

WESTERN RECORDER

Faith, Hope and Love, these three.

"GIVE UP AND EARNESTLY (επαγωνίζεσθαι) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—Jude 3.—T. T. EATON.

83rd Y

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THE HAUCK HERZOG ENCYCLO-
PAEDIA ON BAPTISM.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

The nineteenth volume of the great German Theological Encyclopaedia, the abbreviated title of which is given above, has fifty-five large pages on Baptism (*Taufe*). The topic is treated in three sections by as many writers:

- I. The Scripture Teaching.
- II. The Church Teaching.
- III. The Liturgical Performance.

The first section is the work of Dr. P. Feine. It may interest the readers of the WESTERN RECORDER to know how one of the highest German authorities views the New Testament teaching, respecting the significance, subjects, and act of Baptism.

Feine is of the opinion that one would seek in vain a doctrine of baptism in the New Testament. All that can be done is carefully to examine the expressions on Baptism and to deduce from these the conceptions of primitive Christianity respecting the practice and significance of Baptism. While in common with many German scholars he doubts the authenticity of the great commission as the very words of Christ, the clause "in the name of the Father, and of the Son, and of the Holy Spirit" not seeming to him in keeping with the general practice of baptizing "into Christ," (Rom. 8:3, Gal. 3:27), "Into the name of the Lord Jesus" (Acts 19:5, etc.), or "upon the name of Jesus Christ" (Acts 2:38). But that Jesus instituted Baptism and that it was universally practiced in the apostolic age as an act whereby the individual became incorporated into the local church he thinks there can be no doubt.

The expression "baptize in or upon the name of Jesus" means that the baptismal act is accomplished with the mention of Jesus' name. The expression "baptize into the name of Jesus" means that the person submitting to baptism is brought thereby into Jesus' ownership and possession. According to Paul, baptism symbolizes death to sin and resurrection to newness of life; so that sinful living is wholly out of keeping with the profession of one who has been baptized into Christ. Feine discusses with much discrimination and insight the many difficult passages in which the ritual act of baptism is closely connected with the spiritual transformation of the believer and the remission of sins.

He has no sympathy with the thought that magical efficacy belongs to the external act of baptism. It is the divine act of regeneration in which man's faith and repentance are indispensable conditions that has its ritual counterpart in water-baptism. Yet he puts the matter too strongly when he says, after quoting the passages in which baptism seems to be closely related to the remission of sins: "Accordingly, baptism certifies to purification from sin, the putting off of the sinful carnal body, death to sin, renewing of life, regeneration, the power of the Holy Spirit, vital communion with Christ, incorporation into Christ's mystical body, the church." If the word that I have translated "certifies to" (*gewahren*) could be understood in the sense of "symbolizes" the statement would be unobjectionable. The passages in question seem at any rate to imply that baptism is the divinely appointed ritual accompaniment of the inward transformation wrought by the Spirit of God in the penitent, believing soul, that results in the new relations specified in the quotation.

Feine agrees with most German scholars in inferring from I. Cor. 15:29 that baptism on behalf of the dead was practiced at Corinth; but he insists that Paul could not possibly have meant to express approval of so superstitious a practice, which would involve the supposition of the transference of a magically wrought effect to a third party.

Feine fails to find any support for infant baptism in the New Testament: "The practice of child-baptism in the apostolic and post-apostolic time cannot be proved. We hear indeed several times of the baptism of entire households (Acts 18:15-32 K.; 18:8; I. Cor. 1:16). But the last passage taken in connection with I. Cor. 7:14 does not speak in favor of the supposition that at that time child-baptism was usual. Since in that case Paul could not have written "else were your children unclean."

Kattenbush's fine article on the Church doctrine of baptism, in which he gives a most lucid and informing history of the development of the ecclesiastical teaching and practice respecting the act, the significance, and the subjects of baptism in the East and the West, among Catholics and Protestants, calls for another article.

A NEW YEAR'S START TOWARD CHRIST.

BY THEODORE L. CUYLER, D.D.

A man has just gone out of my room who said to me: "I am going to begin the new year with a fresh start." All his life he had been drifting farther and farther off from where his conscience told him that he ought to be. His "fresh start" was toward Jesus Christ. And every unconverted person who reads these lines ought to take the same step. You expect to do it at some time before you die; do it now, Jesus Christ waited for you all last year and many years, before it; hasten to him at once.

Do not wait for any keener sense of guilt; people often discover more of their own weakness and wickedness after they have come to Jesus than they ever dreamed of before. Do not wait for more feeling. If you had fallen from a ferry-boat into the North River, filled with floating ice, would you wait to feel colder before you grasped the rope flung out to you? When Jesus told the blind beggar to come to him he cast off his garment and came straightway. When the leper besought Christ to heal him, the Master bade him go show himself to the priest. The suffering wretch did not stop to count his sores or inquire, "What good will it do me to go?" He asked no questions but started; and "as he went he was healed." The path of obedience was the path of salvation; it will be just so with you.

When Jesus encountered James and John on the lake shore of Gennesaret, he simply said to them: "Follow Me." He did not come twice after them, nor did he need to speak twice to them. Their destiny hung upon ten minutes; so may yours. Suppose that these two fishermen had treated the Savior as you have always treated him; where were their wonderful history, their priceless services, and their crown of glory? Their destiny turned on a "Yes" or a "No." They did not stop to cry over their sins or to bargain with their new Master as to their support; they quit their nets, rose up, and walked off with Jesus Christ, not knowing whither he would lead them.

You too, my friend, must forsake your

"net." A single favorite prevailing sin may be a net that entangles your soul in its meshes. The "net" which my friend who has just left this room is quitting is a dangerous tampering with a brandy bottle. I have seen hundreds of awakened souls drawn back into hardened impenitence by sensual temptations; the decanter, the gaming-table, the playhouse, or the appetite for licentious gratifications, have coiled their net around the feet and held them from following Christ.

Perhaps your besetting sin is a love of making money, and in ways that do not satisfy your conscience. Then stop it, at whatever sacrifice. You can not make an honest prayer while there is a dishonest dollar in your pocket. Just as it is the hidden root which holds a tree against every effort to move it, and the hidden rock that staves the hole in the bottom of a vessel, so it is the secret sin that oftenest keeps a soul from Christ. Search your heart to the bottom, and whatever Christ bids you give up, surrender it. Perhaps fear of ridicule or the desire to stand well with your irreligious associates may be influencing you. But you can not keep on good terms with such men and on good terms with your Savior. Take a bold stand, if some of your acquaintances do stare at you or sneer at you. Perhaps your courageous coming out for Christ may startle them and shame them and be the means of saving their souls. I know of two young ladies who so impressed their circle of friends by their decided stand for Christ that a deep religious interest was started, which finally spread through the congregation. Obey Christ, and he will take care of the consequences.

In order to be saved by Jesus Christ there are two things that are indispensable. One is repentance of sin, and the other is faith. They both mean doing. They are not merely frames of feelings; they are revolutionary acts. Repentance is a resolute turning away from your old sins with a full purpose to live a different life. Faith is a resolute grasp of Jesus Christ, binding your soul to him as your atoning Savior. You must put your whole heart into both. Nor can you consider yourself a converted man or a saved man until you are joined by the Holy Spirit to the Infinite Son of God. The Spirit will help you, waits to help you, and every hour that you refuse to obey conscience and follow Jesus you are resisting that divine, loving Spirit. In the saving of your soul you must act and Christ must act. Your faith is your laying hold on Jesus and doing whatever he bids you. Jesus will forgive your sins, cleanse your soul, and give you strength to follow him. That is his doing.

Take these two truths and act on them. Go to Jesus in honest prayer. The "inquiry-meeting" for you is a meeting of your own heart with him; no pastor or evangelist or friend can be a substitute for your Savior. One honest hour with Jesus Christ is the first step, to which you must come sooner or later, or else die in your sins. One honest hour with Jesus may give you a new life in this world, and life everlasting up yonder. A single decisive step—straight to Jesus Christ—will give you such a "Happy New Year" as you never knew before.—*Herald and Presbyterian*.

Art thou a beggar at God's door? Be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith he, be it unto thee.—*John Bunyan*.

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"To all candid thinkers on the subject it must be evident, that a character, however outwardly beautiful, of which love to God is not in the soul, the grand animating principle, cannot be pleasing in his sight; its moral beauty that springs only from earthly motives is but a subtler form of the disloyalty to the King of the Universe, which else where reveals itself in gross outward sin."—*Johnstone*.

We hope our godly laymen will lay to heart these words of the *Examiner*: "With professors in supposed orthodox theological seminaries who reject the Bible as the authoritative revelation from God and ministers in our orthodox pulpits who do not believe in the divinity of Christ nor in His vicarious atonement, there seems to be ample occasion for our intelligent and pious laymen who do believe in these things to rise up and say so. The loose-theology professors and preachers should be made to understand that if they wish to play the role of destroyers of vital Christianity they must do it as free lances, not as accredited officers in the orthodox army."

These words of the *Examiner* are especially needed in New York. The Baptists have two theological seminaries in that State. The Professor of Theology in one denies the vicarious atonement; the President of the other teaches "monism," which makes the devil and his angels parts of God, and he preaches that God is to suffer eternally. If the laymen can be aroused to their duty there will be a shaking up in the Empire State.

The *Central Presbyterian* makes a grave suggestion and that is for the "Laymen's Movement" to take hold of these two things—family prayers and the observance of the Sabbath. What a wonderful and blessed work that would be!

The Trustees of the Wesleyan Theological Seminary, at Montreal, have demanded the resignation of Prof. G. C. Workman, who is not sound on the authority and inspiration of the Scriptures. Now for a wail from the "liberals" upon this attack upon "freedom." Prof. Workman is now absolutely free to attack the Bible. And the Methodists are free from being required to pay him to teach things they believe to be false.

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

The Bible, the Bible only, is the religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, undubitable consequences of it, well may they hold it as a matter of opinion: but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it in others, without most high and most schismatical presumption. I for my part, after a long and (as I verily believe and hope) impartial search of "the true way to eternal happiness," do profess plainly that I cannot find any rest for the sole of my foot, but upon this rock only. Propose to me anything out of this book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true.—*Chillingworth*.

I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, than can be collected within the same compass from all other books that were ever composed in any age or in any idiom.—*Sir William Jones*.

The first three years after my conversion I neglected comparatively the word of God. I have read, since then, the Bible through one hundred times, and each time with increasing delight. When I begin it afresh, it always seems like a new book to me. I look upon it as a lost day when I have not had a good time over the Word of God.—*George Muller*.

I find more sure marks of authenticity in the Bible than in any profane history whatever.—*Sir Isaac Newton*.

All that I have taught of Art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart. This I count the one essential part of my education.—*Ruskin*.

It is the grandest group of writings in the world put into the grandest language of the world, translated afterward into every language of the Christian world and is the guide of all the arts and acts of that world which have been noble, fortunate and happy.—*Ruskin*.

Speaking of what even sceptics must admit about the Bible, *Ruskin* says that, "mingled with mystery, which we are not required to unravel, or difficulties which we should be insolent in desiring to solve, it contains plain teaching for men of every rank of soul and state in life, which so far as they honestly and implicitly obey, they will be happy and innocent to the utmost powers of their nature, and capable of victory over all adversities, whether of temptation or pain."

I have always been strongly in favor of secular education in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. . . . By the study of what other books could children be so much humanized, and made to feel that each figure in that vast historical procession fills like themselves, but a momentary space in the interval between the two eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil.—*Huxley*.

Do you know a book that you are willing to put under your head when dying?—

that is the best for you to study when living. There is but one such book. I have not made up my mind to put under my head, when dying, anything written by Voltaire or Strauss or Parker. If you tell me what you want for a dying pillow, I will tell you what you want for a pillow of fire in life.—*Joseph Cook*.

"Rev. Dr. Sutherland:

My Dear Sir:—I do not know that in my letter of yesterday in which I referred you to the Bibliotheca Sacra, I answered directly your question, and hence I add a word to say that I agree in all essential points with Mr. Gladstone and believe that the first chapters of Genesis and Science are in accord.

Yours very truly,
(Signed) James D. Dana.
Newhaven, April 16th, 1886.

The grand old Book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word.—*James D. Dana*.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures.—*Herschel*.

I have always found in my scientific studies that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, and a round in the ladder by which I could safely ascend.—*Commodore Maury*.

The Bible has God for its author, truth for its matter, salvation for its end.—*Locke*.

The cruel battles fought some years ago around the Malakoff tower showed that in that tower lay the key of war, and on it depended defeat or triumph. So the multiplied attacks in our day against the Bible indicates that it is in the eyes of our adversaries, the tower, which above all others must be torn down.—*D'Aubigne*.

When Sir Walter Scott was attending some lectures in Paris, he was in company with a number of infidels who sneered freely at the Bible. He said nothing, but later read them as a selected essay, the Prophecy of Habakkuk. They thought it was wonderful, were delighted and marvelled that they had never heard of this fine composition before. They asked him who was the author and where he got the essay. He said, "God is the author and I got it out of the Bible."

Sir Walter Scott on his deathbed asked Lockhart to read to him.

"What book shall I read?" asked Lockhart. And Sir Walter replied, "Why do you ask that question? There is but one book: bring me the Bible."

Within this ample volume lies,
The mystery of mysteries;
• Happiest they, of human race,
To whom their God has given grace,
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born
Than read to doubt, or read to scorn.
—*Sir Walter Scott*.

The seal of the Huguenots had on it a representation of an anvil surrounded by hammers, and this legend:

"Hammer away, ye hostile hands,
"Your hammers break,
"God's anvil stands."

Nor is the Bible only a revelation of God to man,
It is a revelation of man to himself.
—*Richard Fuller*.

There is nothing written in the Bible or out of it, of equal literary merit.—*Carlyle on the Book of Job*.

There is nothing in the Bible that staggers me. Starting with the idea that God can do anything, here I stand, believing in a whole Bible from lid to lid. . . . I demand that the critics of the Bible go

clear over where they belong, on the Devil's side.—*Talmage*.

I speak as a man of the world to men of the world; and I say to you: search the Scriptures. The Bible is the book above all others to be read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to be read in small portions every day.—*John Quincy Adams*.

When the French Revolution was over, a committee which was sent to Paris by one of the religious societies of London to ascertain the moral condition of the people, searched four days in all the book stores before they could find a single copy of the Bible.

In case the famine of books should be sore in the land, there is one book which you all have, and that is the Bible. In the Bible you have a perfect library, and he who studies it thoroughly will be a better scholar than if he had devoured the Alexandrine Library entire. The Bible is its own best illustrator. If you want anecdote, simile, allegory or parable, turn to the sacred page. Scriptural truth never looks more lovely than when adorned with jewels from her own treasury.—*Spurgeon*.

A man who has his Bible at his fingers' ends, and in his heart's core, is a champion in our Israel; you cannot compete with him; you may have an armory of weapons, but his Scriptural knowledge will overcome you.—*Spurgeon*.

THE FOUR STEPS DOWN.

The late William Blaikie, lawyer, and athlete, was a strong advocate of temperance as a preserver of health, as this passage from his fine temperance tract will show. The whole should be circulated wherever there are men and boys to be helped:

Again let the doctor tell—a specialist in this field. He thus describes them:

"When a small quantity of alcohol is taken the person feels exhilarated and freshened. He says he is brightened or cheered, that he feels in a kind of glow, that his thoughts seem to flow more quickly, and that he is warmed from head to foot. If you look at the man, you see that his face is red and flushed, that his eyes look bright, that he is a little excited, and that he talks more quickly or freely. In this stage the man is often said to be 'jolly,' and what is commonly called the jollity of drink is felt by him.

"If the quantity of alcohol taken be comparatively moderate, if it be but sufficient to excite, without actually causing intoxication or drunkenness, there comes on a second condition or stage (assuming even that no more alcohol has been taken), during which the flush of the face and skin dies away, and there is felt a slight chilliness of the body. Should he go out into cold air, especially while he is badly supplied with food, he is depressed and chilled. He easily takes cold, and in frosty weather readily contracts congestion of the lungs. Nothing is more common in winter time than the production of disease from this cause.

"If, however, he should imbibe sufficient to affect him to intoxication, a third stage of action is reached, and is very serious. In this stage the great vital organs of the body—the brain, the lungs, the liver, the kidneys—are all too full of blood and in the most unfit condition for the performance of their work. The nervous system, through which all the acts of the body are directed—the movements of the body, the thinking and, in fact, all the working powers—is especially deranged. The brain is obscured, and the mere animal or passionate nature of the man is allowed full play, uncontrolled by the reason and judgment.

"Men, therefore, in this stage, are seen in their most ridiculous tempers. Some men are horribly passionate, violent, and cruel; others are silly and talkative, telling sometimes things about themselves they

ought to be ashamed to hear and of which it would be prudent for them not to speak; or laughing insanely at sayings which are not clever; or boasting or uttering untruths; or crying and bewailing, as trials too hard to be borne, commonplace griefs, which sober men would think it a waste of time to name. During this third stage of alcoholic influence the man is unsteady in his movements; he cannot direct his muscles as he would; he cannot put his hand steadily on the thing he wishes to reach; and when he tries to walk, his gait is unfirm or reeling.

"At this moment he is, indeed, a mere wreck of a man, in mind and body—an object of pity and often of ridicule. The motion of the heart begins to get feeble, and the heat of the body soon becomes greatly reduced.

"When a man has arrived at the fourth stage it is said of him in rude but expressive words, that he is 'dead drunk.'

But is every man who drinks in any such danger?

A young lady, intelligent, accomplished, witty, fascinating, radiant with beauty, of lovely character, surrounded by comfort and luxury, is receiving most engaging attentions from a youth, handsome as Hermes, of excellent prospects of charming personality. To be sure he does drink. At such and such a function or occasion he did go over the line. But he will never go any further.

How do you know?

Is he any stronger than the many the doctor describes? How do you know that he is? And if he isn't—and you marry him—then what?

If you think the picture overdrawn, go into Jefferson Market Police Court or Yorkville Police Court, or into the nearest one to where you live, tomorrow morning at eight o'clock and see the human wrecks—of your own sex as well as of his. Scan them closely. Often and often you will see their features once as fine as yours or his, scarred and seamed, to be sure, from a long chapter of down grade, but the gentle birth and former station too deeply ingrained to wholly depart, even with such a terrible experience behind.

That the drink habit sends all men to such lengths, it would be idle to aver; that many remain moderate drinkers only, through a long life, is true; that many fall by the wayside is also true.

What proof has he who has begun as to the class in which he will end? All were but moderate drinkers at the start.—*N. Y. Christian Advocate*.

THE FIRST CONVERT'S STORY.

The very first convert at the first meeting of the London campaign was a colonel in the English army, who is the son of a peer. He was sitting on the platform, and when I appealed for those who would accept Christ to stand up he was on his feet in an instant. Later at a converts' meeting he told how great a joy had since come into his life. He said:

"I have seen a great deal of the world, and have tried very hard to be a good man, without much success. I was at the Albert Hall on Sunday night, but felt no emotion, felt nothing until Dr. Torrey asked those to stand up who wished to confess Christ. I said to myself, 'Now is the opportunity—10,000 people—I can stand up and very likely some of my friends will see me, and I can't go back.' I believe I was the first to stand up, and I have been a different man since—I can't keep quiet; every one of my friends knows it. Now my whole desire is to serve God. I thank God that His Holy Spirit is working through Dr. Torrey and Mr. Alexander." If it is not Dr. Torrey, it is not Mr. Alexander; it is God's Holy Spirit which is working in Albert Hall. Now I love to go to Albert Hall, and to sit there in the presence of God's Holy Spirit. All the difficulties I saw ahead of me have vanished, and I am able to speak of God's love and all that He has done for me.—*Reported by Geo. T. B. Davis*.

QUESTIONS ANSWERED.

BY SENEX.

A sister wishes me to answer Dr. Hawthorne's address in Richmond last Spring, and to tell her why the RECORDER did not answer it when repeatedly called on to do so by another paper. I really do not know why the RECORDER did not. Probably because it did not propose to let another paper decide on its editorials, nor to encourage nagging by yielding to it. She also asks me what "the competency of the soul in religion" means.

I am sure I do not know. It may mean that man is competent to invent a religion for himself. If so, that is true. Examples are plentiful—Mohammed and Mrs. Eddy, etc. Nobody has ever questioned this competency of the soul to my knowledge.

If it means that the soul has a competency in itself to get the true religion, that is a mistake. No soul ever found religion except one which was convicted of sin and regenerated by the Holy Spirit. Nor has the soul "a competency for religion" without human help. There is but one Mediator and no man can grant absolution of sin of course. But no soul could find religion unless some other human being either preached the Gospel to it, or printed a Bible and put it in the man's hands.

She ought to have sent me a copy of Dr. Hawthorne's speech, if she wished me to answer it. At the time I admired greatly the eloquence and fire which age has not abated, though I did not agree with him on the two points which he thought Baptists needed to emphasize—that is I did not think they were the things which just now needed emphasis. But I have forgotten exactly what they were. It did not seem to me that those were the things which are being most sharply attacked now. Of course, man always ought to emphasize the truths which are being most fiercely attacked. A wise general puts his reserves at that part of the line against which the enemy is massing his forces. I think the truth which is just now most strongly attacked, and which therefore needs emphasizing the most is the authority of the Bible. It is being attacked in so many ways. Sabatier, in the last book of his published, says that two theologies are now confronting each other—the theology of authority and the theology of experience. He says the Catholic and the Protestant both stand for the theology of authority, the first for the authority of the church, the second for the authority of the Bible. The Ritschlians and many who are tainted with insidious heresy are proclaiming the theology of experience. This seems incredible. The idea of considering human feelings the foundation of truth! The united "Christian experience" of the entire race of man cannot change any truth one jot or tittle.

But this substituting man for God's Word as the source of authority is a widespread evil and needs combatting with all possible emphasis. There is a second form of attack on the authority of the Bible which is more noisy but not so dangerous as this of the theology of experience. Yet it is doing an incredible amount of harm. And that is the attack of the higher critics on the infallibility of the Bible. It is this which Torrey is fighting so strongly. The men who founded the Bible League saw that the truth which needed most emphasizing in this day is the infallibility of the Bible. And that Bible League is doing a grand work in the defense of the Word of God.

It has always been claimed for Baptists that with us a "Thus saith the Lord is the end of all controversy." It has been the proud boast, "The Bible, the Bible alone, the religion of Protestants." The supreme authority of the infallible Word of God is the very foundation of all religious truth. And if the foundation be removed what can the righteous do?

The disbelief in the infallible authority of the Bible is alarming in its extent. It is surprising how often you meet with it even among the members of orthodox churches. Take, for example, the doctrine of election. Read men just what God has said on the subject, and some will say they do not believe it because they do not think God would do that. Their opinion they put in God's place. This is the theology of Ritschl, found where that German's name has never been heard. Others will say, "Well, there are mistakes in the Bible, and I think that is one of them."

So long as men in their hearts acknowledge the supreme authority of the Bible and yield faith to its words no matter what their feelings or their "experience," so long as we have a standing ground on which to bring the truths of our religion to bear on them. There is hope that we may lead them to see their awful guilt before God and their need of a Redeemer. But without this infallible Scripture we cannot get hold of their consciences and their wills.

And of all people, Baptists need to emphasize this truth most. Because our existence as churches is bound up with exact obedience to the commands of God as given in His Word. Our appeal is ever and only to the Bible. Stand by the infallibility, the plenary inspiration of Scriptures, brethren, and all other things shall be added unto you. Give that up, and you drift surely, though it be more or less slowly, into the blackness of darkness of unbelief and agnosticism.

So far as I recall the two points made by Dr. Hawthorne, and most forcibly and eloquently made, I thought at the time he was combatting errors confined to the Catholic and High Episcopal bodies, and which are rapidly losing their power among the former. And they were errors that so far as I know are utterly unknown in Baptist churches. Though I may be wrong, as I have only a confused recollection of the words of our

"young man eloquent." For none who saw and heard him that day could have thought of him as old in spite of his saying he was seventy. The points he made so eloquently were true. I agreed with him fully there. Where I differed was as to the necessity of emphasizing them. Dr. Hawthorne objected to emphasizing the doctrine of church succession by his brethren. I believe there has never been a time since the Baptist church was established by the Lord that there has not been a Baptist church some where on the earth. But I do not spend much time emphasizing succession or preaching about it. The reason those of us who believe in this do so, is chiefly because we think the veracity of our Lord and the infallibility of the Bible are involved. Paul says, "As oft as ye eat this bread and drink this wine ye do show forth the Lord's death till he come." The verb is declarative, not imperative. Paul declares that they will show forth his death till he come. Now, we believe that the Lord's Supper is a church ordinance, and that a church is composed of baptized believers, and that only immersion is baptism. Therefore, we hold that if Paul was infallibly inspired there will be Baptist churches celebrating the Lord's Supper from the day he wrote till the Lord's second coming.

We believe that when the Lord said the gates of hell should not prevail against his church he spoke of the church as an institution, and that it should never cease to exist while time lasts. These are our two reasons for our faith, and not that we care whether we are in any succession or not. If I should learn that the minister who baptized me was an impostor and had never been baptized, it would not trouble me in the least, because I was certainly out of any succession. I would not desire, nor be willing to be rebaptized.

WITH WHAT MEASURE?

BY REV. W. N. THOMAS.

Loss or gain waits upon the kind of measure we put upon things. Everybody knows that certain things should be valued according to one kind of measure, and certain other things by a different measure. Nobody would think of buying a house lot by the pound or a piano by the foot. No one would weigh the diamond on the hay scales, or measure the splendid picture with a yardstick. We often weigh the baby to mark its growth of body, but never to find its value. The rose is not valued by what it weighs, nor by the number of feet or yards its bush may cover. In the labor market a day's work is not measured in terms of pleasure. An evening's entertainment is not measured in terms of money profit.

To be sure there ought to be the proper measure used in seeking the value of anything that comes to our hands for use. Every one will say this. And yet there are those who measure an education by the money it may help to earn. Not a few measure the books they read by the pleasure they can get out of them. Many see no worth in company or society except the fun to be had. Even religious association and work are sometimes measured by the position or influence they can give. These are all small measures and therefore fail to give right values. Too few measure the possessions and privileges of life by the larger life, the stronger character or the wider vision they can bring. If the wrong measure is used, the smaller value must be received. If money measure is placed on the education to be determined upon, its largest worth will be lost. If position is the large thought in religious activity, the largest and the most lasting worth has disappeared. "With what measure ye mete (measure) it shall be measured to you again."

The pleasure of owning a diamond, or the congratulations of others on the possession of one, or its value, is not decreased by using the proper measure. There is increase rather. Education has no less pleasure, no less power to give profit and no less worth in world uses, because you measure it by the growth of mind and the culture it will add. The piece of marble may not be a fine statue and at the same time a doorstep, but the rightly educated mind may have that large culture that gives what money cannot measure, and at the same time have power to earn money also. The piano cannot be kept for its music and at the same time be sold for the money that is in it, but the soul life can be taught and lived for God while the very best of this life is gained and enjoyed. Jesus said to those who sought only what this world could give, "What shall it profit a man if he gain the whole world and lose his own soul?"

The world was not a large enough measure, nor a delicate enough measure to give the worth of a man's life. And yet the Christ did not take away the less by revealing the greater, for He also said, "The meek shall inherit the earth." The less can be had and the greater be lost, but the greater can never be had without including the less. The one who seeks an education for its largest worth upon mind and character will find his abilities increased for gaining whatever his mind desires from the earth fields. He who seeks God and obeys Him, will find that the world is larger in meaning and profit and pleasure. God gives larger visions. Somehow the highest prepares us for the best possession and fullest enjoyment of the lowest. There is certainly in the Master's words, "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you."—*Union Advocate.*

SEVEN MINDS.

1. Mind your tongue. Never allow it to speak hasty, cruel, unkind, untruthful or wicked words. It was made for something better.
2. Mind your eyes. Do not permit them to look upon obscene pictures, or things which sug-

gest evil. There are many things the sight of which will be inspirational.

3. Mind your ears. They should never listen to wicked speeches, improper songs or unholy words. They were made for hearing the harmonies of truth and the sweet voice of God.

4. Mind your lips. Never let anything befoul them, nor strong drink pass them, nor the food of the glutton pass between them. They are for better purposes.

5. Mind your hands. They should never steal nor fight, or be used to write down evil thoughts. Their true use is to lift up the fallen, and to hand out blessings to the needy.

6. Mind your feet. They are not to walk in the paths of sin, nor in any of the steps of Satan. They are to carry you on errands of mercy and labors of love.

7. Mind your heart. The love of sin is to be kept out of it, and Satan is not to have any room in it. It is to be consecrated to Jesus, and He is to make it his throne.—*Friend for Boys and Girls.*

It was no accident that extracted the words "think" and "thank" from the same root. So countless are our blessings that one has only to set his mind reflecting and his heart will at once leap into praise. Nor was it a bungling hand that built the word "contemplation" (*conplus-templum*). He who begins to meditate upon the goodness of God is ushered forthwith into a great temple where worship becomes an instinct and a delight.—*John Balcom Shaw, D.D.*

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 knew, of course, that the American Baptist Publication Society had been a great work in the number of books it had published. Some of these books are of the greatest value. Some have had great sales as they deserved to have.

But we did not have a "realizing sense" of the number and value of their books till we received their latest catalogue. The book department of this catalogue contains descriptions of four thousand nine hundred and eighty-two books, arranged under nineteen different general classifications, which in turn contain seventy-one sub-classifications. The Bible department offers five hundred and eighty-nine styles of Bible, arranged according to size of type under fifteen general classifications. The Department of Holiday Goods lists four hundred and twenty-four articles and contains one hundred and eleven illustrations. The Church and Sunday School Supply Department has been called Encyclopedic by one of the leading dealers in Sunday-school supplies. It contains sixteen sections with sixty-four sub-headings. Altogether we believe it is the best help ever offered the purchaser of church and Sunday-school requisites.

We thought of calling attention to some of the best of these books, but gave it up in despair. There are too many. We can only say get the catalogue and look it over.

A Sheaf of Happy Holidays. By Mrs. Caroline S. Morgan. Philadelphia: The Griffith & Rowland Press.

These holidays were those kept in one year by the twins, Polly and Patty, and their brother, Fred. The holidays begin with New Year's, include the birthdays of these children, of Lincoln and of Washington, Decoration Day, Fourth of July, Thanksgiving and Christmas.

And most interesting were these bright holidays in which the children had so many varying and amusing adventures. Patty was obstinate and given to sulking. But the trouble into which she got on several occasions had a fine effect on her character. Fred is a most manly and lovable boy, and his character is well drawn and well sustained. The book will greatly please the young and older folk will also enjoy it.

The New Testament. Revised and Translated. By A. S. Worrell, D.D. Price \$1.25. Philadelphia: American Baptist Publication Society.

Dr. Worrell is one of the best Greek scholars in the land. Greek has been, as it were, his mother tongue this half century. He has devoted years of time to translating the New Testament.

This is the most accurate translation of the Greek. It is pre-eminent in the exactness with which the tenses of the verbs have been correctly rendered. The notes are brief and to the point, and will be a great help in very many places.

The Book of Jeremiah. By Charles Rufus Brown, D.D. American Baptist Publication Society.

This book is one of the series of "An American Commentary on the Old Testament." Prof. Brown is of the Newton Theological Institution. He is thought by many to be tinctured with "Higher Criticism," and this commentary on Jeremiah will give some color to that thought. On page 39 of the introduction, he says: "From the present point of view, it will be seen that, in the use of

the terms *genuine* and *non-genuine*, and in denying to Jeremiah the authorship of parts of our book, the writer must not be understood as questioning the *authority* of a given passage, or its value to the Christian life, although from a literary point of view it must be allowed that Jeremiah's own words are superior to those of the authors that have been associated with him." We ask, what other conclusion can be legitimately drawn from such language? Is it not to deny that Jeremiah is the author of the whole, book and hence to deny its inspiration. On the 38th page the author seems to give his endorsement to the statements of Drelich, that *four-ninetieth* of the book we owe to Jeremiah and *three-ninetieths* to Baruch, Jeremiah's secretary, and *twelve-ninetieths* to authors unknown. This, it seems to us, is to deny and destroy the inspiration of the book. There are many learned things in the book in the way of comments, but in his introduction he has made us suspicious. There is very little real exposition of the words of the book and it will scarcely pay to wade through its heavy pages. We are a little astonished that the American Baptist Publication Society have their imprint on it.

Develop our waterways is the text of John L. Mathews' striking article, the leader in the December *Atlantic*. In view of the recent Interstate Deep Waterway Convention at Memphis, the timeliness and importance of the subject cannot be exaggerated. Now, when the interest is at white heat, is the moment to rouse the slow machinery of reform to work. The proposition is no "paper" one. If the great natural highways draining the country southward lie unused and clogged with snags, just so much constriction results on the overcrowded eastward and westward-going railroads. Before the railroads came, the rivers carried freight; since then, ruinous neglect. It remains to see if Congress will wake up to its wasteful, half-hearted improvements and develop rationally the normal paths of commerce.

The Quently Mother. By Margaret E. Sangster. Cloth, 8vo. \$1.50. Fleming H. Revell Company, New York. Western Tract Society, Cincinnati.

This is one of the most practically helpful books that have come from the pen of Mrs. Sangster, and when this is said it fixes its place as a sweet and strong message for all who will read it. She touches on a thousand questions that affect the life of the mother in relation to the child and the home and all that is connected with them. Any true woman will be helped by reading it. It will help them to be better mothers and better wives and truer Christians. She speaks, among other things, of *The Kingdom of the Child; Husbands and Home; The Place of the Young People; The Mother's Temper; The Mother and Growing Boys; Invalids and Caretakers and Beyond the Clouds*. One somehow feels certain that this book gathers the most brilliant rays from the light which this radiant woman has for years cast over our home life. And, by the way, it would be exceedingly well for men to read it and be profited by it. It would help make better sons, husbands, fathers and brothers.

The Dawn at Shanty Bay. By Robert E. Knowles. Cloth. In box, \$1. Fleming H. Revell Company, New York. Western Tract Society, Cincinnati.

This is one of the beautiful Christmas books of the year. Irrespective of its contents, it is attractive in that its illustrations, binding and general artistic appearance claim the attention. But it is a sweet and tender story as well, full of the best thoughts and influences of the holy season. The characters are not extraordinary people, but Mr. Knowles has the way of investing ordinary people with extraordinary interest, and in common places one finds special and touching influences at work. He is an artist in reaching the hearts of his readers, and does not fall below himself in this story.

Jesse Ben David, A Shepherd of Israel. By James M. Ludlow. Illustrated by Samuel M. Palmer. 132 pages. New York and Chicago: Fleming H. Revell Company. \$1.00.

The old Christmas story of the birth of the Saviour at Bethlehem in Judea is retold here in poetic and vivid language. Dr. Ludlow pictures the scene, the surroundings, the Wise Men, and the shepherds in true Oriental colors, and the sweet story has fresh interest. Some may not agree with the writer in placing the arrival of the Wise Men the day after the wonderful birth, but this does not affect the lovely story. The book is beautifully set for the holidays—tasteful binding, tinted paper, decorated margins and lovely illustrations, and enclosed in a box.

Christ's Service of Love. By Hugh Black, Jesup Professor of Practical Theology in Union Theological Seminary, New York. New York and Chicago. Fleming H. Revell Company. \$1.25. Baptist-Book Concern, Louisville.

A series of sermons designed for devotional reading, each offering some lines of thought bearing on the communion of the Lord's Supper. In his introduction the writer sets forth the various aspects of the sacrament that we need to emphasize. First, it is a celebration, a Memorial rite, "his do in remembrance of Me." No controversial or doctrinal discussions enter into these sermons, the aim is to stir minds and hearts to a deeper comprehension of the meaning of the ordinance, and thus give a more intelligent joy in its participation. The author needs no introduction to the reading world. His works, whether religious or literary, have been the delight of every one who loves the best in books. The volume before us will carry comfort and strength to many of God's children.

NO ESCAPE FROM SIN.

BY T. E. RICHEY.

"Be sure your sin will find you out." Such was the warning utterance of Moses...

The same warning, in different phraseology, is interspersed all through the sacred volume. "If thou doest not well sin lieth at the door..."

low, as the world counts cleverness. He withheld aid from the poor beggar and this is where his sin appears...

Thomas Hood spoke of a rich woman, who in a dream was confronted with death and uttered these plaintive words:

"For the blind and the crippled were there, And the babe that pined for bread;

And the homeless man and the widow poor,

Who begged to bury her dead— The naked, alas! that I might have clad,

The famished I might have fed.

Each pleading look that long ago I scanned with a heedless eye, Each face was gazing as plainly there

As when I passed it by; Woe, woe, for me, if the past should be

Thus present when I die.

The wounds I might have healed, The human sorrow and smart— And yet it never was in my soul To play so ill a part.

But evil is wrought by want of thought,

As well as want of heart."

In the final great day of reckoning the following burning words will fall with awful weight and ominous import on the ears of astonished thousands who had thought their record for eternity reasonably clear.

It is to be observed that the context quoted above shows that the text applies not to such as may do wrong, but such as fail to do right.

AN EATON MONUMENT.

It will be remembered by WESTERN RECORDER readers that I have urged the erection of a suitable monument to the memory of our loved noble dead, the matchless defender of the faith, T. T. Eaton.

To my surprise, I have recently learned that a sublime, enduring monument is already being erected in memory of his great life and character, and work.

I recently wrote Editor Calvin M. Thompson, expressing my solicitude for the welfare of the paper, fearing that there would be a great falling away of subscribers, now that the greatest editor of modern times had laid down the pen for the palm.

Whether it is of the nose, throat, stomach, bowels, or more delicate organs, catarrh is always debilitating and should have attention.

Catarrh Hood's Sarsaparilla In usual liquid form or chocolate tablets known as Sarsatabs. 100 doses \$1.

J. BACON & SONS CHRISTMAS SUGGESTIONS FOR MAMMAS, PAPAS, SISTERS, BROTHERS, SWEETHEARTS, RELATIVES AND FRIENDS--All at Popular Prices. Lists items for men, women, children, and household goods.

processor. It is a greater, more sublime monument to his noble character and life's work than marble would be.

and broad-minded, correct, aggressive and enthusiastic for all of our denominational interests. God has surely brought him to this great work.

While many of us were grieved to learn of the loss of W. P. Harvey, whom many of us have loved for years, from the RECORDER staff, it brought renewed assurance when it was learned that the everywhere successful and faithful J. G. Bow was at the helm as business manager.

Now, brethren, the crisis is past; now make the RECORDER and its influence for the truth a yet greater, grander monument to the life work of that greatest defender of the faith in modern times.

Because God is faithful he must deny us if we are faithless. God can not change. If we change and take wrong relation to him, he must deny us, because he can not deny himself.

\$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.

HOOPING-COUGH GROUP. Roche's Herbal Embrocation. The Celebrated Effective Cure without Internal Medicine.

THE GIST OF THE SUNDAY SCHOOL LESSON FOR 1908. BY R. A. TORREY NOW READY 25 CENTS. BAPTIST BOOK CONCERN, INC. LOUISVILLE - KENTUCKY

NEW HOTEL ALBERT 11th St. and University Place, New York City, 1 Block W. of Broadway. The only absolutely modern fire-proof transient hotel below 23d Street.

BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low price.

"Silver Plate that Wears"
 For sixty years before the public, and still greater things ahead for the famous
"1847 ROGERS BROS."
 When buying knives, forks, spoons, etc., look for this mark of distinction.
 Send for Catalogue "O 11"
 INTERNATIONAL SILVER CO., SUCCESSORS TO
 HERBERT BRITANNIA CO.
 Meriden, Conn.
 SOLD BY LEADING DEALERS

OUR CAUSE IN IRELAND.

THOS. A. T. HANNA

As the readers of the WESTERN RECORDER are deeply interested in the cause of Christ in all parts of the earth, and as they have always seemed to read with avidity the tidings which their favorite weekly brings to them from near and far, I have thought that perhaps many of them might be glad to hear something about the Baptist churches in Ireland. That is a part of the world from which not many, perhaps, would expect to hear tidings of Baptist churches.

Yet even in Ireland God has not left Himself without witnesses. His truth, His gospel, and His ordinances have had their faithful champions even there. Many Southern Baptists have read the writings of Alexander Carson, and in some Southern homes, his works are kept as treasures of theology. Well, Alexander Carson ministered for forty years in the village of Tobermore, in the county of Londonderry. His son, Robert H. Carson, was pastor there for something like fifty years beyond that, and the church at Tobermore still moves on its faithful way. A few years ago a commodious meeting-house was erected there, by offerings from friends in various parts of the world to commemorate the mighty ministry of Alexander Carson.

It is understood, of course, by every intelligent person, that the papal religion is dominant in every part of Ireland except the northeast, and the northeast is the stronghold of Presbyterianism. Ever since the remarkable revival of 1859, the Presbyterian churches there have been centers of earnest evangelical work. Many noble men have ministered among them, yet even here the providence of God has shown the necessity of our Baptist principles, and churches have been raised at different points both in the cities and the villages. In Belfast we have perhaps six churches. One or two of these, perhaps, have still a good deal of struggle before them, for such a degree of material prosperity as may seem needful to a body for their spiritual work. The others are prosperous, and well able to not only sustain their own activities, but to help in spreading the gospel of their divine Lord in the waste places of the Gentiles. A very dear friend of my own is Mr. Robert Graham Glendinning. He is a prosperous linen manufacturer in Belfast, a Justice of the Peace, and a member of Parliament. He is one of the deacons of the Great-Victoria Street Baptist church, and gives to the affairs of that church the same trained intelligence which he uses in the councils of the British empire. He has also had the advantage of several years' residence in the United States, and understands what is good, and what is best, in both countries. In no place have I found more sincere lovers of God's

Word, nor more intelligent students of it, than among the Baptists of Belfast. In the world-famous watering place of Port Rush, in the whisky manufacturing town of Coleraine, and in the town of Dungannon, famous in old Irish struggles, earnest work is being done in vindication of our principles. In the capital city of Dublin itself, our cause has been represented for several generations, but in these later years, a fresh interest has gathered about it. Out of the formalism of the Episcopal church, God called Bro. Hugh D. Brown, who has become a noble leader among our churches. Bro. J. D. Gilmore, also a hard-working pastor in Dublin, was brought from a Roman Catholic family. These brethren should know well what it means to be Baptists. Our views of divine truth are also maintained at other important points in Ireland, such as Waterford, Cork, and Limerick. The name of Derry stirs every Irish Protestant heart like the sound of a trumpet. Here we have some remarkably faithful and self-sacrificing brethren sustaining the cause.

Our brethren in Ireland sometimes feel a keen disappointment that the mighty hosts of Baptists in America seem but slightly interested in their work and welfare. Millions of dollars have gone over the sea from America to Ireland to support Romanism and Fenianism, but how little has gone to spread the true gospel of the Lord Jesus Christ!

DEAR RECORDER:

My fortune was to occupy Pastor M. E. Miller's Fredonia pulpit last Sunday, while he answered a call to visit the Guthrie saints. Fredonia is situated in a splendid community, and has some choice spirits in its membership. I said to one that there were other churches anxious to secure Bro. Miller as pastor. He answered: "Well, if left with our church to decide, no other church will get him." This remark shows the esteem in which Pastor Miller is held.

My visit was a rare treat. To speak for Jesus to so large and attentive an audience, to receive the cordial hand-grasp of big-hearted saints like A. Boaz, Dr. Buckner, A. Deboe and others, and to enjoy the bountiful hospitality of such a host and hostess as Ed. Rice and wife, is sufficient for any emergency.

This is the fifth call from as many different counties I have lately accepted to preach for pastorless churches and for pastors in their absence, and I hereby notify all concerned that such employment is quite agreeable, and there should be no hesitancy in sending me such calls any time, from anywhere, as I am not in the pastorate just now.

Elder J. T. Cunningham has just returned from a meeting with Bethany church, leaving his brother, E. H. Cunningham, in charge, with hopeful prospects for a good meeting.

Bro. Cunningham gave me an epitome of his evangelistic work during the season just closing as follows:

First meeting was with Lebanon

CANCER CAN BE CURED

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and Its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. DR. O. A. JOHNSON, 1233 Grand Ave., Suite 373 Kansas City, Mo.

Regain Your Eyesight

A Remarkably Successful Home Treatment That Seldom Fails.

Costs Less Than a Single Fee of a First-Class Specialist.

Cold, printed words cannot describe the wonderful merits of the "Actina" treatment for all forms of eye troubles. You must see it, examine it, and use it for a time before you can form a just opinion of its true value.

We can supply you with all the evidence the most sceptical person could exact that the "Actina" treatment has and does remove cataracts, granulations and most all other causes of eye disfigurement and impaired eyesight. We can also show you plenty of evidence from former patients that the "Actina" treatment has cured many stubborn eye diseases of ten to fifteen years' standing, even after prominent specialists had pronounced them as being incurable.

Besides all this evidence we will gladly send you our treatment, with full directions which you can thoroughly test for two weeks. If, at the end of that time, you do not feel that you have been benefited, or if for any other reason you do not wish to take the treatment longer, send it back and no charge will be made.



The "Actina" treatment is so simple and so logical in construction and application that it at once appeals to the common-sense mind, as well as to the scientific. There is no cutting or drugging—simply apply to the affected parts and the scientifically produced vapor currents will relieve the congestion, perfect the circulation, so that nature may cure the disease. Not only will the "Actina" appliance remove the cause of trouble, but it will strengthen the eyes so that spectacles may be entirely abandoned in many instances. One instrument can be used by the entire family and will last for years.

The germ-destroying and health-producing vapors generated in the "Actina" will penetrate the innermost organs of the head; therefore, as a relief for catarrh, hay fever, bronchitis, deafness and all other ailments produced by cold and catarrhal deposits "Actina" has no equal.

Permit us to send you a copy of our 64 page book, which illustrates and describes the cause and relief of diseases of the eye, ear, nose, throat and head. It will interest you and is fully worth the postal card that will bring it. Address Actina Appliance Co., Dept. 88P, 811 Walnut St., Kansas City, Mo.

church, lasting twelve days; results, eleven by baptism, three restored. Next Ferguson Springs, which has no pastor; seven professions, five additions by baptism; lasted ten days.

Otter Pond, lasting twelve days; twenty-eight by baptism, four by letter and two more approved for baptism.

Oak Grove, twelve days; seven by baptism, five by letter and restoration and one approved for baptism.

Linton Schoolhouse, with his brother, E. H. Cunningham, twelve days; thirteen additions to neighboring churches.

Lamasso, twelve days; twelve by baptism and three restored.

Liberty, nine days; three professions and one restored.

Eddy Creek, eleven days; eleven by baptism and two restored.

Blue Springs, fifteen days; eighteen by baptism, two restored and three approved for baptism.

Bro. Cunningham's brother recently assisted Dr. R. W. Morehead in a meeting with his Cerulean Springs church, four professions and one addition by baptism. Collected for District Missions over \$50. Bro. Morehead having once in life been pastor at Cadiz, was invited with all former pastors living to attend the dedicatory services there last Sunday. The crowd was large, the services interesting and the reunion happy. The sermon was preached by Rev. Isaac N. Strother, now of Memphis. T. E. RICHY.

Princeton, Ky.

SOME THINGS NEEDED IN THE MOUNTAINS.

First of all we need a large number of God-called men to preach the Gospel to the thousands who are ready to hear. Not men to read sermons or sermonettes, but to preach the Gospel in all of its fullness, richness and sweetness; men who love God and lost men well enough to endure any sort of hardness; men who will gladly make any sort of reasonable sacrifice for Jesus' sake; men who are thoroughly indoctrinated themselves, and of sound convictions, and who have the courage of their convictions; men who will preach the whole truth, at whatever cost, men competent to teach the multitudes so sadly in need of teaching; men who are worthy of any place in the State.

Second, we need to see that hundreds of church houses are built, at the earliest possible time. Many of them need not be very costly, and in many places a very little help and encouragement from others would stimulate the people to "rise and build" for themselves. Some points sorely need much better houses than the people are able to build. We should do our best to have a comfortable, respectable church building in all the important centers this year. But, then, the men and church buildings will require a very large increase in our contributions. May the Lord put it into all hearts to think, to pray, to work and to sacrifice to the accomplishment of these ends as never before. It is the best investment of time, talent and means, that we can possibly make. These mountains are fabulously rich in mineral wealth, yet undeveloped, but which must soon be developed, bringing an influx of foreign population that will sweep over these rich mountains like a huge ocean wave, and from which, if we prayerfully and intelligently prepare for their coming, we shall reap our greatest harvest.

W. H. SMITH,
 State Evangelist.

The fires of the furnace long since went out from which came the refined gold that will shine for a thousand years as a jewel or a crown. The Apollo Belvedere stands today a miracle of beauty, two thousand years after the chisel perished which gave it its immortal grace. Cologne's great spires pierce the sky, and will for centuries to come; but the scaffolding beneath which they grew, and the tools which piled the marble towards the clouds, will vanish in a day. So affliction is but for the moment; it passes away, but leaves an eternal blessing; it may vanish more quickly than furnace fire, or sculptor's chisel, or builder's scaffolding; but the work it has done for the soul, or the work God has done by it, will be more lasting than jewels of gold or statues and temples of stone.—P. M. Bristol, D. D.

Be still, my soul; the Lord is on thy side.
 Bear patiently thy cross of grief and pain;
 Leave to thy God to order and provide;
 In every change he faithful will remain.

The welcome which Jesus Christ has for the penitent sinner is one that he can not buy, one he can not get by working for it, one that none can obtain for him, but is a welcome that is free to be accepted by himself like any other gift.

A FEELING OF SECURITY.

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

Such a medicine is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

The same standard of purity, strength and excellence is maintained in every bottle of Swamp-Root.

Swamp-Root is scientifically compounded from vegetable herbs.

It is not a stimulant and is taken in teaspoonful doses.

It is not recommended for everything. It is nature's great helper in relieving and curing kidney, liver and bladder troubles.

A sworn statement of purity is with every bottle of Dr. Kilmer's Swamp-Root.

SAMPLE BOTTLE FREE BY MAIL.
 of two sizes, fifty-cents and one-dollar.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention the Louisville WESTERN RECORDER.

ANTAGONISTIC TEACHING.

GEO. VARDEN, PH. D.

We are more surprised that Luther seized on so much fundamental biblical truth than that he did not wholly emerge from all the long-standing errors of Rome. To the doctrine of justification by faith apart from any merit of good works, he tenaciously held, designating it as "the article of a standing or falling church." Yet, at the same time, conscious of the manifest incongruity of his position, he ventures on this driving explanation: "As the Word of God is powerful to change the heart of a wicked man, who is as deaf and helpless as any little child, so through the prayers of the church, offered in faith, the child is changed, cleansed and renewed by means of an infused faith (*fide infusa*)."

(Clinging as he did to the spiritual idea that a sacrament is useless without faith, Luther went so far as to declare that "children themselves believe in baptism (that is, when baptized), that they have a faith peculiar to them." He did not, however, attempt to explain the *modus operandi* of this baptismal faith on the part of newly-born babes.

A century and a half after Luther's day Francis Turretin took much pains to bridge this apparently impassable gulf by attributing to "the infants of the covenant" what he ventured to denominate seminal faith (*fides seminalis*), whatever that may be. But, notwithstanding the difficulty which beset Luther in holding on to infant baptism, we repeat the wonder that at a time when gross darkness covered the people, and the priests, too, this struggling reformer was enabled to discover and to proclaim so much saving truth.

The Baptist view of this subject is so simple and therefore so easy to be understood, because so biblical, that Baptist theologians have never had occasion to rack their brains over such-like metaphysical and embryological niceties. Paris, Ky.

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"BREAD CORN IS BRUISED."

BY JULIA H. JOHNSTON.

Bread corn is bruised that it may
be life-giving.

The crushing stone
Must grind it first, ere it be food
for living,
Itself alone.

Snow-white the meal, but not till
bruised and broken

The golden grain;
And thus, hereby, a parable is
spoken

Of loss and gain.

Not pearls, nor sparkling stones
with radiance clearest.

Are crushed and bruised;
No gems in monarch's diadem the
dearest,

For food are used.
That only which has ministry thus
vital,

Is torn and ground,
And afterward, the measureless re-
quital

In this is found.

Life, health and growth, and pow-
er for highest daring,
Renewed and fed,

Are debtors to the corn, its life
germ sharing

In wholesome bread.

Take heed of joy, nor shrink from
blow and bruising,

O broken heart,
In feeding those whom God will
soon be using

You have a part.

—Interior.

Our Pulpit**"FROM DEATH TO LIFE."**BY REV. CHARLES BROWN, FERME
PARK, N.

Bloomsbury Chapel was probably
more crowded at noon on Wednes-
day last, for the Annual Sermon
of the Baptist Missionary Society,
than through all the week's meet-
ings. Rev. W. Y. Fullerton (of
Leicester), conducted the opening
part of the service, and Rev. Chas.
Brown (the Vice President of the
Union), preached the sermon.

Taking as his text, Ezekiel 37:1,
"The hand of the Lord was upon
me, and carried me out in the spirit
of the Lord, and set me down in
the midst of the valley which was
full of bones," the preacher spoke,
in the course of his sermon, as fol-
lows:

The story of our text is so well-
known, that there is no need for me
to go over the details of it. You
have all heard sermons, and many
of you have preached them, from
it; and this is not an occasion for
painting pictures. The saddening
and offensive details of the vision
are set down in the chapter. The
spectacle that greeted the eye of
the prophet was that of a portion
of the host in the midst of their
bleaching of the bones. He is set
down, and is bidden to walk round
about them. Nothing is to escape
in all the melancholy picture, his
observation. It is a picture of com-
plete and absolute and dishonored
death. There is no uncertainty as
to the meaning of the vision; no
room is left for fanciful conjecture
or grotesque interpretation. "Son
of man, these bones are the whole
house of Israel." Whether the
prophet realized it or not, the vision
was a grim and accurate rep-
resentation of the condition of his
countrymen—politically, morally,
and spiritually. And the probabili-
ty is, that the condition was far

worse than Ezekiel dreamed. Any-
how, this is the first act in a great
drama—and the drama may be en-
titled, "Through death to life."

My brethren, let me ask you to
pause for guidance and instruction.
Here it seems to me on the very
threshold of the vision, we have a
principle capable of very general
and almost universal application.
I mean this. If the breath of God's
Spirit passed over us here—why
should it not? If the hand of the
Lord were upon us this morning,
gathered in His name—why should
it not? For the Spirit still de-
scends, and brings the heavenly
fire. Then something of this sort
might be before us. I mean to
say—that we might be brought face
to face, and made willing to be so
brought, with the worst, the most
depressing, the saddest facts and
aspects of this great missionary en-
terprise of our's, and of our mod-
ern life in relation thereto. That
is my first point—that the prophet
is shewn the worst facts concern-
ing his own people. And

*We, too, Should be Willing to
Know the Worst.*

If there is a valley of dry bones
anywhere, then may the Spirit of
the Lord show it to us! What I
mean is—that nothing is more
needed in this great missionary en-
terprise than light, knowledge, ac-
curate and complete.

We want, in every department
of our religious life, to cease to live
in a world of make-believe; to cease
to try to keep up appearances; to
cease glossing over facts. If we
are here this morning, in this
house, depressed, sad, despondent
—let us say so, and let us face it
before God, and seek for light and
guidance and help. If you are to
repair any mischief, you must
acquaint yourself with the extent
of the damage; if you are to cure
the disease, you must have an ac-
curate diagnosis. In the homely
and luminous words of the Presi-
dent yesterday, you cannot cure
ulcerated throat with a new collar.
Let us know the worst. If there is
curvature of the spine, you may
hide the defect with a skillfully-
arranged garment; but you have
not cured the deformity in that
way. So let us enquire into all
the facts concerning this mission-
ary work. For example, if your
philosopher, spinning his elaborate
theories today, is right, when he
talks dogmatically about the divi-
nity of men, and the shadow of sin;
if the worst depravities of man-
kind are a part of God's scheme
for us, and somehow or other an ex-
pression of Him, or at any rate an
expression of the quest after Him;

*If a Little Washing in Rose-water
Will Take Away the Black
Stains of the World's Sin—*

then let us know it, and cease this
almost intolerable strain of mak-
ing our people willing to give. If
there is nothing considerable to
be done, then let us know it. But
if, on the other hand, these theo-
ries will not square with the facts
of life, if this is a vast delusion,
calculated to sap the strength, and
cut the energy of Christian enthu-
siasm; if the depravity of man be
an awful fact—then let us know
it, let it come home to us; do not
paint a rotten ship, do not plaster
over a sore place. If it be true, as
some men are suggesting, in the
light of God's revelation, and of
His ultimate purpose for humanity
that one religion is nearly as good
as another—one for the East, and
another for the West; if the sacred
Books of the East are almost equal
in value and inspiration and impor-

PELOUBETS

SELECT NOTES

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

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

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

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tance to the Scriptures of the Old
and New Testament; if there is
but a step between Buddhism,
Mohammedanism, and Christianity
—then let us know it. If Babylon
is a part of God's original plan for
Israel, if she has gone on a holiday
excursion there and can come back
when she likes; then let us know
that. But if she is exiled and de-
graded, and God's purposes are
being forfeited; if her life is mis-
erable—then let us know that.
And if you are to know it, mark
you! you must listen to the man
who can say, "The hand of the
Lord was upon me, and He carried
me out in the spirit of the Lord."
And

*If There is a Valley of Dry Bones
In Missionary Methods
Today.*

if there is a single skeleton—bring
it out, and let us look at it. If
we are pursuing methods that are
outworn and spent, then let us
throw them over. If there is a
country in which our agents have
been labouring for long, and in
which we ought not to be—then
let us face that. I have an im-
pression that the Lord Who dis-
poses all things according to His
wisdom does not intend this So-
ciety to labour in every land. Yes
—if we are mistaken anywhere, let
it be in the light. No high purpose
is served by keeping up pretences.
Let the whole machinery of For-
eign Missions be searched through
and through with the search-light
of truth, and of the will of God.
We have nothing to hide, and want
to hide nothing. Let the critics
come, and let us talk to them; and
let the man who talks about the
condition of heathen lands as if it
were favourable, and the man who
criticises modern Missions as a fail-
ure—let him come, and let him
acquaint himself with facts. Let
us know the thing through and
through, until the light shine all
around. Again, let the light shine
in upon the churches. It seems to
me, that if we read things accu-
rately, we would be bound to con-
fess that there has of late years
been

*A Tremendous Drift Away From
Simple And High And Con-
secrated Living.*

Professing Christians today spend
more on their sport than they spend
on the conversion of the world to
Jesus Christ; and some spend

more on their daily newspapers
than they spend on healing the
bleeding sore of humanity; and
most of us spend more on our an-
nual holiday than we spend on the
Kingdom of God. Could I not
find some dry bones here in our
hearts this morning—if the Spirit
of the Lord were to reveal them
to us? Are there no enthusiasms
that have vanished, no love that is
declined, and no favour that is
decayed? Have we not, many of
us here this morning, so poor a
conception of the contents of our
Christian Faith that we have no
passion for it—and, therefore, no
passion for sharing it with others?
You will think I am a gloomy
prophet, talking to you in this way
on this spring morning, for I have
drawn a melancholy picture for
you. But suppose it is true? Tell
me, does it approximate to the
truth? Is there not some measure
of truth in it? I want to confess
to you that my spirit and heart
depressed this morning, for my
conviction is—that the outlook for
the Christian Faith, from a certain
standpoint at least, is not hopeful.
I think of the condition of the
heathen world, I think of the amaz-
ing indifference of Christian peo-
ple with regard to the destiny of
men, I think of the lack of con-
spicuous success in so many quar-
ters, I think of spiritual deadness
and coldness in the people who
cannot be aroused, I think of my
own dead soul, and of the time in
which we live—and I feel that the
present day is exceedingly critical
for the Christian Faith, and for
the extension of our Redeemer's
Kingdom—and I want to plead
with you that we should look at the
worst side of things.

Now, secondly, I want you to ob-
serve that it is in this very condi-
tion of things that the prophet
Ezekiel is bidden to exercise his
ministry. You will mark that.
And first of all we recognize that
therefore the condition was not
hopeless. And if that condition
was not hopeless, then I am quite
legitimate in inferring that no
condition is hopeless. And I want
to say to you, and to my own de-
pressed spirit, this morning—what
is an absolute fact—that we need
to remind ourselves that

*God is Never Hopeless About Hu-
manity,*

that the suggestion of renewal and
resurrection comes from Him—
and not from us. All down the
ages, when men have been de-
pressed, God has sent light to the
waiting soul. Let the worst
pessimist tell you that gloomiest
story concerning the destiny of
the human race and the Kingdom
of God; but the Bible has an an-
swer for him. We grow hopeless,
you and I, because we are as blind
often to the resources of God as
we are to the needs of men. I
want to see the worst, in order that
I may see the tremendous effort
that is needed; and then I want
to listen to the voice of God, and to
hear Him say that all the darkness
and deadness and cruelty and wick-
edness are infinitely more to Him
than they are to all of us. We
must realize that these evils are
not incurable; for there is nothing
captive that cannot be loosed, there
is nothing broken that cannot be
mended, there is nothing stained
that cannot be cleansed, there is
nothing lost that cannot be re-
stored, and there is nothing dead
that cannot be made to live. The
next point is this—that

*Ezekiel Himself is to Assist in the
Act of Resurrection.*

This is a most important point.

**PIMPLES,
BLACKHEADS—
RUIN SKIN**

SKIN DISFIGURED FOR LIFE.

**Make Your Skin Clear, Smooth and
Free From Impurities As Soon As
Possible, Because If You Allow
Eruptions To Continue Your
Face May Become Diseased
and Disfigured For Life.**

SEND FOR FREE SAMPLE PACKAGE TODAY.

The continued eruptions of the
impurities of the blood through the
skin of the face and other parts of
the body in the form of pimples,
blackheads, boils, fleshworms, ecze-
ma, blotches, blemishes, scabby
crusts, scrofula, salt rheum, simple
and chronic acne, poisoned skin,
red skin or rash or spots, ulcers,
carbuncles, etc., if allowed to con-
tinue indefinitely will eventually de-
stroy the skin so as to permanently
disfigure your face and body. The
glands in the skin, containing fluids
and fatty secretions necessary for
the nourishment of the skin, are of-
ten destroyed by continued erup-
tions, thus causing fissures, cracks
and scars, and leaving the skin in
a dried and shrunken condition.

Stuart's Calcium Wafers have
made a sure and rapid cure for all
skin diseases possible. They do not
contain any poison, mercury, drug,
opiate or cheap alcohol so common
in most skin and blood treatments.
Calcium Wafers contain in concen-
trated form the most effective work-
ing power of any purifier ever dis-
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eucalyptus, belladonna, and the
vegetable alteratives and laxatives,
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rich, red, healthy blood.

Calcium Wafers are in dry, com-
pressed form—little tablets—easy
to carry around and they cannot
lose their medicinal power by evap-
oration as so many liquid medicines
do. They are coated with choco-
late, are easy and pleasant to take,
will cure any form of skin or blood
disease and will leave your skin in
a perfectly smooth and healthy con-
dition.

Why should you go around any
longer with a disgusting looking
face and have strangers stare at
you and your friends avoid you,
when you might just as well have a
nice, smooth, attractive face. Stu-
art's Calcium Wafers have in many
cases cured boils and pimples in
five days.

Ask your druggist for Stuart's
Calcium Wafers today. They cost
only 50 cents a box.

Send us your name and address
on a postal card and we will send
you a sample package of Calcium
Wafers free. Address the postal to
F. A. Stuart Co., 175 Stuart Bldg.,
Marshall, Mich.

God will not save the world that is
dead in trespasses and sins, nor
revive the dying Church, nor deliv-
er an oppressed people, without
the aid of man. He never has,
and never will. If you are going
to cure, as God wants to use you
in curing, the ills of humanity, you
will have to step within their cir-
cle, and take them upon your heart.
No ills have ever been cheaply
cured: men have been continually
called upon to mend the evils that
they see. Thomas Carlyle com-
plains that God does nothing. Per-
haps He is waiting for Thomas
Carlyle to do something. And He
is similarly waiting for many of

us. Ezekiel is not called out to be a passive spectator in a great drama, entitled "From death unto life"; but a prominent and leading actor in it. And this is illustrated by the whole of God's dealings with men. He will speak the life-giving word to the scattered bones, but He will speak it through the lips of a man; He will call life to come from the four winds, and enter the dead bodies—but He will use a man for His call. God is here this morning, and to ministers as to missionaries for the Congo He is saying—"Whom shall I send, and who will go for us?" He is waiting to catch our enthusiasm, to get at our hoarded treasures, to use our persuasive powers. He is waiting for us, that we may assist Him in bringing power to this dark world, to lighten it; and power to this dead world, to make it live.

The question for you and me, this morning, is what is the will of God? What is the mind of the Spirit with regard to Foreign Missions? What is the eternal purpose of God, revealed to mankind in Jesus Christ, whom you and I call Master and Lord? Here is the question, then:

Was Jesus What He Professed Himself to be?

Not what other people are saying about Him; but what He believed Himself, on reliable records, to be? Was He the Eternal Son of God? Did He become man, that He might reveal God to us? Did He go to the shame and agony of the Cross and Calvary that He might take unto His own heart the guilt and the penalty of man's sin? Did He overcome sin and master it by the death of the Cross? Did He make propitiation on the Cross for the sins of the whole world? And did He, at His Ascension, say this—"All authority has been given unto Me, in Heaven and on earth?" Is this truth, or is it a pious fancy? And was St. Paul under the hand and Spirit of the Lord when he wrote, "At the name of Jesus every knee shall bow?" Or was he expressing his own opinion? Is the New Testament the supreme authority for us still? My brethren, you know how to answer these questions. We declare today our unabated belief in Jesus Christ as God the Son, our Divine Lord and Saviour; and in His Cross, as the atonement for the sin of the world. We are perfectly prepared, in this place this morning, to reaffirm our unshaken belief in this—that "The Father sent the Son, to be the Saviour of the world." Then you must test your orthodoxy by its fruits; you must carry it out, you must be square with your belief. There is no divergence for us from the authority of Jesus Christ. It is not a question of expediency, of convenience, of cost; it is simply a question of duty. And, stupendous as the task is in its magnitude, to dislodge hoary faiths and dethrone reigning deities and uproot age-long superstitions—think of it, the extent and magnitude of it; yet you are bound to attempt it, if He command it!

Mr. Brown's closing point was that

It Was Not The Prophet That Brought The Dead to Life After All—

he merely did as he was commanded, and the power of God did all the rest. So as it was then, all Christians serve, on the missionary field or in the homeland today. It is by the touch of God's breath, of His life, of His Spirit, that matters

are, to be spiritually revived today, and the world won for Jesus Christ!—*London Baptist.*

Pimples on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

Glenn's Sulphur Soap

Sold by all druggists.

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

Our readers are probably aware that, for some time past, there has been a great outcry against "child labor," and we have been told of the terrible evils resulting from it, especially, just now, in the cotton mills of the South. The alarm has not come from the South, but from the North, where it costs more to produce cotton fabrics than it does in the South, where labor and living are cheaper. The truth is that the South is competing with New England in the production of cotton goods, and something must be done to make the competition less successful. So there has been this outcry against child labor as in vogue in the South. The New York Evening Post went so far as to declare that "fifty thousand children work in the textile mills of the South. The average life of the child after it enters the mills is four years." The editor of the *Christian Advocate*, New York, saw the statement, and determined to prove its truth or falsehood. He accordingly wrote to a large number of men in the South, either connected with the mills, or in their vicinity and able to discover the truth. He received a large number of replies to his inquiries, with the result that he became thoroughly convinced that there is no truth in the statement, and that, as a matter of fact, the children in the mills are more healthy, better fed, better housed, better clothed, better instructed and are under better religious influences than are the average children outside the mills. The deaths of children are not more numerous in the mill towns than in other communities, and almost no deaths can be traced to the mills as their cause. Editor Buckley has no interest in the question, except that the truth may appear, and that the cause of humanity may be served; and he is convinced that the facts do not justify the outcry.—*Journal and Messenger.*

ADVICE WORTH REPEATING

My son, when you hear a man growling and scolding because Moody gets \$200 a week for preaching Christianity you will perceive that he never worries a minute because Ingersoll gets \$200 a night for preaching —atheism. You will observe that the man who is unutterably shocked because F. Murphy gets \$150 a week thinks that it is all right when the barkeeper takes in twice that much money in a single day. The laborer is worthy of his hire, my boy, and he is just as worthy of it in the pulpit as he is on the stump. Is the man who is honestly trying to save your soul worth less than the man who is only try-

ing his level best to go to Congress? Isn't Moody doing as good work as Ingersoll? Isn't John B. Gough as much the friend of humanity and society as the bartender. Do you want to get all the good in the world for nothing so that you may be able to pay a high price for the bad? Remember, my boy, the good things in the world are always the cheapest. Spring water costs less than corn whiskey; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a "full hand" of poker often costs a man more in twenty minutes than his church subscription amounts to in three years; a State election costs more than a revival of religion; you can sleep in church every Sunday for nothing if you are mean enough to dead-beat your lodging in that way, but a nap in a Pullman costs you \$2 every time; fifty cents for the circus and a penny for the little ones to put into the missionary box; one dollar for the theatre and a pair of old trousers frayed at the end, baggy at the knee, and utterly bursted at the dome, for the Michigan sufferers. Why, my boy, if you ever find for temperance work seems to yourself sneering and scoffing because once in a while you hear of a preacher getting a living or even a luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and if you don't feel above kicking a mean man, kick yourself. Precious little does religion and charity cost the old world, my boy, and the money it gets is flung into its face like a bone to a dog. The donor is not benefited by the gift, and the receiver is not and certainly should not be grateful. It is insulting.—*Robert Burdette.*

ARRESTED PROGRESS.

Dear Sir:—Speaking as a layman, in my opinion the cause of "arrested progress" is the terrible uncertainty of much preaching, or the lack of it, on the exceeding sinfulness of sin, and the sure and certain judgment which awaits the unrepentant. The pulpit is too timid. Rationalism is far too rife in the pulpit, and the pew is not without blame; it prefers to hear bland excuses in place of the thunders of Sinai, forgetting that penitence and purity must precede peace. When pulpit, Press, and pew combine to shut their eyes to human sin, and disregard the only book which throws the searchlight of truth upon it, it is not surprising that Churches do not grow, their very existence becomes superfluous. What was the secret of C. H. Spurgeon's glorious ministry, and the outstanding fact of the Welsh revival? The fact that sin was recognized in all its hideousness, while, at the same time, the glorious way of redemption by Christ alone was preached and sought after. It is ever so. Minimize the seriousness of sin, and men try to dictate how they shall be saved.

Uncertainty of the message is both cause and result of decline. Certainty of the message, the full message, will restore confidence and Divine benediction. The glorious Gospel is the one and only solution of all problems—personal, domestic, social, and political. We have been making too much of man and his rights, and too little of God and His commands. Thus the Holy Spirit is grieved, and leaves our Churches without His fructifying power. If "we preach Christ crucified," were the text of every sermon, for

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharges, Ulceration, Displacement 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, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the trial wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sicknes and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, at the book. Write today, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 212 - - SOUTH BEND, IND., U. S. A.**

treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sicknes and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, at the book. Write today, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 212 - - SOUTH BEND, IND., U. S. A.**

PELOUBET'S NOTES 1908

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BAPTIST BOOK CONCERN

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all preachers, for each Sunday during 1908, they would find plenty of matter, and before the year expired the fire would come down, dispelling the mists of uncertainty and doubt. Souls born again would flock to the fold, and the gloomy, unsatisfying fancies of unbelief would vanish as a vapour. Let us stand on the rock Christ Jesus, all the wiles of Satan cannot then shake our faith. We can then say with Paul "I know," although the way may lead to martyrdom. Reveal thyself to us all, dear Jesus, in the prayer of *Arthur Ross, in The Freeman.*

HIS MOTHER'S SERMON.

BY IAN MACLAREN. He was broken that day, and his sobs shook the bed, for he was his mother's only son and fatherless, and his mother, brave and faithful to the last, was bidding him farewell. "Dinna greet like that, John, nor break yir heart, for t's the will o' God, and that's aye best. "Here's my watch and chain placing them beside her son, who could not touch them, nor would lift his hand "and when ye t'el the chain about yir neck it will mind y'ee o' yir mother's arms. "Ye'll not forget me, John, I ken that well, and I'll never forget you. I've loved ye here and I'll love ye yonder. Th'll no be an'oor when I no pray for ye, and I ken better what to ask than I did here, sae dinna be comfortless." Then she felt for his head and stroked it once more, but he could not look or speak. "Ye'll follow Christ, and gin hair, and hands.

he offers ye his cross ye'll no refuse it, for he aye carries the heavy end himself." He's guided yir mother a' these years, and been as gude as a husband since yir father's death, and he'll hold me fast to the end. He'll keep ye too, and, John, I'll be watchin' for ye. Ye'll no fail me," and her poor cold hand that had tended him all his days tightened on his head. But he could not speak, and her voice was falling fast.

"I canna see ye noo, John, but I know yir there, and I've just another wish. If God calls ye to the ministry, ye'll no refuse." A minute after she whispered, "Pray for me," and he cried, "My mother, my mother." It was a full prayer, and nothing left unasked.—*Ex.*

FOR WOMEN

Especially Mothers, Cuticura Soap, Ointment and Pills Are Priceless. Too much stress cannot be placed on the great value of Cuticura Soap, Ointment, and Pills in antiseptic cleansing, thus affording pure, sweet, and economical local and constitutional treatment for inflammations, itching, irritations, relaxations, displacements, and pains, as well as such sympathetic affections as anaemia, chlorosis, hysteria, nervousness, and debility. Cuticura Soap and Cuticura Ointment, the great Skin Cure, have become the world's favorites for preserving, purifying, and beautifying the skin, scalp,

Editorial

In the last issue of the *Journal and Messenger* there is a pointed and somewhat positive review of a book entitled, "The Formation of the New Testament," from the pen of the Rev. George Hooper Ferris, A. M. Dr. Ferris is pastor of the First Baptist Church of Philadelphia, Pa., and an alumnus of Union Theological Seminary.

The book is the outgrowth of an essay prepared while he was a theological student, and claims, among other things, to show how carelessly ignorant and prejudiced men selected the writings now known as the New Testament. Mr. Ferris thinks that "The Shepherd of Heremes," "The Epistle of Clement," "The Gospel of Nicodemus," "The Epistle of Barnabas," and others should have been included among the sacred writings. He laments the limitation placed on the period and literary products of inspiration and, according to his view, the New Testament is somewhat uncertain, both as to quantity and also as to its inspired character. The rights of Mr. Ferris are not to be impeached and no one will deny him the liberty of putting in permanent form and circulating the results of his literary activity. To his own Master he stands or falls.

The same paper mentions, however, another name in this connection that certainly merits careful yet candid consideration. In speaking of Mr. Ferris' book it says: "It is published by the Griffith & Rowland Press, Philadelphia, and that is another name for the American Baptist Publication Society, which has had the book copyrighted in its own name."

This last paragraph is calculated to make every intelligent Baptist pause and do some serious thinking. When such a volume is issued and circulated by the Publication Society the hour has certainly come for a re-statement of the mission and purpose of that organization.

It has been understood, by many, from the very first that the primal purpose of this Society was to initiate and foster a literature that would favor and strengthen Baptist principles. Its splendid achievements hitherto in this direction indicate that this purpose was not obscure or ignored. The most charitable reader of "The Formation of the New Testament" is bound to pronounce it a dismal failure in this respect. Why, then, was it copyrighted and published by this great Society?

No liberty would have been curtailed had Mr. Ferris been courteously referred to another publisher, especially when the integrity of a splendid institution was at stake—nor would such a reference in any way repress a progressive spirit that was legitimate. Progressiveness that leaves nothing but wreckage in its track deserves a name more in keeping with the character of its activity.

In this instance the foundation is imperilled and that fact cannot be obscured by any specious plea. The heritage and glory of Baptists is their uncompromising fidelity to the Word of God. In the past, with unflinching courage, they defended even unto death the integrity and authority of the Scriptures. Their attitude, in this respect, remains unchanged in the opening years of the twentieth century, nor will they condone or wink at disloyalty to God's Word even though it be found within their own ranks.

The best asset in any endeavor,

be it commercial or otherwise, is the faith of the constituency in the integrity of the enterprise. When this is lost disaster stands at the door.

It is to be hoped that the American Baptist Publication Society will give due consideration to the wish and desire of a host of loyal Baptists and continue to walk in the old path of fidelity and usefulness—thus glorifying God and strengthening the churches.

We once belonged for many years to a church whose ideas in regard to money were very different from the usual opinion in these days. We do not say which is right. We simply tell the custom of that church.

It took the ground that the church was a secular as well as a spiritual institution. It had a secular side as is shown by its owning property, etc. But the secular business of the church must not be considered on Sunday. That was a holy day, set apart for worship and rest, and the church had no more right to attend to its secular business on Sunday than had the individual members. The church had no more right to take a collection on Sunday than had a member to collect debts due to him. The deacons had charge of the secular affairs, and they saw the brethren on week days and took what they gave.

We were urged by pastor and deacons to "give all we could." No appeals were ever made for any especial objects. The only appeal was to give "all that we could" into the treasury of the Lord. We were told by the pastor of the great grace which had saved us undeserving sinners, and bidden to glorify God in every action of our lives and to "give what we could."

We did it. The church gave well. The money was handed to the deacons on week days. On the first Saturday morning of each month the church had a meeting to attend to its secular business. All the male members were expected as a matter of course, to be there. If one was not, he was sick and a deacon or the pastor went to see him. For with those men the Lord's business was their business and must be attended to first.

At this meeting the treasurer reported how much money had been received. The pastor's salary was paid, the sexton and the bills due. What money was left was divided between foreign, home and State missions as the brethren thought best. That is, this was done quarterly. Some times more was given to one object than to another according as the need seemed at the time.

No member ever thought of such a thing as designating to what use the money should be put. We simply gave into the treasury of the church "all we could," and had more faith in the wisdom of the church gathered in business meeting as to what should be done with it than we had in our own.

The church gave well under that thought "all that we could." On Sunday we heard of God, his attributes, his glory and our duty to Him. Our duty to our fellow-man came in second. And one thing was impressed upon us often—our duty to the souls of the sinners with whom we were connected. No Christian must rest easy if every child and servant, brother or sister, clerk or employer, was not saved.

We are not saying this is the best way. But one thing is sure. The Lord, had he come, would not have needed to cast out the money changers from his temple. Another thing is sure. Money must not

be put first. It is a grief often to read the reports of the Associations because so much more is said of the money given than of the souls saved.

A pastor in Dayton asked ten representative men of the city the question: "Why men do not go to church?" They all answered and he has published their notes. A leading manufacturer said: "Seventy per cent. of the business men of any community do attend church. Business men are keen and they realize that nothing is so desirable as godliness. The men who are the molders of public opinion do go to church.

"The other 30 per cent. are mainly engrossed in money making or are trying to get into the swim with the fast set. These are the men who criticize preachers and talk about hypocrites in the church. Paul as pastor and Apollos as assistant could not draw them to church."

He spoke for the solid business men, the class to which he belongs. He is no doubt right. Such men do go to church. A city official differed from him in thinking that many men do not go to church. He gives the reasons the men tell him for their not going. One is that they cannot dress as well as the average of the congregations. Two others gave this reason, and two the social distinctions in the churches.

Christians should think over this matter. This official added sensibly: "The church is no place for the display of fine clothing. It should be a place of humble worship, and not a parade ground." Years ago when Dr. Pendleton was pastor in Upland, Pa., we were there on communion Sunday. The church was composed of the wealthy Crozer family and the working man in their factories. Looking over the congregation you could not tell the rich from the poor. The ladies were dressed in alpaca, which was then in vogue, and only a keen eye could have told which dresses were home-made and which the work of the fashionable dressmakers.

The two deacons who carried the bread and wine were Mr. Samuel Crozer and one of his workmen. And to any one but a tailor they appeared dressed alike. Those ladies had silks and velvets of the finest, but they always wore to church such material as the workmen could afford to buy for their wives. And the church was indeed one family. And the house was full. The working men and their families were regular attendants.

Two answered that if the saloons were shut on Sunday more men would go to church. A mechanic at the bench, a newspaper reporter and a lawyer said it was because they had not been trained in childhood to go to church. One said: "The lack of home training. Parents leave too much to the Sunday-schools." In these words he hit upon one of the greatest evils of the times.

A lawyer's reason deserves the prayerful thought of Christian men: "Many men are outside the church because of the failure of church members to do personal work with them, under the mistaken impression that they can do their work by proxy through the minister or the missionary."

These are the chief reasons given by the ten representative men. Of course, the great reason is, as one of the answerers said, "Many men do not go to church simply because in the rush of business and pleasure they have forgotten death, eternity and the judgement day."

How we wish this man had been a Baptist, or that some wealthy Baptist would imitate his example.

Mr. I. C. Inngerich, of Philadelphia, was an ardent Swedenborgian. When he died he left a large fund, the interest of which was to be used in giving to ministers of any denomination the writings of Swedenborg, entitled "The True Christian Religion," and "The Apocalypse Revealed." Other wealthy men of the sects gave another fund to distribute free to all ministers two other books, "Heaven and Its Wonders and Hell," and the "Life of Emanuel Swedenborg."

Every year those in charge of this fund send out a circular to preachers in the different denominations, and also advertise in the papers that these books will be given free to any minister who will pay the postage. The books are well bound so as to make them lasting.

These wealthy men were most wise in their manner of giving to work to secure a hearing for the religion in which they believed. Where are the Baptists who will do as wisely with Baptist books? It would be well to supply first all Baptist ministers to strengthen them in the faith—once for all delivered to the saints.

Suppose some Baptist should leave a large or small fund to give to as many preachers as possible, Bunyan's Works, especially the immortal allegory, Spurgeon's Works, Matthew Henry's Commentary, Grace Truman and the Little Baptist. If only ten copies a year could be distributed, if the books were well bound, how many would be doing good in the libraries of the preachers as the years went on.

What a blessed thing it would be if every young preacher when he begins his work could have these books and some others which could be named, giving him a library of fifty of the best books. Having these, he would not buy others for some time as money is never very abundant with the young preacher. And by the time he was ready to buy others his mind would be well trained in sound doctrine. Surely no better use of money could be made.

The dissatisfaction with the spelling of the English language is no new thing it seems. In Francis Bacon's day some with a very sublime sense of their own worth and consequence were trying to control the spelling of the language on the ground that the pronunciation varied so greatly. Bacon said in regard to their plea:

"And with regard to the common orthography itself, a controversy and question has been raised among us, namely, whether words ought to be written as they are pronounced, or in the usual way. But this apparently reformed style of writing (viz., in which the spelling should agree with the pronunciation) belongs to the class of unprofitable subtleties. For the pronunciation itself is continually changing, it does not remain fixed, and the derivations of words, especially from foreign tongues, are thereby completely obscured. And as the spelling of words according to the fashion is no check at all upon the fashion of pronunciation, but leaves it free, to what purpose is this innovation?"

The words of Wesley, "Do not give the devil the best music," have been sadly perverted. Give God what He considers the best music, not that which the devil considers best.

EDITORIAL VARIETIES

The Tennessee College Magazine is published quarterly by the students of the Tennessee College, Murfreesboro, that State. The November issue possesses real merit and is in keeping with the splendid school it represents.

Pastor T. J. Watts, of New Liberty, called at our office while in the city last week. He reports an excellent spiritual condition in both of his churches. We congratulate both pastor and people.

Bro. J. W. Hedden was a welcome visitor in our office this week. Thank God for noble, faithful laymen like Bro. Hedden.

Mr. John Murphy, Superintendent of Pittsburg companies that carry over two hundred million people every year, says: "I may also mention that in seventeen years' experience as manager of public utility corporations, I have had occasion to promote many of our men from the ranks of conductors and motormen to officers, and in no case has a man using whisky come up to the requirements."

Dr. W. W. Hamilton is preparing a vest-pocket book for Christian workers. This book deserves special commendation in that it embraces the whole of the Gospel and emphasizes the Lordship of Jesus. Of course, this could not be done if chapters on baptism and the Lord's Supper were left out, but such is not the case. We have scant patience with modern evangelistic methods that ignore Christ in everything save his atonement.

"Our Home Field" for December contains an excellent article on "The Art of Taking a Collection." This art has much to do with extraction, and in some instances almost leads to distraction.

"Do you play any instrument, Mr. Jimp?" "Yes, I'm a cornetist." "And your sister?" "She's a pianist." "Does your mother play?" "She's a zitherist." "And your father?" "He's a pessimist."

An Englishman writes to a London paper: "Americans make bad mothers because there is about them such a painful want of repose. They are over-anxious about their children. They are always yearning over them and fussing over them, consulting them, worshipping them, dosing them with patent medicines. They cannot just let the children be." If there is truth in these strictures, let mothers learn from the criticism.

Mr. Gladstone said many true words, but none which are more needed by this generation than these spoken not long before his death. He said that the great peril of the day was that men would think there is nothing in God to fear. A higher than Gladstone has told us that the fear of God is the beginning of wisdom. There is forgiveness with thee that thou mayest be feared. The greatest promises in the Bible are to those who fear God.

Sir George Stokes, late President of the Royal Society, in England, declared in a speech that evolution could not be accepted and added: "There was within the range of history no such thing as a human being having descended from a creature not human; nor did fossil remains lend countenance to the idea of such a thing having occurred in the remote times to which geology went back." Yet the next callest advocate of evolution will declare grandiloquently that it is now accepted by all scientists.

A Senator on a visit to Daniel Webster, in his home, said to him: "Mr. Webster, I am surprised that you go twice a Sunday to hear a plain country preacher, when you pay little attention to far abler sermons in Washington." He replied: "In Washington they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth."

A French soldier was sentenced to sixty days' imprisonment for swearing. This reminded the London *Daily News* of the fact that the Japanese never swear. Is it because they have so much reverence for their many gods, or because they are too refined for profanity?

Miss Agnes Popplier writes like a Main-street business man who has been annoyed times without number: "Is it right to send ten tickets for some dismal entertainment to our dearest friend, who must either purchase them or harass her friends in turn?"

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Henry A. Porter: Borrowing Religion; Man's Memory. Three for baptism, eight by letter. Spoke at Y. M. C. A. at 4 p. m. on "Preparation for a Life Work."

Broadway—Bro. E. Y. Mullins: Christianity and the Law of Service; Mob Violence as a Symptom.

Calvary—Pastor J. S. Detweiler: Living by the Word; The Gift of God. One conversion.

City Limits—Pastor N. R. Stone: The Purpose of Trials.

Chestnut St.—Pastor J. M. Weaver: Conditions of Answered Prayer; The Secrets of the Lord. One by letter.

Clifton—Pastor Wm. E. Foster: Divine Guidance; Partaking of Other Men's Sins. One baptized.

East—Pastor L. T. Wilson: The Christianity Needed Today; The Day of All Days. Pastor assisted in a great meeting at Harrodsburg; there were fifty additions.

Eighteenth St.—Bro. Chas. B. Althoff: Missions.

East Mead—Pastor R. L. Brandenburg: Confessing Christ; The Christian Walk. One by restoration.

Fourth Ave.—Pastor E. S. Alderman: The Highest Motive of the Christian Life; The Power and Duty of Immediate Decision.

German—Pastor A. Janzen: The Hour of Awakening; Redemption for Seeking Souls.

Hope Rescue Mission—Pastor Wm. Bruce: Subject, Acts 9. Splendid week at Mission; sent four boys home; ninety-eight professions of conversion at Mission during November; splendid services at jail and workhouse.

Hazelwood—Pastor Chas. B. Althoff: Gospel of Help. Bro. Everett Rawlings: Love.

Highland—Pastor Leonard W. Doolan: The Believer's Beatitude; Jesus' Silence Before Pilate.

Ormsby Ave.—Pastor Jas. R. Williams: The Golden Rule; The Day of Opportunity.

Oakdale—Pastor S. N. Mohler: God's Gifts and How to Use Them; God's Unwillingness for Men to be Lost.

Portland Ave.—Pastor L. W. Smith: Saying So; The Missionary Spirit. One for baptism, one by letter, one by relation, one baptized.

Parkland—Pastor E. G. Vick: Extra Things; Matt 5:6.

Third Ave.—Pastor S. J. Cannon: Jesus As a Worker. Bro. W. D. Powell preached.

Twenty-second and Walnut—Pastor M. P. Hunt: Christian Forgiveness; The Blessed Wedding Guests. Three for baptism, two by letter, two baptized.

Twenty-sixth and Market—Bro. W. D. Powell: Obedience. Bro. R. A. Barnes: Worthy Walking.

Jeffersonville—Pastor A. V. Sizemore: Encouragement from God. Bro. J. G. Bow: Divine Priesthood. One by letter.

Tabernacle (New Albany)—Pastor E. T. Poulson: Principles of Good Citizenship; The City of the Living God.

SEMINARY NOTES.

ARTHUR H. MAHAFFEY.

It was quite a pleasure to have Drs. Mullins, Dement and Porter, pastor of Walnut Street Baptist church, to take tea with us recently.

Bro. W. O. Cannada, of Brazil, delivered a very interesting lecture at Norton Hall last Tuesday evening, under the auspices of the Mission Band of the Seminary. It was also quite a pleasure to have Bro. Blalock, a missionary of North China, to speak of his work last Friday evening.

There are several changes at the Seminary to take effect during the next half session. Will give extracts from Dr. Mullins' explanation:

SOME CHANGES AT THE SEMINARY.

"We have been having two examinations in each class during the session, one in January and one in May, known as the intermediate and final examinations, and the student had to remain long enough to take at least one of these examinations in order to obtain any credit for the work done in the Seminary.

"The Faculty have lately arranged to divide the Seminary session into four quarters of two months each and to give an examination at the end of each quarter. This will make four examinations during the session instead of two, but, of course, the examinations will be brief or than formerly. Credit for the quarter's work will be given to any man who

spends two months in the Seminary and takes one of these examinations. Then he can return at any time and take another quarter and obtain credit for that, and so on until he has completed a full session of eight months. A man could, on this plan, take a two months' course each year for four years, and complete one full session of eight months, of course taking a different quarter each year. A student who thus completes his course at the end of any quarter during the progress of the session, can graduate at that time, the same as at the end of the session.

"This plan will go into effect at the beginning of the second half of the present session, January 27, 1908, and examinations will be given at the end of March and the last of May, during the latter half of the session. In future sessions, the examinations will fall at the end of November, January, March and May.

"Of course, brethren coming for one quarter only will be entitled to accommodations in New York Hall and all the privileges of the Seminary on the same basis as others. I shall be glad to correspond with any one desiring to take up the matter of coming for one quarter or for the second half of the session."

THE STATE.

Pastor J. I. Willis writes from Walton: Please change my address from Walton, Ky., to Higginsport, O. I go there to take charge of church for half time.

Pastor W. R. Ivey writes from Madison, Fla.: After resigning the care of the Maysville church, I intended writing you before I left Kentucky, but I was so pushed for time that I failed to do so. It was with deep regret that I left Maysville. I baptized seven and there were nine to join by letter the last few weeks of my pastorate there, but I found that I could not stand the rigorous climate through the winter. I have engaged here in Madison, Fla., as supply for a month, and so far I believe it has been beneficial to me. Wishing for the RECORDER the greatest success under the new management.

Bro. M. J. Colvin, Grant, writes: Our church called Bro. T. L. Utz last Saturday for three-fourths time, and he accepted the call.

We regret much the death of Elder W. F. Low, of Pottsville. He was for years the Moderator of Graves County Association, a man of force of character, and great influence among his brethren. Bro. Low was a good preacher, and writer. He will be greatly missed.

Evangelist W. H. Smith writes from Hindman. Our meeting is very hopeful. Great crowds; good interest. Great meeting at Hazard; twenty-seven conversions and twenty-seven baptisms.

Pastor W. J. Puckett writes from Cave City: Our meeting here has been going on eighteen days and still continues. Bro. E. W. Conkley is with us. Many conversions. Will make full report when meeting closes.

OTHER STATES.

Bro. W. J. Bolin writes from Tampa, Fla.: Have just closed a ten days' meeting in the Palm Avenue church. There were fifty-four additions, forty-eight of these for baptism. Rev. Raleigh Wright, Home Board Evangelist, conducted the meetings.

Pastor J. H. Wright held a meeting in the Seventh church, Nashville, assisted by Pastor E. H. Yankee, of the same city. The meeting closed with about twenty additions to the fellowship of the church.

A two weeks' meeting in the Winter Garden church, Fla., closed with thirty-four additions to the fellowship of the church. Pastor E. Lee Smith was assisted by Bro. Earle D. Sims, who has been employed as an evangelist by the Florida Convention. Among those baptized were four Campbellites, and Rev. T. L. Reeves, Congregational minister.

A meeting in the Butler church, Tenn., closed with forty professions of religion and forty-three additions to the fellowship of the church.

A meeting in the Brooksville church, Mo., resulted in 109 additions to the fellowship of the church.

Pastor Knudson, aided by Elder Edward James, held a meeting in the Lebanon church, Mo., which closed with 200 additions.

The Biblical Recorder tells of great blessings upon the Raleigh churches. Pastor Elsom held a meeting in the Fayetteville Street Church which resulted in eighty-six additions. There were seventy professions of religion and thirty-six additions to the First Church in

a meeting in which Pastor Tyree was assisted by Bro. Luusford.

A two weeks' meeting in the New Salem church, Mo., resulted in nineteen additions to the fellowship of the church.

Bro. John B. Bryant, assisted by Bro. J. H. Welch, held a meeting with Pleasant Valley church, Mo., in which thirty-six followed their Saviour in baptism. Bro. Welch was set apart to the full work of the Gospel ministry by this church during this meeting.

Evangelist J. H. Dew held a meeting with Pastor J. B. Benton, Trenton, Mo., which added fifty new names to the church roll.

The church at Hayti, Mo., closed their meeting with sixteen for baptism and two restored. Pastor Theo. Whitfield and church happy.

FIRST ANNUAL SOCIAL LOUISVILLE B. Y. P. U.

A most interesting meeting was held by the Louisville Young People's Union with Walnut Street church, on Thursday evening, December 12th. A number of good talks were made by Bros. H. A. Watts, R. E. Booker, and J. H. Chandler. Rev. C. P. Althoff, the speaker of the evening, gave a very helpful address on "Inspiration."

The audience was greeted by Dr. W. L. Doan, the new Highland pastor, in a short but pertinent speech.

The music of Misses McKinney, Bornhill and Ropke added pleasure to the program.

The aftermath was a joy and gratification to all. Delicacies were daintily served. Every one counted the occasion a success, and President M. B. Storall and his aid-de-camp are to be congratulated.

MINUTES OF DISTRICT ASSOCIATIONS.

As Corresponding Secretary I received several copies of minutes from the various Associations. These are the property of the State Board and are turned over to my successor, Dr. Powell. We need all these minutes at the Baptist Book Concern. Please send at once a copy of your last minutes. All who will comply with this request within the next thirty days will receive a copy of "Whole Truth on Baptism." Direct to J. G. Bow, Box 616, Louisville, Ky.

DEAR RECORDER: I once more send renewal. I am in my 83rd year and have been a subscriber over fifty-five years.

You have lost your dear editor since my last renewal. I hope your new one will be as good. Also best wishes for Bro. Bow in his new position. Best wishes and blessings for all.

MRS. E. M. McEWEN.
Earlington, Ky.

DEAR RECORDER: You have been my weekly visitor thirty-five years—the years of my married life. I want your bright influence to fill my home as long as I sojourn upon the shores of time.

I deplored the death of Dr. Eaton, but know that our God whom he so faithfully served, doeth all things well. I trust that He will consecrate his successor to the unfaltering defense of His truth.

J. N. GRINNETT.
Lascassas, Tenn.

WHEREAS, Our beloved pastor, Bro. B. J. Davis, this day takes his departure to a new field of the Master's vineyard, therefore

Be it resolved—That we, the congregation of the Little Mount Baptist church, where he has served the Lord so earnestly and faithfully for ten and one half years, in this manner do express to Bro. Davis our sincere love and our appreciation of his unselfish labor, his untiring devotion and concern for our spiritual welfare, and for the brotherly affection and care shown to each member of the church.

While we regret his going away from us, we fervently bid him God-speed in his new field of work, and bespeak for him pleasant lines in his new home.

May the Lord pour out upon him the richest blessings, and prosper his work.

DEAR RECORDER:

I have taken the Mission work here in Spring River Association; began my first meeting with Bro. Armstrong at Cartersville. This meeting has been on for six days. The Lord is blessing us; two have been added to the church, one by restoration and letter, and one by experience, and awaits baptism. Interest deepening and widening, and congregations growing. There are great possibilities here. Pray for us.

WILL H. ENGLISH.

THE EATON MEMORIAL.

The names of the committee forming the T. T. Eaton Monument Association are Elijah Basye, Oscar Farmer, E. M. Coleman, Dr. W. D. Powell, Dr. Calvin Thompson, Col. Thomas D. Osborne, Theodora Harris, Rev. T. T. Martin, A. G. Whitley, John A. Middleton and H. A. Porter. Of this committee H. A. Porter is chairman and Theodore Harris treasurer. At the request of the committee all money and subscriptions should be sent to the chairman. All communications addressing him as Pastor Walnut Street Baptist church will reach him. The Monument Association will include a representative in every State of the South, and their names will be published later.

The committee has decided that nothing less than \$5,000 will be sought. Just the form the monument will take has not yet been settled, but announcement will soon be made.

It is expected that there will be a wide and immediate response from all parts of the country from both churches and individuals. Walnut Street church will have an Eaton Memorial service the coming Sunday. The pastor will preach a memorial sermon, and pledges will be taken for the Memorial Fund.

All pledges should be made payable on or before June 30th, the anniversary of Dr. Eaton's death. The WESTERN RECORDER will contain each week the names of donors to the fund.

A. N. White, of Pewee Valley, sends in the first subscription. He will pardon me if I give an extract from his letter:

"I am glad to see your card in the WESTERN RECORDER concerning a monument for Dr. Eaton. Out of my poverty I wish to contribute one dollar toward this worthy end. Presumably I am the only man in these parts that heard Dr. Eaton preach his first sermon—from this Scripture, 'Remember Lot's Wife.' That sermon was preached more than thirty-eight years ago, and since that time Dr. Eaton has been identified with and assisted in every important movement among Southern Baptists."

Henry C. Risner, of Tyler, Texas, writes: "One hundred dollars for monument to him who was as my father more than twenty years."

What is to be done must be done without delay. Too much time has already elapsed since Dr. Eaton's death. At this time of the year when hearts are going out in memory to others, shall we not remember the man who did such boundless service to his day and his denomination, and express our love and gratitude in tangible form? Some large gifts will be necessary if the effort is to be crowned with success. But the hope is that the effort will be widely diffused over the whole South. Let the whole denomination rise in solemn praise for this great man an great Baptist, and build something that will speak in silent eloquence of bronze or marble to the generations yet unborn.

HENRY ALFORD PORTER, Chairman.

DEAR RECORDER:

On Nov. 11th, Dr. W. D. Nowlin, of Owensboro, came for a meeting with the Cloverport church. His plain, pointed, powerful preaching at once laid hold of the people, and good congregations came out. It can be truly said: Dr. Nowlin is a great gospel preacher.

The meeting was a marked success. There were twenty for baptism and five by letter. Our little boy of nine years was in the number who "heard the word" that was spoken "to all that were in His (our) house. And "therefore" the pastor and wife are proud to step up in line with the long list of "household Baptisms."

On the evening of the 8th of December we baptized the candidates in the presence of a large congregation. We are six months on our third year with this dear old church. During the time there have been between ninety and 100 additions—this is only half-time church. The prospect for good work was never better. All the glory be unto Him, by whom we live, and have connection and fellowship with eternity.

J. T. LEWIS.

TO THE EXECUTIVE BOARD OF MISSIONS OF KENTUCKY.

We, your committee appointed to draft resolutions expressive of our appreciation of the services of the Rev. J. G. Bow, D.D., for more than seven years Corresponding Secretary of this Board, take pleasure in making the following report. We desire to say with grateful appreciation:

First—That Dr. Bow has made a faithful and efficient servant, earnest in spirit and untiring in effort; oftentimes suffering anguish of mind and pain of body in his efforts to enlarge our Mission work in the State.

And Secondly—That the work of our Board has been very materially enlarged

under his direction. The work in the State is now well organized, and is far in advance of anything in our history, which is largely due to the faithful efforts of our retiring Secretary.

Thirdly—That we wish Dr. Bow the greatest possible success in his new and important position as business manager of the Baptist Book Concern.

Fourthly—That a copy of these resolutions be furnished to the WESTERN RECORDER and the Baptist Argus for publication, and that they be spread upon the minute book of this Board; also a copy furnished Dr. Bow.

WM. D. NOWLIN.
W. P. HARVEY,

DEAR RECORDER:

I am happy to report another gracious revival in Fleming county—Ewing church, F. H. Brookshire, pastor. He failed to get promised help, so he called on me again and I gladly did the best I could. The Lord was with us from the beginning, and that was the assurance of a good meeting. There were twenty-three received, twenty-one for baptism, and two by letter, and still the work goes on, Pastor Brookshire doing the preaching. It is understood that several prominent people of the town have decided to come to the Baptists. Bro. Brookshire is highly esteemed by his people, and is doing a gracious work in Bracken Association. I called to see good Brother Cleo Keyes several times during the meeting. He still enjoys good health and is happy on the way.

GEO. W. CLARK.

Paris, Ky.

DEAR RECORDER:

I thought I would send you a few lines in regard to my work. I held a meeting at Benton church. The result was four by baptism, two by restoration and the church greatly revived. From there I went to Salem church and held a meeting of a few days with them, which resulted in seven by baptism and seven restored. The brethren said it was the best meeting held there for years. I am trying to have a house of worship built here, and have secured a lot and \$70 in subscriptions. From there I went to Friendship, where I have been for eighteen years, and held a meeting with them. Beginning Sunday night I preached over until Tuesday, and had two for baptism, one of them a Catholic. Then I called Bro. Taylor, pastor of Stanford church, to help me. He stayed nine days, leaving Sat. day morning. Sunday morning I baptized twelve at 9 o'clock in the waters of Carpenter's Fork, in the presence of a large audience. The brethren insisted that I preach on till Thanksgiving, which I did, and on Thanksgiving eve I baptized eight more. All told this was a great meeting. In all I had twenty-seven additions to the church, twenty-one by baptism, two by letter, one by relation, and two by restoration. There was a great spiritual uplift in this old church. To God be all the praise.

Your brother in Christ,
J. W. EDWARDS.

Boyle County, Ky.

DEAR RECORDER:

We have just closed a most interesting meeting at the Baptist church in Caneyville, in which the preaching was done by Bro. A. R. Willett, of Lexington, and to all who know him it would be superfluous for me to even try to tell of the wonderful power the man has in the pulpit. The sermons were all full of the Holy Spirit, and touched the hearts of men in a most wonderful way. The services in the afternoon were along the line of Bible readings, and were very helpful to all who were enabled to take part in them. The results in conversions were not just what we had hoped and prayed for, but there were eight persons saved and two reclaimed. There were four approved for baptism, and of them two were baptized on Sunday, the others not being ready. Saturday was our call day, and Rev. John N. Likins was unanimously re-elected as pastor for the next year.

At the beginning of last year we were in debt on our new house \$710, but during the year we have been enabled to reduce the debt to \$150, and that is the amount we will start the new year with. We enter the year with renewed courage, and will ask all RECORDER readers to pray for us that God's blessings may rest upon us for service.

Yours in its name,
W. B. MONTGOMERY.

Caneyville, Ky.

DEAR RECORDER:

We are without a pastor, and we would like for you to insert a few lines in your paper stating that Caruthersville Baptist church is without a pastor, and would like to get in touch with a man suitable for the field. Salary about \$800.

Yours very truly,
CHAS. DORRHOI, Treas.
Caruthersville, Mo.



WAITING FOR SANTA CLAUS.

MRS. HELEN BROWN.

We are waiting for Santa Claus,
We know he is near,
With his bright painted sled,
And his pretty reindeer;
With peanuts and candy,
Piled up to his neck,
With oranges and apples
By the bushel or peck.

When dear Santa comes,
What a sight we will see,
He will bring enough toys,
For a big Christmas Tree;
Watches and rings and dolls of all sizes,
Both china and wax,
Are some of the things
That he has in his packs.

Santa never has yet
Forgotten one pack,
What his baskets won't hold
He straps on his back;
Then he jumps in his sleigh
And pulls on his reins,
And is off like a bird
Or a swift flying train.
Oneonta, Ky.

THE TOLLIVER'S PICNIC.

BY L. M. MONTGOMERY.

Hello, here's Sally coming down the lane at a remarkably fast pace," said Jim Tolliver, peering over the orchard fence. "Bredern and sistern and cousins, I should say—our Sally looks mad. Her eyes are snapping and her cheeks are very red. What do you 'spose has happened?"

Before any of the other Tollivers—there were ten of them altogether in the orchard—could hazard a guess as to the cause of Sally's snapping eyes, that young lady herself opened the orchard gate and shut it again behind her with a vicious creak. Yes, there was no doubt that Sally was cross about something. The quick Tolliver temper was rampant all over her pretty brunette face.

When the other Tollivers surged around her they made quite a crowd. They were not all brothers and sisters. Two of them were cousins—Josie, plump and pink and sixteen, and Alva, fifteen, the only Tolliver with red hair. Then there were the twins, Bob and Jim, seventeen and bewilderingly alike; aforesaid Sally, fifteen, and the beauty of the family; Norman, fourteen, Sophy, thirteen, Gordon, twelve; another pair of twins, Janie and Cornelia, eleven and not a bit alike, and, finally, Bert, aged ten. Josie and Alva had always lived with their uncle and aunt.

"Well, I've just heard a pretty piece of news at the office," said Sally wrathfully. "What do you think? The fifth and fourth classes had a mayflower picnic today and they were all there except us. Isn't that the meanest thing you ever heard of?"

Josie's pink face went pinker still. All the Tollivers had quick tempers, except Sophy who had never been known to get cross in her life.

"Are you sure?" asked Josie.
"Sure? Didn't I meet the whole dozen of them coming home from the barrens? They looked silly enough too. And when I got to the post office Mrs. Fraser said, 'I suppose you've been to the mayflower picnic today?' This is the first I've heard about a picnic, ma'am," I replied, and she opened her eyes and exclaimed, "Why, how funny! I think it is funny too."

Bob and Jim shrugged their shoulders at the same moment in precisely the same way. They did not care much for mayflower picnics which they thought rather a girlish form of amusement but if all their class except them had been invited it was certainly a very insulting thing. Alva's eyes flashed as angrily as Sally's and Norman scowled and thrust his hands into his pockets. Only Sophy endeavored to excuse the picnicers.

"Perhaps there is some misunderstanding," she said. "I don't think they would slight us on purpose."

"There isn't any misunderstanding," retorted Sally. "We were just left out on purpose because we are poor. So let us just show them we don't care."

"How?" demanded Josie.
"We'll have a mayflower picnic of our own," returned Sally triumphantly. "There's enough of us. Big families

are convenient things in some respects. We'll show the Kentvale scholars that we are not dependent on them for either fun or mayflowers. We'll have it Monday afternoon since there is to be no school and we can bake up for it Monday morning. Besides, we can go to Mr. Campbell's barrens because they told us we always might, and that will make the others furious—the flowers there are so much thicker and finer than anywhere else. And we won't invite a single solitary outsider to go."

The idea found instant favor with the mortified Tollivers. They spent an excited hour in the orchard, planning out the details and speculating sourly on the slight that had been offered them. The Tollivers were comparatively new to Kentvale, having come there only the previous autumn. They were rather poor and were never dressed like the other young people of Kentvale, but they were so jolly and full of fun that they soon had hosts of friends. The whole eleven Tollivers had gone to school that winter and all their mates had seemed to like them. It was a mortifying shock to find themselves ignored in the matter of the picnic.

Sally was the crossiest of them all; but the Tolliver temper was as fleeting as it was not and by church time the next morning Sally's had all evaporated. The soreness still remained but the active resentment had gone and Sally felt in high good humor over the prospect of their own picnic on the morrow—in such good humor that when she looked across the church and saw Isabel Sharp in the Sharp pew Sally was almost sorry that they had decided to invite no outsiders at all. She would have liked to invite Isabel; she felt sure that Isabel could not have been responsible for the slight, whoever was; and when she remembered that Isabel had invited her to a birthday party in March she felt sorry without any "almost" in the case.

"I wish I could invite Isabel to our picnic," thought Sally. "It seems kind of mean to leave her out after her having me to her party. One more wouldn't make any difference."

The wish grew stronger; and when Isabel came up after the service to speak to Sally it grew too strong to be resisted. Sally was an impulsive creature and she hastily whispered:

"We're going to have a mayflower picnic tomorrow afternoon in Mr. Campbell's barrens. It's just our own family—but I'd like to have you come."

"Thank you, I will," said Isabel delightedly. "I'll meet you at the big elm. One o'clock? All right, I'll be there. Sally dear."

Sally, when she had time to reflect, wondered how the rest of the Tollivers would take it. Would they think she shouldn't have invited Isabel when she was the very one to rule that no outsiders should be asked? Sally wished that she had at least consulted Josie and the twins before giving her invitation. But it was too late now. She decided not to say anything about asking Isabel until they met her in the barrens. "Anyhow, everybody likes Isabel and I knew she couldn't have been responsible for our not being asked to the other," reflected Sally.

None of the Tollivers talked much about the picnic that day; and when the girls baked up for it the next morning there was an odd and unusual lack of enthusiasm. Alva even remarked that she believed it was going to rain in a joyful tone that seemed to indicate she hoped it would. Sally kept worrying over what the others would say when they found out she had invited Isabel.

After dinner nobody even mentioned the picnic; at last Sally said desperately:

"Well, if we are going for mayflowers it is time we were off."
"I suppose so," said Alva, lifelessly, as if she had made up her mind to go through with some disagreeable duty.

They took their baskets and started, taking a short cut to the barrens by way of the back fields of their farm. Nobody talked much. Sally considered it a very mournful picnic procession. Well, it had been got up out of "spite" and Sally knew, for she had been told it often enough by Mother Tolliver, that things which were got up out of spite weren't to bring much pleasure. How much nicer it would have been if they could have had their classmates with them!

Sally's heart beat quicker as they climbed the pine hill back of their farm. When they reached the top they would see the big elm in the valley below and Isabel would be waiting for them.

Isabel was; but she was not alone; and even at that distance the Tollivers could see that every single member of the fourth and fifth classes were with her.

"What does it mean?" said Josie, blankly.

Swift resentment flamed up again in Sally's heart. She suspected that the scholars were playing another trick upon them and it helped to make easy her

confession about Isabel.
"I asked Isabel," she blurted out, "because she had me to her birthday party. I've been afraid you would be cross about it so I hadn't the courage to tell you. But I didn't invite another soul and I don't know why they're all here. I suppose Isabel has told them and"—

"I asked Dan Powley," interrupted Bert, shamefacedly. "It seemed too mean to leave him out after all the times he took me coasting on his sled last winter. But I was scared to tell you fellows too."

"I asked Tommy Lucas because he gave me my rabbits," declared Bob, sturdily. "I thought one more wouldn't make any difference and I was sure Tom wasn't to blame for our being left out of the other."

Sally had recovered herself. She looked from one to the other of the flushed faces. Every single Tolliver there looked guilty.

"Have you all invited somebody?" she demanded.

"I did," faltered Janie, catching Sally's eye. "I asked Fred Nesbitt because he got my kitten out of the well for me when it fell in."

Then all the Tollivers spoke together; but as that can't be reproduced on paper I shall have to tell you in turn what they said.

"I asked Clarice Keyes because Clarice has a crooked back and I was so sorry for her and she never has much fun," said Cornelia.

"I asked Carrie Gage because she gave me slips of all her geraniums," said Sophy.

"I asked Laura Lloyd because she lent me so many books," said Josie, "and I've been miserable since, thinking the rest of you would be vexed."

"I asked Alev Ritchie because he lent me his camera and I knew old Alec hadn't any hand in freezing us out," said Jim.

"I asked Duncan Gibson because he took me out fishing last week," said Gordon.

"I asked Mary Osborne because Mary sent such lovely flowers when I was sick in the winter," said Alva.

"And I asked Harvey Nicholson because Harvey always helped me with my sums last term," said Norman.

Sally leaned against Mr. Campbell's stump fence and laughed until she cried. "It's the funniest thing I ever heard of," she said. "The whole fifth and fourth classes are here and I'm glad they are. Come on, let's go to them."

When the Tollivers reached the others, waiting with their baskets under the big elm, Sally was just going to call out a merry greeting but Laura Lloyd broke in before she could speak. "O Sally! we've just found out something perfectly dreadful," she exclaimed. "I don't know what you must have thought of us. That picnic Saturday, you know—it was my idea and I got it up in a hurry Friday night and sent the invitations around by word of mouth. I told little Maurice Osborn to call and tell you; but he forgot and he never remembered that he had forgot till this morning and then he told Mary. We thought you must be vexed about something when you didn't come to the picnic and never spoke about it."

"Oh, it's all right," said Sally with a gasp. "We did feel rather hurt when we thought we were left out; but Sophy declared there must be some misunderstanding. I'm so glad you're all here."

There never was a merrier picnic than that; and they found quantities of mayflowers, but when they went home at night they hadn't one. Laura Lloyd's father was going to town the next day and the picnicers had unanimously voted to send all their pink and white spoils in to the Children's Hospital. So the Tollivers' picnic was an unqualified success.—Interior.

A PROFICIENT REMINDER.

BY ANNIE HAMILTON DONNELL.

Phoebe was Mamma's reminder. When there was cake in the oven she always remembered and called out, "Isn't it time to look at the cake, Mamma?" every little while. Mamma said as much praise was due to her when the loaf came out—"done to a turn," as was due to the one who stirred it up in the yellow nappy.

Mamma was absent-minded, she said, or maybe she forgot because she had so many things to do at one and the same time. Anyway, she needed a little Reminder very much and very often.

One day Mamma made Golden Cake for tea and set it into the hot oven and shut the door. There was company coming and it must bake just right. But Mamma had blanc mange to remember, too, and salad dressing.

"Phoebe," she said, "come and be my Reminder. I know I shall forget the cake without you." Then she thought of the tea-cannister with only

a stray tea-leaf or two left in it. "O, dear! No, you must run down to the store," she said, "and get some tea. Whatever shall I do for a Reminder?"

"I know!" Phoebe cried, after thinking hard a minute. "I'll get a—a—what are those things that begin with 'sub'?" Mamma? Dick is one in college, when they play ball—don't you know he told us?"

"Substitute?" smiled Mamma.
"Yes, that's it. I'll get a substitute. I'll leave Quenn Dido for Reminder."

Queen Dido was a great cloth doll almost as big as Phoebe. She was fat and limp and stared at people impolitely. Phoebe got her and sat her down directly in Mamma's way.

"Remember, your majesty, you are a Reminder. Don't you let that cake burn!" Phoebe said. Then she herself hurried away to get the tea.

Mamma worked away very fast. Soon she had forgotten all about the Golden Cake in the oven. But as she hurried about the kitchen she ran against Queen Dido and upset her. Bump went her majesty's nose on the hard floor! up flew her arms!

"Dear, dear!" scolded Mamma, gently, "what in the world are you right under my feet for? What was Phoebe thinking?"

Suddenly Mamma thought! She hurried to the stove and opened the oven door. Queen Dido had reminded her. The cake was browning a lovely brown but it was not quite done.

"You'll have to remind me again, your majesty," she said, picking the big doll up gently and setting her down again where she would be the most in the way. There almost seemed to be a smile of pride on the cloth face of Queen Dido, as if she thought being a Reminder was a thing to be proud of.

Once more busy, hurrying Mamma forgot, and once more, just in time, she tripped over the great doll on the floor. This time it reminded her instantly. The cake was "done to a turn," but in a very little time more it would have burned. Another triumph for her majesty!

"Didn't she make a beautiful Reminder?" Phoebe said when she came home. "I thought she would."
"Yes," Mamma laughed, "she really ought to have a piece of the Golden Cake!"—Congregationalist.

A FABLE OF PRAISE.

A plant grew up in the spring, and spread its leaves and looked abroad, rejoicing in its life.

"To grow!" said the plant. "To be beautiful, and gladden the eyes of those who look on me; this is life. The Giver of it be praised!"

Now the plant budded and blossomed; lovely the blossoms were, and sweet, and men plucked them joyfully.

"This is well!" said the plant. "To send beauty and fragrance hither and thither, to sweeten the world even a little, this is life; the Giver of it be praised!"

Autumn came, and the plant stood lonely, yet at peace. "One cannot always be in blossom!" it said. "One has done what one could, and a little is part of the whole."

By and by came a gatherer of herbs, and cut the green leaves from the plant. "They are good for bruises," he said; "or distilled, their juice may heal an inward wound."

The plant heard and rejoiced. "To heal!" it said. "That is even better than to gladden the eyes. The Giver of this too be praised!"

Now it was winter. The dry stalk stood in the field, and crackled with the frost, its few remaining leaves clinging black and shrivelled about it.

"All is over now," said the plant. "There must be an end to everything."

But now came a poor soul shivering with the cold, and took the dry plant and carried it to his home; and breaking it in pieces, laid the fragments on his naked hearth and set fire to them. Puff! the dry stalks crackled into flame and blazed up merrily, filling the room with light and warmth.

"And is this death?" said the plant. "The Giver of all be praised."—Louis E. Richards, in *The Silver Crown, Little Brown & Co.*

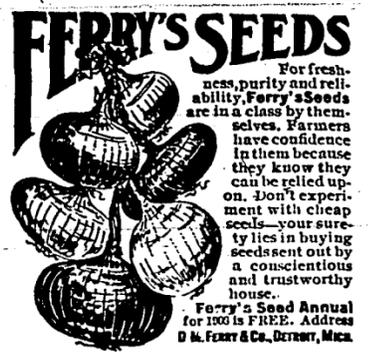
THE SADDLERS'S CHOICE.

A wealthy man came to a poor saddler, and leaving a bridle, gave orders that it should be finished by Monday.

"That is impossible!"
"What nonsense! There is all day tomorrow."

"We do not work on Sunday, sir."
"Then I shall go to those who do."
"We can get it done by Tuesday."
"That will not do; put it into the carriage."

Quietly the saddler did as he was told. Hours afterward a neighbor said: "I thought that I would come and thank



you and tell you that I should be glad of as many more customers as you would like to send."

"I shall not send you those I can keep," said the saddler, "but I will never go against my conscience for any man nor for his money."

Weeks went by, weeks of trouble to this faithful saddler. One day a military man came into his shop. "So you are the fellow who will not work on Sunday. My friend said that you refused to do his work."

"I had no choice, sir."
"Yes, you had; you were free to choose between serving God and pleasing man, and you made your choice, and because of that I am here today. I am General Downing. I have been looking for a man on whom I could rely to execute a large government order. The moment I heard of you I made up my mind that you should have it."—*Westminster Quarterly.*

An exchange relates the following: Tauler, of Strausberg, once met a Christian beggar. "God give you a happy life, friend," he said, as he passed. "I thank God," said the beggar, "I am never unhappy."

"What do you mean?" said Tauler in amazement.
"I mean that when it is fine I thank God, when it rains I thank God, when I have plenty I thank God, when I am hungry I thank God, too; and since God's will is my will, whatever pleases him pleases me."

"Who are you, then?" asked Tauler.
"I am a king," said the man in rags.
"A king! Where is your kingdom?"
"In my own heart," answered the beggar, with a laugh.

This was good philosophy. scriptural theology, practical Christianity, and divinely wisdom. He is king over himself who makes God King over him.

WORD PLAY.

"Rob said Tom, 'which is the most dangerous word to pronounce in the English language?'"

"It's stumpled," said Tom, because you are sure to get a tumble between the first and last letters."

"Good!" said Bob. "Which is the longest English word?"

"Valeitudinarianism," said Tom, promptly.

"No; it's smiles, because there's a whole mile between the first and last letters."

"Oh, that's nothing," said Tom.

"I know a word that has over three miles between its beginning and ending."

"What's that?" asked Rob, faintly.
"Beleaguered," said Tom.—*Busy Bee.*

MIGHT HAVE GONE OUT.

An Irishman who was traveling in England for a dry goods firm was once showing a line of sample dress goods to a merchant who was woefully slow in making up his mind.

He handled them and rehandled them, until the commercial traveler was at his patience end. Finally the merchant asked if the goods were fashionable.

"They were when I first began to show them to you," replied the traveler, but I'll be hanged if I can tell you now."

It is said that the buyer was so pleased with this answer that he pardoned the rudeness of it and became a steady customer.—*London Strand.*

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STORIES FOR LITTLE ONES.

AN AUTOMOBILE RIDE.

BY SARA VIRGINIA DU BOIS.

A large, red motor car, the chauffeur sitting at the wheel, stood before the doors at No. 37 West Logan street, with Mrs. Watson on the back seat, and with a group of curious neighbors gathering on their porches to see her off.

"What are you waiting for?" some one called from an open door.

"For Miss Julia; she was to have been here at one o'clock. Well, we must go without her, and she is so fond of those children on Portico Row. It seems a pity but it cannot be helped. Thomas, we will start; go to Dr. Bender's office on Seymour street, they are awaiting us there."

The great automobile whirled around the corner of Royal street with such speed that Mrs. Watson was hurled back against the cushioned seat and did not regain her equanimity for some moments.

"You may slacken your speed a little, Thomas; I have no desire to kill any one at the start. Here this way, please, where you see the sign out, 'Painless Extracting.'"

Thomas looked around and smiled at Mrs. Watson knowingly.

"That sign don't always foller," he said. "I tried one of them places, once, where it said just that thing, and the dentist about pulled my head off. I'm one that always thought teeth ought to be put in wobbly like so it wouldn't be such trouble to get 'em out. Shall I blow the horn, ma'am, for the children?"

It was not necessary to do so; they sat in state on Dr. Bender's steps and as the motor car turned the corner on Seymour street, with a loud whoop they rushed to the edge of the pavement and waved their arms frantically for it to stop.

Mrs. Watson smiled placidly and adjusted her hat. "Don't use up too much vitality at the start, children," she said. "or I'm afraid it will not hold out. Thomas, put that little girl and boy back here with me, and Millie and Ben can sit in front with you."

As Ben heard these words the last spark of dignity vanished and he turned a somersault on the pavement, much to the edification of the crowd that had gathered about them.

Millie had all she could do to hold the baby, his pleasure at the prospect before him was mingled with fear, and when the critical moment arrived for her to enter the car, with a determination characteristic of his nature he decided that after all he would not go. The prospect of remaining behind was so agonizing to Millie that the poor child, who had borne a woman's burdens—so long, burst into an alarming flood of tears. For once Mrs. Watson was in doubt as to what method to pursue, but the chauffeur came bodily to her rescue and settled matters. "Your pleasure ain't going to be spoiled this way, little Miss," he said. "Here, give the youngster to me; he can't get away and he will stop bawling when he finds it ain't no use. You scramble in there by Ben. I'll hold him till he gets manageable."

The baby was so surprised at the turn affairs had taken that he suddenly checked his sobs, and looked in awed wonderment at the man who had dared to interfere with his rights. With one arm supporting the baby, the chauffeur took his right hand and with deft movement turned the car about and the next moment it was spinning out Green street, leaving the crowd of wondering men, women and children behind them.

Mrs. Watson had not spoken for some moments. "I meant to invite Dr. Bender to go with us," she said.

Millie turned back, for cheeks were glowing and her arms were empty. "It ain't no use asking him," she said. "he didn't have no time to come downstairs to see us off, but I seen him looking out of the window when the baby cried. You had better give him back to me now, he ain't never been used to having strangers hold him."

The change was quietly made, the baby nestled close against Millie and was about to cry again, then suddenly changed his mind and settled down for what enjoyment he could get out of it. He knew nothing about the policy of accepting the inevitable gracefully, yet unconsciously he was doing it.

As the speed of the automobile increased, Ben's happiness heightened, and he threw his arms about so frantically that Millie had to restrain him.

A straw hat, several sizes too large, is not an advisable thing to wear in a motor car, and Ben's happiness was somewhat damped by losing his just as they approached the park. There was an exclamation of dismay, but the next moment he was shouting again. "I'll get another," he said, "I'll get another; Mr. Cramer has got lots more in a basket here."

Tom and Bessie had not opened their lips; they were being transported from rapture to rapture, and if the motor car had suddenly taken wings and soared heavenward they would not have experienced any surprise.

Mrs. Watson's face was expressive of the happiness she felt. "You may go a little slower now Thomas," she said. "I would like to look at the park scenery."

Bessie touched her timidly on the arm. "Where are we at, ma'am?" she said.

"This is Fairmount Park, child, and that place yonder is Horticultural Hall, where all sorts of beautiful plants are growing. Those flowers there are planted out every spring. Did you ever see anything so beautiful?"

No, Bessie never did, but she had no words to express herself, and rapturously looked the appreciation she felt. She touched Tom's arm to make sure he was there. "Ain't you afraid we will waken up and find ourselves home again?" she said. But Tom did not deign to answer, his eyes were riveted on the man at the wheel, and in his baby fashion he imagined himself taking his place, and resolved when he grew up he would run an automobile or do nothing. It was five o'clock when they returned home; they had traveled a radius of ninety miles, and had lined at one of the park inns.

The children left the car on Seymour street, at the same spot where they had taken it, but everything was quiet enough now, their hearts were too full of joys for words, and they turned down Portico Row, followed by a curious crowd of children. "Say, Ben, ain't you lost your hat?" said one of them.

Ben put his hand up to head, then thought a moment. "That's

nothing," he said, "that's nothing, fellers can get along without hats all right." Then suddenly collecting himself, he continued: "When I get rich like Mrs. Watson is, I'm going to make folks happy like she does."

Millie was resting the baby on the floor sill. "See that you don't forget it, Ben," she said. "Dr. Bender says lots of folks start out thinking that way, but when they got prosperous they forget all about it. And he says them you've done the most for is the ones to forget you quickest. Don't ever get to thinking you are too good or you get good for nothing. And I've heard Mrs. Watson say them that wants to be kind can find plenty of chances right at home."—Ex.

FOLKS, PLACES AND THINGS.

Getting into a sleeping car very late at night—where for the sake of righteous feelings in the breasts of all concerned the stillness ought to have been thick enough to be felt—I found the atmosphere vibrating with long-drawn, sepulchral cries, half whines, half howls, emanating from behind the drawn curtains of one of the berths.

It was seemingly the voice of a very angry small girl—I didn't know how old, of course, but I guessed about ten—and this was her ever-repeated and unvarying wail, dragged out into a frightfully monotonous chant like the dirge of a lost soul:

"You lied to me! You lied to me! You lied to me!"

I fled. I don't know how the poor people already immured in the other berths were standing it, but I kept out of the way until this unappreciated music had died out—I suppose through the merciful intervention of drowsiness.

Who else was behind the curtains I had no means of knowing, out it was not hard work to imagine a tortured mother reaping her due reward of woe for having put off an insistent child with some promise she never meant to fulfil. Raising children on unkept promises is the most perfect means in the world for making trouble for their parents, and this mother—who must certainly have been mortified to the point of demise if she had any sensibilities at all—appeared to be getting hers early and emphatically.—Interior.

A GREAT SAINT BERNARD.

A lady well known to us, residing in Newton, was drawing her little girl on a sled, just after our recent great snowstorm, through a long, narrow path to the school-house, the snow being thrown up very high on each side of the path, when she met midway a large St. Bernard dog (a stranger). She immediately addressed him as she would a human being, explaining that the path was narrow and the snow deep, and that he must turn around and go back. He listened carefully to her explanation, then wheeled about and walked back a considerable distance—until he found a place where the snow had been shoveled out a little at the side. Into this he backed and waited quietly until she passed him with the sled and child. The lady thanked him for being so much of a gentleman, and he then wheeled about and started again on the path.—Our Dumb Animals.

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JAMES 2:1-4.

REV. H. G. WESTON, D.D.

The very common interpretation which is given to these verses is inconsistent with Jewish customs, with the language of the speaker, and with the words of the writer of the Epistle.

The office of sexton is a custom of modern times and was unknown, as it was unnecessary, in a Jewish synagogue. Every Jew was a member of a synagogue unless he had been cast out, and had his own seat. A sexton has no footstool—this is a piece of furniture that belongs to a judge, and no sexton would bid a man to stand permanently in any particular position; if he did he would not be obeyed.

In the synagogue were held the minor Jewish courts, and this direction of James is given to the sitting magistrate. The magistrate can say: "Stand thou there," or "Sit thou here, under my footstool." If he does, James says he becomes an evil-thinking Judge. The expression is the same as in the preceding chapter, 25th verse: "A forgetful hearer," is in the Greek "a hearer of forgetfulness;" the same idiom is found in Luke 18:6, the unjust judge is in the Greek "Judge of injustice," James is speaking of "Evil thinking judges" and not sextons.

The common interpretation of this paragraph results partly from the imperfect translation of the common version, and partly from a misunderstanding of Bible terms. The word here translated "assembly" is used fifty-seven times in the New Testament, and except in this verse is uniformly translated synagogue with a single exception, Acts 13:43, and should be so translated in that verse. In the Revised Version it is so translated: "If there come into your synagogue, etc.;" "Respect of persons" in the Bible always has reference to judicial proceedings, never to our individual treatment or opinion of other persons. If I see a brother minister come into the church where I am holding service am I forbidden to show him any more respect than I do his coachman? But if I am sitting as a judge and the preacher and his coachman are litigants before me "woe unto me if I show respect of persons."

DEAR RECORDER:

Allow me to heartily congratulate you on your editorial page of last week. You have struck the key note of our troubles. Gipsy Smith told a painful truth when he said we "were moral, but not spiritual, refined, but not godly." Oh! if you can only call our people to their knees in prayer all else will follow. We must have more spirituality or hundreds of our churches will soon be pastorless and occupied by bats. Morality and refinement. Large membership without regeneration, cannot weather this tide of commercialism and worldly pleasure.

God calls preachers out of an atmosphere of prayer. Rarely ever out of cold formalism.

Once get us praying as we should. Preachers money and churches will follow. Let spirituality die and we will be forced to resort to high pressure methods along with ice cream, oyster supper and soap dispensary plans. All of which must finally fail. I wish I could be an optimist and see things as some of my good brethren see them. But facts are facts and there is no need to close my eyes and refuse to see them.

It is true that our churches are

in the lead everywhere I go. Our opportunities were never brighter. Why is this! Because we have less formality and I believe more spirituality. But, alas! alas! we are headed in the same direction. Do get out into the road and head us if you can.

Will Dr. Broadus saying come true? I heard him say. "The time will come when China will send the gospel to us."

Yours for a praying church,
E. B. FARRAR,
Jackson, Ky.

DEAR RECORDER:

We have just closed a very successful meeting of two weeks at Caneyville. Eight professed faith in Christ, and four were approved for baptism, with more to follow soon.

Rev. A. R. Willett did the preaching to the delight of all who heard him. One of the striking things about the preaching was that it combined in a marvelous way the power to reach the stoutest hearts, and at the same time to draw and hold the little child. Taking it all in all it was a most precious meeting.

I began my work as pastor one year ago, and last Sunday I received a unanimous vote for the ensuing year. Although under great difficulties, the Lord has, wondrously blessed us, besides paying \$500 on the indebtedness of our new house of worship, we have increased our donations to missions, though it is yet small. We purpose to make greater efforts the coming year. Pray for us that God may crown our efforts with success.

J. N. LIKINS.

DEAR RECORDER:

I was assisted in a meeting continuing ten days at Wilmington, Kenton county, Ky., beginning second Sunday in October. The visible results thirteen for baptism and church much revived.

Bro. C. S. Ellis, pastor at Latonia, did the preaching, which was happily enjoyed by all. He has but recently begun his work at Latonia but the outlook is very encouraging. The right man in the right place.

Bro. J. W. Beagle helped me in a meeting at Concord, Gallatin county, beginning November 11. The meeting continued fourteen days resulting in nineteen additions by baptism. One striking feature of this meeting was that fourteen of the number were young men. It was truly a good meeting and good results will follow for many days to come.

Bro. Beagle has lately become pastor at Ludlow, Ky. Is entering upon his work with zeal and great results are hoped for.

L. JOHNSON.

Walton, Ky.

DEAR RECORDER:

On November 2nd, Bro. Hollis Spurgeon Summers was examined as to his conversion, call to preach the gospel, and views of Bible doctrines, by the following council:

Revs. B. A. Dawes, J. K. Nunnell, D. E. Fogle, E. W. Summers, T. J. Stevenson, E. J. Caswell, and Prof. J. J. Rueker. Bro. Stevenson, Moderator.

Bro Summers gave very satisfactory evidence of an experience of grace, and of a call of God to preach His gospel. For a young man without special theological training his statement of his doctrinal views were wonderfully clear, and could easily be attributed to a much older head.

The council unanimously agreed to recommend to the church that

Bro. Summers be set apart to the full work of the gospel ministry, and the church-in turn authorized the council to proceed with the ordination, on Sunday November 3rd.

Bro. Dawes preached the sermon Bro. J. W. Arnold gave the charge to the candidate, Bro. J. K. Nunnell presented the bible and Bro. E. W. Summers, father of the candidate, made the ordaining prayer.

Bro. Summers is a member of the church here, and takes charge of the Rock Bridge Baptist church, in Washington county, Ky.

Georgetown College has no more earnest, more consecrated young man among her students, and we look forward to a very useful, and, we trust, a long happy life for Bro. Summers in the great work of saving the lost by pointing them to Jesus Christ.

W. E. BROWNING, Clerk.
Georgetown, Ky.

LAMENTATION, PRAYER, ACTION.

The story that Hanani told to Nehemiah of the condition of Jerusalem and of the Jews that were therein was a very discouraging one. He declared that the wall of Jerusalem was broken down and the gates thereof consumed with fire and the remnants that were left were in great affliction and reproach. These words merely summarize the story of calamity that Nehemiah received. As a patriot he was profoundly moved by the news. Though far away from Jerusalem and in great prosperity at the heathen court he had not lost interest in his native people and the home of his race. It is interesting to note the effect that the story produced.

First of all it plunged him into lamentation and gloom. He sat down and wept and mourned certain days. To some this would seem like a very idle and unmanly thing for him to do. But in those days and in that country men did not try to hide their feelings or consider it unmanly to weep. Nehemiah made no secret of the burden that was weighing upon him. But he did not merely lament. The story plunged him also into prayer. He took his burden to God whom he recognized as able to change the unfortunate conditions. The lesson gives us merely one of his prayers. He fasted and prayed for a considerable time. According to his own testimony he prayed "night and day." It was several months between the hearing of the message and his confession to the king. We have a right to believe that during all this period he prayed incessantly to God. But Nehemiah did more than merely pray for general deliverance, he did more than ask God that *some one* should go to the rescue of his people, he prayed that God would let *him* be of service in the crisis. It was very definite and very practical. This is clearly revealed in the last verse of the lesson where Nehemiah closed his prayer with a request that God would prosper him and grant him mercy in the sight of the king. The succeeding chapter shows what his prayer had been when he asks of the king permission to aid his people. Nehemiah was plunged into prayer but only that he might enter on the plane of action.

Very many times as Christian people we hear the story of misfortune among our brethren. We do not only hear but often see signs of discouragement and defeat in sections of the church. The cause sometimes appears defeated and the

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These are the Lectures delivered during 1907 in the course at Yale made so well known by such men as GEORGE ADAM SMITH, with his "Modern Criticism and the Preaching of the Old Testament," etc. The deep thought of DR. FORSYTH is evident in every line of the book, he speaks with the definiteness on this subject so necessary to the life of the church.

DR. JAMES DENNEY, author of "The Death of Christ," says in the British Weekly: "To some it will seem that all their deepest convictions are here, all that makes the Gospel glad tidings to them, all that they have stammered in saying or never been able to say at all. A banner has been given them to be displayed because of the truth, and a new hope for evangelical Christianity rises in their hearts. . . . Dr. Forsyth's present work has a wealth of thought and inspiration in it which will not be easy to exhaust."

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situation hopeless. How are we affected by such news? Sad to relate, there are some who seem to be entirely unaffected. But others are plunged into lamentation. They know that He is able to transform any and all conditions of defeat into victory. Not once but continually they besiege the Throne of Grace. But very often their prayers are vague and impersonal. They ask that in some way God deal with the situation. They want somebody to do something. What they need to do is to pray that God will show *them* how to deal with the situation. If only we could all be as practical as Nehemiah was, conditions of discouragement would soon be eliminated. There is a little card that has been greatly used in England, and to some extent in this country, reading as follows:

Will you make this your
Daily Prayer
until the answer comes?
O Lord, send a Revival and begin in me, for Jesus' sake.—Amen.

We have in this sentence the point where all change begins. When we realize this and accept the responsibility laid upon us to help God answer our prayer, then, as in the case of Nehemiah, the prayer will lead to magnificent victory.

A humble man is a joyous man.
—F. W. Faber.

DEAR RECORDER:
I have accepted the care of the church at Munfordville, Ky., and hope to see the Lord prosper his cause there. There are some noble spirits in Munfordville.

The ladies of the Munfordville Baptist church fixed up a box and sent it down to the train this morning and gave me a check to it and told me to call at the baggage car on arriving at Louisville and get the box which I did.

It contained some old-fashioned homemade hog sausage, backbone, spare ribs, shoulders, butter, preserves, jams, etc., and a handsome newly finished quilt as a Christmas remembrance to their new pastor.

You know it was appreciated. The Lord has blessed Munfordville with some choice spirits and look out for something to be done there. The cause is greatly in need of a house of worship there. It is the county seat of Hart county, and our Baptist people have for years been worshipping in the Presbyterian church house. The Presbyterian brethren have been very kind to furnish a shelter for a homeless people so long. But with the help of the Lord we hope to be able in the near future to shelter ourselves.

We ask the prayers of all who read this for the success of his work in Munfordville.

H. C. JOYNER.

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FROM TENNESSEE.

BY REV. J. M. PHILLIPS, D.D.

The reports of the year's work embodied in the minutes of our Associations, and especially of our State Convention, are all now in, but their perusal does not afford much for congratulation or hope. But they do show that Tennessee Baptists are not asleep and letting the Master's work take care of itself. Progress has been wide, but not equal to expectations at the opening of the year. The percentage of gain has been small, while in some Associations there has been actual loss. In benevolence there has been a gratifying increase, though not in keeping with the increased wealth of the people.

Coming to the specific State work, more churches were aided and more missions sustained than during any previous year. Two State evangelists, Earle D. Sims and T. T. Thompson, were employed, though both resigned and took work in other States before the close of the year. Bro. Sims taking work under the State Mission Board of Florida, and Bro. Thompson returning to the pastorate in Arkansas. Latterly, Bro. M. E. Wooldridge, of West Tennessee, was employed to labor as Sunday-school evangelist of the State, and is yet in that work.

Pastoral changes continued as usual, some leaving the State and others coming in to fill the vacancies. Three vacancies in Nashville still remain unfilled, the Centennial church, where Bro. W. J. Stewart wrought successfully for eleven years, and the Immanuel, vacated by Bro. T. B. Ray more than a year ago. The church at Winchester is still also pastorless, as is that of Watertown and Cookville. Columbia, which had been pastorless for more than a year, has recently settled a brother from Virginia.

Now for the coming year. What shall be the report? Many prayers go up from anxious hearts that great spiritual refreshings may mark the history of the year. But the conditions that at present prevail are not encouraging. With much outward prosperity, the spiritual is sadly lacking. The masses of the people, both inside as well as outside the churches, seem absorbed in business and pleasure. Even six days in the week do not suffice, but the Lord's day must also be appropriated to the same evils. But amid all this, there are some hopeful signs. The wave of reform, now sweeping the South, seems likely soon to sweep the liquor traffic from the State. The recent panic has somewhat sobered our people and brought them to realize their dependence on God.

THE LATE SOUTH CAROLINA BAPTIST STATE CONVENTION.

Orangeburg, the place of meeting, is a city of 7,000, and quite accessible by the Southern and Atlantic Coast Line railways. The attendance was large and active. Financially, the showing made on benevolence was considerably in advance of the previous year, and for next year the apportionment calls for a large increase over the year now closing. About \$147,000 is the basis recommended. This does not include what is hoped for by the canvass already on foot for enlarging and better equipping the educational facilities in Furman University and the Greenville Female College. These institutions are prospering and have bright prospects. So also is it true of Limestone College, one of the best Female institutions in the South, and of the four Baptist High Schools in the State.

It is now proposed to build a fine Hall of Science on the Furman Campus and to name it "The James C. Furman Hall of Science," in honor of Furman's great and noble President, who was identified with the institution for more than forty years, who died in 1891, and in honor of whose father, the celebrated Dr. Richard Furman, of Revolutionary fame (1776), Furman University was named. Of him, Dr. Basil Manly, Sr., remarked: "He is the wisest man I ever knew." His son, Dr. James C. Furman, was one of the noblest, purest and ablest men ever known in our State. Yet, so modest and unselfish was he that his real value was perhaps never as widely recognized as true merit warranted. Our present President, Dr. E. M. Poteat, is one of the greatest of our younger men, and with him as our leader, under God, we expect to make fine progress in the educating of young men. All the objects of the Convention are prosperous. State Missions, one of the central enterprises of the body, received the closing year over \$29,000 for all branches of her work. The Sunday-school work and "evangelism" are already prominent features of State Missions in South Carolina, and it was recommended that the board undertake to carry on a church building department.

Dr. T. M. Bailey, following noble State Mission Secretaries of former years, has now served the Convention acceptably for twenty-two years. He and Mrs. Bailey were presented in the Convention at Orangeburg with some beautiful gifts in token of appreciation by the brethren. Dr. Derieux is doing well as Dr. Bailey's assistant. The Connie Maxwell Orphanage is doing well, Bro. A. T. Jamison being the superintendent. A committee to consider and report next year upon an Educational Commission was appointed. Drs. Frost, Seymour, Sampey, Smith and Love were with us in the Convention, and contributed much to our pleasure and assistance. They all spoke well upon the objects they severally presented and represented.

On prohibition, the Convention took high and unmistakable ground. A committee was appointed to memorialize Congress, and one also to memorialize the South Carolina Legislature, with a view to securing important and much needed lines of legislation on the liquor question.

The Convention sermon, by Dr. Z. T. Cody, will be published by the Sunday-school Board at Nashville.

R. W. SANDERS.
Greenville, S. C.

THE NORTH CAROLINA CONVENTION.

The Baptist State Convention of North Carolina met in its seventy-seventh session Wednesday, December 4, 1907, with the First Baptist church, Wilmington, N. C. The convention sermon was preached by Pastor Lumkin, of Scotland Neck. Prof. J. B. Carlyle, of Wake Forest College, was elected President. The board reported remarkable progress along all lines. There are now 1,850 churches, with a membership of 205,000 members; 1,179 Sunday-schools, 11,056 officers and 139,467 enrollment. The contributions were: State Missions, \$38,068.37; Home Missions, \$18,697.96; Foreign Missions, \$35,485.13; Orphanage, \$28,714.86; Ministerial Education, \$4,178.27; Aged Ministers, \$2,872.86; Sunday-school Missions, \$1,210.30, making a total of \$120,917.93.

Baptisms were reported from 1,303 churches, numbering 13,225 during the year. The convention raised at this session something over \$10,000 to complete the amount of \$112,500 necessary to secure \$7,500 from the National Educational Society. Prof. J. R. Sampey, representing the Seminary, made a splendid address and received \$1,760 for the students' aid fund. Among the visitors were Secretary Morehouse, of Philadelphia; Secretary Frost, of Nashville; Porter, Richmond, and Love, Atlanta. The spirituality of the session was deep and the speaking good. The meetings were "strenuous." Enlargement was the watchword. The work of State Missions was projected on a basis of \$45,000, and Foreign Missions \$55,000 for this year. Not an intimation of retrenchment was heard during the session, but "strengthen" and "lengthen" were the key words for every enterprise. The convention adopted a report on temperance which heartily endorsed State prohibition as the aim of that movement. The convention adjourned without appointing a place for its next meeting. Pastor Wm. Lunsford, of Asheville, was appointed to preach the annual sermon.

C. A. G. T.

Monroe, N. C.

DEAR RECORDER:

On November 10th I began a meeting with Buck Creek church, Daviess County Association, of which I have been pastor for the past year. The church was torn up over business dissensions. These troubles were removed and God's children gave evidence of the harmonizing power of the Holy Spirit. The meeting continued sixteen days, the pastor doing all the preaching. The church was visibly strengthened. Thirty-two souls gave themselves to the Saviour. Twenty-six were added to the membership; nineteen were baptized. Others will come later. Among other evidences of their Christlikeness the brethren and sisters, in addition to the usual contribution in return for ministerial labor, sent to the home of the pastor on the day following the close of the meeting—the day before Thanksgiving—a wagon load of provisions, including all the specialties and delicacies incident to the season. May God bless and richly repay them.

Am glad to say that preaching twice a day and doing other work in three meetings with but few days' rest has shown me that I am stronger and enjoying better health than at any time within the last eight years.

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The Farm and Household

R. K. Crain, of Harrodsburg, sold a pair of mules to Robert Graves, of same place, for \$115.

W. D. McIntyre, of Millersburg, sold to Hord Armstrong, of Flemingburg, five two-year-old mules for \$720.

Some farmers in Marion county who gathered their corn early last month have had to shuck it out as it was heating in the bulk. Turkeys sold here last week at ten cents per pound. Farmers are nearly through stripping tobacco, and a few have delivered their crops.

County Court day was dull in Fleming county and was devoted mostly to talk of the tobacco growers' movement. There were 250 cattle in town and only about fifty sold at mean prices. Among the sales were a bunch of 1,200 pound cattle at \$3.97 1-2, and some yearlings at 3 cents. Mules were \$25 to \$40 per pair off from last court.

Robert Wilson of Taylor county, drove 800 turkeys and 300 geese to Campbellsville, which were shipped to the Eastern market. The turkeys cost about 10 cents per pound on foot.

The weather in Logan county for the last week has been ideal for killing hogs and gathering corn. Trading of all kind is at a standstill, due to the stringency in the money market. Farmers have plenty of produce and stock, but are unwilling to sell for less than were offered earlier in the season.

Messrs. Harmon & Powell, of Harrodsburg, sold to Russell & Son twelve head of 1,100-pound cattle at 4 cents. Also to Yankee & Peters thirty-five head of hogs to be shipped subject to the market, and to R. K. Crain, two pair mules, and a horse to Hope Richfield for \$125. Also a mare for \$80 to another party.

Last county court day was one of the dullest that Owenton has had in a long time. The crowd was small, the buying and trading were light. The stringency in the money market, the failure to market the present crop of tobacco, and the unsettled condition of things generally contributed to that end.

There is some corn being gathered in Crittenden county and it is reported as not being as good as was expected. Wheat looks fairly well. Live stock of all kinds are doing well. Tobacco was cut and housed in good condition. About 80 per cent. of the crop is pooled.

The farmers in Barren county have been very busy stripping tobacco, as the weather has been ideal for it. Tobacco is coming in this place at the rate of one hundred loads a day. The dark tobacco is bringing good prices, nearly all sold having brought eight cents. The Burley tobacco is selling at ten cents a pound. Over half the crop has already been delivered and the rest will be delivered within the next few weeks. Mr. George Lessenberry raised \$100 worth of dark tobacco on one fourth of an acre of land on South Fork.

WINTER MANAGEMENT.

This winter the demand for fresh-laid eggs for market is more urgent than ever before, and prices are so enticing that every one would like to have the full egg basket to carry to market as many times a week as possible. It costs about one dollar a year on the average to feed a hen. When this hen produces but five eggs a month she is kept at a loss. When she produces 12 eggs per month, she is kept at a profit. The difference in egg production comes from two distinct causes—the natural ability of the hen, and the proper care and management.

Hens past the second year should never be kept in hope of receiving much of an egg yield. In keeping poultry for exhibition or for producing exhibition fowls, we have known hens six or seven years old to be most valuable. When, however, the egg question is considered it is only profitable to keep those that lay more than enough to pay their own keep. In selecting the hens, choose the pullets and the yearling hens; keep nothing older than these.

The natural surroundings of spring and summer life induce the largest egg yield. Cold weather reduces it. Means must be applied partially, at least, to overcome the effects of the cold weather. This is best accomplished through a comfortable interior to the poultry houses, sanded floors covered with plenty of litter, southern exposure and a comfortable place for the hens to scratch and hunt for all their grain food, which should be strewn in the litter for the purpose of giving them natural exercise. This litter should not be less than 8 inches deep on the floor; if 12 or 14 inches deep, so much the better provided it is perfectly dry. Whenever the litter becomes damp or moist, it should be replaced with dry litter at once.

Feed the hens in winter a plentiful ration of wheat and oats (mostly wheat), a small percentage of cracked corn, millet seed, buckwheat and other small grain. Add meat in some form, either the granulated beef scrap or cut green bone. What you want is less fat and more blood and egg-forming food. Nothing adds so much to the egg yield as cut green bone or meat of some kind.

Egg-eating by poultry and the plucking and eating of their feathers are said to be alarmingly on the increase. If so, it is entirely the fault of the management and care bestowed on the poultry. Egg-eating is the result of idleness and lack of proper appliances in the poultry houses. Nests for laying hens should always be so constructed that when the hen goes up on the nest to lay (as she should do, nests never being allowed to rest on the ground or floor), she should be hidden away out of sight of the other fowls. The nest should be in the bright, open light. After the hen has laid her egg, she will naturally come out of the nest into the house. The habit of eating eggs comes from one of several conditions: Eggs frozen in the nest and burst open, or knocked out of the nest on the floor and broken; hens confined in the poultry house, becoming restless, pick at everything they see. When the hens learn the habit, it is hard indeed to break them of it.

The plucking and eating of feathers is another bad habit which comes from neglecting to feed the poultry properly and keeping fowls in close confinement in idleness. Often poultry shut up in

coops to be fattened, both males and females, will pluck at each other's feathers. This begins in picking idly at one another; perchance a feather full of blood is picked out, and the habit is started. The way to prevent this is to keep them plentifully supplied with grit, shell-forming food and meat, and to make them work. A little salt in their food supplies the want of soda in their system. Plenty of egg shell or lime of some kind is better.—Country Gentleman.

Celery belongs to the parsley family. The bleaching of the stalks is generally done by drawing up earth to the plants, which are transplanted from the seed bed into very rich trenches of soil. It is said that celery is not in its prime until after frost. For celery to be crisp it should lay for some time in ice water, and then be served with chopped ice.

Celery can be prepared and served as asparagus. This is a good way to use up the large and rather tough pieces: Scrape and cut into finger length, tie in bunches, and cook until tender in boiling water. Drain, throw into cold water, and then return to salted boiling water and heat through again. When ready to eat untie and serve on squares of toast with Hollandaise sauce.

For scalloped celery, cook some stalks tender in salted water; make a rich, white sauce, well seasoned. In the buttered ramekins put first a layer of the cooked celery, then a layer of sauce, with a sprinkling of grated cheese. Repeat the process until the dishes are full. Cover the top with bread crumbs mixed with butter. Place in the oven until the crumbs are brown.

SPRING BEDDING.

In the absence of severe frost summer flowers have lingered till these closing October days, and as I write the beds of begonias are still a mass of richly-colored blooms. Perennial asters, hollyhocks, dahlias, and autumn blooming roses are just at their best, while the fiery scarlet bracts of salvia splendens are the most attractive feature of the day. Most gardeners, however, would like to see a termination of the display as far as the flower beds are concerned, then they may be cleared off without compunction, and the delayed spring bedding got in.

Spasms St. Vitus' Dance

Many persons who suffered untold agonies from epilepsy, fits, spasms, and St. Vitus' Dance are today well. The strengthening influence of Dr. Miles' Nerveine upon the shattered nerves having restored them to perfect health.

"I endured agony that words cannot express from St. Vitus' dance, which followed a very severe spell of rheumatism. I doctored with a physician; but the more I took of his medicine the worse I got. My mother's devotion saved me. After she had become almost heart-broken, as well as physically exhausted from constant care, by the advice of a neighbor she procured a bottle of Dr. Miles' Nerveine. From the first dose to the last a continual change for the better was noticeable, and when I had taken eleven bottles I was well, and in robust health."

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Planting bulbs in grass is so popular nowadays that it is unnecessary to further recommend the practice. Hyacinths alone deserve a bed to themselves, and where there is only one bed to be planted with these bulbs an effective three-color arrangement may be employed. Snow-drops are seen at their best when spangling the grass beneath deciduous trees, while crocuses in blue, white, and gold may be planted at the margin of the lawn fringing the garden walk and should be set out in bold groups to make rich blotches of color or in alternate bars of different hues. Winter aconites, chionodoxas, scillas, and grape hyacinths are very telling for naturalization in grass, whilst narcissus are, of course, pre-eminent among bulbs employed in this capacity. A bed of polyanthus and red and yellow tulips makes an imposing combination. White arabis, blue myosotis, pink silene, yellow alyssum, purple aubretia, primroses, pansies, wallflowers, and the like must now be planted at the earliest convenience. Then will the lawn sparkle with color and the beds glow with spring flowers.

Don't let the first frosts spoil the remaining tomatoes: pick them and they will ripen in a good cellar. Bank up the celery before frost.

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A LONG stride towards Denominational Unity will have been taken when the entire publishing and manufacturing interests of the Baptist Young People's Union of America are turned over to the American Baptist Publication Society, January 1, 1908. The Publication Society, with its great printing plant and its eighty-three years' experience in the work of denominational publishing, should very properly be the one agency for publishing and selling Baptist literature for the five million members of the denomination in America. This transfer is a big step in the right direction. We hope to see it followed by other important changes of the same sort. R. Y. P. C. workers and leaders should bear in mind that hereafter subscriptions to *Service* and *Our Juniors*, orders for the books of the Christian Culture Courses, and for badges, buttons, topic cards and leaflets should be sent to the Stores of the American Baptist Publication Society.



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GREEN.

The death summons came to the home of W. T. and Gertrude (Watts) Green November 1, 1907, claiming their darling little babe. God in his infinite love and wisdom saw fit to pluck the little bud from earth to transplant it in a fairer clime, there to bloom in the sweetest hues of paradise. Little Guss Houston Green was born December 12, 1906, age eleven months and nine days.

A short funeral service was held at the chapel by J. H. Burdine, and the little body was laid to rest in the Frankfort Cemetery.

May the dear father and mother find comfort in the precious promises of God's Word.

Good-bye, sweet little Guss;
And yet 'tis not good-bye,
For thou art still with us,
And we are still with thee.

AUNTIE.

ETHICAL GOODNESS IS NOT SALVATION.

Ethical goodness is good as far as it goes; but it is not salvation. The man who pays his honest debts, is kind to and supports his wife and children, helpful to the unfortunate and needy, and meets all the requirements of proper citizenship, is ethically good; but he must be and do all that and more, too, to be saved.

With all those commendable qualities he may resist the Holy Spirit's pleadings to believe on the Lord Jesus Christ, trust in Him, and confess Him to others; he may be destitute of that new, divine life which is received into the soul through faith, and which constitutes the new birth. This new birth changes the depraved heart and writes in it the divine law of love and humility, so that the likes and dislikes of the carnal mind are supplanted by a genuine love for God and his word, for truth and righteousness, a longing for the salvation of others, and has for its fruit, "peace and joy in the Holy Ghost."

Ethically there are many who can and do truthfully boast that they are as good as any of the church members; but their goodness is only the fruit produced in the human mind by the universal strivings of the Holy Spirit by which "he convinces the world of sin, and of righteousness, and of judgment;" and is not that divine righteousness of Christ, that eternal life, imparted to the soul that is "born of water and of the Spirit," through repentance and faith in the world's Redeemer!

It is a great mistake in revival singing to emphasize the music unduly, the attention being, in this way, sometimes diverted from the truth which the words are intended to convey. It is as great an error as it would be to have the preacher emphasize his own art in oratory, so that the attention is attracted away from the message. That is the best preaching which gives the people something to think about and that moves them to accept Christ. That is the best singing, which makes the music an almost unnoticed avenue through which the gracious truths of the gospel find their way into the heart, to be used by the Holy Spirit for the furtherance of his saving work. That is the best art which conceals art with spiritual modesty, both in the leader of the singing and in the preacher, that Christ alone may be prominent, and remembered when the others are forgotten.

Let us enter ourselves as pupils in the school of God's love. Let us lay aside our own notions of the course of study; let us submit ourselves to be led and taught; let us be prepared for any lessons that may be given from the blackboard of sorrow; let us be so assured of the inexhaustible tenderness of his love, as to dare to trust him, though he slay us. And let us look forward to that august moment when he will give us a reason for all life's discipline, with a smile that shall thrill our souls with ecstasy, and constrain sorrow and sighing to flee away forever.—F. B. Meyer.

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ITEMS OF INTEREST

News the World Over.

Major-General Alexander Hamilton grandson of Alexander Hamilton, has died of old age at his home in Tarrytown, N. Y., aged 92.

Gen. Bingham, Chief of the New York police, said he would close the Sunday theatres in that city if he was made sure the law sustained him.

President Roosevelt has issued a statement to the effect that he told the truth when he said on the night of election that he would not be a candidate for 1908.

The Swiss minister to Japan tells an instance of the energy and push of the Japanese. Much condensed milk from Switzerland and the United States was used in Japan.

One great trouble with wireless telegraphy is that any station is apt to catch the message. The Russian government has a station at Kiev to telegraph between St. Petersburg and Sebastopol.

The unspeakably vile state of affairs in the German court have left the Emperor's character above reproach, but not his wisdom.

Boston is not in the local option column, but if the leading business firms continue as they are now doing, it might as well be.

At the International Anti-Alcohol Congress held in Stockholm all the leading governments of the world were officially represented.

The electric lines are gradually crowding out the railroads. New York is expecting within two years to have all trains entering it run by electricity.

A FIFTH SATURDAY MEETING.

The Ministers' and Deacons' Fifth-Saturday Meeting of Noyllyn Association of Baptists met at Zion church, Taylor county, on November 30, 1907.

Distinguished ministers and deacons in the Baptist churches discussed questions vitally affecting the relation and duty of the Christian toward God.

The brethren met on a level, and the fellowship was beautiful. There was only an earnest desire to do the Master's work in the spirit of love.

By a request from Zion church a Presbytery was called to meet Sunday morning at 10:30 o'clock, December 1, 1907, with a view to ordaining Bro. J. E. Dyer and Bro. H. C. Underwood to the full work of the gospel ministry.

The ordination sermon was preached by Rev. J. B. Atwell from the text found in Joshua, 1:9, "The Subject Matter of Being Strong and of a Good Courage."

The examination of candidates was conducted by Rev. A. A. Bonta. The candidates related their Christian experience and call to the ministry.

Maple, Ky.

THE PUBLICATION SOCIETY.

The American Baptist Publication Society announces that the publications of the B. Y. P. U. have been turned over to it.

Following is the programme of the Baptist Ministers' and Members' Meeting to be held with Espley Baptist church, December 27, 28 and 29, 1907.

- 1. Give a Scriptural definition of that repentance which is unto life.—F. M. Welburn.
2. Importance of giving Baptist principles to the world.—J. R. Kennerly.
3. Christian culpability in the desecration of the Sabbath.—W. M. Hall.

- 10. Unemployed preachers and pastorless churches.—J. H. Page.
11. Should pastors urge their churches to tithe?—E. F. Adams.
12. What doctrines are the most essential to our denomination?—J. P. Cleavinger.

Live Stock Markets.

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

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