be carefully contrived in the little home and luxuries were bravely denied. Yet somehow they had many good times in the small house. One day Dorothy heard the matter discussed between her little daughter and a neighbor's child.

"You don't have anything but cambric tea and gingerbread at your dolls' parties, and Lena Tolman has frosted cake; but I like

yours best. Some way your mother always acts as if it is a party, and Lena's doesn't."

"My mother says it's the way you feel inside, not what you eat, that makes a party," Dorothy's laughter replied.

And Dorothy, overhearing, smiled to herself.

"Party is that party does," she murmured—Youth's Companion.

A DOLL EPISODE

In the far West to a home on the prairie came one day a baby girl. She grew to be three years of age without ever having seen a doll. She often heard her mother say "Habe ought to have a doll," but she did not know what the mysterious thing she had been deprived of was like.

As Christmas approached the family agreed that Habe (as yet she bore no other name) should have a homemade doll in her stocking.

Muslin was a scarce article on the prairie, so a garment brought from the old home had to be sacrificed to make it. The mother drew the outlines of its form, which were carefully preserved in the cutting and stitching.

When finished and turned inside out it was filled with oats, the only available thing for the purpose. Under the thin muslin two round pieces of red flannel were sewed to simulate rosy cheeks, giving relief to an otherwise pallid complexion. A ridge of stitching formed the nose, and the eyes were two shining black beads. The supercilious expression of the arching eyebrows gave great offence to Baby's brother, a boy of tender years, who at once conceived a hatred for the new member of the family. "She looks as though she thought she was better than we be," he would repeat to himself, and he felt, so far as he was con-

DREADED TO EAT.

A Quaker Couple's Experience.

How many persons dread to eat their meals, although actually hungry nearly all the time!

Nature never intended this should be so, for we are given a thing called appetite that should guide us as to what the system needs at any time and can digest.

But we get in a hurry, swallow our food very much as we shovel coal into the furnace, and our sense of appetite becomes unnatural and perverted. Then we eat the wrong kind of food or eat too much, and there you are—indigestion and its accompanying miseries.

A Phila. lady said the other day: "My husband and I have been sick and nervous for 15 or 20 years from drinking coffee—feverish, indigestion, totally unfit, a good part of the time, for work or pleasure. We actually dreaded to eat our meals."

"We tried doctors and patent medicines that counted up into hundreds of dollars, with little if any benefit."

"Accidentally, a small package of Postum came into my hands. I made some according to directions, with surprising results. We both liked it and have not used any coffee since."

"The dull feeling after meals has left us and we feel better every way. We are so well satisfied with Postum that we recommend it to our friends who have been made sick and nervous and miserable by coffee." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

cerned, that she was an alien spring came. The ice melted in the duck pond. Dolly and Habe made frequent visits to the ducks, and the doll was sometimes laid upon the ground beside the pond while Habe fed the ducks. One day doll was forgotten, and was left lying there alone. The little brother chafed to pass and see at Habe, whom he had learned to love, had discarded him altogether for this haughty rival. He felt he could endure it no longer. Giving way to an irresistible impulse, he doubled up his small fist, and struck the doll in the face, saying "You ugly, proud thing, take that!" The doll was avenged, for brother's knuckles, coming into violent contact with the lead eyes, were cut and bleeding. The boy, now beside himself with rage, lifted the doll by its hair of brown knitting cotton, and plunged it under the water as deep as he could reach, and held it there until his wrath had somewhat abated.

"After all, it's Habe's doll," he reflected. He wouldn't do anything to grieve Habe for all the world. When the picture of his little red-haired sister, with her sweet face and mouth drawn down at the corners, ready to cry arose before his mind, he repented sorely of what he had done.

"What shall I do?" he asked himself anxiously. "I will bury it out of sight, and I will give Habe all my playthings to make up for it," he decided.

But it was a very unhappy boy who listened to inquiries from everyone for the lost doll. He kept away from the house a good part of the day, and by so doing directed suspicion to himself. He was distressed at hearing his mother defend him when the others insinuated that he could tell, if he would, where the lost doll was. It grew more difficult every moment either to keep the secret or to tell it.

By some attraction he was constantly drawn to the spot where he had buried the drowned doll. One day when the spring sunshine lay bright upon the ground the boy was startled to perceive outlined in tender green shoots the form of the buried doll, legs and arms extended, just as he had laid her under the ground.

With a cry of terror he fled to the house, and, taking refuge in the folds of his mother's skirts, he confessed his guilt, and told her of the apparition of the Green Ghost. Upon going with him to the spot where the doll had been buried, his mother saw the sprouting oats which filled the wet body of the doll. But Babe never knew of her brother's action, nor why he gave her all his treasured playthings, and made no complaint, even when he saw them wantonly destroyed.

HARD TO KEEP STILL.
When little Jennie, who was not quite five years old, went to visit school one day for the first time, she was as gay as a lark. But when school was over, and she returned to her home, she had a tired look upon her face.

When she was asked how she liked school, she said, "I did not like it."

"Why not?" was the next question. "Oh, I had to work awful hard," answered the little girl. "What did you have to do?" she was asked. "I had to keep still like everything," she replied.

God washes the eyes by tears until they can behold the invisible land where tears shall come no more.

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FROM DR. E. Z. SIMMONS.

DEAR RECORDER—I have been very much pleased to learn of the great things the Baptists are doing in Kentucky for the Master. We thank God for such men as Bro. Harris and others.

Since coming on board a letter from Mrs. Graves, sent in care of the Minnesota, was handed to me. In it she says: "Wonder if Bro. S. has found some one to give the money for our new church."

people for our Baptist mission. We need a church that will seat one thousand people. The Graves Seminary, Girls' Boarding School, Woman's Training School, the Baptist Academy, the Orphanage, and soon the China Baptist Publication Society's employees, will furnish us a large congregation to begin with.

We are having a nice pleasant voyage on this good ship Minnesota. Last Sunday it was my privilege to preach to a sympathetic audience, and I have been requested to speak on Chinese mission work next Sunday.

DEAR RECORDER: Governor Leslie passed away on the morning of the 7th, after a brief illness of about nine days. He had pneumonia. Had he lived until March 2 he would have been 88 years old.

While he has been very active and prominent in the affairs of State (twice Governor of Kentucky, once Governor of Montana, U. S. District Attorney, judge, legislator, etc.) still he has never neglected his church, nor has he failed to live his simple yet sublime faith as a practical everyday Christian.

he was to all of us a brother honored and dearly beloved in the Lord. Fraternally yours, L. G. CLARK, Cor. Sec'y. and General Missionary Montana Baptist Convention. Helena, Mont.

APPEAL TO THE SOUTHERN BAPTIST CONVENTION. We, the Programme Committee of the Baptist General Convention of Brazil, on occasion of the celebration of our first quarter century of missions, which will take place in Bahia from June 23-30, most earnestly request the Southern Baptist Convention and the Foreign Mission Board to send to this Convention Dr. R. J. Willingham.

We are led to make this appeal by the urgent needs of this field and because we are passing through the greatest crisis in our history. We are planning and praying for great forward movements in education, publications and evangelization, especially in the former.

(1) We are utterly unable to express by letter the pressing needs of the field. (2) No one who has not seen Brazil can possibly grasp the peculiar problems against which we contend, can appreciate the limitless opportunities that are ours, the greatness of this immense republic, the rapid transformation that is taking place in Brazilian society, history and thought, by the influx of foreign enterprise and population and the great crisis of the present moment.

(3) These great opportunities are being improved by other denominations. Thousands of dollars are being spent by the Presbyterians and Methodists for education, while the Baptists are doing nothing. They are educating a strong, native ministry, while we as a denomination have been unable to scarcely touch this problem.

(4) Other fields have been visited by brethren from the homeland and in every case the results have been glorious. We claim our turn not more than our right, but purely what is ours. We wish our brethren to understand that our hearts are thoroughly imbued with the interest of this great work, that the salvation of a great nation, with all the responsibility that this implies is upon us.

The Committee, W. B. BAGBY, Z. C. TAYLOR, A. B. DETER, S. L. GINSBURG.

Live Stock Markets.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and TOBACCO. Lists various types of livestock and their market prices.

Table for SHEEP AND LAMBS, listing different grades of sheep and their prices.

Table for TOBACCO, listing different grades of tobacco and their prices.

Table for DARK TOBACCO, listing different grades and prices.

Table for POULTRY, listing prices for hens, turkeys, and eggs.

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 Detroit, Mich.

The Farm and Household

One hundred head of mules and horses changed hands at Franklin last court day—\$17,000 worth.

W. L. Graham, of Harrodsburg, sold G. C. Morris, of Batavia, Ia., three 3-year-old jacks at \$375 a head.

About the best mule ever sold in the St. Louis market was one in a pair sold in 1905 at the high price of \$540. One of them, a female, weighed 1,690 pounds and was fine all over; \$330 was bid for her alone. The pair weighed over 3,200 pounds.

H. B. Shuffet, of Columbia, sold recently a pair of two-year-old mules to E. C. Perkins, of same place, for \$150.

J. C. Henson, of Cane Valley, sold 19 two-year-old mules to Bud Dearen, of Campbellsville, for \$2,350.

T. K. Shuff, of Georgetown, bought of T. Bishop, of Bourbon county, a pair of five-year-old mules for \$300.

Clay Brown, of Rankin, Wayne county, sold to Ben Bright, of Danville nineteen mules at \$165 per head.

W. D. McIntyre, of Bourbon, sold to the Pulaski Mule Co., 15 head of aged mules at \$180 per head. He also sold to S. W. Berry the best pair three-year-old mules in the county for \$350; to Ed. Seerest, of Nicholas, a pair of three-year-old mules at \$260.

The Woodford Sun reports the following prices at the sale of J. T. Mason, of that county: Nine work mules, \$160 to \$205 per head; 3 horses, \$145 to \$201; cows, \$35 to \$45; hogs, weighing 100 lbs. or less, \$8.25 per head; turkey hens, \$2.50 each; 8 dozen chickens 40c. to 60c. each; corn \$2.55 per bbl. in crib;

sheep, \$16.50 per ton; hams is the best way to serve it to children, 16 1/2c a lb.; bacon sides, 14 1/2c; shoulders, 12c; lard, 12c and sugar.

Thomas Metcalf has 125 lambs out of 260 ewes and reports having lost but two during the season. He has contracted for the crop of youngsters for June delivery at 6 cents and the wool at 90 cents. This is remarkably good luck, although there have been very few bad reports in regard to the young lambs. Danville Advertiser.

Lambs are now being sold by the farmers for delivery next summer and are bringing good prices. Among the sales reported are: H. E. Hart sold his at 6 cents for delivery next August. James Perdue sold his to John House for July delivery at 6 1/2 cents. Will Fara sold to Albert Day for August delivery at 6 cents. Flem Campbell's Gazette.

Early Cattle. About 300 cattle were on sale at Murphy & Co.'s pen, of which 100 were sold. These in all were of better quality, ranging from 500 to 1,000 lb. feeders. The market was inactive on account of the cold wave and heavy snow. Murphy & Co. sold to H. C. Gillespe thirty head of 700 pound steers at \$24 per head, to Matt Long & Bro., twenty heifers for \$15 per head, to Jack Patton, twenty yearlings at \$17 per head. Paris Kentuckian Citizen.

A Missouri man recently purchased near Lebanon ten jacks, 11 1/4 to 17 hands high, at prices ranging from \$500 to \$1,000. Most of them between \$700 and \$900.

SAVORY DISHES OF RICE (NOT DESSERTS)

BY MARY TAYLOR-ROSS.

Most households are limited to perhaps a dozen methods of preparing and serving rice, when the ways in which it may be served are almost limitless in their variety. Usually it is offered as a dessert, but so many are the savory dishes that may be made with it that rice desserts will have no place in this article.

The first step is to properly prepare the rice itself, and then the work of making the dish is very simple. Wash the rice in warm water instead of cold, for this gives it a far better flavor, removing the starchy flour more easily than cold water, and when cooked the rice is not so apt to be sodden if washed in this way.

Have over the fire a kettle of boiling water, that has been well salted, and drop the washed kernels into it a few at a time, so as not to lower the boiling point, nor stop the bubbling of the water. Add a few drops of lemon juice to the water, for this makes the rice white, and then let it cook rapidly for twenty minutes. At the end of that time the water should be evaporated, and the rice kernels tender without being mashed and broken.

For most rice, three cups of boiling salted water for each cup of rice is the proportion given. Line a colander with cheesecloth, and turn the rice into it, placing a bowl underneath to catch any rice water that drips from it. Now place the colander before the open oven door and let the kernels dry. Each grain will be separate and distinct, and rice cooked in this way may be served with chicken, as a vegetable, in place of white potato, or it can be served as a dessert, flavored lightly with lemon, and a sweet sauce passed with it. This

The rice water that drips from the boiling rice in the colander is considered by the Chinese the very best part of the rice, and is known to be very nutritious, it may be used in making soup, or it may be set aside to become cold, when it forms into a kind of jelly that is delicious eaten with cream and milk. When rice is boiling rapidly on the front of the stove, a bit of butter added to it will keep it from boiling over onto the stove, and improve the flavor as well.

Having prepared the rice by properly boiling it, any of the following dishes may be made, besides many others.

Savory rice. Chop 1 onion very fine, pour boiling water over it, and let it stand for a few moments, then drain dry and put it into a saucepan, adding 1 teaspoonful of well-washed rice, 1 heaping tablespoonful of butter, 2 cups of water and a little pepper and salt. Let all boil together for an hour, keeping the cover on the saucepan, then add 1 tablespoonful of cornstarch wet in a little milk, 1 cupful of milk, and 1 well-beaten egg. If one has stock or gravy on hand it may be used instead of plain water in making this dish. Turn the rice out onto a deep platter, and set in the oven where it will brown on top.

Rice toast. Take 2 cups of plain boiled rice, and put in a double boiler, adding 1 quart of hot milk, add 1 teaspoonful of butter, and when the milk is all absorbed pack the rice into 1 lb. baking powder cans that have been buttered and rinsed with cold water afterwards. Place in the refrigerator, and when very cold and stiff cut into slices half an inch thick, brush with melted butter and toast on a broiler until it is a pretty brown. Arrange on a platter and place where they will keep very warm; squeeze the juice of an orange over all, sprinkle with powdered sugar, and serve hot. An excellent luncheon dish or a dessert for children. The rice thus prepared may be fried in a wire basket in deep fat, and served with maple sugar or syrup.

Rice muffins.—Divide 2 eggs, and beating the yolks a little, add 1/2 pint of milk, and 1/2 teaspoonful of salt, also 1 cup of cold boiled rice. After sifting 1 1/2 cups of flour and 1 teaspoonful of baking powder together, add them to the other ingredients with the well-beaten whites of the eggs. Have ready a dozen muffin tins, well greased, and bake for 20 minutes in a hot oven.—Pictorial Review.

Useful hints to the housewife are the following:

To make your carpet look clean and bright, sprinkle it with handfuls of damp salt.

Matting should be swept and then washed with cloths wrung out in warm, not hot, salt water.

If you want your windows to be bright add a little ammonia to the water, and wash thoroughly. Use no soap, as it leaves the glass a milky color. Do not use linen cloths, as the lint will adhere to the glass.

Many a crop of fruit has been saved by building fires of damp straw to make a dense smoke when frost threatens. (Some of the Western orchards and groves are fitted with apparatus that sounds an alarm when the temperature reaches the danger point.) Don't let the first frosts catch you unprepared.

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ITEMS OF INTEREST

News The World Over

Two men of international reputation have died in England. Sir Archibald Alison, son of the first Duke of Argyll, died aged 83. He was one of the most distinguished soldiers. He began his active service in the Crimean war, but an arm in the field of Lucknow, and fought England's battles all round the world. He was also distinguished as a writer on military subjects. Sir Geoffrey Lambton, who died, aged 75, stood very high among the most eminent legal authorities.

The steamer Larrington, with about 150 passengers, came into collision with the coal-laden schooner, Harry Knowlton, near Block Island. It was midnight and both ships sank. The Knowlton succumbed in reaching shallow water near Block Island and all were saved. The boats and the raft of the Larrington were promptly launched, but the cold was so intense that the passengers froze to death. Only 14 of all on board survived, eight passengers and 10 of the crew. The night was clear and no one can understand how the collision happened.

Andrew Carnegie has given \$150,000 to build a house for the American Republics in Washington City, Mexico and all the Republics south of it will have each an apartment to itself. There is to be a large assembly hall, and a library containing all the books extant which treat of the history of the various countries.

Mrs. William Ziegler, widow of the millionaire, is arranging to establish a magazine for the blind. She devotes \$20,000 a year as a beginning to this benevolence. For the magazine is to be free to all the blind. She will begin with an issue of 6,000, and hopes to be able to increase the issue till every blind person can have a copy. She will send it to reading rooms in the public libraries in the cities and also to the blind asylums.

This seems marvelous. The Christian Work says that deer are a terror the Connecticut children have to face on their way to school. In Litchfield County especially deer have multiplied at a great rate. Herds of twenty-five have raided hay-stacks, straw piles, etc. Since the snow has covered their food the stags have become bold and obstruct the highways.

Princess Henry of Battenburg, the youngest daughter of Queen Victoria, goes this month to Madrid on a visit to her daughter, Queen of Spain, and will remain with her till May. She is an Episcopalian and for her accommodation King Alfonso has authorized the opening of a Protestant chapel in the palace. There was vigorous opposition on the part of the Catholics in the court, but the king persisted.

An army officer in the Philippines writes that the murder of Lieut. Calvert by Sergeant Taylor was not at all an outbreak of the colored troops. It was the deed of Sergeant Taylor alone, and he was clearly insane. Men who stay any length of time in those islands are in danger of insanity. There have been many sad cases of this kind. Taylor had been a good non-commissioned officer for years. The officer says this danger of insanity "certainly is one of the most terrible things I have ever known, and is just another of the many prices the U. S. is paying for these miserable islands."

Justice Harlan of the Supreme Court, a staunch Republican, says of Secretary Root's asking the States to surrender their rights: "I served in the Civil War as colonel, and have been on the bench twenty-nine years the tenth day of last month. I can say now what I have said in many judicial decisions, and such has been the uniform doctrine of our court, that the Federal Government has no powers except those delegated to it by express grant, or by necessary implication from express grants. I think the Federal Government has all the powers it need have for the purpose of accomplishing the objects for which the Government was established and that any tendency to enlarge its powers by loose construction of the words of the Constitution ought to be restricted. I think the preservation of the States with all their powers is essential to the preservation of our liberties."

I CANNOT AFFORD IT.

BY REV. G. C. FITTON.

Now, that is a very common excuse for not giving to the Lord's cause. One is approached in behalf of a worthy object and says: "I heartily approve of the object and I am sorry I cannot help, but my means are so limited I cannot."

Let us weigh this common excuse and see whether there is any merit in it. My persuasion is that it is one of the many Satan has ready to hand for all who want to use it.

The person who gives this excuse may be mistaken. Maybe he can afford it. The human heart is very deceitful. But, even admitting that he cannot afford it, does that excuse? Is the want of ability a sufficient excuse? By no means. We must look further into the case, ask the cause of the inability. Why can he not afford it? What if he has not the ability, provided he might have it?

Perhaps he does not earn as much as he might. In that case, his not being able to afford it is no good excuse. All he has to do is to earn more and then he can afford it. Let idle hours be fewer, let him work longer or harder and there will be no difficulty.

Perhaps he does not save as much as he might. He is not idle but he is prodigal. He earns enough but is wasteful of it. Hence his inability. Now, is it not worth while to be economical in order to be liberal? Yes, yes, the blessings promised are so rare and so precious we ought to save in order to give to God.

But, maybe, the cause has not yet been mentioned. Survey his person. Oh, I see now why he cannot afford it. He wears his money. Fine and costly clothing, jewelry and indications about him of his having useless and expensive habits make the true reason. A man gave to me the identical excuse we are considering the other day and, in the same hour, told of sinful extravagances in buying furs for his wife and a carriage for his baby.

My friend, you can afford to give to God's cause, if you will. If you are not able, you can become so. Earn more, save more, spend less. You can afford it out of your dress, your furniture, your table. You can afford it and you ought to do so. You must afford it. Come, now, resolve that you will. You can afford to indulge yourself in all you wish—to take your pleasure, to gratify your children. And, can you not afford to feed the hungry, clothe the naked, support your church, send the gospel to the heathen? Are you a Christian? As for me, I cannot afford not to give. There is so much gain through giving and so much loss through not giving, I must afford it. Some say: "I am too poor to give." I say: "I am too poor not to give." The liberal soul is made fat. I must sow bountifully, because I want to reap bountifully. I must honor God in my giving and he will shower blessings upon me. Parsimony in dealing with God is a poor, wretched policy. It will blight and wither the spiritual life. You cannot afford not to give to God's cause!

Our burdens, however heavy, become light when borne with a cheerful mind and heart.

A man who would have God's guidance must be willing to make spiritual things his main business.

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