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Faith, Hope and Love, these three.

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THE KINGDOM OF GOD.

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Both in commentaries and in popular discussion much that is said concerning the Kingdom of God, or the kingdom of heaven, the two phrases meaning essentially the same, is unsatisfactory and even misleading, because writers and speakers fail to distinguish the different uses of the word kingdom in the phrases under consideration. Warm discussions are indulged by earnest men who are using the same word, but are using it in different senses, and so are really speaking of different things. A kingdom is a domain over which there operates a system of laws that express the will of a king. As the word kingdom appears many times in the Scriptures, which refer to the reign of God, it is important in any consistent discussion of the theme to note what domain is implied in the several uses of the term.

In the absolute Jehovah is King eternal, immortal, invisible, ruling in supreme authority to the utmost limits of created things, angels and principalities and powers being subject to him. His authority extends to unclean spirits and to Satan himself. With authority he commands the unclean spirits and they obey him. In due time he shall cast the devil into chains and reserve him to the day of eternal judgment. His laws operate in the physical world, and he upholds all things by the word of his power. With this idea of divine sovereignty in mind Paul says, "Thou wilt then say, who hath resisted his will?" How vast his domain! "The Lord hath prepared his throne in the Heavens, and his kingdom ruleth over all."

There are, however, other aspects of divine sovereignty. Whatever the sway of Jehovah throughout the universe, he is king over the whole earth. Moses exhorts the people, "Consider in thine heart that the Lord is God in heaven above and in the earth beneath." The Psalmist also says, "The Lord most high is terrible; he is a great king over all the earth." In the parable of the tares Jesus speaks of the reapers as gathering the tares out of the field, that they may be burned. He then interprets the parable, designating the field as the world and saying that "he shall send forth his angels and shall gather out of his kingdom all things that offend." So there is a sense in which the kingdom of God is the world. To Nebuchadnezzar it is said, "Thou shalt know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

There is a sense in which the chosen people constituted a divine kingdom. When Gideon was offered the primacy, he answered, "I will not rule over you; neither shall my son rule over you; the Lord shall rule over you." The call for a king in Israel was not a rejection of Samuel, but a rejection of Jehovah, that he should not rule over the people. Later when desolation had come the Lord in mercy said, "O Israel, thou hast destroyed thyself, but in me is thy help: I will be thy king." Probably David realized this when in the closing days of his illustrious reign he blessed God, saying, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

Another use of the term includes organized religion. Daniel refers to a time when "the God of heaven shall set up a kingdom which shall never be destroyed; and the

Kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms and shall stand forever." Certainly the prophet does not mean that at any time God has abdicated the throne of the universe or left his authority in abeyance, or that in the matter of governments he has had nothing to do with the course of human events. On the contrary in the same chapter he blesses the God of heaven, saying, "Blessed be the name of God forever, for wisdom and might are his; he changeth the times and the seasons; he removeth kings and setteth up kings." The setting up of a kingdom that shall stand forever is but another aspect of divine dominion. As the time of fulfillment drew near, John the Baptist said to the multitudes that hung upon his word, "Repent ye, for the kingdom of heaven is at hand." Later Jesus declared, "The law and the prophets were until John, since that time the kingdom of heaven is preached, and every man presseth into it." Surely such utterances are not intended to convey the idea that God had no Kingdom on earth till the days of John the Baptist. They simply imply a new aspect of divine dominion.

There is yet another domain subject to the will of God, which one might wish to designate. It is the domain of the individual soul. Apart from the idea of coercion it is the unit of divine dominion. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." And where do righteousness and peace and joy abide but within? This is the truth which Jesus disclosed, as impatient Pharisees demanded when the kingdom of God should come. He answered and said unto them, "The kingdom of God cometh not with observation, neither shall they say, 'Lo, here,' or, 'Lo, there,' for, behold, the kingdom of God is within you." Every soul must become subject to the will of Jehovah if it would become a kingdom within itself, and that kingdom the kingdom of God.

There is still another use of the term. There is a heavenly kingdom. Jesus taught his disciples to pray, "Thy kingdom come on earth as it is in heaven." Wherever heaven is, Jehovah there is king. When the final separation between classes shall come, the king shall say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The uses of the term here suggested may not be exhaustive, but they are suggestive. In many passages the word is not easily assignable to a specific class, but in every case it carries the general idea. Sometimes it is used subjectively, suggesting the idea of authority, rather than the domain over which the authority is exercised; but in any case in studying the subject it is worth while to remember that the word has different uses, and that what is true in one such use may not be true in another. There are differences in the domain implied and in the laws that operate, and due regard to these differences will be exceedingly helpful in clearing up the subject.

SIN AND GRACE.

To the eye of St. Paul human life was not a mere comedy of trifling incidents and trivial emotions; it was a tragedy upon whose broad stage great forces and elemental passions contended for supremacy.

Sin and grace were with Paul always tremendous. A well-known doctor of divinity, in answer to the question of a correspondent requesting a definition of sin,

lately said: "Sin is the choice of a lower, an inferior good or pleasure, for one superior or higher." We can hardly conceive a definition less Pauline than that. The difference is not of measure but of motive. We can differentiate between sickness and health by statistics, but not between life and death. The nurse who is watching the fluctuation between convalescence and exhaustion, stands by the cot of the hospital and writes down the temperature of the body, the pulsations of the arteries, the respiration of the lungs and so on through perhaps a dozen series of symptoms; but when the end comes, she places over the head of the cot just one word—"Dead." The difference between life and death is not one of degree; it is a difference of state. That and that alone is the Bible view of sin and grace.

And sin, says St. Paul, "abounds" in this world. His hearers then may have shaken their heads as men shake them today. That is pessimism, something not to be tolerated!

But what is to "abound?" If in my garden I find a weed which springs up the moment my vigilance is relaxed, I should say that it abounded in the soil. The botanist tells us that "puley," for example, has something like 40,000 seeds to a single plant. From remembrances of one summer in a garden we should say that this is an underestimate. At any rate, it will spring up where it never was seen before, and where no hand could have sown it, and where no plant had been seen like it since the settlement of the country. That is "abounding."

And it is often thus with sin. It springs up without sowing; it spreads by the very means you employ to exterminate it. Your very maledictions advertise it, and your exposures tempt foolish youth to indulge in it.

It pervades the universe. It is inexhaustible. It is omnipotent. It is not trivial nor petty nor feeble. When we come to see it as Paul saw it, it is the hope of the world. Much as sin abounded, he saw that "grace did abound more exceedingly" in the economy of life. Just as the pioneer does not select for his cultivation the field upon which little grows, but the part that is rank with weeds, so God has shown that the nations lowest sunk in sin are the races in which to exhibit abounding grace. The world knows what grace can do, not by seeing its effects in the old races which have always possessed some sort of a religion and some sort of a morality, but in those European and English peoples who in the days of the apostles were below sight in ignorance, cruelty and sin of every kind. The Jew thought *one* could make nothing of these barbarians, but Paul knew that where sin abounded, grace would flourish still more mightily.

That is our confidence regarding the "submerged tenth" and the "Dark Continents." Paint their sins as black as you will; the more sin abounds, the more we believe in them by grace. Jesus loved John, but grace made more of the bitter, persecuting, murderous Saul of Tarsus, when it had refined his heart. *race*, not sin, will be final victor; and its greatest victories will be found where to the eye of unbelief nothing awaited it but inevitable defeat.—*Inferior*.

Prayer is the wing wherewith the soul flies to Heaven, and meditation the eye wherewith we see God.—*Ambrose*.

Begin each day in fellowship with God, and God will be all in all to you.—*Andrew Murray*.

Columbia University, alone among the great universities in the North, prohibits football. The faculty did this in 1905. The students have been sending up petitions galore (N. B.—The parents haven't) to the faculty to restore it. At the recent commencement the faculty refused to give the old foggy reason—that college is for lessons, not for recreation, and that football took too much time from lessons.

The scholarly and now sanctified Prof. Rooke, of England, gave much study to the history of "pure Baptist churches." He quotes thus from a Lutheran writer in 1550: "Though they were in error on some doctrinal points [meaning, of course, the question of baptism, Rooke] yet they were elevated above the other Protestants on account of their strength of faith and their godliness of life."

The Bishop of London, now in this country, said in a speech: "The Christian religion does not consist in a belief in a good man named Jesus Christ dying on the cross, but consists in a belief of the sacrifice of God himself. The future lies with no church which sinks to what is called the new theology. What we must beware of on both sides of the Atlantic is losing the power of our message by trying to make it easier to be believed."

The *Word and Way* never wrote truer words: "One may misunderstand the Scriptures in part and misinterpret them in part, but if he believes in their divine authority and in their sufficiency he is not so far wrong and nothing like so dangerous as the man who doubts the divine authority of the Scriptures, and so handles them as to beget doubts in the minds of others."

A little boy was asked by his Sunday-school teacher why David desired to be a door-keeper in the house of the Lord, and answered: "If he was a door-keeper he could walk outside while the sermon was being preached."

A few Sundays ago a census of church attendance was taken in Boston. The count was taken in thirty-nine churches, which have a seating capacity of 46,684 persons. There were present 30,415, and of these 12,470 were men. These are encouraging figures.

THE CRUSADE AGAINST CREEDS.

"The theme of Mr. Edward Atkinson's address before the Unitarian Club at Hotel Vendome, 'Creeds Considered as an Obstruction to the Progress of Religion,' had the disadvantage of being old and familiar; but Mr. Atkinson possesses the rare ability of making the tritest themes fresh, by his fresh treatment of them."—*Boston Daily Advertiser*.

In the report of the doings of the Unitarian Club are the following paragraphs: "Mr. Atkinson at the outset read extracts from the creeds of the Baptist, Methodist, Orthodox Presbyterian and Universalist churches, without saying from which of these creeds the different extracts were drawn. He deprecated the gloomy view taken of the life present and to come, by some of these creeds, and repudiated the idea that mankind is wholly wicked. He declared that wrong-doing among men of business is conspicuous, because it is rare. The bad debts incurred by a merchant are but a minute fraction of the business of the year."

"If one's conception of religion is true and honest, the life will correspond. The higher law upon which society is founded is that of mutual service. The basis of faith will be found to be in harmony in the universe. When an economic faith is joined to a true spiritual insight, then, indeed, all the forces by which human action is guided and controlled will work together for peace, order, industry, good will and plenty among the nations. This is an age of freedom. We have attained personal liberty, freedom of thought, freedom of action; we may yet attain freedom of commerce in the broadest sense, in which all men may serve each other. May we not find in these conditions that faith which is the substance of things hoped for, the evidence of things not seen?"

It is not surprising that the *Advertiser* should say that this theme has the disadvantage of being old and familiar. Almost every reader who has given any time to the study of "Free Religion" knows all this by heart; for this anti-creed mania is the stock-in-trade of the whole tribe of "Free Religionists."

And, after all, what does it amount to? The man who rages most violently against creeds always has a creed of his own. It is simply impossible that the case should be otherwise. If he rejects all known creeds, then his creed is that all known creeds are incredible. However skeptical he may be, he cannot escape from creeds. Suppose he convinces himself that no religious opinions are supported by satisfactory evidence, does this liberate him from creeds? By no means; for then he must believe that religious truth is unattainable by man; and this is just as really his creed as the Bible is the creed of any Christian.

When John Stuart Mill said that blank skepticism was the only rational attitude for a thoughtful and candid investigator to occupy on the subject of religion, he was laying down his creed just as distinctly as does the devout Episcopalian, who repeats every Sunday: "I believe in God the Father Almighty; and in Jesus Christ, His only Son, our Lord." Even though a man's skepticism be so blank as to make him doubt the evidence of every one of his senses, as well as all the deliverances of his consciousness, what then? Well, he has certainly not abandoned creeds. On the contrary, he has one of the most sweeping creeds ever invented by the wit, or the folly of man; and that creed is that all our faculties are untrustworthy. Did any human being ever hold a more definite and clean-cut creed than this?

From the extracts printed above, it is evident that Mr. Atkinson is what most people would call a decided skeptic. But is he without a creed? Clearly not; for I give him credit for honesty, and therefore assume that he believes what he says; and if he does believe what he says, then he has, so far, given us his creed.

"But I doubt everything." Very well; then your creed is that everything is doubtful; but you surely do not doubt that you

doubt. And if you do not doubt that everything is doubtful, then one thing, at least, is certain, and that is the existence of your doubt. But the only way in which you can know that you doubt is by accepting the deliverance of your consciousness, when it tells you that you doubt, and thus you become, however unwillingly or unwittingly, a witness to the trustworthiness of that faculty. And from this conclusion there is no rational or logical escape.

When Mr. Atkinson complains that the "orthodox" creeds take too gloomy a view "of the life present and to come," what can he mean but that a less gloomy view ought to be taken? And the man who takes this less gloomy view, of course, believes that there is good evidence for this view; and if he does believe this, then his creed is that the orthodox view is untenable.

When Mr. Atkinson "repudiated the idea that mankind is wholly wicked," he proclaimed his creed that there is something good in man. When he "declared that wrong-doing among men of business is conspicuous because it is rare," he distinctly expressed the very comforting creed that the great body of our business men are honest in their transactions. When he extols "an economic faith"—whatever that may mean—he is giving us his own "Confession of Faith," that is to say, his creed.

When he intimates that in economic reform we may hope to find that faith which is "the substance of things hoped for, the evidence of things not seen," he is advocating a creed which to most people is harder to believe than are all the miracles in the Bible. J. C. HIDE.

Idle Wild, Birmingham, Ala.

THE IMPRECATIONS IN THE PSALMS.

These so-called imprecations are the expression of the longing of an Old Testament saint for the vindication of God's righteousness. The problem of reconciling the righteousness of God with the facts of human experience greatly engaged the attention of God's people in ancient times; and the problem was involved in peculiar difficulty from the fact that their vision was largely confined to this life; while we, with larger revelation concerning the hereafter, learn to wait for the "future solution of all the contradictions of this present world," and can fix our eyes on "the transcendent glory which far outweighs the sufferings of this present time." The facts of the life of David, like those of the life of Job, caused peculiar perplexity. Those who feared God were in distress, while the vilest men were exalted on every side. David longs for a reversal of conditions, "so that men shall say, Verily there is a reward for the righteous; verily there is a God that judgeth in the earth." He does not wish to have shame and dishonor come upon a profession of godliness on account of his own unhappy experience. "Let not them that wait on thee be ashamed through me. . . . Let not those that seek thee be brought to dishonor through me, O God of Israel." In the second place, the so-called imprecations are the Psalmist's utterance of zeal for God's house and God's kingdom. The monarchy in Israel was distinctly theocratic. The reigning king was the anointed of Jehovah. He was the mouthpiece and the representative of the Most High. The statute book of the kingdom was the law of God. When David had the opportunity to take the life of King Saul, then engaged in hunting him to death, he withheld his hand. In his esteem it would have been both treason and sacrilege to have slain him. Of course, when he assumed the throne himself, upon the death of Saul, he considered himself to be standing in the same relation to God. He was the representative of deity. His enemies were not private foes, but the adversaries of God and of his cause. He could therefore anticipate for them, and even ask for them, a fate he could never have desired for personal opponents. What do those who look upon David's utterances as expressions of a singularly vindictive spirit make of the deliberate invocation of an

anathema, or curse, upon those who do not love the Lord Jesus Christ, as Paul wrote it at the conclusion of his First Epistle to the Corinthians?

In the third place these fierce-sounding utterances are to be understood as an Old Testament saint's expression of his abhorrence of sin. The persons he had in mind were public, not private, foes; fearful embodiments of wickedness; sycophants and intriguers, who gathered about men of position, like Saul and like Absalom, and led them on to deeds which they would never otherwise have attempted. And we must bear in mind that the philosophical distinction, which we might like to draw between the sin to be hated and the sinner to be patiently dealt with, is not congenial to the Semitic habit of thought and feeling. It turns impatiently from philosophical abstractions to the concrete case; from the sin to the acts of transgression perceived in all their enormity in the individual. We may add that the wicked man seems to have been looked upon more as the guilty originator of his own wickedness than with us, who are disposed to palliate the conduct of bad men on the ground that they are the poor victims of the great tempter of our race: "the spirit that now worketh in the children of disobedience." The feeling which the Christian of to-day cherishes toward the devil would, in David's day, more naturally be turned towards despicably wicked men as the proper objects of execration. David's desire for the overthrow of such men was because of their evil conduct and their opposition to God. "Thrust them out in the multitude of their transgressions: for they have rebelled against thee." "They speak against thee wickedly, and thine enemies take thy name in vain." How far David is from an unholy frame of mind in penning these lines must be manifest from the concluding words of the Psalm from which they are quoted: "Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

In the fourth place it is most important to observe that the utterances which we are considering are prophetic teachings as to the attitude of God toward sin, and impotent and persisting sinners. David was more than a lyric poet, a man setting forth his own feelings and affections; he was a prophet, a man who officially spoke for God. He made this claim for himself, "The Spirit of Jehovah spake by me, and His Word was in my tongue" (II Samuel 23:2). Peter described him as a prophet in his discourse on the Day of Pentecost. His utterances are noted in the New Testament as the utterances of the Holy Ghost. We read these passages in the Psalms, therefore, not so much to learn how David felt toward high-handed offenders, but rather how God felt; and, as the people of old were required to say Amen when the terrible curses of the Almighty were solemnly pronounced by divine direction from Mount Ebal, upon the arrival of Israel in Palestine, so we are to understand it to be our duty to acquiesce in the righteous dealings of God, as well with the wicked as with the righteous. Sometimes the Psalmist announces the fate of the wicked as a fact: "The ungodly are like the chaff which the wind driveth away." Sometimes he announces the same thing more in the form of a decree from the judgment seat of God: "Let them be as chaff before the wind." It amounts to the same thing; and if we can read with composure what God has made the portion of the ungodly in one form of words, we ought not to be disturbed in mind when we read it in another. Men who find fault with such expressions as we have been considering ought to be specially cautious in view of the fact that hardly any other Psalms were so frequently on the lips of Jesus and of his apostles as precisely those which contain the phrases complained of. The sixty-ninth, which has more of them than any except the one hundred and ninth, appears to have been appropriated by our Lord in a special way to himself as an expression of the thoughts and feelings of his heart while he dwelt with us on earth.

It must, we are sure, make a great difference to men, as they read the Psalter, whether they think of the several authors, and particularly David, as giving vent to unholy passions and thirst for vengeance against personal foes, or whether they hear the voice of the great Judge of all giving expression to his intense hatred of iniquity, and his inexorable determination to punish the ungodly. —*Presbyterian*.

CHEER UP.

Cheer up! Cheer up! The world is taking your photograph. Look pleasant. Of course you have your troubles—troubles you cannot tell the policeman. A whole lot of things bother you, of course. Business worries, or domestic sorrows, it may be, or what not. You find life a rugged road whose stones hurt your feet. Nevertheless, cheer up.

It may be your real disease is selfishness—ingrown selfishness. Your life is too self-centered. You imagine your tribulations are worse than others bear. You feel sorry for yourself—the meanest sort of pity. It is a pathetic illusion. Rid yourself of that, and cheer up.

What right have you to carry a picture of your woe-begone face and funereal ways about among your fellows, who have troubles of their own? If you must whine or sulk or scowl, take a car and go to the woods or to the unfrequented lanes.

Cheer up! Your ills are largely imaginary. If you were really on the brink of bankruptcy, or if there were no thoroughfare through your sorrows, you would clear your brows, set your teeth, and make the best of it.

Cheer up! You are making a hypothetical case out of your troubles and suffering from self-inflicted verdict. You are borrowing trouble and paying a high rate of interest.

Cheer up! Why, man alive, in a ten-minute walk you may see a score of people worse off than you. And here you are jiggling your own grave, and playing pallbearer into the bargain. Man alive, you must do your work. Smile, even though it be through your tears, which speedily dry. And cheer up! —*Young Folks*.

MEN OF CONVICTION.

The Apostle Paul was a man of intense convictions. He believed in some things with all his soul, and throughout his life he made a strong fight for them. And for over eighteen centuries the world has been reaping the benefits of that devotion to principle. Moses was a man of the same stamp. He forsook the riches of Egypt for his convictions. Such men are needed today. This is the time of uncertainty, and men are saying that it does not make much difference what you believe. Any side of the question will do. A man over in Connecticut lived on the State line. They could not decide to which State he should pay taxes. At last, they came to the conclusion that he should pay taxes in the place he slept. When they investigated, they found that he slept with his head in one State, and his feet in another. That is the way with so many of us, we are on the line. If we are to amount to anything we must get on one side of the other. Know something. Believe something. Be something.

WORLDLY AMUSEMENTS.

A visiting minister from another State was asked if he had trouble in his church on account of his members indulging in worldly amusements. He answered that they had none in their church who did so, and gave this incident: "One day a young physician presented himself asking to be taken into the church. He answered every question satisfactorily until one elder asked: 'And can you give up dancing?' 'Shall I have to?' 'Yes.' He said: 'I am not ready to answer that question—I must think it over.' And like the young ruler, he went away sorrowful. Three weeks passed by, and we waited and prayed. At the close of that time he came with a new light on his face, a clearer ring in his voice, and said: 'I am ready to say yes to the question.' That man became a power in the church and community.—*S. C. Hanson*.

IS AGE A DISQUALIFICATION IN THE PASTORATE OR THE MINISTRY?

Is it? I do not mean extreme age, or "old" age. But is it true that after a preacher passes the age of forty-five he is from this fact in any sense necessarily disqualified as a preacher, or as a pastor?

Some recent editorial comments on an investigation made to ascertain "why more young men do not enter the ministry," seem, as does the investigation also, by the answers of many, even most of those questioned on the subject, to show that this is true. But is it true? I cannot believe it.

In the first place none but those who will confess to having been divinely called to the ministry and failed or refused to heed that call can be competent witnesses in the matter; and none others should be asked to testify. Let him alone who has heard the Voice saying, "Go," and has not gone, tell us why he has seen fit to disregard the command of God. He alone can tell us the facts; all others can but theorize; and we have had enough of theory.

Of course no one will deny that when one's natural force is abated to the point of outweighing what time and experience and study and work, and a life with God has gained for him, then, and not till then, has he really begun to deteriorate, or become disqualified.

It is sad, too, to have to confess that as age, or about the time that age seems to begin to tell on one, and even sometimes earlier, some preachers begin to deteriorate in worth and value; to be disqualified.

Why is it so many of our preachers are not pastors? And why is it that so many who are "pastors" are not employed all the time as such—many of them preaching one, two and three Sundays in the month only? The one plain, broad, flat answer is: The churches don't want them. Of course, there are many exceptions. Many are employed as teachers in our schools, many as missionaries, and evangelists, some as secretaries and some as editors, etc., etc. But these account for a small per cent of those reported as not pastors. And I do not forget that some are disabled from sickness and disease.

Of the 1,290 ministers named in the Proceedings of the General Association of Baptists in Kentucky for 1907, pages 75-80, 443 are "not reported as pastors." This is over 34 per cent! The minutes of three Associations for 1907, which distinguished between those who are pastors and those who are not pastors, give, respectively, as not pastors 40 per cent., over 52 per cent., and less than 11 per cent., making over 34 per cent.—the same as for the whole State last year. One-third of our preachers not pastors! And the sad part of it is that many of these third are doing nothing in the ministry, and many of the remaining two-thirds are not employed "full time!" Why? There are many reasons. One of the reasons is, counting all the exceptions, they are not wanted. Why? Is it because age has disqualified them? With a small per cent., yes. But it is only a small per cent. And age is no disgrace nor dishonor; nor is disability from age. Then why are the others not wanted by the churches for pastors? Many of them are yet young men.

First, many of them failing to keep pace with the people in education have placed a gulf between and they exhibit comparative inferiority, which should not be in one who is to lead; it is a positive disqualification. Lacking it he cannot lead.

Again, many, having educational fitness are led into commercial pursuits, which, secondary at first, becomes their primary work; the ministry becoming secondary. And this is true of many who do not suspect it. It is true of some of our very strong men—some of our very strong pastors. And the discerning eye can see, and sometimes they feel, that these strong men are losing their hold on their work—their influence over their people. Their sheep are growing sickly; their fleeces of wool are either not so heavy or are of inferior quality. This is because the food and attention given them is not what it should be. The pastor, giving the Lord's time to Mammon, is commencing with Mammon and not commencing with God as he ought. And he need not think the sheep do not know it. A child of God knows intuitively whether a sermon is a message from Heaven, delivered to the preacher in his secret chamber, or a message evolved from a cold brain. The latter kind may be an intellectual feast, but poisonous to the inner man.

Not to give other reasons, the question arises: Who is to be blamed, where blame attaches? It does not attach in disability and disqualification from the abatement of natural forces from age, nor from disease and sickness; nor does it apply in the case of those otherwise employed in the Master's business. And in some instances it does not apply where there is lack of education.

In some instances, nay, in many instances, the preacher is apparently compelled to follow some worldly pursuit to make a living for himself and family, because churches do not pay him what is due him as a support. Be it said to the everlasting shame of some churches they do not pay what they promise to pay; and this is a violation of a sacred contract. And yet, I doubt if the preacher is always blameless in such cases. The writer has known of instances where preachers have preached year after year to churches which were getting farther and farther behind in their financial obligations to them, and then expect the pastor who finally succeeded them to collect the balance due him and pay it over! Failing to hold himself accountable, he holds his successor accountable! This is pronouncing blame upon himself.

But how sad to see some of our men of great ability, men getting ample salaries, wandering after Mammon, and away from God and the care of His people!

Is it any wonder that some of these men make frequent changes in their pastorates? Take the

men who have held long pastorates and you will find that they are those who have not been tempted into worshipping Mammon; and they are not dropped when they get above forty-five years in age either. They are men of much prayer; men of God—whether old or young!—And they are always in demand without consideration of age. Is age a disqualification in the ministry, *per se*? No. On the contrary, preachers should be at their very best, even as pastors, more than a decade later in life than forty-five years. Many of them have attained to their greatest usefulness two decades later, or even more.

One thing may deter the timid; may deter him who has not the faith to believe God when He says assuringly: "Lo! I am with you always"—even to the end of your days—the failure in many instances of God's people to care for those whom age and disease and affliction have disabled and disqualified for further service and their dependent loved ones. This is no theory. It is known to have deterred some. How many we will never know.

Owensboro, Ky.

THE BAPTIST POSITION ON MISSION FIELDS.

BY N. R. PITTMAN.

I went alone to Soochow, one of the famous old cities of China. I knew that T. C. Britton, of North Carolina, and C. G. McDaniel, of Virginia, were resident missionaries in the city. After arriving at Soochow I tried to find a guide who could lead me to one of the Baptist residences. I suppose that he tried to gratify me, but he missed the mark. He took me to the home of Mr. Hayes, a Northern Presbyterian. I dined with him and his family.

While J. N. Hayes and family of the Northern Presbyterian mission were entertaining me he told me that the missionaries of all denominations in Soochow would meet at the residence of C. G. McDaniel in the afternoon. He asked me to lead the devotional service an hour. He said that McDaniel would read a paper. H. C. DuBose, of South Carolina, is a pioneer of Southern Presbyterianism in Soochow. D. L. Anderson is the scholarly President of the Soochow Methodist University. W. B. Busbee is a Presiding Elder. The Episcopalians have some fine workers in Soochow.

The company of missionaries in the double parlors of McDaniel's home—two sets of Presbyterians, one group of Methodists, a bunch of Episcopalians and a little body of Baptists—made an impressive assembly.

I expounded the Twenty-third Psalm as well as I could. After I had finished my task C. G. McDaniel arose and tenderly and emphatically read his paper on Christian Union. Talk of union, of comity, of federation had marked every session of the China Centenary Missionary Conference in Shanghai. It was a brave heart in him that enabled him to calmly present to that noble company of missionaries the Baptist position.

I met in conference several Baptist missionaries in a meeting house in Shanghai. There the question of presenting a statement of Baptist principles to the China Centenary Missionary Conference was raised and discussed. R. H. Graves, of Canton, read a clear-cut statement. He sought for it the approval of the Baptist Conference so that he could present it with authority to the big inter-denominational conference. J. B. Hartwell pleaded that the other denominations were entitled to be familiar with Baptist positions. It is a fact that the great people of the Church of England did not hesitate to present their views. Why should Baptists loiter about as if they were afraid of their own doctrine and polity? But some Baptists in China evidently did not favor a presentation of Baptist views. The argument used there is used on the American side of the Pacific ocean. Leading the Chinese to Christ is more important than baptism and the Lord's Supper and the question of Lord Bishop or no Bishop. But why not argue that we in America, in order to lead to Christ our fifty million unsaved fellowmen, ought to give up Baptist doctrine and polity to an episcopacy, to an oligarchy, to an unarticulated religiosity? In my humble judgment, it would be an unspeakable calamity for Baptists in China to fail to accent and emphasize every one of our Baptist principles. When I was in England two years ago two hundred of my Baptist brethren were in jail because they could not conscientiously concur with the Episcopalians—the Church of England people who have the civil government back of them. Why should Baptists in America or in China lie down in the lap of the Church of England like a foolish Samson?

C. G. McDaniel, a brave young Virginia Baptist, stood before all the Protestant missionaries in Soochow and uttered Baptist doctrine and polity. These vigorous Episcopalians, cultured Presbyterians and enthusiastic Methodists were McDaniel's guests. He is the incarnation of hospitality, chivalry, courage, integrity. I watched the missionaries while he expounded his truth, and I could see that they honored him. He is chief among them. The hoary-headed and eloquent DuBose a great preacher like B. M. Palmer, of New Orleans, and Moses D. Hyge, of Richmond, Va., felt like pronouncing an eulogy upon young McDaniel.

In closing his paper, he presented three statements: "Brethren, we are not agreed on free human agency and divine election. We are very far from unity of belief as to the method and meaning of baptism, and the consensus of the world's scholarship clearly says that immersion of a believer is scriptural baptism. We cannot have union and federation while we are widely apart as to church government."

The President of the Methodist University admitted publicly that McDaniel was correct in his report on baptism from the scholarship of the world. He publicly expressed a desire that McDaniel present a discourse on the meaning of baptism.

Yes, the union of all denominations is in the air in China and in some sections of America. Are the Chinese converts to be perplexed and confused about baptism? If so, are Baptists to be blamed? Are Baptists to desert the ripest and truest scholarship of the ages and neutralize the plain commandment of the Lord in order to cooperate with denominations that are seeking to do both? But the chapion of union and federation says: "We Baptists are few and we cannot conquer heathenism unless all denominations unite." Remember how Gideon and his three hundred answered that weak cry of a weak faith? I believe that the Baptists are the best asset in the religious world. You may believe that their effacement would help the kingdom to widen its sway, I do not. If Baptists were to abandon their holy tenets and lose themselves among the teeming denominations, I do not believe that their self-destruction and their annihilation of believer's baptism and their banishment of religious freedom from the earth and their betrayal and crucifixion of the self-governing local church, the purest democracy in the world, would persuade one more sinner at home or abroad to enter the kingdom of heaven; but I do believe that if Baptists were thus to confiscate themselves and abandon their divinely appointed stewardship they would commit treason against God and invite the "Dark Ages" to return and smite with alarm and burn with fire and assail with torture every nation under heaven.—*Foreign Mission Journal*.

THE CITY OF GOD.

Heaven is described to us in the Word of God as being, in a very special sense, the home of God and of his people. Here is the place where his glory is supremely manifested, for the comfort and delight of his people who are gathered into this central abode of bliss and beauty from every land and nation, from every tongue and tribe of his universe.

Where Heaven is, we have no means of knowing. We are not told, and we have no means of knowing anything about it that has not been revealed to us. We have had no communications from any of its happy inhabitants. We catch no voices ringing from its shores. Our eyes cannot pierce the intervening distance. We can only know what God has told us, and for more knowledge we must be content to wait.

But we know enough. God would have told us more had it been important for us to know more. He had wise reasons for withholding information. Christ said: "I have many things to tell you, but ye cannot bear it now." It is like telling a child of the mysteries of Integral Calculus. It cannot comprehend such information, no matter how much the instructor may know about the subject. Yes, we know enough if we will only make proper use of the truths we know and seek, day by day, for the life that is pleasing in God's sight.

Heaven is where Christ is. He said: "I go to prepare a place for you, that where I am there ye may be also." Heaven existed before Christ spoke these words, but he intended to make special preparation for his people. It is as when a home has been purchased and the father goes on in advance to prepare and fit it up for the comfort of his family, and then sends for them and receives them to himself. They are not afraid to go where the father has gone beforehand and prepared everything for their coming.

Of course, God is everywhere. In his omniscience he inhabits every part of his created universe, and wherever his people live in his love and fear they find themselves in his loving presence. But Heaven is the place where he manifests himself to his people in especial nearness and grace, and thus it is to us and to all who love him the central and supreme scene of divine glory. Here is the palace of the great King. Here is the throne where he sits in his majesty, to give joy to his people and to reign over them to their rapturous delight.

It is a great city. It is large enough to be the home of the great multitudes that no man can number. Here they gather from homes all over God's great world. It will be a great home-coming. Millions of homes will here be represented, and for every one this will be the sweetest and the most perfect and the most satisfying home.

It is a beautiful city. The apostle, in describing it, tells of the pure rivers of water of life, clear as crystal; of the tree of life with leaves for the healing of the nations; of the unending light of the eternal day, and of the abiding joy and blessing that shall never know the shadow of a sorrow or a curse. Everything that can delight the eye, enrapture the ear and entrance the heart will be there.

It is a holy city. If it were not holy, it would not be worthy to be called the city of God. There have been many great and beautiful cities, but, alas, we know of no earthly city that has ever been holy. In all of them vice has darkened and debased the lives of men and women, but all who come into Heaven, the city of God, shall find holiness and beauty forever. There shall be manifested in the fullness the blessed Saviourhood of Christ. There shall be the blessed companionship of saints and angels. There shall be the joy of lives made perfect in holiness and comforted forever by the grace divine that floods each heart with rapture.—*Herald and Presbyter*.

Instead of trying in Jerico until his beard is grown, many a theological tyro essays to instruct staid and sober congregations in new ways

of thought, and effects amazement when they will not be hurried into radicalism and unbelief. It is true that youth contributes a certain zeal and enthusiasm to life which old age cannot afford to disparage, and we admit that a young thinker sometimes freshens up the views of truth of older people; but it has not been left for some one man, or for a small group of men, to arise in this later age and with a trumpet blast of swelling pride to overturn the stronghold of assured faith and tried truth. These attempts radically to reconstruct in a day or a year the whole faith system of the Church would be amusing if they were not so sad.—*Zion's Herald*.

HEAVEN MORE THAN LOCALITY.

What would a bad man do in heaven, even if by stress of mercy God should admit him to His celestial abode? There would be nothing there akin to his character. He would be out of touch with everything about him. The wicked cannot enjoy the fellowship of the righteous on the earth, and what would they do where all is pure and holy, and where even the weaknesses incident to our mortality are wanting? Neither on earth nor in heaven will the prodigal, with his heart in the far country, find rest in his Father's house. There must be the penitent's heart, the confession of sin, the Father's embrace and the kiss of love before the wayward soul can appreciate the beauty and the goodness of the celestial home. "There would be only misery in heaven for the bad man. There would be nothing to his nature, nothing to harmonize with his evilness; and his nature could not appreciate the good, the true, the pure, the spiritually happy. To enjoy the celestial world we must be 'like Him.'" Heaven is more than a locality. A change of worlds will not make heaven for any man.

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.

We have not read all the *Methodist Review* for November-December, but what we have read we have greatly enjoyed. We wish all Christians would read Bishop Mallalien's words on Amusements. Worldly minded ones could not fail to be impressed by his strong words. The Conflict Between France and Papacy, by Dr. T. D. Malan, is the best and clearest statement of the whole conflict which we have read.—*The World's Debt to Jane Welsh Carlyle*, by Charlotte F. Wilder, is intensely interesting, and shows again how cruelly Frodoe wronged her.

This much we have read. And it is all so good we take it for granted these things are but a fair sample of the whole. There are little hits at slavery and the South which were not to our liking. But one objectionable sentence cannot destroy the value of a good article.

It would take nearly a column to give the table of contents of the *Missionary Review*, published by Funk & Wagnalls. There is the latest news from all the mission fields of all denominations. And there are editorials covering all points of religious interest in this country. This Review is a perfect treasurehouse of missionary news.

Contents of *The Missionary Herald* for December:

Editorial Notes (illustrated); Christmas Day in Turkey, by Daniel M. B. Thom, M. D.; Lights and Shadows in the European Missions, by Associate Secretary Harry W. Hicks (illustrated); Christmas in the Madura Mission, by Rev. J. J. Bannington (illustrated); Canton's Celebration, by Rev. Charles A. Nelson (illustrated); They Rest from their Labors; Home Department, conducted by Secretary Patton; Foreign Department—Where Added Gifts Count, by Secretary James L. Barton; Fresh Facts Briefly Told (illustrated); Letters from the Missions (illustrated); Western Turkey, Marathi, Madura; The Wide Field (illustrated); The Portfolio; The Bookshelf; The Chronicle; Donations; Minutes of the Annual Meeting; Report of Committees at the Annual Meeting.

Contents of *The Atlantic Monthly* for December:

The Future of our Navigable Waters, John L. Matthews; An Art Museum for the People, Frank J. Mather; Rose MacLeod (a novel, III), Alice Brown; At the Manger (poem), John B. Tabb; The Big Trouble and the Little Boy (a story), Fanny K. Johnson; Wheat, the Wizard of the North, Agnes D. Cameron; Virgil in Maine, Martha B. Dunn; Christmas Eve (poem), Chester Firkins; The Fisherman (a story), William J. Hopkins; The Children's Educational Theater, A. Minnie Hertz; When Lalla Rookh was Young, Agnes Repplier; The Ethics of Speculation, Charles F. Dole; Childhood (poem), John Erskine; Recent Shakespearean Literature, William A. Neilson; The Seasoning of Monsieur Baptiste (a story), Marie L. Goetchius; The Year in Germany, William C. Dreher; The Year on Parnassus, Ferris Greenleaf; Whittier for Today, Bliss Perry; The Contributors' Club.

SUNDAY-SCHOOL LESSON

SUNDAY, DECEMBER 22ND.

I. Samuel 7:1-13.

Motto Text.—'Prepare your hearts unto the Lord, and serve him only.'—I. Sam. 7:3.

The ark had been carried off in triumph by the Philistines; but God had humbled them with severe punishment, and had worked many miracles in defense of his ark.

'The house of Abinadab.' He was no doubt a Levite. 'Twenty years'—was the time the ark was in the house of Abinadab before the events mentioned below.

'And all the house of Israel lamented after the Lord.' This was the result of Samuel's faithful preaching for twenty years. Samuel was one of the great men of earth and accomplished great things for his people.

'And Samuel spoke unto all the house of Israel.' We have here, the means under God, of this great revival. Here is the substance, not of one sermon, but of Samuel's preaching for twenty years.

Catarrh

Invites Consumption

It weakens the delicate lung tissues, deranges the digestive organs, and breaks down the general health.

It often causes headache and dizziness, impairs the taste, smell and hearing, and affects the voice.

Being a constitutional disease it requires a constitutional remedy.

Hood's Sarsaparilla

Radically and permanently cures. In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1.

in God's own time. It is well to remember that prophets were chiefly preachers. 'Prophecy' invariably means to speak by inspiration, but in a majority of cases it has no reference to foretelling future events.

'If ye do return unto the Lord with all your hearts.' There is no use in turning unto him in any other way. Half-hearted men are warned 'let not that man think he shall receive any thing of the Lord.'

'Baalim and Ashtaroth,' these were the idols of the Philistines, Baal the sun and Ashtaroth the corresponding female deity. We must remember it was the 'fashion' to worship these deities; that their worship was made very attractive, and the heathen festivals were great occasions of merriment.

'And Samuel said, gather all Israel to Mizpah.' The people were truly penitent and earnestly seeking the Lord. They desired his pardon both as individuals and as a nation. They came together for prayer and to offer sacrifices to the Lord and renew their covenant with him.

'And Samuel judged the children of Israel in Mizpah.' He had been their judge for some time and this probably means the whole people acknowledged his authority in temporal matters as judge as well as in spiritual matters as prophet.

Verse 7. The Philistines naturally regarded this great assembly as threatening their power over their vassals. And it did. The very fact that it was a meeting for worship and for humbling themselves before

God made it all the more dangerous to their supremacy over Israel. All earth and hell cannot hold God's people in subjection when they are at peace with him. The Philistines were thoroughly aroused for all their Lords went up. No wonder the Israelites were frightened. But no man ever made a greater mistake than did those Philistines. When Israel was bowing before God in penitence and obedience, they were utterly and entirely safe, safe as if God held them visibly in the hollow of his hand.

Verse 10. This picture is very vivid. Samuel is offering the burnt sacrifice and the men of Israel are standing round the altar while the hosts of the Philistines are closing in upon them. Then the thunder sounds in terrific peals, and according to Josephus the fiery lightnings played so terribly about them that it was ready to burn their faces.

The ark without God was no protection to Israel; but now God himself discomferts their enemies and wins the victory alone. It is only when cowed and terrified Philistines are in utter disorder that Israel pursues and the foe is smitten before them.

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.

To give an idea of how vast her correspondence is, you need only be told that she spends in one year \$25,000.00 for postage stamps. How many letters will that send out? It is first-class postage for 125,000 letters.

It is especially prepared for the speedy and permanent cure of leucorrhoea or white 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, nervousness, creeping feeling up the spine, melancholy, 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 explanatory illustrations showing why women suffer and how they can easily cure themselves at home.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, Box 9154, Kokomo, Ind.

HOOPING-COUGH CROUP

Roche's Herbal Embrocation Bronchitis, Lumbago and Rheumatism.

W. EDWARDS & SON, 157 Queen Victoria St., London, Eng. ALL DRUGGISTS, OR E. FOUGERA & CO., 90 Beckman St., N. Y.

THE GIST OF THE SUNDAY SCHOOL LESSON FOR 1908. BY R. A. TORREY NOW READY

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PELOUBET'S NOTES 1908

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fight and in the pursuit. When this memorial stone was placed is not certainly known, but it was on the battle field where they had been so terribly defeated twenty years before.

THAT PORTRAIT

That portrait of Bro. Eaton in the 'memorial number' of the Western Recorder is superb. Whether as a likeness or a work of art, it is all that could be desired.

Best is the art that can immortalize. The art that baffles Time's tyrannic claim To quench it!

Though I had cut the likeness out of the Recorder, and also a smaller one from the Journal and Messenger, this is so far superior to either of them that I at once had it framed to adorn my study in company with two other of my distinguished friends and acquaintances—Dr. N. M. Crawford, once president of Georgetown College, who gave me a fine steel engraving of himself, and some years afterwards a large photograph.

The other is Prof. Edward Ruess, D.D., Ph.D., LL.D., of Strasburg, who sent me his photograph from that city just after the siege was raised at the close of the Franco-Prussian war (1871.) In

the revised edition (1891) of the American Schaff-Herzog Encyclopedia, out of numerous approvals of the enterprise received from German scholars and contributors to the original German work, the only commendation published (as the most weighty) is that of Prof. Edward Ruess, whom the editor, Dr. Philip Schaff, characterizes as 'the octogenarian Nestor of bibliocal science in Germany and France.'

Below his likeness is in his own hand: 'Fac tua lingue alois—E. L. Ruess.'

Talk of environment! The silent yet potent influence of three such countenances as these looking down upon one may well be an inspiration to any life, even though that life be nearing its close. Paris, Ky. GEO. VARDEN.

It is a Christian grace to have pleasant and affectionate thoughts about men, to rejoice in their excellencies and charitably to forget, as far as may be, their short-comings. — R. W. Dale.

'The time has fully come when the English translation of the Bible 300 years old should give place to

The American Standard Bible

Edited by the American Revision Committee

Sowrites the conservative and constructive Editor of The Congregationalist. THE AMERICAN STANDARD BIBLE is the most accurate in translation, the most thorough in method, simplest in expression and gives a clearer conception of the thought than any translation yet produced.

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EVOLUTION.

I don't believe in evolution. I don't like the position taken by a great many Christian philosophers, that it is necessary for us to meet the evolutionists on their own ground and confute them.

First—Protoplasm. Second—The transmutation of the species.

They start out with the assumption of "protoplasm." They are unable to prove protoplasm, but it affords "a working hypothesis."

Yet, in spite of the utter failure of the father of the theory to sustain it, these good brethren go to hammering away at the stuff and in the outset admit "protoplasm,"

God has evidently pursued a plan of succession in building up

IT HELPS GIRLS

At the Critical Time of Approaching Womanhood Thousands of Young Girls Lose Their Health.

A GIRL'S EXPERIENCE

How a Young Girl of De Kalb Managed To Overcome a Trouble Which Threatened to Leave Her an Invalid for Life.

If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

Every girl who is at all weak should take Wine of Cardui at the time she enters womanhood. It will build up her strength and lay a good foundation for health in after life.

Cardui regulates irregularities, relieves pain, builds up the female constitution.

Free Advice to women of every age is gladly given on request. Write today, frankly and in strict confidence, describing symptoms and stating age, and reply will be sent in plain sealed envelope.

Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

the organic life of the world. There has been a line of development, of enlarging of the plan of changing the powers and habits of organic life, to suit the changes in geological structure, but none of this can properly be ascribed to evolution.

When the Lord began the formation of his ecclesiastical organism he called a group of uneducated fishermen to his help, and he developed them into the most magnificent leaders the world has ever seen.

Evolution is like the nebular hypothesis of La Place. He undertook to show that originally all space, or thereabouts, was filled

with matter in a nebulous state. That it began to revolve around a center. Presently a piece flew off and began to revolve around its own center. Then another, and another, each fragment in time breaking up and its fragments forming revolving masses that gradually solidified, and formed revolving globes, and these continued to revolve around central suns.

J. L. D. HILLYER. Edgewood, Atlanta, Ga.

FROM VIRGINIA.

The campaign in the interest of the Woman's College and Endowment Fund in Virginia is progressing finely. The country churches are responding beautifully, far beyond the expectation of the committee.

Dr. Henning, the Corresponding Secretary, is leaving no stone unturned, and the energy and enthusiasm displayed by him has become contagious.

The late meeting of the General Association, in Danville, Va., was one of the best in its history.

The Laymen's Movement had a conspicuous place, and from the crowd in attendance, and the patient manner in which they waited till the meeting closed, they must have been impressed.

The secretaries of the State Mission Board were happy. They were not only out of debt, but had a snug balance to their credit.

The new pastors always claim attention. Two prominent among them were Dr. C. H. Jones, of your city, and Dr. Ramsey, of Charleston, S. C.

Dr. Jones spoke several times during the session, and to the delight and edification of every one.

The Alumni of the Southern Baptist Theological Seminary and Crozer Seminary, had a joint banquet, which was one of the happy events.

Dr. Eager was on hand and represented our Seminary, and Dr. E.

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.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

Unhealthy kidneys cause lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, as time passes you may have a sallow complexion, puffy or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If such conditions are permitted to continue, serious results are sure to follow; Bright's disease, the very worst form of kidney trouble, may steal upon you.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

A Trial Will Convince Anyone.

If you are sick and feeling badly, begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help the other organs to health.

You can not get rid of your aches and pains if your kidneys are out of order. You cannot feel right when your kidneys are wrong.

Swamp-Root is Pleasant to Take.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

Dr. Henning, the Corresponding Secretary, is leaving no stone unturned, and the energy and enthusiasm displayed by him has become contagious.

At the banquet, Dr. Ramsey was one of the speakers and his friends were not ashamed of the graceful manner in which he acquitted himself.

One of the new pastors is a brother of Prof. Albert Newman, of Baylor University, Texas, and has a quiet country field, near Lynchburg, Va.

Rev. T. H. Athey, of College Hill Church, Lynchburg, has resigned, and accepted a call to Columbia, Tenn. Bro. Athey has done a fine work in Lynchburg, and will be missed.

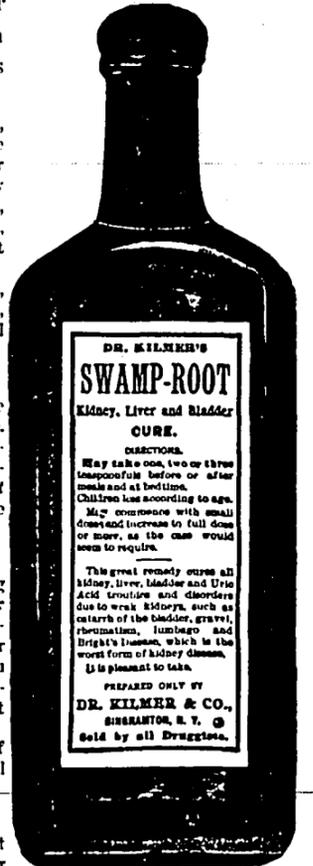
It was your correspondent's privilege to aid Rev. I. B. Lake, D.D., recently in two meetings. One of them was at Round Hill, a mission of the old Ketocton church, the oldest Baptist church in Virginia, with a continuous existence. It was organized in 1745. Dr. Lake has been pastor for thirty-five years.

Rev. T. D. D. Clark has resigned as pastor of Manassas church. He is a good man, well qualified and notwithstanding his D's are in the middle of his name, he can preach far better than many who have them after.

W. E. FISHER.

Alexandria, Va.

Sobering, almost alarming, to some of us in the thought of Christ as Judge. On the other hand, what judgment could be kinder or fairer? We are to face the judgment seat, but let us never forget that it is the judgment seat of Christ—the Christ who knows



Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment.

THE SUN OF RIGHTEOUSNESS.

WALTER M. LEE, TH. D.

Eternal Sun of Righteousness,
With radiance divine,
Transform, I pray, the night to day,
In this dark soul of mine.

Arise, and shine, O Son of God,
Disperse my doubts and fears;
Thy heat dry up this heavy dew
Of penitential tears.

All hail the Sun of Righteousness!
All hail His light divine!
Behold His glories paint the sky,
Or the horizon line.

As sings the lark at break of day,
A heart within me sings.
O joy, The Sun of Righteousness,
With healing in His wings.
New Orleans, La.

Our Pulpit

FIFTEEN YEARS AFTER.

C. H. SPURGEON.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job i. 21.

Some of the rarest pearls have been found in the deepest waters, and some of the choicest utterances of believers have come from them when God's waves and billows have been made to roll over them. The fire consumes nothing but the dross, and leaves the gold all the purer. In Job's case, I may truly say, with regard to his position before God, he had lost nothing by all his losses, for what could be purer and brighter gold than this which gleams before us from our text, revealing his triumphant patience, his complete resignation, and his cheerful acquiescence in the divine will? "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

I. First, let us learn to see the Lord's hand in everything.

Our whole history seems to be divided, as our text divides itself, into a beholding of God's hand in giving, and then a beholding of it in taking.

We are then, first of all, to behold God's hand as a giving hand. If we are believers, all the comforts and mercies that we have are to be viewed by us as coming from the hand of our gracious Heavenly Father. Job confessed that the Lord had given him the camels, and the sheep, and the oxen, and that the Lord had given him his seven sons and three daughters, everything which he had ever possessed he looked upon as having been the gift of God. Job did not say, "I worked hard to obtain all that stock that I have now lost." He did not complain, "I spent many weary days and many anxious nights in accumulating all those flocks and herds that have been stolen from me." He did not ascribe any of his wealth either to his own wit or to his own industry, but he said of it all, "The Lord gave it to me." In his mind's eye, he took an inventory of all that he once had, and of all that he had lost, and he said of the whole, "It was all the Lord's gift to me."

Now, beloved, whatever may be the possessions which you have at the present time, whatever may be the number of those who are the comfort of your life—husband or wife, parents or children, kinsfolk of any sort—say of all of them, "The Lord gave them to me;" and

as a Christian, learn the wisdom of never ascribing any earthly comfort to any earthly source. The worldling may not always be able to say what Job said concerning his possessions. Some of what he has may not have been obtained honestly; the Lord did not give any of that to him. Some of what he has may turn out to be a curse rather than a blessing; but the believer in Christ may say, with the utmost truthfulness, with regard to all that he has, "It is all the gift of my loving and tender Heavenly Father."

And, brethren, there is associated with this fact that all our possessions are God's gifts, the remembrance that they are all understood gifts. They are gifts in the fullest sense of the word, the gifts of God's grace. They are not given to us because we have merited them, for we have never deserved even the least of all the mercies which the Lord hath so bountifully bestowed upon us. We may say of the whole river of his favour, which flows continually side by side with us as we journey along the pathway of our pilgrimage, that there is not a drop of it which comes to us of debt or by law, but all comes through the free gift of God's grace. All that we have, over and above what would have been our portion in the pit of hell, is the gift of God's mercy towards us. It is of the Lord's mercy, and because his compassions fail not, that we are not consumed. Every believer can truly say, with Job, "The Lord gave, yes, the Lord gave even to me, an unworthy one: who sat as a beggar at his gate, and received from his own hand countless tokens of his infinite lovingkindness."

This fact should prevent any believer from acting dishonestly in his daily avocations, or even from wishing to obtain anything that is not his own by right. All of you, who belong to God, have what God has given you: so mind that you do not mix with it anything that the devil has given you. Do not go into any worldly enterprise, and seek to gain something concerning which you could not say, "The Lord my God gave it unto me." Men of the world will engage in such transactions, and they will say that you are not as sharp as you might be because you will not do the same. But you have a good reason for refusing to gain even a shilling upon which you cannot ask God's blessing. A sovereign, dishonestly procured, though it might gladden your eyes for a little while, and help to fill your purse, would certainly bring a curse with it, and you do not want that. You would not like to have to confess to yourself, concerning anything you possessed, "I dare not tell my Heavenly Father how I got it, though he knows; and I dare not ask his blessing upon it, nor do I think he would ever give it to me. He will probably turn it into a rod, and sharply scourge me for having dared to use such unholy means to get what I ought not to have even wished to possess." Some of God's people might have been very happy if they had not been greedy and grasping. He that hasteneth to be rich will soon find that he will fall into many snares and abundant temptations. It is an evil thing when people cannot be content although they have enough for all their necessities, for even the world's proverb says that "enough is as good as a feast." Yet many stretch out their arms, like wide-encircling seas, and try to grasp in them all the shore. Such people, sooner or later, begin to rob others

right and left, and very many of them come down to poverty and the Bankruptcy Court, disgraced and dishonoured. Let it not be with you, beloved, but be ye content with such things as ye have, whether God gives you little or much; and, above all things, pray that you may have nothing but what he gives you, nothing in your house or shop but what comes in at the front door in the light of day, nothing but what may be seen coming in if any eye should be watching. That man is truly happy who can say of all his substance, be it little or be it much, "The Lord gave it to me."

These reflections might suffice for this part of the subject, but I shall add one more. "The Lord gave;"—then we must worship the Giver, and not his gifts. How can we so degrade ourselves as to worship that which God has given to us? Yet you know that many make idols of their gold, their wives, their husbands, their wives, their children, or their friends. It is no unusual thing for a little child to be the god of the family, and whenever that is the case, there is a rod laid up in store in that house. You cannot make idols of your children without finding out, sooner or later, that God makes them into rods with which he will punish you for your idolatry. "Little children, keep yourselves from idols," was the injunction of the loving apostle John, and he wrote thus in love, because he knew that, if God sees us making idols of anything, he will either break our idols or break us. If we really are his people, he will, in some way or other, wean us from our idols, for he wants our love to be given wholly to himself; so it is best for us to keep the creature in its right place, and never to let the joys or comforts of this life usurp God's rightful position in our hearts. God has been pleased so to fashion the world that it should always be under our feet; and, as Christians, we should always keep it there. The dearest thing we have on earth should ever be estimated by us at its proper value as a gift from God but as nothing more than that; and never be allowed to occupy our heart's throne, which should always be reserved for the Lord alone.

But now we are to think, for a while, of the Lord's hand taking away from us as well as giving to us. Job said, "The Lord gave, and the Lord hath taken away." Some of you have come to this service very sad and heavy of heart because that dear child of yours is dead. Well, I do not blame you for sorrowing over your loss, but I pray you also to remember that it is the Lord who hath taken your child away from you. You say that it was the fever that took away your dear one, and perhaps that was the immediate cause of your child's death; but if you can realize that the fever was only the instrument in God's hand to remove the dear little one from your care to his own, surely you will dry your tears. And as for that substance of yours, which has almost melted away under the fiery trial to which it has been subjected, so that poverty seems now to stare you in the face, you will be able to bear even that when you remember that it is the Lord's hand that has taken away what his hand had first given.

So long as we look at the secondary causes of our trouble, we see reasons for sorrow; but when our faith can pierce the evil, and see the Great First Cause, then our comfort begins. If you strike a dog with a stick, he will try to bite

the stick, because he is a dog; but if he knew better, he would try to bite you, and not the stick. Yet that is the way that we often act with the troubles that come to us; we fly at the second causes, and so are angry and petulant with them; but if we would always recollect that it is God who taketh away, as well as God who gives—that he is at the back of all our trials and troubles;—that his hand weighs out our share of grief, and measures our portion of pain, then we should not dare to rebel and be-wail; but, like David, we should say, "I was dumb, I opened not my mouth; because thou didst it;" even if we could not get up higher still, and say, with Job, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

Further, when once we know that God has done anything, that fact forbids any question concerning it. It must be right because he did it. I may not be able to tell why, but God knows why he did it. He may not tell me the reason; but he has a reason, for the Lord never acts unreasonably. There never was any action of his, however sovereign or autocratic it might appear to be, but was done "after the counsel of his own will." Infinite wisdom dictates what absolute sovereignty decrees. God is never arbitrary, or tyrannical. He does as he wills, but he always wills to do that which is not only most for his own glory, but also most for our real good. How dare we question anything that God does?

My dear sister, rest assured that it is better that you should be a widow, and seek to glorify God in your widowhood. My dear young friend, believe that it is better that you should be an orphan; otherwise, God would not have taken away your parents. It is better that you, dear friends, should lose your eyes: it is better that you should be poor, or diseased, or else the Lord would not let you be so, for "no good thing will he with-

BOTH GAINED

Man and Wife Fatten on Grape-Nuts

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Ills man, "and up to two years ago, was in very poor health. I suffered with indigestion so that I only weighed 95 pounds.

"Then I heard about Grape-Nuts and decided to try it. My wife laughed at me at first but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts too.

"Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat. A neighbor of ours, 68 years old, was troubled with indigestion for years, was a heavy meat eater, and now since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion. I could name a lot of persons who have really been cured of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville" in pkgs.

hold from them that walk uprightly." If health and wealth were good things for you, God would let you have them. If it were a good thing for saints never to die, they never would die. If it were a good thing for them to go to heaven at once, they would go there at once. If you are walking uprightly, you may know that you have all things, which, all things considered, would be good for you. Some things, which might be good in themselves, or good for others, might not be good for you; and, therefore, the Lord in love withholds them from you. But, whatever he gives, or takes away, or withholds, raise no questions concerning it, but let it be sufficient for you that the Lord hath done it. Besides, when we know that the Lord takes away our possessions, the knowledge that they are his effectually prevents us from complaining.

Our position is like that of a nurse, into whose care a mother placed her babe, and the nurse dandled the child, and was glad to have the charge of it; but when she had to return it to its mother, she cried over the loss of the little darling. Yet it was not the nurse's child given to her to keep; it was only hers to nurse. So it was with your children whom God has taken home to himself; they were not yours to keep. The Lord put each one of them, for a while, into your charge, and said to you, "Christian mother, take this child, and nurse it for me, and I will pay thee thy wages;" so, when he called the child back to himself, why should you complain as though he had wronged you? Or, to use another illustration, which has been frequently employed in this connection—a gardener had been specially careful in tending one particular rose, which was very fair to look upon; but, when he went, one morning, to his favourite rose-bush he found that the flower, of which he had taken such care, was gone. He was very vexed, for he thought that some bad boy had stolen into the garden, and taken away his best flower. He was complaining very bitterly of his loss, when someone said, "The master has been down in the garden this morning, and he has been admiring this rose-bush, and he has taken away that fine bud of which you were so proud." Then the gardener was delighted that he had been able to grow a flower that had attracted his master's notice; and, instead of mourning any longer, he began to rejoice. So should it be with anything upon which we have set our hearts. Let each one of us say to our Master, "My Lord, if it pleases thee to take it, it pleases me to lose it. Why should I complain because thou hast taken from me what is really thine own?"

"If thou shouldst call me to resign
What most I prize—it ne'er was mine;
I only yield thee what was thine:
Thy will be done!"

II. The second part of my discourse must be briefer than the first part, yet it is equally important. It is this, Learn to Bless the Lord's name in everything. Learn to ring the bells of his praise all day long; and, for the matter of that, all night long too.

First, bless the name of the Lord when he reveals his hand in giving. "Ah!" you say, "that is an easy thing to do." So it ought to be, my brethren and sisters in Christ, and it is a neglect of our duty when we do not do it. We come down to our breakfast in the morn-

ing, rejoicing in health and strength, and we go out to our day's engagements, yet I hope not without thankfulness that we are in health, and that we have food to eat, and raiment to put on. We are out all day, and things prosper with us, but I trust that we do not accept all this as a matter of course, but that we praise the Lord for it all the day long; and then, when we go home again at night, and God is still with us, I hope we do not fall asleep before we again praise him. John Bunyan used to say that the very chickens shame us if we are ungrateful, for they do not take a drink of water without lifting up their heads, as if in thankfulness for the refreshing draught. If we, who are the Lord's children, do not bless him for the mercies which so constantly come to us from him, we are of all people the most ungrateful. Oh, for a grateful frame of mind, for I am sure that is a happy frame of mind. Those who are determined to murmur, and to complain of God's dealings with them, are sure to find plenty of things to complain of; while those who are of a thankful spirit will see reasons and occasions for gratitude in everything that happens. Do you remember a touching story, told some years ago, of a poor mother with her two little fatherless children? On a cold winter's night, they discovered an empty house, into which they went for shelter. There was an old door standing by itself, and the mother took it, placed it across a corner of the room, and told the children to creep behind it so as to get a little protection from the cold wind. One of the children said, "Oh, mother, what will those poor children do that haven't got any door to set up to keep out the wind?" That child was grateful even for such a poor shelter as that; yet there are some, who have thousands of greater blessings than that and yet do not see God's hand in them, and do not praise him for them. If that has been the case with any of us, let us turn over a new leaf, and ask God to rule it with music lines, and then let us put on them notes of thanksgiving, and say to the Lord, with David, "Every day will I bless thee; and I will praise thy name for ever and ever;" or say, with one of our old poets—

"My God, I'll praise thee while I live,
And praise thee when I lie,
And praise thee when I rise again,
And to eternity."

Praising God is one of the best ways of keeping away murmuring. Praising God is like paying peppercorn rent for our occupation of our earthly tenement. When the rent is not paid, the owners generally turn the tenants out, and God might well do so with us if we were like earthly landlords. If we are not grateful to him for all the bounties which we constantly receive from him, he may make the stream to stop, and then what should we do? Ungrateful mind, beware of this great danger! Thankfulness is one of the easiest virtues for anyone to practice, and certainly it is one of the cheapest: so let all Christians especially comply with the apostolic injunction, "Be ye thankful." It is a soul-enriching thing to be thankful. I am sure that a Christian man, with gratitude for a small income, is really richer than the man who lives a graceless life, and is plentifully endowed with worldly wealth. David spoke truly when he said, "A little that a righteous man hath is better than the riches

of many wicked." So, let others do as they will, we say, "Give us, Lord, whatever thou wilt, whether it be little or much, so long as thou dost give with it, the light of thy countenance, our souls shall be abundantly content."

Thus are we to bless the name of the Lord for all that he gives us. But it is a much more difficult thing to bless the name of the Lord for what he takes away from us; yet, difficult as it is, I venture to say that many believers, who have forgotten to praise God while he was giving to them, have not forgotten to praise him when he was taking away from them. I do not know how thankful Job had been before this trying period in his history, but I do know that his trials brought out this expression of his thankfulness; it is his first recorded praise to God. Some of us need to lie a little while upon a sick-bed in order to make us thankful for having had good health for so long; and we need to be brought low, and to have our spirits depressed, in order to make us grateful that we have had such cheerful spirits, and been blessed with so many comforts. It is not natural or easy for flesh and blood to praise God for what he takes away; yet this painful experience often wakes up the gratitude of the Christian, and he who forgot to praise the Lord before makes up for it now.

Brethren, praise is God's due when he takes as well as when he gives, for there is as much love in his taking as in his giving. The kindness of God is quite as great when he smites us with his rod as when he kisses us with the kisses of his mouth. If we could see everything as he sees it, we should often perceive that the kindest possible thing he can do to us is that which appears to us to be unkind. A child came home from the common with her lap full of bright shining berries. She seemed very

MEMORY IMPROVED.

Since Leaving Off Coffee.

Many persons suffer from poor memory who never suspect coffee has any thing to do with it. The drug—caffeine—in coffee, acts injuriously on the nerves and heart, causing imperfect circulation, too much in the brain at one time, too little in another part. This often causes a dullness which makes a good memory nearly impossible.

"I am nearly seventy years old and did not know that coffee was the cause of the stomach and heart trouble I suffered from for many years, until about four years ago," writes a Kansas woman.

"A kind neighbor induced me to quit coffee and try Postum. I had been suffering severely and was greatly reduced in flesh. After using Postum a little while I found myself improving; my heart beats ever notice any symptoms of my old stomach trouble at all. My nerves are steady and my memory decidedly better than while I was using coffee.

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"It is best to pour cold water over your Postum, let it come to a boil, then boil 15 minutes. That brings out the flavour and full food value."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Get the booklet "The Road to Wellville," in pkgs.

pleased with what she had found, but her father looked frightened when he saw what she had got, and anxiously asked her, "have you eaten any of those berries?" "No, father," replied the child, to his great relief; and then he said to her, "Come with me into the garden;" and there he dug a hole, put the berries in, stamped on them, and crushed them, and then covered them with earth. All this while, the little one thought, "How unkind father is to take away these things which pleased me so much!" But she understood the reason for it when he told her that the berries were so poisonous that, if she had eaten even one of them, she would in all probability have died in consequence. In like manner, sometimes, our comforts turn to poison, especially when we begin to make idols of them; and it is kind on the part of God to stamp on them, and put them right away from us, so that no mischief may come to our souls. Surely that child said, "Thank you, father, for what you have done; it was love that made you do it;" and you also, believer, can say, "Thank God for my widowhood, for my orphanhood,—thank God for it all. It would have been ruinous to me to have left me unchastened. Before I was afflicted, I went astray; but now have I kept his word. Blessed be his name for all that he has done, both in giving and in taking away."

It is a grand thing when we do not judge God's dealings with us simply by the rules of reason. From the first moment when the love of God is revealed to us, right on to the hour when we shall be in the presence of the Father in glory, we may depend upon it that there is infinite love in every act of God in taking from us, just as much as in giving to us. Jesus said to his disciples, "As the Father hath loved me, so have I loved you." The Father always loved Jesus with infinite love—he loved him as much when he was on the cross as he did when he was on his throne. And, in like manner, Jesus always loves us with an unchanging love—a love which can never fail us. He loves us as much in the furnace of affliction as he will love us when he shall be with him in glory; so let us bless his name, whether he gives or takes away. I invite every mourning soul here to bless God's name at this moment.

As I speak thus, I am reminded that these comforting truths belong only to true believers; and as I send you away, I dare not put the words of my text into all your mouths, for, alas! some of you cannot see our Father's hand in anything that happens to you. You are without a parent, except that wicked one of whom Christ said to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do." Yet, remember, you who cannot claim God as your Father, that the door of his grace is not yet shut. He is still willing to receive you; if you will come to him, confessing your sins, and seeking mercy through the precious blood of Jesus, he is both able and willing to give you a new heart and a right spirit, to save you here and now, and to adopt you at once into his family. Then will you also be able to see his hand both in giving and in taking away, and you also will learn to bless his name at all times. If God the Lord shall deny thus graciously with you, his shall be the praise for ever and ever. Amen.

Happiness is increased not by the enlargement of the possessions, but of the heart.—John Ruskin.

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 Societies, and the American Baptist Publication Society, will co-operate in the publication of such a paper. *Around the 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 co-operation 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.

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THE SADDUCEEISM OF TODAY.

BY EDWARD E. FOLLARD.

We hear frequently of "modern Pharisaism;" and that growth is detestable enough, whether found springing in ancient or modern soil. But let us not think ourselves in no danger from the spirit of the Sadducee. It is abroad in the land. First, the modern Sadducee is fond of *negation*. Sadduceeism was negative, reactionary. Extremes are always begetting extremes. The Pharisee made the Sadducee possible, but the latter is not thereby excused. Never was it so fashionable as now to deny—especially to deny the things that have always been accounted true. But negation has little moral or vital force. Hence Sadduceeism has continually gone down before its more aggressive foes. It is the proclamation of truth, not the denial of error that wins the day in the hearts of men. Negation can make no permanent impress on the age; as is illustrated by the very fact that what we know of the ancient Sadducees we know through the representation of their opponents rather than by any monuments of their own making.

In our day it is accounted a virtue to be somewhat skeptical. Sadducees were full of doubt. It was the very atmosphere they breathed. They prided themselves on their unbelief. The flush of the scientific spirit to-day, which is the spirit of inquiry (a valuable and indispensable attitude of mind) has carried many into the silly, unthinking position, where we find posted in conspicuous letters, "Doubt Everything."

Sadduceeism was *speculative*, rationalistic, rather than vital and practical, as Edersheim says in his "Life and Times of Jesus." Whenever your fine one whose religion stops with the speculative, you find the Sadducee. Reason could not satisfactorily explain the existence of angels or the fact of a future life. Hence, spirits, the resurrec-

tion and immortality were denied, as impossible. There are those still who crown Reason as king in Zion, and those doctrines to whom this monarch does not extend the scepter are banished from the realm of truth and existence.

The Sadducees, in fact, had rather a *contempt for theology*. They were concerned with the affairs of this life. The latter is good. It is well to lay stress upon this world and its vast import. But why, for that cause, slur over things of God and the spirit life? And yet this is quite fashionable to-day.

"The law is enough," said the ancient Sadducee. The historical and poetic books of the Bible, with all their deeply spiritual import, were denied or neglected. Say they "Ethics is enough!" Beware of the modern Sadducee, the apostle of a purely ethical culture.

So, too, the ancient Sadducee rejected *tradition* as being of no value. Tradition has indeed been the blight of religion for time out of mind. Jesus set the strongest guns of His pious invective against the traditions with which the Pharisees were making void the law of God. It does not, therefore, follow that the accumulated experience of the past, the unbroken judgments of the Christian mind of all ages should be ruthlessly cast aside as being too old to be regarded seriously. And yet this is the attitude of the modern Sadducee. The only question should be, was the experience genuine? Were the judgments true?

From all this, it is easy to discern that modern Sadduceeism, like the ancient, is lax, compliant to the *Age spirit*, secular, unevangelistic, unvital, barren. It may do good service in pointing out the many and grievous faults of modern Pharisaism, of a too complacent, self-satisfied orthodoxy, but it can never satisfy the needs of the same, nor save a world from sin.—*Baptist Commonwealth*.

The blessing of a man is not the blessing he receives, but the blessing he becomes the channel of.

Editorial

The holiday season is almost here and its rapid approach, with the attending duties and opportunities, merits careful consideration, especially by "the redeemed of the Lord." The religious significance of Christmas is not under consideration, nor will an opinion be ventured, at this time, as to the propriety of observing a day not mentioned in the sacred Scriptures. There is, however, a feature identified with this day that cannot wisely be ignored and should be turned into righteous channels. It is the bestowment of gifts as an evidence of good fellowship and affection.

The very word Christmas contains a charm that none can resist and old and young alike yield to its benign influence. To the former it is Retrospection's hallowed day as the faces and voices of other years come back with their greetings and tokens of love;—while the latter are held entranced by the charm of mystery and joyful expectation. At this season the pure gold of the heart is brought from its hiding place and, though the period may be short, becomes the current coin in human affairs. The merchant prince and the small wage-earner stand side by side as they forget their respective burdens in planning a fitting remembrance for those they love.

"My best I've done for every one;
My heart gets their caressing;
It seems to me like a Christmas tree,
Hung round with every blessing."

The thoughtful consideration, at this time, of the poor and the orphan is one of the crowning glories of Christianity. There are agencies, however, that are important and far-reaching in the kingdom of Grace that are seldom borne in mind at Christmas tide. Southern Baptists are trying this year to double their offerings to missions. This is a notable and heroic endeavor. The advance must not be imperilled, especially from the lack of funds. The Baptists of the South have money enough in their keeping to make splendid and ample provision for the work of all their Boards. The revenue should be the largest when the need is greatest and surely that is the case at the present time. The missionary efforts of our Southern Zion have largely been committed to the Home, Foreign and State Mission Boards. They stand ready to carry out with alacrity the commands of the churches, but these commands must be reinforced by timely and sufficient funds. When the list is prepared of those to be remembered with Christmas gifts see to it that the Foreign Mission Board, the Home Mission Board, and also the Board of State Missions are included. In this way cheer the workers and strengthen the work. And by all means let the gift be worthy the cause. The wise men brought gold, frankincense and myrrh. Their treasures were the rarest products of the East and worthy a royal recipient. Noble example this and worthy of emulation. They lived on the other side of Calvary, and knew nothing of the pierced palm, wounded side or shameful death of their king. Still they gave their best. Christmas giver, let the Cross of Christ

with its blessed meaning and awful mystery, call forth and furnish the incentive for a gift.

R. J. Campbell is nothing if not "new." He has won great notoriety by his "new theology," and by his vigorous onslaught on old things. Newness in fact is the chief end of his being.

But alas! A man cannot always live up to his ideal. He will relapse occasionally into the old. And here is Campbell getting off a very old, a fairly mossback old sneer at orthodox folks.

Preaching in the City Temple, on the falsity of the orthodox idea of sin, he said, "The Pharisees were the Non-conformists of their day, and though it might not be pleasant for those in that church to hear that the comparison was not fanciful."

From time immemorial to class the orthodox with the old Pharisees has been a part of the stock in trade of weak unsound men, who are in positions in which their bread and meat depend upon their posing as sound. And we are surprised that 'Campie!' could not evolve some new sneer from the depths of his own consciousness, but had to fall back on such a stale one.

Seeing so much about the "churen and working men" makes one wonder that so little should be known about the church and its duties after these many centuries of its existence.

The church knows no working men, has nothing to do with working men as such. Neither does it know professional men, nor idle men nor fleshy men. It has nothing to do with classes or masses of any kind.

The church knows men only as sinners. Whether those men be kings on their thrones, philosophers in their studies, or beggars in the ditch is a matter of no consequence. She goes to all, telling them they are sinners who have broken the just law of a holy God who cannot overlook transgressions. She tells them they are resting under the deserved wrath of the Holy God, and that the one thing for them to do is to repent and seek forgiveness for their sins.

She tells them that His Son died in their stead that God might be just and the justifier of him that believeth. And that if they will trust their souls to the merits of that atoning blood God will forgive their sins. He will do more—He will receive them as His children, co-heirs with His Son.

This is the one message which the church brings to all men without distinction. What the worldly condition of the sinner is a matter of no consequence in his salvation. They have all broken the same law, and must trust to the same Saviour. Now, every one who knows anything about the church knows that the church has no more to do with a working man than she has to do with a fleshy man or a blue-eyed man.

When once the sinner has repented of his sins and received the forgiveness of God, then the church knows him only as a brother. King or philosopher or beggar, all are brothers of one family, and are known to the church only as such.

But the trouble comes in here. The church gets unconverted people into her membership who are not true brothers. Regenerated men delight to talk to each other of God and His glory and His goodness. They love to hear of the experience of each other, of God's dealings with all. They love to talk of the Bible and its commands

and promises. And that one of them talks with a stammering tongue, or is uncertain in his grammar is a matter of no consequence. Love to each other and love to their Father makes any lack of scholarship a thing which is not considered. They that feared the Lord spake often one to another. They that feared the Lord without regard to anything in their standing or culture.

Another trouble comes in here. That is a wrong idea of brotherhood. When one speaks of that the thought is generally about helping each other in sickness or in poverty. That of course is included in the duty and the pleasure of brotherhood, but it is not the chief thing. Brothers feel a responsibility for each other, and brothers in Christ are genuinely interested in the spiritual welfare. They help each other in temptation. The strong bear the infirmities of the weak. If one seems to be drifting into worldliness or getting further from God, his brother in every loving way helps him to remain true to his first love. It is not very often in a brother's life that he needs help in sickness or in business. Every day of his life he needs to feel that his brother loves him and is caring for him in his spiritual life.

The church has the same lesson for these brethren, king, philosopher and beggar. They are to do justly and love mercy in all their daily lives. They must carry these two duties with them into their business and their pleasure as well. That is their duty to their fellowmen. And then and above all comes the third thing which God requires—the walking humbly with him.

The "Pioneer Mission" in England is another example of what one man, on fire with the desire for the salvation of souls can do, God working through him.

Twenty years ago, Rev. E. A. Carter and his wife began his mission. They went into small villages where there were no Baptists, or Baptists were few and weak and settled. Mr. Carter preached and Mrs. Carter visited. There they lived and worked until God had converted a large enough number to start a Baptist church. When this was done they left the work in the hands of some young man whom they had found to be fitted for it, and removed their home to some other destitute field.

God greatly blessed Mr. Carter's preaching. So many souls were converted that in the twenty years that he has been able to make many moves into the regions beyond, and he has established a large number of churches which are now self-supporting. It has been given to few men of this generation to do so much solid work in building up the kingdom of God.

Only a young man and his wife, with means to live on in a modest way in the villages to which they went. But they were filled with a desire to glorify God in the salvation of souls, and He has glorified His great name in blessing their work.

As time went on and they left a trail of Baptist churches behind them, others became interested, and money was sent to Mr. Carter to enable him to send others into villages into which he could not go. Thus he was able to send young men into France also to work along the same line. The "Pioneer" missionaries all work in the same way. They go into a village or destitute field and settle. They stay there until they establish a

Baptist church and then move on.

Three months ago Mr. Carter sent a young man, Mr. Fetler, to Russia. A Russian princess was so much interested in his preaching that she allows him to preach daily in her palace. His services are attended by crowds, and there have been a large number of conversions.

What hath God wrought!

Rev. J. H. Chandler, in the *Congregationalist*, reports one of Dr. R. A. Torrey's noon meetings in a theater in the business part of Chicago.

The house was packed with solid tiers of men, thousands of them, in the busiest part of the day. Business men almost to a man, young and old, rich merchants and their clerks, famous lawyers and those beginning their practice, etc., etc.

The sermon was strongly Calvinistic, "cold logic and dogmatic statement." He had preached before on the Resurrection, this sermon was on various deductions drawn from it. For every statement he gave Bible proof.

He said severe and cutting things about agnostics, Unitarians and the Professors in the Chicago University. "The preaching was not at all in what is called the spirit of the age; but in that congregation of Chicago business men visible signs of approval were freely given, not only when he declared his personal convictions but when he fired hot shots at his theological opponents.

"Whether he was altogether right or not, he made most of his auditors believe that his conclusions were worth fighting for. The men of the cloister would not approve of his sermon, but they were not present." But business men were there in their thousands, and they did approve. They crowded that theater day after day to hear Torrey's "cold logic in defense of the authority and inspiration of the Bible."

Dr. Chandler adds: "Not only do the rank and file of plain people believe in him and hear him gladly, but many men of large means are glad to pay the bills of an expensive religious enterprise, even in these times when the city is so far without money that the prosperous man has to importune the banks for cash for lunches and street-car fare."

And this in Chicago! Verily we have great reason to thank God and take courage.

Phillips Brooks was himself a bachelor, which adds the force of experience to these words of his: "A minister without a wife always reminds me of a physician who has forgotten how to write prescriptions. He is all right in case of simple ailments, but when there's real sickness he can't make the combinations." But this does not mean that boys should marry before they are through the Seminary.

Sometimes we are in danger of forgetting that "it is good to be zealously affected" only when the cause is good. Zeal is a power, like steam. In itself it has no moral quality, but its good or its evil depends upon the thing on which it is exerted. Persecutors have been as zealous as martyrs.

The Baptist form of church government is the strongest and best for regenerated people. But for unregenerated it is the weakest of all. The whole Baptist polity is founded on the idea that the members shall be a peculiar people, a royal priesthood.

EDITORIAL VARIETIES

The Laymen's Movement has in it great promise. They will have a Fifth Sunday meeting, including December 29th, at Owenton, Ky. They expect a number of distinguished speakers for the occasion. Those who fail to go will miss a treat. A wise selection was made in the leadership for this movement when Bro. Thos. D. Osborne was made chairman for Kentucky. We cheerfully place the columns of the WESTERN RECORDER at his disposal.

The Immanuel church, this city, Rev. Thomas A. Johnson pastor, had a fire, besides the one the pastor kindles twice each Lord's day in the pulpit. This one coming from an overheated furnace. The building was injured considerably, but was insured; but we learn the furniture was not insured. Considerable loss was entailed upon the church. It comes rather hard on the congregation, which was not entirely free of debt on the building.

The Education Society had a meeting on the 3rd inst. They have provided, through the Secretary, Dr. P. T. Hale, for the liquidation of the debt on the Sturgis school, and the outlook is very hopeful. The most important step, perhaps, is securing the property at Prestonburg, the county-seat of Floyd county. The citizens raised, through the efforts of our missionary, Rev. Charles Martin, about \$4,000 to make the first payment. Educationally this gives us the lead in the Big Sandy Valley. The Lord bless Hale and Martin and all their work.

That was a graceful and merited compliment the Arkansas Baptist State Convention Board paid the *Baptist Advance*, the State paper, in its recent annual report. It concludes with the sentence: "Don't forget the paper when you pray and when you pay."

The sudden and unexpected death of Dr. E. E. Chivers brought unfeigned grief to a wide circle of friends. Dr. Chivers was a Welchman by birth, and education, and was fifty-eight years of age. As pastor and later as Field Secretary of the Home Mission Society he wrought with singular fidelity and ability. A valiant and devoted soul has gone from us, but, thank God, his tired spirit is now at rest.

Rev. W. J. Mahoney, the new Sunday-school Secretary for Kentucky, has entered actively on his duties. This is an important enterprise, and the new Secretary brings to it peculiar gifts and great energy. The field is large and the duties will be strenuous and exacting. Bro. Mahoney, however, will be equal to the emergency. Let the pastors and Sunday-school workers give him a large place in their hearts and do all in their power to make his burden as light as possible.

Bro. A. D. Waller, Simpsonville, Ky., was a welcome visitor at our office this week. In 1866 he was a member of the RECORDER force and recalls those days with great pleasure.

Rabbi Joseph Krauskopf, D.D., in an address on "The Jewish Bible," *The Compass of the Mayflower*, said: "It was Roger Williams who was the first apostle of religious and political liberty in the New World. To him belongs the honor of having been the first upon our shores to declare that man is absolute master of his own belief, that every one has a right to choose or to formulate his own creed."

Prof. Arthur Yeager reports a prosperous condition at Georgetown College and excellent work being done by the faculty. Dr. Yeager attended the meeting of the Education Society last week and honored our office with a call while in the city.

There is an item in the *Christian Baptist*, of Mexico, congratulating Dr. W. D. Powell on his election to the office of Corresponding Secretary in Kentucky. The article closes with "*Muchas felicidades*." The first word evidently means many, whatever the other word may mean. We guess they are coming to the new Secretary.

Dr. J. H. Anderson, Trenton, Tenn., has been elected a State Evangelist for Kentucky. Dr. Anderson is not a stranger in this State, for he was the honored pastor at Owenton for several years. He possesses special qualifications for this new field and will greatly strengthen that branch of work. We welcome him to the State and commend him to the brotherhood.

Rev. R. A. Barnes, the new bishop of Cedar Creek, Nelson county, is bringing things to pass with that old, historic church. This, by the way, is the second oldest Baptist church in the State.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Henry A. Porter: Christian Compulsion; The Ladder of Life. Eight by letter, two baptized.

Broadway—Bro. E. Y. Mullins: Christ in You the Hope of Glory; Outline of a Happy Life. One for baptism. Two deacons elected; collection of \$2,000 for the Highland Park Mission.

Beechland—Pastor Chas. M. Johnson: As and So; Heavenly Shoes.

Calvary—Pastor J. S. Detweiler: Individual Giving; God's Love Token.

Clifton—Pastor Wm. E. Foster: Things to Think About; Baptism a Fulfillment of Righteousness. Three by letter, one baptized.

Chestnut St.—Bro. J. G. Bow: Preach the Gospel; The Baptism of Christ. One for baptism, seven baptized.

East—Bro. B. H. Dement: Christ's Ownership of the Believer; God's Estimate of Man. Pastor Wilson is conducting a meeting at Harrodsburg, Ky.

Eighteenth St.—Pastor Everett Rawlings: Exposure of Sin.

East End Mission—Pastor H. C. Davis: Have Fought a Good Fight.

East Mead—Pastor R. L. Brandenburg: Adoption; The Lamb.

German—Pastor A. Janzen: Life Giving Faith; Decision.

Hazelwood—Pastor Chas. B. Althoff: God's People in a Strange Country; Can Man Escape from God?

Highland Park—Bro. Geo. F. Davison: A Profound Question.

Hope Rescue Mission—Pastor Wm. M. Bruce: Subject, Acts 8. Free supper Saturday night to 136 homeless men; splendid week at mission; good services at jail and workhouse; sent four boys home this last week.

Immanuel—Pastor Thos. A. Johnson: Our View of the Lord; The Lord's View of Us. Pastor Thos. A. Johnson reports the loss by fire to the Immanuel church not so great as they at first had feared; carpenter's bid on repairs less than \$1,000; insurance company very courteous and kind in adjusting loss.

Ormsby Ave.—Pastor J. R. Williams: The Power in the Christian's Life; Reward for Sacrifice.

Oakdale—Pastor S. N. Mohler: Taking Hold of God's Strength; How to Inherit Eternal Life. Two by letter. Church begins a series of meetings; pastor will do the preaching.

Parkland—Pastor E. G. Vick: Discouragement and How to Meet It; Let us Alone. One by letter.

Portland—Pastor L. W. Smith: Drawing Near to God. Bro. Joseph Piani spoke on "The Experiences of an Ex-Priest."

Pewee Valley—Pastor J. M. Walker: Christian Science.

Salem—Pastor R. W. Grizzard: First Cor. 3:17. No services in evening on account of bad weather.

Third Ave.—Pastor S. J. Cannon: Two by Letter; Christ's First Coming.

Twenty-second and Walnut St.—Pastor M. P. Hunt: A Message to the Church; Weighed and Found Wanting.

Van Buren St.—Pastor E. G. Sills: Benefits of the Communion of Saints; Seeking Jesus.

Lagrange—Bro. Wm. J. Mahoney, our Sunday-school Secretary, preached morning and evening. Reports a good day, and he arranged for a Sunday-school Institute with this church after January 1st.

At the minister's meeting a paper was read before the Conference by Dr. J. N. Prestridge, on "A Baptist Tract Campaign in Louisville." Committee of four brethren, H. A. Porter, Thos. A. Johnson, E. S. Alderman, L. W. Doolan to report at next meeting, on the advisability of attempting such campaign.

SEMINARY NOTES.

ARTHUR H. MAHAFFEY.

Bro. W. O. Cannada, of Brazil, formerly a student of the Seminary, is now in Louisville. It was quite a pleasure to have him visit the students and to address the Missionary Band last Friday evening. His plans at present for next Sunday are to visit Pleasant Grove at 11 a. m. and Bullitt's Lick in the evening. These are churches that he was pastor of while in the Seminary.

Dr. Sampey has been away for the last few days attending the State Conventions of North and South Carolina.

The various mission study classes among the students are moving along nicely and doing good work. The weekly prayer-meeting of the students of New York Hall is also growing in interest.

Supplies for last Sunday: J. E. Wills,

Irvington; A. S. Kolley, Jeffersonton; Jas. E. Kose, Jeffersonville, a. m., Howard's Park, p. m.; B. E. Dunn, Shepherdsville; T. Riley Davis, Eight Mile; W. F. Wagner, Dupont, Ind.; E. O. Cottrell, Yellow Creek; E. A. Cottrell, Macedonia; J. T. Turner, Eight Mile, Nelson county, two additions by letter; O. P. Lloyd, Pleasureville; R. W. Grizzard, Salem, Ind.; Joseph Connell, Simpsonville; J. R. Cullum, Newtonville, Ind.; J. B. Weatherspoon, David's Fork; B. F. Allen, Hamilton Ave. Mission; H. C. Joyner, Munfordsville, accepted care of the work.

THE STATE.

Bro. S. M. Woodward, Church Clerk, writes from Tangletown: Two Lick church has enjoyed a season of refreshing from the presence of the Lord. Pastor Hutson was assisted by Bro. J. A. Davis, of Brooksville, who earnestly and faithfully presented the truths of the Gospel. The church was greatly revived and eight were added to her number, seven by baptism and one restored. These received by baptism were all from the Sunday-school. The Lord has blessed us and to his name be all the glory.

Rev. T. J. Duvall, recently of Missouri, formerly of Kentucky, has been called and has accepted the pastoral care of Franklin street church. This is a great field, with great possibilities. Bro. Duvall is a superb preacher, a loyal, true Baptist, believing in the old doctrine of grace, and he believes in contending for the faith and keeping the ordinances as delivered unto us. We welcome him to our city and to the ranks of our workers and pray for God's blessings upon this new relation.

Bro. C. G. Skillman writes: I have recently held an interesting meeting with Dover church, Mason county. The meeting continued twelve days. The attendance was good and the attention excellent. The visible results were eight received for baptism and eight baptized, and one by relation. The membership of this church is small, but of a good quality. A good percentage of the members attend Sunday-school and the weekly prayer meeting. The outlook for this church is brighter than it has been for years.

Pastor J. M. Osborne writes: We have just closed a series of meetings with our little church at Hyden. Bro. W. H. Smith, one of our State Evangelists, did the preaching. The little band of brothers and sisters that have been laboring so hard under so many disadvantages, were powerfully strengthened, and were inspired with a subscription of about \$800, which guarantees them a house of worship. Bro. Smith is one of our strongest men. He is sound in the doctrine, strong in his convictions and stands firm for the teachings of the Bible. It is like taking a course in the Seminary to hear his series of sermons. Pray for us.

OTHER STATES.

Pastor Selsus E. Tull writes from Greenwood, Miss.: On last Sunday, December 1st, the First church of Greenwood, launched a movement to build a new house of worship. In just thirty-minutes there was subscribed \$30,240 to the movement. Before the end of this week the amount will reach \$35,000. This means that Greenwood, Miss., inside the next twelve months will have one of the very finest houses in all the land. We regard this as a remarkable start, especially under the present financial conditions of the country.

The First church, Union, S. C., has set apart its new house for the worship of God.

A four-weeks' meeting in the Good Hope church, Salem county, Mo., resulted in seventeen additions to the fellowship of the church.

Twenty have been added to the Bethany church, Barton county, Mo., as the result of a recent meeting.

The Slater church, Mo., has been greatly blessed in a meeting in which Pastor Clark was assisted by Bro. T. T. Martin. Thirty-three have been added to the fellowship of the church and others stand approved for baptism.

A meeting in the Houstonia church, Mo., resulted in ten additions by baptism, five by letter and one by restoration.

Elder M. S. Humphrey held a meeting in the Salem church, Va., which closed with twenty-six additions, twenty-one by experience and baptism.

A two-weeks' meeting in the Bain-

bridge church, Ga., resulted in thirty-four additions to its fellowship.

The *Biblical Recorder*, of North Carolina, has bought the subscription list of the *North Carolina Baptist*, numbering 7,400 names. This will give the *Biblical Recorder* a list numbering about 19,000 or 20,000 names. This is a very wise movement and will make the *Recorder* a greater power in North Carolina than any other paper.

The Rising Sun church, Ga., has set apart its new house to the worship of God.

The Winona church, Miss., has set apart its new house to the worship of God.

The meeting at Excelsior Springs, Mo., closed with twenty-one additions for baptism.

Fifty new members have been added to the church at El Paso, Tex., result of their revival meeting.

INTERESTING DATA OF THE TWENTY-SECOND AND WALNUT ST. BAPTIST CHURCH, LOUISVILLE.

We have enrolled 1,704 members. Of this number 407 are unknown, leaving 1,297 whom we might reach. Of this number 783 are contributors, and of the remaining 514 there are about 275 children, who do not work.

In a goodly number of these homes the parents of these children belong to other churches, and give their means to the support of their own church. In most cases where parents are members of this church they give, they say, for the whole family, though they do not so indicate on their envelopes.

This, then leaves us 239 non-contributors. Of this number there are thirty into whose homes I have been, but have asked for nothing, for their poverty was so in evidence that I felt it would be more appropriate for them to ask of us.

Of the remaining 209 there are 53 into whose homes I have not been. They live in the east and southeastern parts of the city.

This leaves 156 non-contributors. Some of these have said they were too poor; some complained of being out of work; some have had sickness, and doctor, and medicine bills to be paid. A great many have promised to try to do something, but do not feel that they can subscribe. In most cases I have covered the territory twice, calling first and leaving a blank, and again to receive their answer.

I hope to further prosecute this work until I have seen all in the next month. I respectfully submit this to you.

MOLLIE FRAZER, Church Visitor.

[We doubt if another church can show such a large proportion of contributing members. We congratulate Dr. Hunt and his noble people.—Ed.]

DEAR RECORDER:

As I have not seen anything in your valuable paper from this section for quite awhile, I beg to report:

The meeting at Sand Lick conducted by the pastor, S. T. Walden, assisted by W. N. Davis, resulted in thirteen additions to the church by experience and baptism and the church revived.

The meeting held at Fairview by the pastor, J. H. Whitehead, assisted by M. E. Payne was thought to be the best ever held at the church. Fifteen added by experience and baptism, three approved for baptism, and the church greatly revived and encouraged.

J. T. DOWNING.

DEAR RECORDER:

Thursday before the fourth Sunday in November, pastor T. M. Morton, the earnest and efficient pastor of three splendid country churches, viz. Pleasant Grove, South Hampton and Sugar Grove, called me over the phone and asked me to help in a meeting at the last named place. Though considerably worn, because of revival work, having been almost constantly engaged since the last of September, I reluctantly consented to go. After preaching at Glenville, one of our best country churches and baptizing after service, I went to Bro. Morton's Sunday night and found a fine audience in a splendid meeting house.

The attendance and attention was all a stranger could ask. This church is composed of some of the finest spirits to be found anywhere, with it were possible to mention but space will not permit. The Lord was very gracious and gave us evidence of His power and presence from almost the first service. Some have God's children wept as they used to long ago and the voice of shouting was heard; for God was giving us victory. Among the first to be saved were twin sisters, whose step-mother is a Catholic. These twins were converted the same night, joined the church at the same time, and were baptized in

THE CONVENTION'S PERIODICALS

PRICE LIST PER QUARTER.

The Convention Teacher	.....\$0 12
Bible Class Quarterly	..... 4
Advanced Quarterly	..... 2
Intermediate Quarterly	..... 2
Primary Quarterly	..... 2
Lesson Leaf	..... 1
Primary Leaf	..... 1
Child's Gem	..... 6
Kind Words (weekly)	..... 13
Youth's Kind Words (semi-monthly)	..... 6
Baptist Boys and Girls (large 4-page weekly)	..... 8
Bible Lesson Pictures	..... 75
Picture Lesson Cards	..... 2 1/2
B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each	..... 6
Superintendent's Quarterly	..... 15

B. Y. P. U. SUPPLIES.

Topic Card, 15c per doz.; 75c per hundred.
How to Organize—with Constitution and By-Laws. Price 10c per doz.
See B. Y. P. U. Quarterly in list above.
1. Their intrinsic excellence.
2. Their special adaptation to our people.
3. Their advertisement of the Convention's work.
4. Their value in denominational training.
5. The Basis for the Board's business operations.
They are used in 90 per cent. of all the reported Sunday-schools in the South.
Why not every school support the Convention in this work? Why not 100 per cent.?
Every order increases the Board's usefulness. Samples sent on request.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary.

NASHVILLE, TENN.

each others embraces.

Thirty-seven were added to the church. Twenty-five by experience and baptism, all of whom were baptized but four on last Wednesday, December 4, by pastor. Three mothers and one father were among the members who were buried with Christ in baptism.

It was a pleasure to be with this noble pastor, for he knows how to make his help feel at home and know that the pastor will shoulder and carry all he can to help. It is a benediction in my life and will always be a "green spot in my memory," to have labored with such a brother loyal and true.

To the God of the harvest be all the glory.

A. N. COUCH.

Fordsville, Ky.

A MONUMENT FOR DR. T. T. EATON

A committee has been formed, to be known as "The T. T. Eaton Monument Association," whose object shall be the erection by the Baptists of the South of a suitable monument to the memory of the great and beloved Dr. Eaton. This committee is composed of the following brethren: Oscar Farmer, Elijah Basye, Dr. W. D. Powell, E. M. Coleman and H. A. Porter. The writer is chairman of the committee. The committee is empowered to add to its number. Several other Louisville brethren will be named, and a representative will be appointed in each of the Southern States. The names of the entire committee will be published next week, at which time a full and detailed statement will be made of the method of procedure. It is believed there will be a wide and generous response from the admirers and lovers of Dr. Eaton.

The monument will be placed in the beautiful Cave Hill Cemetery, and will probably take the form of a life-sized statue. It is expected that churches and individuals all over the country will want to have a part in perpetuating the name and memory of our noble leader.

HENRY ALFORD PORTER.

DEAR RECORDER:

I closed my year's work with Pleasant Point Church last Sunday. The work has been pleasant, and I hope profitable. The church has given regularly to missions, and the pastor's salary and other church expenses all paid up. Paint bought and paid for to paint the church house, and money ready to pay for painting.

There are many good people in Pleasant Point Church, and some fine workers, but for lack of discipline in past time they are carrying a dead load of driftwood that greatly hinders their progress. They have recently begun to clear away some of this, and it is to be hoped they will continue until the weights are taken off, so they may run well again.

Rev. J. A. Singleton takes charge January 1st, at Pleasant Point, of which church he has been a worthy member, and a deacon for a number of years. He was ordained to the ministry by this church last March. There is a strong tie of brotherly love between himself and the membership, and he begins his first pastorate with the people who know him best, with the good advantage of full confidence on their part. May the good Lord prosper him in his pastorate, and may the church under his charge grow in grace and in the knowledge of the truth.

W. G. TILFORD.

Middleburg, Ky.

DEAR RECORDER:

On Monday November 18, Bro. Shacklett came to Hite's Run Church to assist Bro. J. F. Winchell, the pastor, in a protracted meeting, and owing to

weather conditions and misunderstanding as to time of holding the meeting the congregations were not large until Bro. Shacklett had preached nine or ten sermons when just as interest was being manifested and hope dispelling doubt he was called to the bed-side of a dear sister, and the pastor being absent at an appointment the meeting came to an abrupt close, to the great disappointment of all. Perhaps never before at Hite's Run was the word delivered with such force as this humble unpretentious man declared the whole counsel of God. He is gone, but his words and work will live on in the hearts of the people and with many the desire and prayer is, that God in His infinite wisdom may send Bro. Shacklett to us again.

May God bless the "RECORDER," may it prosper and may it ever stand for those principles and doctrines enunciated by the great Eaton that tower of strength among Baptists of the South Land and who above all others stood for the "faith once for all delivered unto the saints."

JOHN H. BLYTHE.

Cloverport, Ky.

A storm July 9th, injured the Lampton Street colored Baptist Church to the extent of \$4,500.

They have struggled hard to repair the loss. Have expended \$2,900. Must have at least \$1,600 more to complete building. Will have a re-opening next Sunday afternoon and the white pastors in the city are invited to attend.

An appeal endorsed by the Pastors' Conference was made to the Home Board asking for \$750.

MEETING OF CENTRAL COMMITTEES OF W. M. U. OF KENTUCKY.

The November meeting of Central Committee revealed the fact that though the contributions for the second quarter exceeded those of the same quarter last year by \$500 or more, yet the contributions were not coming up to the amount apportioned our state at the meeting of the W. M. U. at Richmond. The women and children of the South are honored by being asked by the Foreign Board for \$100,000 and by the Home Board for \$75,000. The apportionment for Kentucky is \$8,333 for Foreign Missions and \$5,000 for Home Missions. We can, will we not, come up to these amounts?

Remember the Christmas offering for China and make it as generous as possible.

This is written to stir up the pure minds of our Kentucky sisters by way of remembrance.

A MEMBER, C. C.

DEAR RECORDER:

You will kindly change the address of my RECORDER from Bardwell, Ky., to Martin, Tenn., and oblige. I was indeed sorry to know that Dr. Bow had given up the work as Secretary of our State Board, but feel that no man is better qualified to fill the position that he now holds with the Dear Old RECORDER. I also enclose check for two dollars for which you will kindly push my figures forward a year and oblige.

B. T. HUEY.

Dr. S. J. Porter, Field Secretary of the Foreign Mission Board, will spend one week in Kentucky, commencing December 11th. His itinerary will be as follows:

- December 11—Covington.
- December 12—Cynthiana.
- December 13—Danville.
- December 15—Lexington.
- December 16—Harrodsburg.
- December 17—Georgetown.
- December 18—Clifton church, Louisville.



WHEN LIFE IS DONE.

W. H. SMITH, STATE EVANGELIST.

When life is done if men can say,
He did his best along the way,
To help mankind by word and deed,
And sympathized with those in need,
His efforts oft their wants supplied,
I know I shall be satisfied.

If after all I've done and said,
And in the grave my form is laid,
With all of life then left behind,
I've been a blessing to mankind,
With none on earth me to deride,
I know I shall be satisfied.

When I have done my very best,
To give to aching hearts sweet rest,
The orphan's tears have often dried,
And widow's wants have oft supplied,
For others have myself denied,
I know I shall be satisfied.

When every word and act is weighed,
By those with whom through life I've
strayed,

And naught to blurr this life they plead,
But honor true to me concede,
And sadly miss me from their side,
I know I shall be satisfied.

Though I've not lived a perfect life,
Amid this world's turmoil and strife,
I feel I've done my very best,
And on my Saviour's promise rest,
He all my actual wants supplied,
I know I shall be satisfied.

DIDN'T KNOW IT WAS LOADED.

BY CLARA MARSHALL.

Mrs. Robbins was so busy weeding the squash bed in her "truck patch" that she had to be called three times before she pushed back her sun bonnet and said to a boy who had climbed to the top of the rail fence close by:

"Well, Charlie, what is it now? Has your ma got any more washing for me?"
"Lots," replied the boy. "That is, another lady at the hotel has, and mamma has told her about you. You are to go for the clothes right away, as the lady is in a big hurry to have 'em done. She has four boys and the oldest of 'em is so little that I could lick him with one hand, so you are in for a good job for the rest of the summer. I heard her tell mamma she would stay here till cold weather if the place suited her."

"I don't see how I can manage to go up to the hotel before 12 o'clock," returned Mrs. Robbins. "Abner has gone to the blacksmith's to get a plough fixed and the key of the front door is lost. There ain't much in the house to take, but all the same I shouldn't care to have it took. The colored folks around here are all honest enough, but just as like as not that Abe Hurley will be pokin' in before I get back."
"Is he a kleptomaniac?" asked Charlie, who having spelled that word correctly in class just before vacation had not yet forgotten it.

"No," replied Mrs. Robbins, "if he knew enough to be anything he'd be a Baptist, as that's what his mother was in her life time. I'm always good to Abe on his mother's account, but I wouldn't trust him in my house when I wasn't there to watch him. When folks what thinks they have good sense will make off sometimes with what doesn't belong to them, what can you expect of a softy like Abe?"

"You can go on up to the hotel, Mrs. Robbins," exclaimed Charlie; "I'll watch out for Abe, and if I see him poking his nose inside of your door I'll send him about his business quicker than a flash. Akey, who drives the hotel stage, says that big as Abe is, he'll run if you 'Boo' to him."

Charlie Russell, the son of one of the summer boarders at the country hotel close by, though only twelve years old, looked so big when he said this that Mrs. Robbins, who depended largely on the washing to be had from summer boarders to make both ends meet (her husband being over-fond of fishing), was not long in deciding to take him at his word, and so throwing down her hoe, she went off in the direction of the hotel while Charlie went into her cabin, feeling as if he had taken command of a garrison. The first thing that caught his eye was an old shotgun that had gone through the war with Abner Robbins and was

leaning in a corner.

"It would do Abe good if I were to snap a cap at him," said he. "I see a box of 'em on the shelf yonder."

He had some difficulty in cocking the old-fashioned weapon, but finally he got it into condition for snapping a cap, and just as he did so he had the satisfaction of seeing a great, awkward creature with a vacant look on his face come pushing into the front door without the ceremony of knocking.

"You'll have to call again," said Charlie as he brought the gun into a horizontal position; "folks ain't at home."

The man grinned at this, but made no reply.

"Come, get a move on you," said Charlie. "I'm in charge of this shanty and I can't have you here."

The grin broadened, but Abe did not stir a step.

"Get out or I'll fire," said Charlie. "One—two—if you are not gone when I say 'five,' I'll pull the trigger."

Abe stood stock still, staring into the muzzle of the gun pointed at him. A moment later there was a loud report and man and boy were both on their backs on the floor, the latter as pale as death and not saying a word. Abe, on the contrary, was crying out between his groans that he had been killed. Although violently jarred by the recoil of the gun, Charlie was on his feet in a moment and stood staring down anxiously at Abe.

"Where did it hit you?" asked he. But the other only groaned more loudly repeating the assertion that he had been killed.

"I'll run down to the blacksmith shop and call Mr. Robbins," said Charlie; "maybe you ain't wounded so badly as you think."

By what he regarded as wonderfully good fortune Charlie met the neighborhood doctor before he had gone fifty yards from the Robbins' house.

"Are you running from a bull?" asked that gentleman.

"Worse than that," gasped the boy, and then he told his story in as few words as possible.

"He says he is dead," remarked Charlie in conclusion, "but he is making a lot of noise."

When the boy, who had followed in a run the doctor's galloping horse, arrived at the cottage he found Abe still writhing on the floor, uttering the most dismal groans and asserting from time to time that he was "most gone." The doctor was leaning over him, looking puzzled.

"Where did the shot hit you?" he asked. "I don't see any wound."

"In the mouth," replied Abe, rising into a sitting posture with more energy than might have been expected from a man at death's door.

"In the mouth?" repeated the doctor.

"Well, it is the queerest case I—"

"What is all this row about?" interrupted Mrs. Robbins, who entered at this moment with a great basket of clothes poised on her head.

"I shot Abe with Mr. Robbins' gun," replied Charlie. "I didn't know it was loaded."

"Why, you little —. But I ain't gang to say nothin' to your mother's son. Git up there, Abe (giving the groaning man a shove with her foot), "you ain't hurt."

"My own opinion exactly," observed the doctor; "though his nerves are badly shaken up. You are quick in making a diagnosis, Mrs. Robbins."

"I can't make no diagnosis," replied that lady; "but I can load a gun, and so when them fellers come along here t'other night in chase of the man who had stabbed Jack Tredwell, Abner asked me to load his gun while he was gone to saddle his critter. Now, I didn't want my husband to shed any man's blood, and so while I put in a good-sized charge of powder, I left out the buckshot. I 'lowed Abner had shot off the gun since he brung it home, but I reckon he forgot it. The man was took before he caught up with the party. You can thank your stars, Charlie, that I was so forethoughted. If anybody but me had loaded that gun you would now be—"

"Oh, dry up, old woman!" interrupted Mr. Robbins who had come in soon after his wife. "The boy has had all the lesson he wants without any of your jawing. You may be sure that, after the scare he has had this morning, he'll never again in time of peace point a shootin'-iron loaded or unloaded, at a fellow critter."

THE HORSE THAT KNEW HIS OWN STABLE.

A nice old country clergyman, a trifle over-proud of his worldly wisdom, was in need of a new horse. His old Dobbin that had served him many a year was getting stiff and past his work, so the minister resolved to take advantage of a horse fair to be held in his neighborhood and sell his old horse and buy a new one.

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So off he drove to the fair by himself alone.

As he asked such a small price for old Dobbin, he soon made a sale, but to find a horse to replace him seemed a work of difficulty; some were too heavy, some too tall, and some far beyond his means. But late in the afternoon he came across just the very thing he wanted.

He took a fancy to the animal right off; and, though the price was high, a little haggling brought it within his reach, and, paying just double what Dobbin had brought, he soon had the new beast harnessed in and on his way home.

The horse took his road steadily and quietly, and more and more the minister felt satisfied with his bargain. So it was with a very cheerful voice he hailed his man, as he drove up to the house, to come and admire his purchase.

The man looked at the horse and then at the minister, then back again at the horse. "Ye have brought back ye're ain beast."

"No, no," said the minister, springing out of the gig. "It is like him. You see the resemblance? It made me take a fancy to this one at once. But Dobbin has flowing locks, this one is short cropped; and oh, his coat is darker, too; think how gray Dobbin was getting."

The man unharassed, continuing to repeat, "It's ye're ain beast," and the minister continued to protest, when Dobbin settled the matter by walking quietly off to his own stable and his own familiar stall.—*Animal World.*

"RIGHT WITH GOD."

Not long ago a business firm in the city of Brooklyn, N. Y., received the following note. We quote it entire, omitting only the name of the firm to whom it was sent:

About the year 1855 a pair of gloves worth twenty-five cents were stolen off a dry-goods counter in Fulton street, where the dry-goods stores used to be. We have been sorry many times, but did not know how to make it right. We desire to make restitution now as far as we are able, and as your store seems to be impressed upon our minds, we enclose two dollars to pay for the gloves and the interest on them.

We feel that this stands against us before God, and we want to make it right, and are heartily sorry for our wrong-doing. If there is a fund for helping poor and sick dry-goods employees, and you are willing, will you please put in into that, that the rightful owner may be blessed of God in it.—*From one who desires to be right with God.*

It was a slight theft; but it was a wrong act, and the conscience that was so sensitive as, after many years, to make public restitution, could be depended upon as a moral guide in the temptations of life that might follow. A man with such a conscience could be trusted.

A similar case came within the personal knowledge of the writer. A young man left college and went into the ministry. While in college he had been the ordinary student, simply mediocre in scholarship as well as in conduct. Eight years after his graduation he sent

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

a note to a classmate who was occupying a chair of instruction in his alma mater. It ran thus:

MY DEAR FELLOW.—When I was a Freshman a lot of us went over to Dash's cider-mill. There I dipped a straw in the bung-hole of one of the barrels, and drank all the sweet cider I wanted, and went off without paying for it. I enclose a dollar bill. Will you please go over there at your first opportunity and give it to Dash, and tell him I have never felt easy about it until now.

A few of his acquaintances made fun of this seemingly Quixotic act of restitution, but most of his classmates who heard of it honored the sensitive conscience that led him to set even the most insignificant wrong right before God and man. After all, is there any wrong too small to be made right? To stifle the cry of the conscience in little things is to train it to dullness and silence when large things appeal for decision. A man needs a microscope for his sins as well as a telescope for his ideals.

It is easy to imagine a wrong too slight to be noticed by our neighbor. Can you imagine one too insignificant to be noticed by God?

A GENUINE BARGAIN.

The author of "Canadian Savage Folk" has much to tell of Indian life and character before the savage had come in contact with civilization. This information is of the greater interest because so few of the tribes are left who have not come under the influence of white teaching and example.

Anxious to learn all I could about the marriage customs of the people, says the author, I asked one of my friends,

"How many wives have you?"

"Three," said he.

"How did you get them?"

"Well, I gave a horse for the first one. She was not very good-looking, so I got her for one horse. The second was good-looking and a good cook, so I paid two horses for her. The third was a beauty. She was a good cook and she had a fine disposition; I gave three horses and a gun and a saddle for her. She was a beauty!"

After narrating this in a businesslike fashion, he turned to me and said, "Apawakas, how many horses did you pay for her?"

"Apawakas" is the Indian name of my wife. It means White Antelope. I was rather taken aback to have the tables turned upon me so quickly, but determined to make the best of the situation, so I proceeded to tell the Indian the white man's method of obtaining a wife.

Afterward the explanation was given of setting up housekeeping, and I told him that the mother-in-law provided pillows, blankets and many of the necessary things for the home.

When this point was reached the red men could not restrain their laughter any longer. They shook with amusement at the strange customs of the white men. After they were able to control themselves, one of them said, "They paid you for taking her!"

"A MIGHTY RICH MAN."

Once in New England I was driving with an old farmer, and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked, "Is he a man of means?"

"Well, sir, the old farmer replied, "he ain't got much money, but he's mighty rich."

"He has a deal of land, then?" I asked.

"No, sir, he ain't got much land neither, but still he is mighty rich."

The old farmer saw my puzzled look, and said:

"You see, sir, he ain't got much money, and he ain't got much land, but he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he don't owe anything, and he ain't afraid of anybody; and does his duty by himself, his family and his neighbors; his word is as good as a bond, and every man, woman and child in town looks up to and respects him. No, sir, he ain't got much money, and he ain't got much land, but still he is a mighty rich man, because he's got all he needs and all he wants."

TAKE HEED HOW YE BUILD.

Walking down a busy street of this city, I was surprised to see a once large, handsome business house in ruins.

"What is the matter?" I asked a friend. "The walls have fallen, and I fancied that one of the strongest buildings in the city."

"It was strong," was the reply, "but the adjoining building fell and pulled this down in the general wreck." I looked on in silence, for strange feel-

ings were disturbing the serenity of my spirit. Solemn questions, which I would rather not have heard, were calling loudly to my spirit ear, demanding recognition and reply.

Why need this beautiful, stately building have fallen? Such studied care had been taken in its erection! The watching eye of the skilled architect had carefully noted every detail. Yet it had fallen, and among the debris a young life which a moment before had been glad with beauty and rich with all the possibilities of the future, was ebbing fast away. What was the matter?

Only this. In building the adjoining wall some other builder had not been careful. And lo! a beautiful structure was lying in ruins, while a young life, so full of promise, was hurried into eternity, just because some one had blundered, or, perhaps, had not been careful. With solemn awe I whispered to my shrinking spirit, "No man liveth unto himself. Take heed how ye build." —*Selected.*

JAPANESE PROVERBS.

This, from the Japanese, is worth reading and remembering:

"He who knows not, and knows not that he knows not, is a fool. Shun him."

"He who knows not, and knows that he knows not, is humble. Teach him."

"He who knows, and knows not that he knows, is asleep. Wake him."

"He who knows, and knows that he knows, is a wise man. Follow him."

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STORIES FOR LITTLE ONES

A FAIR EXCHANGE.

"Flowers growing wild!" cried little Florence, pulling reckless armfuls of black-eyed Susans, scarlet sage and wild roses, and never whimpering, even when the keen thorns of the roses pricked her dimpled hands.

"Yes, growing wild; and ever and ever so many more than we have in the garden at home," echoed Marian, filling her lap with daisies and beginning to weave a fluffy white wreath.

"I love a farm, don't you?" Donald said, running to help Florence with the wild roses. David was over the fence, stroking the velvety nose of old Dobbin, who had come as close as he could, to be petted. A white, woolly lamb, strayed from its mother, came bleating toward the children. Marian jumped up, brushed the daisies from her lap, and coaxed the little creature to come nearer. She gathered it in her arms and carried it safely to the mother sheep, who was looking anxiously for her baby.

The June days were slipping by, and every day brought fresh delights to the four Barnard children, who for the first time were spending their long vacation on a farm in the "real country." It was Farmer Cartwright's farm, and they and their mother had come as summer boarders. The Cartwrights had felt uncertain about taking so many children into their home, but they soon found they had made no mistake. The Barnard children were thoughtful of the rights of others; and, while they enjoyed everything to the full, they were careful to leave no bars down, to let the garden remain untouched and not to frighten the animals and chickens. Even the baby turkeys were their pets and trotted after them through the long grass. The horses and cows came to know them, and the comical little baby pigs let themselves be petted for minutes at a time.

The children were so full of enthusiasm over the life of the farm that they answered carelessly Joseph's many questions about their life in the city. Joseph was the Cartwright's hired man, and he was really only a big boy, and full of curiosity about city life and ways.

"Don't you think you might take a little more pains to make things interesting for Joseph?" their mother asked them one day.

"Why, how, mother?" David asked in surprise. "I thought we talked to him a good deal."

"Yes, so you do," Mrs. Barnard answered quietly; "but always about the farm or the animals. The city is just as wonderful to him as the farm life is to you, and he is just as eager to know about it. Now, when he takes so much interest in you, showing you where to look for the hen's nests, and where the lilies grow, and where the kingfisher babies have their home, suppose you turn the tables by trying to think of the most interesting things in your own life to tell him."

"What is there to tell?" Florence asked wonderfully. Her mother smiled.

"Probably Joseph would have asked the same question about farm life before you came," she said. "One gets so used to his own way of living that it is very commonplace to him; yet to another, whose life is quite different, it is full of interest and charm."

The children went to bed thoughtfully that night, and for a long time after the lights were out and the stars twinkling with friendly faces through the leaves of the drooping elms, they told over to themselves interesting things to relate next day to Joseph. It was surprising how much there was, when they came to think about it. They began to appreciate their advantages as they had never done before.

When the sun-rise bird concert woke them next morning, the children scrambled into their clothes, and ran out to the big red barn where Joseph was busy with the morning chores. They helped him shake down the hay, and carry pails of water; they watched him milk the cows, and each told him something of interest about their home city. Joseph listened eagerly and the morning hour passed very quickly.

"You'd never think, mamma, how pleased he was," David declared, over his oatmeal. "Think of it, he never heard of heating a house with hot water!"

"And he thought our manual training school was just wonderful," cried little Donald, setting down his glass of warm milk.

"And our parks and the tennis and golf," put in Marian.

"And the elevated cars, mother, and the cables—he's never seen one," Florence declared solemnly.

"You see, it's possible to share your own pleasure with others," Mrs. Barnard said quietly. "It is selfish to take from others without giving in return; I am glad you have found a way to give."—*Alice Miller Weeks, in The Weekly Wellcome.*

THE GOOD OF A GROWLERY.

"Are you good now?" asked a mother of her little girl, through the keyhole of the "Naughty Closet." The answer came back in a tearful little voice from which the sulkiness had all vanished: "Yes, mamma; I's good, but I isn't pleasant."

"All right, darling," answered the mother, cheerfully. "I'll wait for you right here; be real quick, won't you?"

In about two minutes the little girl pushed the door open (it was never locked) and came out with a radiant, tear-streaked face in which was no shadow of naughtiness. She was not only "good," but pleasant—a state of mind which both she and her mother thought was an essential part of goodness.

The story has its "bearings" for some of us older people. How many boys and girls (to say nothing of men and women) have outgrown the need of a "growlery?" As the little boy so pathetically expressed it in his letter to his teacher, "No boy can be good all the time." It is painful to say it, but the girls can't either. With all the things that happen daily to put one out of countenance, it is not even possible to compass even so simple a part of goodness as just merely to be pleasant. One way suggests itself, and only one—the plan of having some quiet place to retire to till the right feeling comes back. It isn't necessary to inflict one's wrong feelings on other people and make them feel unpleasant, too. The practice of the Cary sisters, Alice and Phoebe, was one of the most beautiful examples of this

truly Christian kind of self-denial. One of them testifies that it was the household rule and habit for each to quietly take herself out of the way whenever she felt the beginnings of an uncheerful or unkindly mood, and to stay out of the way while it lasted. It was the secret of an exceptionally genial home life as pictured by their biographer.—*Wellspring.*

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"THE MUSIC STORY."

A tremendous outburst of discord was issuing from the piano. The three-year-old in blue rompers was seated on the piano stool, and in entire absorption was assaulting the keyboard with both hands.

"Da, come hear the music." Da arose from his work and walked over to the piano, planning some strategy for the situation. The boy bent over the keyboard.

"Da, isn't this nice music?" Something in the boy's voice, a gentleness in his face, stopped the laughing comment on the father's lips. He stood waiting for a few moments.

"I am playing this music to Jesus, Da."

The father went off up to his study wondering whether God does not find more music in our poor, jangling, discordant lives than this world dreams of. The echoes from the piano were full of strange melody.—*Interior.*

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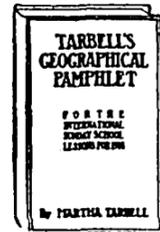
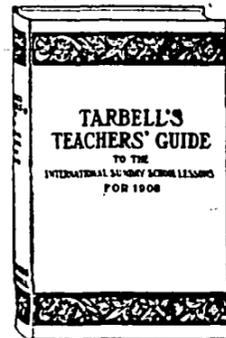
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SOUTHERN BAPTISTS, WHO ARE THEY?

That is the question that came into my mind when I read Dr. Hatcher's article. I thought there were several of them in Texas who wanted some theology of their own. Tennessee Baptists are Southern Baptists, and they want theology taught in Carson-Newman College, and at the Union University. So of other States. I think it best to have more than one theological school for several reasons, one is distance, another is theological taste. I don't love all theologies alike. I think it would work for the soundness of doctrine to have more than one school, as one might checkmate the other and thus beget a holy rivalry for soundness in doctrine, the most important feature in theological education, this pearl of great price. I wish we had more such schools, and all of them were full to the brim. We want more schools of all kinds. The more we have the more demand we will have for education. If our school, the Hall-Moody, had 1,000, and Clinton another 1,000, and Jackson had 2,000, that would leave 10,000 in our territory, many of whom might be reached by new schools. So of Theological Education. The great majority of young preachers will not go very far from home, and the distant schools would not influence them. This is a big country we are living in, and we ought to have a larger vision of things spiritual, as well as material. One Southern dry goods store, or grocery store would not fit our big country, yet there might be some one who would wish to monopolize such things. There are so many of us, that if we are not scattered somewhat, we might not prosper. So let Southern Baptists have as many schools as they want, and schools of all sorts. Am I to be ostracised as a Southern Baptist because I hold these views? I hope not. J. B. MOODY.

MOUNTAIN MEANDERINGS.

When I last wrote, I was at Hyden, in one of the hardest battles of my life, trying to build a Baptist church house. The battle was hard, because it was a new thing to the people to have a regular church building. (People are usually easily satisfied to just go on in the old ruts.)

Second—It was a hard battle because the Presbyterians had some time since built a school building and furnished teachers, mainly a free gift to the people, so some of them, at least, got it into their craniums that if we Baptists wanted a building that we would just go ahead and build it without their help.

Third—It was a hard battle because we have a small, weak membership, almost entirely undeveloped, and who had hardly even dreamed of such a thing as self-support.

Fourth—The battle was exceedingly hard because the Presbyterians, possibly to anticipate our efforts, had just canvassed the whole town and community, securing \$3,000 toward the \$10,000 addition to their school property. So many declared that they had already given more than they were able to give. But the good Lord gave us the victory in a substantial and satisfactory way. We are enabled to secure \$815 good cash subscriptions (some good business men declared that with the possible exception of four or five per cent., the subscriptions are good bank collateral) and all the timber needed in the building, and the entire

saw-bill, which will run it up to over \$1,000, and there is still over \$200 in sight from good men that we could not get to see personally, but who have made liberal promises. So Hyden will have a Baptist church house just as soon as it can be built.

The main object of my long, tedious, worrisome trip to Hyden having been satisfactorily accomplished, on Monday morning, Nov. 25th, with Bro. Osborne and a traveling land agent, we started for Hazard at about 7 o'clock. This time my horse was an old flop-eared mule which had evidently seen better days, and whose appearance would have been materially improved by a few hundred pounds of good solid mule flesh under his wrinkled hide. We spent the day, until late in the afternoon, climbing over mountains, rocks, gullies, etc., or wading swollen streams, and once, while charging a very narrow ledge, my beast, somewhat like his ancient ancestor which Baalam rode, swerved a little too far to one side, catching my overcoat on a projecting snag, tearing one side of it into unsightly strips. The hazardous journey ended at Hazard, where Bishop Petrey took charge of me.

Our people at Hazard were ready for a meeting, and are showing it by large attendance and the manifestation of deepest interest. The prospects are excellent for a fine meeting, and I and all the people will be greatly disappointed if it does not result in great good.

I go next, after I get through at Hazard, to Hindman, to run up to near Christmas. What method of conveyance awaits me has been kept secret from me so far. But I suppose it does not matter very much, just so I "get there." I am now thinking that lest Mrs. S. and daughter should entirely forget how I look, that I will, at least, pass by Bowling Green long enough for them to get a snap-shot of me, sometime about Christmas. More later on. W. H. SMITH, State Evangelist.

MISSOURI LETTER AND FRAGMENTS.

JOS. N. BARBEE.

Elder Wm. P. Pearce, our Louisiana pastor, assisted Bro. W. S. Bayne, of Paris, in special meeting the last half of November. There were six professions and an old-fashioned revival in the church and community. Bro. Pearce says the meeting was a great spiritual feast.

Bro. W. O. Anderson, of First church, Springfield, goes to Tabernacle church, Kansas City, January 1st. Bro. Anderson has pastored in Springfield nine years. The church numbers 700.

Bro. J. S. Buckner, an old and highly respected minister of thirty-five or forty years' preaching experience in Southwest Missouri, and whose ministry has been richly blessed of God, passed to his eternal home, near Ash Grove. He preached a number of years in California. He died at quite an advanced age.

Joplin has three Baptist churches in a population of 35,000 to 40,000 souls. The three churches will probably number 1,000 or 1,200 members. The Empire Street church has called Rev. S. M. Johnson. R. M. Inlow is at First church. I cannot recall the name of the other pastor. Joplin is a great but wicked city.

Good meetings are reported from many parts of the State. The work is great. The State Board is trying to meet the urgent demand.

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Shaving Sets98c to \$3.98
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When ordering mention this paper.

Bro. West says that the Board has appropriated \$33,000 to carry on the work. This means more work and more giving.

WHO IS TO BLAME?

I see this question asked, being placed at the head of an article in a metropolitan daily paper, with blazing headlines in large and bold black type as follows: "Who is to blame for and what is the cause of 1,300,000 divorcees in the United States in twenty years?" The writer says that nearly 3,000 courts are necessary to sever bonds of incompatible couples. It has developed in the investigation made by the Bureau that France has only 79 divorce courts; Germany, 28; England, 1, and the United States 2,921 courts empowered to grant divorcees.

The above is an increase of 1,000,000 in the last twenty years over the twenty years preceding, says the writer. Many reasons are assigned for this state of affairs, and the question propounded, "What is the Remedy?"

The Word and Way has the following:

"William E. Hatcher, associate editor of the Baptist Argus, wrote a striking article in behalf of the Southern Baptist Theological Seminary. In it he claimed that it was the only theological seminary that Southern Baptists desired. Now, B. H. Carroll, of the theological department of Baylor University, of Texas, comes forth in the WESTERN RECORDER and denies the statement of W. E. Hatcher. Carroll and Hatcher are giants among the Bap-

tists. They can disagree in the spirit of fraternity. They can discuss their convictions with charming courtesy in the name of Jesus Christ."

The local option wave is still rolling. Forty-eight out of one hundred and fourteen counties have put themselves on record, and those that are to vote in the near future and next year will, if indications count for anything, swell the number very considerably. The cloud is lifting and a brighter day is surely dawning.

Louisiana, Mo.

TO THE TEMPERANCE PEOPLE OF KENTUCKY.

We wish to express our confidence that the newly-elected General Assembly will give us the legislation which the vast majority of our citizens demand—especially an extension of the County Unit Law to cover every county in the State. This confidence is based on our correspondence and the pledges of members of the General Assembly.

We warn our constituency of a probable attempt by liquor people to repeal our present Anti-Shiping law. The Kentucky Brewers' Association recently begun concerted action in this direction. See your Representative and Senator and get them in line. The law needs strengthening—but never repeal.

While seeing or writing your Senator or Representative, be sure to set him right (if he is wrong) on the matter of extending the

County Unit Law. If he will not promise, report to this office, 33 Kenyon Bldg., Louisville, Ky. If we would be sure to win, we must work, and begin now.

Finally, we urge the friends of temperance all over the State to stand together. Let there not be even the appearance of division in our ranks. Together, we can win; divided, we may fall. To get good legislation now means that the goal is in sight. To fall now means a delay that none can measure.

Headquarters Committee Anti-Saloon League.

Signed, W. B. BEAUCHAMP, GEO. B. EAGER, CLARENCE K. CRAWFORD, J. C. KELLY, H. B. MONTAGUE.

THE SECRET OF BEAUTY

Of the Skin, Scalp, Hair and Hands Is the Free Action Of the Pores.

Millions of the world's best people use Cuticura Soap and Cuticura Ointment, the purest and sweetest of emollients for preserving the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chaffings, and many sanative, antiseptic purposes which readily suggest themselves to women, as well as for all the purposes of the toilet, bath, and nursery.

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.

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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.

HIS MOTHER'S FRIEND

"Why do you take so much pains to make that call?" asked one college fellow of another during the recent holidays. "You'll have a lot better time at the concert."

"Yes, I know it, and I want to go; but it's this way. I promised my mother I'd call on this old friend of hers, and the friend is expecting me. This is really the only time I can go. You see they were chums when they were young like us, and I've heard about this Mrs. Brown all my life, and, of course, she has about me. You see how it is. I can't help going; and then I always enjoy meeting my mother's friend."

It was only a little thing for this college fellow to lose a concert in order to give pleasure to an older person, but it is just such little things that many young folks carelessly leave undone without realizing how much happiness the attentions would give.

It was only the other day that a good woman with beaming face called out to a friend who was passing: "Come in and let me show you something;" and with genuine happiness she displayed a photograph of a young man and another of a college room. "Just think," she said, "John Graves wrote me a beautiful letter and sent me these because, he said, he thought I might like to see how he looked and what kind of a room he was living in. Wasn't it lovely in him? For I haven't seen him since he was a boy, and he just did it because I'm a friend of his mother."

Oh, if you could have seen that radiant face you would constantly be on the lookout for opportunities to give happiness, not to your father and mother's friends alone, but to older people generally; for the things which mean so little to you often mean a great deal to them.—Wellspring.

A Chance to Make Money

Kindly publish the following statement again, as since making my big hit in a Mexican gold mine, I cannot answer the letters I receive. I believe any man or woman can make big money by buying stock in any of the rich operating mines, because Mexico has the richest mines in the world, and Mexican laws will not permit fraudulent mining schemes.

Be sure to invest in a mine that is being actively operated, and whose officers are men of integrity and honesty; a few dollars invested with such a company now may bring you thousands in a year. The Pittsburg Oaxaca Mining Company, Block 1183 Pittsburg, Pa., is absolutely reliable, and by their assistance I made over \$20,000 in less than a year, having only a few dollars to begin with. A friend of mine, from a \$10 investment, is now getting a dividend of \$5 a month. You do not have to go to Mexico, write to the above address, and you can rely implicitly on the information you receive.

J. MARSTON.

Stops Bad Breath--- Charcoal Does It.

Stuart's Charcoal Lozenges Make Your Breath Pure, Fresh and Sweet.

Send For Free Trial Package.

Does your breath smell so bad that people can notice it several feet away? You, yourself, may not notice that your breath is bad, but your friends and acquaintances will, and they will avoid you as much as possible. If you have a foul smelling breath, it is not only obnoxious and unpleasant to others but it humiliates you and makes you uncomfortable.

Bad breath is caused by gas on the stomach, indigestion, catarrh of all kinds, drinking, smoking, chewing, eating onions and other odorous vegetables, etc.

Charcoal is the greatest gas absorber and breath purifier known to man.

Stuart's Charcoal Lozenges consist principally of the finest powdered willow charcoal slightly flavored with honey, which makes them pleasant to take. They contain no drugs whatever, and you can eat as many as you like without harm. They will clean out your stomach and make your breath pure, fresh and sweet.

Stuart's Charcoal Lozenges will not only sweeten the breath after smoking, drinking, chewing, or eating odorous vegetables, but they will also whiten the teeth, clear and improve the skin, absorb all noxious and unnatural odors and gases which accumulate in the stomach and bowels, disinfect the mouth and throat from poison of catarrh, purify the blood and improve the general health.

Stuart's Charcoal Lozenges will drive foul breath away altogether and has never been known to fail. You can buy them at all drug stores at twenty-five cents a box, but before you buy send us your name and address, and you can try them and see for yourself that Stuart's Charcoal Lozenges will do all we say they will. Address F. A. Stuart, 290 Stuart Bldg., Marshall, Mich.

DEAR RECORDER:

The Mission Board of North Bend Association met with the Madison Avenue church here December 5th. There was a good representation from the churches present. We had the presence of State Secretary, Bro. W. D. Powell, who made us an address and added much to the interest of the meeting. Bro. Powell also preached at night and greatly delighted those who heard him. Many expressions of approval in his selection as State Secretary were heard.

Our churches in North Bend Association are doing better than during the years past along missionary lines, this first quarter's work since the meeting of our Association showing quite an improvement over other years in receipts, being 65 per cent. more than during the same quarter last year. We long to see the time at hand when our Baptist Brotherhood will feel the same necessity for sustaining our Boards at one time of the year as another.

The present financial distress, when money can hardly be borrowed, on the best collateral security, will be hard upon our Boards that are driven by necessity to ask for loans to meet their obligations, and should teach our people the lesson of systematic and regular giving

for the work. Work within our bounds is moving along about as usual, though several of our country churches are still pastorless.

A large and enthusiastic meeting of the B. Y. P. U. was recently held in the Immanuel church. At Latoria a meeting is now in progress, Evangelist G. W. Argabrite aiding Pastor C. S. Ellis.

A. LOGAN VICKERS.

IRVINE ASSOCIATION.

The Irvine Association convened in its last session, with the Indian Creek church, Jackson county, Ky., Friday, September 27, 1907, at 10 a. m., and held three days. The introductory sermon was preached by Elder Wm. A. Anderson, former Moderator of the Association. The letters were then read and the new session organized by electing Bro. Joe Ward Moderator, Bro. Wm. H. Anderson, Assistant Moderator, and Bro. Albert Williams, Secretary.

Raised for Foreign Missions, by present collection, \$7.00; raised for Baptist Orphans' Home, \$4.00. Elected Bro. Geo. Davis Associational Evangelist; elected Bro. Albert Williams Associational Representative to the General Association. With him ex-Moderator Wm. H. Anderson and Bro. D. S. Smith are also expected to be present.

The session was well attended, and there was a good spirit in the meeting throughout. Great things are possible to the Association, and feelings of great enterprise are now being cherished by the brethren.

The interesting "Gospel Meeting," just held with the Oak Grove church, marks the beginning of a better day for missions in the Irvine Association.

The Association will hold its next session with Sturgeon church, Owsley county, beginning Friday before the fourth Saturday in September, 1908. Bro. George Davis is to preach the introductory sermon.

H. R. McLENDON.

Manchester, Ky.

THE FACES OF OUR MISSIONARIES.

The Foreign Mission Board is preparing a large group picture showing the faces of all our missionaries, giving the name and field of each one. The group is printed on a sheet of heavy paper, twenty-eight by forty inches, suitable for framing or hanging up as it is in the Sunday-school room, ladies' parlor or some other room of the church. It will be of peculiar interest to all who love our missionaries and the great cause in which they are engaged. It will have, also, an educational value, as in this way our people will come to know the faces of our great band of brave workers.

The picture will be distributed in two ways:

First—We agree to send one of them to every Sunday school Superintendent who will agree to observe Foreign Mission Day in the Sunday school on January 19th. We have a most excellent program for this day, and we would like to have the day observed in every Sunday school in the Southern Baptist Convention. Let each Superintendent who would like to have one of these pictures for his Sunday school send us his name and address.

Second—We will give one of these pictures to any who will secure for us five new subscribers to the *Foreign Mission Journal*. Our people are manifesting great interest in Dr. Willingham's letters from the Orient, and since

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- French Hand-embroidered Handkerchiefs—Prices 50c to \$1.00.
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KENTUCKY.

these letters are to run for some months, we are anxious to increase the circulation of the *Journal*, so that many more people may get the benefit of them. Any one desiring to secure a club will be supplied with sample copies of the *Journal* by sending us a postal card stating that fact.

WILLIAM H. SMITH, Editorial Secretary.

All the world of the beautiful and of art is but a single rose thrown over the garden wall as but a little hint of the infinite riches of the life of God.—Henry C. King.

Never give up to despair. To regret a wrong is good; to stop to think of it too long, and to plunge into remorse, is to lose the power of reparation.—Charles Wagner.

They are the world's masters who have first mastered themselves.

It seems strange he should deliver us from the snare of the fowler, and yet should suffer us to meet the lion and the dragon. Herein let us take much comfort. Our God knoweth what temptations to deliver us from, and he knoweth what temptations to give us victory over. Think of it, soul, and sing of it as

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 D. L. T. LEACH Box 149, Indianapolis, Ind.

The Farm & Household

R. N. Rateliff bought of T. S. Robertsen, of Bethel, a car-load of top sugar yearling mules at \$145 per head, and shipped them to Tennessee.

Newton Rankins, of Carlisle, purchased in this city recently from Clark county parties 21 yearling mules at \$117.50 per head. —*Mt. Sterling Gazette.*

The determination of farmers to cut out the production of tobacco for the season of 1908 will encourage the cultivation of hemp which is selling in the local market for \$7.25 per one hundred and twelve pounds, the highest price in twenty years. The growing of no tobacco next year may prove a hardship to some agricultural communities, but not so with Bourbon and adjoining counties composing the fertile bluegrass region. —*Bourbon News.*

Thirty head of mules picked from the best bred stock in Kentucky were shipped recently to Hamburg. Each one of them is a picked animal, standing at least seventeen and one-half hands high and they are valued at \$1,000 a pair. They will be consigned to Carl Hagenbeck, but he will immediately turn them over to the German Government, and they will be used in the military services.

Farmers in Larue county are all busy gathering corn and the weather is ideal for doing so. The early sown wheat in this section is suffering greatly for rain. It is beginning to turn red on high ground.

The price of hogs in Bath county for the past week has ranged from 4 to 4 3/4 per pound. They are moving freely at the decline which became marked some three weeks ago. The recent rains here furnished a good season for stripping tobacco.

J. W. Haley, of Henderson county, delivered the first load of tobacco of this season. It was bought by the Gallagher Company, Limited, at private sale. There was no bidding in the market. The buyers claim the money situation holds them back.

At Georgetown court a good many more cattle were on the market than were expected and good prices realized. Feeders brought from \$3.70 to \$3.75; yearlings \$3.20 to \$3.70; one of plain yearling steers brought \$16.55; twelve heifer calves \$11 per head and four ordinary calves \$8.35. Mules sold very low compared with former prices. They brought from \$200 to \$250 per pair.

The weather in Boone county has been ideal for butchering and quite a number has taken advantage of it and put up their meat for the ensuing year. Those whose tobacco is cured sufficiently are stripping it as fast as they can to have it ready to put on the market. Several loads of corn were brought up from East Bend by Burlington teams recently. It was bought of Charles Boddie at 45 cents a bushel, which puts the price well up in the fifties when delivered in Burlington.

THE HANDLING OF YOUNG PLANTS.

Writing in "The Housekeeper" for February, Samuel A. Hamilton the well-known floriculturist, gives some hints which are helpful to both the beginner and those more experienced. In the handling of the young plants after they have come from the soil, you must be guided very largely by the kind of plant with which you are working. If one of the coarse, large kinds, such as the aster, geranium, and coleus, they should be transplanted early, and should be thinned out as soon as they have made the second leaf, but if of the finer leaved varieties, such as allyssum or ageratum, allow them to grow until they have shown their fourth leaf, and do not thin them until they touch one another. The above are the best rules which can be given covering the handling of young seedlings, of a general nature, as in practice no two kinds of plants are handled alike. The differences are those which are inherent in the plants themselves, and will be plain to every observant person.

As soon as the young seedlings have attained their fourth leaf, or a height of four inches, they will be ready for potting off. This potting is a very necessary thing if it is desired to have them in bud or bloom by the time they should be set out into the open beds or borders. For the pots use the two-inch ones, for the finer ones, and the two-and-a-half for the coarser ones, as directed above. The soil should be the same, as far as possible, as that used for the seed-flats, or at least be as rich and porous. In the bottom of each pot, put over the hole a small piece of broken pot or a stone of suitable size, but not in such a manner as to interfere with the drainage.

Set the pot before you, and take the plant in the left hand, holding it over the pot, on which the hand may rest, so that the bottom of the roots will be half way down in the pot. Sift in soil until the roots are reached, then spread them out on the soil, and sift more soil over them until the pot is heaping full. It should then be pressed down with the thumbs until firm all around, and be given a good soaking, and set away.

POULTRY PICKINGS.

It is no easier to keep poultry than any other stock, as labor and proper management must be used to meet success. Less capital may be required with poultry, but it must be judiciously expended, or a loss can result as easily as from any other source. Experience is of more value than capital in poultry raising.

The food left over on the ground ferments and decomposes in a very short time on a warm day, and it therefore becomes one of the main sources of gapes in chickens and cholera in fowls. Filth in the summer season should never be allowed. It is well to do away with troughs entirely, feeding only whole grains and scattering the food as much as possible.

The hens that drop eggs without shells have not had the proper kinds of feed. They want lime in the shape of burnt bones, broken into small particles, or bones cut while soft and green. If the bone-making material is not abundant one of two things will happen: The bones will be large, soft and weak, resulting in lameness or deformity, or the development of the bird will be slow and unsatisfactory.

Lime and crushed oyster shells

will help the hen in grinding her food and in covering the albumen and yellow of her fruit. Chemical analysis and experiment, together with the reports from any practical poultrymen, show conclusively that the ordinary grain and the green food supplied to laying hens do not contain enough lime for the formation of the egg shells. It will require several times as much lime as is ordinarily fed if good, strong egg shells are to be produced.

Corn, wheat and other feeds ordinarily given to chickens do not make perfect foods for hens. The bones are composed of lime and phosphate and if the fowls are not fed with these liberally, their bones will soften, which will affect the growth of the birds. Their growth is not of flesh, fat or soft tissue merely; for the bony framework must be formed with equal rapidity. Something like 10 per cent. of the body of the average fowl would be made up of bone elements, and the percentage must be much greater in those lean, immature birds. The ordinary grains will not supply this in any such proportion.

Among our best poultrymen it is the opinion that eggs should be set for hatching as soon as possible after being laid. "The fresher the eggs the surer the hatch," is doubtless a correct opinion. This shows where the man at a distance with eggs to sell is at a disadvantage compared with the nearby fancier. It is known that the egg begins to evaporate its moisture as soon as laid. There is a glutinous substance that keeps in the evaporation for a while, but this soon disappears, and the older the egg the easier the moisture escapes from it.



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BOOKS

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- DEATHS -

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WILLETT.

Richard Willett, son of Barbara Shacklette and Judson Willett, was born near Hill Grove, Meade county, Ky., January 20, 1833, and died within a few miles of his birthplace, at the home of his nephew, J. E. Jordan, November 22, 1907.

His father died when he was just a youth and the care of his mother and the younger children fell upon him. Later a sister was left with three small children and these were taken into the shelter of the old home and given the loving care that made them noble citizens. As these left for homes of their own, his youngest brother died, leaving to his guardianship four boys and one girl. Three of these boys, he and his sister took into their own home, although they themselves were no longer young and strong.

Like a mother and father, they denied themselves many pleasures to care for those so dear to them and their last days were brightened by knowing that all those left to their care had grown to noble, useful men and women.

"Uncle Dick," as every one lovingly called him, had no room for selfishness in his heart, and the church, the Sunday-school and the Missionary Board found its time and place in his busy life. He united with the Hill Grove Baptist church in 1866, being baptized by Elder George Hicks. For many years, until too feeble to attend regularly, he had charge of a class in the Hill Grove Sunday-school, from which have gone some noble Christian workers, among whom are Mrs. Joe Hart, missionary in Argentina. For twenty years he served as a member of the Missionary Board of Salem Association. He was one of the leaders in building the house of worship at Hill Grove and when it was burned was no less hopeful and energetic in raising the last one upon the old site.

He had been in feeble health since the death, four years ago, of his sister, Rachel. He seemed to feel alone in the world when she passed away, although the nephews who lived near him and to whom he had been a father, treated him as kind and loving sons.

His kind and genial nature made him a welcome guest in any home and a host of nephews and nieces gave him hearts full of loving tenderness. From a large family but one survives him, a brother, Rev. J. S. Willett.

He was sick but one week, but realized that his prayer to go home was about to be answered, and was heard to say a short time before he passed away:

"Make me grateful for the blessings I have received, give me a peaceful hour in which to die." His prayer was answered and quietly and peacefully he went to rest in the early morning hours.

His funeral was conducted by his pastor, Rev. C. W. Bowles, from the text, "For me to live is Christ, and to die is gain," after which he was laid to rest by the side of the sister with whom he had shared his noble life.

"How beautiful it is for man to die Upon the walls of Zion! to be called Like a watch-worn and weary sentinel, To put his armor off and rest—in Heaven."

A. NIECE.

LYNN.

Died, at his home in Lincoln county, Ky., November 25, 1907, in the fifty-ninth year of his age, John G. Lynn. He leaves a wife, three daughters, two grandchildren, one sister and a twin brother, who now lies at the point of death, together with a host of relatives and friends to mourn his departure.

Bro. Lynn joined the Baptist church at Logan's creek, nearly a quarter of a century ago, in a meeting where the writer was assisting the pastor Rev. A. J. Tribble, of Madison county. The writer was afterwards called as pastor and Bro. Lynn was his true yoke-fellow during his pastorate of several years.

The funeral was conducted by his pastor, J. Murray Taylor, of Stanford, Ky., assisted by the writer.

R. R. N.

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ITEMS OF INTEREST

News the World Over.

When Mayor Jones was the Democratic candidate for the office in Minneapolis he declared if he was elected the saloons in that city would be closed and closed tight on Sunday.

But Mayor Robinson, of St. Cloud, refused to enforce the law. A saloon keeper was arrested and taken before the magistrate and released.

Oscar II., King of Sweden, died on Sunday morning aged 78. Never was a king more beloved by his subjects and never a king more deserved their devotion.

The most fatal mining disaster ever known in this country occurred in two coal mines, which were connected at Monongah, W. Va., 471 miners had gone down, and drivers, etc., who were not counted, making the number in the mine at least 500.

Gen. Allen Thomas has died at his home in Waveland, Miss., aged 77. He was born in Maryland, in 1857, removed to Louisiana.

The third Russian Duma is in session. This is much more conservative than the others the anarchists having but few members. But it is independent.

The city council of Chicago is an original body. The anti-saloon league has been at work with a vim to force obedience to the law closing the saloons on Sunday.

The news of temperance victories is still coming. Though we think there must be some mistake in figures in this taken from an editorial in the New York Evening Post.

The Christian Advocate says a friend in Japan reports that General Kuroki declared on his return from this country he had rather go through two wars than visit the United States.

The Belfast Whip announced that the Giant's Causeway in Ireland had been sold and was to be transported to the United States.

DEATHS.

(Continued from 15th page.)

SMITH.

Died at his home, near Duvall, Scott county, October 15, 1907, Bro. W. Smith. He was born in Owen county, Ky., about sixty-six years ago.

When the (sad to be remembered) Civil War broke out, he very cheerfully cast his lot with the Southern Confederacy, and bravely fought for principles he then and always thought were right.

In March, 1876, he was happily married to Miss Sue Moore, of Scott county, near Great Crossing. Dr. Basil Manly, then President of Georgetown College, and yet of precious memory, made the two one flesh by the laws of God and man.

During the last twenty years of his life he appeared to the writer to be one of the most devoted saints he ever associated with. He was an honored deacon for years of the Great Crossings Baptist church; a constant worker in the Sunday-school; a great help to his pastor in matters pertaining to Christian living; a liberal contributor both to home church expenses and general beneficence.

His nice home was the resting place for many of the Lord's ambassadors. Himself and his kind-hearted wife took great pleasure in extending a cordial Christian welcome to the weary saints of the Lord.

So that in summing up all that made this true man, brave soldier and humble Christian, the conclusion is how wise were the words of Solomon when he said, "A good name is rather to be chosen than great riches."

THOMAS.

Miss Lizzie Thomas, the only daughter of Prof. P. Thomas, of sacred memory, died at her home in Georgetown, Ky., November 29th, at 10:30 p. m. She was sick only a few days.

Miss Lizzie possessed a strong and lovely character and will be greatly missed by her many friends, but most of all by the devoted mother. She knows how to trust the Good Shepherd who leads into the green pastures beside the still waters.

CALDWELL.

Died at her home, in Waynesburg, Ky., November 22d, Mrs. Lucinda Caldwell, relict of H. W. Caldwell, in the eighty-fifth year of her age, from troubles incident to old age.

"Aunt Cinda," as she was familiarly called, was a most remarkable woman in every respect, and will be greatly missed by a host of friends.

Baptist church and, to within a few years of her death, was active. She was a helpless invalid during the last days on earth, yet no one ever heard her complain.

She leaves two aged brothers and four sons, two daughters, forty-two grandchildren, sixteen great-grandchildren, and a host of friends to mourn her departure.

Her funeral was conducted by her pastor, Rev. R. R. Noel, assisted by her former pastor, Rev. W. R. Davidson. The subject: "The Beauty of the Close of a Well-spent Life." Text, Isa. 64:6: "We all do fade as the leaf."

May the Lord bless her numerous offspring and may they all so live as to reflect credit upon her training and meet her in the sweet by and bye.

HER PASTOR, R. R. NOEL.

NOTES FROM THE STATE BOARD.

The regular meeting was held December 3d. The new Corresponding Secretary said: "We stand third in our gifts to Home and Foreign Missions. The first half of this year we received \$12,615.25 for State Missions, which is twice as much as we received in an entire year seven years ago."

"Let our working basis be faith in God and cash in hand. Self-support should be the aim of every mission church. Boards and Secretaries are not Bishops, neither should they be 'bossy,' yet they must see that the missionaries and evangelists while having the largest freedom of individual action, must be faithful and enduring."

Rev. Wm. J. Mahoney, the new Sunday school Secretary was present and ready to enter upon his work.

His address is Box 504 Louisville, Ky. All pastors or Sunday school workers who want his services would do well to engage him at an early date.

Rev. J. H. Anderson, of Trenton, Tenn., was elected State Evangelist. We give him a cordial welcome back to Kentucky. We congratulate the board upon securing him for this important work.

Mrs. Sarah Ingalls, of Winthrop, Mass., has died, aged 105 years five months and five days. She was the oldest Baptist in this country, and it is probable in the world.

Live Stock Markets.

CATTLE.

Table listing various types of cattle (steers, heifers, cows, oxen, calves) and their prices in dollars and cents.

HOGS.

Table listing various types of hogs (pack, and brs., prs. & brs., light ship, choice pigs, light pigs) and their prices in dollars and cents.

Table listing various types of sheep and lambs (choice fat sheep, good to good sheep, common sheep, bucks, choice spring lambs, good butcher lambs, seconds, cull and tail-ends) and their prices.

TOBACCO-

BURLEY—Dark Red.

Table listing various types of tobacco (Trash, Common lugs, Medium lugs, Good lugs, Common leaf, Medium leaf, Good leaf, Fine and selections) and their prices.

BURLEY—Bright Red.

Table listing various types of tobacco (Trash, Common lugs) and their prices.

Table listing various types of lugs (Common lugs, Medium lugs, Good lugs, Common leaf, Medium leaf, Good leaf, Fine and selections) and their prices.

DARK.

Table listing various types of dark lugs and leaf (Trash, Common lugs, Medium lugs, Good lugs, Common leaf, Medium leaf, Good leaf, Fine and selections) and their prices.

BUTTER.

Packing 15c per lb.

POULTRY.

Hens 8 to 9c per lb.; roosters, 4c; young chicken, 9 to 11c; ducks, 9 to 10c; geese, 7c; turkeys, 10 to 12c.

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23c, case count; candled, 25 to 26c.

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