

# WESTERN RECORDER

Faith, Hope and Love, these three.

83rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 5, 1907.

No. 2

Published Weekly  
THE BAPTIST BOOK  
(Incorporated)  
642 Fourth Ave. (Opposite New  
C. M. THOMPSON, D.D., Editor.  
I. G. BOW, D.D., Associate Editor.

TERMS OF SUBSCRIPTION.  
PRICE.—Per year in advance, \$3.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.  
RECEIPT and credit of payments is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.  
POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.  
SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE.—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuance of the subscription is desired. Do not pay subscription to any one not known to you personally to be responsible, unless the party has written authority from Western Recorder office, Louisville, Ky.

Henry B. Smith said with great force and truth: "One thing is certain—that infidel Science will rout everything except thorough going Christian orthodoxy. All the flabby theories will go by the board. The fight will be between a stiff, thorough-going orthodoxy, and a stiff, thorough-going infidelity. It will be J. S. Mill or John Calvin. Arianism gets the fire from both sides; so does Arminianism; so does Universalism."

The Standard thinks the heresy trials did good to the Presbyterians and accounts for their success in evangelism: "The heresy trials roused the people to consider what they believed and why they believed it, and when a people gets down to a consideration of what they believe and why they believe it, until they are ready to fight for it and die for it, they are likely to get up and proclaim it."

In a recent address, Dr. Alex. Maclaren said: "It is true, but only partially true, that Christ is Christianity; it is Christ in His office, in His great work, never to be repeated as long as the world lasts, and never to be exhausted after the world has ceased to be. It is Christ, and Him crucified, that is the power of the church's message; and in the measure in which you and I, dear friends, live for ourselves in the realization of these two indispensable halves of the full-orbed Gospel, in that measure shall we be witnesses of Him."

President Duncan MacGregor, of Du-noon College, N. B., gives as a remedy for the present evils in the churches—Calvinism. He is severe on "remedies," such as institutional churches with blare of trumpets and other forms of pleasing the carnal, "a genteel sprinkling of holy Eau de Cologne on a dead body to make it live."

One hundred years ago Lorenzo Dow held a camp-meeting on the top of Mow Cap, a hill in Cheshire, England. Many conversions took place that day, but the Wesleyan Conference did not approve camp-meetings. Consequently the followers of Dow started a church of their own, taking the name of Primitive Methodists. Last month 60,000 of them gathered on Mow Cap to celebrate the centennial of their church, which now numbers 200,000.

## "MY SOUL BE ON THY GUARD."

EVAN ROGERS.

There is a richness of experience and profit as we study many of the old songs, fast falling into disuse, and to use them for the purpose which their words indicate—prayer or praise. Take this one, "My Soul Be on Thy Guard." It denotes fervency and importunity in a time of need. It is more practical than doctrinal, as the soul realizes its dangers, if not guarded.

It is not a rambling song, including a little of everything. It is not a charming song, filled with sentimental strains. It is not a song of victory, calling others to join in it. It is a song expressive of the outgoings of a soul in distress and dangers and needs to be repeated as long as time lasts. one that will never die out as long as the soul is on trial and places itself upon the mercy and grace of God. It is full of warning to the people of today, for there is a power and evil tendencies in the world contending against the soul and seeking its ruin. This is a sorrowful song, spoken in distress and directs us to One who is a "refuge and strength in trouble," and will gain for the soul a victory.

Under God's protection the soul is always safe, no matter how fearful its enemies maybe, if it keeps in touch with God by prayer.

This song, "My Soul Be on Thy Guard," seems to come from a soul that has experienced trials and found relief and deliverance. It is a petition, a warning against enemies and dangers.

To fully understand it, read it in the form of a dialogue, "My soul be on thy guard." When be on guard? Ten thousand foes arise. Who are these foes? The hosts of sin. What are they doing? They are "pressing hard, to draw thee from the skies."

It is the soul praying and begins, "My soul"—every man's and every woman's soul because every man and every woman is interested, or ought to be, in this petition. This life is a struggle and every one is engaged in this contest with Satan and the "hosts of sin." What is the soul and why is its protection in this contest from the ravages of sin so necessary?

Go back to the beginning for an answer and Genesis 2:7 furnishes it: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."

The soul sometimes stands for a man, in the sense here used it stands for the immortal part of man—that which never dies. God said, "the soul that sinneth, it shall die"—but what provisions he has made for the soul to redeem it, to bring it back to life again. In Leviticus 17:11, we have these words: "For the life of the flesh is in the blood and I have given it to you upon the altar to make an atonement for your souls. For it is the blood that maketh an atonement for the soul." Man, the sinner, for the violation of God's law deserved to die, therefore the sacrifice must die from which the blood is taken for the atonement for the soul and the "pouring out of the blood of the sacrifice upon the altar signifies that the life of the sacrifice was given to God instead of man's, the sinner's life."

In Psalms 34:32 David says: "The Lord redeemeth the soul of his servants," and in 49:8 he says: "The redemption of the soul is precious." The worth of the soul that makes its redemption so precious is proven in Matthew 16:26: "What shall it profit a man if he gain the whole world and lose his

own soul?" Here the soul is said to be of more value than the whole world. Oh, that mankind could be made to realize this truth. The soul being of such value it must require something of immense cost, of great value to redeem it. All of the sacrifices for sin and the atonement by blood under Jewish law pointed to the great sacrifice for sin by Christ. The blood under said law made only a "figurative atonement," the atonement made by Christ's blood on Calvary was a "real, an effectual" atonement for the soul.

This makes it a perfect, a precious atonement. Christ did for the soul which all the wealth of the world could not purchase—its redemption. This is well explained in these lines:

"Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away its stain.

But Christ, the heavenly lamb,  
Takes all our sins away;  
A sacrifice of nobler name,  
And richer blood than they."

The soul is of too much value, too near akin to Heaven, as Peter says, to be purchased with "corruptible things, such as silver and gold." In this song the redeemed soul seems to realize from what it has been saved and breathes out this warning cry, "My soul be on thy guard." To be on guard means to be watchful. Every man and woman is a guard, a watch over his or her soul. The reason is given why the soul should be on guard, for "ten thousand foes arise." "And hosts of sin are pressing hard, to draw thee from the skies."

These lines tell us that Heaven is the home of the soul. We sing in the song, "Home of the Soul"—"of that beautiful land." "The far away home of the soul where no storms ever beat on the glittering strand, while the years of Eternity roll." Who can measure the distance and who can conceive of its duration described by the "rolling years of Eternity?" "It is eternal," and John, in Revelation, pictures its beauties, "whose foundations are of precious stones, with walls of jasper and gates of pearls, with no need of sun or moon, for the glory of God lights it and the Lamb is the light thereof."

Home, beautiful home; a home eternal and free from sin. The object of the "ten thousand foes and hosts of sin," is to drag down the soul from the skies, from Heaven, this far away home. This proves the great distance that separates the "hosts of sin" from the home of the soul and reveals the fact that no two opposites can dwell together at the same time.

The home of the soul cannot be the abode of evil spirits or anything that "defileth or maketh a lie." No sin is to enter the home of the soul on high. A guard has been placed over the soul and the watch words are "watch and fight and pray."

"The battle ne'er give o'er,  
Renew it boldly every day  
And help divine implore."

Not only watch, but fight and pray—oppose evil in every form; defeat the "hosts of sin," and conquer at last. But why pray? Because the soul is not of the earth, earthy. Man was made of the dust, but the soul came from God, its resources are with him and its strength comes from him. This battle is to be of long duration—during life. The victory is not to be given over to the enemy: The soul realizes this and prays

for divine strength, and this is expressed in the following lines:

"Jesus lover of my soul,  
Let me to thy bosom fly,  
While the billows near me roll,  
While the tempest still is high;  
Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide,  
Oh, receive my soul at last.  
Other refuge have I none;  
Hangs my helpless soul on thee;  
Leave, oh, leave me not alone,  
Still support and comfort me."

When two contending parties meet in battle people become anxious to know how long war is to continue, and this is determined by the strength of the armies, their powers and resources. This contest with souls and the "hosts of sin" has been waging since Adam and Eve fell in the contest with Satan in the garden of Eden, and is to continue until the end of time.

The soul, as if being strengthened, comes with another plea, renews this fight for victory every day and help divine implores. It does not dare to trust its strength alone. Times of suppression sometimes comes with contending armies and the victorious party lay by their armour, but here another warning comes to the soul:

"Ne'er think the victory won,  
Nor lay thine armour down."

And gives as a reason:

"Thine arduous work will not be done  
Till thou obtain thy crown."

But is there a crown promised to the faithful, to those who keep a watch over the soul? Yes, the struggle may be hard and long, and with a great many it is. Hardships may be endured and difficulties overcome, but the promise is true. Revelation proves it in 2:10: "Fear none of those things which thou shalt suffer—be thou faithful unto death and I will give thee a crown of life." But has God put the soul in this contest against Satan and the "hosts of sin," and left it unequal in their attacks upon it? No; God furnishes an armour for the soul during this contest and in the use of it the soul is safe. The cheering words in this contest with the "hosts of sin" as foes against the soul are reserved for the last:

"Fight on, my soul, 'till death  
Shall bring thee to thy God,  
He'll take thee at thy parting breath  
To His divine abode."

This inspiring promise, this assurance will beget courage to endure to the end and make the conquest sure. And when the long contest is ended, the last good fight has been made, a faithful watch kept over the soul and the life on earth finished, clothed with white robes and palms in hand, emblems of victory, God will say as a reward for faithfulness, soul come up higher; receive thy reward and reign with me forever.

It is enough; the soul is at home with its God in the "home of the soul," and there will be "fullness of joy forever."  
Lebanon, Ky.

Now in Christ we should not only do new work, but we should do old work better. If we are not better husbands, better wives, better fathers and mothers, better sons and daughters, where is the evidence that we are in Him?

SELECTIONS FROM DR. EATON'S  
COMMON PLACE BOOK UNDER  
THE TITLE—"CHARACTER."

The prosperity of a country depends not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens in its men of education, enlightenment and character; here are to be found its true interest, its great strength, and its real power.—*Luther*.

Never does a man portray his own character more vividly than in his manner of portraying another.—*Richter*.

You will do the greatest service to the State if you shall raise, not the roofs of the houses, but the souls of the citizens; for it is better that great souls should dwell in small houses, rather than for mean slaves to lurk in great houses.—*Epictetus*.

Talent develops in solitude; character in the stream of life.—*Goethe*.

Infinite toil would not enable you to sweep away a mist, but, by ascending a little, you may look over it altogether. So it is with our moral improvements; we wrestle fiercely with a vicious habit which could have no hold upon us if we ascended into a higher moral atmosphere.—*Helps*.

How bitter was the wail of the mighty Mirabeau, that if he had had but character, if he had but been a pure and righteous man, if he had not degraded his life by sensuality, and his youth by evil passions, he could have saved France.—*Farrer*.

The one pure kingship—that which consists in a stronger moral state and a truer thoughtful state than that of others, enabling you therefore to guide them and to raise them toward a better life.—*Ruskin*.

The police have been ordered in Moscow, Russia, to arrest every man who enters a drinking saloon without removing his hat, because to keep on the hat is disrespectful to the saints whose images and pictures are in the saloon. It is, of course, no disrespect to these saints to get beastly drunk in their presence. The presence of exceptional danger elevates character which it does not demoralize.—*Proude*.

Dean Stanley spoke of "the magnetic force of genuine goodness."

It is a law of nature that faint-hearted men should be the fruit of luxurious countries; for we never find that the same soil produces delicacies and heroes.—*Herodotus*.

Every man has in himself a continent of undiscovered character. Happy he who acts the Columbus to his own soul.—*Stephen*.

Shortly before his death two old students of Dr. W. G. T. Shedd, expressed the hope that he soon would be restored to health. He replied "Oh! no; my work is done; I realize this. And what a poor work it has been! I do not like to look back upon it. But I am not trusting in the merits of anything I have done or am. There is too much talk in these days about character. I am going into the other world trusting in the character and work of Jesus Christ."

More knowledge may be gained of a man's real character, by a short conversation with one of his servants, than from a formal and studied narrative, begun with his pedigree, and ended with his funeral.—*Dr. Johnson*.

Nor is it always in the most distinguished achievements that men's virtues or vices may be best discerned; but very often an action of small note, a short saying, or a jest, shall distinguish a person's real character more than the greatest sieges, or the most important battles.—*Plutarch*.

No titled family remains a monument for Knox or Shakespeare. They shine alone like stars. They need no monument, being themselves immortal.—*Froude*.

It is said of Fontenelle that he had as good a heart as could be made out of brains.—*R. H. Stoddard*.

He (Steele) was one of those persons whom it is impossible either to hate or to respect.—*Addison*.

Alcibiades compared Socrates to the statues of the Silent. They were figures which had nothing of the agreeable, nothing of beauty on their outside; but when any one took the pains to open them and search into them, he there found the figures of all the deities.—*Dryden*.

There is no evil comparable in its effect on character to that of a craven submission to manifest wrong.—*Lowell*.

No great genius was ever without some mixture of madness, nor can anything grand or superior to the voice of common mortals be spoken except by the agitated soul.—*Aristotle*.

Clever men are good, but they are not the best.—*Carlyle*.

Character is higher than intellect. . . . A great soul will be strong to live, as well as to think.—*Emerson*.

When a man dies they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.—*The Koran*.

Grand, gloomy and peculiar, he sat upon the throne, a sceptred hermit, wrapped in the solitude of his awful originality.—*Charles Phillips on Napoleon*.

He that sweareth  
Till no man trust him,  
He that lieth  
Till no man believe him;  
He that borroweth  
Till no man will lend him;  
Let him go where  
No man knoweth him.—*Hugh Rhodes*.

He makes no friend who never made a foe.—*Tennyson*.

Man is fully satisfied only with that which satisfies his soul—only with character and with an endless chance for that character to grow.—*Phillips Brooks*.

My road must be through character to power. I will try no other course; and I am sanguine enough to believe that this course, though not perhaps the quickest, is the surest.—*Canning*.

As a mere question of getting on in the world character and steadiness will do more for a man than cleverness.—*Lubbock*.

An easy conscience is a continual feast.—*Seneca*.

Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character and you reap a destiny.

Take the word of an old man who has seen much of life, and drunk deeply of its joys and sorrows, that the most priceless of earthly possessions and one which thieves cannot steal is character—character made up of high-mindedness, honor, purity and integrity, which is woven at first of the consistence of gossamer, but gradually strengthens to the texture of silk, of leather of steel.—*Matthews*.

## THE REVISED ENGLISH BIBLE.

BY REV. C. W. MATEER, D.D.

I was much interested in the discussion of the Revised Version of the Bible in your

issue of July 11, which recently reached me in China. The article by Dr. H. C. Thompson especially attracted my attention. I may say that for over twelve years my chief work has been the translation of the New Testament into the spoken language of China, commonly called Mandarin. The company of translators consisted of five men chosen for the purpose, of which I had the honor of being chairman. During the progress of this work I had occasion to examine carefully all the passages in which the Greek text has been changed. I early reached the same conclusion that Dr. Thompson does, viz.: that the revision has a distinct Unitarian bias. The passages he cites are worthy of attention.

Though all parties participated in the revision, yet it was largely dominated by the High Church party of the Established Church. The Greek text previously prepared by Westcott and Hort was nearly always followed—which text with a singular disregard of all other authorities was based almost entirely on the three supposedly most ancient manuscripts, all others being ignored. The large number of ancient versions and the numerous quotations found in the writings of the Fathers—more ancient in many cases than the oldest manuscript, were also entirely ignored. Dr. Hort, who was chiefly responsible for the text known as that of Westcott and Hort, was Unitarian in sentiment, and his opinions received prime consideration at the hands of the revisers, while those of Scrivener (easily the most accomplished textual critic then living) were largely ignored. Prebendary Scrivener was a Low Churchman. As soon as the revision was published, Dean Burgon, an accomplished classical scholar and critic, took it up, and, after an exhaustive examination of ancient authorities, especially of ancient versions and of the writings of ancient fathers, showed conclusively that many of the changes made by the revisers in the Greek text were unjustifiable. One of the most notable texts is 1 Tim. iii. 16, where the words "God was manifest in the flesh" have been changed to "he who was manifest is the flesh." Dean Burgon has shown by what must be regarded as overwhelming proof from ancient uncials and from the general consensus of ancient fathers and versions that the received is correct. His painstaking discussion of this text is a monument of scholarly erudition—especially his reply to Bishop Ellicott, who attempted to defend the revision. It is perhaps unduly caustic, but it is conclusive and unanswerable. Party spirit has triumphed for the time, but the candid scholarship of the future will hardly allow it so to stand.

The revisers seem to have started with the impression that the Textus Receptus was very corrupt, and it was their business to purify by making as many changes as they could possibly get some show of authority for. If they had made about half as many—only such as were supported by preponderating evidence (all sources being considered)—their revision would have stood a much better chance of permanent acceptance. Their conservatism in retaining archaic forms in English is in strong contrast with the radical changes they have made in the Greek text.

My studies as a translator have brought prominently to my notice the treatment of the Greek article by the revisers. They assume that the Greek article corresponds to the definite article "the," and the absence of it to the indefinite article "a." They say in their preface, "We have been careful to observe the use of the article wherever it seems to be idiomatically possible; where it did not seem to be possible we have yielded to necessity." This is certainly a remarkable, if not an unparalleled canon of translation. It is literalism with a vengeance, and has led to many incorrect translations. If they had said, "We have been careful to render the Greek article by the English definite article in all cases in which, according to the genius of two languages the article had the same force," they would have propounded a sensible canon of translation. No wonder

that Dean Burgon recommended to them the study of Bishop on "The doctrine of the Greek article."

The English of the Revised Version of the New Testament is extensively Grecianized, to the great disadvantage of the style, oftentimes also obscuring the sense to the common reader. It will be strange indeed if this version is allowed to stand for many years as the standard presentation of the New Testament in English.

I cannot refrain from expressing my surprise that the American revisers did not take a larger liberty in modifying the work of the English revisers. I can only account for it on the supposition that being few in number and only appointed to cooperate with the larger English company they did not feel authorized to do so.—*Herald and Presbyter*.

THE DISPLAY OF RELIGIOUS  
EMOTION.

The lesson for the coming Sabbath gives us the interesting story of the laying of the Temple foundations. As at the laying of the cornerstone of a modern church or public building, there was an appropriate and imposing service. But in one respect it was unlike any similar modern ceremony. As the priests and sons of Asaph sang to the accompaniment of trumpets and symphons, the people were stirred with overwhelming emotion. Some were filled with such joy that they had to shout aloud. Others, remembering the greater glory of the first Temple, burst into tears. So great was the mingled sound of rejoicing and weeping that the noise was heard afar off.

Were such a scene to be enacted today, there would be some excellent people who would consider it as an unwarrantable and undignified display of emotion. They are entirely out of sympathy with anything in the religious realm that borders upon a "scene." Their own religious feelings and experiences they regard as entirely too sacred to be revealed by word or action.

It is possible to understand to some extent this prejudice against the display of religious emotion. It is partly due to our experience with cases of exaggerated and hypocritical emotion. We have all known some whose "Amens" in meeting were fervent and continuous, but whose lives out of meeting showed glaring inconsistencies. It is natural for one to be sickened by that kind of display. There is nothing more objectionable than hypocritical fervor. But, allowing for this natural prejudice, there are those who do not care for the display of genuine emotion. Even if one does live consistently with the protestations, the parade of one's feeling grates upon very many.

Is this position right? Should one avoid all display of emotion in religion? That is certainly the only realm in which such a demand is made. The very people who object so strongly to any display of emotion in religious service or private life, will go to a foot ball game and become wildly excited. It does not strike them that such a display is weak and uncalled for. They will go to a political meeting and cheer lustily for the speakers and the cause, but that of course is different. Even in the home circle they will sit down to a game of "Pit" and get all worked up, shouting at the top of their voices, but of course that is perfectly proper. What is the difference? Why should not one feel and express emotion in the religious as well as the secular life? Certainly religion is not intended to be emotionless. And if one feels strongly, it is impossible not to show it. The trouble is that many people object to the expression "religious emotion" because they do not understand it. They have never had any emotion of that sort and hence cannot appreciate the condition of the brother who punctuates the service with glad "Amens." It would be a great deal better if we had more display, not merely in meeting but everywhere. While false emotion is injurious in its influence, the display of genuine feeling has a very legitimate place in the kingdom of God.—*Baptist Commonwealth*.

QUESTIONS ANSWERED.

BY SENEX.

"A young man who has made a profession of religion goes to live with his married brother. While there he wins the affections of his brother's wife, causing them to separate. She gets a divorce and the young man marries her. They are now living together and have children. What must he do to be received into the church?"

If he wishes to be received I suppose it is upon a new profession of faith, and not upon that which he made before his awful sin. For there are few sins as infamous as his. That it was against his brother and against the man who had received him into his house makes the infamy of the blackest.

If he professes now to be converted, what he ought to do depends on whether his brother is still living. If his brother is dead, he ought to go before the church and make a most penitent confession of his guilt, showing that he feels the enormity of it. Then he should marry the woman. If he did this, the church might receive him. But his penitence must be very humble. He must show not the least disposition to excuse himself.

If his brother is living he ought to leave the woman. It is not a question of the past sin, awful as that was. But as God sees, and as the church must see, every day he is living in sin, for he is not according to the law of God married to the woman. He should support her and his children, but he should cease to live with her as a husband. This will be hard, of course, but it is not so hard a sorrow as their sin deserves. If he will then show the sincerity of his repentance and his desire and resolve to obey God, the church should receive him.

This letter shows a sad state of affairs in some Baptist church: "What would you advise to do in a case where a pastor of a Baptist church allows the Baptist Sunday school to be taught by a Campbellite, a Methodist and a dancing lady because they are a little popular and suit the Superintendent and a majority of the church?" If they suit the majority of the church the only thing for the regenerated real Baptists in the church is to keep their children at home and teach them themselves. If they are lazy they will not like the trouble of this. As for that matter they ought to teach their children even although they went to Sunday school. God has laid the responsibility of the training of their children upon parents, and they cannot shirk that responsibility.

If they can do no more, they can have the children memorize chapters in the Bible and some of the great hymns. They can read *Pilgrim's Progress* and the *Little Baptist* to the children if they are too small to read. Or, if they are older, let a child read and the parents listen and talk over with them what is read. This is the one plain duty for the true Baptists in that church—keep your children away from that Sunday school.

Meanwhile they can be talking with the members who favour that thing, and praying to God to teach them His way more perfectly.

"If a man has sufficient proof to establish the fact that his wife is guilty of adultery, can he Scripturally marry again? Suppose he gets a divorce, but not on the charge of adultery, should he ask the court for a divorce on that charge?" I suppose the question means that the man has already secured a divorce on another plea, and wishes to know if he should ask for a second divorce.

I think a man honors the law of God by giving the Scriptural grounds for seeking a divorce when he goes to the court. There may be personal and family reasons why he would greatly prefer not to make that charge. But if he is a Christian he ought to seek the divorce on the ground which the Bible recognizes. If he has already secured the divorce on other grounds, I do not suppose the court would grant him another. In that case before marrying again he should prove to the church that he had Scriptural ground when he secured the divorce. If his proof was such as to convince the church it would not exclude him for marrying again. But he should take pains for the honour of God and the church to have it generally known that he was not violating the Scriptures in his second marriage.

"Does the law of the land affect the Scriptural aspects in the case?" Not in the slightest. We are to obey God and not man. The law of the land has sent many a martyr to prison and to the stake.

"I am told that rented pews, or rather the renting of pews, is common in the eastern section of our country even among Baptists. What bearing has James 2:1-3 upon this custom? By it are we not practically saying to the man in rich robes, 'sit thou here in a good place,' and to the poor, 'stand thou there?'"

Personally I am not partial to the system of renting pews. But I do not see that James 2:1-3 has any bearing on it. None of the pews in any church of which I ever knew were so high in rent that only rich men could afford them. The best pews are those from which the preacher can best be heard. The pews are exactly alike, none more comfortable than others. There are none which correspond to the standing up, or sitting under the footstool.

James seems to be referring to some incident which had happened and in a synagogue. The Jewish Christians still went to the synagogues to be instructed in the Old Testament. It is evident from the connection that the rich man who came in was an unbelieving Jew who would not have

gone to a meeting of the Christians. And to make a poor brother rise and give him a seat because he was rich was in effect showing a disbelief in the superiority of religion to riches.

The Bible does not give minute directions in regard to actions which have no moral quality. For example it says nothing as to whether seats shall be cushioned, nor about the hiring of sextons. I never saw any special deference shown in any church to a brother because of the pew he rented. Renting pews has this to be said in its favour: It seats families together. But on the whole, as I said, I do not like it.

THE CHRISTIAN'S TREASURES.

BY THEODORE L. CUYLER, D.D.

The constant question in the haunts of business men is, Where shall I find a safe investment? Our divine Master anticipated all such questions when he said, "Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven." Paul was probably, accounted a poor man at Corinth; for he earned his daily bread with a tentmaker's needle. But in God's sight he was a millionaire. He would say, "I know whom I have believed, and . . . that he is able to keep that which I have committed unto him against the day." The great apostle had made Jesus Christ his trustee. He had put his affections, his soul, and his everlasting hopes into his Saviour's hands; and when he reached heaven he knew he would find the great deposit safe. He had laid up nothing that moths could consume or rascals steal. His investments were in the real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in a brownstone mansion or in an attic—congratulate himself that what is more precious to him is in the keeping of the Saviour.

The grand old tentmaker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasure. The profits which we might make and which we sacrifice in order to keep a clean conscience add to our wealth, for they make us "rich toward God." Hoarding money, stealing time from prayer and Bible reading, nursing popularity, all are wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful trustee. He keeps his books of remembrance. He will reward every one according as his works shall be. Two talents will pay a grand dividend; yes, and even one talent will sparkle when some humble mission school teacher presents her class on the last great day and says, "Here am I, Lord, and these children I brought to thee!" When we speak of salvation as by grace and not "of works," we must not forget that other truth that God will judge us all according to our works. They will be laid up there. If the selfish sinner's "wages" are paid in hell, a Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly pelf and profit and fame and ease and enolument will stand to his credit up there; and the results of all this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when the judgment morning breaks? People sometimes speak in a pitying tone of "poor ministers with small salaries." Wait until the treasure chests are opened up yonder, and see if any one will fall that hard-working soul-winner poor. John Bunyan when in jail comforted himself with the thought that he had "rich lordships" in those souls whom he had led to Jesus. What a Croesus the old tinker of Bedford will be when he comes into full possession of his inheritance!

Benjamin Chidlaw in the hard struggles of his boyhood sewed the skins of trapped animals into mittens in order to earn a few shillings; that log cabin experience fitted him for his great work as a pioneer of Western Sunday schools. I should not wonder if troops of children will salute him up in the Father's house. To John Eliot the converted Indian will be a star in his crown. Judson must have already met his "treasures" brought home from the mission fields in Burma. I have just been reading the letter of our young American brother, Mr. R. J. Wilder, announcing the conversion of that Brahman in India; his soul was filled with joy, for such a convert may make a breach in the wall of heathenism through which others will pour in. Who says that investments in foreign missions do not "pay?"

The simple fact is that the only investments that do pay interest through all eternity are those which are made for the cause of Christ and his service. The gains are very steady up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needle-women have their savings banks at God's right hand. Those banks never break. The only change from heavenly treasures is their enlargement. There is no corruption from within, and no consumption from without. The moth never gnaws there, and the burglar never breaks in to steal. It is impossible to compute what treasures every faithful, self-denying Christian may be storing away for his or her long life in glory. God keeps his record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake will find sure remembrance there. "Follow me, and thou shalt have treasure in heaven," says the Master. My dear reader, how much real estate have you got?

RITUALISM—FORWARD—MARCH!

It is evident that our church is about to become a full-fledged Liturgical church. The action of the late General Assembly gave a strong blow on the entering wedge, and drove it very far. The next Assembly will complete the work. Really, it was not necessary for Dr. Van Dyke, in order to secure votes and disarm opposition, to disclaim the ritualism of the movement and to emphasize the declaration that his Liturgy is for voluntary adoption and use. It is ritualistic in its character, and it will be enforced in due time. And in the judgment of the advocates there is one great reason why it should be.

That reason is that as Presbyterian ministers generally have not now the grace and gift of prayer. Once they were noted for the possession of both, but now the great mass have lost them, and can not even arrange their own services in an edifying way. They and their people are in a pitiful condition, and need help from outside. It is true that some of the specimens of prayers that Dr. Van Dyke has collected are weak pieces of work, vague generalities, lifeless forms; but they are historic, and their age covers a multitude of sins, even though it will be sonant to the ears of some of them to intelligent congregations of Presbyterians. As the ladies would say, they are too too, for anything.

This ritualistic movement is in the line of unity—a unity to be had by a surrender of our historic peculiarities. So we must fall in with this concession to the ritualistic churches. The grand Presbyterian "cathedral" or "minster" at Washington is in the line with this. "A 'cathedral,'" the Lexicon defines, is "the principle church in a diocese, where the Bishop has his official chair." A "minster" is "the church of a monastery, or one to which a monastery has been attached; a cathedral church." Of course the band of Presbyterian monks and the Presbyterian Bishop, contradictory as the expressions are, will follow, and in the grand Cathedral the Bishop will have "his official chair," from which he will rule us all with papal authority, the General Assembly itself being swept away. The Presbyterian "minster," or "Cathedral church" in Washington, where the Archbishop "will have his official chair." Oh! the grandeur of it!

The movement however, does not as yet go far enough. The next Assembly will doubtless take steps to cancel the defect. It should include the preparation of a Book of Homilies. All the reasons that can be given in favor of a Book of Common Prayer can be adduced for this. Our ministers can no longer preach as their predecessors did. Nor need they; and if they do not have to prepare a sermon or sermons every week they can enjoy protracted rests, or pursue other studies, or write novels; or, on Saturday afternoons, join in games of base-ball, and keep up their athletics. The papers report that at Winona a baseball club of boys challenged any nine members of the General Assembly to a game on Saturday afternoon. Nine accepted the challenge; the game was played (at least some of the papers say so) in the presence of the great mass of the Assembly as spectators; and oh! the humiliation of it—the Assembly nine were defeated. How different it might have been if those nine, instead of being compelled to prepare sermons and prayers from week to week, since they graduated, had kept up their practice. What an argument in favor of ritualism in prayer and preaching!

Hurry it up! No time to be lost. Let us as quickly as possible have our Book of Common Prayer and of Homilies and our monastic cathedral church.

R. M. PATTERSON

P. S.—One to whom I have read the foregoing asks me: "Will they not think you in earnest?" (Dr. Patterson is one of the strongest men among the Northern Presbyterians. We republish this because we fear some Baptists need it. Ed.)

LOVE AND OBEDIENCE.

Conscience points out as duty, and bids us do, a great many things, which are hard and difficult—a real cross. Consequently, we may not want to do them, and yet we ought to do them—do them for love's sweet sake.

A father once asked his little boy if he didn't want to go and put some wood under the woodshed for him. The little fellow frankly shook his head. "Don't want to put in the wood for father?" asked the parent, in surprise, for little D— was a mighty helpful little boy. "I don't want to do it, but I'll do it." He had no desire to do what his father asked of him, but he loved his father, and so he said he would do it anyhow, even though he didn't want to.

That is the sort of service and obedience the Master desires from us—to do what he asks us, whether we want to or not. And if we love him as we ought, we will. He says: "If ye love me, keep my commandments." In the face of every-day duty, however hard or unpleasant, we may, too, be able to say: "The love of Christ constraineth us."—Exchange.

BE IN EARNEST.

Mr. Spurgeon says: "For soul-winning there is more in this matter of earnestness than in almost anything else." An old Scotch woman went for the first time to hear Robert Murray McCheyne. Some one asked her what she thought of him. She hesitated for a moment, and then said: "The man preaches as if he was a-dying to have you converted." It is out of this passion for souls that spiritual power is born.

Said David Brainerd: "I care not where I go

or what hardships I endure, if I can only see souls won for Christ. All I think of by day or dream of by night is the conversion of souls." Often he would go out into the forest and kneel down upon the snow, and wrestle in prayer until his body was wet with perspiration. Many a time did he spend the whole night in prayer for the souls under his care. After these seasons of spiritual wrestling his diary is almost sure to have an entry like this: "Today as I preached the Word, the power of God came down upon those stolid, immovable Indians, and melted and broke and swept them into his kingdom by scores."

My brethren, this purpose, this passion, must be paramount in our hearts.

LITERARY.

Any Book noticed in these columns will be sent at publishers' prices by The BAPTIST BOOK CONCERN, Louisville, Ky., postpaid to any address, upon receipt of the price.

The *Bible Student and Teacher* continues to be a delight. It is so strong, so true, so up-to-date in its scholarship. The November number has articles from G. H. Schodde and James Orr, two of the world's scholars. But other things by men of less note are as good, and as timely, as theirs. We wish everybody took this magazine, published by the American Bible League, 86 Bible House, New York. Price \$1.00 per year.

Contents of *New England Magazine* for December:

His Excellency Curtis Guild, Jr., Governor of Massachusetts (frontispiece); What's the matter with New England? (Vt. Massachusetts), Frank Putnam; Silence (poem), Harley R. Wiley; Love and Sentiment (from prints in collection of H. E. Knight); The Conspirators (a Christmas Play), Ralph H. Barbour; Letters of a Wellesley Girl, H. B. Adams; Patricia's Christmas Family, Emilia Elliott; Men and Affairs at Washington, David S. Barry; Drydock (poem), Isabella Howe Fiske; Views Along the Hudson River; Old King Spruce (N.Y.), Holman F. Day; The Numbered Days, Mary W. Hastings; At the Year's End (poem), Clinton Scollard.

The *Little* contents for December are as follows: Christmas Day in the Stock-Yards District, by Erol M. Colson; The Golden Rule in Real Life, by Brandon Whitlock; "Big Bill Taft," by Jas. M. Lee; In Santa Claus's Workshop, by Reno Baehre; Horatio Walker, by Elizabeth M. S. Fite; Old English Carols, music by Reginald DeKoven; Miss Seronge (a Story of Christmas Eve), by Georgia Wood Pragnon (drawings by G. Patrick Nelson); "A Little Girl (verse), by William H. Payne; Chief Hiki's First Christmas, by Gilbert Parks; The Burning of the Backlog, by Frank H. Sweet; "Parson" (a story of the Allies in China), by Egerton Castle; Modern Beatitudes—The Joys of the Commonwealth, by Charlotte P. Gilman; Ustab and Sir Knyght—An Old Christmas Ballad, discovered by Burges Johnson; The Christmas Pageant (verse), by Martha Young; A Free Lance, by Maude L. Radford; When We Were Boys, by M. R. Stewart; and the regular departments.

The Christmas number of *The Century* makes an immediate impression and appeal through its tint and color pages.

But the important feature of this Christmas number, a feature of both popular as well as scientific interest, is the publication, for the first time, of the new photographs of Mars, taken by the Lowell Todd expedition to the Andes last summer. Half a dozen plates are shown, with an account by E. C. Sipher, of just how the photographs were made by him, with an explanation of their significance and value by Prof. Percival Lowell, and there are drawings by both representing their visual observations in Chile and Arizona, interesting in comparison.

There are other good things. Roger Boutet de Monvel, son of the celebrated French artist, has written delightfully of "A Visit to the Paris Conservatoire," a sketch illustrated by Andre Castaigne. Oliver Locker-Lampson, who, as a child, knew and loved Kate Greenaway, has set down his memories and written a sympathetic appreciation of this "friend of children." "The Reminiscences of Lady Randolph Churchill" in this issue are rich in whimsical humor, as the writer recalls her early experiences in London society and her first visit to stately Blenheim. In keeping with the holiday season are clever short stories by Elizabeth Shaw Oliver, Howard Brubaker, Robert Haven Schaulfer, "Daniel Steele" and Mary Buell Wood. "The Shuttle," by Mrs. Burnett, closes with thrilling scenes, and Elizabeth Robins' "Come and Find me" develops increasingly tense dramatic interest.

Brass is beautiful to one who has never seen gold. The pleasures of the world have their charm until one has tasted of the hidden manna and felt the glory of the immortal life.

**SUNDAY-SCHOOL LESSON**

SUNDAY, DECEMBER 15TH

The Boy Samuel.—I. Samuel 3:1-21.

Motto Text.—“Speak, Lord; for thy servant heareth.”—I. Samuel 3:9.

“And the child Samuel ministered unto the Lord before Eli.” In the first chapter is given an account of the birth and family of Samuel. He was a Levite and, therefore, working in the temple was both his privilege and his duty. How old Samuel was at the date of our lesson cannot be settled definitely. He was between twelve and eighteen probably. Eli was the high priest at that time, and was quite old. The Tabernacle was in Shiloh, and while the Tabernacle itself was unaltered, it is thought a wall had been built which formed a court around it. In this court were rooms for the priests and Levites who were officiating.

“And the word of the Lord was precious”—that is rare. This refers not to written law, but to revelations from prophets. The general decline in religion had been followed by an almost total cessation of revelations from God, though there were some prophets still who received occasional messages. It is thought by some that Samson and Samuel were born at about the same time, and that at the time of our lesson the forty years' oppression by the Philistines began.

“His eyes began to wax dim, that he could not see.” This gives the condition of Eli's eyes at this time, and explains why Samuel ran so promptly at the sound of what he supposed to be the aged and half blind priest's voice.

“And ere the lamp of God went out.” Which shows the time was near day in the morning. This was the seven branched golden candlestick which was filled morning and evening. Henry says the light in the main lamp never went out, but only the branches. But near morning the branches, at least, would burn dimly or go out. We must not think of Samuel as sleeping in the temple, but in one of the rooms in the court. “That the Lord called Samuel.” In an audible voice. “Here am I,” was the usual answer to a call. “And he ran unto Eli.” Samuel's alacrity is worthy of praise and imitation. He was attentive and diligent and did not wait to be called a second time. Josephus says Samuel at this time was ending his thirteenth year, and his conduct that night shows many traits all boys would do well to cultivate. Samuel is not the only one who has mistaken the voice of the Lord.

Verse 6. When the second call came, and the third, Samuel shows

**Catarrh**

One of the most common of blood diseases, is much aggravated by the sudden changes of weather at this time of year. Begin treatment at once with Hood's Sarsaparilla, which effects radical and permanent cures. This great medicine has received

**40,366 Testimonials**

In two years, which prove its wonderful efficacy in purifying and enriching the blood. Best for all blood diseases. In usual liquid form or chocolate tablets known as Sarsatabs. 100 doses \$1.

no anger nor peevishness at the old man for rousing him up from his sleep. He goes promptly and cheerfully each time, only insisting the last time, that Eli had called him. It might be Eli had spoken his name while sleeping, but he certainly had spoken it. “Now Samuel did not yet know the Lord,” that is, he did not recognize his voice, nor understand how he communicated with his prophets. “And Eli perceived that the Lord had called the child.”—“There was no one else who could have called him, as those two were alone. And it was evident to the old man the boy had heard a call, and was not merely dreaming. “The call, which divine grace designs to make effectual, shall be repeated till it is made effectual, shall be repeated till it is so; that is till we come at the call. For the purpose of God, according to which we are called, shall certainly stand.”—Henry.

Verse 9. It must have been a humiliation to the aged priest that God should speak to the child and not to him. But Eli was a devout man and an humble one, and he shows no envy or jealousy. Samuel obeyed him. One of the crowning virtues of this great prophet and judge from his youth up was his obedience, and obedience is a virtue to this day, albeit it seems sometimes almost as rare as the Word of the Lord in Samuel's time.

“And the Lord came and stood.” This time he made some visible manifestation of his presence. Samuel answers just as Eli had bidden him. He shows no fear in the presence of God, not being self-conscious. His thought is still simple obedience to Eli and to God. “Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.” This stern message of doom may seem a strange one for God to speak to a child. He calls Samuel no pet names, he says nothing of any love for children, nor of any of the things which men would have invented as a message to be given to a child. Samuel was a boy in years, but he was no weakling; in obedience, energy, steadfastness, courage and truth he was a man now in his youth. This was a strong and graphic way of describing the horror and amazement men would feel at the terrible defeat of Israel by the Philistines, the capture of the ark, the death of Eli's sons and the old high priests' own tragic end.

“In that day I will perform against Eli all things which I have spoken.” Through the holy man who had brought Eli God's message recorded in the second chapter, and which Eli in his weakness of character had disregarded. “When I begin, I will also make an end.” Whatever God does, he does thoroughly. His long-suffering patience gives man an opportunity to repent, but if he refuses then the punishment comes inevitably.

“For I have told him that I will judge his house forever for the iniquity which he knoweth.” His sons' wickedness was known to Eli before the man of God brought his message of warning. “Because his sons made themselves vile, and he restrained them not.” There are no more solemn and terrible words in the Bible, nor words which are more needed to be studied in these days. Eli was personally a good man, he had set his sons a good example, he had given them good advice (Chap. 2:23-25); yet was he himself severely punished for failing to restrain them. He was high priest. The warning there is to ministers and deacons of the

churches who, for any personal reasons allow bad or unsound men to disgrace or undermine the true faith of the churches, and from weakness, like Eli's, do not interfere. He was judge. The warning is to all rulers, whether of nations or cities, who allow men to violate the laws with impunity. God will punish those in authority who bear the sword in vain and do not make it a terror to evil doers, no matter how good the rulers may be personally. Weakness is a grievous sin in positions of responsibility.

But chiefly Eli was a father whose duty it was to rule well his own household. And the warning comes with double force to parents. “It is not enough to set children a good example, to give them good advice, to remonstrate with them in regard to their sins. Unless parents restrain them, they shall themselves be punished. Those who do not restrain the sins of others, when in their power, make themselves partakers of the guilt, and will be charged as accessories.”—(Henry.) Indulgent parents are cruel. It would have been far kinder in Eli to have punished his sons with great severity, than to have allowed them thus to incur the wrath of God.

“And, therefore, I have sworn unto the House of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever.”—Repentance and thorough reformation might have saved them and removed the curse from their successive generations, when the first warning was given. “There are sins whose evil consequences in this world no repentance nor sacrifice can avert.”—Peloubet.

“And Samuel feared to show Eli the vision.” He feared for the effect it might have on the old man whom he loved. But Eli was resolved to know and so adjured Samuel that he told him the whole terrible truth. It is probable Eli thought the message was something of that kind from his earnest words in regard to being told all.

“It is the Lord; let him do what seemeth him good.” In this humble spirit the aged saint received the sentence against his family. Eli was a good man but a weak one. How much harm has weakness done in all ages of the world! Samuel grew in body and in mind and in the respect of his countrymen for God was with him. Blessed is the man of whom that can be said.

**“WHAT SHALL I DO WITH JESUS?”**

“I will have nothing to do with Him,” says one. This was the advice that Pilate received from his wife on that great day when Jesus was brought before him bound and accused. “Have thou nothing to do with that just man.” Pilate would gladly have followed this counsel. He tried many ways to get rid of the task imposed on him that day. But turn which way he would, Jesus still stood before him awaiting his verdict. Pilate must accept the situation, and act.

So must we also. One says: “I am not a member of the church. I make no profession of religion. I have taken no vows and made no promises.” This question does not concern me, for I intend to live for this world only.” But Jesus says, “He that is not for Me is against Me.” He cannot be ignored. He must be reckoned with. His claims must be considered. One cannot ignore the claims of his father or mother. One cannot ignore the claims of his country. To do so

**HOOPING-COUGH or GROUP.**

Roche's Herbal Embrocation (The Celebrated Effectual Cure Without Internal Medicine.)

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM  
Copy of an order received.—“Baroness Melting requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1889.” This order was repeated in 1894, 1899, 1902 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All Druggists or K. FUGERA & CO., 90 Beekman St., N. Y.

**PELOUBET'S NOTES 1908**

\$1.00 Postpaid NOW READY.

**BAPTIST BOOK CONCERN**

No. 642 Fourth Avenue

LOUISVILLE, KY.

**BELLS.**

Best Alloy Church and School Bells. Mfg. Co. for Ontario The C. S. BELL CO., Hillsboro, O.

would be disgraceful disloyalty. Jesus is more to us all than father or mother or country or friends. He cannot be ignored without ingratitude.

Another says: “I will shift the responsibility of deciding the question to others.” Pilate tried to do this also. He sent Jesus to Herod, hoping that he would take up the case. But Herod sent him back to Pilate. He said to the Jews, “Take Him and judge Him according to your law,” but they refused to relieve the governor of the responsibility. He wavered, at first pronouncing the prisoner innocent, and then condemning Him and delivering Him to be scourged and crucified. He gave his verdict, although it was against his conscience and against his judgment.

So it must be with men who try to shift the grave responsibility of making a decision concerning the greatest issue of life. After a period of vacillation, trying to find out how one may escape responsibility, the weak man is at last driven to decide against his own judgment. Better far determine from the start to do right and let men say what they will. It would be easy to say what we will do with Jesus if we were all ready and willing to do right as God gives us to see the right.

Another says, “I will destroy Him.” So said the enemies of Jesus in the time of Pilate. They tried every method they could think of to break His growing influence among the people and get rid of the light that condemned them. They tried to ignore Him, but He cannot be ignored. They tried to silence Him, but He cannot be silenced. They tried to defeat Him in argument, but He cannot be defeated. They came to the conclusion that the only way to dispose of Him was to destroy Him.

But He cannot be destroyed. Herod tried to kill Him while He was yet a young child, but the angel of the Lord encamped round about Him and delivered Him. Pilate delivered Him to be crucified, and the soldiers nailed Him to the cross, and He expired on the cross. What a sense of relief came to the scribes and Pharisees when His eyes were closed in death! That tongue which had so often scourged

ed them was silent. Those lips so pure and holy were sealed in death. But lo, Jesus the dead revives again. The rising God forsakes the tomb. Men have tried to destroy Him, but He lives still. They crucified Him nearly two thousand years ago, but He still lives. They have pulled down His churches, imprisoned His disciples, murdered His ministers, burned His gospels, but He rides on to the conquest of the world. Never did He have so many followers as He has today. Never were there so many men on the face of the earth who were ready and willing to lay down their lives for Him as there are today.

He cannot be silenced. He cannot be conquered; He cannot be ignored; He cannot be destroyed. What shall we do with Him? Let us open wide our hearts and give Him the largest welcome we can. He stands at the door and knocks. He waits for your verdict. Will you welcome Him or will you crucify Him?—New York Advocate.

**Christmas is Coming**

You are Planning What to Give

Good Books are unexcelled as Gifts. Religious Books make excellent presents for Religious People. S. B. Shaw's Books have had a sale of Over Half A Million Copies. This means that there are no more popular religious books on the market.

**SHAW'S QUARTET:**  
Touching Incidents and Remarkable Answers to Prayer.  
Dying Testimonies of Saved and Unsaved. Old Time Religion. God's Financial Plan.  
Price, \$1.00 Each, Cloth Bound (Paper, 35 cents) Postpaid.

We have many others ranging in price from 35c. to \$5, and a large variety of Bibles and Testaments.

**BOOKS FOR OLD PEOPLE BOOKS FOR YOUNG PEOPLE BOOKS FOR CHILDREN**  
A postal card will bring our large illustrated catalogue, postpaid.

Agents Wanted - Outfit Free. Send 40 cents to pay mailing expenses on our Complete Agent's Outfit and Samples of Our Special Line of Juvenile Holiday Books - Big Commission.

**Shaw Publishing Company**  
DEPT. J  
Grand Rapids, Michigan

**Beautiful Forks**  
Spoons, knives, etc.—the kind that you are proud to show your friends—are stamped "1847 ROGERS BROS." Exquisite designs—most careful workmanship—distinguish these from all others. Send for Catalogue "O 11" INTERNATIONAL SILVER CO., SUCCESSORS TO WERIDEN BRITANNIA CO. Meriden, Conn. SOLD BY LEADING DEALERS

**JEWISH PROSELYTE BAPTISM.**

BY ELNATHAN BRADDOCK.

For the benefit of many Baptists and Pedobaptists, who may read this article, I shall endeavor to show by historical account, Scripture, and the early writers, that the effort to connect Christian baptism with Hebrew ceremonial cleansing, a false assumption.

Among the Hebrew nation, proselytes were divided into three classes; some admit only two. These were as follows: Proselytes of the gate, mercenary proselytes, and proselytes of righteousness. The word *proselyte* is originally Greek, and is referred to those "coming from another nation, as from heathenism, to the privileges of the Jewish nation and religion." Of the first sort, those of the gate (Deut. 10:1 and 24:14, etc.), were those who were permitted to sojourn among the Jews under certain conditions. They were required to keep "the seven precepts of Noah," which vow was to be taken in the presence of three witnesses. These precepts involved the law of the Decalogue, and ceremonial cleanliness; and were said to have been given to Adam, except the last precept, which was added by Noah. They were these: (1) Against idolatry; (2) Blaspheming the name of God; (3) Murder; (4) Fornication, miscegenation, sodomy, etc.; (5) Theft; (6) Kindness to animals; (7) Justice and patriotism, or against treason. Such proselytes were allowed to live in certain cities, not all; could worship in the court of the Gentiles only; might offer burnt offerings, though not other sacrifices. They were visited, when sick, by the Israelites, and were allowed burial in the land. They were not obliged to be circumcised, nor to observe commands peculiar to the Jews, so neither were they baptized or dipped, as is said of others.

Of the second sort, the mercenary proselyte (Ex. 12:44-45). They were hired only for a time, or had entered the land to study mechanics; and who conforming to the laws, were permitted to sojourn in the land while learning their art. They are rarely spoken of, and it is doubtful whether they received circumcision at all. However, it is generally agreed that, whether or not they received circumcision, they were not baptized or dipped.

Of the third class, proselytes of righteousness (Deut. 10:10, Acts 3:25). These were the highest class, and were much esteemed. They not only submitted to circumcision, but conformed to all the laws and observances, and worship of the Jews: enjoyed all privileges and immunities, civil and religious, except being made king. There were rare instances, where one might by special provisions (such as having his mother a Hebrew) enjoy this office. Yet, with all their conformity to Jewish customs, even these were by many questioned as regards their sincerity. Among the

Rabbis we find them subdivided into, (a) proselytes of lions, (b) of dreams, (c) of Mordecai and Esther, and (d) drawn proselytes. Their motives for conformity were attributed either to cowardice, or selfishness; and though many became even teachers of the law, yet they were the subjects frequently of contempt and caricature. Of this sort of proselyte, it is said, that they were admitted to the Covenant, by circumcision and by sacrifice. The females, to whom it would be impossible to administer the rites, were dipped and had to offer sacrifice. Mark, it was the females who were dipped.

At no time in history has any analogy between this ceremonial induction into Jewish citizenship and Christian ordinance of baptism been made, until the appearance of those prodigies, Wall, Lightfoot, Dale and Stanley. And their tactics for dodging issues has been diligently followed by all Pedobaptists.

DEAR RECORDER:

Trenton church has closed a very fine meeting in which the church was much revived. Quite a number of this church and other churches were brought closer to God. We had the co-operation of many who were not our members, among them the principal of our graded school, who labored faithfully to lead his pupils to the Saviour. Bro. E. B. Farrar, State Evangelist, did the preaching, which was simple and earnest, fearless, loving and intensely Scriptural. He did us fine work, and is much beloved here.

We had twenty-five by baptism and seven by letter.

Our church has raised money to place a State Evangelist in the field, beginning January 1st.

We had Dr. W. D. Powell with us in one service and he took our people by storm.

Myself and family are feeling very much at home among the kind people of Trenton and Allensville. May the Lord bless our new workers made of old material like Bow and Powell and others.

B. F. HAGAN.

Trenton, Ky.

**FOUR MEETINGS.**

I am pastor of four country churches, adjoining each other. I am bishop of a territory of ten miles square. In August, held a meeting at Good Hope, Taylor county. Had the assistance of Bro. J. S. Gatton, whose able preaching was greatly appreciated. The congregations in day time were larger than ever before, and the church was much revived. Eleven professions, nine baptized. We have a good Sunday school and prayer meeting and the best music in all the land. "Remove not the ancient landmarks our fathers have set," is mainly applied to church finances.

At Palestine, Taylor county, held a thirteen-days' meeting in September, assisted by my son, A. L. Crawley, whose earnest preaching and personal work endeared him to the people. The farmers were very busy, but the church was greatly blessed, five conversions, two baptized. The church is growing in grace and the knowledge of the truth. Have just finished a nice house of worship and put in a new organ. Special honor is due Bro. B. F. Coffee, chairman of the Finance Committee. We greatly miss J. J. Rice, now in California, who was a faithful member.

At Pleasant Hill, Taylor county, my home church, held a meeting in

October. Bro. Gatton did the preaching, which was strong, Scriptural, pointed and pungent to careless church members about privileges and stewardship. We are hoping that seed sown will yet bring forth fruit to the glory of God in the spiritual uplift of the church. Three professions, two baptized. I want a RECORDER man to canvas this church. I am anxious to preach the funeral of anti-missionism in all my churches. Pray, everybody, for its death.

At Muldraugh's Hill, Marion county, meeting began November 10th. A few days before, I wrote my son, at the Seminary, to send me a preacher, and Bro. E. W. Summers, of Georgetown, came to my assistance. It seemed to us that he was sent of God to preach to Christians on neglected duties, and church obligations. There were eight restored to fellowship, four came under watchcare, twenty approved for baptism, seventeen baptized. The pastor's salary was supplemented \$50, and announced as a surprise to him. The meeting will be a great blessing to the church. All are more determined to do their duty as church members.

We are in the midst of Catholics, and very much need consistent living and heroic efforts to gain souls.

I have a convenient field and good churches, but each of them are able to pay for two Sundays a month. Success to the RECORDER.

J. W. CRAWLEY.

Maxton, Ky.

DEAR RECORDER:

We are now settled in our new home at Dresden, Ohio, and began our work here the first of the month. Our people here gave us a royal welcome, and on last Thursday evening quite a number came into our home, each one bringing a basket, package or envelope, which means that our pantry was generously replenished, and some silver in our pockets. Our hearts were filled with gratitude for these blessings. May the Lord richly reward them, and may He use us as instruments in His hands of accomplishing great good at this place.

A. H. ELLIS.

Dresden, Ohio.

**THE SCARCITY OF MINISTERS.**

REV. J. L. D. HILVER.

In the RECORDER is a very suggestive article by Prof. Pollard about the scarcity of ministers, and an appropriate appeal "To Those Women," all of which is very good and commendable, but it is not the final word. Neither do I know, or pretend to know it all, but I do know some things about this subject that have not to my knowledge been said before. There are some important facts that confront us. Let us consider them:

1. The Lord told His disciples to call on Him when they wanted more laborers in the harvest.

2. He never appointed any agency on earth through which laborers in the harvest were to be secured.

3. That means, of course, that no such laborer is to be employed unless the Lord sends him. In plain English that means that Christ calls the preachers into the ministry, and he calls all of them. They are men of his choosing and appointing and not the making of any council, Presbytery or church.

The fourth fact to which I beg to call attention is on our side of the subject. It is this:

For a number of years past it

has been the very prevalent custom among men of influence, pastors of strong churches, members of boards, officers of general bodies and religious editors to withhold all their commendation from men who happen to be the unemployed at the time and give them out in favor of men who are at the time doing a good work in some other field. They argue very properly that Bro. A. B. C. is doing splendidly at M—. There is no reason why he should not do just as well or better at X. On this basis Bro. A. B. C. is commended, warmly commended, to the saints at X. Some of the brethren at X. know and love Bro. E. G. II.; he has been in the ministry twenty-five years. He has been a faithful and successful minister, but last year he had a spell of illness that compelled him to quit work for a season. Since he got able to work a little last winter he has been hard pressed to live. He has preached to poor people for very poor pay, or no pay. He entered the ministry years ago because the Lord called him into it. He has never learned the trick of business life. If he ever had any talent for business he laid it on the altar of sacrifice to duty. He is a good preacher, a good man, a man of experience, and has always made his churches stronger and better, but the men in influential positions never consider the availability of any man who is "out of a job." Bro. A. B. C. is recommended Bro. E. G. II. is correspondingly denounced. The result is that A. B. C. is called to X., and M. loses her pastor, and the "recommenders" fill the vacancy at M. by calling the pastor from Y.; and so it goes, and our Lord's servant E. G. II. is left to starve, while he preaches for nothing, because he loves the Lord, and loves those for whom He had died.

Now, considering the premises: Can we expect that the Lord will answer the prayers of the churches, the Boards of "These Women," to send forth more laborers into the harvest, when those he has already sent are not employed? It is estimated that there are in the neighborhood of 600 preachers connected with the Georgia Baptist Convention who are not in the pastorate. There are about the same number of churches without pastors. Yet under the prevailing fashion those churches would rather die of stagnation than to employ a pastor that "needed the job." Can we expect any great blessing from the Lord when the churches treat his servants that way?

Atlanta, Ga.

**MOSES' SIN.**

We learn assuredly from our Sunday school lesson that God prohibited the entrance of Moses into the promised land; and the Sunday school *Helps* undertakes to tell us of what the crime of Moses consisted for which he was excluded. But to my mind they make a strange and unaccountable mistake.

From what in the act of Moses did God so sternly dissent? The commentators assert that it was because he struck the rock at Meribah-Kadesh instead of simply speaking to it while I consider that but an incident of the act disobediently performed. On a former occasion God had commanded Moses to strike a rock as preliminary to giving the people water, "and Moses did so." Ex. 17:6. At the time recorded in Numbers 20:1-10, God had said to Moses: "Take thy rod and gather thou the assembly to-

**IF YOU NEED A MEDICINE, YOU SHOULD HAVE THE BEST.**

We ask you to consider the fact, that although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a remedy for all diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest, for the reason that its remarkable curative power has been proven in thousands of even the most distressing cases.

Swamp-Root makes friends quickly because its mild and immediate effect is soon realized. It is a gentle, healing vegetable compound—a specialist's prescription for a special disease.

Swamp-Root is not recommended for everything.

A Sworn Certificate of Purity is with every bottle.

For sale at all drug stores, in bottles of two sizes—fifty-cents and one-dollar.

**Sample Bottle of Swamp-Root Free by Mail**

In order to prove what Swamp-Root, the great kidney, liver and bladder remedy will do for you, every reader of the Louisville Western Recorder who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y. Write to-day.

gether, thou and Aaron, thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water and thou shalt bring forth to them water out of the rock, so thou shalt give the congregation and their beasts drink.

And Moses lifted up his hand and smote the rock twice; and the water came out abundantly."

Does this make out the case of the commentators? I do not think that this is all, or even a very important part, of the reason for the anger of God expressed in the 12th verse: "And the Lord spake unto Moses and Aaron, because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

If not this apparent discrepancy between the command and the observance, then wherein lay the sin? In the first place, God's miracles are always benevolent; and Moses became enraged at the people and denounced them. In this he failed to sanctify God in the eyes of the people, for God's mercy and goodness were not disclosed, as they should have been. In the second place, Moses asked: "Must we fetch you water out of this rock?" That was magnifying themselves instead of God in the eyes of the people. It strikes me that either of these elements better suit what God expressed as his objection to the way in which His direction had been observed than the exclusive fact that Moses struck the rock instead of speaking to it.

Let us read Psalm 106:32-33, and see if it was not Moses' anger and bitter speech which constituted his sin: "They angered Him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit so that he spoke unadvisedly with his lips." M. J. WEBB.

Barbourville, Ky.

**THE GIST OF THE SUNDAY SCHOOL LESSON**

FOR 1908.  
BY R. A. TORREY  
NOW READY  
**25 CENTS**

BAPTIST BOOK CONCERN, Inc.  
LOUISVILLE - KENTUCKY

## THE SEEKER'S CHOICE.

(Matthew 6:33.)

In the solemn hush of the summer  
eye,  
While Nature still glows in the  
fading sky,  
I sit and I ponder the ways of men  
That have lived, and have toiled,  
and passed away;

And say to my soul, is it worth the  
while  
To toil and to fret for this pass-  
ing life  
When the gain and the loss, from  
day to day,  
Is a weary struggle, a bitter  
strife?

And the answer comes, in a flash of  
of light  
As clear and as true as the noon-  
day glow,  
That life is a race for the heavenly  
prize,  
And here and now is the truth I  
must know.

Thank God for the light that comes  
from above  
To guide the seeker and choose  
for the right;  
Thank God for the faith that looks  
on the Cross,  
And there it beholds the "Eter-  
nal Light."

That fades not when earth has  
grown old and dim;  
That fades not when life is pass-  
ing away;  
But purer and brighter, the world  
to come,  
And shines in the "Light of  
Eternal Day."

—Exchange.

## Our Pulpit

## THE FEEDING OF THE LAMB.

REV. G. H. MORRISON.

Rev. vii. 17: "The Lamb which is  
in the midst of the throne shall  
feed them."

The first words which John ever  
heard of Jesus were the words that  
described Him as a Lamb. When  
John was a disciple of the Bap-  
tist's, drinking in inspiration from  
that stern teacher, he had heard  
these words fall from the Baptist's  
lips. "Behold the Lamb of God  
which taketh away the sin of the  
world." The apostle was a young  
man then, aflame with eager hope,  
and the words of the Baptist sank  
deep into his heart—so deep that  
through all his after years he loved  
to think of Jesus as the Lamb.  
What experiences John had had,  
and what a vast deal he had suffer-  
ed when he came to write this book  
of Revelation! Life and the world  
were different to him now from  
what they had been in the desert  
with the Baptist. Yet in Revela-  
tion some seven and twenty times  
John repeats the sweet expression,  
Lamb of God—the first words he  
had ever heard of Christ. How  
blessed is a life when from its first  
stage to its last there run through  
it one regulating thought! What  
concentration it bestows on char-  
acter! What vividness it gives to  
the perceptions! There are men  
who are everything by turns and  
nothing long—unstable as water  
they shall not excel. New ideas  
seize on them powerfully to-day,  
and other ideas as powerfully to-  
morrow. But men like John, grasp-  
ing some great truth early, hold to

it through storm and sunshine,  
through Babylon and Patmos, till  
it expands and breaks into a thou-  
sand meanings, and becomes a  
thing of beauty and a joy forever.

Various thoughts are at once sug-  
gested to me by the beautiful and  
musical message of our text; and I  
shall take the opportunity of this  
quiet morning of communion, to  
lay one or two of them before you.

The first is that Christ in heaven  
to-day is the very Christ who walk-  
ed by the banks of Jordan. "Be-  
hold the Lamb of God," said the  
Baptist there; and "in the midst of  
the throne, a Lamb as it had been  
slain." In the opening chapter of  
this book of Revelation there is a  
strange and wonderful vision of  
the Lord; His head and His hairs  
were white as snow, and His eyes  
were as fire, and His feet were like  
fine brass as if they burned in a  
furnace. There is deep meaning  
in every line of that description;  
but perhaps the first thought to  
arise in us when we read it is that  
this is not the Jesus whom we knew  
in Galilee. It is august and terri-  
ble—a vision of light and splen-  
dour—and John when he saw it  
fell at His feet as dead; but it is  
not like Him who agonised in Geth-  
semane, and whose tears fell beside  
the grave of Lazarus. But here  
it is the Lamb in the midst of the  
throne; as in the desert it had been  
the Lamb of God. Here, in the  
glory, it is the Lamb slain, as in  
Isaiah it had been a lamb led to  
the slaughter. And we feel at once  
that not all the height of heaven,  
nor all the inconceivable grandeur  
of God's throne, have changed the  
nature or the love of Him who was  
pointed to beside the Jordan.

I think we all need to be assured  
of that, for we are very prone to  
disbelieve it. Somehow, we think,  
our Saviour in the glory, must be  
different from what He was long  
ago. We know that He is no longer  
rejected and despised, and we know  
that the body of His humiliation

## BEGAN YOUNG.

Had "Coffee Nerves" from Youth.

"When very young I began us-  
ing coffee and continued up to the  
past six months," writes a Texas  
girl.

"I had been exceedingly nerv-  
ous, thin and very fallow. After  
quitting coffee and drinking Pos-  
tum Food Coffee about a month  
my nervousness disappeared and  
has never returned. This is the  
more remarkable as I am a Prima-  
ry teacher and have kept right on  
with my work.

"My complexion now is clear  
and rosy, my skin soft and smooth.  
As a good complexion was some-  
thing I had greatly desired, I feel  
amply repaid even tho this were  
the only benefit derived from drink-  
ing Postum.

"Before beginning its use I had  
suffered greatly from indigestion  
and headache; these troubles are  
now unknown.

"Best of all, I changed from cof-  
fee to Postum without the slight-  
est inconvenience, did not even  
have a headache. Have known cof-  
fee drinkers who were visiting me,  
to use Postum a week without be-  
ing aware that they were not  
drinking coffee.

"I have known several to begin  
the use of Postum and drop it be-  
cause they did not boil it proper-  
ly. After explaining how it should  
be prepared they have tried it  
again and pronounced it delicious."

Name given by Postum Co., Bat-  
tle Creek, Mich. Read the booklet,  
"The Road to Wellville," in pkgs.  
"There's a Reason."

## Letters Opened By Grindstone

### Receives More Mail Than Any Other Women in The State.

How would you like to receive so much  
mail that it would be necessary to use a  
grindstone in order to open the letters as  
fast as they come in? This is the way a  
woman in Indiana opens her mail. Mrs.  
Cora B. Miller, of Kokomo, gets tons of  
mail and to save time has them opened by  
a large grindstone which occupies a con-  
spicuous place in her office. No other per-  
son in Indiana receives so much mail as  
she.

To give an idea of how vast her cor-  
respondence is, you need only to be told that  
she spends in one year \$25,000.00 for post-  
age stamps. How many letters will this  
send out? It is first-class postage for 125,-  
000 letters. Mrs. Miller's correspondence is  
not confined to one state or one country, but  
women from all parts of the world write  
her and it certainly is a pleasure to re-  
ceive so many letters so full of love and  
gratitude. The reason Mrs. Miller receives  
so many kind, grateful and assuring letters  
is because she gives treatment free of cost  
to suffering women. A few months ago  
she sent by mail absolutely free of cost \$10,-  
000.00 worth of medicine to women who  
were afflicted with female diseases or piles.  
She is still receiving thousands of requests  
from ladies who have never used the reme-  
dy and has decided to give another lot of  
\$20,000.00 worth away to those in need of  
treatment.

Here is a simple, mild and effectual  
home remedy which has been used by more  
than a million women in the privacy of  
their own home, curing when doctors and  
other medicines failed.

It is especially prepared for the speedy  
and permanent cure of leucorrhoea or whit-  
ish discharges; ulceration, displacements or  
falling of the womb, profuse, scanty or  
painful periods; uterine or ovarian tumors  
or growths; also pains in the head, back  
and bowels, bearing down feelings, nervous-  
ness, creeping feeling up the spine, melan-  
choly, desire to cry; hot flashes, weariness,  
and piles from any cause or no matter of  
how long standing.

Every woman who is a sufferer, unable to  
find relief, should write Mrs. Miller now  
without delay and she will send by mail  
free of charge a 50 cent box of her simple  
home remedy, also her book, with explana-  
tory illustrations showing why women  
suffer and how they can easily cure them-  
selves at home.

Don't suffer another day, but write at  
once to Mrs. Cora B. Miller, Box 915, Ko-  
komo, Ind.

has been glorified, until insensibly  
we transfer these changes from  
His outward nature to His heart,  
as though death and resurrection  
had altered that. So do we con-  
ceive Christ as far away from us,  
separated from the beating of the  
human heart; glorious, yet not so  
full of tender brotherhood as in the  
days of Capernaum and Bethany.  
That error is combated by the vis-  
ion of the Lamb in heaven. Puri-  
ty, gentleness, and sacrifice are  
there. The wrath of the Lamb  
grows terrible just as we remem-  
ber that the wrath is love rejected  
and despised. And in the Last  
Judgment when the Lamb shall be  
our judge it will not be the majes-  
ty of God that will overwhelm us;  
it will be that we are face to face,  
at last, with the love and with the  
sacrifice of Christ.

Another thought which our text  
suggests is this, that we shall need  
Christ in heaven as much as we do  
here. The Lamb which is in the  
midst of the throne shall feed them  
—even in heaven there shall be no  
feeding without Christ. I ask you  
to note how carefully in these ver-  
ses John distinguishes between Je-  
sus and His Father. Who shall  
feed the redeemed? The Lamb in  
the midst of the throne. Who shall  
wipe away their tears? Not the  
Lamb, but God. Now I cannot  
here dwell on the reasons—the deep  
reasons—why the consoling of  
heaven is named as the Father's  
work; what I ask you to note is  
that the satisfaction of glory is not  
a thing of course, that comes in-  
evitably—it is entirely dependent on  
Christ Jesus. The Lamb which is  
in the throne shall feed them. On  
the Lamb depends the satisfaction  
of eternity. Heaven might be  
heaven and God might still be  
there in His incommunicable and  
eternal splendour; but even in  
heaven the redeemed would starve  
save for the Lamb in the midst of  
the throne.

We all know in some measure

how great and how constant is our  
need of Christ on earth. There are  
moments—often moments of dis-  
tress and darkness—when every  
true follower can truly say, "Thou,  
O Christ, art all I want." In the  
soberest senses it is the Lamb who  
feeds us here—it is on Him we are  
dependent for everything that  
nourishes us—without His love and  
His sacrifice and His revelation of  
God, there would be no spiritual  
pastorage on earth. But do we  
not sometimes think that death will  
change all that? Are we not prone  
to imagine that in the world be-  
yond the need of being nourished  
by Christ Jesus will be less? Have  
we not some dim idea that heaven  
is like a garden—so fair, so fra-  
grant, and so beautiful in itself,  
that only to open our eyes there  
will be rest, and only to wander in  
its sunshine will be peace? How-  
ever such an idea may arise within  
us, remember that it is not the con-  
ception of the Bible. The Lamb  
which is in the throne shall feed  
them; the need of Christ in heaven  
is supreme. Every tie that binds  
us to Him here is strengthened  
there: all feelings of dependency  
are infinitely deepened. All that  
we owe to Him on earth is but a  
tithe of what we shall owe to Him  
when we awake.

It is suggested, too, by the words  
of the original that this feeding shall  
be a perpetual process. Not once  
nor for a day shall the Lamb feed  
the flock; He shall feed them con-  
tinually and for ever. As John  
looked back on his discipleship in  
Galilee, one feature of it impressed  
him very powerfully. It was that  
the Lamb of God, whom the Bap-  
tist had bade him follow, had  
taught him everything gradually  
and slowly. One truth to-day,  
one miracle to-morrow, and always  
and only as the disciples could  
bear it: little by little, with perfect  
adaptation, had the Lamb led them  
into ever deeper knowledge. That  
was one mark of the feeding of the  
Lamb, and every year that he lived  
John grew more grateful for it.  
He saw the patience and the gentle  
constancy with which he had been  
led into all truth.

And now in Patmos John lifts  
his eyes to heaven, and there are  
they who came out of great tribu-  
lation; and the Lamb is there—a  
Lamb as it had been slain—and the  
Lamb which is in the midst of the  
throne shall feed them. What did  
that mean to John? What did it  
recall to him? It spoke to him of  
quiet perseverance. There was pro-  
gress and ever-growing reception  
of the truth in heaven for John,  
and there was all that, because the  
Lamb was there.

Have you incorporated that  
thought into your view of glory?  
It is bound up with the true  
thought of Christ. Just because  
He is the same yesterday and for-  
ever, there will be gradual unfold-  
ings of joy through all eternity.  
It is true we shall hunger no more,  
and we shall thirst no more. We  
shall be satisfied when we awake.  
Yet John had been satisfied in his  
first hour with Jesus, but what  
great and lofty truths had he still  
to learn! Not all at once shall the  
mysteries be solved, and every  
truth we have longed to know be  
taught us. Not all at once shall  
the full and glorious secret be  
flashed in its splendour on our  
awakened eyes. Through all eter-  
nity we shall go on to serve.  
Through all eternity we shall go on  
to learn. The love of God will ex-  
pand and deepen endlessly so that  
every fresh hour will have its sweet  
surprise. Not God in the first per-  
son but the Lamb—the gradual and

## A Great Physiologist

### Once Said the Way to Keep the Stomach Healthy Is To Exercise It.

But He Did Not Tell How to Make It  
Healthy.

The muscles of the body can be  
developed by exercise until their  
strength has increased manifold,  
and a proper amount of training  
each day will accomplish this re-  
sult, but it is somewhat doubtful  
whether you can increase the diges-  
tive powers of the stomach by eat-  
ing indigestible food in order to  
force it to work.

Nature has furnished us all with  
a perfect set of organs, and if they  
are not abused they will attend to  
the business required of them.  
They need no abnormal strength.

There is a limit to the weight a  
man can lift, and there is also a  
limit to what the stomach can do.

The cause of dyspepsia, indiges-  
tion and many affiliated diseases is  
that the stomach has been exercised  
too much and it is tired or worn  
out. Not exercise but rest is what  
it needs.

To take something into the stom-  
ach that will relieve it from its  
work for a short time—something  
to digest the food—will give it a  
rest and allow it time to regain its  
strength.

The proper aid to the digestive  
organs is Stuart's Dyspepsia Tab-  
lets, which cure dyspepsia, indig-  
estion, gas on the stomach and  
bowels, heartburn, palpitation of  
the heart, and all stomach diseases.

Rest and invigoration is what the  
stomach gets when you use Stuart's  
Dyspepsia Tablets, for one grain of  
the active principle in them is suf-  
ficient to digest 3,000 grains of  
food.

The Tablets increase the flow of  
gastric juice and prevent fermenta-  
tion, acidity and sour eructations.

Do not attempt to starve out  
dyspepsia. You need all your  
strength.

The common sense method is to  
digest the food for the stomach and  
give it a rest.

Stuart's Dyspepsia Tablets do  
not make the cure, but enables the  
organs to throw off unhealthy con-  
ditions.

Perfect digestion means perfect  
health, for under these conditions  
only do the different organs of the  
body work right and receive the  
building-up material found in pure  
blood.

Stuart's Dyspepsia Tablets is a  
natural remedy and is a specific for  
stomach troubles. The ablest phy-  
sicians prescribe them.

The Tablets are pleasant to the  
taste and are composed of fruit  
and vegetable extracts, golden seal  
and pepsin.

At all drug stores—50 cents per  
package.

Send us your name and address  
today and we will at once send you  
by mail a sample package free.  
Address F. A. Stuart Co., 150 Stu-  
art Bldg., Marshall, Mich.

patient teacher of the Twelve—the  
Lamb which is in the midst of the  
throne shall feed them.

Lastly, and most significant of  
all, will you note the position in  
which the Lamb is standing. Be  
sure it is no chance that the saints  
are fed in glory by a Lamb who  
stands, where?—in the midst of  
the throne. Not in the confines of  
heaven, not on its distant borders,  
does the Lamb stand who shall pas-  
ture the redeemed. In the very  
centre and seat of power He has his

place: He is the Lamb in the midst of the throne. There are few grander pictures in the Bible than John's conception of the heavenly kingdom. It is like one of those drawings by Dore of the Paradise of Dante in which there is a circle within a circle of wheeling angels. That is the kind of vision which John had of glory, as if from its utmost and dim verge it were filled with ranks and choirs; and as the circles drew nearer and nearer to the centre, they were composed of nobler and more glorious beings: In the very centre of that mighty confluence was a throne—it was the throne of the immortal and eternal God. And in the very centre of the throne, standing in front of it, there was a Lamb. And not any angel from distant rank or choir; not even the flaming cherubim or glowing seraphim—not these, but the Lamb in the midst of the throne shall feed them. That means that the redeemed shall be fed not only gently, but by one who stands in the place of sovereign power. None can gainsay Him there; none can withstand Him; none can contest His access to green pastures. The Lamb who feeds them is in the midst of the throne—the sceptre of universal power is His now.

In this present world of shadows and of sorrow, have we not often longed for an authoritative voice? Are there not mysteries on every hand of us, that press with a terrible insistence on our hearts? And men try to explain these things to us, and such men may be taught of God, yet the noblest explanation leaves a ring of cloud so vast that we can only bow the head and say, Now we know in part and see in part. It is true that God does not leave us in the darkness—His word is a light unto our feet. When we trust Him there is always light for the next step, and it is the next step that is the road to glory. Still, there remains much doubt and much uncertainty, baffling us and sometimes overwhelming us, and these always will remain till one who knows us thoroughly speaks to us from the very centre of authority. That is the meaning of the Lamb in the midst of the throne. Before the mountains were created or the hills were formed, that throne was there. From it the worlds were created, from it the nations were fashioned; from it has gone forth the plan of every life. Every shadow was foreseen there, every tear and every grave—and from the midst of that throne the Lamb shall feed them. Does not that illuminate the joy that cometh in the morning? Does it not assure us that we shall be satisfied? With such thought: let us approach the bread and wine, which are the symbols and pledges of the Lamb of God.

**FAITH AS A DIMINISHING VARIABLE.**

BY PROFESSOR REMBERT G. SMITH, OF EMORY COLLEGE, OXFORD, GA.

The efforts of some advocates of Christianity to reduce its content of doctrine so as to make it acceptable to as many as possible, however well intended, is unwise. Sometimes a similar policy of concession is made by those who in this time of restlessness begin to fear that their own faith is undergoing a daily diminution. The attitude of still another class is boldly defiant. They openly rejoice in what they consider their brave rejection of obsolescent dogma and recklessly dare the church which they serve to deal with them for departures from the path of doctrinal virtue.

Many have ceased to pray for increase of faith, and are endeavoring to calculate the exact minimum amount which will suffice, and are determined to have no more than that. So does pride of mind result in leanness of spirit; so do reverent spirits reject the rich robes from the looms of progressing truth and scantily conceal their nakedness in primeval fig leaves.

The effort thus to reduce the area of faith takes various forms of specious reasoning satisfactory only to the most superficial minds. The doubt of the present is not the result of great spiritual struggles; on the contrary it is almost debonair. Its exponents can be pardoned only on the ground that they are such Lilliputian souls that they cannot adequately appreciate the mighty interests involved. The late complete restatement of the whole of Christian truth by a conspicuous preacher would never have been undertaken by a very humble man—to state the case in the mildest of charity. Nor will his work be seriously regarded by those who have any intellectual or spiritual self-respect and any knowledge of the history of Christian doctrine.

One of the favorite statements of these who consider that the faith of the church should be a variable diminishing with the passing of the centuries is that they believe in Jesus but care little for creeds, and they even go so far occasionally as to intimate that they believe in Jesus independent of the New Testament record concerning Him. They make much of the proposition that Christianity is a religion of a person and not of a book, thus preparing themselves for the day which they consider already to be

**PUT AWAY PICKLES.**

Mathematician Figures Out the Food Question.

If anyone requires a clear head it is the teacher of mathematics. He must reason in the abstract as it were, and full concentration of mind is necessary if correct results are to be forthcoming.

An Ohio man writes: "I am a teacher of mathematics and for 15 years prior to four years ago, I either took a lunch composed of cold sandwiches, pickles, etc., to school or hurried home and quickly ate a hot dinner.

"The result was I went to my afternoon work feeling heavy, dull of brain and generally out of sorts. Finally I learned about Grape-Nuts and began to use it for my noon-day lunch.

"From the first I experienced a great change for the better. The heavy, unpleasant feeling and sour stomach caused by the former diet disappeared. The drowsy languor and disinclination to work soon gave way to a brightness and vim in my afternoon work, a feeling entirely new to me.

"My brain responded promptly to the requirements put upon it, and what is of more importance, the results have been lasting and more satisfactory, the longer I have used Grape-Nuts as a food.

"My wife had been suffering from weak stomach accompanied by sick headaches nearly all her life. She is invariably relieved of these when she sticks to Grape-Nuts, either eaten dry or with milk. Her stomach has gradually grown stronger and her headaches less frequent since she began to eat Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the booklet, "The Road to Wellville," in pkgs.

dawning when only the very ignorant will revere as authoritative the teachings of the Scriptures. Their cry is, "Back to Christ!" or "Let our systems be Christo-centric!"—and these are the spells that charm the theologically thoughtless; and soon they begin to look down with pity or scorn upon a man with a body of substantial theological convictions.

The conception that faith in Christ as a person may not be weakened but on the contrary even strengthened by reducing the area of accepted doctrines about Him appears clearly fallacious, upon examination. It is found that the Christ in whom these believe who have such scant respect for the great historic doctrines of the Church is not the Christ of Paul, or of John as he sets Him forth in the last of the gospels, nor of the writers of the synoptics. He is not the Christ even as He interpreted Himself. He is, according to this specious conception, a person about whom we continually believe less but in whom we repose a trust which becomes more confident as our doctrines about him become narrower. The error of this class is psychological. The law they propose, that knowledge about a person and trust in him are inversely proportional, is a manifest absurdity. The obligation upon man to exercise faith presupposes revelation. "This is the condemnation that light is to come into the world and men love darkness rather than light."

No one is to be expected to exercise faith in a person about whom he knows nothing. The preaching of the gospel is the telling of the truth about Jesus. The proposition that He can be accepted and the truth about Him ignored or rejected does not commend itself to a sane mind. It is true that faith goes beyond dogma. Jesus cannot be fully set forth in a creed, although every proposition of the creed be true, nor is it to be denied that there have been errors in the creeds. But the recognition of these facts should not influence us to the hope that there can be any firm faith in Christ when the foundations of the truth about Him are weakened.—Selected.

**RESURRECTION OF THE BODY.**

The doctrine of the resurrection of the body is fundamental to Christianity. It is based on the sure historical fact of the resurrection of the body of our Lord Jesus Christ. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3).

The proof of the Saviour's resurrection is cumulative and convincing. He showed himself alive after his passion unto the apostles whom he had chosen "by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:2, 3).

To these testimonies must be added the coming of the Holy Ghost whom Jesus promised to send from his Father's presence upon his arrival at the right hand of God. His coming was in the most public manner in the presence of a great multitude of various countries and languages, and was made manifest to the outward senses of seeing and hearing, a rushing, mighty wind, tongues of flame, the inspiration of men to speak in various languages and in words of divine authority and power, and also by a mysteri-

THE BAPTIST TEACHER ADULT CLASS YOUNG PEOPLE SUPERINTENDENT ADVANCED QUARTERLY JUNIOR QUARTERLY

**BAPTIST SUNDAY SCHOOL BUILDERS**

**NEW FEATURES FOR 1908**

EARLY in the year we expect to begin to print some of our Periodicals in colors. We have ordered and will have installed in our Printing House, at an outlay of nearly twenty thousand dollars, a Cottrell Rotary Press. This, the finest type of the modern printing machine, will enable us to print our papers more rapidly, greatly increasing the capacity of our plant. We can promise our readers in advance something unusually fine in illustrations. The combined circulation of our Periodicals has become so great that we have been compelled to add not only this new press, but three typesetting-machines in order to keep up with the demand.

**WORLD-WIDE.** A new illustrated paper for the Sunday School.

FOR a long time it has been felt that a missionary paper for Sunday Schools would be an exceedingly desirable aid in directing the attention of the youth of our churches to the work of missions both at home and abroad. Arrangements have now been made whereby the American Baptist Missionary Union, the American Baptist Home Mission Society, the Woman's Home and Foreign Missionary Society, and the American Baptist Publication Society, will cooperate in the publication of such a paper. *Arise, O World*, hitherto issued by the Woman's Baptist Foreign Missionary Society, will be merged in the new paper *World-Wide*. In the new monthly, space will be given each general missionary organization for items of special value and interest to young people. It is hoped in this way to promote in our Sunday Schools an interest in all phases of missionary work both at home and abroad. The cooperation of the various missionary organizations in this enterprise not only marks a step in the direction of greater denominational unity, but will secure for our Sunday Schools a paper of absorbing interest. There will be a serial missionary story together with many short stories and timely articles bearing upon mission work at home and abroad. The initial number of the new paper will be issued in January, 1908. Information as to its exact form cannot now be given, but in all probability the paper will consist of thirty-two large pages, at a price of 25 cents per year. In clubs of ten or more 20 cents per year. Subscriptions will be taken by the year only. Sunday Schools in the habit of subscribing for their periodicals by the quarter will please make a note of this.

**Periodicals for All Grades**

- The Superintendent (monthly)
- The Baptist Teacher (monthly)
- SENIOR GRADE
  - Senior Quarterly
  - Young People (weekly)
  - World-Wide (monthly)
- ADVANCED GRADE
  - Advanced Quarterly
  - Bible Lessons (monthly)
  - Lesson Pictures for Older Scholars (quarterly)
  - Young People (weekly)
  - Youth's World (weekly)
  - World-Wide (monthly)
- JUNIOR GRADE
  - Junior Quarterly
  - Junior Lessons (monthly)
  - Lesson Pictures for Older Scholars (quarterly)
  - Youth's World (weekly)
  - Young Reaper (semi-monthly)
  - World-Wide (monthly)
- PRIMARY GRADE
  - Primary Quarterly
  - Primary Lessons (monthly)
  - Picture Lessons (quarterly)
  - Young Reaper (semi-monthly)
  - Our Little Ones (weekly)
  - Bible Lesson Pictures (quarterly)
- BEGINNERS
  - Our Story Quarterly
  - Picture Lessons (quarterly)
  - Our Little Ones (weekly)
  - Bible Lesson Pictures (quarterly)
- HOME DEPARTMENT
  - Senior Quarterly (Home Department Edition)
  - Advanced Quarterly (Home Department Edition)
  - Young People (weekly)
  - World-Wide (monthly)
- ADULT CLASSES
  - The Adult Class (quarterly)
  - Young People (weekly)
  - World-Wide (monthly)
- MISSIONS IN THE SUNDAY SCHOOL
  - World-Wide (monthly)
  - Good Work (monthly)

Send for Samples and Price List

**AMERICAN BAPTIST PUBLICATION SOCIETY**  
ST. LOUIS HOUSE: 514 N. Grand Avenue, St. Louis, Mo.

ous work wrought in the souls of thousands, who were, in that hour, born again of the Spirit, repented of their sins, and were baptized in the name of Jesus. The Holy Ghost has been continuously in the world from that day to this; and the hundreds of thousands of persons who have experienced the new birth under the preaching of the Gospel, and all the mighty changes which have transpired in all countries and lands in connection with that preaching, unite in bearing constant and cumulative testimony to the reality of the resurrection of Jesus Christ from the dead. Every true Christian is conscious, not only of having experienced the mystery of the new birth by the power of the Spirit sent from the presence of the risen Redeemer, but of continuous relationship through the Spirit with the risen and ascended Christ. It is because Christ lives that he lives also (John 14:19).

The doctrine is plainly essential. Jesus staked the truth of his claims as the Son of God and the promised Messiah upon his rising again the third day. He came "to destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15). If he succumbed to the power of death himself he effected no deliverance for others. "He was raised again for our justification" (Romans 4:25). It was necessary that he should "appear in the presence of God for us," entering into heaven itself by his own blood, having obtained eternal redemption for us; and also that he should abide there forevermore in our nature, ever living to make intercession for us (Heb. 9:12, 24; 7:25). If he did not rise there is no resurrection for us; and "they also which are fallen asleep in Christ are perished" (I Cor. 15:17, 18). On the other hand the certainty of the resurrection of Jesus confirms every hope, gives triumph over death, justification from sin and guilt, the reunion of saints, everlasting life and glory.

The body of the resurrection

will be, of course, a material body; but reconstructed so as to be fitted for the spiritual state, capable of living outside of this atmosphere, and with marvelously enlarged powers, made like unto the body of Christ's glory (Phil. 3:21, R. V.). The marks of identity will, however, be preserved, so that there shall be no failure of recognition. The farmer would be sadly disappointed if the grain he planted came up from the ground in the form in which he sowed it. The grain suffers dissolution; but there is a mysterious germ of life which brings to light a new and wonderful thing which in its development brings on the harvest of joy. "That which thou sowest, thou sowest not that body that shall be, but bare grain; . . . but God giveth it a body as it hath pleased him. . . . So also is the resurrection of the dead. This corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory." *Exchanging.*

**WHAT GIFT WILL BE LONGER TREASURED THAN WEBSTER'S INTERNATIONAL DICTIONARY?**

**CAREFUL.** A constant source of knowledge. It answers your questions on new words, spelling, pronunciation, etc.; also questions about places, noted people, foreign words, and many other subjects.

**RELIABLE.** Edited by Chief W. T. Harris, for over 17 years U. S. Commissioner of Education. Revised 1907. Contains 425,000 New Words. Revised Gazetteer, and Biographical Dictionary. Complete. Contains 3000 Pictures. 2300 Pages. 5000 Illustrations.

**AUTHORITATIVE.** It is the standard of the Federal State Courts, the Schools, and the Press. **THEY CANNOT BE TRULY LED BY ANY OTHER DICTIONARY.**

**ATTRACTIVE AND LASTING.** The various binders are artistic and durable and the paper and printing are superior.

**It is the Best Christmas Gift.**

Write for Dictionary Winkles, Free, G. & C. MERRILL CO., Springfield, Mass.

**GET THE BEST.**



## Editorial

Perhaps never in the history of the world was the need of a revival in doctrinal preaching so great as at the present time. Almost every day a religious fad is ushered into being and no matter how eccentric or devoid of common sense it always has a ready, and in some instances, a numerous and noisy following.

Some otherwise very excellent people seem to take great delight in speeding after a religious fancy instead of following a pious and wholesome fact. The body of Christ is to be built up and "the unity of the faith and the knowledge of the Son of God" is to be attained. This, however, cannot be done by spiritual babes. An important characteristic of religious childhood is to be "tossed to and fro and carried about with every wind of doctrine, by the sleight of men in craftiness, after the wiles of error." The need of the hour is a Biblical stability and that, of course, must come from the Bible.

Paul indicates that for this purpose the ministry was given. Old-fashioned doctrines, based on the Word of God, are neither repugnant nor repelling. The great Apostle to the Gentiles, with a host of others, has demonstrated the attractive power of this kind of preaching. To be sure the truth is to be spoken in love. Remember, however, it is *the truth* that is to be spoken and that not with sickly sentimentality, but in love. Nor should it be forgotten that *the truth* necessarily embraces all the great doctrines of the Bible. The Holy Spirit says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This, then, should be the goal and ambition of every Heaven-sent teacher.

An honest effort to carry out this purpose is sure to be crowned with abundant and lasting success. It will not create a feverish fanaticism that produces a positive distaste for true godliness, nor will its outcome be chimerical or transient. The effect will early become apparent in the life of the one who is favored by such a ministry. Surely, though it may be slowly, there will be an increase in soul health and prosperity. The spiritual stature will commence to reach toward that of "a perfect man." The darkened understanding will give place to the dawning light and the characteristics of spiritual childhood will be laid aside. Thoroughness in Bible knowledge inevitably leads both to sound thinking and wholesome doing. With the average Christian instruction concerning error is never necessary but the unfolding of the truth is essential and imperative. The Word of God is the only agency by which error can be detected and branded. And by that same Word is one "thoroughly furnished unto every good work."

A stable constituency makes a steadfast assembly. Certainly it was a membership like this that the Apostle had in mind when he spoke of the church of God as being "the pillar and ground of the truth." God is never misrepresented in this world when a church knows, guards, and labors to disseminate the truth. And happy, indeed, is that hour when this self-same body not only comprehends the quantity but also appreciates

the quality of the truth it guards.

Let the grand old doctrines be explained, emphasized and reiterated and there will come a transformation in the home life and a corresponding elevation of the social circle. The business integrity of our fathers' grew out of a steadfast belief in the sacred Scriptures. To stand where they stood and believe what they believed will never weaken legitimate commercial activity or bring ruin to the world of finance. The fact of sin, the certainty of punishment, the justice of God and all other great doctrines that are basal in character building should be proclaimed with becoming reverence and loyalty. Such a proclamation will honor God and bring great and lasting strength to Zion.

*The Congregationalist and Christian World*, referring to the Federal Council says: "The task of a federation of Christian denominations is not merely to elicit cordial expressions of good will from different organizations toward one another but to keep them from interfering with one another's work in local communities and to unite them in efforts to extend the faith which they hold in common."

The Great Commission in Matt. 28:19 extends with equal and binding force to every place on the habitable globe. Until it has been abrogated or repealed by the risen Lord, Baptists will be compelled to carry it out to the letter. Nor will they entertain a proposition to modify their interpretation of a Scripture so plain and, at the same time, so far-reaching in its teaching.

In these days of strikes and antagonism between corporations and their employees, it is a pleasure to read of a monument erected to the president of a railroad by the employees of the road.

Such a monument has been unveiled in Centennial Park, in Nashville, to the memory of President John W. Thomas, as he was known to the business world, or Deacon John W. Thomas, as he was known to his Baptist brethren.

Three addresses were delivered. Hon. E. Baxter spoke of his citizenship; Major Charles Anderson of his philanthropy, and Mr. Charles Barrett of his administration. The monument was unveiled by his grand-daughter, Miss Ellen Thomas.

The addresses and the thousands who gathered to hear them told the story of his ability, his high standing and the love which those who knew him bore to him.

One of the papers in a certain large city declared that a professor in a university in the city told the editor the professors were directed by the university authorities to say something startling every now and then for the sake of the great amount of free advertisement given the university! The papers generally would publish the startling statement and often with great headlines. That much advertisement in the usual way would cost hundreds of thousands.

We wonder if Clark University has adopted this shrewd trick to get itself noticed, and that is the reason that President G. Stanley Hall made such an exhibition of himself in his lecture at Chattanooga on "Non-Christian Religions Sympathetically Considered." Among other wild things he said the missionaries ought to be recalled from foreign countries. He declared the teachings of the American missionaries are as alien

to the Chinese mind as air is to fish, and that Confucianism is a much better religion for us than Christianity is for China." And many other things to the same effect.

President Hall long since quit believing in the infallibility of the Bible. When a man once gets off that firm foundation—the impregnable rock, as Gladstone called it—there is no telling where he will land. If Christianity is not only the best religion for all human beings but the only true one it is a farce and a delusion.

Much of the lack of moral fibre, and of the power of strong indignation in this generation is due to the mild pictures of our Lord, with all the stronger elements of his perfect manhood left out, which are set before the people. It is time to dwell on the sterner characteristics of the Lord.

And these were evidently the ones which made the strongest impression upon the people generally. We hear much of the opinion of the "man in the street," which gives a gauge of people's thoughts. It happens we know from one passage what the man in the street thought of the Nazarene.

Our Lord asked his disciples, "Whom do men say that I am?" And the disciples reported their words. They said he was like John, Elijah, Jeremiah. John was very severe and stern. He talked of the fan in the hand to winnow out the chaff to be destroyed. He talked of the axe laid at the foot of the tree. He talked of the flame. There was nothing mild about this strong desert-bred man who faced Herod with denunciation of his sin in taking his brother's wife, and called those who came to him a generation of vipers. The man in the street today who has heard the modern presentation of the Christ would not think of comparing him with John.

Still less would he compare him to that stern prophet of fire, Elijah. Elijah, who called the fire from Heaven and destroyed two captains with their fifty men; Elijah who killed the priests of Baal upon Mount Carmel. Elijah, who, as has been said, was the "personification of the conscience of the nation, with a consuming jealousy for God, who blazed with contempt for the weak-kneed who always moved towards his goal with the impetuous directness of flame." Strong and stern and fiery are adjectives which suit Elijah. How far they are from the weak conception of our Lord made by dwelling over much on his gentler attributes.

Jeremiah was not to the man in the street in those days the weeping prophet which he is often considered because we think of his lamentations. Jeremiah was a great statesman and reformer, fighting a losing battle for God among the Israelites, but fighting on. He faced priests and kings with his fearless denunciations. Being imprisoned in the miry pit did not daunt his spirit. His words are mostly words of doom. He set forth through all his life the sins of his people and the wrath of God because of those sins. It was Isaiah, not Jeremiah, who said "Comfort ye, comfort ye, my people." There is no book more full of terror and awe than the prophesy of Jeremiah.

Yet these are the men to whom the man in the street compared the Lord. His severity and sternness had made the strongest impression upon them. His face as he cleared the temple of the money-changers, many of them had seen. And but few saw him as he wept with Lazarus' sisters. His strong words of

denunciation of the scribes and Pharisees, hypocrites; the stinging contempt of the epithet, "fox," which he applied to Herod; these dwelt in the minds of the people.

There may have been a time when men dwelt too much on the sterner side of the Lord and his law. But today there is strong need of reminding men of it. Our Lord had much to say of hell. It is enough even for the modern man who professed to be his disciple to be as his Lord.

Some years ago we read a great sermon preached in London, in which attention was called to the severity of our Lord. The sermon made a profound impression and did great good. Such sermons are much needed in this country.

A correspondent of the *Brooklyn Eagle* visited several book stores in search of a copy of the Revised Bible, but could not find it. He contrasts this state of affairs with that when the version came out twenty years ago. Then, he says, the book shelves were loaded with it, it was peddled through the streets of New York by push carts and an enormous number were sold. And there were many prophets abroad in the land who prophesied that the Old Version would soon disappear, being relegated to the top shelves in libraries.

But at the end of twenty years it is the Revised Version which has disappeared and the Old is more firmly rooted in the affection of the people than ever. This is the *Eagle's* explanation: "Public opinion quickly consigned it to oblivion, and the efforts of all the literary cranks, from 'Dan even unto Beer-sheba,' will not be able to rescue it from the realm of innocuous desuetude. And is it any wonder? The beauty, grace, pathos, rhythm, sublimity and simplicity of the Old Bible were ruthlessly destroyed by the Westminster vandals. Thousands upon thousands of trivial changes were made; many were absolutely useless. Several were effusively pedantic and the majority only stiffened the rhythm without bettering the sense."

How the Gospel light is spreading is shown by an incident which is told by the English missionaries, who are at work in Masanza, a district lying west of Nassa, in East Africa.

A native chief, who had heard of the missionaries, came to Nassa and asked for "reading papers" to take home with him. He was supplied with tracts, portions of Scriptures, etc., which he carried home and read and studied as best he and his people could.

Afterwards he returned to Nassa and asked for a missionary to come and teach his people. The missionary went and found the people had been prepared by their chief, so that they were anxious to hear, and his meetings were well attended. The chief has been baptized and several others, and the good work goes on. The chief goes out, gathers the people together and preaches the Gospel to them.

Such incidents as this are not rare on the foreign field. The leaven of the Gospel is working, and God's Word is saving souls. There never was a time when Christians had more reason to thank God and take courage. The morning light is breaking.

Bishop Duncan has evidently used his eyes to good purpose in observing his fellowmen. He says that his experience shows that "a man who is on the fence of any great question when he gets down, always gets down on the wrong side."

## EDITORIAL VARIETIES

Dr. L. W. Doolan, the new pastor at Highland church, took charge last Sunday, December 1st. Large and enthusiastic congregations greeted him, and they were delighted with two fine sermons. The church is greatly pleased with their choice and the pastor is to be congratulated on account of his charge. The outlook is hopeful. He will live, temporarily at Highland and Everett avenues. We are glad to welcome Bro. Doolan back to his native State and to this honored position among Kentucky Baptists.

The saloon has already been banished from nearly 1,000 counties in the South, and its power greatly reduced in 250 counties where it remains. Surely the friends of temperance have every reason to thank God and take courage.

It is now affirmed that Sennacherib's cylinder of clay, that has been unearthed by the excavator's spade, records the exact amount of gold that the Old Testament mentions as having been paid by Hezekiah to that monarch as a tribute to royalty. The amount indicated is thirty talents.

Not long since Belshazzar was placed on the unhistorical list, but the spade, that wonderful vindicator of the Bible, has brought to light a tablet that not only makes him an historical personage, but also confirms Daniel's account of his death.

Prof. W. M. McPheeters, speaking of the Radical Critic, says: "Instead of being the defender of the inerrancy of the Old Testament in ethics and religion, he becomes the critic of the ethics and religion of the Old Testament and the denier of the Divine Authority of the Old Testament as a whole."

The officers of the St. Louis Branch of the American Bible League feel greatly encouraged over the outcome of the first general conference recently held. Many new members were enrolled and plans are being laid for a wide extension of the work. Every true friend of the Bible should loyally support the American Bible League in its splendid work.

Prof. J. D. Wilson says "that the radical (critic) theories have no foundation in fact, and are built solely upon the imagination of their inventors—is known to every scholar."

Froude, the historian, declared that the Book of Job was the greatest poem in any language.

The amazing advance made by Christianity is demonstrated by comparing the adherents of the first and the nineteenth centuries. In the first century there were 500,000 Christians, now there are about 490,000,000.

"There is no such thing as punishment; no far-off judgment day; no great white throne, and no judge external to ourselves."—R. J. Campbell, City Temple, London.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—Paul.

Prof. Ambrose White Vernon, of Yale Theological Seminary, delivered a notable address on "The Message of the Modern Minister," at the National Council of Congregational churches, recently held in Cleveland. He intimated "there is no body of truth in the Bible such as can serve as an infallible guide in faith and conduct." According to Prof. Vernon the minister desiring to deliver a true message must abandon the verse, "God so loved the world that He gave His only begotten son that whosoever believeth on Him should not perish, but have eternal life," for said he, "no certain record exists of the words and teachings of Jesus Christ." Be it said with shame that this address was received with hearty applause, and while a few in private condemned it, the Council, as such, passed it by unnoticed.

Already more than 3,000 opium dens have been closed by the authorities in China. The pipes, trays, etc., collected from these dens were destroyed in public places and the good work still goes on.

Three Baptists shared in the birthday honors lately bestowed by King Edward. Knighthood was conferred on Sir Geo. White, M. P., and Col. Brown, of Regent's Park church. Sir Herbert Ashman, of Bristol, was awarded a Baronetcy.

## AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: The Wings of the Seraphim; The Blunder of a Governor. Two by baptism; six by letter. City Limits—Pastor N. R. Stone. God satisfied.

Chestnut St.—Pastor J. M. Weaver: Threefold Promise of Christ; God's Mercies and Faithfulness. Five for baptism, one by letter, one by watchcare.

Calvary—Pastor J. S. Detweiler. Living Unto Christ; Sickness and Salvation.

East—Pastor Lloyd Wilson: Completes a Great Work; Thirst of the Soul. Two for baptism, one by letter. Pastor at Harrodsburg in a meeting.

East Mead—Pastor R. L. Brandenburg: The Good Shepherd; Saved to Serve. Rev. I. W. Bruner preached at the morning service.

German—Pastor A. Janzen: Trust in God's Power; Men's Best Friend.

Hazelwood—Pastor Chas. B. Althoff: Christ our King; The Commission.

Highland Park—Pastor L. B. Arvin: The Christian's Experience; Man's Appointment.

Ormsby Ave.—Pastor J. R. Williams: An Unkept Promise; The God Whom You Serve.

Oakdale—Pastor S. N. Mohler: The Great Commission; God's Dealings With Disobedience. Pastor just returned from meeting at Horse Cave, Ky., thirteen additions, fifteen professions.

Parkland—Pastor E. G. Vick: Our Speech; Do We Believe in God? Hope Rescue Mission—Pastor Wm. M. Bruce: Bible Class attendance 129; Thanksgiving Dinner served to 158 homeless men; Saturday night free supper to 140 men; splendid week at mission and many conversions; fine services at jail and workhouse.

Third Ave.—Pastor S. J. Cannon: Some things a Church Owes Its Pastor; Some Things a Pastor Owes His Church. One Baptized.

Twenty-sixth and Market: Pastor R. E. Reed: The Spirit in Prayer; Keeping the Heart. One baptized.

Twenty-second and Walnut—Pastor M. P. Hunt: Prayer Illuminated by Bible Incidents; The Sinner on Trial. Seven by letter, two baptized.

Eminence, Ky.—Bro. J. N. Prestridge: White to the Harvest; The Influence of Examples.

Culbertson Ave. (New Albany)—Pastor U. S. Clutton: In Remembrance of Me; Sir Will Out. One by letter.

### SEMINARY NOTES.

ARTHUR H. MAHAFFEY.

Thanksgiving has come and gone. The Seminary constituency did not come together and take Thanksgiving dinner at New York Hall this year, according to custom, due to the fact that some of the members of the faculty and many of the students had to be away; also it gave each one liberty to spend the day as he wished.

Several of the students of the Seminary, some of the young ladies of the Woman's Training School, with some of their friends of the city, made a trip to Mammoth Cave Thanksgiving on a special train, leaving Louisville Wednesday at 3 p. m., and returning Thursday at 7 p. m.

It was quite a pleasure to have Drs. Mullins, Gardner and Hunt, pastor of Twenty-second and Walnut street church, to dine with us recently. Dr. Mullins reports fine things on his return from the Georgia State Convention.

Dr. Sanpey is away this week, attending the State Conventions of North and South Carolina.

Bro. S. S. Stephenson has just closed a very successful meeting at Eleventh and Jefferson Mission. He reports nine professions.

Prof. A. D. Wallace, of New York City, was present at chapel one day recently.

Missionary day was last Monday. A good day indeed.

Report tabulated for the month of November: Missions supplied by students, 11; enrollment, 780; students engaged, 43; average attendance, 812; conversions, 15; sermons, regular 179, supplies 85; revivals, 46; funerals, 9; total, 319. Addresses, missionary, 8; Sunday-school, 19; prayer, meetings, 13; conversions, 42; baptisms, 26; received by letter, 22; religious books sold, 16; tracts distributed, 778.

Letters from missionaries read: One from Rev. P. W. Hamlette, Suchou, China; one from Joseph L. Hamlet, of Argentina, stating that his church there is giving to missions averaging \$1 per

member a month. Surely the Lord is moving among those people.

Dr. Dement delivered the address, subject: "Problem of the Country Church." Suffice it to say that the speaker furnished us much to think about. Dr. W. D. Powell, State Secretary of Missions in Kentucky, was present, and followed with some very stirring remarks.

Examinations after the first half of this session will be changed. Instead of having two during the session there will be four. One every two months, each continuing four days.

Supplies for last Sunday: I. Riley Davis, Watterford, called as pastor; J. B. Rose, Jeffersonville morning, Howard Park evening; G. B. Smalley, Eight-Mile, evening; W. B. Carter, Eighteenth and Delaware; Dr. Sanpey, Broadway; W. N. Rose, Mt. Carmel; H. M. Harris, Lewisport, Ky.; F. L. Andrews, Simpsonville; M. L. Harris, First church, Mitchell, Ind.

### THE STATE.

Pastor W. G. Tilford writes from Middleburg: I have recently spent a week with my church at Eubanks, preaching day and night, and visiting as much as I could. Had twelve additions to the church, seven by letter and five for baptism. Church revived and strengthened. I think they will decide to have preaching twice a month next year.

Pastor W. B. Cave, Columbia, was assisted by Bro. J. C. Cook in a meeting which resulted in thirty additions to the church, twenty-nine for baptism.

Pastor T. C. Carter was assisted in a two-weeks' meeting at Harmony church, near Princeton, by W. E. Hunter. The meeting resulted in thirteen additions, ten for baptism.

Pastor J. T. Cunningham has just closed a very successful meeting with the Blue Spring church, near Princeton, resulting in fifteen being baptized.

Brethren R. W. Morehead and E. H. Cunningham closed a meeting at Cerulean Springs last Sunday, November 24th, with two additions to the church for baptism.

Bro. E. W. Coakley writes: We have just closed a most interesting and profitable meeting with the church at Hiseville, Barren county, J. W. Puckett pastor. Fifteen professed and sixteen were added to the church. The church is in a prosperous condition and blessed with a great opportunity for doing good, if they will realize it. They need their pastor two Sundays instead of just one, which I think they will soon have. We briefly represented the State Board's work and they responded by gladly giving about \$120 for it. May God richly continue his blessing.

Bro. J. W. Manly writes from Corinth: I have recently assisted Pastor Z. W. Pigg in a grand meeting with the Gardenersville church, resulting in five additions to the church, four by baptism and one by letter, and a general revival of the spirit. Pastor Pigg is the right man in the right place to do good.

Bro. W. H. Bell, formerly our missionary pastor at Andubon, Ky., now of Nash, Tex., writes: "The Lord has blessed my labors here. My church gave more for missions last year than ever before. I have been well and have done a great deal of preaching.

Churches are scarce here. I held a meeting five miles from here in the woods, last summer, which will result in the organization of a church with eighteen members, the 6th Sunday in December. We have all kinds of isms and the devil to contend with here. I believe that anti-mission is the worst of all. The anti-board people have no effect here. Yes, I have taken the WESTERN RECORDER all my life, and expect to die a subscriber if I can get money to pay for it.

Land is selling at from \$4 to \$20 per acre. Unimproved land is not worth so much as the improved land. Dr. Wilker has planted a large pecan orchard near Hooks, on high land. He thinks it will do well. Of course, the bottom land is the best for them. I send a check to pay for renewal of my subscription to the WESTERN RECORDER. Give my regards to my old friends that you may meet.

### OTHER STATES.

Pastor G. P. Harrill, of The Orphanage and Thomasville, N. C. churches, has accepted a call to the church in Tarboro, N. C.

The Baptists of Rockingham, N. C., have given a contract for a house of worship costing \$5,000.

Pastor T. E. Crutchfield, of Hertford, N. C., has accepted a call to the Orphanage and Thomasville churches, to be-

gin work January 1st. This leaves the Hertford church pastorless.

Pastor John T. Walters writes: Please change my paper from Victoria, Tex., to Jena, La., as I go there to enter the evangelistic field.

Pastor S. J. Beeker has accepted the care of the Baptist church at Spray, N. C.

Pastor J. L. White, of Beaumont, Tex., will begin his work as pastor of the First church, Greensboro, N. C., on January 1st.

The Elgin church, Troup county, Ga., has set apart Bro. Claude Grimes to the full work of the Gospel ministry.

The Woodland church, Augusta, Ga., has set apart Bro. H. L. S. Tromer to the full work of the Gospel ministry.

Twelve have been added to the fellowship of the St. Stevens church, Charleston Association, S. C., as the result of a recent meeting.

Elder M. G. Burton held a meeting in the Walnut church, Macou Association, Mo., which closed with twenty-three additions to the fellowship of the church.

Pastor J. M. Phillips held a twelve days meeting in the Lebanon Church, Tenn., which closed with eleven additions to the fellowship of the church.

Pastor A. W. Duncan held a meeting in his Monterey church, Tenn., which closed with forty-five professions of religion and twenty five additions to the fellowship of the church.

A meeting in the Fruitland church, N. C., closed with twenty-five additions to the fellowship of the church all by experience and baptism.

Bro. H. H. Street has resigned at Lake Village and Montrose churches, Ark. This leaves a good field open for some consecrated man. Bro. Street is said to be one of the best preachers in Arkansas.

Pastor R. T. Marsh writes from Madison, Fla.: December 1st I began the pastorate of the First church, at Rock Hill, S. C. Please change my address at once from Madison, Fla., to 347 Hampton street, Rock Hill, S. C.

Bro. Frank M. Webb writes: I am now conducting meetings in Rolla, Mo. We have had twenty conversions, eleven have united with the church by baptism. Others are to follow soon. I go next to New London, Mo. (November 24th to December 5th), to aid Pastor R. L. Campbell.

Pastor C. L. Neal writes from Corinth, Miss.: Please have the RECORDER's address changed from DeFuniak Springs, Fla., to Leon Glo., Mexico. I have given up my work at DeFuniak Springs and my wife and I will go to Mexico as missionaries. We hope to spend the remainder of our days in that land for the glory of God. God bless the dear RECORDER.

Bro. J. F. Hancock writes from Portland, Ore.: Kindly change the address of my paper from Lewisville, Ark., to 200 Goodnough Building, Portland, Ore. I have accepted the place of city missionary and am on the field at work. Yesterday was my first day's work and four young men accepted Christ and enlisted in the work.

Rev. A. A. Williamson, 740 Fifth street, Louisville, the Singing Evangelist, is open for engagements to sing or to hold revival services or supply vacant pulpits.

### THE BAPTIST CONGRESS.

The Baptist Congress met this year in Baltimore. Some years ago we were told by a leading Northern Baptist that the Congress was started because some men of "new views" could not get the Baptist papers to publish their attacks on the old faith. They decided that if they organized the Congress they could get their new views before the denomination, because the papers which would not publish their articles would publish the proceedings of the Congress.

The Baptist papers these days give but scant room to the reports. So do the secular papers. In Baltimore there were but few except the speakers from outside the city. And the people of Baltimore paid little attention to them. Even at the night sessions the house was only half filled.

The only orthodox doctrine attacked was the virgin birth of the Lord. They all favored union with the Campbellites. The Baltimore secular papers paid very little attention to the meeting.

Georgetown, Ky., Nov. 23, 1907. EDITOR WESTERN RECORDER, Louisville, Ky.:

DEAR SIR—I was instructed by the Trustees of the Kentucky Baptist Educational Society to furnish your paper with the enclosed copy of a resolution unanimously adopted by them at their recent board meeting, held in Georgetown, Ky., November 14, 1907.

Yours fraternally,  
R. B. THOMAS,  
Secretary of the Board.

Whereas, This board has received and carefully considered the report of the committee appointed to investigate the charges made by Dr. J. J. Taylor, in his report as President of Georgetown College, filed on June 11, 1907, against the President of the Board of Trustees, members of the Executive Committee and other officers and employees of the college:

And whereas, The said committee reports that said charges are not sustained; Be it resolved, That said report be adopted and that this Board hereby expresses its entire confidence in the President of the Board of Trustees, in the members of the Executive Committee, the faculty of the college and the other officers and employees of the institution.

Dr. W. P. Harvey had an exciting scene one night last week. He heard a man trying to break into his house. First he telephoned to the police, and then took his pistol and went down stairs. When the man got in, he found Dr. Harvey standing before him, and covering him with the pistol. He held the man until the police came up and arrested him. It appeared that the man was drunk and thought it was his own house into which he was breaking. It was fortunate for him that he did not have an easily frightened man to deal with. For such a man, instead of waiting coolly, would have fired while the man was coming in, instead of waiting to cover him with the pistol till the police could come.

### VINCENT.

Mrs. Abigail F. Vincent died at Burkesville, Ky., November 15th, 1907. She was the sister of Dr. J. G. Bow, Associate Editor of the WESTERN RECORDER. Born August 29, 1840; married to Jas. A. Vincent, January, 1862. The mother of three daughters, two of whom, with her husband, had passed on before her to the better land. She professed conversion early in life and was always noted for her piety and faith. She was greatly afflicted in her last years, and was ready and anxious to go home. She leaves one daughter, five grandchildren, five brothers, one sister and many friends who mourn her loss.

DEAR RECORDER: By request I take pleasure in reporting the partial results of a meeting which has just closed at Mt. Pisgah church, Fleming county. Pastor E. H. Brookshire, who has been on the field about six months had prepared the way for a work of grace, so the good Lord heard the prayers of His people whom He graciously revived and used during the meeting in saving a number of precious souls. Twenty-one were received for baptism and one by letter, for which we praise God and take courage. Bro. Brookshire believes in old fashioned, heartfelt, Holy Ghost religion, and that just suited me, so we worked hand in hand for the Lord's glory. More of this kind of religion will redeem Bracken Association for God and the Baptists.

The Paris saints are daily growing in grace and good works, and it will not be long until Kentucky will feel the heart-

## REMARKABLE INVENTION

"Actina" a Scientific Appliance for Relieving Defective Eyesight—Has Achieved Wonderful Results.

If your eyesight is defective or you have any form of eye trouble that might endanger your eyesight, you should lose no time in investigating "Actina." It is applied directly over the eye and its potent action stimulates the circulation of the blood thereby removing congestion and assisting nature to repair the defects and restore the eyesight to normal condition. Hundreds of people owe the restoration of their eyesight to "Actina." Among them are the following:

Prof. T. S. Sligh, Mansfield, La.  
Rev. J. M. Foster, Burton, Wash.  
Rev. W. C. Goodwin, Moline, Kas.  
Gen. Alex. Hamilton, Tarytown, N. Y.  
Rev. C. Brunner, Bridgeport, Conn.  
Rev. Chas. H. Carter, East Springfield, N. Y.

Mr. S. A. Donnell, Agt. U. S. Secret Service, Louisville, Ky.

Many persons wearing spectacles might better be without them. Strengthen the eye by improving the circulation and it will not require an artificial lens. If you are interested and desire to know what the "Actina" is and what it is accomplishing, write today for our FREE TRIAL OFFER and OUR BOOK—TREATISE ON DISEASE. The book contains most valuable information. A postal card will bring it to you. Address Actina Appliance Co., Dept. 88H, 811 Walnut St., Kansas City, Mo.

throb of this brave little band. How I enjoy preaching the blessed Gospel! Love to all the brethren.

GEO. W. CLARKE.

Paris, Ky.

DEAR RECORDER: When Dr. Eaton passed away I felt a sad loss, feared the WESTERN RECORDER would deteriorate, but am rejoiced to find it maintains its great standard of superior excellence. I thank God that good men have so well filled Dr. Eaton's place, though we can never cease to miss him, and regret his departure.

Mrs. JOHN K. NUTT.  
Leota Landing, Miss.

DEAR RECORDER: I am located here, doing city mission work, something like I did in Kentucky, while at the Seminary. I congratulate you upon your selection to succeed dear Dr. Eaton. Please change my paper from former address, Oxford, Fla., to 204 Boulevard, Tampa, Fla., my present address. I am getting on tolerable well. I guess, in most every way. The Lord bless you and yours.

E. McC. DUNKLIN.

Tampa, Fla.

Bullittsburg church lost one of its noblest members when God called Bro. W. H. Grant home to glory. He was eighty-seven years old, and for fifty years had been a greatly loved member of the church.

## BURNING WOOD

Is a Great Fancy These Days Among Women Folks

It's instructive, as well as a good thing to pass away leisure hours. And, my, what pretty, useful and appreciate Christmas Gifts Burnt Wood make—and they are very inexpensive. We have just issued a catalog of pyrography goods, or wood to burn. This catalog contains a world of novelties in wood to burn, burning outfits and sundries for burning wood. We will be pleased to send you this catalog FREE OF CHARGE. Just send us your name and tell us where you saw this ad, and you will receive the catalog by return mail.

REMEMBER WE DELIVER FREE WITHIN 200 MILES OF LOUISVILLE ALL ORDERS OF \$5.00 OR MORE.

332-340  
W. MARKET  
STREET.

J. BACON & SONS  
INCORPORATED  
LOUISVILLE - - - KENTUCKY.

ADDRESS  
LOUISVILLE,  
KENTUCKY.



## THE STORY OF A DANDELION.

BY ELIOT A. CURTIS.

A dandelion grew in a garden plot  
In the shade of an old stone wall;  
Her slender leaves made an emerald mat,  
Where the stem grew straight and tall.

In the cool spring days she had worn a  
hood  
That was small and tight and green;  
She wore it as long as she possibly could,  
Till many a hole was seen.

Then she sent down word through her  
stem and mat  
To the storehouse under her feet,  
That she needed at once a bright new  
hat,  
With trimmings and all complete.

It was fine as silk and yellow as gold,  
Like a star that had fallen down;  
With brightest trimmings, fold on fold,  
The gayest hat in town.

And next she wanted a summer hat,  
Adorned with small white plumes;  
So they sent her one, in place of that  
They had sent with yellow blooms.

For many a day she waved and danced  
And bowed to the birds and bees;  
For many a day the sunbeams glanced  
Through leaves of the friendly trees.

## THE ADVANTAGE OF BELONGING TO A CAPABLE FAMILY.

BY JESSIE WRIGHT WHITCOMB.

It is my lot to belong to an excessively capable family. My mother, left a widow with five little girls to care for, did not seem to arouse the sympathy usually so freely bestowed on penniless widows. It was taken for granted that she was perfectly competent to manage her affairs with success.

She brought us up on pickles. We have a respect for pickles. If we ever reach the place where we need a coat of arms we mean to have pickles—couchant, rampant, argent, and all the other things on a gold field.

My oldest sister, Catherine, probably because of her slight priority in age and consequent reliability, was the one to take to pickles. She was mother's aider and abettor in pickle devices, she invented a new pickle, and a new way of packing. Mother says Catherine is the head of the pickle business now; at any rate she has laborers for hire under her, and machinery, and all the paraphernalia of a prospering business.

My other three sisters all learned something of pickles, too, but they chose other walks in life. They are the sort of girls to do what they do in precisely the right way, and success was assured from the start. Mother is to blame for that. From the time we could work at all mother made us do things over and over until we could do them right. We have had to rip out a bit of hemming half a dozen times, and polish a staircase until our backs ached, and we never were allowed a minute's peace until the task set us was properly completed.

Margaret was a stenographer and the best in town.  
Pauline was a school teacher, and it was one of the school jokes that parents all wanted their children in Pauline's room, no matter where they really belonged.

Millicent had always been fond of drawing, but she had the capable streak and instead of spending her time like the other girls in town who took to "art" in painting picture throws and plaques, she kept drawing one sort of thing—cucumber plants and the different little parts of flowers, seeds and tendrils, and conventionalizing them to suit herself, until the first thing we knew she was earning a regular salary designing cotton prints.

I was the youngest, and Mother and the girls were always saying: "What will Dorothy do?" "What do you mean to be, Dorothy?" "Haven't you any ideas, Dorothy?" And as I hadn't, I felt dreadfully inferior. I meant to do something, of course, being one of our family, but I didn't know what.

Each of the girls thought I ought to try her recipe for money-getting, but I did not want to be a second—or third—pickler; I dislike stenography, and teaching—well, teaching was worse yet. I

liked the cotten print designing, but my things were usually so horrid—little imps and dragons, not a bit like cotton prints.

However, I did get an idea finally and one night at the supper table I said I know what I was going to be.

"What?" said every one of them.

"Wood carver."

And O how disgusted they did look! "Why don't you say a novelist or an artist?" asked Pauline.

"Or President," added Margaret.

"You have seen Maud Hale's new tools and they have turned your head."

"Yes, that was what gave me the idea," I admitted.

I know Catharine wanted to shake me.

"Half a dozen girls in this town have taken up that fad, and what does it amount to? One girl carved a hat-rack, and one a picture-frame—but what does that amount to?"

Mother is the best woman in the world; she always has a good word for the one in disrepute.

"Come, girls, Dorothy couldn't possibly make a fool of herself. You mustn't be hard on her."

The girls perhaps did not wholly agree with Mother's first proposition, but they laid aside active opposition.

I worked in a pickle shop for Catharine for wages, until I had enough money to buy my tools and to let me spend a little while in Chicago, learning how to use them. We live only forty miles from Chicago, and I boarded with a nice old couple who came from our town. They lived in a flat.

I did not stay as long as I at first intended, for as soon as I learned a few things, I decided it was going to be, for the rest, a matter of practice, so I went home to do my practicing and save my money.

Mother let me fix up a room for a shop, and I cut, and backed, and gouged, and chipped, and oiled and polished as though life depended upon it, and enjoyed myself thoroughly. One thing made me feel good; long before I turned out anything that suited me, the girls pronounced favorably upon my efforts, and began to insinuate, one and all, that they had been the moving cause of my trying wood carving. That is just like our girls.

When I had finished three pieces that showed about what I was capable of doing, I said I was going to Chicago to take a shop and stay six months to see if I could make an opening for myself. That seemed sufficiently businesslike to suit my family and they all encouraged me.

The same old couple rented me a room, and I boarded myself. Mother sent me a hamper of provisions every week. The carpenter who had always done all our work had a brother who was a joiner in Chicago. He rented me a little shop and if I secured any orders he was to do the joining for me.

I was to act as agent for Catharine in the pickle line, and also for Millicent, and I had arranged to buy some furniture for certain persons in our town. I was very glad to do this as it would help me in my plans—though plans is scarcely the word to designate my vague ideas. I knew as little as any one could of where and how furniture was made, or of how such work as I wished to do could find a market. I tried to find out something while buying my furniture, and the clerks must have been astonished at my questions. Without exception they answered me as well as they could, but I was surprised to find how little they know about the very things they were handling every day.

One clerk at Marston's knew nothing about furniture, but a great deal about wealthy Chicagoans who ordered from their house, and it was his cheerful garrulity on that subject that gave me an idea. I thought so poorly of the idea that I would not have dared to mention it for fear of being laughed at. But I made a note of the names of four men whom the clerk represented as having a zeal for exquisite furniture. My plan—my nice little private plan—was to go to each of these wealthy furniture-buying beings, with a block of my wood carving, and see if I could get an order.

I made a careful drawing of a design for a chair—one that delighted my very soul, and which I fervently hoped might delight others. Then one morning, I went to the business address of the first

man on my list.

He wasn't in. I don't know why, but though I had imagined all sorts of scenes and conversations I had not imagined that particular catastrophe.

The next man was in, but he was engaged and could not see any one. I know that I looked, and acted, and felt like an agent.

The next man was in and would see me, and I was ushered into his office. Possibly what happened has colored my recollections, but I remember him as a very dyspeptic-looking man.

I asked if he was interested in good furniture.

"Not in business hours," he said and so curtly. I couldn't think what to say next. But I was there and had to say something, and I knew I was blushing, so I showed him the carving.

The minute he looked at it I could see he did not care much for a nice piece of the wood, for that particular block would have brightened up the face of any one who did care, even if the carving was poor.

"Is this your work?" he asked.

I told him it was, and having found my tongue said what I wanted briefly.

"Well, allow me to say," he remarked, "that in my opinion it would be far more becoming in a young woman of your years to stay at home and learn to do housework, than to be spending your time in things of this kind."

My uncomfortable feelings straightway vanished, and I was eager to tell him that I was proficient in house work of every sort, and in sewing as well.

He permitted himself to be somewhat mollified and though all hope of an order had been strangled sometime previously, I had a certain feeling of elation at being still alive, and at seeing a not unfriendly smile on his face as I departed.

But that could hardly be called a successful venture, and I was sufficiently depressed to resolve that although I should see my last man, if possible, as I had planned, I should not try to see any more.

I looked up this last man, John R. Roswell, in a directory, and walked by his residence—those big stone things seem just too fine to call houses. A remarkably pretty girl came down the steps. I asked a grocer's boy if she was Miss Roswell, and he said she was.

The next morning I buoyed up my courage—and it needed buoying—with the maxims, current in our family, that good work of whatever kind is sure of a market, and that only ordinary, mediocre, half-way work needs bolstering up by influence, and went to see John R. Roswell.

This time I imagined him both out and engaged, and was not a little surprised to be shown promptly into his very presence. He was a business-like, gray-haired man, and he motioned me to a seat with a "What can I do for you," before I was half ready.

I was trying a sentence in my mind. "Wouldn't you like to give your daughter a present of a chair?" when I discovered with a shock that I had tried it out loud. That was not really the way I wanted to begin, so it was disconcerting.

"I had not intended to do so," he said. "Why do you ask?"

There was nothing left for me but to tell him how I had been looking at fur-

## PELOUBET'S

## SELECT NOTES

An annual commentary upon the International Sunday School Lessons for 1908.

No other publication begins to furnish the inspiration, instruction, and information found in Select Notes.

A new feature of this year's volume is the use of a large number of suggestive questions with answers, interwoven into the explanatory material, just as they would naturally be used in the teaching of the lessons.

Price, in cloth, postpaid, \$1.25

Sold by all bookstores

W. A. WILDE COMPANY  
Boston and Chicago



For sale by Baptist Book Concern,  
Louisville, Ky.

niture at Marston's, and how the clerk had magnified his name, and then I said I could make a much handsomer chair than any I had seen there. I showed him my design and the piece of carved rose-wood.

"You see," I went on, "I don't make the chair. I have the pieces made according to my design, and then I carve them and have them put together."

He looked so pleased with my piece of wood that I was glad I had come, even if he did not want anything.

"You must be a genius in wood," he said. I knew well enough that I was not, and I told him it was nothing but hard work, and he said, "Well, that is better yet—more to be depended upon at least."

The amount of it all was that he ordered a chair like my design. He seemed afraid that I would think he fell a prey too easily for he said before I left that he ordered the chair because the design was good and the carving better.

My joiner made the pieces of the chair for me and then I set to work carving them. I like to think of the making of that chair. I felt so excited and glad. No other wood has seemed to yield so deliciously to the tools as that did. It joined in with me and tried to help, I thought. And the chair was a beauty. It was just as thorough as hard work could make it. I know I can say that much. And Mr. Roswell was as much pleased with it as I was, and that is saying a good deal.

He sent it to Marston's and had it estimated there. I thought they appraised it out of all proportion to what it was worth. Mr. Marston wanted to exhibit it, and Mr. Roswell let him. Mr. Marston told me that I would never lack for high-priced orders once a chair as good as that, bought by Mr. Roswell, had been exhibited.

That was the way it turned out. I found I had orders enough soon—more than I could hope to do, and could do the carving in my tiny shop at home, going to Chicago only as often as was necessary to superintend my joiner's methods. At least half the credit belongs to that dear old joiner.

When I first went home after selling my chair to Mr. Roswell, (the whole family had gone to the city to admire it in Marston's window) I gave Mother a good hug and told her it was all her fault, the natural result of the way she had always insisted on our doing things until we could do them exactly right.

And now that I am a credit, I don't more than half mind belonging to such an excessively capable family.—*Congregationalist*.

THE HELPFULNESS OF HELPING.

"Oh, dear," said an impatient mother, "do get out from under foot."

"But I want to help!" answered a cheery little voice.

"Help? Great help you'd be; run away and don't bother me," replied the mother. And in a sorry tone the child said again, "But I wanted to help!"

Adding, pleadingly, "Please let me!"

"No, no, I tell you; you only bother me. Go right away." And a little push added emphasis to the mother's words.

Years later, that mother said to a friend: "I don't know why it is my children don't seem to care how hard I work. They seldom try to either help or save work."

And yet cause and effect were closely allied. If she had gladly taken the offered help of the little one, and with loving patience trained the willing feet and fingers in helpfulness, she would have had a double harvest in the after years in the saving of work to herself, and, more important still, in the habit formed in her child.

Another mother heard the same childish offer, and, looking beyond the present into the future character, replied, "So you shall dear." And every day the little fingers grew more skillful. At first the dishes to be carried from dining-room to kitchen by the eager helper must be carefully selected from those least likely to break, and the carrying of the very best was a reward for a whole day without an accident.

To be sure, it was an added care to an already over-busy life, but it well repaid the labor, for as the years passed, the mother—and her children grew into a real partnership in both work and pleasure. The greatest reward of this mother was that her children acquired a habit of helping others, and by it were themselves made unselfish and courteous.

"Let us see how many helps we can give today," was a frequent morning remark of this mother's, and she was very watchful for an opportunity herself to help the children. "Let me help you, dear," as a little lad struggled into his overcoat; or, "I'll help look," if a book or ball had wandered away.

Talking things over together, the first mother said: "Oh, I haven't time to wait on the children; let them look out for themselves, and not expect to be

waited on." To which the second mother made answer: "Don't you think they learn to be selfish that way? I do things for my children, and expect them to do for me and others."

"But it's too much trouble," said the first mother.

"Better take your trouble now than by-and-by," replied the other. And the years proved her wisdom.

"Your children seem so glad to help you," said a friend. "I have to drive mine, to get any help at all."

The other side of the story came through the window where the mothers were sitting. Their children were at play outside. Evidently some plans were under discussion, and one mother's boy said: "You ask my mother, and I'll ask yours, and maybe they'll let us go."

The other mother's boy replied, "Why don't we cash our own?"

"My mother'll say 'yes' to you quicker'n she will to me," relied the first voice.

"My mother wouldn't," half indignantly replied the other. "She says she would do more for her own boy than for any boy on earth."

And the mothers looked at each other. —*Emma Graves Dietrick, in Christian Work.*

International Y.M.C.A. Training School  
use as their text-book

## The American Standard Bible

Edited by the American Revision Committee

W. G. Ballantine, of the above school, says: "We regard The American Standard Bible as preferable to all others. Those who cling to the King James Version voluntarily deprive themselves of all that Christian scholarship has gained in exact knowledge of the Bible during the last 300 years."

All styles sold by book stores, 35c. to \$22.

Send For Our Free Booklet

It tells the story of this Great Translation, and what the leading teachers, preachers and editors of all denominations think of it, and shows the several styles in which it is issued.

THOMAS NELSON & SONS  
Bible Publishers for 50 years  
37-41A East 18th Street, New York

waited on." To which the second mother made answer: "Don't you think they learn to be selfish that way? I do things for my children, and expect them to do for me and others."

"But it's too much trouble," said the first mother.

"Better take your trouble now than by-and-by," replied the other. And the years proved her wisdom.

"Your children seem so glad to help you," said a friend. "I have to drive mine, to get any help at all."

The other side of the story came through the window where the mothers were sitting. Their children were at play outside. Evidently some plans were under discussion, and one mother's boy said: "You ask my mother, and I'll ask yours, and maybe they'll let us go."

The other mother's boy replied, "Why don't we cash our own?"

"My mother'll say 'yes' to you quicker'n she will to me," relied the first voice.

"My mother wouldn't," half indignantly replied the other. "She says she would do more for her own boy than for any boy on earth."

And the mothers looked at each other. —*Emma Graves Dietrick, in Christian Work.*

Just Published  
for any department of church work

HALLOWED HYMNS  
NEW and OLD

By I. ALLAN SANKEY; son of IRA D. SANKEY  
256 PAGES, ALL LARGE TYPE.

OVER 100 NEW SONGS. RESPONSIVE READINGS  
\$25 per 100, not prepaid. 35c per copy  
by mail.

Returnable samples mailed to "earnest enquirers."

THE BIGLOW & MAIN CO., N. Y., or Chicago.

## SOUVENIRS.

"Are the Gildays back from their wedding tour?"

"Yes."

"How are they?"

"Doing nicely. She has had a kernel of rice removed from her left eye and doctors are in hopes she can see again, and his broken collarbone—where the old shoe struck him—is knitting favorably.—*Cleveland Plain Dealer.*

FREE TO ALL  
D.M. FERRY & CO'S  
ILLUSTRATED  
SEED PRICED  
ANNUAL  
FOR 1908

Ferry's Seeds are the best known and the most reliable seeds grown.

Every package has a list and the reputation of a house whose business standards are the highest in the trade.

Ferry's 1908 Seed Annual will be mailed FREE to all applicants. It contains colored plates, many engravings, and full directions for planting over 120 varieties of Vegetable and Flower Seeds. Unavailable to sell. Send for it.

D. M. FERRY & CO., Detroit, Mich.

## BEAR'S PECAN NURSERIES

PALATKA, FLA.

SEND FOR PRICE LIST



STORIES FOR LITTLE ONES

MOVING DAY AMONG THE SQUIRRELS.

We had been in camp for several weeks—long enough to form a slight acquaintance with a gray squirrel family which was there before us. Some of us had observed a large bunch of leaves in each of two tall oak trees. We had not thought of squirrels as living in these, however. One bright August day, the mother squirrel, as we supposed, was seen climbing towards her castle in the air. From a distance her head appeared uncommonly large. It hardly seemed likely that she was storing away a winter's food supply. Certainly acorns and the hickory nuts of our grove were not ready for the storehouse then. Soon the active creature was descending the tree, this time with empty mouth. With our eyes we followed her carefully to the oak some thirty-five paces off where was the other leafy castle. Mrs. Squirrel only half entered this nest of hers, and immediately came out with a burden. That burden was gray like herself, only a little brighter. Our suspicion was aroused. We eyed her closely. Down the oak she came, head foremost. The journey of a hundred feet or so between the two oaks was made. As the graceful creature passed within a dozen feet of us we became sure that she was moving her family—that she really was carrying a baby squirrel in her mouth. Two legs of the baby seemed braced against the parent's neck, one on each side. Up that tall oak with her load she climbed with graceful ease and dropped her baby into the nest. We saw her make this journey back and forth until she carried six little ones (each, apparently, about half grown) down one tree about forty feet, across the intervention space one hundred feet or more, and up the oak possibly forty-five or fifty feet. She did vary the journey several times on her way back for another little one by taking the air line through the branches of neighboring trees. Once, startled by our nearness, with a heavy baby in her mouth, she actually mounted a tree when her ground journey was about half traveled, went into its top and jumped from tree to tree until she was able to place her precious load

in its cozy castle.

We tried to discover the reason for all this careful activity on the part of our good neighbors. Possibly it was because their first home was too near a roadway on one side and a much traveled path on the other. Maybe the increased height of the new home had in it promises of safety. Or, it may have been that the large family had outgrown their first quarters.

Whatever the cause, we were taught that day that even the wild creatures of the woods have a concern for their little ones kindred to that which human parents cherish for their children. Then there came to us the words of Jesus concerning the birds and the foxes and their homes. Anew we were impressed with the truth that the heavenly Father careth for all his creatures.—*Children's Own.*

AS UNTO THE LORD.

She was only a poor, plain, freckled woman, whose clothes were of the fashion her mother might have worn; yet, day by day, as she busily plied her iron, many an humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G—, who had called to engage her services, how "can you stand all day in this hot room, always ironing, and yet sing so cheerfully?"

"Ah, my dear lady," she replied, "the Lord has given me this work to do so; when I'm tired and out of sorts, I say to myself that verse about doing things 'heartily, as unto the Lord,' and try to think how I'd feel if I could see him standing by my side, and he knew I had an unwilling heart for his tasks. Then I sing my brightest hymns, and while my iron smooths out the wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Green, in the room above me, has a weakness in his back, and lies on his cot bed from morning till night. His mother works in a factory, and doesn't come home till dark. When he's lonely, and sick with pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then, once in a while, I slip up with a cup of water and bits of picture-papers which come wrapped round the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me. I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. What shall we render unto the Lord for all his mercies to us.—*Christian Life.*

A big, good-natured farmer was awaiting the suburban train, accompanied by a handsome Gordon setter. Two sons of Britain stood near him. The dog strayed away from his owner, who was reading a newspaper.

"Hey!" called the farmer. "Come here, Locksmith!" and the dog immediately ran to his feet.

One of the Englishmen approached the farmer.

"May I ask," he said, "what you

called that dog?"

"Locksmith," said the farmer.

"And why, pray?"

"Because every time I kick him, he makes a bolt for the door."

There was a general laugh, in which the Englishman joined.

When he returned to his companion he remarked:

"Most extraordinary name that man over there calls his dog."

"What?" asked his friend.

"Locksmith," replied the first Briton.

"And why such a name?"

"Because, he says, every time he kicks 'im he runs out of the house!"

WALLED UP ALIVE

A very interesting bird is one which follows the trade of a plasterer—the hornbill.

It makes its home in far-off Africa, and this home is in the trunk of a hollow tree. You see, monkeys run wild in this country, and there is nothing they like better than hornbill eggs for breakfast, so in order to save the lives of her young the mother hornbill consents to—what do you think? To be walled up alive!

She and her mate select a suitable tree and work together, plastering up with mud any opening there may be in the trunk. Having made it small enough to only just admit the passage of her body, the mother hornbill goes in, and her mate continues plastering until there is only a little round hole left, enough for him to put in the tip of the beak. Through this he passes in food to the mother while she is hatching her eggs and rearing her babies; nor do the latter get out into the light and air until they have donned their first suit of feathers. Then the door of the nursery is broken down, and the family begins to enjoy free life again.

"It cannot be," sighed the maid. "I respect you highly, Mr. Humwell, but we are incompatible."

"Well, I suppose it cannot be helped," the young man replied, pocketing his chagrin and looking about for his hat. "But it defeats all my cherished hopes. I had planned a house in which I fondly imagined we might be happy. It was to have had a pantry twice as large as the ordinary size, with a roomy closet in which to stow away the new cooking utensils and things that a woman naturally buys when a peddler comes along."

"Stay, Harry," she said, falteringly. "Perhaps I have been too hasty. Give me a day or two to think it over. It is not impossible that—that—" *Chicago Tribune*

FOR BABY RASHES.

Itchings and Chafings, Cuticura Soap and Cuticura Ointment, are Worth Their Weight in Gold.

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and scalp. Infantile and birth humors, milk-crust, scalled head, eczemas, rashes, itchings, chafings and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently and economically cured.

A Cough Medicine

Ayer's Cherry Pectoral is a regular cough medicine, a strong medicine, a doctor's medicine. Good for easy coughs, hard coughs, desperate coughs. If your doctor fully endorses it for your case, then take it. If not, then don't take it. Never go contrary to his advice. We have no secrets! We publish the formulas of our preparations. J. C. Ayer & Co., Lowell, Mass.

HOME STUDY

The Art of Modern Bookkeeping and Accounting, a work especially adapted to Home Study for those who desire a general knowledge of the subject or for graduates of Business Colleges and Bookkeepers who wish to take up the study of Accounting.

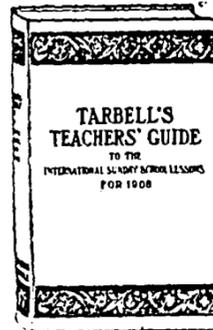
SENT PREPAID FOR \$3.00

Address ENOS SPENCER & CO.

Care Spencerian Commercial School. LOUISVILLE, KY.

MISSOURI BAPTIST SANITARIUM.

DR. TAYLOR AV. ST. LOUIS. A well equipped, Quiet, Restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. I. H. CADWALLADER, Physician-in-charge, Mrs. I. H. CADWALLADER, Secy.



EVERY SUNDAY SCHOOL WORKER SHOULD POSSESS THESE TWO BOOKS.

TARBELL'S TEACHERS' GUIDE \$1.00. TARBELL'S GEOGRAPHICAL PAMPHLET 25c.

YOU WILL MAKE NO MISTAKE IN GETTING THESE AT ONCE.

MARTHA TARBELL NEEDS NO INTRODUCTION. HER PAST BOOKS SPEAK FOR ANYTHING FROM HER PEN.

BAPTIST BOOK CONCERN 642 Fourth Ave. Louisville, Ky. (INCORPORATED.)

To Possess a Healthy and Pearly

SKIN

use Glenn's Sulphur Soap with warm water daily, and the skin will soon become soft and beautiful. To remove pimples, redness, roughness, sunburn, nothing compares with

Glenn's Sulphur Soap

Sold by druggists.

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

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY LOUISVILLE, KENTUCKY.



Next session of eight months opens October 1. Excellent equipment; able and progressive faculty, wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to Y. Y. MULLINS, President.

Glorious Praise

By DOANE AND KIRKPATRICK. Suitable for Prayer Meetings, Sunday Schools and Church Services. Over 300 most popular old and new hymns. Over 60,000 sold. Best binding. Copy by mail, 85 cts; dozen, \$3.00, not prepaid; 100, \$25, not prepaid.

Song Evangel

Just Published. By W. H. Doane. Choice old and new Revival Songs. Selected from over 50 greatest composers, and over 80 greatest Hymn Writers. Sample copy by mail, 15 cts. Send all orders for Hymn Books to BAPTIST BOOK CONCERN, Louisville, Ky.

## LOUISIANA STATE CONVENTION.

On Tuesday night, Nov. 19th, according to arrangements made by a committee appointed last year on Baptist History, Dr. John T. Christian, of Little Rock, Ark., delivered an interesting and instructive lecture on "What Baptists have done for the world." A Louisiana Baptist Historical Society was organized, and Bro. J. M. Wise was elected president of same. The RECORDER man was elected an honorary member of the Society.

On Wednesday morning the Convention was called to order by the former Vice-President, L. W. Wilkinson, of New Orleans, the President, L. E. Thomas, of Shreveport, having notified the Convention of his inability to be present. Bro. A. P. Durham led devotional exercises, recognition of new pastors and visitors, and then adjourned for dinner.

At the afternoon session after considerable balloting Mr. Drew Furgeson, Homer, La., was elected President of the Convention; Mr. L. W. Wilkinson, New Orleans, and W. H. Manigan, West Lake, Vice-Presidents. Bro. J. S. Campbell was elected Secretary. During the counting of ballots Dr. Seymour, of the A. B. P. Society, addressed the Convention.

A unique address was delivered by Mr. Taylor, the Mayor of Homer, followed by Pastor Wharton. Response was by W. H. Brengle, of New Orleans. He said he heard not many days ago that Homer was the hardest place in the world to get to, and the best place in the world when you get there. He said he was prepared to believe it. His address was well received.

This was followed by a paper from B. F. Lawrence, of the Baptist Chronicle, offering the paper to the Convention. A committee of five was appointed to report on the matter, and made special order from 10 to 12 o'clock Thursday.

Wednesday night.—The Annual sermon was preached by Bro. H. A. Sumrell, of Shreveport, La. Text: "All things were created by Him and for Him." Col. 1:16.

1. Creatorship ascribed unto Jesus—"All things made by Him."

2. Ownership—"All things for Him."

A magnificent address was then delivered by Bro. J. F. Love on the work of the Home Board.

Thursday morning Secretary Walter N. Johnson read the report of the Executive Board, showing encouraging advancement in the work. They report having raised in the State for State Missions \$12,113.95, which is an advance of \$2,161.71 over the previous year. Missionaries report 8,722 days of labor, fifty-three churches supplied, seventy-nine other stations, thirteen new churches organized, 3,860 sermons preached, 523 baptisms, 433 received by letter, sixteen church houses building, eleven church houses completed.

Dr. A. T. Robertson presented the work of the Southern Baptist Theological Seminary. Called for a collection for the support of students in the Seminary from Louisiana. Reported \$500 promised.

The matter of the Baptist Chronicle was taken up and discussed by A. L. Johnson, Tardy, Sumrell, Adcock, Lawrence, Howard and others.

The recommendation was made that the Executive Board appropriate \$500 for 500 new subscribers, the paper donating a like

amount. The editor said all the preachers who had only paid one dollar for the Chronicle and had not worked for the paper owed him a dollar.

An excellent address on Foreign Missions by Dr. S. J. Porter, and seventeen young people arose, signifying their desire to go as foreign missionaries if the way should be opened. Dr. S. G. Quisenberry made an appeal for more men and money for State Missions.

The RECORDER man was treated nicely, both in a business and social way. The Convention had not fixed the place of next meeting when we left, but it seemed to be the understanding that they would go next year to Alexandria.

The RECORDER representative was entertained in the elegant home and delightful family of Bro. B. W. Fortson. There is no doubt in his mind that he had the best home in Homer. Sorry to leave before the adjournment.

J. G. Bow.

## DEAR RECORDER:

Little did I think when I left "my old Kentucky home" about a year ago that such changes would take place within a year. I can hardly yet realize that Dr. Eaton who helped to ordain me, and was my strong friend for many years, has crossed over the river. Drs. Bow and Thompson will doubtless make a most energetic and enthusiastic team, and will do the hardest and best work of their lives on the RECORDER. The writer and his loved ones have passed through deep waters of affliction in the past year. For seven months there was illness in our home, four members of the family being seriously ill. God took our youngest child to Himself. She was the best Christian in our home. She was not afraid to go, and said so. No deathbed preparation was necessary. Our children all came to Christ early in life, and have proved that they live in Him. The Texas climate has nothing to do with our afflictions. No people could be kinder to us. The field differs from the older States. Temple is "gloriously hard," as Dr. Gambrell says of Texas. We have some of the noblest and most consecrated and liberal people I ever saw. Our town grows rapidly, gaining three thousand in the past year. I followed as pastor that genuine prince among men, Prince E. Burroughs. "Unhappy the man that follows the king." Yes, and happy, too, for Bro. Burroughs and his queen among women, Sister Burroughs, did much excellent work that abides and will abide. We cannot fill their places. We can only by God's grace do our own work.

The Texas brethren are most cordial and courteous in their treatment of the "immigrant preachers from the States." Dr. Gambrell wrote me that I did not have to "spell my way up from the bottom of the class." The Standard most kindly published two of my sermons. I had the rare privilege of preaching before the ministers of the State at the Convention at San Antonio, though I was but a Texan baby a year old. There were said to be about five hundred ministers present, and perhaps nearly as many laymen. I preached on "The Old Doctrines of Abounding Grace"—Eph. 2:8-10. We have just cause for gratitude for God's blessing during the past year. God's grace proved sufficient under the most trying conditions. I never lost a Lord's day from my pulpit except when

at conventions. There were probably more than twenty-five conversions and more than fifty additions to our church. There has been an encouraging increase in our congregations and Sunday school. In missionary gifts we have had by far the best in the history of the church, with an increase of more than \$600 over the year before. Our church is by no means rich. There is not more than one member rated at possibly one hundred thousand dollars, and yet the offering for State Missions reached \$1,100, and for District, Home and Foreign Missions nearly \$1,500. We also gave to the Orphans' Home about \$400, and several hundred dollars to Christian Education, making our gifts to outside objects exceed our own church expenses by a large sum. We also renovated our Primary department, and painted and roofed our Mission chapel at considerable expense. We have no debt, and carefully avoid it. Unlighted and unpaved streets most seriously affect our work in rainy weather, for the "black belt" mud is deep and dark and dreadful at times; but when the sun and moon shine, and the mud is gone, the people come and listen well to God's Word. May the RECORDER ever grow in usefulness and spiritual power.

Yours,

CHAS. HARRIS NASH.

Temple, Texas.

## DEAR RECORDER:

I have just closed a gracious meeting with my Clear Fork church in Warren county, resulting in the revival of the church, the salvation of a number of souls, and the baptism of some. Bro. E. W. Moss, of Russellville, did the preaching to the abundant satisfaction of the people. He is a choice spirit; a young preacher who by his earnest messages and deep piety will win souls wherever he goes.

The saints at Clear Fork are a delightful people. They have increased in their gifts to missions 200 per cent in the last three years. This is not spasmodic, but the result of a steady, healthy growth. They have increased their pastor's salary 33 1/3 per cent for next year.

One splendid evidence of their interest in the cause is the fact that when their Association met at Woodburn, instead of there being only two or three messengers present there were from fifteen to twenty members in attendance.

I wish that many of our brethren and sisters would attend these meetings of our Associations; then they would get the spirit and enthusiasm at first hand.

I bless the Lord for the high standard the RECORDER is maintaining under its new management. Brethren, we believe in you, and are looking forward for great things from the dear old paper in the future.

Fraternally,  
C. C. DAVES.

Auburn, Ky.

## DEAR RECORDER:

The Ministers' meeting of West Kentucky Association, which was to have met at Spring Hill Nov. 19th, was not held on account of bad weather. The next session was invited to Arlington, and, it is hoped, will be held here by the consent and co-operation of all concerned. There being no one to ask for the meeting, we hope all will voluntarily co-operate with the church in the program it may prepare.

A number of changes in pastoral relations are taking place among the churches. General regret is

felt over the loss of Pastor M. E. Dodd, from Fulton, which he leaves to take the First church, Paducah. Elder G. T. Ellis also severs his relation with Milburn and Spring Hill churches. There is a deplorable dearth of pastors in our Association, an echo, we suppose, of the universal cry for more preachers. The thirty-two churches composing the Association are served by fourteen pastors, and of those only seven live in the bounds of the Association, leaving out of consideration two who will soon move. Unless there have been changes since the meeting of the Association, six, or possibly eight churches are pastorless. Wickliffe, Bardwell and Hickman, the county seats of Ballard, Carlisle and Fulton counties, respectively, are pastorless, and have been so for some time. The new church at Bardwell is still in process of erection. The fields white unto the harvest surely call for united prayer for more laborers.

The Board at Clinton will soon have a man at work for full time, we trust, in the destitute places, so needy. They also expect to issue soon a monthly paper called the Reporter.

Elder B. T. Huey, the popular Circuit Clerk of Carlisle county, has moved from Bardwell to Martin, Tenn., and entered Hall-Moody Institute. Elder G. E. Holt, of Fulton, also moves from the bounds of the Association soon.

Bro. Bruner is holding a series of meetings at Wickliffe.

Long live the RECORDER.

Yours very truly,

W. C. TAYLOR.

Arlington, Ky.

## SOME MORE GOOD MEETINGS

Bro. Barnes has just closed a good meeting with Elk Lick church (Spa, Ky.) Bro. J. R. Kennerly, pastor. Results: Sixteen baptized, one or two—if we remember correctly—approved for baptism, and the church much revived.

Bro. Barnes is a fine evangelist, indeed. He is now at Green Ridge in a meeting. Pray for him.

Our meeting at Dunmor was seemingly a success; eight baptized, one approved, one under watch care, and we hope more to follow; nineteen or twenty professed conversion, nearly that many more professed renewal, and church and Christians generally much revived. We did the preaching except two sermons by Bro. G. W. Milan, and possibly three by Bro. J. C. Thompson. The meeting continued three weeks.

This is indeed a needy field. Some exceedingly baneful influences abide here. The good people could, and ought to do much to improve matters. Pray for Dunmor.

A. C. DORRIS.

Dunmor, Ky.

## DEAR RECORDER:

During the latter part of October we closed a most precious and helpful meeting in our church at Stanford. The pastor was assisted by his brother, Rev. J. A. Taylor, of Shelbyville, Tenn. The preaching was pungent, and the Gospel was presented in all of its fullness and power.

One of the striking things about the preaching was the great faith which the preacher seemed to have in the truths which he proclaimed. There was no wavering or uncertain sound about it. He depended upon the Gospel and that alone to do the work. None of the modern manipulations were resorted to to attract a crowd or save souls. He verily believed that the Gospel was

the power of God unto salvation. The meeting resulted in a large number of additions by experience and baptism, by relation and a real quickening of the membership. Indeed, I have never seen the church more alive to its duties and obligations.

Our pastor, the Rev. J. Murray Taylor, came to us regularly after the close of the Seminary in June, though called previous to that time, and is moving forward grandly in his work. His people all love him, and outsiders as well, for they come in large numbers to hear him. He is wise and aggressive, and we feel we have in him a splendid preacher and a most excellent pastor.

The memory of former pastors, Bruce, Elsom, Sizemore, Bro. Geo. Hunt, of blessed memory, Crouch and Huey still linger with us, and they are often referred to and held in the most affectionate remembrance.

R. B. MAHONEY.

Stanford, Ky.

## DEAR RECORDER:

On Sunday, Nov. 10th, we organized a church at Red House, in Madison county, with fifty-eight members. The writer preached for one week following the organization, and had twenty added to the church. This church is a daughter of old Tate's Creek church, of which Rev. R. French is, and has been for seven years, the popular pastor. I predict a bright and successful future for this new church.

I have entered upon my fifth year's work here at Richmond. When I came here I found the church twelve hundred dollars in debt, and the contributions to all purposes were only about \$1,500. The membership has almost doubled, the church has bought an elegant home for the pastor, and last year the gifts to all purposes were over thirty-five hundred dollars. God bless the RECORDER.

GEO. W. SHEPHERD.

Richmond, Ky.

## DEAR RECORDER:

We have just closed a fine meeting here. Dr. A. C. Davidson, of Murfreesboro, Tenn., did the preaching. He very greatly endeared himself to all by his tender and powerful presentation of the gospel. We baptized four, received some under watchcare, and some were restored, and the church was genuinely revived. It was a great meeting. Our church has her face to the future.

Our splendid equipment for service will be made still better by a new \$400 Vocalion which is to be installed this week.

State Evangelist Coakley is engaged in meetings with W. J. Puckett at Cave City, near here. Great things are expected.

Your scribe goes to aid Bro. S. A. Owens at Little Bethel in a meeting in a few days.

Bro. C. C. Daves begins his Oakland pastorate next month with glorious prospects.

WM. M. STALLINGS.

Smith's Grove, Ky.

## How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINMAN & MARTIN,

Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

**WANT COLUMN.**

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc. can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column.

**JUST OUT!**

The Civil Service Self-Instructor, thoroughly prepares for Clerk-carrier, Railway Mail, Rural Delivery, Customs, Internal Revenue, Pure Food Inspector, and all Departmental Examinations. Author 12 years' experience. Price \$2.50. Begin preparation now. Address CIVIL SERVICE SELF-INSTRUCTOR, Louisville, Ky.

**WANTED**—Good agents in every church and community. Good Christian work. Good pay. Box 1818, Boston, Mass.

**PILE CURE**—If you are suffering try the Persimmon & A. Immediate relief is guaranteed. Price 25 cts. postage paid to any address. Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

**WANTED**—Agents in every county to sell the only chicken medicine that guarantees a cure or no pay. Liberal inducements and county rights. Agents make \$10 to \$20 a day. Address, W. D. CARSLAW & CO., 230-232 West Main Street, Louisville, Ky.

**FOR SALE**—Fine Henry county farm, 130 acres; 1 1/2 miles from station; near Smithfield, Ky.; good eight-room house; No. 1 barn; fine cellar; two wells; out-buildings, all in A1 order. Tobacco, wheat, corn and oats constitute crops. Owner too old to care for place. Will be sold at a low price. Adjoining land sold at \$60 and \$70 per acre. Apply Chas. F. Hill & Co., 305 Tyler Bldg., Louisville Ky.

**FOR SALE**—A fine farm, rolling land, of 130 acres, near Prospect, Ky., ten miles from Louisville; twenty acres in fine bottom land, which yields eighty bushels of corn to the acre; good springs; four-room house; good barn; fine orchard grass country; with a little extra care this farm could be made one of the finest in Jefferson county. Price \$75 per acre. Apply Chas. F. Hill & Co., 305 Tyler Bldg., Louisville, Ky.

A young man who enters upon the ministry of the Gospel as a profession will certainly find disappointment awaiting him. The rewards, at first, may seem large, in comparison with those of other professions; but as years pass the disparity grows less and less, and finally the advantage passes over to the lawyer, the doctor, the engineer, and other so-called secular professions. But if he enter it as a calling from God—a call responded to by a loving propulsion from within—the joy of it will grow with the years, and no earthly reward could seem great enough to entice him from the holy service, no hardships too severe to be borne with joyous spirit. The ministry the world needs is a called, not a professional ministry.—*Examiner.*

If at any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its Eternal Source, to God Himself; and through Him all the means of grace become again living and true; and through Him all His creatures become again near and dear and accessible.—*Elizabeth Kundle Charles.*

**FREE BOOK ABOUT CANCER.** **CANCEROL** has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address DR. L. T. LEACH Box 149, Indianapolis, Ind.

DEAR RECORDER:

We closed last night a most excellent meeting of thirteen days at this place. Bro. J. S. Dill, of Bowling Green, was with us in the power of the Holy Spirit, and the Lord blessed our people graciously. The preaching was just the simple gospel of the "grace of God," beautiful, tender, clear and faithful. His preaching combines, in a marvelous way, power to reach the strongest and most cultured, and at the same time draws and holds the little child. It was a great meeting to me as pastor, a highly esteemed privilege to hear the sweet old story of salvation through the blood of Jesus. My people have been greatly blessed, and many seem to have taken on new life, and are entering the work with purpose of heart. I baptized sixteen last night, and we have assurance that more will follow. Five were received by letter, making in all twenty-one additions

Since coming to this field March 1, about thirty-five have been added to the church. We have a number of hindrances in this mountain district, some of which are found scarcely anywhere else in our State, that are hard to overcome, but we hope by the grace of God to move steadily onward. We "thank God and take courage." Pastor W. R. Davidson begins a meeting at his New Salem church, Frazer, Ky., with pastor R. C. Kimble doing the preaching. Prospects good for the work. Pastor Eli Correll held a meeting recently at the Big Sinking church in Wayne county. Twelve were baptized, and a general revival was had along many lines of church activity. Bro. W. R. Davidson did the preaching. Bro. Davidson is giving the greater part of his time now as evangelist for Whayne County Association. He held a meeting at Oak Grove recently, where good work was done. R. C. KIMBLE. Monticello, Ky.

*The Fruit of the Desert.* By Everett T. Tomlinson. Price \$1.00. Philadelphia: The Griffith & Rowland Press. One would think that an author who writes as many books as Mr. Tomlinson would sometimes fail to interest, writing a tiresome story. But all his books maintain the high standard which he set in his first story. They grow in value. This is one of his best. It is a striking story of the Western frontier. Hugh Bradford is a young home missionary who goes to the field. His is a noble character. He is brave, resourceful, wise, devoted to his work; at once a manly and a godly man. The book cannot fail to do good. It will teach its readers to have high ideals in this generation when such ideals seem to have perished before the onslaught of utilitarianism. There is a love story running through the book which adds to the interest.

DEAR RECORDER: On Saturday and Sunday, Nov. 16th and 17th, it was my pleasure to accept the invitation of South Union church, Christian county, to occupy their pulpit recently made vacant by the resignation of the pastor, J. A. Kirtley, to accept charge of Madisonville church. South Union church is in as fine country surely as the globe contains. Rich, level lands, salubrious climate, highly intelligent people, and the spirit of genuine Christianity predominating, what more could be asked? The wonder is that Pastor Kirtley should have

left here to go anywhere, unless a sense of duty impelled him. The church has an excellent Sunday school, preaching twice a month, and a deep interest in all that pertains to the Kingdom's welfare. It sustains a German missionary in Texas, besides contributing to general mission and Sunday school interests. Here is the home of Ex-Congressman J. D. Clardy, a leading spirit in the church, though nearing his four-score years of earthly life. My home was with that noble man of God, G. H. Stowe and his charming family, all the members of which are zealous members of this church. They delight to tell of their companionship with the sainted Dwight L. Moody, whom they were privileged to entertain once in their home for ten days. I agreed to return and preach for the church again the first Sunday in December. T. E. RICHEY. Princeton, Ky.

DEAR RECORDER: Our church has recently been blessed in the coming of some of the Southern brethren. Dr. S. C. Mitchell, of Richmond College, Va., preached for us a few Sundays ago. It is needless to say that our Northern brethren were charmed with him. It seemed at times during his sermon that the people would go into uncontrollable ecstasies, and many declared that it was the best sermon ever preached in any of the pulpits of Ironton. It was a peculiar joy to the writer in having with him his former honored and beloved teacher. Bro. W. L. Richardson, of West Virginia, also favored us with a visit, and with an eloquent and inspiring sermon. And it will be a long time before our church, especially the young people, will forget the stirring address made by Bro. J. T. Watts, of Ashland, Ky., before a meeting of the B. Y. P. U. A. We are now preparing for a special evangelistic meeting, to be held in our church. Evangelist T. T. Martin, of Blue Mountain, Miss., has been secured for the meeting. The RECORDER always receives a warm welcome to my study. It has been an inspiration to many preachers, and its future achievements, I believe, will not be less than those of the past. Fraternally, V. L. STONNELL. Ironton, Ohio.

WELCOME THE STRANGERS. One of the most worthwhile services which a member of a Christian church can render to the good cause is that of giving a glad welcome to the stranger at the hour of worship on the Sabbath. It is next in importance to one's worship of God. In many instances it is really more important, for the right welcome may be the means of the conversion of the one who for the first time attended a certain church. And in the case of a Christian who has left his old home and gone to a distant place to permanently remain in it, his first appearance at a church service should be greeted by the members in a hearty manner. If the stranger receives no welcome by any one he is not likely to continually go there, especially if he be young and of a retiring disposition. Many years ago a young man, a lawyer, who had been reared by Baptist parents in the State of New York, went to Chicago to es-

tablish himself in his professional career. Very soon after his arrival there he went one Sunday morning to a Baptist church, but at no time on that occasion did he receive any token of welcome by any one. The next Sabbath he attended another Baptist church, and there he received no special greeting. Unwilling to abandon the Baptists at that stage of his experience, he went on the following Sunday to still another Baptist church, and there also he was unnoticed by pastor and people. This was too much for him to longer endure. He was an entire stranger to all of the people in the city, and he yearned for acquaintance with Christian people. Not wanting to give up his long habit of attending church, he then went to a Congregational church the next Sunday, where he was promptly and warmly wel-

comed. The impression made upon him was so gratifying that he continued to go there, and soon united with the church, and from that time and for many years he has been a strong factor in the church-life of that people. Through his sister I learned these facts and they form an object-lesson which ought to be valuable to those who may read this article. C. H. WETHERDE.

**STEWART DRY GOODS CO.**

(Business Established Sixty Years)

**NEW YORK STORE**



PREPARATIONS FOR THE HOLIDAY SEASON HAVE BEEN COMPLETED.

For the Christmas shopper every possible convenience has been arranged. The Holiday Stocks are conveniently displayed so that you may visit the various departments and leisurely inspect the many different lines.

The Christmas idea permeates every section of the store, each and every department has almost an endless variety of gift suggestions to offer; in fact we were never more splendidly equipped to meet every requirement of the gift-giving season than now.

**UMBRELLAS**

Main Floor.

ADVANCE DISPLAY —OF—

HOLIDAY UMBRELLAS.

UMBRELLAS OF EVERY DESCRIPTION

EXTREMELY LOW PRICED.

CHILDREN'S UMBRELLAS.

A great variety of Children's Umbrellas, from the plain, serviceable Cotton Umbrella to the best quality of silk; mounted on suitable handles, wood, plain and carved, pearl, horn, etc.—Prices 50c to \$2.50.

WOMEN'S UMBRELLAS.

Black Silk Umbrellas, mounted on the best steel frames, with natural boxwood Princess handles—Prices \$1.50 to \$6.00.

Black Silk Umbrellas with black mourning; real ebony wood handles—Prices \$1.50 to \$6.00.

Black Silk Umbrellas, mounted on the finest frames with the grandest assortment of beautiful handles we have ever shown; in solid silver, ivory, pearl, gun-metal, silver-trimmed wood and horn—Prices \$1.50 to \$25.00.

MEN'S UMBRELLAS.

Black Silk Umbrellas, mounted on the finest frames with boxwood hook handles—Prices \$1.50 to \$6.00.

Suit Case Umbrellas, black gloria and taffeta silk; can be folded so as to go in a suit case—Prices \$2.00, \$3.50, \$5.00.

Black Silk Umbrellas, of the highest grade; 28-inch, 8-rib, finest frame; mounted on handles of etched silver, ivory, cape horn, buck horn, pearl and 14k gold plated—Prices \$1.50 to \$20.00.

Engraved and boxed free of charge. Make your selection early.

**STEWART DRY GOODS CO.**

INCORPORATED.

IN CONNECTION WITH JAMES McCREERY & CO., New York.

LOUISVILLE

KENTUCKY.

**CANCER CAN BE CURED**

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. DR. O. A. JOHNSON, 1233 Grand Ave., Suite 375, Kansas City, Mo.

## The Farm and Household

Mr. Aaron Moss, of Green county, bought a pair of work mules of Willie Morris for \$240.

W. F. McKee, of Bourbon county, sold twenty-one yearling mules to Mr. Dunlap, of Versailles, at \$145 per head.

James W. Berry, of Nicholas county, bought a jennet and colt of M. F. Fuller, of same place, for \$250.

Joseph Houston, of Bourbon county, sold six yearling mules at \$115 each to Pennsylvania parties.

W. T. Dohoney, of Adair county, sold Charles Browning a pair of mules for \$275. He also sold a span to Charley Cabell for \$279. Sam Smith, also of Adair county, sold a nice team of mules to Coffey Bros., for \$200; same party bought a team of mules on Green river from Mr. Williams for \$300; Mc. Charley Hutchison bought a mule in Columbia for \$146.

J. B. Barbee, the mail contractor, between Columbia and Campbellsville, bought eight horses in Louisville recently, paying \$1,200 for the lot—*Adair County News*.

Franks & Vance bought of J. K. Ewing fifteen 1,100-pound steers at \$4.20 per hundred.—*Georgetown News*.

Tom Davis recently sold to Harry Knight fifty-four head of export cattle at \$5.80. They averaged 1,460 pounds each.—*Shelbyville News*.

Tobacco stripping has commenced in Clark county, and the quality is reported as being fine. Mr. G. W. Allen, of Forest Grove, sold to Edward McKwan, of same place, five barrels of corn at \$2.50 per barrel, and to J. W. Ragland sixty barrels at \$2.50 per barrel in the head.

One of the best lots of export cattle to leave Millersburg for fall delivery was a shipment last week by Thomas McClintock & Sons, when they received from Jesse Turney eighty head of fancy three-year-old export cattle that averaged 1,609 pounds per head, for which they received 5 cents per pound. Thomas Henry Clay, Jr., sold and delivered to Jonas Weil, of Lexington, fifty-four 1,440 pound cattle at 5 1/2 cents per pound. Mr. Weil also bought of Thomas Henry Clay Sr., for delivery this month one hundred and fifty head of fancy 1,400 pound cattle, for which he paid 5 cents per pound.

While the corn crop in Montgomery county was an immense one prices are very high. The demand is heavy and \$2.75 per barrel is being paid in the field. Wheat and rye are growing nicely. The acreage is large. There will be an increased acreage in hemp the coming season, many of the tobacco growers having decided to sow hemp on their lands in 1908. The stock market in all lines is off. Hogs have dropped rapidly. Feeding cattle are also lower, and other stock in proportion. Very few horses and mules are being sold, while in the sales of personality on farms small prices are being secured.

### HOW TO CHOOSE A FARM.

Most people think of choosing a farm as a comparatively simple operation. "It's easy enough to buy a farm," one is apt to say; "the difficulty is to sell one"—a remark indicative of the strangely distorted point of view that has gained currency among us during, and partly because of, the ruinous exploitation of the national domain. Throughout civilization the land has been the choicest possession of mankind—real estate, what one could be sure of, as contrasted with shifting and uncertain personal property. Now we hear of people who are "land poor," not because they are landless, but because they are landed. On the other hand, those whom exploitation has enriched do not disdain real estate as an investment, and the purchase of farms grows in popularity. An abandoned farm, as several state bureaus have proved, has only to be known to be occupied. And now Prof. Thos. F. Hunt, of Cornell, devotes a whole volume to discussing "How to Choose a Farm" (Macmillan Co., New York).

No doubt one reason for "land poverty" has been indiscriminate purchase, the mistaken idea that acres make farms. Prof. Hunt's book should be useful in dissipating this impression. Also people are stirred to enthusiasm over rose-colored accounts of a big success in some special line—horse-raising, for instance—and forthwith rush headlong into it. The perusal of this sober treatise should moderate their ardor. To turn out well, an undertaking must be intelligently studied. A man must consider his own aptitudes, as well as his experience. "Certain men who can make a profitable living at market-gardening in what seems to others a sand-bank would fail utterly as ranchmen." Another question is the amount of capital to invest, which depends directly of course on the amount one has. Whatever that is, don't put it all into the land, and "the higher the price of land, the smaller the proportion of the capital that should be put into it."

Another very important consideration is that the farm has a value entirely beyond and outside of its cash-producing power. Besides being a place of business it is a home and the attractiveness of the site and buildings from that point of view, their healthfulness, nearness to schools, churches and neighbors, ease of approach and general environment, should weigh heavily in making one's choice. "The farms of the United States are capitalized above their commercial value" because they serve as homes as well as places of business.—*Country Gentleman*.

### EGGS IN WINTER.

This winter my experience in getting eggs has been such that I am inclined to abandon all rules regarding the methods followed to secure them, except these two—a warm roosting place and proper food and exercise.

I had twenty-five White Rocks, one, two and three years old. I bought a few more of different kinds. My house was not warm, only one thickness of rough lumber.

I had a good warm roosting place for them, a few unthreshed oats and corn in the ear, which gave them exercise as well as food. As to feed, cooked potatoes, some cabbage, some green cut bone, with

a warm mash at noon and warm corn at night.

I had good returns in eggs, and as these were all old hens that were kept in a cold building with no curtain front, no selection of laying stock for eggs from which the hens were hatched and no rules to pick out laying hens, in fact nothing but plain, ordinary hens, feed, exercise and warm roosts, I think the question of eggs depends not on what I lacked as much as on what I had.

I believe, further, that this is the best time to begin planning for next winter's eggs. If you have paid any attention to the hens which have been laying this winter, and will save the eggs from them, you have taken one step toward this end. Try marking the layers, and from now on pen them with a good cock, and save the eggs for the incubator or broody hen. Try to get as early hatches as possible, and feed as much green feed, such as clover hay, vegetables, cut bone, etc., as your hens need. You will be well paid for the work.—*John Upton in Country Gentleman*.

### THE KITCHEN GARDEN.

Early gardeners are always anxious to make a few sowings of the hardiest crops before the current month is out. It is admittedly an uncommon failing to sow seeds too soon, nevertheless, earliness being such an important consideration, caution must be exercised or the attempt to get very forward crops will result in failure. To sow seeds while the soil is in a plastic condition and the temperature is low, will in all probability result in the seed rotting, whilst the sower, in waiting for the seedling's appearance, gets thrown behindhand. Only small breadths should be sown as speculation, then further detachments may be started when more congenial conditions arrive. Where the soil is light and friable no risk will be run now in getting in the hardiest things—bread beans, first early peas, parsnips, artichokes, and a few potatoes. To ensure the latter's safety in the event of hard frost plant the sets deep down—five inches at least. On soils that are naturally cold and late early crops can only be obtained by affording the plants some protection during their young

stages. Many things, however, may be forwarded in frames and set out when conditions are favorable. Now is a good time to sow under glass a few cauliflowers for summer use, cabbages to follow the autumn sowings and onions in boxes. Red cabbage seed sown now will produce heads for picking in autumn. The large red drumhead type may be suitable for market-growers, but for the private garden the Dwarf Blood red variety should be chosen. The hearts are somewhat small, but they are of a deep, rich color throughout, unlike the large sorts, the stems being dyed, too.

### A NEW WAY OF RAISING CHICKENS.

A farmer who had no incubator tells his experience in raising chickens in a hotbed. He had five hundred chickens hatched out early by his hens, took them from the hens and put them into a large hotbed, which he had ceased to use. He found that it proved a most successful brooder. He never raised other chickens. This plan is certainly much cheaper than incubators and brooders, and it might be well for others to try it, cautiously, of course, at first. A. B. S.

After the fall planting is done use every favorable day for fall plowing on soils that you know will be benefited by it. Don't harrow the fall plowing. Turn the furrow slices at a good angle and leave the surface rough. Winter action will prepare more plant food and the spring sowing will be much easier. A few days saved on next spring's work may mean a big item on the right side of your balance sheet.

## If You Are Sick

It is because some of the organs of the body are not doing their work well. There is a lack of that nervous energy that gives them motion. Consequently you are weak, worn-out, nervous, irritable, cannot sleep; have headache, indigestion, etc., because there is not sufficient nerve force to keep the organs active and allow them to perform their natural functions. Dr. Miles' Nerve restores health because it restores this nervous energy.

"I have been sick for a year, and did not know what was the matter with me. I tried many remedies and none of them proved of any value. I heard of Dr. Miles' Nerve. I procured a bottle and before I had taken half of it I was better. I would have had nervous prostration if I had not got this medicine when I did. I continued to take it until I was entirely well. I have since recommended it to five of my lady friends, and they have all thanked me for doing so, for it benefited them all."

MRS. ROSE OTTO,  
Columbus, Ohio.

Dr. Miles' Nerve is sold by your druggist who will guarantee that the first bottle will benefit. If it fails, he will refund your money.

**Miles-Medical Co., Elkhart, Ind.**

### NEW HOTEL ALBERT

11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely modern fire-proof transient hotel below 22d Street. Location central, yet quiet. 400 rooms, 210 with bath, from \$1.00 per day upwards.

Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.

## LEE E. CRALLE

### FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut. Phone Main 480.  
LOUISVILLE, KY.

### Louisville Nat. Banking Co.

THEODORE HARRIS,  
President.  
S. THURSTON BALLARD,  
Vice-President.  
JOHN H. LEATHERS,  
Cashier.  
BEN C. WEAVER, JR.,  
Asst. Cashier.

### GANGER

80 year's experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 75-page book sent free. Address  
DRS. GRATIGNY & BUSH,  
5 Oddfellows Temple, 7th & Elm Sts.,  
Cincinnati, Ohio.

## GERMAN BANK

Fifth & Market St., Louisville, Ky.  
CAPITAL .....\$250,000  
SURPLUS .....\$435,000  
General Banking & Savings Bank.  
Interest Paid on Time Deposits.  
**P. VIGLINI, PRESIDENT.**

### 7 PER CENT

Semi-annual interest upon your investment, with the principal readily available at any time. The highest interest consistent with absolute safety, and the terms exceptional. This is an especially good investment for small investors and I shall be glad of an opportunity to give you full particulars.

J. F. SHERMAN, Tower City, N. Dak.

### STEAMERS

\* City of Louisville and City of Cincinnati for Madison, Carrollton and upper Ohio River points, 5 p. m. daily except Sunday. From foot of Third Street. Phone 141. Round trip, with berths and four meals, \$5.00. One way \$3.00.  
C. C. FULLER, SUPERINTENDENT.

## The Southern Railway

OFFERS VERY LOW ROUND-TRIP  
HOMESEEKERS' RATES.  
ARKANSAS, INDIAN TERRITORY,  
LOUISIANA, OKLAHOMA & TEXAS.

Tickets on sale the first and third Tuesdays of each month. Apply to any Southern Railway agent, or write  
A. R. COOK, D. P. A., or B. S. YENT,  
T. P. A., Louisville, Ky.

## THE BEST LINE!

# CHICAGO

LOUISVILLE

## MONON ROUTE

Chicago, Indianapolis, Louisville Railway  
ONLY LINE TO THE  
FAMOUS HEALTH RESORTS.

FRENCH LICK  
WEST Baden  
SPRINGFIELD

## BOOKS

BAPTIST book buyers will find book news of interest under the above heading appearing from time to time in this paper. The limited space in this column permits us to give only a hint of the thousands of desirable books to be found on the shelves and counters of our bookshops. You are cordially invited to visit our store. Those who cannot come should send for our Catalogue. It is free. We supply at reasonable prices ALL THE NEW BOOKS AND ALL THE STANDARD BOOKS.

### BIBLE STUDIES FOR ADULT CLASSES

**Studies in Old Testament History.** By PHILIP A. NORDELL, D. D. Price, 20 cents net.

**Studies in the Life of Christ.** By PHILIP A. NORDELL, D. D. Price, 20 cents net.

**Studies in the Apostolic Age.** By PHILIP A. NORDELL, D. D. Price, 20 cents net.

**The Legal Books of the Old Testament.** By A. J. ROWLAND, D. D., LL. D. Price, 25 cents net.

**The Historical Books of the Old Testament.** By Prof. BARNARD C. TAYLOR, D. D. Price, 25 cents net.

**The Prophetic Books of the Old Testament.** By JOHN R. GOUGH PRIDE, D. D. Price, 25 cents net.

**The Constructive Life of Christ.** By BURTON and MATHEWS. Price, 25 cents net.

**The Young Christian and His Lord.** By J. S. KIRKBY, D. D. Price, 60 cents net.

**Studies in the Gospel According to Mark.** By Prof. ERNEST D. BURTON, D. D. Price, 25 cents net, postpaid.

**The Development of Doctrine in the Epistles.** By C. R. HENDERSON, D. D., Ph. D. Price, 25 cents net, postpaid.

**A Study in Soul Winning.** By RYCE W. WEAVER, Th. D. Price, 50 cents net.

The above books sent postpaid at prices given.

**American Baptist Publication Society**  
ST. LOUIS HOUSE  
514 N. Grand Ave., St. Louis, Mo.

**DEATHS.**

**HAYDEN.**

On Monday morning, November 18th, at the home of her son, near New Castle, Mrs. Laurinda Elston Hayden fell asleep after an acute illness of only three days. She was born January 25, 1824, near Turner's Station, and most of her life up to the past twelve years was spent in that locality. She was married April 2, 1840, to Francis Hayden, who preceded her to the grave only seven months ago.

On September 23, 1853, together with her husband she united with the Hope-well Baptist church, then under the pastoral care of F. M. McDonald, and continued in its fellowship up to the time of her death.

For more than sixty years she was a regular subscriber and constant reader of the WESTERN RECORDER, even before it was called by its present name, and looked upon the destruction of a copy as almost an act of sacrilege. She had a complete file of these papers, which were borrowed and used by Dr. Spencer in the preparation of his History of Kentucky Baptists. These papers were destroyed by fire when the old Hayden home was burned in 1895.

Mrs. Hayden was not only ever willing but anxious to extend the hospitality of her home to Baptist ministers, and this she did with a lavish hand. Her sincerity was as transparent as glass. Her faith in God was simple and yet sublime.

The funeral, in keeping with her request, was free from all ostentation, having been most impressively conducted by Rev. B. H. Dement, D.D., of this city, with Rev. Thomas A. Johnson to assist.

Mrs. Hayden is survived by one daughter, Mrs. Norman Gaines, of Eminence, Ky., and one son, Mr. Ballard Hayden, who lives near New Castle.

**BULLOCK.**

Miss Sarah Clement Bullock fell asleep November 7, 1907, at the home of her aunt, Mrs. Anderson Estes, Bullitt county, Ky. A beautiful life of service for the Father here, a triumphant entering into the "life more abundant." Conscious to the end, her last words, "I feel as though falling into a sweet sleep," will comfort the bereaved. For her, a glorious awakening!

A consistent member of Broadway Baptist church, Louisville, for twenty years, active in the work of the Sunday-school and the Berea class.

Her Sunday-school teacher, Rev. J. R. Chapman, conducted the funeral services at Cralle's Chapel. He spoke of her special work in bringing into active service uninterested church members. She loved to work for the church, because she loved God.

Interment was in Cave Hill.

MES. J. R. HOLSCLAW.

**GARROTT.**

In the death of Miss Hattie Garrott, daughter of Mr. and Mrs. Edmond Garrott, who died November 12, 1907, Salem church loses one of its most devoted members, the Sunday-school one of its most efficient teachers, the pastor one of his most spiritual helpers, the Ladies' Aid a loyal and self-sacrificing member, the family one of the brightest and most cheerful of the household, the community one of the most helpful spirits the Lord ever gave to it. Loved by all for her splendid gifts and graces.

We all mourn her loss, but must say the Lord's will be done.

R. L. BAKER, Pastor.

**TRAVIS.**

Mrs. James Travis was born September 3, 1838, and died September 19, 1907. This good woman was twice married. Her first husband was Hon. Hugh Satcher. She was the mother of twelve children, eleven of whom are living. She was converted in her twenty-sixth year, soon after her marriage to Hon. James Travis, and united with the Shady Grove Baptist church, Jasper county, Miss. She was greatly afflicted for many years before her death, but her trust in God never failed her.

May the Lord grant unto her dear, but now bereaved, husband and children an abundance of grace to enable them to submit with resignation to the will of God in this taking away from them of their dear one, and may they meet her in Heaven.

Her body was laid to rest in the Shady Grove Cemetery. The funeral services were conducted by the writer.

J. E. FARISH.

Meridian, Miss.

**WHAT YOU WANT TO BUY FOR XMAS  
WILL BE FOUND LISTED HERE. READ IT AND SEE.**

**XMAS CARDS.**  
2 for 5c, 5c, 10c, 15c

---

**XMAS POSTCARDS**  
2 for 5c; 25c doz.; 5c, 6 for 25c  
Also 10c, 3 for 25c.

---

**CALENDAR PADS,**  
2, 3, and 4 for 5c.

---

**CALENDARS,**  
25c and 50c

---

**XMAS BOOKLETS,**  
15c.  
Fine Assortment.

---

**COMBINATION GAME BOARDS**  
\$2.50.  
Express Extra.

---

**BIBLE GAMES.**  
Improved Scripture Cards.  
\$1.00.

---

**YOUNG FOLKS' SCRIPTURE CARDS,**  
35c, 60c.

---

**YOUNG PEOPLE BIBLE GAMES,**  
35c, postpaid.

---

**FINE LINE OF PAPERTRIES,**  
From 30c up to \$10, prepaid.

---

**A FINE LINE OF ALGER BOOKS FOR BOYS,**  
25c, postage 7c.

---

**BIBLES.**  
Large print, Teachers' Edition, \$1.75; smaller type, \$1.25.

**A FINER BIBLE, \$2.50.**

**FOR THE OLD FOLKS:**  
Cloth Bound, \$1.50.  
Leather, \$2.00.

**AMERICAN REVISED, \$2.00.**  
INDEX ON ANY, 35c.

**LETTERING, 20c LINE.**  
Postpaid.

---

**TESTAMENTS.**  
Special, 25c  
Large print, with Psalms, 75c.

---

**"THE OLD PEABODY PEW,"**  
Kate Douglas Wiggins.  
\$1.50.

**B. Y. P. U. MANUAL.**  
By L. P. Leavell.  
50c.

---

**"THE LION'S SHARE."**  
By Octave Thanet.  
\$1.50.

---

Just issued,  
**"ST. JUDE'S,"**  
By Ian Maclaren.  
\$1.10.

---

**THE MESCO CHRISTMAS TREE LIGHTING OUTFIT.**  
Operated by Dry Batteries.

This is a practical and magnificent Christmas Tree or Decorative Outfit, and being operated by Dry Batteries it can be used regardless of whether electric current is available or not.

The Outfit consists of eight lamps—two plain, two frosted, two green and two red, together with sockets, switch and silk conducting cord connected, ready to attach to Battery Box.

A great decoration when not lit and a magnificent show when illuminated.

Neat, compact and absolutely safe.  
List No. 13438 complete with three cells Dry Battery,  
**\$5.00.**  
**EXPRESS EXTRA.**

---

**"THE ETERNAL IN MAN."**  
By James I. Vance.  
12mo, Cloth, \$1.00 net.

Dr. Vance has the rare gift of stimulating and arousing both head and heart. Those chapters dust off the commonplace of human life and its experiences and show the eternal immortal part of us that lies underneath. Dr. Vance's previous books demonstrate his power of simple and lofty language and this is the flower of his earlier promise.

---

**"THE ANTIDOTE TO CHRISTIAN SCIENCE."**  
James M. Gray.  
12mo, Cloth, 75c net.

As far as possible from being another of the virulent and unintelligent attacks of which we had too many. Marked by a sweet, forbearing spirit, the author tries to show where Christian Science fails as a religion. Concluding with a chapter on what the Church may learn from Christian Science.

**Timely Suggestions of Interest for the Busy Preacher.**

Spurgeon's Illustrative Anecdotes. Net .....\$1.20

The Christian Gentleman. .75

Twentieth Century Knighthood ..... .75

The Sinner and His Friends. Net .....\$1.30

Christ and His Friends...\$1.50

Paul and His Friends...\$1.50

On the Trail of Moses. Net.\$1.20

A Year's Prayer-Meeting Talks. Net .....\$1.00

David and His Friends...\$1.50

Windows For Sermons ...\$1.20

Anecdotes and Morals. Net.\$1.50

The Unexpected Christ ...\$1.50

Unused Rainbows .....\$1.00

The Above Books Are By  
**LOUIS ALBERT BANKS.**

---

Between the Testaments, or Inter-Biblical History, by David Gregg, D.D., LL.D. ....\$ .75

Holding the Ropes, Missionary Methods for Workers at Home, by Belle M. Brain. Net .....\$1.00

A Quiver of Arrows, sermons by David J. Burrell, D.D., LL.D. Net .....\$1.20

Modern Masters of Pulpit Discourse, by Wm. C. Wilkinson. Net .....\$1.60

How to Speak in Public, by Grenville Kleiser. Net \$1.25

Seed Thought for Public Speakers, by A. T. Pierson ...\$1.50

Forward Movement of the Last Half Century, by A. T. Pierson .....\$1.50

Pathway to the Best, by Chas. L. Goodell. Net .....\$1.20

The Holy of Holies .....\$1.50

Paul's Prayers .....\$1.50

Christ in the Heart .....\$1.50

The Victor's Crown ....\$1.50

The Secret of Power .....\$1.50

The Above Books Are By  
**ALEXANDER MACLAREN.**  
and are sent for \$1.25 each.

**BE WISE ORDER AT ONCE NO TIME LIKE NOW DELAYS ARE DANGEROUS**

**BAPTIST BOOK CONCERN**  
INCORPORATED.  
LOUISVILLE . . . . . KENTUCKY.

ITEMS OF INTEREST

News the World Over.

The temperance wave has reached Europe. Finland has made the beginning, which we hope it will not be many years before the large nations follow.

Gen. Leon Jastrowski has died in New Orleans of paralysis, aged sixty-four. He was a native of France, but came to this country when a boy.

A dispatch from London announces the death of the famous Welsh poet, Sir Lewis Morris. His great-grandfather of the same name was a poet of distinction.

Liberia has ceased to be a free republic and passes under the control of France. It was hoped by the friends of the negroes that when once a nation was begun there they would flock there from the United States and show the world they were capable of self-government.

Luther Burbank has done marvels with fruit and flowers. But his fame has made him trouble, as her fame made Mrs. Wiggs. Sight-seers by the thousands flocked to his place.

Two of the three counties of Delaware went dry on election day. So did ten counties in Illinois, Gadsden, Ala., and the county in which it is situated did the same.

Rev. C. Murdock, a Baptist missionary, has taken a trip of 450 miles through the Congo region. He says the claims of "reform" and better treatment of the natives are utterly false.

We wish this man would emigrate to the United States and come to Kentucky. A gentleman walked into the rooms of the Bible Society in London and handed the manager two bank notes of \$5,000 each, and one of \$2,500.

Now that airships are so much in evidence the nations are troubled in regard to their dropping explosives upon cities in time of war.

The seal plant in the Bahama Islands was considered a most troublesome and persistent weed. But some man discovered that the best of ropes could be made of its fibre, and now it is cultivated and is an article of great commercial importance.

THANKSGIVING SERVICES.

According to arrangement—the Baptists of Louisville (a house full of them) gathered at the East Baptist church for Thanksgiving services.

The meeting was presided over by Dr. L. T. Wilson, the pastor. The Doxology was sung.

Invocation by Dr. J. N. Prestridge. Reading of Hymn by W. D. Powell, the new Corresponding Secretary of Missions.

Reading of Psalm 103 by Dr. J. M. Weaver.

Prayer by Dr. E. S. Alderman, the new pastor of Fourth Avenue.

Reading of hymn by Dr. J. R. Sampey. Splendid music for the occasion was led by the choir, the congregation joining.

Dr. Henry A. Porter, the new pastor of Walnut Street Church preached the sermon, using for a text Gen. 8:21-22. "And Noah builded an altar unto the Lord—And the Lord smelled a sweet Savor."

After some reference to the origin of our National Thanksgiving, he said Noah's first act was to build an altar not a home, but an altar unto the Lord.

He said "It is customary to speak in a Thanksgiving sermon of politics, but I shall speak of personal things. It is customary to speak of extraordinary things; I shall speak of ordinary things. Have you ever built an altar to the Lord and made a thank-offering for your health? Sleep, eyesight, hearing, reason? All these questions were elaborated and beautifully illustrated. Then he made touching references to home, love, and God's word.

He said, "I have only put the sea shell to your ear and let you listen to the echoes from the infinite ocean of God's love. If I should take you down to the ocean I would stand you up before Calvary." The sermon was unique and appropriate. Well received.

Hymn read by W. J. Mahoney. Benediction by R. E. Reed. The house was crowded and the people listened with rapt attention.

J. G. Bow.

FERRY'S FREE SEED BOOK.

For half a century thousands and thousands of farmers and gardeners have regarded "Ferry's Seed Annual" as the best guide not only for the buying of seeds, but for their planting and care. Daily references to its text and illustrations prove it to be the actual beginning of a successful season.

DEAR RECORDER:

On the first Saturday in October, at the Tate's Creek church, in Madison county, fifty-eight members called for and were granted letters of dismission to constitute a church at Red House. On the second Sunday in November the little church was duly organized by entering into covenant relationship.

So the church begins her career of labor and love for the Master with seventy-nine members. Red House church has been a mission arm of Tate's Creek for a number of years. The mother church will watch with peculiar interest the growth and prosperity of her daughter, for already many prayers have ascended on her behalf.

RICHARD FRENCH.

Winchester, Ky.

DEAR RECORDER:

I have moved to Somerset, and am beginning to get into my work. I find a great work here. My work is at Ferguson, among the railroad and shop people. We hope to build a church soon.

es for me while he was Secretary. He was a great man for that place. Dr. Powell (though I do not know him) will prove a workman that needeth not be ashamed.

May the Lord bless the new leaders of the grand old paper.

J. LESLIE ADKINS.

Burkesville, Ky.

Live Stock Markets.

CATTLE.

Table with columns for livestock types and prices. Includes entries for Good to choice export steers, Light shipping steers, Good to choice butch steers, etc.

HOGS.

Table with columns for hog types and prices. Includes entries for Good to choice pack and brs, Med prs. & brs, 160 to 200, Light ship, 120 to 160, etc.

SHEEP AND LAMBS.

Table with columns for sheep and lamb types and prices. Includes entries for Good to choice fat sheep, Medium to good sheep, Common Sheep, etc.

TOBACCO.

BURLEY—Dark Red.

Table with columns for tobacco types and prices. Includes entries for Trash (green or mixed), Trash (sound), Common lugs, etc.

BURLEY—Bright Red.

Table with columns for tobacco types and prices. Includes entries for Trash (green or mixed), Trash (sound), Common lugs, etc.

DARK.

Table with columns for tobacco types and prices. Includes entries for Trash (green or mixed), Trash (sound), Common lugs, etc.

BUTTER.

Packing 15c per lb.

POULTRY.

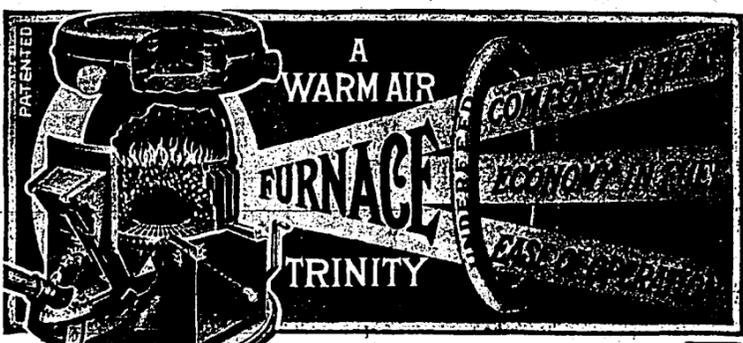
Hens, 8c per lb.; roosters, 4c; young chickens, 8 to 9c; ducks, 8 to 9c; geese, 8c; turkeys, 12c.

EGGS.

24c, case count; candled, 25 to 26c.

A FIFTY-YEAR TEST.

The many attempts during the past fifty years to improve upon the standard of all infant foods—Borden's Eagle Brand Condensed Milk—have been in vain.



EXPERIENCE is a teacher that never takes a vacation— Experience has proved warm air to be the heat conducive to best health.

Peck-Williamson Underfeed Furnace Saves one-half to two-thirds on Coal Bills

HERE'S HOW:—In the Underfeed low-priced slack burns as easily and yields as much heat as high-priced anthracite. Figure the difference in cost. The saving is yours.

E. C. Hamilton, of Washington, C. H., an Underfeed user, answering an inquirer, writes: "The Underfeed is the cheapest furnace on the market, because of its durability and capacity for retaining heat."

We'd be glad to send a lot of fac-simile testimonials, just as full of saving cheer, with our illustrated Underfeed Booklet, describing this furnace marvel.

THE PECK-WILLIAMSON CO., 318 W. Fifth Street, CINCINNATI, OHIO DEALERS—Have You Read Our Proposition

Advertisement for Owensboro Savings Bank & Trust Co. featuring a 5% interest rate on deposits by mail.

Advertisement for Oxford Teachers' Bibles and Black Faced Type Bibles, highlighting their quality and variety.

Advertisement for The Holman Bibles, offering a complete assortment of text, references, and devotional editions.