

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (*ἐπαγυλλεσθαί*) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. EATON.

83rd YEAR

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A most determined and general effort has been made to force the "American Version" on the various Sunday-school Boards and churches. The reason is now clear. This version is copyrighted and belongs to the publishers, and they are pushing it because they could force its general use, they would make millions, for every copy must be bought of them.

An effort is made to thrust it on the Baptists because in one place it translates "in water" instead of "with water." But this version is Unitarian in its tendency. I. Tim. 3:16 is translated, "He who was manifest in the flesh," instead of "God manifest in the flesh," and this in spite of the fact that the great weight of authority is for "God." Baptists won't sell out for one "in."

Chesterton says that once he was amazed to find that he was not an atheist, as he had thought. He answered an atheist who told him he had become orthodox, that he had, "because I have come, after stretching my brain till it bursts, to the old belief that heresy is worse even than sin. An error is more menacing than a crime, for an error begets crime. I hate modern doubt because it is dangerous."

See that when death draws near to you, you may look to it, at least, for sweetness of rest; and that you recognize the Lord of Death and of Life coming to you as a Shepherd gathering you into his fold for the night.—*Ruskin*.

This is Ian Maclaren's idea of a true minister of Jesus Christ: "For a preacher of the Gospel the first qualification is not that he be learned or eloquent, but that he believe mightily. However it may be with other men's faith, he must believe with the marrow of his bones. If this be impossible to him, then let him become anything he pleases, but not a preacher. From the preacher the world expects faith, and the dynamic of one man believing with all his mind and heart is incalculable. It is a reservoir of life in the midst of a bloodless and worn society."

"So long as God and the devil bid for men, so long as men wrestle hand to hand with sin, the theme of every genuine sermon will be God, duty, salvation and immortality."—*Doney*.

GLORY TO GOD IN THE HIGHEST.

BY REV. J. HUNT COOKE.

The evangelical narrative commences with an incident which reveals an interest in the affairs of mankind. In this there is a similar lesson to that which opens the book of Job. Man is a spectacle to the universe and is working out some divine scheme which the angels desire to look into. There is something very charming in the glory of the appearance of a multitude of the heavenly host by night to the shepherds of Bethlehem.

Amongst the primitive beliefs of man, the recently discovered religious writings of ancient Egypt inform us, was, that above and below and about us were myriads of intellectual and moral creatures of different forms and natures, but who are interested in man. Recent scientific speculations have suggested that our earth is at the centre of the worlds of space which are inhabited by beings of a nature totally different to ours. In every part of scripture there is taught a similar belief. The old theologian's told of nine ranks of angels. Angel means messenger, but there are multitudes, who have other duties. There are watchers and holy ones, there is the choir of the heavenly temple and there are of many ranks and stations. Perhaps the innumerable stars are the dwelling places of this mighty host.

It is well for us to consider this. It is not surprising that the birth of our Lord was accentuated by an unusual appearance and an audible song. The note of that song is indeed memorable. Glory to God in the Highest. In the highest places? There has been an eternal song, so that the meaning must be greater. Surely the words mean that in the incident of that night the glory of God was attaining its highest. It was so. It had never been so high before, it will never be higher. It may be fuller, but can never have a loftier them. What was it that called forth such a strain? That night was the wondrous incarnation. Never before had a child been born whose name was the wonderful, the mighty God, the everlasting Father. There could be no repetition of this. The highest had been reached for the exhibition of Divine Love by humility, suffering and death.

It is the Deity of Christ that gives meaning to these words. Wonderful, indeed, and the more considered the more wonderful it appears, and the truer the angelic anthem. As we apply our thought to it, it rises, it expands, it embraces all truth, it is the most sublime thought of all eternity. It brings explanation to all other mysteries, it transcends all possibility of full comprehension, it reveals the secret of the universe, it passeth knowledge. It is not a doctrine of theology, it is all theology. It is the vast rock on which all true belief and feeling and action must be built. Very much of the modern treatment of this is absolute folly. We do not assert this of the Unitarian hypothesis, that is, total darkness, is not without reason. But there can be no rational partial belief in the Deity of our Lord. There must be either acceptance or rejection or irrationality.

A clear faith in the song of the angels at Bethlehem should be the aim of Christian teachers and workers. Its acceptance not only makes the believer's duty clear, but gives the needed strength to do it. It removes all hesitation in doing right. Fear is gone when it is known that God is in

Christ and by the outworking of the Gospel revealing the highest glory, and that in obedience to the Gospel is the best life. All God's works take time, and so must His greatest. The less than two thousand years in the history of the church, is only a moment as compared with the ages required for the formation of one stratum of rocks, or that of one cluster of stars; to show forth the lesser glory of His power; if our science have any meaning. How very small in the light of this truth appears many of our short-sighted endeavors to advance the church by human notions, by persecution or sensationalism, or ill-judged impatience with the divinely appointed methods. When we learn who our Lord is we unite the greatest earnestness with the utmost calm. He is ever present and omnipotent, seeking our co-working, according to his all-wise, not to our all-wise, plans. As the working of Redemption brings glory to God in the highest, so taking a share in the work brings glory to man in the highest, before which all the grandeur of this world floats away like a mist of the morning.

As this is the highest consideration for the heavenly host, so is it for redeemed souls on earth. There is nothing higher, and herein is the assurance of help in our greatest need, so that it must ever be the highest to us. Trust in our own efforts, the popular idea of salvation, can never bring a sure and certain hope. This has been the experience of good men in every age, who at their best hours have been the least satisfied with their own good works. Trust in a Saviour who is less than divine cannot be free from misgivings as to His power for so mighty a work, and will not be free from some fear of being overlooked. Salvation by the strongest angel would leave room for doubt. But if the Saviour is the Lord of all then all must be well. Unlimited power can never fail, even for those whose iniquity is the greatest. Unlimited wisdom secures attention to every one, and the supply of every one's every need. Unlimited truthfulness gives confidence that He would never promise what He cannot perform, and that He would never form and encourage a trust upon Himself which He would not fulfill. God's highest glory is involved in the salvation of all who trust His grace. A discord would jar for all eternity the whole music of the multitude of the heavenly host were one single soul lost who had trusted to the Word of God.

EVANGELIZATION; ITS NEED.

BY REV. J. W. CLEVENGER.

Evangelism is the publishing of the evangel, or good news, of Jesus Christ. This may be done by voice, or by the printed page. The voice may be from the pulpit, the Sunday-school or of quiet conversation.

Why should the Gospel of Jesus be declared? As I look into the Word of God, two great facts present themselves as furnishing the real need for evangelism: The first great fact is the holiness of God. From beginning to end, the Bible is seeking to impress man with this fact. Moses was taught it at the burning bush; Israel at the Red Sea and at Sinai. In the tabernacle ceremonies it was impressed on man with frequent repetitions.

It was God's holiness which impressed Hannah and Mary, after the birth of their sons. (I Sam. 2:2; Luke 1:49.) Jesus did not say in that great intercessory prayer, "Dear Father," but "Holy Father,"

It was the holiness which he emphasized in the model prayer, "Hallowed be thy name." When we look into Revelation we find that the thought of God's holiness is the theme of song and praise.

The Bible reveals a God "glorious in holiness," "fearful in praises." In all his approaches to man he emphasizes this. It is a thought on which we do not dwell with sufficient emphasis. That day when the idea of the holiness of God was made to stand out before me was a day when I began to see clearly, and the truths of God and his dealing with men began to take shape.

The second great fact is the unholiness of man. As clearly as the holiness of God is manifest, is the unholiness of man set forth. What an unholy picture does human history present to us! Pride, ambition, theft, murder, inhumanity. "The worst that history records of man is hideous. The best is marred and defaced by imperfections. Truly it has been said: 'The trail of the serpent is over it all.'"

Revelation charges man with being unholy. "There is none righteous; no, not so much as one. All have sinned, and come short of the glory of God." The picture of man given by revelation is not assuring, and gives him no place for pride in the thought of his holiness. Man is unholy. He feels it, when he looks at the heavens, and when he thinks of God, and when he looks into his own heart.

Now, if God and man are to dwell together, one or the other will need to change. Either God's nature, or man's, must change. The holy and the unholy are antagonistic; must be. Here is the need of evangelism. On this account he "steadfastly set his face to go to Jerusalem." He despised the shame; knowing no sin, he became sin for us, "that we might be made the righteousness of God in him." The work of Jesus was to make it possible for man to become holy.

The message the world needs today is that of God's holiness. Let it be proclaimed to men, and the heart will soon be calling for life from God in Jesus. We are told that Paul reasoned with Felix "of righteousness, self-control, and of judgment to come." Gipsy Smith has a fine thought here. "And so he reasoned—of the cross? Not to begin with. Of the shed blood? Not to begin with. Did he preach from the text, 'God so loved the world, etc.'? Not to begin with. Did he say: 'He that believeth on the Son shall be saved?' Not to begin with. He talked about God's love for righteousness, holiness; his hatred of sin, and he made sin appear to be sin. He did not excuse sin. He meant Felix to see and feel the awfulness of his sin. He brought him up to face the blazing light and the scorching presence of God's purity."

Men are unholy, and the need of evangelism is in these two facts. I believe it is this need which must stir the church to action and zeal, or else it will not be stirred. No altruism can do it. It must be these two awful, tremendous facts which declare: "Except a man be born again, he cannot see the kingdom of God," for without holiness none can stand in his presence.—*Journal and Messenger*.

Idle thoughts and idle weeds grow apace, and the soil whereon they flourish may even think them beautiful, while to all the rest of the world the whole garden is destroyed.—*The Poet and Penelope*.

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

FURNISHED BY JOSEPH H. EATON.

The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power. Whoever would acquire a knowledge of pure English must study King James' Version of the Scriptures.—*Macaulay*.

The whole superstructure of the generally accepted Protestant systematic theology is founded on the literal acceptance of the Scriptural account of the fall of Adam and Eve. If this account is not true history, then the whole logical system built on it, including the doctrines of original and imputed sin, of the plan of salvation, of grace, mediation and atonement, of blood satisfaction and blood purchase, and of regeneration, falls to the ground.—*Chas. W. Eliot*.

If we abide by the great principles, taught in the Bible, and make our legislation conform to the divine standard, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how suddenly a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Daniel Webster*.

The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.—*Robert E. Lee*.

Hold fast to the Bible as the sheet-anchor to your liberties, write its precepts in your hearts, and practice them in your lives. To the influence of this Book we are indebted for all progress made in our true civilization, and to this we must look as our guide in the future.—*Ulysses S. Grant*.

It is a belief in the Bible, the fruit of deep meditation, which has served me as the guide of my life.—*Goethe*.

In Plato's Apology we read that Socrates felt the need of some sure "Word of God" to guide us in the right way.

This ancient and venerable record contains the profoundest and loftiest wisdom and presents those results to which all philosophy must at last come.—*Fichte*.

Renan speaking of the Gospel of Matthew said: "All things considered it is the most important book of Christianity, the most important book that ever has been written."

He says of the Gospel of Luke: "It is the most beautiful book in the world."

In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit.—*Coleridge*.

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom.—*Horace Greeley*.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair.
—*Tennyson*.

I love to be studying the guide-book of the country to which I am going.—*Samuel Morse*.

I believe the Bible, all of it! The very things I don't understand I believe the most of all. I would not exchange my faith for any man's knowledge.—*H. W. Shaw* ("Josh Billings").

Spencer's Faerie Queene and the English Bible were published about the same time. The former now needs a glossary. The lat-

ter was put in the purest style and so does not grow antiquated.

See upon this table this Book of books. I never omit reading it, and I read it daily with fresh delight.—*Napoleon*.

All the distinctive features and superiority of our republican institutions are derived from the teachings of Scripture.—*Edward Everett*.

I think I know my Bible as few literary men know it. There is no book in the world like it. Whatever strong situations I have in my books are not my own creation, but are taken from the Bible.—*Hall Caine*.

God's word is an anvil which has worn out many a hammer.—*Beza*.

I have read the Bible morning, noon and night, and have ever since been the happier and better man for reading it.—*Edmund Burke*.

If I am asked, "What is the remedy for the deeper sorrows of the heart—what should a man look to, in his progress through life, to enable him manfully to confront his afflictions?" I must point him to something which in a well known hymn is called "The old, old story," told in an old, old book, which is the greatest and best gift to mankind.—*Gladstone*.

The Bible is a stream where alike the elephant may swim and the lamb may wade.—*Pope Gregory the Great*.

If all the wisest men of the world were placed man to man, they could not sound the shallowest depths of the Gospel of John.—*Henry Ward Beecher*.

At the beginning of the Douay Bible, printed at Dublin, approved by Archbishop Paul Cullen, July 10, 1865, there is the following:

ADMONITION.

To prevent and remedy this abuse and to guard against error, it was judged necessary to forbid the reading of the Scriptures in the vulgar languages, without the advice and permission of the pastors and spiritual guides whom God hath appointed to govern his church (Acts 20:28), Christ himself declaring: He that will not hear the church, let him be to thee as the heathen and the publican (Matt. 18:16).

Nor is this due submission to the Catholic church (the pillar and ground of truth, I. Tim. 3:15) to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning, the ignorant fall into errors for want of knowledge, and the learned through pride and self-sufficiency.

THE BLESSINGS OF HEAD-WINDS.

BY REV. THEODORE I. CUYLER, D.D.

The worst calamity that could befall us short-sighted creatures would be for God to let us have our own way. In the voyage of life we should choose nothing but smooth seas, and fair winds, and full cargoes and "quick trips," and safe harbors. God is wiser than we are, and he no more consults us than I consult my grape vines when I send a gardener to prune off the surplus branches.

When Christ directed his disciples to cross the lake of Galilee on a certain night, he did not give them the control of the weather. He knew that a storm was coming, but he did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or surlier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing-smack like iron sledges. With all their sturdy pulls at the oars, they make but little headway. They are learning some lessons that night; and so are some of my readers who are just now passing through storms of trouble and enveloped by the darkness of a mysterious Providence. They are learning the blessings of head-winds.

(1) Prosperity breeds self-conceit, both

in a Christian and a church and in a nation. We take to ourselves the credit. When we are "hard up," we are apt to call upon God for what we want; when we have got it, we are equally apt to set it down to our own skill or our own industry and seamanship. Prosperous churches congratulate themselves on the eloquence and popularity of their pastor, the skill of their officers and the liberality of their contributions. When the children of Israel had things to their own liking, they forgot God and turned idolaters; when calamities overtook them, they were driven back to God, and cried lustily for his delivering arm. One of the subtlest forms of sin is self-direction. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and sends a stiff gale into our faces for our chastisement and correction. Whom he loveth, he chasteneth: the stiff-necked and rebellious he allows to go on the rocks.

(2) Head-winds strengthen the sinews and develop character. Nearly every American who has attained to the highest mark of honor and usefulness was "seasoned" in his boyhood by a sharp adversity. As Joseph was prepared by a pit and a prison for the Premiership of Egypt, so Abraham Lincoln was educated for his high calling by splitting rails and eating the tonic bread of poverty. If he had been born in a brown stone mansion instead of a log cabin, history might never have heard of him. Probably the best part of George Washington's training for his destiny was his rough experiences in the frontier wilderness. Silver spoons and soft raiment are turning too many of our young men into wretched pulp. Smooth seas and gentle breezes never make a sailor.

This same truth applies to all the spiritual experiences of God's people. The great purpose of our heavenly Father in this school-life on earth is to develop godly character. "Count it all joy, my brethren," said the Apostle James, "when ye fall into manifold trials; knowing that the trying of your faith worketh patience." Afflictions often come upon bad people as the just retributions of their sins; but God often sends them upon good people, in order to make them still better. That hard rowing in the night storm on Galilee proved the disciples' pluck, and gave some fiber to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of persecuting Sanhedrims and bloody Herods.

Adversity brings out the graces and the beauties of the noblest Christian character. As a fine mansion is concealed amid rich summer foliage, but stands out in all its beauty when wintry winds have stripped the trees bare, so I find that many of my flock show their graces to better advantage when God has let loose the tempests on them. The furnace of affliction is heated up for gold, not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was the warm, sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him. Ah, brethren, I suspect that when, in another world, we examine the chart of our voyagings, we shall discover that the head-winds—trying and disagreeable as they were at the time—gave us the most headway towards heaven.

(3) The crowning blessing of all such adverse experiences is that they teach us our utter dependence on God. The poor prodigal forgot his father while he was among the harlots; but he began to think of him when he got down to the husks. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves, and the welcome voice of Jesus is heard through the tempest. "It is I: be of good cheer; be not afraid!" As soon as he sets foot in the boat, the tornado dies into a calm. Dear

friends, you may find that it is a blessed wind that brings Christ to you. Welcome him into your vessel. No craft ever founded with Christ on board. No struggling soul, no afflicted Christian, no sorely tried church has ever gone down when once the Son of God has come to their relief. Jesus can pilot you through. The fiercest headwinds and the angriest waves obey his voice; and so he will bring you at last into your desired haven.

"As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey thy will
When thou sayest to them, 'Be still!'
Wonderous Sovereign of the sea,
Jesus, Saviour, pilot me!"
—*Herald and Presbyter*.

TURNING MEN TO RIGHTEOUSNESS.

The chief mission of the church in the world is to turn men to righteousness. Many important enterprises have been committed to the church, but none of them is so important as this. This work lies at the foundation of all moral and social reforms. Do we wish to make the community better? Nothing we can do will reach this end so surely as turning the people to righteousness.

Good laws are good, but they can never cure the evils which curse society. They can only deal with outward actions, while the cause of evil lies deep within. The law cannot deal with the spirit of man. We hear much about the social order being wrong. What is the matter with the social order? Too much selfishness and too little righteousness. Let rich and poor be turned from sin to righteousness and the social order will correct itself.

A few million genuine conversions would do more to correct the evils that curse society and set at rest social disturbances than all the legislation the next fifty years shall witness. "Righteousness exalteth a nation, but sin is a reproach to any people."

In these days every Christian is already overloaded with work. Each man must make a living, and if he has a family he must make a living for his family also. The question of making a living in these days of high prices is a living question. It means to rise up early, sit up late, eat the bread of diligence, and toil, toil, toil. The church also calls for laborers in many fields.

A young minister in a certain city said recently: "My people are so busy attending meetings that they have no time to be religious." With all these things who is not burdened with labors? But where does the work of winning souls come in? Let us frankly confess that it is being sadly neglected.

There is no work which Christians undertake so reluctantly as the work of turning men to righteousness. It shocks one to write such a sentence. Christian men and women are willing to give money to build churches, support the church, and carry the gospel to the ends of the earth. They are willing to serve on boards and committees, and to take their share of work in the societies of the church. But when they are called on to go out and bring in those who have wandered away from God, they all with one consent begin to make excuse. The chief excuse is that they are weary with labors. They have no time.

Which one of all these labors that make us weary is so important as the work of turning men to righteousness? Consider the value of a soul. Consider the multitudes who are out of the way. Not till some one goes to them with a warm heart and leads them to God will they change their way. There is no peace, no heaven in the way they are going. That way leads to destruction. We can turn them. Many persons no better than we, and no more capable than we, have turned scores into the way of righteousness. We can do so if we will.

Consider also whether these things that occupy our time and tax our energies so that we cannot win others to God are really duties or not.—*New York Advocate*.

Vertical text on the left margin: I n c o r p o r a t e d i n t h e S t a t e o f N e w Y o r k u n d e r N o . 5 4 , 0 0 0 .

PETRA—PETROS.

BY J. B. MOODY.

"On this Rock I will build my church." Is this Rock Peter, or Christ, or Peter's Confession, or God's Revelation of the Divinity of Christ to Peter? Or the inner Revelation and Confession? Some things plausible may be said of any one of these positions. The Catholics and some modern Baptists hold the first; Protestants and most Baptists hold the second. I have almost been convinced that the third is the true interpretation; then I shifted to the fourth, and then fell back to the second. Plausible arguments can be made on most any position, even the first. But this is the way I now view it, and the reasons therefor. God is called a Rock in the following places: Deut. 32:4, 15, 30; I. Sam. 2:2; II. Sam. 22:2, 3, 32, 47; Ps. 18:2, 31, 46; 28:1; 31:2, 3; 42:9; 61:2; 62:2, 7; 71:3; 78:35; 89:15; 94:22; 95:1; Isa. 8:14; 17:10, etc.

Petra is found in the New Scriptures sixteen times: Matt. 7:24, 25; 16:18; 27:51, 60; Mark 15:46; Luke 6:48; 8:6, 13; Romans 9:33; I. Cor. 10:4; I. Peter 2:8, etc.

Thayer says the distinction between *Petra*, the massive living rock, and *Petros*, a detached fragment, is generally observed in classic Greek. *Petra* is never used of a man, and God is never called a *petros*. Christ is called *petra* more than once, and Peter is called *petros* over 160 times. I. Cor. 10:4: "They drank of that spiritual Rock (*petra*) that followed them, and that rock (*petra*) was Christ. Again I am confirmed in this by what was said of the foundation, and that was what Christ was talking about—building his church upon a firm foundation, so that because of the foundation, the winds, rains, floods, etc., of persecutions, beating upon it, and furiously assailing it, should not overthrow it. The stability is not predicated of the building, but of the foundation. So the church cannot be overthrown, not because Christ built it, but because he built it on Peter (1). Its stability is in the foundation—Peter, a bowlder (2). In Matt. 7:24 it is *petra*, not *petros*. Peter was the personification of unstableness as we will see. I believe Christ was the *petra* because Isa. 28:16 says: "Therefore thus saith the Lord God—I will lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation, and he that believeth shall not make haste. See also, Gen. 49:24; Ps. 118:22; Matt. 21:42; Acts 4:11, 12; Romans 9:33; 10:11; I. Cor. 3:10, 12; Eph. 2:20; I. Peter 2:48. In all these we know that Christ and not Peter is the foundation stone. I. Cor. 3:11: "For other foundation can no man lay than that is laid, which is Christ Jesus." If this does not prove it then what need have we of proof?

This is further confirmed by a change of gender. Thou art *Peter*, and on this *petra*. He did not say thou art Peter, and on that rock, but on this rock, a very different kind. Nor did he say thou art Peter, and on *thee* I will build. That would have been so plain. *Petros* is explained in John 1:42 as signifying a stone, not *petra*, but *Kephas*. He is thus called in I. Cor. 1:12; 3:22; 9:5; 15:5; Gal. 2:9. Christ is the foundation, the chief corner stone, the head of the corner, the capstone, etc. *Petros* and *lithos* go into the building but *petra* never, for the building with its foundation is on the *petra*. The idea of building Christ, the apostles, prophets and saints to the end of time on Peter! That road certainly leads to Rome. Christ is the foundation, and *petra* supports the foundation, therefore Peter supports Christ (1). Was Christ and his church built on Peter? Did he say on that *petros* or on this *petra*? If Peter could support Christ and his church, then he could have built the church on himself. Christ, and not Peter, is the *petra*, the foundation, the chief corner stone, the capstone, "the all and in all."

See this movable, changeable, contemptible *Petros* in several places. In Matt. 14:28-31, he starts to walk on the water, but soon turns toward, and cries like a baby for help. In Matt. 15:15 Christ rebukes his want of understanding. In Matt. 16:22 Peter opposes his Master (popo like), and in reply Christ rebukes him, saying: "Get thou behind me satan, for thou art an offense to me." (Infallible pope?) In Matt. 17:4, we find him talking foolishness, on the mount of transfiguration. See him in Matt. 26:33, "following afar off." Hear him lying to a little maid; cursing and swearing. What a stable foundation (1) In verse 40, Christ begs Peter to stay awake and watch with him just one hour. Begged him three times, while in that awful agony, but the sleepy head slept on. Hear him in John 13:8 saying: "Thou shalt never wash my feet," and then with the fallibility of a popo changes to: "Not my feet only, but my hands and my head." See this rash popo (?) cutting off the ear of Malchus, the High Priest's servant, and the Lord had to undo his work. He raced with John to the sepulchro and got beat. John had sense enough to stop on the outside, but Peter ran into the tomb where there was no Lord. Hear him, disheartened, saying: "I go a fishing"—back to his old trade. When the Lord asked him: "Lovest thou me?" he cowardly dodged the question three times. In Acts 10:13-14, the voice from Heaven said: "Rise, Peter, slay and eat." But he said he would not do it. In Acts 15, James beats him making a speech in solution of the vexing question. In Gal. 2:11-14, Paul rebukes him for acting the hypocrite. In his first epistle, 5:1, he calls himself not pope; not the foundation of the church, nor the *petra* supporting the foundation but simply elder; and in his second epistle, chapter 1, he calls himself a slave. Peter was in the foundation, but so were the other apostles and prophets, and Christ only in a special sense—"the chief corner stone."

Peter knew that the twelve were addressd

through him as their representative, just as the "angels" were in second and third chapters of Revelation; that the binding and loosing power was not in him, but in the church, as is infallibly taught in Matt. 18:17, 18. We know that the great power conferred in John 20:22, 23 was on all the apostles alike. Peter knew that in the council at Jerusalem, when a great question was to be decided for all time, that he had no authority to decide it, for when James made the speech that "pleased the apostles, elders and the whole church," that the settlement came in the appointed way. He knew that he had no power to appoint a successor to Judas, or to appoint deacons in the sixth chapter of Acts. That was also done by the whole church. In Acts 8:14, the other apostles sent Peter and John into Samaria. Did Christ build the Kingdom on Peter? Is Christ the foundation of the kingdom and Peter the foundation of the church? Now, those who try to put the church on Peter must have a kingdom-church in their minds. Catholics say the Visible, the others say the Invisible church. I wonder if the devil can see the invisible church, and what he wants to destroy it for. It never did anything.

WHY MEN NEGLECT THE CHURCH.

Rev. Jenkyn Lloyd Jones, of Chicago, asked a selected number of persons, "Why is the modern man so loath to form church-going habits?" In a sermon, printed in *Unity*, he gives the replies of twenty ministers, eleven professors in Chicago University and fourteen laymen.

The first thing which impresses us in these letters is the unconscious elimination of worship from the popular idea of church services. In all these forty-five letters the name of God appears only once and no other definite allusion is made to him as a person. Worship is referred to only in his single sentence, "The idea of worship has very little influence." And yet nineteen of these letters were written by pastors of evangelical churches. Have men ceased to go to church as to the House of God, ceased to expect to meet him in the midst of their fellow-worshippers? Have ministers forgotten that the chief purpose of the public services in the church is to bring men as worshippers consciously into the presence of God? This chief object of church going being eliminated, it is easy to account for the decline of church attendance. There is absolutely nothing else which cannot be found elsewhere and in other ways.

The reasons given in these letters are familiar, and will be recognized in the brief summary which follows:

Men used to believe church going essential to the salvation of their souls, but that belief among Protestants has mostly disappeared and this once powerful motive no longer impels them to go to church. Men's social standing is not affected as it was formerly by neglect of the church. Absorption in business six successive days leaves men with little strength or taste for cultivating the spiritual nature on the seventh. They prefer rest for body and mind, or physical recreation and amusement. Books which require thought, higher forms of art and music appeal to them no more successfully than the church. A layman says: "I go to church, to concert, to lecture, to drama, to increase my stock of knowledge or confirm what I have accumulated." The university professors appear to be most bored by church services. One of them says: "The ordinary Protestant minister, so far as I have seen him, is a distinctly inferior person, and a morning paper, or fishing trip, or baseball game is much to be preferred to anything he can give."

What is the plain inference from this array of opinions? Is it not that the church has become secularized in the eyes of the average man? If he goes to its service he expects to meet a company of men and women under the same conditions as though they were assembled in a public hall to listen to a lecture. He expects to hear a minister who probably is not intellectually superior to many in the audience, perhaps not better informed than they on the subject of which he is to speak. He feels no sense of obligation to be present, and if he goes is simply an irresponsible attendant for the hour.

The average member has come to regard the church but little more seriously than the so-called adherent. He, too, measures the value of the Sunday service by what he is likely to get out of it. If he retains some sense of loyalty to his own church, it is not extended to the church at large, as may be abundantly witnessed this summer in resorts where Christians are on vacation away from home.

What is the remedy for the prevailing neglect of the church? Is it not, first of all, to restore in the church itself the conception of its own character? What is that character as revealed in the Bible? The church is composed of human souls united to God in fellowship with Jesus Christ, living stones builded together for a habitation of God through the Spirit. It is holy ground, as that was where Moses stood before the burning Bush, as the Tent of Meeting was over which hovered the pillar of cloud and of fire. Its members come to it at appointed times to do business—to show their gratitude to God, to confess their sins, to honor his majesty and mercy, to seek his guidance, to receive revelations of his character and will, to commit themselves to his care.

The minister is their chosen leader, and through his waiting before God they may expect from him fresh revelations to sustain, inspire and direct them. Their loyal co-operation with him may aid him to gain and bring to them these revelations. In any case the minister is not the chief object of attention. The church is greater than the minister and it is greater because of Him who dwells in it, to whom the spiritual eyes of all its members are turned. Whoever of them willingly

fails to present himself in its assembly robs it of his pledged service and wrongs himself. Every one who goes to church to do business, wherever it may be and whoever else is present, will meet God there, will be renewingly cleansed from sin, strengthened and refreshed.

The church of God is holy ground. It is his glorious habitation. The passion for it can be restored till men behold it as "Beautiful in elevation, the joy of the whole earth," and feel themselves drawn to its portals because their hearts move them to say, "We shall be satisfied with the goodness of thy house, thy holy temple."—*The Congregationalist*.

THE PRAYER MEETING.

In the midst of the many stimulating and encouraging things in the life of the present day church, the constantly recurring discussion of what shall be done about the church prayer-meeting is a sign of weakness and loss of spiritual vigor. We say much about the change in methods of life, point of view, occupation of thought, and similar matters, in the modern days, and that change, no doubt, serves partly to account for the decline of the prayer-meeting in so many churches. But accounting for the decline does not prove it to be right or desirable. We believe that the church needs, more in the present day than in the past, the assembly for prayer and praise, for thought of the divine Word, in the midst of the week's newspaper and novel, the press of business and pleasure. The life of Christian life that is developed without the influence of the weekly prayer-meeting is not so spiritually-minded, nor so efficient in the practical work of the church in the world, as that which has been nourished by the regular communion with the church's Lord, in united prayer, during all the weeks of a year. And more than ever the church needs an assembly into which anyone from the world may be brought to feel the power of Christian worship, faith and seeking of Christ.

It may be said that the church has seldom maintained the ideal prayer-meeting. But it has, at times in its experience, been much in prayer, and those times have ever been seasons of refreshment from on high. Most revivals have been born in the prayer-meeting. The power and presence of the Spirit have been experienced there, more, even than in the public worship of the Sabbath. And just now, in the midst of the changes in life which make it so difficult to maintain the meeting, is the need for it most acute. Whatever may be done about it, to improve its method, make it more attractive, and secure the attendance of the members of the church, at least the meeting that there still is must not be abandoned.

We have no new remedy for prevailing carelessness or hindrance to present. In fact, we do not believe that seeking for remedies and trying new experiments will accomplish very much. The difficulty is, or seems to be, that the church has lost some measure of its sense of need, and its desire for prayer. Pleasant new devices of Bible-reading, distribution of parts in the service, discussion of "present-day topics," and the like, will not restore the desire. No one but the Spirit of God can do that. It seems to us, therefore, that the only thing to be done just now is the maintaining of the existing prayer-meeting among those who are accustomed to attend it, and the devotion of those very persons to far more earnest, self-surrendering and importunate prayer than now rises from the meeting. The two or three, if there be so many, should address themselves anew to genuine prayer, rather than to devices for interesting those who will not now come. The two or three may pray together until their own hearts are fired with new life and new love. Others will be drawn to join them. There may yet be a church prayer-meeting not unlike those of the first days when they were "all with one accord in one place."

The loss of desire for the prayer-meeting, on the part of so many of the excellent people in the church, is a part of the whole trend and character of modern life. We are looking very much at present, upon the things which are seen. It is when we are profoundly conscious of the things that are not seen, the spiritual interests, the concerns of Christ's Kingdom, that we are drawn to prayer. So long, then, as there are those in the church who feel the need for prayer, and long for the quickening of the church to more earnest seeking of its Master's spirit and doing of its Master's work, they must meet, not so much to talk about things as to pray. It is discouraging that just now there are so few who will join that company. But they must pray and not faint. The church will waken in time. The prayers of the faithful will be answered. The glory of Christ will yet be manifested in his praying church.—*Presbyterian*.

"The preacher has but thirty minutes to get at the separate hearts of a thousand men, to convince them all of their weaknesses, to shame them for all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked and yet none opened, and to get at the openings of those dark streets where Wisdom herself has stretched forth her hand and no man regarded; thirty minutes to raise the dead in!" Surely it were a pity to take up the thirty minutes with a discussion of mere literary information—the documents which go to form the Pentateuch or the question of the two Isaiahs—or any other minor question. The minister who will stop to peddle questions of authorship or date or of Higher Criticism in the course of his gospel expositions is a pedant and ought to be behind a lecture desk and not in the Christian pulpit. The preacher's supreme business is to persuade men to be reconciled to God; for that he is to set himself

with all his power, knowledge, passion, pity, and love. His work is to lay hold of his fellow-men in their exile and to induce them to return to their Father, and once he has persuaded them to set their faces homeward, never to let them go till they have arrived. The dark disaster of human life is the quarrel of the human soul with God. We are not at home with him, and we are therefore ill at ease. We have an evil conscience, we are discontented with circumstances, we carry a rebellious will, and within us is an aching heart. God invites men to make their peace with him, and it is the high privilege of God's ambassador to declare that on God's side it is made and welcome is waiting. Christ by his perfect obedience in life and death, by his sacrifice on Calvary and his resurrection from the dead, by his ascension into heaven and his eternal intercession, has made an open way from the farthest country of sin and shame whither the most foolish soul has wandered, back to the heart and home of God. The preacher's business is to fetch the wanderers home.—*John Watson*.

THE MOUNTAINS.

The mountains are great preachers. They teach us at once our weakness and our strength. "The mountains bring peace." Yes, as they speak of the steadfastness of God, whose purposes are firm as "the everlasting hills." But they bring, too, awe and fear, and sometimes terror and despair, as in telling of a creative power they tell also of a power that can destroy. It was from a mountain that God gave the law. It was itself the symbol of majesty and authority, and never can we come into such a presence without a vague sense that we are standing before the Throne. And what better preaching can we find to teach us the lessons of man's mortality? How little the span of our earthly existence beside these hoary summits that have stood the storms of thousands of years! Well may we ask, what is our life? It is but a vapor—like one of the wreaths around these mountain tops—"that appeareth for a little time and then vanished away." It is a presence of such greatness, we feel our littleness, and should be quite overwhelmed by the sense of utter significance were it not that we can fall back upon One who is greater than all that he has made.—*Rev. Henry M. Field, 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.

The Maid of Honor. By Richard S. Holmes. Price \$1.50. Chicago: Fleming H. Revell Company.

A careful reading of current fiction will hardly reveal a more interesting character than David Henderson, Scotelman, theologian, fisherman, and matchmaker. He is not only "vera reelegious," he is "unco guid."

He is a wizard with the fly rod, and can tempt from his lair in the deep pool with a darning-needle and a bumble bee the mightiest trout in the river, and land him in spite of his being tipped out of his boat in the struggle. He appears almost uncanny, as with head uncovered he stands in the rushing river and reverently pours a libation to Iznak Walton.

The book is humorous, full of quips and quirks and sallies of a kindly sort as sparkling and mellow as wine of an old vintage.

Dr. Holmes, as editor of *The Westminster*, of Philadelphia, has earned the golden opinion of the religious press by his good sense and keen wit and good English. He has put his pen to a novel and it is not a religious or problem novel, though it has a minister as a hero. It is a tale of human nature as a keen-sighted man has seen it.

The Heart of the Gospel. A Popular Exposition of the Doctrine of the Atonement. By James M. Campbell, D.D., Author of "The Indwelling Christ," etc. 234 pages. New York and Chicago: Fleming H. Revell Co. \$1.25. Baptist Book Concern, Louisville.

The aim of the author in this book is to present the doctrine of the Atonement in a popular and practical form. He says it is not enough to hold the fact of the atonement without studying its full meaning for yourself. It is the heart of the very heart of the Gospel, and it should find its verification in Christian experience. "Nothing should be accepted as dogma which cannot be turned into practical account in preaching and in the development of moral life." The author treats the doctrine most reverently, and presents it in a lucid and informing manner. There are thirty-two chapters and a full index.

If we are indeed dwelling with the King, we shall be working for Him, too, as we have opportunity.—*Frances R. Havergal*.

This day salvation comes to or passes by our house, because we improve or neglect our opportunity.

SUNDAY-SCHOOL LESSON

SUNDAY, JANUARY 5TH.

The Word made Flesh.—John 1:1-18.

Motto Text.—“The Word was made flesh and dwelt among us.”—John 1:14.

No part of the Bible has been more fiercely attacked than the Gospel of John. But unlike the present attack upon Moses and Isaiah it was made while the enemies of the Bible had left in them some of the instincts of a gentleman and they did not hold on to paying positions in evangelical churches, and while the churches had a feeling of responsibility to God, and a belief in the importance of the truth, and would not have suffered men who attacked the infallibility of God's Word to teach in their universities and theological seminaries. Hence the attack on John's Gospel, though bitter and persistent, died out without doing much harm. Error outside the churches is a matter of no importance whatever compared with error inside the churches.

John wrote his Gospel many years after the other Gospels were written, probably about the year 85. He is thought to have written it in Ephesus. John was the best beloved disciple, a fiery, high-spirited young man, whom his Lord called “Son of Thunder.” And, if tradition is true, age did not tame his fire. For it is said he rushed out from a house when he heard the heretic Cerenthus was in it, saying he would not stay under the same roof for a minute.

“In the beginning was the Word.” A grand and noble beginning to this great Gospel, which begins as Genesis does. In the beginning of creation, not the beginning of eternity for that had no beginning. But in the beginning of everything that began the Word was there, pre-eminent, eternal. “And the Word was with God.” Thus showing the Word is a Person. “And the Word was God.” Thus declaring the deity of the Lord as strongly and emphatically as human language can. No wonder Unitarians desire to get rid of this Gospel. It does not say the Word was “the God,” as if the Lord was all the Trinity; and thus these few words guard against the two opposite heresies of the Unitarians and the Swedenborgians. Preachers and teachers need to be careful, lest in telling of Jesus they say nothing of the Father and Spirit and thus become practical Swedenborgians. Christ is called the Word as he is the revealing God, showing us the Father. The repetition in the second, first emphasizes the distinct Personality of the Word.

“All things were made by him.” And to make the statements more

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emphatic and impressive it is repeated in the negative form. “And without him was not anything made that was made.” He was not created himself, which again asserts his God-head. He created all things, angels and men as well as worlds, which denies the eternity of matter. The unity of the God-head is shown in the manner in which the same thing is said to be the work of all in some instances. “In Him was life.” All life, but especially the spiritual life. Evidently the Holy Spirit is no believer in spontaneous generation. “And the life was the light of men.” What the earth would be without light is what our race would be without Christ. “And the light shineth in darkness.” The light has been shining in the darkness since the darkness first began with the sin of Adam. But it shines far more brightly in the Gospel than it did in the symbols of the Mosaic law and in prophecy. “And the darkness comprehended it not.” “John means the darkness did not suffer itself to be penetrated by the light which was shining in order to dissipate it. The darkness here means not an abstract principle, but living and free beings, corrupted humanity.”—(Gedet.)

“There was a man sent from God, whose name was John.” John the Baptist; cousin of the Lord, whose birth is recorded in the first chapter of Luke. John the Baptist was greater than any of the prophets, but the gulf between a man sent from God and the eternal Word who was God is infinite. “The same came for a witness.” Not only to witness as the prophets did, but to point out the lamb of God to the people. The scribes and Pharisees even, and the people especially, were ready to acknowledge John as a man sent from God. Then they ought to have received his testimony to Christ. But that they refused to believe.

“He was not that light.” The emphasis is on the *he*. The apostle is jealous with a godly jealousy for his divine Master. John's greatness all were ready to admit—never has a preacher stirred a nation as John stirred Jewry. But he was merely the forerunner of a far greater than he. “That was the true light.” The word translated true does not mean true as opposed to false, but the essential light, the genuine, perfect light. John was a true light himself, but he was only a reflection of the perfect, essential light. “Which lighteth every man.” Every man has some light from Christ, just as he has some blessing. It is to the mediatorship of our Lord the heathen owe the light of nature which they have. No one can conceive the blackness of darkness which would have rested upon the earth had Christ not died. “Every man” instead of “all men” emphasizes the fact that God deals with men as individuals. We are born and sin as individuals, die and are saved and lost as individuals. The Bible knows nothing of “masses” and only two “classes” separated at the last great day.

“He was in the world, and the world was made by him, and the world knew him not.” Referring to the presence of the Lord and the light he gave to men through the whole history of the race. It seems strange to John that the world should not know its Creator, and the mystery is as great to this day.

“He came unto his own.” His own is neuter in the Greek; it means came unto his own inheritance, his own home, which he had

been preparing for himself for so long. Commentators differ as to whether this coming refers to his manifestations under the old Dispensation or to his incarnation. But the latter seems the meaning. He came to the Jews, his own people, whom he had been preparing so long, and they did not receive him. “But as many as received him”—whether Jews or Gentiles—“To them gave he power to become the sons of God.” The Holy Spirit seems as ignorant of the “universal fatherhood of God” as was our Lord, who told the Pharisees they were of their father, the devil. It would be well for those who say so much of this “universal fatherhood,” in these days, to be careful not to be wiser than God. Men are born God's creatures, fallen, guilty, condemned already, dead in sin. But the Lord gives power to become the sons of God.

The whole Gospel of John is as full of the strong foundation doctrines as is the epistle to the Romans. God is only Father to them who believe.

“That believe on his name.” His name Jesus, which means “Jehovah saves.” Who believe not on his goodness, his kindness, his love, his veracity, though, of course, all these must be believed, but on his atonement, his name Saviour. The Apostle John is, next to his Lord, the most thorough-going Calvinist who ever lived, not even excepting Paul. Men can only be saved to whom God gives the power to become the sons of God; they are saved not by character but by trusting in the merits of the Saviour. And he goes on to show that those who received him as Saviour did so because God had elected them to salvation. The great central doctrine is that God is all in all.

“Which were born”—born sons of God—“not of blood.” A man is not a child of God because his father was: Abraham's righteousness did not save Ishmael nor his sons by his wife Keturah. That which is born of flesh is flesh. Nor can the will of man save a soul. No human being has the power to decide who shall be saved.

“And the Word was made flesh.” That Word which was in the beginning with God and was God. He took upon himself the form of a servant. “And dwelt among us.” The verb means tabernacled. Dwelt as it were in a tent. Through this flesh as through a tent they saw the glory of the Lord, such perfection and sinlessness as the Only Begotten Son should show. “Full of grace and truth.” Had the truth been alone men might have despaired, had grace been alone they might have presumed.

Verse 15. Our Lord came after John in time of his birth and his beginning his ministry. He was before him in his eternal self-existence as well as in his being infinitely superior. “And of his fullness have we all received.” It is the evangelist who is speaking here and not the Baptist. He adds the testimony of the church to that of the forerunner. “For the law was given by Moses, but grace and truth came by Jesus Christ.” Which shows how much higher the Gospel is than the law which was its shadow. For Moses gave the one, but the Second Person of the Trinity the other.

“No man hath seen God at any time.” He dwelleth in unapproachable glory. Not even Moses could see his face and live. But the Lord Jesus declares him to us, and we know his declaration is true.

THE LYMAN BEECHER LECTURES ON PREACHING. YALE UNIVERSITY, 1907.

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The Christian Standard (Disciple) proposes to devote itself for some weeks to come to the question of “The name and Christian Union.” It sets out by declaring that “a common mistake of the friends of union is made in attempting to reach union on some compromise ground, but as we come to know more about the subject we see that no true and lasting union is to be reached by compromise.” It follows, then, that if there is to be any union between the “Disciples” and the Baptists, it must be by the Baptists making all the concessions. There can be no compromise on the part of the “Disciples.” And the Standard says further: “In the first place, then, if Christian union is to be consummated, we must be ready to surrender all party names, all denominational designations, and every appellation that is not in harmony with the New Testament usage. A compromise name means only a compromise sect, resulting from the blending of two or more original sects or denominations, and not a

church after the gospel order.” All this seems to mean (what has been so evident from the first) that those who talk most loudly and persistently of “union” and the beauties of “union,” among Christians, are the last to yield a point for the sake of it. Any union must be achieved by the other party's yielding all, and accepting implicitly the faith and practice of the one party. We are not, as yet, sufficiently anxious for such a union as to be ready to respond to the invitation thus extended. “Will you walk into my parlor?” said the spider to the fly. We think the fly was a fool.—Journal and Messenger.

Some men treat the gospel as they would a rose; they fear it to pieces in their indiscriminate craze for analysis. Others place it where they may enjoy its sweetness.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

THE OBJECTIVE VALUE OF PRAYER.

If we are really Christians, the very soul of our every prayer will be, not that we should get what we want, but that God should get what He wants. For if we are Christians, we shall pray in the name—that is, in the Spirit of Jesus—who had no will but the will of the Father, and who lived and died, and lives again, that the will of the Father may be done on earth as it is in heaven.

But there is nothing in all this tending to disprove that prayer is an objective force, and that results follow from its exercise which would not obtain if it were omitted. The child of God is perfectly convinced that it is His Father's will that he should speak freely of his own needs, that he should trustfully express his good desires for himself and others, and that it will be no more possible for God to ignore his prayer than it would be for him to ignore the cry of his own son who asked him for a piece of bread or a word of counsel.

There may be, there must be, a philosophical difficulty in conceiving how the course of events may be modified by the action of finite minds, when all things are under the sovereign control of the Infinite mind, which is perfectly wise and perfectly good. But this is only part of the ultimate and insoluble mystery of the relation of the finite to the infinite; and the difficulty is not really practical. When we pass from the sphere of prayer to the sphere of work, we are never hindered by it for a moment.

No sane man argues that because God is omnipotent and all-loving, it is unnecessary for him to attend to his business, nor does he assume that it would be presumptuous for him to imagine that his puny efforts could change the course of events which are subject to the sovereign will of God. If he is a farmer, he knows quite well that it will make the gravest difference to himself and his family if he keeps his seed-corn locked up in the garner, instead of casting it into well-tilled fields. Whether he can work the thing out logically or not, he is aware that there is room in God's plan for the exercise of the force and foresight that are in him, and he acts accordingly. The harvest is his justification. The child of God is moved to pray by a strictly analogous conviction, and the answer which his prayer obtains is his justification.

Jesus did not say, "My Father is good: He will take care of my friend Peter; I need not concern myself about him." He foresaw Peter's peril, prayed that his faith might not suffer shipwreck, and believed that His prayer had objective value. There was other calculable answer to that prayer than the increase of Christ's own love for Peter, which it no doubt involved. Paul did not say, "God is good; He will take care of my friends in Philippi; I needn't weary my heart and brain with care for them." He prayed incessantly that the goodness of God might have free course and be glorified in their souls. That he loved them the more tenderly, and wrote them the more movingly, because of his intercession, none will dispute. But that he believed his prayer accomplished more than this is equally beyond question.

As regards the prayer for material good, it is often affirmed that this is ruled out. The material world is subject to laws of nature, interference with which is impossible, and would be disastrous, if it

could be effected. But, as Mr. Hlingworth has pointed out in his volume on "Christian Character," this objection is as unphilosophical as it is unchristian. Behind matter lies spirit. The basis of the universe is spiritual. Spirit is not the product of matter, but matter of spirit. Spirit modifies the operation of so-called natural laws, wherever it exists. Our bodily movement, the work which we do, involve such modification every day.

Because God is my Father I will hold myself free to pray about anything which concerns me, calm in the consciousness of His universal presence, His illimitable power, and His eternal love. He shall interpret my prayer for me. His will shall be mine. If I am hungry, I will ask Him for bread. If it does not come, I will tighten my belt and push on with my journey, feeding for the hour upon His Word. And if at length I reel with faintness and stumble in my going, I will believe that the everlasting arms are there, upon the hard road, to receive me, and that when I awake in His embrace, I shall hunger and thirst no more.—*The Freeman.*

ON THE SAFE SIDE.

What shall I do Lord? The Lord answers all perplexing questions in order to the security of all anxious inquiries about salvation. From the first to the last step we learn that a good man's course is ordered by the Lord, and what the Lord orders is certainly right. From conviction on to the highest attainments in the Christian life, if we follow the directions which the Lord gives we are on the safe side. First, we are commanded by the Lord to repent and believe the Gospel. While we may have various teachers who give different views of what repentance is, yet let us go to the Lord and there learn from Him the doctrines of repentance. He teaches us that godly sorrow worketh repentance that needeth not to be repented of. We must be sorry before God, for having violated His Holy Law and our sorrow must cause us to hate sin and turn away from it, with a full determination not to repeat the sins that we have repented of. A repentance that stops short of a turning away from sin and a turning to God by faith in the Lord Jesus Christ fails to bring pardon. Faith brings about the new birth, without which no one can see God (except a man be born again he cannot enter the kingdom of God). Born of the Spirit. Born from above, a God-given privilege to all who really believe. He gave them power to become the sons of God, even to them that believe on His name. To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remissions of sins. Acts 10:43. Believing on Christ not only brings about remissions of sins, but the new birth. As a sure evidence of the new birth, we have the love of God shed abroad in our hearts by the Holy Ghost, and we can truly say our Father which art in Heaven. Having the witness we can truly say His Spirit beareth witness with our spirits that we are the children of God, heirs of God and joint heirs of the Lord and Saviour Jesus Christ, then it follows if we love God that we will show our love to the world. Hence, Jesus said if ye love me, keep my commandments. Ye are my friends if ye do whatsoever I command you. Why call ye me Lord, Lord, and do not the things I say? Then

we should lovingly run in the way of all His commandments. Take up the cross daily; confess Christ publicly before the world; submit willingly to baptism, and here you will find various opinions as to what baptism is. Go to the teachings of the Bible and prayerfully learn from the baptisms recorded in the New Testament and let all prejudice go and resolve to follow Christ in all things and you will not go very far wrong. The Bible plainly teaches that Baptism is a burial and a resurrection, and anything short of this fails to satisfy me, then to observe the Lord's Supper, which is a memorial of His death. We are not to take the communion out of its proper place, that Christ died for me, and by His death I live, and as I show forth in my baptism the burial and resurrection of Christ, in the communion I am to remember His death until He comes again. Then for all the other Christian ways and walks I am to take the Bible alone a sure infallible guide. Sanctification, a growth in grace, and final glorification. The Bible is to be my instructor, the Holy Spirit to be my guide, and, finally, when I have done as best I can, all the Lord bids me do, I am not to boast about my faithfulness, but in humility I must truly say that I am an unprofitable servant and have only done my duty. Nothing in my hands I bring; simply to thy cross I cling.

Hanly, Ky.

BENJ. URTON.

EMOTIONS.

If "Emotionality" is weakness, then is such weakness strength indeed? For it is not less emotion we need in this cold world of ours, but more. What is the great difficulty which the preaching of the Gospel encounters? Drink—the habit and the traffic, which damn ten souls for every one that all the churches save? Love of money, a root of all kinds of evil, the lust of gold viler and more shameful than all other? The incitements of pleasure—pitiful, belittling, making life ridiculous? No; we must find a narrower and yet wider answer. The greatest difficulty which the preaching of the Gospel encounters is your unresponsiveness. You are afraid of yourselves. You dare not let yourselves go. You dare not trust the impulses of your own heart. You dare not obey the instincts of your soul. Even when you rise to the courage of your convictions, you lack that deeper, higher courage, the courage of your intuitions. You are not so "weak" as to yield to your emotions; but you would all be stronger if you were!

It is the condition, says Dr. James, of "moral perception." Of course it is! The language of the Boston psychologist is new. The truth is as old as the Gospel of Christ. Men have thought that the way to right thinking was through a cool brain. Jesus Christ knew that the way was through a warm heart. The decorous person, who weighs and measures, and calculates, and finds that in human life it is always "six on one side and five on the other," and says that it is a delicate and difficult task to decide which has the six, makes up his mind at last—and makes it up all wrong. Impulse is not infallible. Infallibility is not known amongst men. But impulse makes fewer mistakes than calculation. The man who has given his heart to the Purifier of hearts and his will to the Will that governs the universe, is oftener right than the

POST CITY, TEXAS.

Mr. W. C. Post, Chairman of the Postum Cereal Co. of Battle Creek, Mich., has founded a city in West Texas, that bears his name. The following description shows what a philanthropist can do even in these times of financial stringency.

Post City is located in one of the most beautiful spots possible to examine. It is being rapidly built up, most of the buildings being constructed of a splendid quality of light gray sandstone.

Settlers are coming in and being located on the farms which Mr. Post cut out of the big ranch. He builds for the farmers, houses, out-buildings, puts in an orchard on each farm, and in this way the new settlers are comfortably provided for on the start.

Post City is managed not by a board of aldermen, but by a Board of Commissioners, and all public affairs are under their charge, subject to a restricted control by citizens and the builder of the town. Under this management affairs are conducted in a thrifty, economical manner, and the public utilities better cared for. The Water Works System has already been established, and supplies plenty of soft, sweet water for all purposes. This comes from a part way up the step-off, perhaps 150 feet above the city, and has a natural pressure without the necessity of pumps. Sewers are under construction, streets are well laid out, and each block has its "alley." Later on, when the county gets a little richer, a beautiful stone courthouse will be erected. At present the County Court is held in temporary quarters.

In Post City working men can buy homes on small monthly payments, but each working man must show ability before he can obtain a home on these terms. The shiftless, wandering, ne'er-do-well man does not meet with encouragement. Labor union tyranny is not permitted in Post City. The public sentiment and the power behind the laws seem sufficient to prevent interference with men who wish to work without bowing down or contributing from their earnings to support agitators.

The A. T. & S. Fe Railroad has been surveyed through. There are two or three other railroads projected to and through Post City. The financial stringency will probably delay building for a time.

The first bale of cotton was brought into the new city the day before Thanksgiving, but no gin is in operation here yet. The country hereabouts is almost ideal for cotton, as well as for other crops of the temperate zone. The elevation at Post City is 2225 feet above sea

level and the air is dry, sweet and pure. The land is a rich loam, mixed with just a trifle of sand, making it fine for the farmer to plow. It grows cotton, corn, wheat, oats, alfalfa, and the two great and profitable grains for feeding stock; these are known as kafir corn and milo maize. Both grow much like sugar cane, with "bushy" heads. These heads are made up of small kernels about the size of peas. These kernels of grain are composed largely of starch, and almost identical with the composition of Indian Corn. This will produce all the way from 50 to 100 bushels to the acre, and is wonderful feed for horses, cattle and hogs. This climate is particularly fitted for profitable hog raising, by reason of the altitude, making it free from hog cholera and other diseases. At the same time alfalfa and the kafir corn and milo maize raised on low priced land in large quantities make it possible to fatten hogs at a very low price.

Next summer a cotton gin will be established in Post City, to be followed by an oil mill for extracting the oil from the cottonseed. A large laundry will be built and other public works, found necessary for the convenience of a community.

The lots, houses and the farms sold on small payments down, and monthly payments extended over a term of years, makes it possible for a man of small means, if industrious, to acquire a home without feeling it.

A special effort is directed toward the completion of the largest general store in West Texas; it is 160 feet square, and is being filled with a vast stock of merchandise of all kinds—groceries, hardware, dry goods, clothing, boots and shoes, and particularly farm machinery. A planing mill is now running, where all kinds of window and door frames, flooring, etc., are manufactured. This will shortly be followed by a large machine shop, and a factory for making windmills.

About 1,500 windmills will be required on the lands. Wells are being drilled as fast as possible, and pure water is plenty. Coal outcrops in some places, and will be mined for. Vast deposits of salt exist in parts of the territory, and splendid building stone is found in great abundance. As soon as the railroads appear, Post City will probably extend its building operations rapidly. It's being built in the best known sanitary and hygienic lines, and under the impetus of ample financial resources, bids fair to be the most desirable residence city in West Texas.

man who calculates chances. The mistakes of "canny" people are contemptible. The heart is the organ of vision.

You remember Dr. Stockmann? "In a house that is not aired and swept every day, within two or three years people lose the power of thinking or acting morally. Lack of oxygen enervates the conscience." But there are times when the conscience has been mightily oxygenated by the life-giving breezes which blow from the shoreless seas of God. Then we glow with moral fervor. We are exalted above the low level of our lives. These are the occasions when we see without the effort of looking and know without the drudgery of learning. These are the great moods, in which we ourselves are potentially great. These are the hours in which we ought to take decisions, make resolutions, offer vows. For these are the hours of insight.—*Dr. Aked.*

UNION UNIVERSITY NOTES.

The Appollonian Literary Society gave their anniversary in the auditorium on the night of the 17th. Strong orations on the "Visions of the Past," and choosing an occupation" were delivered by Homer Amis and R. E. Hayes respectively. Other features of the program were recitations, vocal and instrumental music. The anniversary of the Caliopean Literary Society will be given sometime in January.

The J. R. G. Society is very

large and full of enthusiasm this year. About fifteen ministers attend this meeting regularly. One meeting each month is given to the discussion of "Missions." President Conger at the last meeting delivered a lecture to them on "Missions: Achievement an Argument for Christianity," and Rev. J. W. Robertson delivered a lecture on "Should Baptists send Missionaries to the fields that are already occupied by other denominations?"

President Conger and some others will spend the holidays in rearranging and assorting the books of T. T. Eaton library. Werneicke book cases have been purchased and our library is taking on large and beautiful proportions. The leading magazines and nearly all of the denominational papers are found in our reading room.

The school has just closed for the Christmas holidays and all of the boarding students have returned to their homes with the exception of about twenty-five. We will reopen January 2nd, and quite a large number of new students are confidently expected.

I send the above notes, thinking you will be glad to hear something from us.

FLORENCE PACAND,
Secretary.

A Christian will find it cheaper to pardon than resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits. It also puts the soul into a frame which makes the practice of other virtues easy.—*Hannah Moore.*

HE KNOWS.

He knows the bitter, weary way;
He knows the endless striving, day
by day,
The souls that weep, the souls that
pray,
He knows.

He knows how hard the fight hath
been,
The clouds that come our lives
between,
The wounds the world hath never
seen,
He knows.

He knows when faint and worn we
sink;
How deep the pain, how near the
brink
Of dark despair we pause and
shrink—
He knows.

He knows! Oh, thought so full of
bliss,
For though our joy on earth we
miss,
We still can bear it, feeling this—
He knows.

Our Pulpit

A CONSTANT WALK FOR
TIME TO COME.

BY C. H. SPURGEON.

"As ye have therefore received
Christ Jesus the Lord, so walk ye
in him."—Colossians ii. 6.

Though the shepherd cares for the
lambs, and carries them in his
arms, he doth not cease his care
when they become sheep; but, so
long as they shall need to be tended,
so long will he watch over them.
Hence it is that our apostle, though
always quick of eye after newborn
souls, and abundantly anxious to
bring sinners to a knowledge of the
truth as it is in Jesus, is equally in
a conflict of soul for the spiritual
healthfulness of those who have
been born again. Our text con-
tains one of those loving admoni-
tions. It is addressed, not to the
ungodly, not to those who are
strangers to our Lord and Mas-
ter, but to those who have
"received Christ Jesus the Lord." Longing for their spiritual good,
and anxious that they shall be
established in the faith, he admon-
ishes them thus. "As ye have re-
ceived Christ Jesus the Lord, so
walk ye in him."

All true Christians are here de-
scribed in the text as having re-
ceived Christ Jesus the Lord.

The first point to which I would
particularly direct your attention
is the *personality of this reception*.
Believers have, it is true, received
Christ's words; they prize every
precept; they value every doctrine,
but this is not all. They have re-
ceived Christ himself. While they
have received Christ's ordinances,
and are not slow to walk in obed-
ience to the things which he hath
commanded, they do not stay here.
They have received Christ himself
—his person, his Godhead, and his
humanity. They have "received
Christ Jesus the Lord." And,
mark you, there is a very great dis-
tinction here, and a great mystery
also. A great distinction, I say,
for there are some who do, I think,
even honestly believe the doctrines
which Christ has taught, and are
profoundly orthodox, and are full
of an earnest controversial spirit
for the faith once delivered to the
saints; and, yet, for all that, they
do not seem to have received him,

the very Christ of God; and, truly,
there are many who have received
both baptism and the Lord's Sup-
per, yet, despite what any may
say, we believe that they have not
received Christ, but are still as
great strangers to him as though
they had only passed through the
rites in which heathens indulge.
There is a vast difference between
the outward reception of the doc-
trine, or the ordinance, and the in-
ward reception of Christ. We said
also that herein is a mystery—such
a mystery that only he who has re-
ceived Christ can understand it.
The preacher cannot tell you what
it is to receive Christ. Human
language is not adapted to convey
to the mind this deep enigma, this
matchless secret. We know what it
is, for "truly our fellowship is with
the Father, and with his Son Jesus
Christ." We can describe it in
such a measure that our friends,
who have also received Christ, will
know that we understand the mys-
tery; but to the carnal mind it will
ever remain a puzzle how Christ
can be "in us the hope of glory"—
how we can eat his flesh and drink
his blood. They run away to some
carnal interpretation, and suppose
that the bread is turned into flesh
at the Eucharist, or that the wine
is transformed into blood. That is
carnal talk, and this they talk be-
cause they know not what is the
mystery of this receiving Christ,
and this walking in Christ.

Our text seems to point to a
threefold, character in which we
have received Christ. We have re-
ceived him as the Christ. My soul,
hast thou ever seen him as the Fa-
ther's anointed One—as the chosen
and sent One, ordained of old—as
One that is mighty, upon whom
help should be laid? Hast thou
seen him as God's great High
Priest, ordained as was Aaron,
chosen of God from among men?
Hast thou looked upon him as Da-
vid did, as One chosen out of the
people? We must accept Christ
as the anointed One, and the right
way thus to receive him is to re-
ceive him as the garments of Aaron
received the oil that flowed from
his head. Christ is the anointed
One, and then you and I become
anointed ones through the Holy
Spirit which distils from him to
us, and so we receive him as Christ.
And then he is called "Jesus;"
and we must receive him as the Sa-
viour. "Thou shalt call his name
Jesus, for he shall save his people
from their sins." Justification is
receiving Christ as Jesus; so is
sanctification; only I think I must
say justification and pardon re-
ceive Christ as Jesus, and sancti-
fication receives him as Christ Je-
sus, both as the anointed One and
the Saviour. May you and I be
daily delivered from sin—the guilt
and power of it, and so receive him
as Jesus!

There is a peculiar emphasis
about the next expression. The ar-
ticle is emphatic here, "Christ Je-
sus the Lord." To me, if I receive
Christ, he must be Lord—not one
of the lords that may have domi-
nion over me, but the Lord, pecu-
liarly and specially; and though
hitherto other lords have had do-
minion over me, now I am to obey
him, and him only. What sayest
thou, professor? Hast thou re-
ceived Christ Jesus the Lord? Is
thy will subject to his will? Dost
thou desire only to act according
to his bidding? Are his commands
thy desires? Is his will thy will?
Is he thy Lord? For, mark you,
you can never truly receive him as
Christ, or as Jesus, unless you re-
ceive him as the Lord. Thus, then,
another sense in which we receive
him is by subjecting ourselves en-
tirely to him, sitting at his feet,

wearing his yoke, taking up his
cross, and bearing his reproach.

You will note that there is also,
in the description of a Christian
in the thought of his entire depend-
ence. The apostle does not say,
"As ye have therefore fought for
and won or earned Christ Jesus."
but "as ye have therefore received
him." It is a stripping word,
which divests the creature of every-
thing like boasting. What is there
to glory in if I be a receiver? The
apostle in another place says, "If
thou didst receive it, why dost thou
glory, as if thou hadst not received
it?" The vessel that is filled un-
der the flowing stream cannot
boast, though it be never so full,
for it was naturally empty, and
owes its fulness to the stream.
The beggar in the street, let him
receive gold, yet cannot boast of the
gold, because he is a receiver. He
who gave must have the honor of
the benefaction,—not the person
who received. So let thy faith be
never so strong, let thy confidence
in Christ be never so glorious,
thou hast nothing to boast of in it,
for thou hast "received Christ
Jesus." Beloved, here is a test for
us; is our religion a receiving reli-
gion, or is it a working and an
earning religion? An earning
religion sends souls to hell. It is
only a receiving religion that will
take you to heaven. You may tug,
and toil, and do your best, and
make yourselves, as you think, as
holy as the best of the apostles;
but when you have done your ut-
most, you have done nothing what-
ever. You have built a card-house,
which shall soon fall down. But
when you come, as an empty-hand-
ed sinner, having nothing of your
own, and receive Christ Jesus, then
you have bowed your will to God's
will; or, rather, grace has bowed
it, and you are saved, according
to the Lord's own word, "He that
believeth on me is not condemn-
ed." Thus you have depend-
ence connected with the personal-
ity of the Christian's faith.

Beloved, you may know whether
you are Christ's or not. I exhort
you not to give sleep to your eyes
till you do know it. What! can
you rest when you do not know
whether you are saved or not? O
sirs, can you sit down at your ta-
bles, and feast,—can you go about
your daily business with this
thought in your mind, "If I should
drop down dead, I do not know
whether I should be found in heav-
en or in hell?" I tell you nothing
but certainties will suit my soul. I
hope I never shall rest comfort-
able while under a doubt of my
interest in Christ. Doubts may
come; these we can understand;
but to be comfortable under doubts
we hope we never shall compre-
hend. No, nothing but to—

"Read my title clear
To mansions in the skies,"—

can give me joy and peace through
believing. "Ye have received
Christ the Lord." Just pass the
question round the gallery there,
and ask yourselves down below,
"Have I received Christ Jesus the
Lord?" Say "Yes," or "No,"
and God help you to give the an-
swer solemnly as in his sight!

As briefly as possible we turn to
notice the council given: "As ye
have therefore received Christ Je-
sus the Lord, so walk ye in him."
There are three things suggested
by the word "walk"—continu-
ance, progress, activity.

To walk in a certain way means
continuing in it. Now, Christian,
you took Christ to be your All-in-
all, did you not? Well, then, con-
tinue to take him as your All-in-
all. The true way for a Christian

to live is to live entirely upon
Christ. Living by frames and feel-
ings is a dying form of life. "He
lived by a feeling experience,"
said one; and a poor method of liv-
ing, too! Christians have exper-
iences, and they have feeling; but
if they are wise, they never feel
upon these things, but upon Christ
himself. You took Christ to be
your All-in-all at first. You did
not then mix up your frames and
feelings with him; you looked en-
tirely out of self to him. Well,
now, continue in the same frame of
mind. You sat down at the foot
of the cross, and you said,—

"Now free from sin, I'll walk at
large
My Saviour's blood's my full dis-
charge;
At his dear feet myself I lay,—
A sinner saved, and homage pay."

Well, then; keep there! Keep
there! Never get an inch beyond
that position. When you get
sanctified, still look to Christ as if
you were unsanctified. When you
are on the verge of being glorified,
look to him as if you were just
newly come out of the hole of the
pit. Hang upon Christ, you who are
the best, just as though you were
the worst. The same faith which
saved Mary Magdalene, which
saved Saul of Tarsus, must save
you in the moment when you shall
be the nearest to the perfect image
of Christ Jesus. It is "none but
Jesus" now to your soul; let it be
"none but Jesus—none but Jesus"
as long as you live.

In walking, there is not only con-
tinuance, but also progress. After
a man becomes a Christian, he has
not to lay again the foundation,
but he has to go on, and to advance
in the divine life. Still, wherever
he shall advance, he is always to
say, "None but Christ! Christ
is all." Depend upon it, every
inch of progress that you make
beyond a simple reliance upon the
Lord Jesus Christ, will entail the
painful necessity of your going
back. If you begin to patch
Christ's robe of righteousness
with the very best rags of your own
no matter how cleanly you may
have washed them, every rag will
have to be unravelled, and every
stitch will have to be out. There
is the rock Christ Jesus. Some
Christians begin building their own
stages on the rock. How carefully
they tie the timbers together, how
neatly they plane and smooth
them; and then they get high up
upon these stages that they have
built, and they feel so happy,—they
have such frames! such feelings!
such graces! such fulness! and
they are inclined to look down
upon those poor souls who are
crying, "None but Jesus!" By-
and-by, there comes a storm, and
the edifice they have built begins
to creak, and crack, and rock to
and fro, and they begin to cry,
"Ah! where are we now? Now we
shall perish! Now Christ's love
begins to dry up! Now he will
fail us!" Nay,—no such thing!
It is not Christ who is failing you;
it is not the rock that is shaking,
but what you have built upon the
rock. Come down from the stage
which you have built, and, as Job
says, "embrace the rock for want
of a shelter." I believe those
souls have the most safety and
comfort who trust simply to
Christ. Was it not Irving who
said that he believed his good works
had done him more harm than his
bad ones drove him to Christ, but
his good ones led him to rely upon
them? And, after all, are not
our good works bad works, for is
there not something in all of them

A Great Physiologist

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

But He Did Not Tell How to Make It
Healthy.

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

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

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

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

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

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

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

The Tablets increase the flow of
gastric juice, and prevent fermen-
tation, acidity and sour eructions.
Do not attempt to starve out
dyspepsia. You need all your
strength.

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

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

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

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

The Tablets are pleasant to the
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and vegetable extracts, golden seal
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to make us fly to the fountain of
the Saviour's blood for cleansing!

"As ye have therefore re-
ceived Christ Jesus the Lord, so
walk ye in him," also implies
activity. Christians are not to be
like a bed, nor forever to sit still.
There is an activity in religion,
without which it is of little worth.
Feed the hungry; clothe the
naked; help the poor; teach the ig-
norant; comfort the miserable; but
take care that, when you do all
this, you do it in Christ, and for

Christ, and let no thought of merit stain the act; let no reflection of getting salvation for yourself come in to mar it all, but in Christ Jesus walk day by day. Ah, brethren! if a thunderstorm were to come on us just now while we are sitting here, and if the lightning should come flashing in at these windows, and run with its blue flame down these columns, you and I might begin to feel some alarm, and if one were struck dead in our presence, in what kind of state would you and I like to be amidst such confusion and alarm? If I were to choose the words which I would like to say at such a moment they would be these,—

"Nothing in my hand I bring;
Simply to thy cross I cling."

You are on board ship in a storm just now; there goes a mast into the water; the boats have all drifted away; the ship is pretty sure to be dashed on yonder rock; pallor is on every cheek, and turmoil on every side. What is your prayer as you kneel down? What are your thoughts? Do you think now about your sermons, about your visitings of the sick, about your prayers and your experience? No! I tell you that they will seem to you to be nothing better than dross and dung when you are in such a state of apprehension: but you will cling to Christ's cross, and be conveyed to heaven, let the stormy winds blow as they will. And if everything were silent tonight, could we hear nothing but the ticking of the watch, were we ourselves reclining on our death pillow, while loving friends wiped the clammy sweat from our brow, surely we should each one wish to say,—

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame
But wholly lean on Jesus' name:
On Christ, the solid rock, I stand;
All other ground is sinking sand."

Well, walk ye in him just as ye would walk in the valley of the shadow of death, but walk on the mountain-tops of life's activities.

Let us now say a few words on our third point,—the model which is presented to us here. We are to walk in him as we received him.

And how did we receive him? Let us remember. You will not have to strain your memories much for, methinks, though other days have mingled with their fellows, and, like coins worn in the circulation, have lost their impress, yet the day when you first received Christ will be as fresh as though it were newly minted in time. Oh, that first day!

"Dost mind the place, the spot of ground
Where Jesus did thee meet?"

Some of us can never forget either that place or that time. Well, how did we receive Christ?

We received him very gratefully, having no claim whatever to his grace. We felt that we had done everything to deserve God's wrath. We confessed that there was no merit in us, but we perceived that there was mercy in him.

"We saw one hanging on a tree
In agonies and blood,"—

and as he told us to look at him, and assured us that there was life in a look, we did look, and we were lightened, and we found life in

him. Surely we had shaken our hands of all merit, as Paul shook off the viper into the fire at Melita. We had no confidence then in any resolution of our own, in any performance yet to come, much less in anything past. Well, then, we are to come now as empty-handed as we came then; our song is to be,—

"Nothing in my hand I bring;
Simply to thy cross I cling."

How did we receive Christ? Well, we received him very humbly. Whatever pride may be in our heart,—and there is much of it, and I suppose we shall never get rid of it till we are wrapped in our winding sheets—there was as little that day as we ever had at any time. Oh, how humbly did we creep to the foot of the cross! We were then broken in heart and contrite in spirit. Ah, Christian! can you remember what humble views you had of yourself—what a sink of depravity you felt your heart to be? Do you not recollect Augustine's expression when he compares himself to a walking dunghill, and did you not feel yourself to be something of that kind—so base, so loathsome, that you could only stand afar off, and cry, "God be merciful to me a sinner?" And you cried to Christ just as Peter did, "Lord, save me;" and just as the sea seemed about to swallow you up, you laid hold upon his outstretched hand, and you were saved. Now, tonight, do the same. Your danger is as great as ever out of Christ. Your sin is as great as ever out of him. Come then, casting away all the pride which your experiences and graces may have wrought in you; come to him and take him for your All-in-all!

How did we receive Christ? If I recollect rightly—and I think I do—we received him very joyfully. Oh, what joy my soul had when first I knew the Lord! It was holyday in my soul that day. Perhaps we have never had such joyous days since then, and the reason has been, most likely, because we have been thinking about other things, and have not thought so much about Christ Jesus the Lord. Come, let us again take him! The wine is as sweet; let us drink as deeply as ever. Christ, the bread of heaven, is as nourishing; come, let us eat as heartily as ever. Fill your omers, O ye poor and weak ones! Gather much, for ye shall have nothing over. This manna is very sweet; it tastes like wafers made of honey. Come to my Master as ye came at first, and he will give you to drink of the living waters once again!

But, oh! some of you have never received him, so my last word is to them. Do you ask, "What is the way of salvation?" It is by receiving Christ. Oh, then, come and receive him. May the Holy Spirit's power lead sinners to Christ! You need not bring anything to him. You need not bring a soft heart to him; you need not bring tears of repentance to him; but just come and take Christ. Remember, it is not what you are, but it is what Christ is that saves you. Never look at yourself, but look at the wounds of Jesus. There is life there. God help you to look—to look tonight. And if ye shall find him, our prayer shall be that, from this day forth, ye shall walk in him: and he shall have the glory.

People do not grow famous in a hurry, and it takes a deal of hard work even to earn your bread and butter.—*Louisa M. Alcott.*

A DOCTOR'S PRAISE

What a Conscientious Physician Has to Say About a Great Female Medicine.

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

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"I have also lately used Wine of Cardui in four cases, two of amenorrhoea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a seizure period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

For Free Medical Advice on your case, send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

Practise to make God thy last thought at night when thou sleepest and thy first thought when thou wakest: so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day: so shall thy rest be peaceful and thy labors prosperous.—*Francis Quarles.*

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| 3. Rienzi—The Pilgrims of the Rhine—The Coming Race. | 10. The Caxtons—Zicci—The Haunted and the Haunters; or the House and the Brain. |
| 4. Night and Morning—Lella; or the Siege of Granada—Pausanias the Spartan. | 11. What Will He Do With It? |
| 5. Harold, the Last of the Saxon Kings—Falkland Calderon, the Courler. | 12. A Strange Story—Zanoni. |
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Editorial

In the discussion of the action of the Board of Education of New York City in eliminating the name of Christ to please certain Jews, statements have appeared in several papers which indicated a confusion of ideas.

The distinction is not properly drawn between church and religion. Union between State and church is one thing. For the State to have a religion is another and entirely different thing. There has never been a nation on earth which did not profess some religion. Even France in the mad days of the Revolution professed the "religion of reason," and had a goddess of reason.

Baptists have always been the most vigorous opponents to a union of church and State. Baptists have always believed in the union between State and religion. They have been glad that Congresses and Legislatures are opened with prayer, that chaplains are appointed to the army and navy; that fast days and thanksgiving days have been appointed in which prayers are made to God. All these and many other things show a union between the State and the Christian religion in general. And to this no one has objected except infidel Jews, foreigners at that.

The United States are a Christian nation. Every man who holds an office, every witness in a court, takes an oath in which God is recognized as God. On the face of her gold the nation put her belief in God, saying "In God we trust." President Roosevelt has removed this, but there are still many ways in which the union between the nation and Christianity is made plain.

Again and again have the courts decided that this is a Christian nation. And similar decisions in State courts have declared the States are Christian States. The United States Supreme Court, in the case of the Trinity Church vs. United States, quoted a number of decisions, etc., and added: "There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning, they affirm and reaffirm that this is a religious nation. While because of a general recognition of this truth the question has seldom been presented to the courts yet we find that in *Updegraff vs. The Commonwealth* it was decided that Christianity, general Christianity, is and always has been a part of the common law of Pennsylvania. Not Christianity with an established church and tithes and spiritual courts, but Christianity with liberty of conscience to all men."

The Supreme Court of New York decided the fact this is a Christian nation "is everywhere prominent in all our civil and political history, and has been from the first recognized and acted upon by Constitutional Conventions, by Legislatures and by courts of justice." The decisions are all to this effect. The common law makes Christianity the religion of the land, and this gives the authority for the punishment of blasphemy in public places.

Justice Story of the United States Supreme Court, affirming the union of State and religion, showed the vast difference between

that and the union of church and State. He said, "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can of right be compelled to attend, erect or support any place of worship, and no preference shall ever be given by law to any religious establishment."

These things belong to a union between church and State. But no man's rights are violated in the fact that this is a Christian nation. Infidels, especially infidel Jews, are showing just now great cunning in their effort to cause this to cease being a Christian nation. They say the schools, the Legislatures, Congress, etc., must not be opened with prayer and the reading of Christianity's book, because there must be no union between church and State. And they deceive many who fail to note the distinction between a State's having a religion and its union with an organization—a church. Oppose all such attacks. Do not yield on a single point. There is no established church, but Christianity is the established religion, as it has been always, and as the highest courts have invariably decided. Foreigners who do not like established Christianity can go back to the countries from which they came and suffer as they have done at the hands of established churches.

The death of Lord Kelvin deserves more notice than a brief announcement in our column of secular items. He died at his home in Glasgow Scotland, full of age and of honors. Since Virchow's death he has been, without dispute, held to be the greatest scientific genius living. And in connecting practical physics with mathematics and thus solving many problems, he has had no equal in the history of the world. William Thomson, Lord Kelvin, was born in Belfast in 1824. He came of a race of farmers. His father left the farm and became professor of mathematics in the University of Glasgow. His brother, Dr. James Thomson, was also a professor and made important discoveries in mathematical physics.

Lord Kelvin was one of the precocious boys whose manhood more than fulfilled the promise of his youth. With all his precocity, he was a veritable boy full of life and enthusiasm and sparkling wit. He entered the University of Glasgow when eleven years old. He went next to Peterhouse, the oldest college of Cambridge University, and graduated there with the highest honors when he was twenty-one.

He had already made a name for himself as one of the leading mathematicians of England. When seventeen he published a treatise of gigantic power upon the mathematical theories of heat and electricity. In this were many discoveries in pure mathematics of the utmost importance. When eighteen years old he published a paper as remarkable, showing how to determine geological dates by means of underground temperature. It would require a column to name all his treatises on mathematics, natural science and geology. He was as great an inventor as he was scientist. The list of his inventions would fill another column. An invention of his made submarine telegraphy a possibility, and it was that which first gave him world-wide fame. He invented the compass now generally used on shipboard, and the indispensable method of correcting compasses on iron vessels. He invented the only practical instrument for deep sea

sounding. He invented the analyzer which mechanically determines the twenty or more oscillations which enter into the tide at any port. He invented several calculating machines and a tide-predicting machine. And his inventions extended into many other lines. Modern civilization owes more to him than to any other one man.

But above and beyond all this, Lord Kelvin was a devout Christian, who never wavered in his faith in the Bible. Like the great Virchow he opposed evolution. Virchow was not a Christian, but opposed it on scientific grounds, holding Darwin in contempt as a discredited guesser. Lord Kelvin opposed it on scientific and also on Scriptural grounds. God created the heavens and the earth. Genesis was as true to Kelvin as any mathematical axiom.

Therefore, there are already signs of rejoicing among the evolutionists that he is gone. They breathe freer. They say that his death will make an epoch more favorable to evolutionary theories. But although he is dead, his work remains. And the defenders of the Bible can appeal to his great authority. He and Virchow will both be missed greatly in one thing. Whenever a new theory of evolution showed its head they could be relied on to show its weakness, and no man who valued his reputation as a scientist would dispute their authority. — It would be only to bring upon himself a torrent of proof against his theory. May Kelvin's mantle fall on some great successor.

The Northern Presbyterian General Assembly appointed a committee on "evangelism." Sometimes we are tempted to wish that there was a law against using that word. Observe, we are only tempted, we have not yet arrived at the point of wishing, though we may come to it. For evangelism is only a new word for an old thing. It means telling the way of salvation to sinners. The trouble is when one uses a new word too many are apt to think in some way something new is meant—else why use a new word?

The Presbyterians put at the head of their committee Dr. Wilbur Chapman, who has had wide experience as an evangelist. The committee has been at work for a year or more. In making his report Dr. Chapman took occasion to emphasize a few truths. Here are some of them. Coming from a man who is a leading evangelist and has been among the most successful so far as man can see, his words are the more noteworthy.

He says that "except in rare instances the pastor should be his own evangelist." That it is the duty of the pastor to be pre-eminently the soul-winner in the church, but it is also the duty of every member to seek the salvation of all with whom God brings him into contact. He insists that "all evangelists should be controlled by the churches of which they are members." Verily that would be something new under the sun.

The first point in the report was a negative one, but about it the committee was very positive. And that was that men cannot be made soul-winners by training. Evangelists must be born, not made. This reminds us of a conversation with a pious, intelligent man who is given to thinking things through. He is a layman who has come to the same conclusion that Dr. Chapman has. For years he was a drummer and, as we know, a most suc-

cessful one, commanding a large salary.

He said that drummers could not be made by any amount of training. He could not have told any young man what he must say to a customer. He could give him the prices and tell him the quality of the goods, etc. But when it came to knowing how to talk to each customer, the man must know that by intuition.

Dr. Chapman and his committee frankly realize that their appointment is a reflection on the Presbyterian churches. If the churches and the pastors were doing their duty to God in telling the way of salvation to sinners the General Assembly's action on evangelism would be unnecessary and might even be considered impertinent. And they think and hope the need for the committee on evangelism will not continue long, and the General Assembly can go back to the discharge of its own duties and leave the churches to attend to theirs.

We confess that the report and the speech of Dr. Chapman gave us a higher opinion of him than we have ever had before. We have not been much impressed with the amount of good done by his big "evangelistic campaign," with so much blowing of trumpets and advertising and claiming thousands of converts, etc. To judge by this report he has seen that such meetings are not what is meant by taking the kingdom of Heaven by storm, and that the signing of cards of all sorts is no proof of regeneration.

The words of Principal A. M. Fair have set us to thinking and making good resolutions in regard to hymns and they may do others good also. He says: "We need speech that shall make us feel the awfulness and majesty of God. I am sick of the loathsome insouciousness of those modern hymns we use of God—the language of sensuous sentiment or amorous devotion. They teach us to sing of 'dear Jesus' or the 'sweet Saviour.' These things emasculate faith and impoverish piety. What we need is to feel awed and obedient in the presence of God. We dare not use the sweet terms of the callow lover of One whose very condescension is an act of majesty. It is the majesty of God rather than the aestheticism of man that ought to inspire our worship."

We have heard prayers, but not often, which would come under the same condemnation. No apostle while our Lord was on earth ever called him "dear Jesus." And now he is on his throne and the very seraphim veil their faces before him. Such terms do not show love, but flippancy and a forgetfulness of the distance between the Mighty God and us. They are not needed to show affection. General Lee had many a soldier who adored him and would gladly die for him. But no soldier ever went to General Lee with a request and called him "Sweet Robert."

The severest arraignment of American missionaries which we have seen is in what was meant by the *New York Times* as a compliment. It says the American missionaries in Armenia have confined their work to schools and "have wisely avoided making converts." We are glad there are no Baptists among these missionaries who wisely avoid making converts.

EDITORIAL VARIETIES

We congratulate Gallatin county on having voted out the saloons. This leaves, we think, not less than a dozen "wet" counties in the State. May they soon be redeemed from the saloon.

Rev. Sam P. Martin, pastor at Shepherdsville, honored us with a call last week. He has wrought nobly on the one field which he has held for years ever since he entered the ministry.

Pastor H. C. Bailey, of Lebanon Junction, was in to see us the other day. He is succeeding finely as bishop at the Junction.

The *New York Advocate* tells a good joke on Mark Twain. An unauthorized edition of Tom Sawyer, Detective, was gotten out in Germany, and Twain's German publisher sued and got a verdict. The pirate appealed and it was necessary to take Mark Twain's testimony in New York. If "Tom Sawyer, Detective" had been published in *Harper's Magazine* in 1896, as it had been the verdict in favor of the rightful publisher would stand. Some years before Twain had published a story entitled "Tom Sawyer Abroad," in *St. Nicholas*, and that was not covered by copyright.

Twain testified that "Tom Sawyer, Detective," had not been published in *Harper's Magazine* at all, but appeared years before in *St. Nicholas*. And every question in regard to "Tom Sawyer, Detective," he answered as if it referred to the earlier story! His publisher's wrath was righteous. Mark Twain says characteristically of this forgetfulness that he had heard of a similar thing in another man's case, but he could explain that easily for the other man was a fool; but in his own case he can think of no explanation though he has pondered it day and night.

The Constitution of Sweden guarantees religious liberty. But there are old laws which have not been altered in accordance with the Constitution which are being enforced by the Lutheran church. These laws persecuted Baptists above all others, and they are making a vigorous protest. There are 400,000 Baptists in Sweden.

Translation from one language to another has caused many amusing mistakes. When Gen. Ian Hamilton was in Tokio he was introduced to Hon. Miss Sparrow, a charming Japanese lady of rank. He told the interpreter to tell her he would like to carry her off in a beautiful golden cage. The lady was indignant, and Gen. Hamilton was not surprised when he learned the interpreter said, "As you are a sparrow, I wish you would shut yourself up in a box."

Alfred Russell Wallace was one of the scientific men who cannot spare time to make money. In his autobiography he says: "It strikes me that the power or capability of a man in getting rich is an inverse proposition to his reflective powers, and in direct proportion to his impudence."

We find these words of the historian, Froude, who was not a Baptist, quoted in an English paper: "The Baptists are the most thorough-going and consistent of all the Protestant sects. If the sacrament of baptism is not a magical form, but is a personal act in which the person baptized devotes himself to Christ's service, to baptize children at an age when they cannot understand what they are doing, may well seem irrational and even unchristian."

The heroine in a little story gave a very good definition of two words very much used by certain semi-philosophers in these days. She said: "Hereditary is what a man blames his father and mother for, and environment is what he lays on his wife and children."

Queen Victoria, for all her graciousness, was a woman of most decided convictions and prejudices. Sir John Robinson says that on one occasion a lady of her court said to her: "How delightful it will be in Heaven to see the prophets and saints of the past; to see Abraham, and Moses, and Elijah, and David." "No, no," said her Majesty, emphatically, "Nobody will ever persuade me to know David."

The small boy and some older folk will thank Prof. Pavlof, the great doctor, of St. Petersburg. He says the stomach digests most readily things which the person likes to eat, and things he dislikes the stomach does not digest at all, and consequently there is a disturbance in the digestion. Now is he not a public benefactor?

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Pastor Henry A. Porter: A Lost Leader; Cure of a Life-long Cripple. Eaton Memorial service in the morning. Over \$1,200 in subscriptions for monument.

Broadway—Bro. A. T. Robertson: Believing the Gospel as a Study in Baptist Doctrine; The One Talent Man as a Study in Socialism.

Chestnut St.—Pastor J. M. Weaver: Sanctification Through the Truth. No service at night.

Clifton—Pastor Wm. E. Foster: The Crucified Life; Exceeding Sinfulness of Sin. One by letter.

Calvary—Pastor J. S. Detweiler: Divine Government; Ashamed of Jesus.

East—Pastor L. T. Wilson: The Supreme Motive; One Thing Thou Lackest. One by letter.

Eighteenth St.—Pastor Everett Rawlings: Excesses.

Fourth Ave.—Pastor preached: Ye Shall Be My Witnesses; The Unspeakeable Gift.

German—Pastor A. Janzen: The Shield of Faith; The Time of Grace.

Highland Park—Pastor L. B. Arvin: The Comforter; The Healed Leper.

Hazelwood—Pastor Chas. B. Althoff: The Courts of the Lord; Five Great Things.

Highland—Pastor L. W. Doolan: The Angel's Song; Jesus' Gift of Peace. Pastor preached at Hopo Rescue Mission Saturday night. Six professions of faith.

Immanuel—Pastor Thos. A. Johnson: The Lord Our Righteousness; The Healing of Naaman.

Ormsby Ave.—Pastor Jas. R. Williams: The Power of Determination. Bro. W. E. Abrams: The Father's Will.

Portland Ave.—Pastor L. W. Smith: God's Gift; Brevity of Life. One baptized.

Parkland—Pastor E. G. Vick: Where is the Christ? The Light of the World.

Twenty-sixth and Market—Bro. J. W. Beville: Once in Grace Always in Grace. Bro. W. H. Sledge: Peace. Two for baptism.

Third Ave.—Pastor S. J. Cannon: The Love of Money; Life's Chief Concern. One baptized.

Twenty-second and Walnut—Pastor M. P. Hunt: The Comforter; Lessons of the Rain. One for baptism, one by letter.

Culbertson Ave. (New Albany)—Pastor U. S. Clutton: The Barefooted Christ and the Cost of Following Him; Baptism. Three for baptism.

Elizabethtown, Ky.—Pastor W. P. Stuart: Christmas Sermon; God's Unspeakeable Gift.

THE STATE.

Bro. J. W. Thompson, of the Southern Baptist Theological Seminary, has been called to the pastorate at Owenton. He accepts the work, but will continue this session in the Seminary to finish his course. We learn he is an attractive preacher, and predict a great work with the splendid people of Owenton.

Pastor Joseph T. Watts has resigned the care of the Ashland church, and goes the first of January to take charge of the Lexington church, N. C. Bro. Watts is a fine preacher and as full of energy as an egg is of meat. We sympathize with Ashland and congratulate Lexington.

When we read Pastor C. H. Gregston's note that he had resigned at Morgantown, Union county, and accepted the call to Watonga, Okla., we wished there was some way to get out an injunction against Oklahoma, forbidding her from depriving Kentucky of a pastor so loved by his churches and so relied on by the denomination to stand "four square to every wind that blows."

Pastor S. J. Sparks, aided by Don Q. Smith, has just closed an excellent meeting at Buffalo, Ky. There were fifteen professions, fifteen additions by baptism and letter, and about fifteen restorations. The church greatly revived and strengthened. Bro. Smith made a brief call at the office of the WESTERN RECORDER. He is the son of Evangelist W. H. Smith and possesses fine evangelistic gifts. He has held ten meetings this year and yet is pastor of four churches. Bro. Smith intends to take advantage of our liberal premium offer.

Pastor H. C. McGill writes: My work at Rock Spring closed last Sunday, and my whole time shall be given to the church here at Providence. Since coming on this field one year ago, I have

baptized 112 candidates and received thirty-odd by letter (this is for the two churches.) Each church claims it to be the best year's work in their history. No doubt the seed was sown by former pastors, but I was fortunate in reaping the harvest. The glory belongs to God.

Bro. J. T. Betts writes from Walton: Please change my address from Landing to Walton, Ky. Have just closed a good meeting at Buckeye with Liberty church; four additions; collection for missions, \$12.

Bro. Edgar W. Barnett writes from Corbin: Bro. James Bruner and W. H. Purcell have just closed a meeting at Calvary church, Knox county, with seventeen additions, fifteen by baptism.

Pastor J. F. Williams writes: Please to change my address from Versailles to Clinton, Mo. I begin my pastorate there Sunday, December 22.

Evangelist E. B. Farrar has just closed a most gracious meeting at Jackson with our Missionary Pastor W. H. Setzer. There were about thirty-five professions, with twenty additions to the church. They gave more than \$100 to State Missions at the close of the meeting. The meeting was a great blessing to the church and the community. Farrar believes in strengthening the things that remain.

OTHER STATES.

A union meeting was held by Bro. J. E. Brown in Harrisonburg, Va., in which there were said to be 432 who made professions or were reclaimed. Twelve have been received into the fellowship of the Harrisonburg church.

Bro. J. B. Sims, Stanbury, Mo., becomes pastor at Trinidad, Colorado.

Pastor C. N. James writes from Columbia, Ala.: We are planning to have a series of services in January. Bro. Raleigh Wright, one of the Home Board Evangelists, is to do the preaching.

Pastor M. T. Andrews writes: Please change my RECORDER from Marlin, Tex., to Lampasas, Tex. I came here to be pastor after nearly six years in Marlin.

Pastor J. W. Hamner writes: Please change my copy of the RECORDER from Alexander City, Ala., to Ashland, Ala. May God bless the successor of dear Dr. Eaton. You are beginning well.

Bro. J. H. Bennett gives up the church at Chickasha, Oklahoma, to become an evangelist.

The church at Winter Garden, Fla., has been most graciously blessed. Bro. Earle D. Sims held a meeting with Pastor E. Lee Smith and thirty-four were added to the membership. A minister of the Congregational church joined during the meeting; also four from the Campbellites were baptized.

Up to the present fifty-two have been added to the Macclenny church, Fla., and the meeting continues.

Oak Grove and Oak Hill churches, Fla., have each held good meetings. At the former nine were added to the membership, and at the latter sixteen.

A meeting in the Nashville church, Ga., closed with twenty-two additions to the fellowship of the church, sixteen by experience and baptism and six by letter.

Pastor W. R. Gwaltney, of Hickory, N. C., died recently at the age of seventy-one years. He was active as a pastor of a city church to the time of his death. He was one of the best known and most useful men in the old North State.

The Bainbridge church, Ga., has set apart Bro. C. M. Gordon to the full work of the Gospel ministry. Bro. Gordon has been a Presbyterian minister.

Elder J. H. Jenkins held a meeting in the Greenville church, Mo., which closed with 115 additions to the fellowship of the church, eighty by experience and baptism.

Pastor Chas. N. Wash writes from Temple, Texas: After fourteen months pastorate here I have resigned, effective the last of February. For more than seven months we had severe affliction in our home. Four members of the family were seriously sick. The youngest daughter was taken home. Our son was long very ill with typhoid fever. We were confined to the house much on account of these afflictions, yet never during all of this time failed to occupy the pulpit on the Lord's day. There have been more than thirty conversions and more than sixty additions. Contribu-

tions to all objects have greatly increased. Sunday school and congregations have increased. Contributions by the Sunday school to missions and expense have doubled. Missionary contributions have increased more than \$600 the past year, aggregating more than \$2,500. Gifts to Orphans' Home and education have been larger than ever before, aggregating several hundred dollars. We have remodeled and beautified our Primary department. We repaired, painted and roofed our Mission chapel. My wife and I are now in good health.

EATON MONUMENT FUND.

Last Sunday morning, after a memorial sermon by the pastor, subscriptions were taken in Walnut Street church for the Eaton Monument. There was a liberal response, and most of the subscriptions named below were received at that hour. Many were absent on account of the inclement weather who will subscribe later. It is hoped to secure \$2,500 in Louisville, and the remaining \$2,500 throughout Kentucky and the South.

The committee has had pledge cards printed for the several churches and individuals. A line to the chairman will secure as many as you wish.

SUBSCRIPTIONS RECEIVED.

- Albright, Mrs. Lillian, Louisville... 1 00
Alexandier, Mrs. R. H., Louisville... 10 00
Allgood, Jos., Louisville... 2 00
Bailey, Mrs. Mattie G., Louisville... 5 00
Baldwin, J. H., Louisville... 5 00
Banister, Mrs. S. E., Louisville... 10 00
Barreger, Geo., Louisville... 1 00
Baraca Junior, Walnut Street Church... 5 00
Basye, Elijah, Louisville... 50 00
Braanon, Edna, Louisville... 1 00
Beaven, Mrs. J. E., Louisville... 3 00
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Bonhaire, T. L., Louisville... 1 00
Boswell, Mae, Louisville... 2 50
Boswell, Neel D., Louisville... 5 00
Boswell, R. R., Louisville... 2 00
Boswell, Marjorie, Louisville... 2 50
Bow, Dr. J. G., Louisville... 50 00
Bowden, R. C., Louisville... 5 00
Brooks, Miss May, Louisville... 1 00
Bonds of Promise, Walnut St. Church... 5 00
Brumer, J. W., Louisville... 1 00
Burkett, Jas. Clifford, Louisville... 1 00
Burnett, Dr. E. Duff, Louisville... 3 00
Burnett, E. G., Louisville... 5 00
Burnett, Mrs. E. G., Louisville... 5 00
Carter, John G., Louisville... 5 00
Cassebier, J. T., Louisville... 1 00
Colter, J. T., Louisville... 2 00
Colter, F. E., Louisville... 2 00
Combs, A. B., Louisville... 2 00
Cowherd, A. M., Louisville... 1 00
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Cross, D. E., Louisville... 10 00
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Doward, J. H., Louisville... 1 00
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Duffy, Mr. and Mrs., Louisville... 2 00
Edward, N. A., Louisville... 1 00
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Farmer, Oscar, Louisville... 50 00
Fitzpatrick, S. S., Louisville... 10 00
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Gregory, John D., Louisville... 20 00
Goldsmith, R. C., Louisville... 1 00
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Hale, Earl D., Louisville... 1 00
Hale, Dr. P. T., Louisville... 25 00
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Harlan, Mrs. Ida, Louisville... 1 00
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Heady, Mrs. S. K., Louisville... 1 00
Hendrie, Lawrence W., Louisville... 10 00
Hightchew, Harry, Louisville... 5 00
Hightchew, Mrs. John, Louisville... 5 00
Howard, Miss Rachel, Louisville... 5 00
Hampie, Anna M., Louisville... 1 00
Hampie, Martha F., Louisville... 25 00
Huston, Wm. A., Louisville... 50 00
Jackson, J. B., Louisville... 2 00
Johnson, J. T., Louisville... 5 00
Johnson, R. E., Louisville... 3 00
Justice, James M., Louisville... 1 00
Lac, John M., Louisville... 5 00
Len, Mrs. John M., Louisville... 3 00
Leldigh, Mrs. S., Louisville... 2 50
Mahoney, W. J., Louisville... 5 00
Mahoney, Mrs. W. J., Louisville... 5 00
Major, W. D., Louisville... 5 00
Major, Mrs. W. D., Louisville... 5 00
McCarty, W. L., Louisville... 10 00
McCarty, Mrs. W. L., Louisville... 2 50

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Wells, Miss Myra B., Louisville... 1 00
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Williamson, Jennie, Louisville... 2 00
Yeager, Miss Virginia C., Louisville... 5 00
Total subscriptions received \$1186 25

TIME OF MEETING OF GENERAL ASSOCIATION CHANGED.
At the regular November meeting of the Kentucky State Board of Missions the time of the meeting of the next General Association of Baptists of Kentucky was changed from June 24th to June 10th. This change was made at the request of Pastor Hunt, of Twenty-second and Walnut Street church, with which the Association meets, owing to conflicting meetings in the city. I, as Moderator of the General Association, was instructed by the Board to make this fact known to the brethren of the State.
The Ministers' meeting, of course, will meet on Monday evening, June 8th.
Yours fraternally,
Wm. D. NOWLIN, Moderator.
Rev. S. C. Humphreys is the authorized agent for the WESTERN RECORDER. He is reliable, and the RECORDER will stand for his contracts. We bespeak for him the kind reception and hearty co-operation of the brethren over the State.
Rev. J. Leslie Atkins, our new missionary at Somerset, called in our office last week. He reports great need of work but hopeful indications on his field.

HELP THE DENOMINATION!
Help Us! Help Yourself!
HOW?
Send postal and get Premium List. The Old Reliable WESTERN RECORDER is offering splendid inducements for New Subscribers.
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Write at once. Premium List mailed free on application. It will cost you just the price of a postal card. Address
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Louisville, Ky.
RECEPTION OF NEW PASTOR.
The Fourth Avenue Baptist church gave a reception on Friday evening to the new pastor, Dr. E. S. Alderman. The church was in beautiful trim. The members of the congregation were on



HOW TO EAT.

Don't bring worries to the table,
Don't bring angry, hate or scowls;
Banish everything unpleasant,
Talk and eat with smiling jowls.
It will aid your own digestion,
If you wear a smiling face;
It will jolly up the others,
If you only set the pace;
Knowing something funny, tell it;
Something sad, forget to knell it;
Something hateful, quick dispel it
At the table.

Cares domestic, business troubles,
Ills of body, soul or brain;
Unkind thoughts and nagging tempers,
Speech that causes others pain,
Public woes and grim disasters,
Crimes and wrongs and right's de-
feat—
None of them are to be mentioned
When you sit you down to eat.
Knowing something funny, tell it;
Something sad, forget to knell it;
Something hateful, quick dispel it
At the table.

—What to Eat.

SYLVESTER.

SUSAN HUBBARD MARTIN.

On Middle Mountain, the sun was ris-
ing. From out the mass of clouds, the
hue of saffron, violet and rose, the first
streaks of his glory were visible. Clear-
er and more transparent they grew, until
at last, as by a stupendous effort, the
clouds were all brushed aside, and lo!
the king of day stepped forth upon his
own.

Sylvester stood and looked—head
thrown back, chest expanded, eyes aglow.
Behind him the blue curling smoke of
his campfire rose to meet the new day.
The world about him seemed so still and
fair and beautiful that all at once Syl-
vester broke into song. It came to him
almost involuntarily, that old, old hymn:

How firm a foundation, ye saints of the
Lord,
Is laid for your faith in his excellent
word.
What more can he say than to you he
hath said,
To you who for refuge to Jesus have
fled?

On and on the deep, mellow, mela-
dious notes poured forth. Sylvester had
a wonderful voice. After he had fin-
ished and gone back to his campfire,
he turned suddenly. There, coming up
the mountain path, was a woman. He
had noticed two or three cabins scat-
tered about not far away, but as yet
he was unacquainted. He had come up
to get the rarity of mountain air
for health and strength not to rest.
That was not a part of Allen
Sylvester's creed. But it had come to
this, a relaxation was necessary. His
old physician had shaken his head over
him.

"I'm going to send you away, my
boy," he said. "You young ministers
make the mistake, some of you, of ignor-
ing the physical man. Don't you know
you have a body? Well, I'm here to see
that you take care of it. These sermons,
these young men's leagues, these Sab-
bath schools, these thousand and one
drains upon a constitution not over
strong, must all be stopped. With gen-
eral debility, three seems to be an incip-
ient lung affection."

Sylvester suddenly buried his face
in his hands.

"But, I can't give it up," he cried.
"Look how my church has grown, and
my young men's class, and my work
in the poor districts."

The old physician looked at him pity-
ingly.

"I know, my boy—I know, but I am
inevitable in this. I'm going to send
you into the mountains, start you out
on a tour of roughing it. My boy,"
laying a hand on the broad shoulders,
"it's to be a hand-to-hand fight. You've
waited so long, but we'll not give-up."
And so it all had come about.

Alone Sylvester had entered this moun-
tain solitude, to rough it, indeed.

The woman drew nearer. She was
evidently about forty or thereabouts.
Her hair, still brown, had been cut
short. Her face was plain, but redeemed
by her eyes, large, clear and speaking.
The mouth firm and well cut. There
was something about her out of the ordi-

nary. In her hands she held a covered
plate.

"I saw your tent go up yesterday,"
she began, a trifle shyly. "I would
not have trespassed had it not been for
the hymn, and you sing it so beautiful-
ly. When I was a little girl at home
my mother used to sing it, and somehow
it brought the past back. I felt I wanted
to know you. Oh, the mountains are
beautiful enough, but we are perishing
here for the Bread of Life. You are—
you must be a Christian. You could not
have sung that hymn so feelingly had
you not been."

Sylvester's face grew grave.
"Yes, I am—I am a minister," he re-
plied.

The woman's face lighted up. As it
did so the plain features became almost
beautiful.

"I am not surprised," she answered.
"Indeed, I expected it. Do you know
how long it is since I've heard a sermon
or listened to a hymn?"

Sylvester shook his head.
"Eighteen years come May, and I was
a young woman then. Oh, sir, have you
come for long or short, and can't you
help us?"

"I've come for some time," replied
Sylvester, "and I'll be glad to do what
I can. It was not easy to leave my
work. I'm glad it has pleased God to
give me more."

The woman smiled again.

"Then you will help! Ah, I felt sure
you would. We won't be hard on you
sir, but oh, just a few words now and
then will do wonders. I've a Bible, but
it's the only one in the neighborhood."

As she finished speaking she uncover-
ed her plate.

"I must go back," she added, "to
my work. Will you pardon me, but I
brought you up a plate of biscuit and a
glass of wild plum jelly."

Sylvester smiled.

"No apology is needed," he replied.
"I'm only too glad to accept your offer-
ing. Cooking is something I've yet to
learn, but the doctor has ordered it."

He looked again into the face too ear-
ly old, worn out with the struggle of the
mountains.

"I'll soon be well enough to begin
work," he began cheerily, "and I shall
depend upon you to help me. What do
you say to my holding meetings in a
tent?"

The woman drew a deep breath.
"If you only would! she cried, "and
I'll do what I can, sir."

A moment later, Sylvester watched
her as she went away. There was a new
elasticity in her footsteps.

"Poor creature," said Sylvester com-
passionately, and then he sunk into a
revery.

"O, ye of little faith!" he whis-
pered. "Lord, I am ashamed. I felt,
since I had to, that my life efforts were
done, but thou—thou hast shown me the
need, the opportunity—here. It is like
the call of Abraham, 'Get thee out of
thy country and from thy kindred and
from thy father's house, into a land
that I will show thee.' This isn't Can-
aan, but what a need!"

And Sylvester, as he built his camp-
fire, as he slept in his blankets, as he
drew in deep breaths of mountain air,
felt a new energy take hold of him.

"Can it be that I am getting well?"
he thought.

He wrote to his old physician.

"I'm almost well," he said. When
can I hope to come back?"

And the old physician wrote back
peremptorily:

"Not for two years."

When Sylvester read the letter he sat
for a long time in silence, then rising,
he suddenly squared his shoulders.

"So be it," he said solemnly.

Then he went to work. He sent for a
larger tent, camp chairs, new hymn-
books, a small organ, then he began to
preach.

The people came—oh, they came so
gladly, and the number grew. Cowboys
on far-away ranches got on their ponies
by dawn each Sabbath morning so as to
be in time to hear the young preacher
talk, and as he told the old story with
its power of cleansing righteousness
his hearers first listened, then wept,
then accepted. It did not come all at
first, but as surely as the good seed is
sown just so surely the harvest appeared
and it was a goodly one.

Sylvester threw himself into it—and
if at times a yearning for the old life
grew upon him, he thrust it back.

PILES CURED AT HOME BY
NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind
or protruding piles, send me your address,
and I will tell you how to cure yourself at
home by the new absorption treatment; and
will also send some of this home treatment
free for trial, with references from your
own locality if requested. Immediate re-
lief and permanent cure assured. Send no
money, but tell others of this offer. Write
today to Mrs. M. Sumner, Box 212, South
Bend, Ind.

A camping outfit passed one day.
Sylvester, his tall figure outlined against
the white of his tent, was a figure to be
noticed.

All at once the wagon stopped.
"Is that you, Sylvester?" called a
voice.

Sylvester started, and came to the
side of the wagon. The two grasped
hands, for it was a fellow minister from
the old home.

"What in the world are you doing
here, Sylvester?" he demanded.

Sylvester's face grew grave.
"Didn't you know?" he asked. "My
health gave out, and this, with a sweep
of his hand, 'was the doctor's orders.'"

"But your work!" asked his friend.
"I know you left it, but did not know
it was to be long."

"Nor I, but it has proved so; never-
theless, I have found work here. Come
in, old fellow, and see my gospel tent.
I had eight conversions last week."

The fellow-worker's face lighted up.
"So you're the preacher I've heard
about," he said. "I stopped at a
ranch last night and it was the only
topic of conversation, but I—I never
dreamed it was my Sylvester. Do you
mind if, old fellow, the loneliness, I
mean?"

Sylvester looked away.
"I did at first," he replied, "but
old fellow, in the solitude—then God
gets nearer—so I've learned to trust
and—work."

Something about the voice, the ges-
ture, the manner, brought the quick tears
to the other man's eyes.

"You can't go back, I suppose?"
"Not for two years—then perhaps
—perhaps not."

"I understand."

His friend reached and grasped Syl-
vester's hand.

"Old fellow," he said huskily, "may
the Lord bless you. Yours indeed, will
be a glorious harvest."

He stayed but a few moments, then
went on.

Sylvester watched the wagon as it
crept on around the mountain trail.

But he? Ah, well. Should he not be
content? Some day, he would go home,
too. If not to his earthly one, to an
heavenly.

And as he busied himself in his small
cabin, his voice rose again:

How firm a foundation, ye saints of the
Lord,
Is laid for your faith in his excellent
word.

Below, down the mountain slope, the
woman heard the hymn. Somehow, her
face seemed different. Instead of list-
less despair, was the stamp of courage,
hope and cheer. New forces had been
at work. Sylvester's coming had worked

a revolution. All at once she sank upon
her knees.

"Oh, Lord, bless him," she whis-
pered brokenly. "He don't know what
he's done, but we do. Give him strength,
give him health, and make him a bless-
ing all the days of his life."

The words of the hymn became more
triumphant now. Into Sylvester's soul
was born the knowledge that he had
helped—that he was helped.

When through the deep waters I call
thee to go,
The rivers of sorrow shall not over-
flow,
For I will be with thee, thy troubles to
bless,
And sanctify to thee, thy deepest dis-
tress.

The woman listening in the door of
the cabin below heard it.

"Yes," she added, solemnly, "that is
it."

"Sanctify—oh, he does—he does!"
—*Christian Union-Herald.*

EVOLUTIONARY SHOPPING.

Mrs. Compton looked at her patient
but bewildered husband with an ex-
pression of good natured superiority.

"Dear me, George," she said cheerfully,
"I don't see the use of my trying to ex-
plain to you, but I'm perfectly willing
to do it, of course."

"I did intend, as you say, to buy a
kitchen table, and I came home with a
hall mirror. But it was an absolutely
natural change."

"First I looked at kitchen tables.
Then the clerk called my attention to the
kitchen cabinets, with drawers and
everything. Then I said how much they
looked like bureaus, except that they had
no glass. Then he showed me one with
a glass, and then he said he had such
a pretty bureau if I cared to look at it."

"So I looked at that, and it was
pretty, but the glass was rather small.
So then he showed me a dressing case
with a good sized mirror, and I said
what nice glass it was. And then he
said, 'If you want to see a fine piece of
glass, let me show you one of our new
hall mirrors.'"

"And of course, George, you can un-
derstand that when I saw that beautiful
mirror I had to have it; and you know
you don't like me to run up bills in new
places, and I hadn't enough to buy a
kitchen table, too, so—now isn't it
clear?" —*Youth's Companion.*

JEFFERSON'S IDEA.

Joseph Jefferson was a strong believer
in early marriages and he never missed
an opportunity to impress his convic-
tions on young men. In an address at
Yale he said:

"I abominate bachelors. The older
they grow the more conceited they be-
come. I was talking to one and I asked
him why he did not marry. He parried
the question by telling me about differ-
ent young women he had known, finding
some fault with each one. But it ap-
peared that all of them had married."

"You are in danger of getting left,"
I said to him. "You had better hurry
up before it is too late."

"Oh," said the bachelor, "there are
just as good fish in the sea."

"I know that," I said, "but the bait
—isn't there danger of a bait becoming
stale?" —*Everybody's Magazine.*

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An old lady of his flock once called
upon Dr. Gill with a grievance. The
doctor's neckbands were too long for
her idea of ministerial humility, and,
after a long harangue on the sin of
pride, she intimated that she had brought
a pair of scissors with her, and would
be pleased if her dear pastor would
permit her to cut them down to her
notions of propriety.

The doctor not only listened patient-
ly, but handed over the offending white
bands to be operated upon. When she
had cut them to her satisfaction and
returned the bibs, it was the doctor's
turn.

"Now," said he, "you must do me a
good turn also."

"Yes, that I will, doctor. What can
it be?"

"Well, you have something about you
which is a deal too long and which
causes me no end of trouble and I
should like to see it shorter."

"Indeed, dear sir, I will not hesitate.
What is it? Here are the scissors; use
them as you please."

"Come, then," said the sturdy divine;
"good sister, put out your tongue."

—*Tit-bits.*

"Here is a poem which you may pub-
lish in your paper," said a young man
with eyes in a fine frenzy rolling, as he
entered an editorial door. "I dashed
it off rapidly in an idle moment, and
you will find it in its rough state, as it
were. You can make such corrections
as you think necessary."

"Ah, much obliged," said the editor.
"I will give you a check for it at once."

"You are very kind," said the con-
tributor. "I shall be delighted."

"There you are," said the editor,
handing him a check.

"Many thanks," exclaimed the young
man; "I will bring you some other
poems."

When he got to the door he suddenly
paused: then he came back.

"Excuse me," he said, "but you for-
got to fill up the check. You have not
written the date, nor the amount, nor
have you signed your name."

"Oh," said the editor, that's all right.
You see, I have given you a check in its
rough state, as it were. You can make
such corrections as you think neces-
sary." —*Chicago Tribune.*

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BANDS.

Burgin, \$5; Columbus, \$11.12; Central City, \$10; Eminence, \$13; Erlanger, \$1.05; Franklin, \$4.04; Fordsville, \$5; Glendean, \$5.20; Goshen W. W., \$1.68; Louisville—Fourth Ave., \$5; Parkland, \$9.25; Mt. Gilad, \$2.55; Newport, First, \$10; Owensboro—First, Boys, Band, 50c; Smith's Grove, \$10.62; Sulphur, \$2; Monterey, \$6; Middlesboro, 50c; Long Grove Sunday school, \$3.25.

Foreign, \$37.01; Home, \$20.36; S. S. B., \$11.47; Preaching, \$1.53; State Mountain School, 50c; Training Home support, \$4.30; Yingtak, \$17.22; El Paso, \$12.17; Margaret Home, \$1.50. Total for quarter, \$106.06.

Y. W. A.

Franklin, \$12.60; Hopkinsville, \$2; Mt. Gilad, \$5; Owensboro—First, \$9.90; Lawrenceburg, \$10.5; Foreign, \$17.55; Home, \$9.95; State Mountain School, \$100; Training Home—Endowment, \$5; Support, \$2. Total for quarter, \$134.50.

W. M. S.

Auburn, \$5; Bardstown, \$101.91; Beechland, \$6; Bellevue, \$7.55; Bethlehem, \$4; Bowling Green—First, \$156; Burke's Branch, \$7.50; Cane Run, \$65; Carrollton, \$10; Chaplin Fork, \$8.50; Christiansburg, \$12; Clayvillage, \$20; Clinton, \$8; Columbus, \$10.90; Covington—First, \$30; Cynthia, \$8; Central City, \$7; Dayton, \$7.55; Dry Run, \$5; Eminence, \$10; Elizabethtown, \$97.33; Erlanger, \$1.75; Falmouth, \$10; Frankfort, \$8; Franklin, \$4.30; Georgetown, \$26; Ghent, \$15; Gilad, \$15.56; Greenville, \$11.50; Great Crossings, \$13.65; Hodgenville, \$5; Hopkinsville, \$7.70; Hickory Grove, 50c; Lebanon, \$4; Lexington—First, \$130; First, Miss Witherspoon, \$40; Lewisburg, \$32; Little Flock, \$4.30; Little Mount, \$2.30; Locust, \$4.50; Louisville—Broadway, \$162.44; Broadway, Mrs. Thos. D. Osborne, \$100; Calvary, \$11.60; Clifton, \$39.83; East, \$135.22; Immanuel, \$8.16; Fourth Ave., \$100; Highland, \$24.05; Oakdale, \$3.12; Parkland, \$34.75; Third Ave., \$3; Walnut St., \$64.05; Mayslick, \$7; Maysville, \$5; Middlesboro, \$4.35; Mt. Pleasant, \$12.10; Mt. Vernon (Elkhorn), \$25; Monticello, \$6.75; Mayfield, \$35; New Liberty, \$25; Newport—First, \$100; New Salem, \$15.87; New Union, \$10.30; Nicholasville, \$10; North Fork, \$2.40; Olivet, \$7.25; Princeton, \$23; Pembroke, \$8; Russellville, \$20; Salem (Bethel), \$42.07; Shady Grove, \$7; Sharpsburg, \$26.45; Shelbyville, \$64.25; Simpsonville, \$6; Smith's Grove,

\$38; Smithland, \$2.50; South Union, \$5; Sulphur, \$20.50; Union Grove, \$1.81; Union (Union), \$50; Versailles, \$50; Waddy, \$12.95; Walton, \$38.95; Winchester, \$12.65; Woodburn, \$10.50; Buck Run, \$5; Little Bethel, \$32.80; Dunmor, \$19; R. E. Smith and wife, Henderson, \$15; Elkton, \$2.75; Mrs. Katie B. Price, Georgetown, \$20; Miss Emma Thompson, \$10; Belmont, \$10; Mrs. Sarah M. Elmore, Lexington, \$100; Mrs. Bertie Gans, \$10; Miss Mary Abercrombie, \$5; Elklick, \$3.15.

Foreign, \$1,193.43; Home, \$253.28; Tichenor, \$25; S. S. B., \$1.05; Preaching, \$165.90; State Mountain School, \$254.88; Training School—Endowment, \$614.50; Support, 173.47; Margaret Home, \$12. Total for quarter, \$2,696.01.

BOXES.

Frontier—Allensville, \$32.50; Bethlehem, \$38.50; Franklin, \$61; Hopkinsville, \$152.45; East, \$111.15; Nicholasville, \$107.80; Salem (Blood River), \$25.90; Third Ave., \$137.59. Total, \$666.89.

Training Home—Manchester, \$7.50. Total Boxes, \$674.39; total cash, \$2,936.57; grand total, \$3,610.96.

New Bands Enrolled—Horse Cave, Scottsville, Elkton, Trenton. New Y. W. A. Enrolled—Parkland, Immanuel (Covington), Princeton, Shelbyville.

New W. M. S. Enrolled—Mt. Zion, Elkton, Spa, Depoy, Fisherville, Trenton, Cadiz, Garfield, Scottsville, Sparta, Kuttawa, Mill Creek, Twelve Mile, Elklick.

MISS WILLIE LAMB, Sec'y and Treas., C. C.

MISSOURI LETTER.

JOS. N. BARBEE.

On the strength of my last correspondence to the dear old RECORDER, I received a letter from Rev. John E. Barnard, Cartersville, Ga., a part of which reads as follows: "I notice in this week's WESTERN RECORDER"—letter of date of December 12th—"among the many good things an interesting article from you, I learn a great deal about Baptist affairs in Missouri by reading your letters." This dear brother knows a good thing when he sees it. He sees Missouri through the columns of the best paper in the land.

Jews in the United States.

There are two millions of Jews in the United States, and coming at the rate of 200,000 annually. St. Louis has 50,000 out of a population of 750,000. How many missionaries have the Baptists among these strange and peculiar people?

Pastorless Churches.

There are a large number of pastorless churches in our State, and some are strong financially and numerically. Those brethren who read what I have to say along this line, and want to come to our great and growing State, would do well to write to Rev. T. L. West, Corresponding Secretary, Carrollton, Mo. Bro. West is thoroughly posted; has a master grip on the work, and will take pleasures in answering correspondence relative to these important fields.

The *Word and Way* says: "W. P. Harvey, of Louisville, Ky., comments to Missourians the new pastor in Clinton Mo., J. F. Williams. Harvey says of Williams: 'He is in every way qualified. He graduated from Georgetown College and

from the Southern Baptist Theological Seminary. It is with profound regret that we see him leave Kentucky, but his going means a great gain to Missouri. His wife is indeed a help to him. To know Bro. Williams and wife is to love them.'"

Good meetings have recently been held with Mt. Salem church in Knox county, J. H. Briscoe, pastor. The meeting was a great triumph for the Baptist church and the cause of Christ. Sixty-two conversions, fifty-five baptisms. Also a two-weeks' meeting at Indian Creek, Lincoln county, J. D. Watson, pastor. Thirteen additions. From many other points come the good news of soul-stirring revivals and larger additions to the churches.

Two more counties voted "dry" Saturday, December 14th, Clinton and Cass, the first by a majority of 250 and Cass by a vote of 2,464 to 1,112. This makes a total of about fifty-three out of the 111 counties, and a number more to follow in which elections have been called.

Our Bro. J. A. Pierce, whose subscription I sent to the RECORDER a year ago, is so well pleased with the dear old paper that he renews his subscription for another year. Bro. Pierce is a baptist that needeth not to be ashamed—"whole cloth and a yard wide." He loves the RECORDER. I told him he would when I took his subscription.

Baptist Preacher Shot.

Monday, December 16th, Rev. T. J. Osborne, a Baptist, was shot at Harrisburg, Boone county, or near the line, by Dr. O. M. Long, a physician and druggist at the above town, during an argument over a temperance sermon the minister had preached on Sunday before. The account stated that Mr. Osborne is seriously wounded. Of course, the conclusion is at once drawn that acts of violence of this character will only add to the enthusiasm and determination on the part of temperance people and advocates, and cause the wave that is sweeping over the country to roll much higher. Shooting is a mighty poor argument in favor of intemperance and the saloon.

Dr. F. W. Eberhardt, for several years pastor at Liberty (the town of William Jewell College), has been called to Westport church, Westport is a suburb of Kansas City, Mo. Eberhardt has accepted. The gifted Kirtley went from Westport a number of years ago to Elgin, Ill.

Your unworthy scribe received a communication a few days ago from the Rev. J. T. Crawford, Parsons, Kan., Secretary Missionary of Kansas, wanting to know if I would take a field in that State. He said fields were numerous, and men scarce. Parts of Missouri are in the same condition. I am quite sure that, as Christian people, we are grossly neglecting the divine injunction to pray that the Lord of the harvest would send forth more laborers into the harvest; that the desert might blossom as the rose.

In some parts of the State Baptists are making slow progress. In fact, not much at all—be it said to their shame. Holding the truth, the only true church, teaching the doctrines of Christ and the apostles as they are not taught by Campbellites, Presbyterians, Methodists, or any other persuasion: expounding the only true and safe

way of life and salvation, and then be indifferent, and through carelessness or indifference, fail to have the blessed Gospel of the Son of God preached, is absolutely too bad to be mentioned. Louisiana, Mo.

THE INWARDNESS AND THE OUTWARDNESS OF MISSIONS.

REV. S. J. PORTER, D.D.

"Every religious impression requires a corresponding expression. The impression that fails to find its expression is an impression gone to waste. Information is completed only in action. Acquaintance with Jesus carries with it the obligation to introduce him to others. Ideals are reached only through ordeals.

"Jehovah said to Abraham, 'I will bless thee and make thy name great'—impression; 'and be thou a blessing'—expression. The impression was for the sake of the expression. The act of blessing must result in the fact of blessing. Whosoever heareth these sayings of mine and doeth them, shall be likened unto a wise man. Here is information transformed in action. Knowing what to do and doing it—that is wisdom. 'Whosoever heareth these sayings of mine and doeth them not shall be likened unto a foolish man.' The foolish man is he who will not do what he knows he ought to do.

"Paul tells us to work out our salvation because God works in us both to will and to work according to his good pleasure. God 'works in'; we 'work out.' Thus we labor together with him.

"The success of the bread depends on the leaven working itself through the meal. If the leavening process miscarries, the bread is a failure. The success of the bread is the result of impression finding its expression. The kingdom of Heaven is like unto leaven.

"Jesus says to his disciples, 'And ye also shall bear witness because ye have been with me from the beginning.' There are two things necessary to a witness: He must know, and he must tell what he knows—he must have an experience and he must relate his experience. 'Been with Jesus'—oh, charming word! If you have been with him, tell it, tell it. Millions of hearts are waiting and breaking to know just that thing. Bear witness! Bear witness! The missionary impulse originates in our experience with Jesus as Saviour; it will find its fulfillment through our allegiance to him as Sovereign.

"The great duty before us as disciples of Christ is to give full and free expression to all the impressions we have received from him. The entire world is the only sufficient arena in which to show forth adequately what Christ has done for us. The Gospel must be preached to all nations before we can know its full greatness and glory.

"A mighty task now before Southern Baptists is to lay hold on all the forces at their hand, put upon them a deeply religious imprint and then bring the focalized energies of these resources to bear upon the work of world-wide missions."

THE EDUCATIONAL CONFERENCE FOR THE SOUTH.

For some time we have kept on the watch to discover, if possible, the object of the "Conference for Education in the South." Of its sessions this summer at Asheville we have heard but little. In June

of last year we were present at the Lexington (Ky.) conference, and had a right royal time. For three days there was a feast of reason and a flow of soul, able lectures, sight-seeing by means of trolley cars, carriages and automobiles, barbecues and receptions galore. Mr. Robert C. Ogden, who is credited with being the promoter of this movement, was president, and well did he preside.

This assembly is at times loosely spoken of as the "Southern Educational Conference," but such it is not. Nor is it a National Educational Conference. It is a "Conference for Education in the South." These captions let it be noted, are of quite different import. And, by the way, this conference did not confer much. Everything was pre-arranged and thoroughly prepared.

In his opening address last year, President Ogden thought it necessary to guard against a misunderstanding of the aims of the conference. "A Northern writer," said Mr. Ogden, "informed me with sincerity, solemnity and regret, that Southern friends of the highest intelligence and Christian character condemned severely this educational movement, because of its demoralizing influence upon the negro population, that the large contributions made at these annual convocations to negro education fostered an undue sense of negro importance and superiority that was extremely injurious."

We see that one definite result has been secured by this "Ogden movement." The Morris-Brown (negro) College, at Atlanta, has conferred the degree of LL. D., on Mr. Ogden, merchant, of New York City, and Mr. John C. Martin, a worthy fellow-laborer in the good cause.

This suggests another reason why many titled scholars who have received honorary degrees think proper to name the college or university conferring them. On our desk is a work in two volumes. Attached to the erudite author's name is: "D. D. of the University of Halle, and LL. D." This latter title he received from Marischall College, Aberdeen, ten years before the D. D., but he makes no mention of the Scotch institution. This fact has a voice. Of course, the recognized standing of a college gives value to its honorary degrees, as well as to its degrees in course.

The statement is made in a Southern paper that there are hundreds of men or people, as the writer puts it, sporting the LL. D., for which they paid ten or twenty dollars to the manager of the fake university at Nashville. Some schools for girls have sought to bring themselves into fame by conferring D. D. on some well-wisher of "the college."

Whether Mr. Ogden, the New York Merchant, will accept this doctorate from the negro university at Atlanta, and, if so, whether he will append to it the name of the school from which he received it, remains to be seen. We remember that during the enrollment of names at the Lexington conference, Mr. Ogden ordered that no titles be given on the records to any member. In the list is Rev. T. T. Eaton, Louisville, Ky. But this abbreviation is understood merely to designate a minister. And yet we find, "Rev. Geo. Varden, Minister, Paris, Ky." Just why Rev. should precede the latter name and minister follow it, we don't understand. But, then, there are some deeper obscurities connected with this movement, which we are hoping to see made clear. Sit lux.

Paris, Ky. GEO. VARDEN.

WANT COLUMN.

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

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OBJECT OF EDUCATION.

It is a very interesting thought that all human progress is in the direction of the divine attributes—omniscience, omnipotence, omnipresence, and all-embracing benevolence. The intellect of man covets all knowledge; the acquisition of wisdom leads to ever-increasing power; the understanding and control of natural forces results in a mental grasp of universal and even cosmic problems; and, finally, growth in knowledge and power is crowned by the quality of graciousness or condescension, which is the cardinal principle of the Christian religion. As to this quality, Dante speaks of God as "the Lord of Courtesy" thereby implying that to be a perfect gentleman is one of the elements in the imitation of the supreme pattern. A symmetrically developed man ought to combine in his personality knowledge, power, breadth of view, and kindness or grace; and any system of education that aims at the formation of character should have all four of these in view. A curriculum which provides knowledge only—particularly if it is highly specialized, technical knowledge—is entitled to the name education, if at all, only in a restricted sense. Likewise, a course of study intended to develop merely brain power, or mental acuteness, has little relation to the production of a well-rounded individuality. The highest type of educational institution is that which aims to lay the foundation of broad, subjective culture and intellectual and moral rectitude, irrespective of the requirements of special vocations, or the demands of business life. It is certainly no part of the duty of a college or a university to equip men for mere money-getting, and if it were attempted it could not be accomplished. But it is because we generally attribute purely utilitarian purposes to college or university education that we so commonly fail to satisfy the expectation of students.—C. F. Cox.

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THE SCARCITY OF PREACHERS.

BY M. P. HUNT, D.D.

That there is a scarcity of the kind of preachers that can do and bring things to pass, none can question. That in recent years there has been a falling off in the candidates for the ministry, and at the same time a growing demand for preachers is generally admitted.

The situation, to some at least, is seriously alarming. A dearth of preachers would indeed be a calamity. Many of the Doctors of Divinity are attempting to diagnose the situation. This is well. It merits the most prayerful and thoughtful consideration of all God's people. However, I am frank to say, that with many of the published findings, and prescriptions, I have no sympathy. In my judgment, they utterly miss the mark. They largely leave God out. They find that the ministry is not attracting more and a better class of men, because of the poor pay, and the limitations in these latter days of the preacher's prestige because of the more general culture.

They tell us that more pay, less work, and a lifting up of the preacher's place among men will solve the question. To all of which, I enter a solemn dissent. The ranks of the ministry, thus replenished, would prove a far worse calamity than the dearth that is now giving so much concern. For my part, I believe in a divine call to the ministry. Paul was sure that God put him into the ministry, and this has been the conviction of the evangelical preachers in all ages, and this is the conviction of the great army of the King's messengers today.

Sweet as is the work, yet I know of none among us who have dared to take it up without a conviction that it was God's will that they should preach. For the most part, bless God, candidates for the ministry, who have succeeded, have been made to feel with Paul, "Woe is unto me if I preach not the Gospel." That many, out of a sense of reverence for the sacred calling on the one hand, and out of a sense of the lack of ability, and unpreparedness for the work on the other, draw back, is to their credit. Such is the conscious unworthiness of many, that they exceedingly fear to make known the struggle going on within, lest they be thought overly presumptuous in thus thinking of themselves in connection with the ministry. That many, thus halting, have been helped by a timely word from one in whose judgment great confidence was reposed, is a fact testified to by the experience of thousands of the noblest of God's ministers. But it is also a fact verified by the experience of others just as worthy, that they have had to fight out the problem alone and unaided, and that "woe within" compelled them to make public the conviction that God was calling them to the ministry. Indeed, many instances are on record of how men, afterwards prominent, have had to enter the ministry over the protest of those closest to them.

The man who needs the prospect of a competent income, with ample time for self improvement, and a place of prestige among men, in order to hear the call, is, in my judgment, not needed in the ministry. It is the man who dies to all these things, and that is swayed with a passion to bring men to Christ, and Christ to men, and that is willing to endure hardness as a

good soldier of Jesus Christ, that enriches the ministry, glorifies God, and blesses the world. That many such come to have great prestige and influence, is but an incident to their life of surrender.

This modern view as to the call and work of the ministry, is strangely at variance with the passions that animated the life of Paul. Indeed, as I see it, one who can talk of tempting men into the ministry, by making the calling thereof more inviting, has a spirit and a conception utterly alien to the teachings of the New Testament.

The falling off in the candidates for the ministry is not due to the fact that they are underpaid and overworked. A thousand times, no. But give us the proper conditions, and the ranks will fill up regardless of the small pay and the hard work. Candidates for the ministry are as numerous today as they ever were in the churches noted for spirituality and evangelistic fervor. What is needed is more religion, a going back to the old paths, a revival of fervent exhortation, a fresh and amazingly intensified conception of what it means for a soul to be lost. If Christianity has come to have a larger vision, it has, alas, in many instances come to have a less intense vision. There is a tremendous lesson for us in the fact that many of the candidates for the ministry come out of poor, backwoods country churches, that do but little for, and know but little of missions, outside of the lost in their immediate community. Their pastors are often men of little knowledge, and limited vision, but when it comes to the saving of the lost about them, they manifest a zeal that is worthy of emulation upon the part of many who have a larger vision. As a consequence, many of their converts come into the Kingdom with a passion for souls, and with a growing conviction for the ministry, which eventually deepens into a "woe is unto me if I preach not the Gospel."

During the preparatory period which leads to the enlarging of vision, many give themselves to Gospel work in lands of heathen darkness. Take a census of the candidates for the ministry today, gather all the data as to the churches from which they come, and the incidents that led up to the surrender, and you will find that where religion abounds there is no dearth of candidates for the ministry. I do not say that we need less learning—God forbid, but I do say that we need the good learning in thousands of pulpits saturated with, yea literally immersed in Holy Ghost religion. Learning, good learning, sanctified, consecrated, dedicated and spiritualized, is a glorious asset in the ministry of the Word. Fill our pulpits with men on fire with the passion for souls, and for soul culture, and our churches with Godly, consecrated members, and you will hear no more of a dearth of candidates for the ministry.

As it is today, a young convert who feels in the morning of his Christian life a drawing to the ministry, is forced to live in a church the atmosphere of which is dead to all such notions. Here is where, under God, our young peoples' movement ought to accomplish its best work. Let the union create a spiritual atmosphere for the cultivation of its members in service. Old-fashioned Holy Ghost revivals, with the proper care of the converts afterwards will, as nothing else can, solve the problem as to the dearth of candidates for the ministry.

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LOUISVILLE KENTUCKY.

DEAR RECORDER:

Last Sunday it was my pleasure to preach for the South Union Christian, county, saints again. Returning, I called upon my old and dear friend and brother, Prof. J. O. Ferrell, of Hopkinsville, who was stricken down with paralysis nearly five years ago, and is still bed-ridden. It seemed a great joy to him to grasp my hand, as it would be with any of his former numerous friends. In his shut-in condition he longs for renewal of the companionship of former days and I trust his friends, when visiting Hopkinsville, will call, if only for a moment, to grasp his friendly hand and speak a word of cheer to him in his loneliness. And yet, it is not all loneliness, for his faithful wife sticks close to him to cheer and comfort. And then, he is blessed with the sustaining grace of the glorious Redeemer, who sticketh closer than a brother. Prof. Ferrell has done a great work in the world training young men and boys for usefulness and happiness in life and for the enjoyment of a glorious immortality in the end. Comparatively few men have done more for the world.

I next called upon the widow of my dear friend and brother of the long ago, the now sainted Prof. J. W. Rust, father of the lamented and brilliant Rev. John O. Rust. Excepting Dr. J. H. Spencer, of sacred memory, author of "The History of Kentucky Baptists," I had no other so intimate a friend as Prof. Rust. For this as well as on account of personal friendship, Mrs. Rust appeared too full of joy in grasping my hand for utterance, and the joy was certainly mutual.

Few experiences come in this life so sacred and hallowed as the memory of the close and sacred ties such as existed in the long ago between Professors Ferrell and Rust and myself. When I think about these joys and then remember the infinite enlargement they will receive in the glorious land of the blessed, I am humbled at the thought of my unworthiness of "the inheritance, incorruptible, un-

defiled, that fadeth not away, reserved in Heaven for me, who am kept by the power of God through faith unto salvation ready to be revealed in the last time."

Reader, this is enough. Seek to make your calling and election sure, that you may share this unspeakably glorious inheritance at last.

Everywhere I go the universal verdict is that the RECORDER is likely, under the new management, to maintain its old-time high character in every particular. When the sainted Dr. Eaton fell much fear was entertained about it, but confidence in its future is now being fully restored. All were please I with Dr. Weaver's management, and are still delighted.

Princeton, Ky. T. E. RICHEY.

DEAR RECORDER:

At my solicitation some months ago, Dr. Hale has recently visited my fields of labor here at Providence and at Rock Spring, near Wheatcroft.

His visit resulted in a spiritual uplift to my people. A young man, who had been converted several years ago and is now traveling was at home spending his vacation. He joined the church right in the midst of our giving to the educational work. His father had just made a gift to education. This blessing came to him in which we all were made to rejoice. Several voluntarily subscribed at the close of each service.

Here at Providence we gave \$1,600, and Rock Spring has not finished, but will reach \$1,200 to \$1,500 or more.

It strikes me that each pastor in the State should write Dr. Hale, and invite him to their fields of labor to help them raise their quota in this great educational movement. Many have already done this. It cheers his heart in this monotonous strain which he undergoes for us. Dr. Hale seeks to strengthen the pastor with his people. It is a great blessing to be thrown with him and see his devotion to the Baptists for the Glory of God. He loses no time in pressing the claim of this great movement but does it so gently and lovingly that it is mighty hard for a staunch Baptist to refuse who is able to give. He preached two strong sermons for us here at Providence, which the people greatly enjoyed.

H. C. McGUIR.

Providence, Ky.

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The Farm and Household

A Paris mule dealer sold thirteen yearling mules last week to local buyers at \$130 per head.

There were probably 20 mules sold in Fayetteville, Tenn., last week and the price was about \$25 a head less than a month ago. Buyers think that the price of this class of stock has been too high, but this opinion is not shared by the stock raiser.

Mr. H. K. Wilborn of Glasgow, last week bought two jacks at Galatin for \$1,900, paying \$1,050 for one and \$850 for the other.

Mr. Rod Warfield, of Elizabethtown, has received a letter from the leading mule buyer of Atlanta, Ga., requesting him to ship at once, one car load of mules at only \$15 less per head than the maximum price last season.

Harry Lazarus & Co., Bowling Green, recently bought two Warren county mules for \$425; three Wilson county, Tenn., mules at \$75 each, and twenty-five stock hogs at 4 3/4 cents. The same firm sold 74 mules during November at from \$100 to \$200 each. On December 4th they sold 59 mules for Southern trade at \$90 to \$180. Market quiet. Nothing but good, fat mules wanted.

Tom Smith, of Hutchison, sold to Marion Hall and others ten fat hogs, 300 pounds average, for \$5 per cwt.—*Bourbon News*.

Paris Court.—One hundred cattle were on sale at the stock pens of Murphy & Co., but buyers were scarce and no sales reported. Less than a dozen mules were offered, while one mule colt comprised all of this class of stock. Trading in plug horses was active, many changing hands at from \$20 to \$75.—*Paris Kentuckian*.

The average price of hogs on the Chicago Market for the week ending November 23rd, was \$4.69 which is 46 cents under the average for the preceding week and \$1.50 lower than the average of corresponding week a year ago. The average November 23rd was the lowest for three years. Last Saturday's average was \$4.10, which is the lowest since 1899.—*Winchester Democrat*.

At the Van Sickle sale, horses sold at from \$25 to \$180; milch cows \$35 to \$55; weanling calves \$15; plain feeding cattle 4c; stock hogs 5c; corn \$2.25 a barrel in the field.

The farmers in Nelson county, have been busy gathering corn. The crop, generally is fine, but it is yet too "sappy" to house with safety. The hog market has so declined that buyers seem afraid to take hold.

Mr. Ben Hendricks, who lives at Hall's store, in Simpson county, doubtless killed the largest hog in the county a few days ago. He was unable to get the gross weight of the porker for lack of scales, but after he cut it up he had 600 pounds of net meat. He made 150 pounds of lard out of the fat from this one hog. This hog was of the Poland China stock.

WINTER VEGETABLES.

On the farm the winter vegetables are all housed in the cellar with November, and a well-filled country cellar is by no means without an air of good cheer to the housewife's eye. Making best use of these stores in the months to come is an important item toward the best culinary success. Health and comfort are largely dependent upon her skill, and the winter diet especially needs care in securing a due proportion of the more bulky vegetable foods.

SOUPS.—Among the various ways of making the most of the home supply of vegetables, good light soups deserve more general use. These vegetable soups are easily prepared, and when served hot and well seasoned, they are very appetizing and comforting in cold weather. Nothing is so good as first food for a person chilled by exposure to cold or wet as a bowl of hot broth or soup, and the food taken later is more easily assimilated for this prompt relief. A good vegetable soup makes a capital supper dish where an early dinner is taken and the evening meal is mostly a cold one. Once tried, it can hardly be spared.

Potato soup is the simplest of these. Shave an onion, and cook it thoroughly with a quart of potatoes. Put them through a vegetable press or sieve, and season with salt and pepper, and return to the fire. Add a quart of milk, or it may be equal quantities of milk and water. When it comes to a boil, thicken slightly with a tablespoonful of flour, smoothly blended to a paste. Simmer for fifteen minutes, and serve very hot. A plate of croutons (bread browned in the oven and cut in squares) may go with it, or crisp crackers.

Tomato cream soup is one of the excellent uses for home-canned tomatoes. Good sweet real cream makes it a luxury, but milk slightly thickened with flour will answer. It is made like the potato soup, the vegetable body simmered and strained, and the seasoning preferably rather hot with tobacco or whatever peppery adjunct one prefers.

Parsnip soup is a favorite with those who enjoy the peculiar sweetness of this root. Boil the parsnips, cut in slices, until very soft, and sift with the water in which they are cooked, which should be well evaporated, so as not to dilute too much. Actual cream is decidedly preferable, but in all these cream soups milk is substituted if necessary. Just a suspicion of onion is good in them all, but it should heighten the other flavors rather than assert itself positively. I have been told more than once, "I cannot eat onion in anything," by some one taking soup with enjoyment in which a mere touch of onion was included.

Salsify makes a good soup, which some persons consider not unlike an oyster soup in flavor. A parsee of mixed vegetables, whatever one has in stock, each in due proportion to make a well-balanced mixture, is a good variation.

CARROTS IN VARIOUS WAYS.—The French cook makes great use of carrots, a vegetable not very highly appreciated among us. For soups and sauces, none is more valuable; combined with other ingredients, it gives zest and richness as well as flavor. Cut in dice, boiled in salted water until tender, drained, and served in a cream sauce, it makes a very attractive dish. It is equally good in a brown sauce with roast beef.

It makes dainty little croquettes. For these, the carrots are first boiled until very tender, then mashed and mixed with, for each cupful of carrot, the yolks of two raw eggs, salt and pepper to taste, and a teaspoonful of butter. When cold, shape into small croquettes, dip in beaten egg and in bread crumbs, and fry in deep fat as usual.—*Country Gentleman*.

NEVER-FAILING CAKE.

A good, plain layer-cake that can be depended upon, every time, is described in "The Housekeeper." Rub one-half cupful of butter and two cupfuls of white sugar to a cream; add the beaten yolks of three eggs, and one cupful of sweet milk. Next, stir in three cupfuls of sifted flour, and when well mixed beat with a cake-mixer or wooden paddle for several minutes. The more this cake is beaten the finer it will be. But the beating process should cease before the baking powder is added. Use round-teaspoonfuls of baking-powder. Fold the powder in with an upward and downward circular movement, and when thoroughly blended add the well-beaten whites of the eggs, in the same manner.

Bake in a moderate oven for about half an hour. The cake should be a rich brown on top when done. Either granulated or white coffee sugar may be used in the above recipe. If a soft cake is wanted, use the latter. When a fruit cake is wanted, use three cupfuls of light-brown sugar, four cupfuls of flour, two and a half teaspoonfuls of baking-powder, one-half cupful of strong coffee, one level teaspoonful ground cinnamon, one cupful of seedless raisins and one and a half cupfuls chopped dates. Flour the fruit and add last. Bake in two loaves for about an hour.

FALL FEED FOR COWS.

The profits derived from soiling milch cows is at no time so great as during a drought in midsummer; yet most farmers retain their green fodder until just before winter sets in, and they do this when they must know that if a cow is allowed to nearly dry up in the milking season, she will probably not recover. In the fall grass is usually abundant, and there are pumpkins and vegetables and grain in plenty, the corn fodder being but little needed.

SAVING SEED

Do not attempt to save your own seeds unless you have used every precaution necessary to prevent cross-fertilization. Plants often mix without the knowledge of the grower. A melon, it is claimed, may be fertilized by a pumpkin, and, though the fruit of this season may be apparently genuine, yet the seeds of such, if used next season, may cause a failure of the crop or destroy the quality.

PEPPER PICKLE.

Twenty-five green peppers, double their bulk cabbage, half a pint of salt, vinegar to cover, one tablespoonful ground cloves, one tablespoonful of all-spice. Remove the seeds from the peppers, and chop the fruit. Chop the cabbage. Add all the other ingredients; cover with cold vinegar. Put in jars, being careful that the vinegar covers the pickles. Cork tightly.

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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. B. Y. P. U. 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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— DEATHS —

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PORTER.

Miss Ellen Porter was born at Spring Hill, Ky., November 13, 1881. She died in Waco, Tex., October 4, 1907.

She was converted and joined the Baptist church at Spring Hill at the age of ten, being baptized by Elder K. W. Mahan. She attended the public school at Spring Hill and was for two years a student in Clinton College, Ky. Soon after the death of her father, which occurred in October, 1901, she removed with her mother and brother to Waco, Tex., where she entered Baylor University. Here she made an honorable record as a student and was graduated with the class of 1905.

She was well born, descending on both sides of her house from a sturdy and trustworthy folk. On her father's side she was the grand-niece of the late Dr. D. N. Porter, of Eminence, Ky. She was an exceptionally intelligent woman. Endowed with an unusually bright mind she burnished it by constant study. She had the most exalted ideals of the Christian's obligation and sought diligently to make her life conform to those ideals. I have never known any one more unflinchingly and sacrificially devoted to a conception of duty. Her knowledge of the word of God, whether as a history or a body of doctrines, was very thorough. During her course in Baylor she took Dr. B. H. Carroll's course in the entire English Bible and she is regarded by him as one of the very brightest Bible students he ever taught.

She had felt it her duty to go as a missionary to the foreign field and for this work she had thoroughly prepared herself. But just as she had completed her preparation to take the Gospel to her sisters in heathen lands, it pleased the Lord to permit disease to seize upon her body. After a lingering, wasting illness of many months he took her to himself.

She was anxious to live that she might serve, but during all her long illness there was a joyous submission to God's will that was beautiful and inspiring. Death had no terrors for her. She made her arrangements for it as quietly as if it were an easy journey to a neighboring town.

At her request her body was buried in the same plot of ground in the Waco Cemetery with one of her former teachers, Prof. R. N. Barrett, and her funeral was conducted by another of her teachers, Dr. B. H. Carroll, because, as she said, both of these men had greatly helped her in her study of God's Word.

The hour of her death was not one of wailing and weeping, but at her request and under her direction the members of the family and a few friends present joined in singing some of the old-time hymns, and reciting some of the precious promises from God's Word. She has now fully realized these promises. She went away with a song in her heart. Doubtless today she sings the nobler, sweeter song with the redeemed on the other side. For nearly four years I was her pastor, and I thank God for the enriching of my own heart and life, that came through these years of intimate acquaintance with her.

JEFF D. RAY.

RICHARDSON.

Mr. J. V. Richardson departed this life October 10, 1907, after an illness of typhoid fever. He was fifty-two years old, and united with the Baptist church at Cropper last fall.

He leaves a widow and several children, who have the sympathy of the entire community. The funeral was conducted by Bro. Blythe, and interment was in Pleasureville Cemetery. A. G.

HEILMAN.

Sadness and gloom has cast a shadow over the home of Mrs. Heilman, taking away her husband, Osman, who died November 11, 1907. He leaves a wife and four children to mourn his loss.

He united with the Cropper Baptist church six years ago. The church greatly feels the loss of so many members.

T. B.

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ITEMS OF INTEREST

News the World Over.

Col. A. S. Colyar has died at his home in Nashville, Tenn., aged ninety. He was a member of the Confederate Congress, and was distinguished as a jurist, statesman and lawyer.

Judge John E. Cooper, of Mt. Sterling, has died at Hot Springs, where he had gone for his health. He was seventy-one years old, and had long been prominent in his State.

A terrible explosion took place in the Darr mine, at Jacob's Creek, Pa. The amount of gas in the mine is so great that the rescuers can go but slowly and another explosion is feared.

When A. B. Nobel, the Swede inventor of dynamite, died in 1906, he left invested money which would yield \$200,000 per year, to be divided into five prizes each year.

The Interstate Commerce Commission has issued its report of the number of persons killed and injured by the railroads for the year ending July 30. The figures are appalling.

The Emperor and Empress of Germany have made a visit to King Edward in England. It is said King Edward is using all his powers of diplomacy, which are admittedly great, to bring about a friendly meeting between the Emperor of Germany and the President of France.

Up in Michigan a company of relic makers have been making relics of copper and dipping them in acid in order to make them green like verdigris. They then buried them where they were dug up by relic-hunters and sold for good prices.

Dr. Parkhurst's church in New York City has built a new house of worship. It is gorgeous with gilt and carving and stained glass. But one cannot hear in it. Although it is not a large building, its acoustics are execrable.

The Watchman calls attention to an amusing and yet a mortifying thing. The Porto Ricans welcomed the United States soldiers and were delighted when their island was ceded to this country.

We supposed the bubonic plague would have been suppressed in San Francisco before this time. But instead of that it is increasing. Its persistency makes the danger that rats infected by it may get on the freight cars and transport it to other parts of the country.

DEATHS.

(Continued from 15th page.)

POLLARD.

In the death of Mrs. Ollie Baker Pollard, who died November 21, 1907, Cropper church has lost one of its devoted members. May the Lord grant unto her now bereaved husband and children an abundance of grace to enable them to submit with resignation to the will of God in this taking away from them their dear one, and may they meet her in Heaven.

The body was laid to rest in Pleasantville Cemetery. A. G.

CHURCH DEDICATION.

The First Baptist church of Cadiz, Trigg county, Ky., having recently completed and furnished a substantial and elegant house of worship, modern in style, of compressed brick, at a cost of over \$10,000, made arrangements to have it dedicated on Sunday, November 24, 1907.

Reading of the Scriptures by the pastor and the opening prayer was led by Rev. Grier, of the M. E. Church, South, after which the dedicatory sermon was preached by Rev. I. N. Strother to a large and appreciative audience, subject: "Building a house for God for Worship and Service."

The church was led in prayer by R. W. Morehead, formally, solemnly and voluntarily consecrating the completed building, free of debt, to the worship and service of the only true God, that his name may be glorified thereby.

"How Firm a Foundation" was sung, which was followed by "Praise God From Whom All Blessings Flow," and the benediction.

This was a joyful day for the burdened and expectant hearts of the saints at Cadiz. About five years ago, having realized their need of such a building under the leadership of their faithful pastor, I. N. Strother, they resolved, relying upon God and their own resources, to go forward. Though not entirely finished until very recently, Bro. Strother, who served them as pastor for thirteen years, had the privilege of preaching the last two years of his pastorate in this new house, and it was befitting that he should have been selected to deliver the dedicatory sermon, where he is so highly esteemed and dearly loved.

It is especially gratifying also to R. W. Morehead that, having served this church as pastor for nearly eight years (living there for seven years) it was his privilege to offer the dedicatory prayer, and then at 7 o'clock p. m., to preach to a large congregation of many of his old friends and their children the first sermon in the newly dedicated house.

Besides, in company with Bro. Strother, it was a great pleasure to partake of a sumptuous dinner served by Mrs. H. E. Gabby, who as a true helpmeet serves as well in the work of the church. Bro. Gabby has a strong hold on his people and he is delighted with his new field of labor. May the Lord continue his favor with these good people.

R. W. M. Princeton, Ky.

DEAR RECORDER: Your committee appointed to draft resolutions on the death of T. T. Eaton, D.D., LL. D., submit the following: Whereas, It has pleased our Heavenly Father to remove this, our brother, from his labors here to his reward above; therefore, be it resolved:

First—That we bow in humble submission to His will.

Second—That we miss the wise counsel of our departed brother in our meetings.

Third—That our denomination and the world has lost one of its most lovable brethren, one of our wisest, strongest, and yet most conservative preachers, editors, friends of education, of temperance, defenders of Baptist faith and practice, and lovers and promoters of every good word and work.

Fourth—That a copy of these resolutions be sent to his bereaved family and a copy to the WESTERN RECORDER for publication.

R. T. BRUNER, C. L. FIELD, Committee.

The above was adopted by the trustees of the Ministers' Aid Society of Kentucky, December 11, 1907.

REV. W. D. NOWLIN, Chairman. C. L. FIELD, Secretary.

W. H. Bruner, of Brandenburg, one of our substantial friends, called at the office of the WESTERN RECORDER last week. He thinks the new management

is keeping the "old Reliable" at high-water mark.

DEAR RECORDER: Rev. R. S. Kirkland, of Fulton, Ky., recently closed a two-weeks' meeting with the Missionary Baptist church at this place. Twenty-nine members were added to the church during the meeting, twenty-one by baptism, two by experience and six by letter.

As a result of Bro. Kirkland's faithful labors here we feel that the cause of Christ has been strengthened, the membership of the church greatly revived and precious souls saved.

The church was unanimous in extending to Bro. Kirkland an invitation to be with us again next year.

We praise God for so abundantly blessing Bro. Kirkland's labors with us, and pray that many souls may be brought into the kingdom through the faithful ministry of this dear brother.

W. C. HUNTON, Clerk of the Missionary Baptist church, of Boonville, Ind.

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DEAR RECORDER:

In the face of rain on rain, snow on snow, freeze on freeze, four nights in succession, closed out by bad weather, had twenty-one for baptism from the meeting I have just closed here. These, with about sixty from a meeting I held three years ago, bring the membership of the church to nearly 300 members. In Bro. Wright the church has a Paul preacher—one who goes "from house to house"—to all classes, with the Gospel. Success to the new RECORDER editor and the grand old guard, to the "faith once for all delivered to the saints." The several books of which I am author have had a large sale.

W. A. JARREL, Sandborn, Ind.

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Table with columns for sheep and lamb types (Good to choice fat sheep, etc.) and prices.

Table with columns for Bucks, Choice spring lambs, Good butcher lambs, Seconds, Cull and tail-ends and prices.

TOBACCO.

BURLEY—Dark Red.

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

BURLEY—Bright Red.

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

DARK.

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

BUTTER.

Packing 15c per lb.

POULTRY.

Hens, 9c per lb.; roosters 4 1-2c; young chickens, 9 to 11c; ducks, 9 to 10c; geese, 7c; turkeys, 11 to 11 1-2c.

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