

# WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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In the *Methodist Quarterly* for October is a symposium on books. The six books which have most greatly influenced his life is the subject of the first part. And *Pilgrim's Progress* is the book which is mentioned by more writers than any other. That speaks well for this generation.

J. H. Jovett, in a sermon on the severity of Christ, said, "Hang on the walls of your nurseries the picture of Christ as the good Shepherd, but, along side of it hang the picture of the Christ with the whip of thongs in His hand and the look of stern anger on His face."

"A love that can never be angry, and flame in clear indignation, is not of the superlative order. Tenderness without the moral indignation of Elijah can only be a sedative, never a bracing moral tonic. The tenderest grace comes out of the most sovereign severities."

While the Congress of Liberals was meeting in Boston, Dr. David Steele asked one of them who had been a Methodist preacher, "which of the two doctrines he should preach in order to convert as many sinners as possible before he died." The Liberal preacher answered: "Methodist, every time."

Dr. James Buckham gives this as a bright saying of a six-year-old child: "Little dogs bark more than big ones because it is all they can do." That would not disgrace a grown philosopher.

And this which he quotes is good, but not equal to the first. Being asked what "etc." meant a child said: "It is a sign you use when you want to make believe you know more than you do."

Oxford is the stronghold of the Established church and of the Tory party. This makes a recent vote of the Oxford Union, Alumni Association, most surprising. Lord Selborne's son proposed a motion that disestablishment would be disastrous to the church and to the nation. Lord Robert Cecil supported it, but it was defeated by a vote of 270 to 261.

The Strict Baptists of England have a mission in India. There were ninety baptisms, an increase over last year. Four new houses of worship have been built and another will soon be finished. The leper mission is doing a noble work. They have now 150 lepers in it. All along the line God has greatly blessed the mission.

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

FURNISHED BY JOSEPH H. EATON.

### I.

Love God, and you will throw off the love of self; love God and you will love all that He gives you to love for love of Him.—*Fenelon*.

Affection should not be too sharp-eyed, and love is not to be made by magnifying glasses.—*Sir Thomas Browne*.

So long as one loves, one forgives.—*La Rochefoucauld*.

Who is good, except he be made so by loving?—*St. Augustine*.

In Dickens' Tale of Two Cities we read of Sydney Carton, who gives his life for his friend and goes to the guillotine to die in his stead: "and they said of him about the city that night, that it was the peacefullest man's face ever beheld there."

Do not let us wait to be just or pitiful or demonstrative towards those we love until they or we are struck down by illness or threatened with death. Life is short, and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. Oh! be swift to love, make haste to be kind.—*Amiel*.

Enough of science and of art;  
Seal up those barren leaves;  
Come forth, and bring with you a heart,  
That watches and receives.

—*Wordsworth*.

He's true to God, who's true to man  
Wherever wrong is done,  
To the humblest to the weakest,  
'Neath the all-beholding sun,  
That wrong is also done to us,  
And they are slaves most base,  
Whose love of right is for themselves,  
And not for all their race.

Love is life's end (an end, but never ending),  
All joys, all sweets, all happiness, awarding,  
Love is life's wealth (ne'er spent, but ever spending),  
More rich by giving, taking by discarding;  
Love's life's reward (rewarded in rewarding),  
Ah! shouldst thou live but once love's sweets to prove,  
Thou wilt not love to live, unless thou live to love.

—*Spenser*.

To be misunderstood even by those whom one loves is the cross and bitterness of life. . . . It is the cruelest trial reserved for self-devotion; it is what must have oft-encountered the heart of the Son of Man. . . . Alas! alas! Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always—this is Duty.—*Amiel*.

When Napoleon was crossing the Alps the alarm was given that an avalanche was coming. Soldiers threw themselves down, and did all men could do to prepare. When it passed, a drummer boy was missing. Listening, the sound of his beating his drum could be heard far down the mountain, showing he was alive. Although the

descent was dangerous and difficult and soldiers remonstrated, Marshal McDonald girded himself and started down, saying, "My soldiers are my children." After breathless and long suspense, they saw him returning torn and bleeding with the boy weak and helpless strapped to his back with his marshal's sash. Years afterwards, when McDonald was old and in his castle, a bronzed and strong man, was there rejoicing in serving McDonald, and in telling the story of his rescue. It was the drummer boy.

Half light, half shadow, let my spirit sleep;

They never learned to love who never knew to weep.

—*Tennyson*.

How great and wonderful and universal is Love, whose empire extends over all things divine as well as human! . . . Love is the chiefest author and giver of virtue in life, and of happiness after death.—*Plato*.

All love assimilates the soul to what it loves.—*Browning*.

The shepherd in Virgil grew at last acquainted with Love and found him a native of the rocks.—*S. Johnson*.

Talk not of wasted affection, affection never was wasted;

If it enrich not the heart of another, its waters, returning

Back to their springs, like the rain, shall fill them full of refreshment;

That which the fountain sends forth returns again to the fountain.

Patience! accomplish thy labour; accomplish thy work of affection!

Sorrow and silence are strong, and patient endurance is God-like;

Therefore accomplish thy labour of love, till the heart is made God-like,

Purified, strengthened, perfected and rendered more worthy of Heaven.

—*Longfellow*.

So wonderful is love, and so immeasurably important is its influence on mental life! We glorify love, we reverence in it the most powerful factor in human civilization.—*Haeckel*.

"Love is a nuisance and an impediment to important action," said the cold-hearted Bacon.

The heart is the source of everything, of our strength, of our happiness and our misery. All the knowledge I possess, every one else can acquire, but my heart is exclusively my own.—*Goethe*.

The keenness of our vision is to be tested by the expansiveness of our love.—*Ruskin*.

Under all sorrow, there is the force of virtue, over all ruin, the restoring charity of God.—*Ruskin*.

Nothing is ever permanently helpful to any race or condition of men, but the spirit that is in their own hearts kindled by the love of their native land.—*Ruskin*.

There are three things which cannot be hid, love, ignorance and a cough.—*George Eliot*.

Look for something to love, and you will see less to hate.—*Ram's Horn*.

Why did she love him? Curious fool!—*Byron*.

Is human love the growth of human will?

—*Byron*.

Heaven has no rage like love to hatred turned.—*Congreve*.

Love is the greatest thing that God can give us; for Himself is Love; and it is the greatest thing we can give to God; for it will also give ourselves and carry with it all that is ours. The apostle calls it the band of perfection; it is the old, and it is the new, and it is the great commandment, and it is all the commandments; for it is the fulfilling of the law. It does the work of all other graces without any instrument but its own immediate virtue.—*Jeremy Taylor*.

Freely we serve because we freely love.—*Milton*.

All mankind love a lover.—*Emerson*.

O, love, love, love!  
Love is like a dizziness;  
It winna let a poor body  
Gang about his business!

—*Hogg*.

God is not dumb, that He should speak no more;

If thou hast wanderings in the wilderness

And findest not Sinai, 'tis thy soul is poor;

There towers the mountain of the voice no less,

Which whoso seeks shall find, but he who bends

Intent on manna still and mortal ends,  
Sees it not, neither hears its thundered love.

—*Lowell*.

The last stanza Alice Cary wrote is the following. The writing is trembling and uncertain, and the pen literally dropped from her hand.

As the poor panting hart to the water brook runs,

As the water brook runs to the sea—

So earth's fainting daughters and famishing sons,

O Fountain of Love run to Thee!

Ay me! for aught that I ever could read,  
Could ever hear by tale or history,  
The course of true love never did run smooth.

—*Midsummer-Night's Dream*.

Since, then, love, is the artificer of all virtue, let us with all exactness implant her in our own souls, that she may produce for us many blessings, and that we may have her fruit continually abounding—the fruit which is ever fresh, and never decays.—*St. Chrysostom*.

There can be no doubt that in this world nothing is so indispensable as love.—*Goethe*.

Dr. Legge, the eminent Chinese scholar, says that he has been reading Chinese books for more than forty years, and has never come across any general requirement to love God, or any mention of any one as loving Him.

Let thy love be long-suffering and patient. . . . Let it be kind, soft, benign, inspiring thee with the most amiable sweetness and the most fervent and tender affection. . . . In love, cover all things, hope all things, and endure all things. . . . not some, not many things only; not most, but absolutely all things. . . . Call nothing intolerable; never say of anything, "It is not to be borne." Love is proof against all. Love triumphs over all.—*John Wesley*.

When Dr. Nitesch, the great German theologian, was old and paralyzed, he said: "I can no longer hear, see or work; I can only love."

## QUESTIONS ANSWERED.

BY SENEX.

"Were any of Lot's family righteous except himself? Or was Lot's wife saved?" I do not know. We know there were not ten righteous persons in the city for had there been God promised Abraham to spare the city. I hope Lot's wife was saved. Her sin was not the unpardonable sin, and she was punished for it. But the Bible tells us nothing about her character, and we do not know it.

"Are there any circumstances in which Baptists can engage in union meetings in which women do any of the preaching, and where the doctrine of modern sanctification is preached?" Well, if a Baptist was called on to give his reasons for protesting against these things, he might do that, hoping to show them the error of their way. But in no other circumstances. The command is plain and positive. We are not to receive into our houses nor to bid God speed to the teachers of heresy. "For he that biddeth him God speed is partaker of his evil deeds."

"What about the baptism of the Holy Spirit? Do any Christians possess it now?" The baptism of the Holy Spirit was upon the day of Pentecost when He entered upon his work in this, His dispensation. That dispensation is not ended, and will not be till the second coming of Christ. The Holy Spirit convicts men of sin, regenerates them, sanctifies them. But he does these things for all Christians. The baptism at Pentecost was accompanied with certain miraculous signs, such as the tongues of fire and miraculous power was given to the Apostles. But these and all miracles invariably accompanied a new revelation from God. And the Bible closes with a curse upon any man who professes to have a fresh revelation. Let all such men as profess to have had a special baptism of the Holy Spirit alone. They cannot do you any good and are likely to do you harm.

"We have a prayer meeting at a Baptist church and there are a good many Methodists (the sanctified, sinless, perfection kind) with us and some of our people are getting it. The Methodists have their women get up and talk and pray in public, and we fear these things will injure our church. Please advise us what to do.

Those who have right views of sin and of the great and holy God will be in no danger of catching the holiness craze. No human being who has committed one sin can ever afterwards be perfect. Every moment he falls short of his duty. For each one of us owes to God all we could be and could do if we had never sinned, but had grown in grace and wisdom every moment. Therefore we are always sinning every moment of our lives in failing to come up to our full duty.

If any of your members are in danger, it would be well for the pastor to preach more about God and His mighty attributes. Why not have an adult class in Sunday-school or to meet in some central home and study the great doctrines of grace?

Pray to God to guard the weak in the faith from the higher life, or the surrendered life heresy. Pray to God for humility and meekness. And be sure to study about God Himself that all may see more clearly his greatness and man's smallness.

As for the women being in danger of talking in meeting it might be well to distribute some good tract on the subject. Dr. W. P. Harvey's "Shall Women Preach?" goes into the subject more thoroughly than any other one I know. Get a dozen of them and give them out to the members.

A sister writes that a Campbellite wishes to join the church of which she is a member, on the Campbellite baptism. She says the church never has received alien immersion, but the pastor thinks they ought to do it now, because the Campbellite lady is satisfied with her baptism!

That reason for receiving her fairly takes one's breath. I suppose if she had been sprinkled and wished to come in on

that the pastor would advise receiving her because she was satisfied! That is making one's feelings the standard for our churches with a vengeance.

Her satisfaction or dissatisfaction has absolutely nothing to do with the matter. She is not King in Zion. The Bible is the only authority, and not the satisfaction of one human being. Nor of all human beings put together, as for that matter.

Immersion alone does not constitute Scriptural baptism. The Mormons immerse. But in Scriptural baptism one is baptized to set forth the fact that he has been already and completely saved and saved forever. Now Campbellites vary in the degree in which they believe in baptismal regeneration. But all of them believe that in some sense baptism has something to do with salvation.

If that Campbellite minister who baptized her had been a member of the Baptist church he would have been excluded for heresy. Yet the church is to accept his ordinance as Scriptural baptism!

I hope the true Baptists in that church will tell the pastor the lady cannot be received. If he persists in having her come before the church any member can prevent her reception by voting against it.

## THE OLDEST FREE CHURCH IN THE BRITISH ISLES.

J. S. HUGHES.

The church that lays claim to the above distinction is situated just outside Warrington, on the Cheshire side, and belongs to the Baptist Communion. There is a picture in existence which represents the building as it appeared in the early part of the last century; since then it has undergone various transformations, the last being about twelve years ago, when it was enlarged at the back, and entirely revolutionised within, the old highback pews giving place to modern seats; and though it is still a plain structure outwardly, within it is quite a model of comfort, neatness, and quiet beauty.

It nestles on the crest of a hill known as Hill Cliffe, and is guarded on both sides and behind by "covers" and woods.

In earliest days the chapel was completely surrounded by trees and afforded a rare place of concealment in persecuting times. Situated about midway between Manchester and Liverpool, near the boundaries of Lancashire and Cheshire, not far from the old Roman road to London, it doubtless oftentimes proved a sanctuary to the persecuted, in the three counties of Lancashire, Cheshire, and Yorkshire.

The congregations seem to have met at first—and presumably during troublous times—in a cellar underneath the present buildings, for during some excavations for enlargement seventy years ago, traces of underground passages were discovered, and an old baptistry in a good state of preservation. The old oaken pulpit which has the reputation of once having had a trapdoor in it, together with the old oaken table and the communion and other plate, probably belonged to these periods.

Baptists claim that their principles and practices had taken root in Cheshire as far back as the fifth century, when two Continental bishops baptised a large number of converts in the river Allen, near Chester. In the year 600 the monks and Christians of Bangor Isycode to the number of 2,100 suffered martyrdom because they refused to baptize infants. The scenes of these two events are not more than thirty miles from Hill Cliffe, and it is reasonable to suppose that in the persecution which followed some of the scattered people found refuge in Hill Cliffe, where they and their descendants quietly maintained their faith for centuries. Historians testify that there were separate communities of Baptists in various parts of England in the thirteenth, fourteenth, and fifteenth centuries.

Perhaps the most effective witness to the antiquity of Hill Cliffe is found in its ancient graveyard, where stones have been discovered bearing dates 1414, 1523, and 1599.

The first minister, as far as can be ascertained, was a Mr. John Warburton, sec-

ond son of Sir John Warburton, of Arley, a well-known and ancient family in Cheshire; he died in 1594.

It is supposed that Roger Holland—an ancestor of the present Lord Knutsford—who suffered martyrdom at Smithfield in 1588, and was described as from Wigan and Cheshire, was connected with this church.

There is reason to believe the Lollards and Wycliffites of the fourteenth century were associated with this place. The graveyard is referred to by some writers as "The Old Lollard burial-place at Hill Cliffe." There are five Baptist churches now existing in this country which date from the early part of the sixteenth century, the church at Hill Cliffe being recognized as the oldest. The only church that comes nearest to Hill Cliffe in point of antiquity is that of the Independent Church, Horningsham, Wiltshire, which was formed in 1566, being, however, nearly fifty years later in its formation than Hill Cliffe, the date given in "The Baptist Handbook" being 1522.

In 1640 the Earl of Derby with his forces entrenched himself in Warrington, and so fierce was the conflict that the ordinary laws of warfare were exceeded; for we read that "The Royalist killed a godly man and his wife in their own house." These were, by the common consent of local tradition, members of the church at Hill Cliffe. Thus the halo of the martyr's spirit hovers over this ancient spot.

At that time the uncrowned king, Oliver Cromwell, comes upon the scene. After capturing Warrington Bridge—close to which and on the way to Hill Cliffe his statue is placed—he finds time to climb the hill and worship within the simple structure, sitting on one of the bare benches with his feet in the rushes, listening to one of his soldiers preaching. A member of his force lies in the adjoining graveyard.

In the long line of pastors there is at least one well-known name, viz., Rev. John Maegowan, D.D., author of "The Dialogues of Devils," "The Shaver," and eighteen other works. He was pastor from 1740 to 1759.

Many of the churches in the immediate neighborhood, notably those of Liverpool, and indirectly all the Baptist churches in North Wales, owe their origin to the mother church at Hill Cliffe. At present the church is in a healthier and stronger position than for the last fifty years.—*The Quiver*.

## IS THE CHURCH TO BE REVIVED AGAIN.

BY RICE V. HUNTER, D.D.

Experience shows that revivals are not secured by great meetings—and by announcing a date. The great revival under Ezra was projected by Jehovah in his own good time. We read that "God stirred up the spirit of Cyrus, king of Persia;" and then followed the command for the Israelites to return to Judah and rebuild the temple. God first moved upon Cyrus; Cyrus directed the movements of the Israelites; Ezra prayed and confessed his own sins and the sins of his people. Then followed the great reformation and revival. Jehovah took the initiative.

There were other Old Testament revivals, such as the one under Moses, another in the time of Samuel, another during the reign of King David, another under Jehoshaphat, another under Hezekiah, and still another under Josiah. God moved in each of these cases upon the heart of one man and then the multitude. God chose the time, and the man.

The same is true of the coming of the Son of God. He came in God's own time. St. Paul was chosen of God to conduct the revival in Asia Minor. Coming down through the centuries we discover that a great preparatory process was being wrought in secret. In the mysterious laboratory of history the Holy Spirit was waiting for "the fullness of time."

Stupendous results were gathered in the fruits of the Reformation. Darkness had covered the earth, and gross darkness had enveloped the people, when the "morning

star of the Reformation" arose, before the dawn of the fourteenth century, and opened God's word to the people. God's time was then at hand.

A great awakening beginning a little before the middle of the eighteenth century, also came without man's foreknowledge of the time. There was a reconstruction of religious philosophy, as well as a spiritual awakening and a return to vital piety on the part of God's people. This movement spread over the religious world. In England it was known as the Wesleyan movement. Jonathan Edwards led in the religious reaction in America. This revival emphasized the divine authority of God's law and its sacred sanctions.

## Ancient and Modern Experience Coincides.

During the years centering about 1800, hundreds of churches in the country, villages and cities, without any warning whatever, and widely separated, were most marvelously awakened. Suddenly, prayer-meetings were filled up. In certain instances the congregation remained after the preaching service for hours, talking over religion and holding after-meetings. Oftentimes in the schools the children would ask to be allowed to read their Bibles in place of studying their textbooks. At this particular time the people were not looking for a revival, although they were praying that God would hasten the day of his visitation. In his own time and in his own way, Almighty God moved upon the hearts of men.

Again evangelical religion received a new impulse in 1857-8. Great noonday prayer meetings spread over the Eastern, Central and down into the Southern parts of the United States. The merchants of New York, Philadelphia, Detroit, Cleveland, Cincinnati, and in hundreds of lesser places closed their business houses at noon for the prayer-meetings. The movement came without human arrangement, planning or even expectation. No simultaneous meetings were planned for. Thousands of churches were revived and tens of thousands cried out, "What must I do to be saved?" It was a mighty revival, and the presence of the Spirit of God alone affords the explanation.

When Jehovah is ready to strike, he comes in—power, usually in unlooked-for places and at an unexpected time. Judging by the history of these more ancient revivals, we cannot foretell when God will move upon the hearts of his people in an unusual way. We ought to pray, however, that God will lead us into that condition where we may be used according to his pleasure. "The wind bloweth where it listeth."

## Some Instances of Unforeseen Revival.

The writer remembers, when in college, the breaking out of a revival entirely unlooked for by the faculty and the vast majority of the students. Skepticism and indifference were rife amongst us. But there were two or three fellows on whose hearts the condition of things was a great burden. They met in one of their rooms, invited one or two trusted friends, and held a series of prayer meetings. Soon this room became too small and they secured a larger one. That became too small. Then they went to the president, who invited them to his more ample residence. By this time the whole body of students realized that there was an unusual condition of things. There had been no advertising, no previous arrangement, no set times. But the strongest men in the college, the most skeptical and the most indifferent, were mightily moved. Each saved student seemed to have a burden on his heart in the person of some friend who had not acknowledged the Saviour. The movement, from the human side, was self-impelling. So far as we knew, the power was absolutely from above. The meetings were quiet, dignified, informal, genuine.—*Interior*.

A Christian is a man to whom Jesus Christ intrusts all his fellow-men; nothing can be foreign to him which concerns any one of his brethren.—*Tenny Perreyve*.

MEMORY INDELIBLE.

BY FERRY H. HANEY.

What memory is no man can tell, for definition only mocks him. We know that it is the mind's powerful instrument for retaining its possessions. It sends out feeling and sight and hearing to collect its stores and then it treasures up their experiences, and it begins to act the moment the brain learns the art of self preservation in the cry of the cradle. The moment that consciousness awakens it begins its record.

Bishop Basil (successor of Eusebius as Bishop of Caesarea) gives us the following definition: "Memory is the cabinet of imagination, the treasury of reason, the register of conscience, and the council chamber of thought." Plato says: "The record of memory is as indelible as the imprint of the seal on the wax." Aristotle in his metaphysics gives us a learned and elaborate treatise on the retentive power of memory and renders the following concise definition: "Memory is a retrospection of all we have seen, heard, thought or known." A quick and retentive memory, both of words and things is an invaluable treasure without memory life would be a blank, a dreary, void, an inextricable chaos.

It is a startling thought that there are deep and dark cells in every man's nature where the hidden contents of his life are all treasured up. Memory takes in and hides what is committed to it and what it enters, whether good or bad, it possesses the weird power of retention. God has built those secret vaults in the depths of the soul into which all motives, designs, thoughts and actions drop, and iron gates are closed upon them so that they cannot escape. The soul is like a great human thoroughfare, where multitudes of busy thoughts, purposes, secrets and feelings are in a perfect whirl; but each is sorted, put in its proper place, stored up and sealed for future inspection as inevitable as the daily deposit.

The power of memory is indefinable. History says Themistocles could tell the name of each one of the twenty thousand of his fellow Athenian citizens and that Cyrus could call every soldier in his army by name. One of the most remarkable things in the constitution of memory is that nothing which we have ever seen, read, known or thought is lost. Sometimes such seems the case, not only for months but even for years, and we say that we have forgotten. But unexpectedly and by the merest hint or accident a whole train of remembrances is revived and a life's series of motives and actions comes to resurrection. Our Lord clearly teaches that this astonishing power will accompany us into the next world. He represents the rich man as praying to Abraham to send Lazarus the beggar to his help. But the only reply is, "Son, remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things, but now he is comforted and thou art tormented." With that word in a moment all the scenes of his old home passed before his mind's eye like a newly painted panorama. He had a new vision of his old palatial home, his patrimonial lands, his heaps of wealth, his dashing equipage, his pompous retinue, his sumptuous vestments, and his adorned table loaded with rich viands and spiced with the most delicious fruits. Then passed before him, the colossal gate, the haggard face of the beggar, the fluttering rags and the snarling dogs. But most excruciating of all following the dogs and the limping Lazarus comes a procession of five stalwart and revelling brethren, each with a copy of Moses and the prophets in his hands and despite the warning all making for the present home of that wretched brother. "Son, remember." Oh, terrible admonition to echo back and forth through the sombre vaults of eternity. "Son, remember." Again the continuation of memory in the other world is taught, by the last revelation of the Lord. John saw a great multitude throwing all their powers into this song, "Unto Him that hath loved us and washed us from our sins in His own blood and redeemed us out of all kindreds, and nations, and people, and tongues." They remembered their old sins of deepest dye, their idolatries and forgetfulness of God, their base ingratitude and murdered mercies, their general iniquities and crimes. They remembered also their bitter tears of penitence, their renunciation of sin and its abandonment, the joy of transgression pardoned and the hope of holy living.

That was a weird injunction from Abraham to Dives, "Son, remember." And yet memory will grasp and reveal some other things as well as sins. With some when the treasury of memory is unsealed and its contents shall be outpoured tears of bitter penitence shed before the cross will flow out enough perhaps to bath the Saviour's feet. Memory stored them up in her "tear bottle." Acts of pardon will be produced all sealed with the blood of atonement. Memory will tell of gracious absolution covering a life perchance of three score years and ten. Memory will be a fresh breath of Heaven to waft back from the earth all the happy recollections of life and home, and pleasant associations and church, the echoes of the old hymns will come floating around the ears with music sweeter than the nocturnal strains of the Nightingale. As the tide of the ocean reverses the current of the river that flows into it, so the flood-tide of memory turns the mind toward the source of life's river.

Sweet memory, wafted by the gentle gale,  
Oft up the stream of time I turn my sail,  
To view the fairy haunts of long lost hours,  
Nest with far greener shades, far lovelier flowers.  
Raritan, Ill.

There is nothing under the sun that takes like whole-hearted devotion to the old Gospel.

"SCAR'T TO SEE GOD."

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

The story is told of a lad whose life was suddenly imperiled. Death laid its cold hand upon him. The chill of that terror smote him as it would a lad who had been wayward. In the last critical moment he was rescued. Asked what he thought of himself in that critical moment, he replied, "I was scar't to see God." Many a soul has gone through life laughing and jeering, tramping under foot the precious pleadings and patience of God, only to wake up in terror at the last, "Scar't to see God."

But why? If life and all beyond is only what the worlding pretends to estimate it, why should he be alarmed at the thought of meeting God? He sat in our Bible class, listened to the truth, went about his business, was genteel, careless, godless. But in an unexpected day the reaper came to do his work. When he stood beside him in his last moments, and asked what he should say to the people over his coffin, he said: "Tell them not to neglect Christ." Confronted by the realities that he had long ignored, his eyes were opened. He must see the God that he had put away from him for all the years.

There are two things—yes, many more—must come to us at last, whether we will or not. God is holy and we must see him. He has revealed himself to us in his Word as holy, absolutely separate in thought and being from every taint or shadow of sin, and possessed of all holy attributes. The vision of him that was given to Isaiah, in the sixth chapter of his prophecies, represents the burning ones as covering themselves with their wings, and crying: "Holy, holy, holy is the Lord God of hosts."

The truth remains, however, that he is on our right hand, that we should not be moved; that he is close by us, holy and righteous altogether. The lad was "scar't to see God," but God has been with him, keeping, preserving and wooing him from sin at every step of life. Being what he is he can have no partnership with unholiness, can not look upon sin. He is always and forever against all unrighteousness and ungodliness of men.

The other truth is, that every soul must see him. However adroitly we may attempt to deceive ourselves, to hide ourselves from the truth and thought of seeing him, we must yet meet him, for "every eye shall see him and they also that pierced him." There is no hiding place from him when the hour comes for us to be called into his presence. There are no heights in heaven to lift us beyond his presence. "Whither shall I go from thy Spirit? OR whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there."

There is coming an hour when all the tribes of earth, willing or unwilling, shall flock to his presence. Whether we come with fear or joy, we must come into that holy presence—whether with palms and songs, or with wailing and gnashing of teeth, we must see him.

The deep consciousness of sin, though partially smothered for a time here, must furnish the fuel that will kindle the fire of terror in the hearts of the unsaved. "Scar't to see God" will be written upon the faces of all neglecters of the Gospel of his grace. The Apostle John was given a vision of that great scene, when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come and who shall be able to stand?" But there will be no caverns deep enough and dark enough to conceal those who have rejected the love of Christ. Cavern of earth nor depths of ocean can hide from his presence, for "the sea shall give up her dead," and the wasting sand of the desert where armies have perished will be peopled again with those who must come forth to meet him.

There will be another vast company, thousands of thousands, and ten times thousands, whom no man can number, coming forth to meet him. They have longed to be in his presence, have hung with hope upon that promise—"They shall see his face." They had visions of his holiness while in the conflict of life, have had raptures of joy in contemplating what God is and how he loves. They have walked with him and communed with him, for he has walked with them in the wilderness. He has never been far away, but ever a present help in time of need. When he speaks the welcome, "Come," hope will be changed to glad fruition. They shall see him and be like him, for they shall see him as he is—no terror, no fear, the last enemy conquered.—Herald and Presbyterian.

IS "SINLESS PERFECTION" PRACTICABLE?

"A lie that is half a truth is over the worst of lies," wrote Tennyson, and no truer sentence could perhaps well have been penned. Its relentless verdict seems precisely to apply to the topic of this article. There arise from time to time among the members of our churches, advocates of views and doctrines which disturb and mislead many well-meaning, albeit "unstable" Christian people along a line which is known as "Perfectionism." The danger of these views is that they foster spiritual pride, and that somehow those who adopt them come to be censorious, contentious, propagandists, and display a bitterness of spirit under contradiction which ill accords with the true spirit of holiness and of Christ. In some ex-

trême cases extremes may be said to meet, and the most boastful claims of high spirituality are found in company with a display of somewhat doubtful morality.

To the average mind it appears quite obvious that no individual inheriting a sinful nature, and of necessity living in an atmosphere and environment of temptation, can ever in this life enter a condition of absolutely "sinless" perfection. For perfection suggests far more than avoidance of definite acts of sin. It directly implies the absence of either a thought or wish in opposition to the will of God. Christ tells us that although we may refrain from an overt act, yet if we have hankered after it we have committed it already in our hearts. But perfection requires, still further, the fulfillment of every possible service and obedience to God, in a wholly absorbing spirit of love. "We have left undone the things that we ought to have done," is as great and grave a confession as its corollary: "We have done the things that we ought not to have done." Yet to the former everyone must plead guilty, even though, he might, to at least his own satisfaction, exonerate himself from the latter. Are not our sins of omission overwhelmingly more numerous than our sins of commission? And do not they render any claim to sinless perfection, in any unsophisticated sense, alike worthless and ridiculous?

Sin is not only comprised in evil acts, but it is "coming short," through non-fulfillment, of all possible good. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Certainly, so far as our experience goes, truth is not in those who boast that they live for weeks and months without sin, unless they merely mean that they are conscious of no such overt violations of the ten commandments as every respectable and moral person would seek to avoid, though without any religious pretensions at all. On the other hand, we are brought face to face with the words of our Lord, "Be ye perfect, even as your Father which is in Heaven is perfect;" and the declaration of the Apostle John that "whosoever is born of God doth not commit sin." These clearly embrace the elements of truth that exist in the arguments we have just objected to so strongly.

But how, it may be queried, are we to reconcile such passages as these with the facts previously set forth? How comes it that Christ bids us be perfect, when it is so obvious that perfection in this life is non-existent and impossible? The first consideration surely is this—that an absolutely holy God cannot lower the standard of holiness. God commands us to keep a perfect Law. Christ sets us in His life a perfect example. If either the commandment or the example were lowered from that perfection, all our faults and errors would be sanctioned and condoned. We cannot conceive of the Son of God exhorting us to be "moderately good." We feel instinctively, in fact, that He could not say less than He did.

A further consideration occurring to us is, that the supreme object of religion is to influence character. God's purpose in saving us, is, in its completion, to make us like Himself. He created man "in the image of God." The likeness became marred and defaced when man fell. Christ, the second Adam, by his own finished work will restore that image; restate, and at last present faultless to the Father, His redeemed people. Further, God's method of perfecting His saints is by the two-fold process of the growth and consolidation of the religious life in them. These principles are presented to us in the two words used in the New Testament to designate perfection. One *teleios*, or full-grown; the other is *okleteros*, or close-fitting. Growing in grace and knowledge, from babes to men in Christ. Rooted and grounded in love and truth. Development along with solidity. This is the divine programme.

Our right attitude in regard to perfection is plain. It is that of the Apostle Paul—"Not as though I had already attained, or were already perfect, but I follow after, reaching forth unto those things which are before." And the spirit for us to cherish is this—"In lowliness of mind let each esteem other better than himself." The nearer we get to perfection the less inclined shall we be to boast of it. With advance in holiness comes, always, a more acute sensitiveness concerning sin, a tenderer conscience, a humbler spirit, a deeper self-abasement before God. Silence is broken by being named. Perfection is spoiled by being claimed. The Holy Spirit descended as a Dove, not as a Parrot. Holiness expands in gentle quietness, not in boastful prating. The Holy One was the lowly One. "Whosoever shall humble himself as a little child, the same is greatest in the Kingdom of God." Christ will himself perfect His work in us. He will make us complete. "We shall be like Him, when we shall see Him as He is."—London Baptist.

RENEWING STRENGTH.

When a man wants his bodily strength renewed, his purpose may be effected by eating a good meal. He has grown empty through hunger and there is nothing in him; he must be filled up with substantial nourishment, and then the human engine will generate fresh force. Oh, ye who are weak in spirit, come and feed upon Christ! They that wait upon the Lord in that way, by feeding upon the body and blood of Christ, shall find Him to be meat indeed, and drink indeed, and so they shall renew their strength.

Sometimes a man may renew his strength by taking a little rest. He has grown weak through stern labour and long fatigue, and he must be quiet, and repose till he recovers. Oh, ye weary, heavy-laden, where is there rest for you except in the Christ of God? Oh, come to God, and rest in Him, and wait patiently for Him! Then shall your peace be as a river, and then shall your strength be restored right speedily.

We have known strength to be restored by a

bath. A weary one has plunged himself into the cool flood, and he has risen quite another man. Oh, for a baptism into the Spirit of God! Oh, to plunge into the Godhead's deepest sea—to throw one's self into the might and majesty of God; to swim in love, upborne by grace!

We have known men's strength renewed by breathing their native air. They have risen out of a hot and foetid atmosphere into the cool breeze of the mountain side, and the bracing breeze has made them strong again. Oh, to have the breath of the Spirit blowing upon us once again! By Him we were born, by Him we were quickened, by Him we have been revived from former faintness, and it is by breathing His divine life that we shall be filled with life again. Oh, that at this moment we might each one feel the power of the Lord entering into us!

If a church wants reviving, if saints individually want reviving, they must wait upon God. Oh, what a blessing a day's prayer might be! If you cannot get as much as that, how much renewing may be gained in an hour's prayer!—Spurgeon.

**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 Circle, like the Review of Reviews, covers so much ground and covers it so well, as also does the Review, that the contents of either, published without any comment would fill the larger part of a column. The Circle has seventeen different circles each month, filled with valuable information for those especially interested in the subject matter of each.

And in addition there are a large number of articles, stories, poems, etc., of a high grade. The most interesting in the January number is "Gen. Leo As I Knew Him," by John S. Wise. The Circle is published by Funk & Wagnalls, of New York.

Sometimes we receive a copy of the Bible Student and Teacher, which we do not think is better than any of the preceding numbers, but that is not often. And we are sure that the December number is the best of all. We thank God for the Bible League and its work and we commend it to the prayers of our brethren. We wish every preacher in the land took this Bible Student. It is \$1.00 per year, published at 86 Bible House, New York.

Though the January issue of The Century is a "fiction number," the chief point of interest is the first two reproductions in color made in America from the new color photographs by the Lumiere process, the work of Eduard J. Steichen.

The fiction number is happily timed. It contains the beginning of Dr. S. Weir Mitchell's new novel, "The Red City," and short stories from May Sinclair, Jack London, Charles D. Stewart, David Gray, Barton W. Currie, Katherine Metcalf Roof, Roger A. Derby and Frances T. Lea—tragedy, pathos and humor being well balanced.

In this number, too, F. Marion Crawford tells the true story of Beatrice Cenci—"a great love-drama, less noble, but ever more human, and surely far more awful, than the 'Bride of Lammermoor'"—having his new version of a long misunderstood tragedy, in part, upon some recently found valuable letters and documents not before published.

The topics of the times seem especially timely: "A Demonstration" by Governor Hughes" commending the state executive's recent utterances on civil service reform; "A Good Working Hypothesis," the doctrine that things are really getting better; "Mars; a New Phase," "Hard Times and Good Books."

The January number of Scribner's Magazine begins its forty-third volume with a remarkable list of contributors, and initiates several of the most important features of the year.

The West in the Orient. I—Irrigation: An Old Force Newly Applied, by Charles M. Popper; Italia Liberata (illustrations by W. M. Berger, reproduced in tint); by Grant Showerman; The Trail of the Lonesome Pine (chapters I-VII), by John Fox, Jr.; In the Louisiana Canebrakes, by Theodore Roosevelt; A Run to the Horizon, by Frederick Palmer; The Old Pole Star (poem), by Edith Wharton; Hawthorne, by W. C. Brownell; The Dead Du Guesclin (a ballad form Froissart; illustrations by Frank Craig), by E. Sutton; A Little Knowledge, by Frances Wilson; Of Islands, by H. G. Dwight; In the Doctor's Office, by Robert Herrick; Star of Bethlehem (poem), Harley R. Wiley; A Defence of Prejudice, by John G. Hibben; Twilight in a Tuscan Garden (poem), by Gertrude M. McCliffert.

Self-denial is the first lesson to be learned in Christ's school and poverty of spirit is entitled to the first beatitude. The foundation of all other graces is laid in humility. Those who would build high must begin low.—Matthew Henry.

## SUNDAY-SCHOOL LESSON

SUNDAY, JANUARY 12TH.

The Lord and John the Baptist.  
John 1:19-34.

Motto Text.—"Behold the Lamb of God which taketh away the sin of the world."—John 1:29.

"When the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?"—John's preaching had stirred the entire country. Men's thoughts were turned to the coming of the Messiah, and they were watching eagerly every man who might perhaps prove to be that Messiah. There is no reason to suspect that envy or jealousy influenced them as yet. The question was a natural and right one.

They did not ask if he were the Christ, but he knew that was the thought in their hearts, and he answered it emphatically: "I am not the Christ." But this was a negative answer, and they desired to know positively what he was. "And they asked him, What then? Art thou Elias?" The Jews had the idea that Elijah in person would appear in three days before the coming of the Messiah. John came in the spirit and power of Elias, but he was a different person. "Art thou that prophet? And he answered, No." They probably meant the prophet like unto Moses whose coming Moses had foretold, and whom they did not consider the same as the Messiah.

John had answered in the negative all their guesses about him, and they put the direct question, "Who art thou? that we may give an answer to them that sent us?" They must carry back some information, and the question they asked was a legitimate one.

"I am the voice of one crying in the wilderness." John thought that the question of his personality was not concerned, but only his office and his mission. "Make straight the way of the Lord, as said the prophet Esaias." See Isaiah 40:3. When an Eastern king was going to visit any part of his dominions he sent heralds in advance to proclaim his coming and to command the people to make the roads ready for the passing of his chariot. John tells them in these words that the Messiah was coming and it was his duty to herald the fact and bid the people prepare their hearts for his coming. "And they which were sent were of the Pharisees." The Pharisees were the patriotic party who detested the Roman conquerors and were eager for the coming of the Messiah because they

### A Pastor's Wife Says:

(She is Mrs. Shelly, wife of Rev. D. H. Shelly, of the Christian Church, Ionia, Mich.)

"I had sour stomach, was bloated and weighed over 200 pounds. My blood did not circulate properly, and I had numbness in my side, arms and limbs. I commenced treatment with Hood's Sarsaparilla, and soon my digestion improved, my bloated condition passed away, my weight became 120, and I had no more numbness.

"I think a great deal of Hood's Sarsaparilla especially as a tonic and blood purifier in the spring."

**Indigestion and Rheumatism**—"I had indigestion and rheumatism and swelling of the feet. Got no relief until I took Hood's Sarsaparilla, two bottles of which cured me." Mrs. E. M. PHILLIPS, 291 Charles Street, Boston, Mass.

Hood's Sarsaparilla is sold everywhere. In the usual liquid, or in tablet form called Sarsatabs, 100 Doses One Dollar. Prepared only by C. I. Hood Co., Lowell, Mass.

thought he would establish the kingdom of David.

"Why baptize thou then, if thou be not that Christ, nor Elias, neither that prophet?" The Pharisees looked upon John's baptism as indicating the coming of the Messiah, as a right which pertained to his reign, and they could not understand John's introducing it unless he were either the Messiah, Elias or the prophet-like Moses. If he were none of these what authority had he?

"I baptize with water; but there standeth one among you, whom ye know not." John tacitly admits their view that the baptism indicated the approach of the Christ. The Christ had come; he was living among them, although they had not recognized him. The Greek says in water, and not with water. "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." So much greater was his Lord than John, he did not feel worthy to do for him even the most menial service. We cannot imagine John speaking thus of any human being, but only of God manifest in the flesh.

"These things were done in Bethabara beyond Jordan, where John was baptizing." Bethabara is mentioned in Joshua 7:24. It was on the banks of the Jordan, near where the Jabok emptied into it. "The next day John seeth Jesus coming unto him." Why our Lord went to John at this time we are not told. It may be because his testimony to his Lord would bring that Lord the first of his apostles. "Behold the Lamb of God, which taketh away the sin of the world." The word translated taketh away indicates that he took it upon himself. John preaches here the great doctrine of the vicarious atonement which is the whole of the Gospel. Take that away and nothing is left. Christ was the Lamb of God who was typified by the lambs sacrificed on the Jewish altars. He died for his people's salvation, a substitute for them. Therefore God could be just and the justifier of him that believeth. There is no other sin bearer, who can save men from the hell which justice demands.

"This is he of whom I said, after me cometh a man which is preferred before me; for he was before me." It may be John speaks of the Lord as existing before him, or as being of higher position than himself. It is probable he meant both. "And I knew him not." Although they were cousins, it is very likely that John had never met his Lord. For John's life had been spent mostly in the wilderness. John may mean that he did not know that Jesus was the Messiah till God revealed the truth to him. "But that he should be made manifest to Israel, therefore am I come baptizing with water." John did not know what man was the Messiah till the hour of the Lord's baptism, but he knew that he was to proclaim the Messiah and make him known to men. The Greek has in water.

"I saw the spirit descending from Heaven like a dove, and it abode upon him." With the gentle hovering motion of the dove, God had previously given John to know that this would be the sign by which he should recognize the Christ. "The presence of the spirit is with every Christian, doing for him in the way of sanctification and support all that he needs or accepts. This gracious presence of the spirit is the strength in the soul." *Howey.*

"And I saw and bare record

that this is the Son of God." God proclaimed from Heaven at the time of our Lord's baptism that He was His beloved Son. And John bears witness to his Lord's divinity.

### THE PURPOSES OF INSPIRATION.

One of the supposedly (to themselves) brilliant things that some of the rejectors of the inspiration of the Scriptures urge is that truth does not need inspiration; that truth in the almanac is just as much truth as truth in the Bible; that, therefore, truth in the Bible is no more inspired than any other truth; that inspiration cannot turn error into truth, and that the lack of inspiration cannot change truth into error; that truth is truth, without inspiration, and inspiration cannot add to it and make it more than truth; and that error cannot be made truth by inspiration.

These men miss the purposes of inspiration. The purpose of inspiration as to truth is not to manufacture truth out of error; nor to make truth more than truth; neither by the omission of certain truths thereby to brand those truths as error, nor to change those truths into error. The failure of inspiration to tell us the pythagorean theorem, that the square described on the hypotenuse of a right triangle is equivalent to the sum of the squares on the other two sides, does not thereby brand that truth as error, nor change it into error. The failure of inspiration to tell us the formula of sulphuric acid does not prove that formula to be error, nor brand it as error.

The purpose of inspiration as to truth is to let fallible, imperfect, sinful human beings know what is truth, and what is error; what is truth which they need to know to be truth that they may embrace it, and what is error which they need to know to be error that they may avoid it. For instance, long before man had learned it by investigation, inspiration revealed the truth that "the life of the flesh is in the blood." (Lev. 17:11.) That was truth before inspiration said it, but man did not know it as truth, and they needed to know it as truth that they might grasp the meaning of atonement by blood; hence, inspiration revealed it to them.

Again, sinful, unredeemed human beings say, "We have one Father, even God." (John 8:41.) But inspiration at once reveals that as error to be avoided, by replying, "If God were your Father" (John 8:42); "they which are the children of the flesh, these are not the children of God" (Rom. 9:8); "as many as received Him, to them gave He power to become the children of God" (John 1:12); That God is the Father of sinful, unredeemed human beings was not truth before inspiration spoke, and inspiration by speaking changed it into error; it was error before inspiration spoke, and inspiration simply revealed it as error in order that proud human beings may have no excuse before God for embracing this fatal error, and loving it as truth.

Inspiration says, "All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." (Is. 53:4.) That is truth, and inspiration does not make it more than truth; but inspiration needed to say it that we might know it as truth, and embrace it. Inspiration says that the

redemption is from all sin. "Our Saviour Jesus Christ who gave Himself for us that He might redeem us from all iniquity." Titus 2:13, 14). That was truth before inspiration said it, just as much as afterward, but inspiration needed to let us know it to be truth that we rely upon it for our certain salvation.

Proud, unredeemed human nature says that salvation comes by character, but inspiration reveals this as deadly error to be avoided; "all of our righteousnesses are as filthy rags" (Is. 64:6); "The publicans and the harlots go into the kingdom of God before you" (Matt. 21:31). Salvation, inspiration says, comes in a second. "He that believeth on the Son hath everlasting life" (John 3:36); and is not, therefore, by character.

Let it be clearly understood, then, that the purpose of inspiration is not to make truth more than truth, nor to make truth out of error, but to reveal to fallible, imperfect, sinful human beings what is truth which they need to know as truth and embrace, and what is error which they need to know as error and avoid.

But those who thus deny the need of inspiration are left without a guiding star in the heavens to follow only night flies or flashing meteors. If there is no inspired revelation of what is truth and what is error, where is your standard? Conscience? Whose conscience? Enlightened? How much enlightened? One enlightened conscience says have many wives; another says have only one. Whose conscience? Where is your standard without inspiration? One enlightened conscience says that salvation through blood is "the theology of the shambles;" another says the blood of Christ answers for sins only up to the time of conversion; another says that the blood cleanses from all sin. Whose conscience? Where is your standard without inspiration?

But the most pitiable figure of all is the one who holds that the Scriptures are inspired in spots, and he is smart enough to know the spots; that what he considers truth in the Bible is inspiration, but that what he does not consider to be truth is not inspired. If he knows it to be truth any way, what is the need of inspiration? How does he know what is truth and what is not? His own inner conscience? Whose inner conscience? Where is your standard for the right kind of inner conscience? But concerning those parts of Scripture he holds to be truths, he holds the ludicrous position that what was already self-evident truth needed inspiration. What is the use of inspiration if the truth was already self-evident to every one?

Verily, their rock is not as our rock, even our enemies themselves being judges, "for they are enemies, every one of them; enemies to some of God's truths and enemies to the souls they are deluding." T. T. MARTIN.

Blue Mountain, Miss.

### THE RECORDER:

A glorious meeting of ten days was held with Lucas Grove church, in Hardin county, four miles from Uptonville, on the Millerstown road. The pastor, R. A. Cove, wrote for me to help in a meeting with that church. The meeting commenced on Monday night after the fourth Sunday in October. The pastor preached at night. I arrived at the church the day following and, owing to the ill health

of the pastor, I preached until the close of the meeting. I must say that for thirty-six years of my ministry I have never seen a more deeply interesting meeting. The results of the meeting so far as we can tell, were thirty-five professions of faith in Christ, thirty additions to the church upon professions, and more to follow. Thank God they had an experience of grace to tell. The day after the close of the meeting there were twenty-nine of those converts (one was sick and not able to be baptized) went down into the beautiful waters of Nolin river and were baptized by the pastor. By request the writer talked a short time on the subject of "Baptism; Its Purpose, Its Design, and Its End."

Our dear brethren of the ministry, that old veteran of the Cross, R. E. Cone, Bowles and Walsh, besides the pastor and the writer, were present. I don't think that I have ever labored in a community where there is less heresy taught than in the neighborhood of Lucas Grove church. Most everybody seemed to be of the same mind upon the great fundamental doctrines of the Bible. Happy the man who can have the oversight of such people. Their pastor is a noble, good man; with such it is a great pleasure to labor. He is a man of intellectual powers; easy to comprehend, apt to teach, and is so kind and loving in his disposition, and while I recount the part in my labor of love with those good people, my heart swells with glad emotion for what the Lord has done. To his blessed name be all the praise.

ISAAC M. WASHBURN.  
Shrewsbury, Ky.

No one man did a greater work for the race than Abraham. God is calling us all to a life of such faith as will enable us to exert an influence for blessing through the years. But to live it we, too, must heed his command to "come out and be separate."

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**SIMON THE FANATIC.**

BY REV. ARTHUR S. BURROWS.

Our Lord Jesus found and called to His service a man named Simon, who was a member of the Zealots. This sect was founded in resentment to Roman rule over the Jews. In Christ's day they were like the Italian Black Hand, striking secretly at alleged enemies. They cherished the fierce scheme of

building the Kingdom of God with the sword, and, as Christ warned, they perished by the sword. During the rebellion and siege of Jerusalem A. D. 70, the Zealots were terrible opponents of the Romans and of contrary Jewish factions.

No name in the list of Christ's chosen Twelve is more striking than that of Simon the Fanatic. No other man among them had such vivid contrast between previous and present conditions and life. A mighty divine revolution in thought and heart had changed this fierce follower of Judas Gamala into a disciple of the meek and lowly Nazarene.

Simon the Zealot is a warning against fanaticism. A fanatic is one who is given to wild and extravagant religious notions. He will sacrifice expediency to personal theories. He will frustrate the possibility of great accomplishments by his selfishness. He is usually a sectarian, narrow, bigoted, and persecuting those who do not agree with his views and practices. He attempts to define great

doctrines of Christ, without the first element of the divine love within his soul. Such people are often a minority in churches who are willing to destroy the peace and prosperity of the congregation, rather than yield to the common sense of new conditions and requirements.

True reform is continually jeopardized by fanaticism. The young woman of the middle ages, who would not recant her Christian faith, and who, therefore, was forcibly held in a water-filled horse trough until drowned by the religious fanatics of her day; is but a type of the suffering that would be entailed today by modern fanatics if they have the power.

Usually the sound-minded are considered wrong by fanatics; just as a mad man regards everyone else insane. Luther complained of over-zealous adherents in the Reformation. Christ suffered the danger of fanaticism among His Twelve. The cause of sobriety was deterred by Carrie Nation's destroying hatchet. The cause of decent amusements is prevented by popular satisfaction with cheap and nauseous plays. Progress within the Christian church is slow because of the inconsistency of the sinless and the hypercritical.

No country on earth equals America as the home of religious fanaticism. Any religious crank with an idea out of its true relation, who can make noise enough, is able to gather a following, and disconcert thousands of peaceful lives. We are a conglomerate Nation: with too much freedom; with incessant experimenting: We are endangered by a vast proportion of revolutionists from countries not having civil and religious liberty. We suffer countless persons who revel in half-truths from all sorts of religious sects. Religious demagogues are permitted free speech, whose alarming prophecies are created within their own diseased imaginations.

There is the Oneida Community, with its strange and unnatural domestic life: this is founded upon a perverted view of the Scriptural teaching of perfection. There is the Holy Ghost and Us Society, whose deluded adherents perish while their leader sails the high seas in a gorgeous steam yacht, at their expense. Modern Spiritism came to life in our land; an exercise of free love; delighted to gather dollars every day from bereaved people who are ensnared with its delusive and elusive spirits.

Mormonism is a child within the United States, which is stimulated by powerful personalities still, and partly nurtured by the Senate of the Nation. Its existence, of sixty years is due to the feeble opposition of Americans, and is now a political threat to national peace; beside sending out missionaries throughout the world, as though this monstrosity represents us!

Spectacular Dowie, grotesque, despotic, followed by hosts who at his bidding refused to eat pork, and surrendered the control of their possessions to his absolute dominion, and bolstered his miraculous healings, and bowed before him as the modern Elijah: these in the City of Zion are wondering why they did it.

Mary Baker Eddy succeeds in fascinating great numbers of people, many of whom are self-confessed derelicts from the churches of Christendom; in which doubtless had they been faithful to Christ and His word would have grown in the favor of God. They assent to her copy-righted system,

whose temporal rights were soon in litigation, and are still. It is a system which seems to win by a calm contradiction of science; by wholesome rejection of common reason and beliefs. It rules by Delphic oracles and Sibylline interpretation of God's Holy Word, issued from her secluded personality a small New Hampshire town. The mother is usually inaccessible to her followers, but now and then exhibited at a window or from a balcony. Her adherents have been numbered as 1,000,000, whereas census statistics say about 60,000 in actual membership. Her system has been obliged to yield under law to the treatment of physical injuries by surgery, and to cease dealing with infection and contagion by pitiable denials of obvious disease and suffering.

Simon, the fanatic, is an inducement to religious zeal according to knowledge. The basis is in renewed human nature, so that we cease to declare our own righteousness, and find peace and usefulness in the law of Christ. Evangelist John was an example of religious zeal without knowledge when he would have commanded fire from Heaven to destroy men; he became an example of zeal according to knowledge when he wrote to the church. If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous. The Apostle Paul was an example of zeal without knowledge when he persecuted the followers of Christ; and an example of zeal according to knowledge when he said to the church, faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. The example of missionary giving by the early church at Corinth is shown as worthy zeal. Christ came to give himself for us, that He might purify unto himself a people zealous of good works.

Is not our supreme need in the modern Christian church a revival of holy enthusiasm? This means inward consciousness of fellowship with God through His redeeming Son Jesus Christ. Evangelist John is a fine specimen of Christian enthusiasm. He says: That which was from the beginning, which we heard, which we beheld, and handled—that declare we unto you also, that you also may have fellowship with us; yea, and our fellowship is with the Father, and with His Son Jesus Christ!

And what is this conscious fellowship with God, but activity out of a pure heart with the principles and love of our Lord Jesus? Christian enthusiasm means aggression in the Kingdom of God here and now. He gives His sincere followers authority over the power of the enemy. He enables Booth, in London, to tread down scorpions and light up the darkness. He uses the premier of France to deliver from the enormity of Jesuitism. He will deliver the youth of America from priestcraft through education in the public school. Humble and perhaps despised missionaries in back streets are working the Gospel miracle of recovery and restoration for the stumped.

Millions of freedmen purchased the negro's freedom with blood and treasure and death, now we must help the negro to work out his own salvation. Boone and Cutler made American deserts blossom as the rose; we must evangelize the masses who crowd the former desert. Vanderbilts and Hills have covered our land with network of railroads; we must send Gospel chapel cars to the frontiers; we

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must protect travelers from gambling sharks who prey upon them between stations. National diseases like drunkenness and pauperism and incompetence and all profaneness can only be met by the Gospel of the Lord Jesus Christ. His devoted followers are His only servants whom He can use going and coming under His infinite commission. Are you one of them? Aim high, and you succeed. Worcester, Mass.

The distinction between a good preacher and a bad preacher has not changed much since Archbishop Whately declared that a "good preacher preached because he had something to say, and a bad preacher because he had to say something."—Chicago Standard.

The free being who abandons the conduct of himself yields to Satan; in the moral world there is no ground without a master, and the waste lands belong to the evil one.—Amiel.

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HOME WITH JESUS.

REV. T. L. BAILEY.

Home with Jesus, O blessed home, Shall it be mine forever? A home within the pearly gates Where sorrow enters never.

Home with Jesus, how sweet the thought, Home of joy—eternal peace; Beyond all earthly toil and care, Where pleasures never cease.

Home with Jesus, the home on high, Where the weary are at rest; Where we lay our burdens down, In the home where all are blest.

Home with Jesus, O shall it be, There to see him face to face, Forever dwelling there secure, Each in our appointed place. Atlantic City, N. J.

Our Pulpit

DR. ALEX McLAREN.

Jude, verses 20 and 21: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

One of The Strangest Bits of The New Testament,

the beginning of which is almost fierce in its denunciations of the heretics, and the end of which breaks down into tenderness. Jude turns away himself, sick at heart, and anger, too, from the wicked people he has been talking about, and comes back, with a great sigh of relief, as it were, to the Christian community: "But—and there is a world in that "But"—"But, ye beloved," do this and that, and never mind about all that outside.

Now, if you will look at the the words for a moment you will see that planted in the heart of them there is a direct command, or precept, or advice—"Keep yourselves in the love of God"—and that in front of it and behind it it is flanked by other clauses, not direct precepts, though substantially so. Now, any of you that read your Greek Testament will know that the structure of the sentence here indicates that the clauses which precede that direct counsel, namely, "building up yourselves in your most holy faith," "praying in the Holy Spirit," are put as being means or methods of carrying out the central commandment, "Keep yourselves in the love of God," and the clause which follows after, though it is like these preceding ones in form, is parted from them, and that can only be because it stands in a different relation to the central commandment from these two which preceded it; that is to say, "looking for the mercy of the Lord Jesus Christ unto eternal life" is the issue that comes after the obedience to the central command. So I have just these four words to insist upon this morning—keep in the love; build on the faith; pray in the Spirit; look for the mercy; and I venture to come to you, my dear friends, with this as

A Kind of Valedictory Counsel to You,

for if we keep it we shall have done

all that is needful for our blessedness and our perfection. A word or two, then, about each of these advices.

I.—Keep in the love. Of course, I don't need to explain that the "love of God" here means God's love to us, and you Christian men and women are to take care that you keep yourselves in it—just what Jesus Christ said to us: "Abide in Me and I in you." That great love pouring out from Him surrounds us as a warm atmosphere, but we can step outside it. It encompasses us as a flood, but we can get away from it and dwell in a dry and thirsty land. We can live in it, as in a fortified habitation, but we can stray into the desert and get lost. Of course there is a most blessed sense in which no man, be he bad and black as he may, passes out from the love of God which grips and grasps us all, and, us imperfect Christians, it wraps us all round about; but yet there is a very solemn sense in which we can get away from it. Now, do you notice how beautiful it is that the whole sum of Christian duty is, as it were, put into that one, sweet obligation. Jude does not even say to us, "Keep loving God;" he calls for nothing from ourselves in that aspect, but he says: Try to realize God's love to you; that is the Alpha and Omega of Christian life, of noble life, of happy life. We are not called upon to endeavour to pump up our love to Him; we are simply called to the far more restful, blessed thing of looking up and seeing the love that God has to us. Is not that a grand thing to have? For the one all-sufficient and the one needful attitude of mind and heart—the realization of God's love.

But Now, to Break Down The Commandment Into Plain English,

and to lift it out of mere metaphysical regions, let me just say this. Let us cherish the consciousness of that great love. Ah! how much of every one of our lives is spent in absolute forgetfulness of that love that wraps us all about! The sunshine is pouring out, we can get on the shady side of the road. And just in proportion as we cease to be conscious in our own hearts, and in the depths of our thoughts, of God's love to us, it is all the same as if it were non-existent; we pass out of it, we forget—and, O dear brethren, how often we do forget! and yet it is possible that there shall run through our lives a kind of sub-consciousness of God and of His love to us. I heard a thrush singing its Spring song in the dusty streets of London, and we may have that music in our hearts, even when we are going about our day's work and fighting our day's foes. It is possible—hard, I know—but, oh, it is possible that we shall have that still communion with our loving Father which will make all things easy and all things bright. "Keep yourselves in the love of God," and don't let it be that all day long you never think about it, and are content, as I said, to walk on the shady side of the road when on the other side the sunshine is streaming down and bringing warmth. So cherish the consciousness and try to get the habit of frequently, in the midst of the dusty ways, referring to the great thought, and then your song will come. And there is another of these advices into which this first central counsel brings us, and that is, avoid the conduct that darkens the consciousness of the love and disturbs the love itself. Thank God, we cannot get away

from the heat thereof; but mist turns the blessed sun itself into a lurid ball of flame; and if you and I are living habitually on some low level, or in the indulgence of some grave fault of conduct, some evil habit that is eating into the very heart of our religious life, there will be no consciousness of that love coming down upon us, any more than there can be a gleam of happy sunshine on a November day down below the fog.

Brethren, if we are to Keep Ourselves in the Love of God.

we must keep ourselves from low transactions. And these two things—the habitual cherishing of that blessed consciousness, and the habitual endeavour to clear ourselves from the evils that darken His face and make it impossible that the sweetest experiences and the consequences of His love should ever come to us—these two things are essential if we are to keep ourselves in the love of God. Now, that is the all-sufficient commandment, in one aspect it is the secret of joy, it is the source of power, for if I am quite sure, and am carrying in my heart, as I may do if I will, the habitual consciousness of God's love grasping me with a tender and omnipotent grasp, then, as old Dr. Watts says:—"—that shall kindle ours;" and when our love is kindled then there comes into our hearts the electric force that makes us stronger than otherwise we should be, and we shall fulfil the law. My love to God is the consequence of God's love to me, recognized and felt, and it is the cause of all that can ennoble and strengthen a human life. You find the power for all service and for all nobility and goodness in the love that wells up in your hearts when you can say, "I love Him because He first loved me."

II.—Now, let me turn to the second word—"Building yourselves on the faith." I suppose that in my text the word "faith" is used not to express our trust, but to express the body of revealed truth on which our trust fastens and fixes. That is a very uncommon use of the expression in the New Testament, although it becomes the habitual one in later ecclesiastical language. But in this epistle it is evidently the use because we read in an earlier verse the exhortation to contend for the faith which was once delivered to the saints—not exercised by them but "delivered" to them and so the expression here seems to be used as in the later ecclesiastical fashion, meaning the body of revealed truth; that is to say—

What is the use of Your Having A Creed if it Does Not Rule Your Life?

Build on your most holy faith, make all your beliefs driving forces. There is nothing in the Christian system which has not in it a practical power, a formative power, to shape men's characters; and if a man believes all the articles of the Christian faith and does not live them, he may just as well believe none of them. The converse is true, not only are we to understand that our faith, meaning thereby the objects of our faith, are to be influential on our lives and to form the bases of our characters, but, on the other hand, we may gather this—that it will be a shaky foundation on which a character is built if it is not built upon the truth of Christianity. I do not say that men cannot be good unless they are Christians, but I do say that the acceptance, not the mere

intellectual, but the emotional and practical acceptance, of the principles of Christ's Gospel is the surest foundation on which a noble life may be built up. And then comes the central thought of the exhortation, and that is that the way to keep ourselves in the love of God is to build by slow, gradual, continuous effort, to build up the fabric of a Christ-like character. There are many metaphors in the New Testament for the progressive Christian life; there is the metaphor of the mere vegetable growth which suggests an effortless advance, and, thank God! that does sometimes come—first the blade then ear, then the full corn in the ear;" and Good Christian men and women grow without their own effort sometimes and in some degree, but that is only one side of the truth, and there is a whole set of other metaphors—warfare, for instance; a journey, and this of my text—building. And what does that suggest? That is not effortless; it suggests stone by stone, course by course, a continuous and a very gradual advance. It suggests, too, that the result will be a unity, a fair structure, firm and stable; and it suggests that you will have to live in it—"building up yourselves"—as the snails secrete their shells and make their houses. Character is the precipitate of conduct. You rear a definite structure, and all the separate acts of a man's life go into the making of that one house which has a style of its own, and is, as I say, a definite unity in which we have to live. So it is not a small matter how we build, and that building—which is not finished in this world; it is a life-long task till the lamp be leavened—that building will be the indispensable condition of our keeping ourselves in the love of God. Unless we try to rear on the foundation of our faith this fair structure our consciousness of God's love will become dim, and it will die out altogether from some of us. The only way by which you and I, dear friends, can fold to our hearts and keep bright and flaming there the consciousness of that sweet all-sufficient love is that we shall try day by day—honestly, continuously, consciously—that we shall try to build ourselves up on our most holy faith.

III.—Take the third word, "Pray in the Holy Spirit." Ah! that comes after "building," and for a very sad and strong reason. No man who honestly tackles the task of

Building up his Character on Christ-Like Lines

but will feel: "O! I have put more wood, hay, and stubble" into the structure than gold and silver and precious stones." Have you ever honestly tried to fight some glaring defect in your own character, to fill some obvious gap in your powers, your dispositions? What has your own experience been? If you have tried it honestly you will have felt, I am sure, for I speak from my own experience—you will have felt: "I cannot do this by myself; I must get God to help me." You remember the old story of the monarch in Israel, that had his hand on the bow, and the prophet laid his hand upon it, and so the feeble fingers were strengthened to pull the string. We need God to help us if we are ever going to build up our character aright. And prayer in the Holy Spirit, that is to say prayer which is not our own petulant desires that we are trying to cram

down God's throat, if I may so say it, but prayer which is taught us by Him, that prayer is itself a great part of the building up; it is the only means by which we shall succeed in the attempt; and it is itself a great part of the success. There are old stories about monks who selected a spot on which to build a convent, and day after day they laboured laying their stones, and night after night demons flung down the walls, and the builders came in the morning to see their work all spread on the ground. And the only way by which they could banish the demons was to lay them by prayer. Aye! that is the only way by which you or I will ever be able to build up our convent. Get down on your knees if you want to build for eternity and to build for God. The one counsel applies mainly to external effort, the other applies to the inward dispositions. Put the two together, dear friends. Honest effort to make ourselves Christ-like men and women will drive us to prayer, and sincere prayer will impel us to, and fit us for the effort to build ourselves on our most holy faith. God has joined the two together, and Jude joins them together in his commandment. Do not let us separate them—"building yourselves," "praying."

IV.—And, now, take the last word—"Looking for the mercy." Ah! after all the building, and all the prayer, and all of the keeping ourselves in the love of God we need "the mercy of our Lord Jesus Christ." For the best of us will be full of imperfection and sin, and after we have done our best, and built our firmest and our fairest, and prayed our most earnestly, we shall still have to come and say, "Lord, we are unprofitable servants, and we need Thy pardoning mercy." The more we advance towards the realization of the ideal of the Christian life, the more glaring do our deficiencies in it appear to us. A robe that is all muddied and stained does not look much blacker for a splash or two more; but one that is lustrous white shows the tiniest speck as a hideous deformity.

The Characters That are Nearest Christ Show up Their Imperfections and Their Sins Most.

and so it comes about that the worse we are the less we know, and the better we become the more conscious we are of our sin, and so, after all, "looking for the mercy unto eternal life." Yes, and there is another thought there, and that is that this radiant vision, and great, happy blessing in the future is given to those who keep themselves in the love of God. The surest way to be sure of a heaven of forgiveness and life eternal is to know the love of God here. The Christian experience is the great demonstration of a future glory. That love that comes to us down here cannot stop until it has given to each of us all of itself that a human spirit can receive; and, therefore, to abide in God's love now is to make sure that we shall abide in it for ever. That light floods all the future—the else dark and cloudy future—and makes us certain that we shall see Him as He is and be like Him.

So, dear friends, as whether I may open my lips in this place again I know not, will you let me leave with you as my last words—and, if I may so say it, I would like to speak it individually to each of my dear old friends—take this fourfold counsel: Keep, build—pray, expect.

**WHAT EDUCATION IS OF MOST WORTH.**

CHARLES F. COX.

In England, more than anywhere else, education has come to be the fundamental requisite and mark of good breeding, and Oxford and Cambridge life have hitherto been almost wholly divorced from every form of commercialism. It is for this reason that one has been able to say that "to reside in Oxford was in itself a liberal education." It shows how differently we view the matter in this country that almost any American will be shocked at reading, as he may read in a recent work on "Oxford and Oxford Life," that "as a rule the wealthy manufacturer does not send his son to Oxford unless he intends to 'make a gentleman of him.'"

But before allowing our democratic sensibilities to carry us on to indignation at this statement, we need to reflect that the word "gentleman" has a different connotation in Great Britain from what it has in the United States. Nevertheless I cannot refrain from expressing my individual opinion that it would be just as well if our "captains of industry" would send their sons to college with no other purpose than to make gentlemen of them; for, now that we have a large and increasing class of multi-millionaires and shall by and by have, doubtless, even many billionnaires, we shall, before long, need men of broad culture and refined manners more than anything else. The gentleman has not hitherto been particularly popular in our country. During our youthful and formative period as a nation there has been so much hard work to do that men of vigorous action have been more in demand than men of intellectual poise and dignified reserve. Even yet it is the "rough-rider" type that excites popular admiration and enthusiasm. But we shall not have attained to national maturity until the gentleman is the most valued and the most respected member of society.

If this end is to be reached, educational methods must aim primarily at the development of the individual, regardless of his possible employment in a commercial or a professional calling. In other words, general culture must be recognized as holding a higher position than mere technical specialization. I have no fault to find with professional and technical schools in their proper sphere, but they must not be allowed to elbow aside the schools of arts, letters, and pure science, in which youths are to be trained solely to be the highest type of men.

Now, here we touch upon the weakest points in our educational system, which are naturally outgrowths of prominent national faults: namely, the adoption of anything that is popular, admiration for whatever has money in it, and approval of that crude form of liberty which allows every one to do what he likes. Out of these same defects of judgment has arisen the present abuse of the elective system, under which (as has been pointed out many times) a boy of seventeen or eighteen is expected, largely or wholly, to map out his own future intellectual development. It seems strange that, having placed physical training on a rational basis, by carefully prescribing gymnasium exercise according to individual needs, we have so readily fallen into the "go-as-you-please" method of mental

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training, or, as President Eliot has called it, the "a-la-carte plan." Obviously, the value of any elective system depends upon who does the electing. A raw youth has at his command, in this matter, at the very best, only that kind of experience which I believe Carlyle described as "a lamp placed in the stern of the boat, which illumines the path we have been over, but casts no light on the future." Very few parents, even, are qualified to lay out educational courses for their children.

As it is now, educators are by no means agreed as to the ends they have in view, and are consequently always falling between the two stools of applying discipline and furnishing knowledge. The truth is, they do very little of either. What information a man picks up in college is of small intrinsic value, and nearly all real discipline he gets, after graduation, by contact with the world. What the colleges actually do is to point out the various roads which lead to genuine intellectual satisfaction and happiness, and encourage their students to enter upon them and to pursue them seriously and steadfastly.

It is well to remember, however, that no system of education can produce talent; it can only recognize and strengthen it. No college ever created a genius, and, unfortunately, few have greatly helped geniuses. In the last analysis, I suppose it may be said that no college ever really educates a man, for we are all, in the end, "self-made." Boys do not go to college to "get an education," but to get the seclusion, the atmosphere, and the help necessary for a start to one. The best part of the college atmosphere is the association with men of serious purpose, and the example and advice of those who have by experience learned the value of abstract truth. But in college, as out of it, a man develops from within. His force of character is inherent and centrifugal, and is brought out, not put into him by any process of cramming. As I have just said, no man at graduation is actually educated,

although we speak of the process he has gone through as education. We therefore need to remember that in discussing educational methods we are dealing with the science of planning the intellectual life. All that is done for a youth in college is mapping out and making clear and interesting to him a procedure which he is to continue for himself as long as he lives. What we call a college education is therefore a purely preparatory process, and its worth depends upon the amount and kind of impetus it gives to the lives submitted to its influence.

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There is that in redemption that requires a song. When the sea is safely passed the saved soul must sing its gratitude and praise. Bunyan pictures the redeemed man at his journey's end in the significant words—"and he awoke and sang." The sea of sin that separates from God suppresses the song until the soul has set the sea behind it, and then bursts forth the song.

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## Editorial

We cut this paragraph out of a paper some time ago and neglected to write the name of the paper from which we took it at the end. The type looks like the *Baptist Commonwealth*:

"In Edward Dickinson's *Music in the History of the Western Church*, recently published by Charles Scribner's Sons, the author quoted the following injunction laid upon church singers by the Council of Carthage in the fourth century: 'See that what thou singest with thy lips thou believest in thy heart; and what thou believest in thy heart, thou dost exemplify in thy life.' This admonition, says Mr. Dickinson, can never lose its authority, for back of true church music there must be faith. Judged by this standard, which is none too high, how much of that sort of music is to be found in our churches today?—*The Standard*. It would seem that this old Council had much more sense and religion with reference to the praising of God in the services of His house, than do many of our modern churches, with all their boasts of having advanced beyond the 'old time' ways of doing things. No church of Jesus Christ ought to rely upon the ranks of the aliens for the conduct of its praise service. An ungodly organist or choir singer in a Christian church is out of place. If the plowing of the wicked be sin, because God is not regarded in it, how about the singing of the wicked in the house of God, and that for pay? What part has the church in such sin?"

The part of the church is a very serious one. Whoever says anything in worship which does not come from a sincere heart, speaks falsely to the Holy Ghost in professing to worship. Surely there are few more presumptuous sins.

We ought never to urge everybody to sing in church. In fact the congregation should be warned that no one ought to sing who cannot say the words from his heart. God sees the heart. He knows whether the singer is truthful in uttering the sentiment of the hymn. To urge men to sing words they do not mean is to urge them to sin. And our Lord says it were better for a millstone to be hanged round any man's neck and him to be thrown into the sea than to lead others into sin. There are hymns which no impenitent sinner can sing without falsehood to the Holy Ghost. There are others which he can sing. For example there is nothing in "How Firm a Foundation" which a sinner could not sing. The hymn says "is laid for you," not for me or for us. Then it goes on to tell what God has promised his saints. Any one who believes the Bible is the Word of God and that these are his promises can sing that hymn by omitting one verse. A sinner whose belief is Calvinistic can sing that, too.

The verse which says, "The soul which on Jesus hath leaned for repose," etc., cannot be sung by one who believes in falling from grace whether he be a saint or a sinner. An Arminian can only sing it as the Methodists have altered it: "The soul that on Jesus still leans for repose," etc.

But there are many hymns which the sinner must not sing in God's worship because he would

be telling God a falsehood. An impenitent sinner must not sing "Just as I am," nor "Show pity, Lord," "Rock of Ages," etc., though a convicted sinner seeking to find forgiveness of his sins can sing them with all his broken and contrite heart.

Now, when a church hires an unconverted man to sing in the choir, he must sing whatever hymn is given out. Suppose this hymn is "Nearer, My God, to Thee," and the singer is not willing to be lifted upon a cross? Suppose it is "Jesus Lover of My Soul," the finest hymn ever written? The man must sing; he is paid to sing. The church has given him money to tell God a falsehood in his worship! Is there not danger that the Jews who gave Judas thirty pieces of silver will rise up in judgment to condemn that church?

"But the churches do not think," was plead in answer to this. What are the churches for except to think of what is their duty in the worship of God?

Without exception the religious impostors of this day profess to be able to heal sickness by faith without the use of means. In cases of nervous disease, including paralysis, mind has a great power over the body, and unquestionably some cures of such diseases have been wrought by probably all of these "new" religions. It is not faith in God, it may not be faith of any kind in anything but merely a powerful impulse to the mind. One of the greatest of these cures with which we ever came in contact was made by a "Japanese Gipsy Queen" touring through the country. She was a heathen.

A striking illustration of this power of mind was shown in the case of a pilgrim on his way to the shrine of the Virgin at Lourdes, where the Catholics claim so many miraculous cures have been made. A train carrying many to this shrine to be healed stopped for a few minutes at a way station in France. A man on crutches, who hobbled with great pain, thinking that the train was to make a longer stop than it did, made his way painfully and with difficulty to a restaurant. While he was eating the signal sounded, and he hurried as fast as he could on his crutches to regain his place. Finding he would be left and resolutely determined not to be, he took his crutches in one hand and ran swiftly to the train, getting there just in time. His case was said to have baffled the physicians—poor physicians, that is always said! But he was enabled to walk without going to Lourdes, by the strong determination of his mind to reach that train.

It is scarcely to be doubted that if he had reached Lourdes on his crutches, he would have been cured and enabled to run, and this would have been heralded over the world by the priests as a miraculous cure due to his faith in the virgin.

The first time any faith curist tells you of some miraculous cure wrought by Christian Science, *et id omne genus*, reply with this story of the cripple given over by physicians as incurable, who could only hobble with the greatest pain, enabled in a moment to run and run swiftly. There was no faith and no miracle, it was only one of myriads of illustrations of the power of the mind over the body.

A temperance movement which has done very great good in Ireland is that of the Anti-Treating League. The members of the league pledge themselves that they will not accept a drink nor give

one in any saloon or public drinking place. This league started in Wexford and has spread all over Ireland. Branches of it have also been established among the Irish in various parts of England.

This habit of treating leads to excessive drinking; in fact it makes moderate drinking almost impossible. If one drinks at all, and a man offers to treat, it is considered an affront to refuse to drink with him. One may have drunk all he wished and all that he felt he could and yet avoid intoxication, yet he feels compelled to accept the offer to treat. And thus he gets into the habit of excessive drinking. The teetotaler is the only one safe in this thing. It is not considered an affront for a man to refuse to drink with another when he replies, "I never drink."

Wherever in Ireland the Anti-Treating League has gotten a strong hold it has abolished the saloon loafer. Men who have not the money to buy drinks and who will not earn money if they can avoid, hang around the saloons and the bar-rooms in hotels waiting for the treaters who come in and invite all hands to drink. Treating having stopped these men have disappeared, and they are either keeping sober or at work.

Of course, total abstinence is best. But this league is a great advantage to those who will drink, and we earnestly wish it would become popular in this country.

Dr. Mullins may well say that if he is delivered from some of his defenders he can take care of his enemies—if he has any.

A lady asked Senex the meaning of a phrase which she gave without indicating whether she had heard it or read it or evolved it from the depths of her own consciousness. Senex answered the question asked, the meaning as he saw it of the phrase given—nothing more, nothing less. And the *Argus*, while insisting that Dr. Mullins said something quite different, sees an attack on Dr. Mullins!

If the lady quoted the phrase from Dr. Mullins she ought, of course, to have given it exactly as he said it. But Senex would have had the right to have given his opinion of the phrase even if he knew Dr. Mullins or any one else had used the phrase. There is no man in this country from President Roosevelt down whose public utterances every man, woman and child has not an inalienable right to answer, criticize and try to refute. We have no pope whose infallibility it is a sin to question, and no Emperor William whose opinion it is *lese majeste* to criticize.

We credit Dr. Mullins with the good sense and manliness which make him incapable of taking a reply or a criticism on his public utterances as a personal "attack." Still more is he incapable of following the example of the Grand Monarch of France, who said, "I am the State," and thinking "I am the Seminary," and therefore any criticism of his words is an attack on that institution. But, judging by some things we have heard, some of his self-appointed defenders take this position.

The late Prof. Rawlinson of Oxford University, was in the foremost rank of scholars in the Assyrian, Coptic and other languages of ancient times. His words, therefore, carry great weight. This is his testimony:

"My studies, which have lain for

the last eight or nine years almost exclusively in the field of ancient history, have convinced me more and more of the thorough truthfulness and faithful accuracy of the historical Scriptures. Circumstances have given me an intimate knowledge of the whole course of recent cuneiform and hieroglyphical discovery; and I have been continually struck with the removal of difficulties, the accession of light, the multiplication of minute points of agreement between the sacred and profane, resulting from advances made in deciphering the Assyrian, Babylonian, Persian and Egyptian records. It is evident that the entire historical framework in which the Gospel is set is real; that the facts of its civil history, small and great, are true. A comparison of its secondary or incidental facts with the civil history of the times, as otherwise known to us, reveals an agreement so multitudinous and minute as to constitute, in the eyes of all who are capable of weighing historical evidence, an overwhelming argument in proof of the authenticity of the whole story."

Rev. T. N. Baker, of Pittsfield, Mass., is a man of whom his race has reason to be proud, because he is a man of a true pride in his race. When all negroes feel as he does, and when they learn one other lesson, to endure present privation for the sake of future good, then the negro race can take its place among the great races of the earth.

Mr. Baker has scant patience with those negroes who complain of the separation of the races in the railroad cars, hotels, etc. He declares that saying the separation of the races is an insult to the negro is in reality saying the negro is an infant. And he adds with great force and truth: "There is but one thing that will ever save negroes from the pity of all thoughtful people—and pity borders on contempt—and that is the growth of a feeling in the heart of the Southern negro which makes him as proud of being by himself as the Southern white man is of being by himself. It is hard to respect a person that is always whining and pouting because you do not want to sit by him. . . . When the negro really feels as proud of being black as the white man does of being white, he will no longer feel humiliated by being seated by himself."

Mr. Baker goes on to warn his beloved race against a class of would-be negro leaders. He says: "The constant protest against everything like race separation has a deeper meaning than at first appears. There is a class of negro leaders who in their blindness object to everything negro. They object to negro churches and call them a great wrong against the negro; they object to negro schools, and feel that a great wrong has been done the negro child, who has not been allowed to attend school with the white children—and in their heart of hearts they object to the negro child."

The Episcopal Convention of Missouri has decided against the use of the revised version in the service of the churches. Dr. Holland, of St. Louis, said the English of the accepted version was a choice vehicle for setting forth the inspired expressions. He considered it an insult for any one to offer him an altered text of Shakespeare, and he maintained the same attitude towards the beautiful English of the accepted version.

## EDITORIAL VARIETIES

Recently after an earnest address on the "Condition of Baptist Education in Kentucky," by Corresponding Secretary P. T. Hale, Dr. W. D. Powell was called on by the pastor to pray, and thus he prayed: "O, Lord, arouse the Baptists of Kentucky to get under this great educational work and lift until they see the seven stars!" Now let every loyal Kentucky Baptist answer the prayer of this devoted servant of God.

Dr. M. B. Adams, the genial bishop at Frankfort, Ky., honored our office with a visit last week. He reports excellent results from the protracted meeting recently held by Dr. Wharton. The church is strong and aggressive, and is making sturdy progress under the wise leadership of Pastor Adams.

The Louisville Council, at its last session, commenced to open the proceedings with prayer. This feature will be regularly observed from now on. Dr. M. P. Hunt had the proud distinction of being selected to render this initial service.

For several months the Rev. Thomas Spurgeon has been away from the Metropolitan Tabernacle, London. He is now in Venice, and is gradually improving in health. His physician predicts he will be much better at an early date. Surely this is delightful news.

Last Wednesday morning Dr. J. M. Weaver, the honored pastor of Chestnut Street Baptist church, Louisville, walked into our office and cheerily announced: "I am seventy-five years young today." As one noted his sparkling eye and ruddy countenance the appropriateness of his remark became apparent. The occasion was doubly impressed upon his mind by several beautiful presents. We wish him many happy returns of the day, and trust Louisville Baptists may have the benefit of his wisdom for years to come.

Dr. B. E. Harl, Canon City, Cal., in a private note to the editor, closes with these words: "As one of your friends, I pray God to uphold you, and the great cause for which you stand." The friends of the *WESTERN RECORDER* are not strangers at a throne of grace, and we feel truly grateful for their prayers, for many others have written in a similar strain.

Evangelist W. H. Sledge is spending the holiday season with relatives in Louisville. Singular success attends his efforts in the evangelistic field and his services are in great demand.

She—"Did the ladies take part in the last church fair?"  
He—"No, they took all!"

We acknowledge the receipt of the invitation of Mr. and Mrs. Thomas Chilton Jasper to be present at the marriage of their daughter, David Bruce, to Dr. T. Bronson Bay. The wedding occurred Wednesday evening, January 1, at Plano, Texas. Dr. and Mrs. Bay will be "at home," Richmond, Va., after February 1st. We extend hearty congratulations to the happy couple.

The world's oldest bell ringer is Mr. John Needham. He is now ninety-five years of age and has rung the Barwell bells for three coronations.

Pastor Feller writes concerning the Baptists of Russia: "Let me say right off that the harvest field of Russia is white, but the lack of laborers in the whole Tsardom is appallingly black."

Dr. Russell H. Conwell recently celebrated his twenty-first anniversary as pastor of Grove Temple Baptist church, Philadelphia. A debt on the building of \$25,000, which has been carried for years, was raised by the Ladies' Aid Society and the Temple dedicated on Thanksgiving Day.

An exchange reports Dr. John Clifford as saying: "In the face of all the facts, whilst I dare not fall to inculcate baptism as a duty Christ enjoins and a privilege he offers to penitent believers, I dare not take part in an act of rejection from our Christian society of one soul that honestly and sincerely says to Christ, 'Thou art the Christ, the Son of the living God.' At once, not omitting the will of Christ concerning baptism, but stating it and urging it, I must give the welcome: 'Come in, thou blessed of the Lord, wherefore standest thou without,' and trust for obedience to the will of Christ on baptism, as on other things, to the education of the Holy Spirit in and through the teaching and fellowship of the church." Comment is not necessary on such a wide departure from the Master's teaching.

## AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Pastor Henry A. Porter: A Lost Beatitude; The Great and Last Invitation. One for baptism, five by letter. Made an address at the Industrial School at 3 p. m. on "Crowding Christ Out."

Broadway—Bro. A. Paul Bagby: The Incentive, Goal and Support of Christian Life; A Call for Larger Service. Two by letter.

Chestnut St.—Pastor J. M. Weaver: Glad Tidings of Great Joy; Inspiration of the Bible. One for baptism.

Clifton—Pastor Wm. E. Foster: Model Church; Be Sure Your Sin Will Find You Out.

City Limits—Pastor N. R. Stone: An Ideal Servant. Appointed church building committee; will begin building immediately.

Calvary—Pastor J. S. Detweiler: Past and Future; Choose Life, Eighteenth St.—Pastor Everett Rawlings: The Guiding Star.

East—Pastor L. T. Wilson: Prayer; No More Sea. Evangelist W. H. Sledge preached in morning.

East End Mission—Pastor H. C. Davis: Ye are the Light of the World.

East Mead—Pastor R. L. Brandenburg: The Great Birthday; Our Offerings to God.

Fourth Ave.—Pastor E. S. Alderman: Opportunities; What Constitutes a Christian? Two by letter.

Franklin St.—Pastor T. J. Duvall: Spiritual Preaching. Bro. Graham: God. One by letter.

German—Pastor A. Janzen: Unceasing Prayer; Weighed in God's Balance. Hope Rescue Mission—Pastor Wm. M. Bruce: Acts 11. We had a Christmas dinner for sixty-six men, followed by an impromptu entertainment and usual Gospel meeting Christmas day. Saturday night free supper attended by great crowd. Nineteen professions of conversion. Fine services at jail and work-house.

Hazelwood—Pastor Chas. B. Athoff: Christian Standard; Union with Christ.

Highland Park—Pastor L. B. Arvin: Pure Motives of Worship and Service; A Message of Peace. Bro. Dunkin preached in the morning. Pastor preached his last sermon at night; pastor leaves this week for his new field at Barboursville, Ky.

Highland—Pastor L. W. Doolan: Three Laws of Christian Giving; Settling Up Accounts with God. Sunday-school entertainment Tuesday evening next; new Sunday-school building about ready for occupancy.

Immanuel—Pastor Thos. A. Johnson: The Untrodden Path; The Blessedness of the Godly. One for baptism, one by letter. Bible School celebration was held Thursday night.

Oakdale—Pastor S. N. Mohler: Retrospection; Weighed, Found Wanting. Ormsby Ave.—Pastor Jas. R. Williams: How to do it; How not to do it.

Parkland—Pastor Eben G. Vick: Power of the Past; Following the Star. Twenty-sixth and Market—Pastor R. E. Reed: The Grace of Liberty; The Young Man's Safety. One by letter.

Twenty-second and Walnut St.—Pastor M. P. Hunt: Old Year Consolations; God's Gift Divine. Had a great Christmas entertainment on Thursday evening.

Third Ave.—Pastor S. J. Cannon: Laying Up Treasure in Heaven; But He Was a Leper. Three by letter.

VanBuren St.—Pastor E. G. Sills: Empty Grave of Jesus. A Dark By Bro. Edward Caswell.

### SEMINARY NOTES.

ARTHUR H. MAHAFFEY.

Christmas has come and gone. Having only one day off from our regular study, the time seemed unusually short. However, a part of the day was spent in prayer and praise service to our Creator, giving special thanks for his care and guidance through another year. Several of the students have been away for a few days visiting home folks and friends. All who have returned report good and interesting things from their respective sections.

It was quite a treat to have Dr. S. J. Porter, of Richmond, Va., one of the secretaries of the Foreign Mission Board, present at chapel a few days ago to conduct the devotional part of the services. He made a very stirring talk along the line of our missionary obligation. His appeal for more good, strong men was very much felt.

It was also quite a pleasure to have Rev. W. E. Hunter, of Springfield, Ky., to pay the students a short visit a few days ago.

Rev. T. L. Halcomb has accepted a

pastorate at Durant, Miss., and expects to be on the field by the first of January. Bro. G. S. Jenkins has also left the Seminary to take up a pastorate at Louisville, Miss. Both of these brethren are originally from Mississippi, and are glad to get back to their State in the Lord's work.

Examinations begin on the 15th of January. We are expecting several new students at the Seminary to take up work for the second half of the session.

Dr. Benjamin F. Eager, a prominent physician in the city, and brother of our Dr. George B. Eager, died at 9 o'clock last Friday. We never had the pleasure of meeting the deceased, but feel as if we know him by the sweet spirit and disposition of his brother, who is a member of the faculty of the Seminary. He and his family have our sympathy.

Messrs. W. L. and H. C. Viek, directors in the Military Academy of Mexico, Mo., spent the holidays at New York Hall with their parents.

### THE STATE.

The meeting in the Harrodsburg church in which Pastor Roddy was assisted by Pastor Lloyd Wilson, of this city, closed with fifty additions to the fellowship of the church.

Bro. Wm. J. Mahony, our State Sunday school Secretary, by special invitation addressed the Newport Sunday school at their Christmas entertainment. We heard many favorable comments upon his address, and he convinced his hearers of his adaptability to his work.

Bro. Norris Lashbrook writes from Philpot: By the mercies of God Elder Mark Voils, of Harrison, Ark., came to our assistance in a meeting at Pellville beginning December 7, 1907, and preached twenty-two sermons. The universal opinion of all interested—the best meeting in years. Twenty-seven accessions to the church. Twenty-four approved for baptism.

Pastor John H. Page writes: Send my paper to Brownsville instead of Horse Cave. This church employs me for three-fourths time. The outlook is encouraging.

Bro. C. W. Knight, of Utica, Miss., takes charge of the church in Morganfield, Ky., the first of the year. Bro. Knight will be a strong addition to the preaching force of Western Kentucky. We hail his coming with delight.

### OTHER STATES.

Hebron church, Concord, Ga., has set apart Bro. W. C. Turner to the full work of the Gospel ministry.

The Barnesville church, Ga., has set apart Bro. J. M. Martin to the full work of the Gospel ministry.

A meeting at Denver, Worth county, Mo., continued seventeen days and resulted in the formation of a church with forty-three members.

Elder J. P. Deason writes: I have moved and taken work at Sparkman, Ark. Send my paper to Sparkman instead of Dalark.

Bro. J. J. Porter writes: I am in a great revival in Roswell, N. M.; forty-eight additions to the church to date. I go to Erie, Pa., first Sunday in January, and from there to Newport News, Va., to help Dr. J. W. Porter in meetings. My health is good. Love to all.

### DEAR RECORDER:

On Nov. 29th I closed a good meeting with Spring Valley church, resulting in seventeen or eighteen professions of faith and fourteen baptisms.

I found this church in fine condition, although they have been two or three months without a pastor. Bro. J. E. Baird resigned this field in September to go to the Seminary at Louisville. He has done a fine work there, and lives in the hearts and lives of that people.

Dr. W. S. Ryland, of blessed memory, preached to the saints at Spring Valley for many years, and while there aided them in building an elegant house of worship. His name is a household word among the people, and through them "He being dead yet speaketh."

This people are looking for a pastor, and happy the man whom they secure. Some of God's choicest spirits dwell there.

It was truly a great delight to labor among such a people, and to enter into the enjoyment of the ripe harvest so earnestly sown by other faithful brethren.

Bro. J. H. Moore has been called to the care of the Lewisburg Baptist church which I resigned. He will find a splendid people there.

I go to begin work for one Sunday in the month at Oakland next Sunday. Bro. Stallings has done a great work

there while keeping up his work all the time at Smith's Grove.

Our new church at Auburn is nearing completion, and we are soon to have a splendid house of worship, thoroughly substantial, modern and convenient.

Long live the RECORDER.  
C. C. DAVES.

Auburn, Ky.

### EATON MONUMENT FUND.

We build monuments and rear memorials to our military heroes. We honor those who have been pioneers to new regions. We elevate our men of letters. All these things are right, but let us not forget such men as T. T. Eaton, who wrought so nobly and so conspicuously for God and for the faith.

I believe in monuments. I believe in memorials. It is good to remember death, and it is good to remember our dead. I believe in the portrait on the wall. Let the artist do his best. Hang it there, and as you look at the dear face that is loved and lost awhile, you will be moved to higher thoughts and better living. I believe in the bundle of faded old letters. Treasure them. The very sight of them will bring memories of holy counsel and of prayers that stormed the throne of grace. I believe in the little shoes. Put them away, and as you fondle them you will hear the patter of silent feet down the halls of memory, and through the telescope of your tears see the children playing on the streets of the New Jerusalem. I believe in the monument. Build it to outlast the centuries, and let it stand there to summon your children's children to piety, to faithfulness, to heroism.

"Build it well, whatever you do;  
Build it straight and strong and true;  
Build it clean and high and broad;  
Build it for the eye of God."

Members of the Monument Association in other States, who have expressed their willingness to serve for their several States are as follows:

For Arkansas—Rev. W. T. Amis, Hot Springs.

For Florida—Rev. W. D. Turnley, Dade City.

For Louisiana—Rev. E. O. Ware, Alexandria.

For Maryland—Rev. T. H. Campbell, Rockville.

For Mississippi—Dr. I. P. Trotter, Hattiesburg.

For Missouri—Rev. J. H. Dew, Liberty.

For North Carolina—Rev. J. C. Massee, Raleigh.

For Tennessee—J. Henry Burnett, Murfreesboro.

For Virginia—Dr. J. W. Porter, Newport News.

All friends of this movement are reminded that it is hoped to press the entire matter to a conclusion during January and February. The following words from representative men will be of interest:

"I wish you success in the good undertaking."—Rev. Joel S. Snyder, Chester, S. C.

"Dr. Eaton was a great man and deserves the monument you propose."—Dr. M. B. Wharton, Fufaula, Ala.

"Dr. Eaton, one of the dearest men God ever gave to this earth, and one of hallowed memory all over the land, is worthy of this testimony of love and esteem on the part of his brethren, now that he has gone on to his long and blessed home. My church shall have a part in the loving mark of esteem."—Rev. W. T. Amis, Hot Springs, Ark.

"Mississippi ought to give about \$250 or \$300 of the \$5,000 proposed."—Dr. I. P. Trotter, Hattiesburg, Miss.

"I greatly appreciate the movement and will be glad to do all I can."—Dr. A. C. Davidson, Murfreesboro, Tenn.

"I was a great admirer of Dr. Eaton, while living, and am just as true to his memory since his departure. Besides my own contribution, I shall gladly and heartily raise all that I can for this purpose. I am heartily in sympathy with the movement, and shall cheerfully do all that I can to make it a success."—Dr. J. W. Porter, Newport News, Va.

"I will do the best that I am able to do."—Rev. J. C. Massee, Raleigh, N. C.

"It will indeed be a labor of love to serve as a member of the Eaton Memorial Committee."—Rev. W. D. Turnley, Dade City, Fla.

"I am in full sympathy with the work of your committee."—Rev. J. H. Dew, Liberty, Mo.

"The movement will be a success, because all over the South I am sure his friends will consider it a pleasure to contribute to the worthy and noble object."—Dr. W. P. Harvey, Louisville.

"I shall be glad to aid, in any way possible, in the effort to erect a suitable monument for Dr. Eaton. He was my pastor for two years and I have known but few such men as was he."—Rev. E. O. Ware, Alexandria, La.

"Along with thousands of his friends, I rejoice at the movement to erect a suitable monument to Dr. T. T. Eaton, and desire to have a small part in this testimonial of loving appreciation."—Dr. P. T. Hale, Louisville.

### SUBSCRIPTIONS RECEIVED.

Andrews, E. L., Louisville	2 50
Bowden, Mrs. R. C., Louisville	5 00
Bowden, Elkin, Louisville	1 00
Caldroell, Mrs. Henrietta, Paris, Ky.	5 00
Carter, Mrs. J. G., Louisville	5 00
DeMent, Dr. B. H., Louisville	10 00
Elkin, Mrs. Lucy, Louisville	1 00
Freeman, Mrs. A. M., Louisville	1 00
Glaize, Mrs. C. B., Louisville	1 00
Gray, Mrs. Amanda Norton, Louisville	1 00
Greathouse, Miss T. A., St. Matthews, Ky.	2 00
Grigsby, C. W. and wife, Louisville	2 00
Halls, A. N., Louisville	1 00
Hays, H. D., Louisville	10 00
Hays, Mrs. H. D., Louisville	5 00
Heady, Leland H., Louisville	1 00
Ireland Dr. R. Lindsey, Louisville	10 00
Mains, Miss Emma, Louisville	1 00
Moses, William, Louisville	10 00
Moses, Claude L., Louisville	5 00
Moses, Mary, Louisville	1 00
Moses, Fanny, Louisville	1 00
Moses, Jennie, Louisville	1 00
Moses, R. S., Louisville	5 00
Schneider, Leota, Louisville	5 00
Taylor, C. L., Louisville	10 00
Vogt, Mr. and Mrs., Louisville	5 00
Willett, Minnie, Louisville	1 00
Willett, Helen, Louisville	1 00
Williamson, Elizabeth, Louisville	1 00
Wilson, Kate R., Louisville	10 00
Previously acknowledged	1186 25
Total subscriptions received	\$1306 75

### CASH RECEIVED.

Brady, Mr. and Mrs. J. H., Louisville	1 00
Cornell, Mrs. E. J., Louisville	1 00
Folsom, Emmett, Louisville	1 00
Melone, Miss Agnes, Louisville	5 00
Money, Mrs. Lucy, Louisville	1 00
Isaacs, Edith, Louisville	1 00
Purser, Rev. D. J., Louisville	2 00
Shyrock, Miss, Louisville	5 00
Taylor, Margaret E., Louisville	5 00
Trent, R. R., Louisville	1 00
Previously acknowledged	8 00
Total Cash received	\$35 00

HENRY ALFORD PORTER,  
Chairman.

At the invitation of Pastor Hibbs, Bro. Powell spent last Sunday at Williamsburg, speaking on missions, morning and night. The church undertook to raise \$400 for State Missions. They had previously given \$1,250 for Home Missions and \$600 for Foreign Missions. It is well known that they are finishing a house of worship which will cost \$30,000. Sunday was a rainy day, the services are held in the institute chapel, yet \$275 was raised in cash and \$75 in pledges. The pastor requested Bro. Powell to come back and spend Christmas day in a canvass, and speak again at night on missions, which he did. Already \$450 has been paid and it is confidently believed that the church will round out \$500. This is a remarkable collection when everything is considered. The Secretary says that it is due to the persistent tact and untiring endeavor of the noble pastor. If all the pastors in the State will follow the example of Pastor Hibbs there will be money in the treasury to pay our toiling missionaries each month. The Lord be praised for the devotion and zeal of His servants.

### FOUNDERS' DAY AT THE SEMINARY.

The Founders' Day exercises will be held at the Southern Baptist Theological Seminary on January 11th. This is the second observance of Founders' Day. Last year Dr. Lansing Burrows and Dr. Wm. H. Whitsett gave addresses on the lives of Drs. Boyce and Broadus. At the approaching meeting on January 11th, two addresses will be given, one by Prof. John R. Sampey, on the life of Dr. Manly, and another by Dr. T. P. Bell, editor of *The Christian Index*, on "The Outlook for the Seminary in the Light of Its Past." The exercises will begin at 10 a. m., in the chapel of Norton Hall, on January 11th. All friends are cordially invited to be present.  
E. Y. MULLINS, President.

Bro. I. T. Hale spoke on Christian Education Saturday morning at Locust Grove church, near Hopkinsville, and on Sunday morning preached for Pastor B. P. Hagan, of Trenton. This church gave \$1,000 for Baptist Education, which will be largely increased.

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**WESTERN RECORDER**  
Louisville, Ky.

On the second Sunday in December the North Twelfth-street Mission station of the First Baptist church, Paducah, Ky., was organized into the Twelfth street Baptist church. Sixty-two entered the organization as charter members, and other additions the same day brought the number up to seventy. Rev. J. R. Clark, the assistant pastor of the First church, was called as pastor. This is the second child the First Baptist church has set up to house-keeping, the Second Baptist church being the first. The Twelfth-street church has a bright future.

### DEAR RECORDER:

I have been an almost constant subscriber to your excellent paper ever since 1855. Owing to the fact that my eyes have grown nearly blind, I have thought for some time that I would give up your paper; but as the time has come to renew my subscription I cannot give up so good a paper, even though I read only an occasional column; and, too, others of the family may enjoy it as well. Hoping you have had a pleasant Christmas and will have a prosperous New Year, I remain yours,  
R. C. MILBURN.

Bradfordville, Ky.

We met the District Board of Campbell County Association at Bellevue on Saturday, 28th, and preached for the Bellevue saints on Sunday morning and night. Pastor W. S. Taylor was in bed sick. We hope he is not seriously ill. The Bellevue people have a beautiful church building. Some debt on it yet. The outlook is hopeful.  
J. G. BOW.

The death of Dr. B. F. Eager is a sad one in view of his talent, his piety, the high rank he had taken in his profession, and the great blessing his continued life would have been to the world. It was a glorious death, in that he was so ready to meet his Lord. It was a blessed one, in that it freed him from long continued and severe suffering for which there was no other ending. His sufferings were borne with manly strength and Christian fortitude. But there is no pain yonder, and the companionship of his beloved Lord.

I have read the RECORDER all my life nearly. My father was a subscriber to the RECORDER, and soon after I was married I subscribed for it. I am now fifty-eight years old, and expect to read it as long as I live. I think every Baptist ought to take it.

Very truly yours,  
A. Y. ELLIS.

Bruce, Ky.

Pastor E. W. Hunter, of Princeton, called at our office Monday. We learned to love Bro. Hunter when he was in the Seminary, and we are always glad to see him.

Bro. S. H. Tabb, pastor of Cox's Creek church, paid us a pleasant visit this week.

### DEAR RECORDER:

Glenville has called me for another year; this is the third year of pleasant work with a splendid people.

In company with my wife and children, we came to East St. Louis, Ill., on a visit to my parents, the Rev. W. J. Couch and wife. We found them well and prosperous.

Will hold a meeting with Pleasant Ridge church beginning on Monday after the second Sunday in January.

With the compliments of the season, I am fraternally,  
A. N. COUCH,  
Pastor Fordville, etc.  
East St. Louis, Ill.

## Family Circle

Stories for the Young and Old

### THIS FLOWER FROM MOTHER'S GRAVE.

REV. C. C. MARSHALL.

With others I've traveled along life's way;  
I've tried to be true and brave;  
And I've tried to obey what mother would say,  
If she could but speak from her grave.

I thought of her tenderest love for me,  
How herself for us all she gave;  
When I opened the box, and looking, did see,  
The flower from mother's grave.

It seemed that her spirit was present there,  
Her wandering boy to save,  
And I yielded myself to His tenderest care;  
'Twas the flower from mother's grave.

And now I am happy and ready to go;  
To the world no longer a slave;  
What led me so gently and kindly, I know,  
Was the flower from mother's grave.

And when I am gone, and you lay me to rest,  
This flower, which I shall save,  
Please take it, and place it upon my breast;  
This flower, from mother's grave.

### THE PASTOR'S UNIQUE VACATION.

Mr. Barcliff was thirty years old and serving his first pastorate. His church had voted him a vacation, and he was ready for an early start in the morning.

But this evening there stole into his thoughts the words of the Master, "The night cometh, when no man can work." "That's for me," he said, "the night cometh." Yes, I'll have my vacation, but it will be such as the Master approves.

He unpacked his trunk and retired. In the morning he presented himself at the humble cottage of a bitter, irascible, poverty-stricken old woman, named Martin. But she was hard-working and respectable, and all her labor was for the benefit of three motherless grandchildren, whose father had abandoned them. With her best efforts, however, she could hardly keep the bodies and souls of these children and herself together. Her house and the yard fence were in a run-down condition, and unable to divert a dollar from the necessities of life, it seemed only a question of time before the widow and her pitiful charges would not have even a roof over their heads.

When her pastor tapped at her door, the old woman opened it. She had been weeping, and the fire of anger was in her eyes.

"Mrs. Martin, I'm the pastor of the Baptist church. My vacation begins today, and I want to spend part of it here."

"Here, man!"  
He laughed and replied: "Yes, I want something to do. I know a little of carpentry, and I want, just for the pleasure of it, at no cost to you, to put your place in repair."

She cast a searching glance at him, and slammed the door. But a moment later a window was raised, and she said in strident tones, "If you are such a fool as to do something for nothing, do it!" and closed the window with a bang.

He threw off his coat and went to work. The rotting slats of the fence were removed, and neatly arranged in piles. Until noon the work went steadily on; then the pastor went home for dinner. During his absence Mrs. Martin surveyed the debris; and when she saw most of the fence gone, she feared a practical joke, and repented of her consent. At one o'clock, however, the pastor was back at his task, and with him came a wagon load of slats, which, under his dexterous hands, speedily replaced the worthless ones. Then the gate was reerected, and when at 6 o'clock he stopped and looked at the results of his labor he was tired, but very happy; and that night he slept without waking.

The next morning he was at his work again. The noise of saw and hammer

startled the old woman and children, and when they looked out at noon part of the porch was gone. With a puzzled expression, Mrs. Martin turned back into the house muttering to herself; but the tones of her voice were softer, and there was a trifle of hesitation in her steps.

The village clock struck six, the noise ceased, and the pastor, without a word, left as quickly as he had come. By the close of the next day he had finished the porch and steps. Then came Thursday, and the pastor asked permission to look through the house. Mrs. Martin told him to do as he liked, and then burst into tears. Mr. Barcliff took no notice of her. He simply went on with his work, singing stanzas of old hymns, which he was sure she must have heard in her youth. As the day drew to a close, Mrs. Martin spread the table for the evening meal, and when the pastor came downstairs, pointing to her frugal board, she begged him to sit down.

Gladly he accepted, and, giving thanks for the mercies of God, ate heartily of what the widow, out of her poverty, had provided. And thus it went on for the remainder of the week, until the labor of love was done, and the widow's heart was melted. When the pastor said goodbye, the widow with tears in her eyes, said, "God bless you, Mr. Barcliff, for all you have done. Some day I may be able to do something for you."

The next day, Sunday, was the beginning of the second week of his vacation. After breakfast he walked leisurely down the village street and stopped at the house of the only barkeeper in the town.

"Tom," called Mr. Barcliff to a man sitting on the porch, "I want you to come with me for awhile." Mr. Rossiter, the barkeeper, looked at him suspiciously, and replied, "Not to church, Mr. Barcliff; this is the only day of rest I have."

"It's rest I am going to give you, Tom, so come along."

Mr. Rossiter hesitated a moment, then joined the pastor, who linked his arm in his and said: "It's a good many years, old friend, since we were boys. It's about twenty for me, and it must be as much for you."

"It's all of that, Mr. Barcliff, and more, replied the barkeeper, sadly.

"Well," continued the pastor, "I am going to take you to the prettiest spot in the neighborhood, where we will rest, and talk over our boyhood days. I know you love to recall them, Tom."

Mr. Rossiter made no reply; something stung in his throat. But the pastor, paying no attention to his embarrassment, continued chatting, until striking a path leading off at right angles, he vaulted the fence and challenged the barkeeper to follow, and Mr. Rossiter accepted the challenge. Once over, they continued their walk to the place selected—a sloping hill overlooking the river. Mr. Barcliff took off his coat, and throwing himself on the ground under the shade of a spreading maple, said: "Tom, do as I have done, and then we will talk of our pleasures and sorrows."

Mr. Rossiter stretched himself on the grass and said, "I've had no pleasures since I was a boy, Mr. Barcliff, but many sorrows; and the greatest of all was when mother died," and tears sprang unbidden to his eyes.

"When mother died," repeated Mr. Barcliff softly. "Let me see, Tom, when was that?"

"It's twenty years gone now," was the reply in halting tones.

"For you, Tom, yes; but only three for me; and it's but as if it were yesterday. But we'll see them again, Tom, and that forever. And, Tom, I mind the day as if it were now, when your mother held me on her lap, and said: 'Willie, you and Tom are good boys now, and great friends; will you be so when your mothers are gone, I wonder?' And, Tom, I told her we would. And then she said, in her good old Scotch, 'God grant it, Willie, and God be guide to ye baith, little lads, for ye cannae ha' yo mither's wi' ye always, laddies,' and she kissed me, and ten days after that she was gone. And we have not always been good, nor the friends we were, nor kept faith with the mither that is gone, and I'm broken-hearted when I think of it, laddie, and I thought of it all last night."

Mr. Rossiter got up and called out in broken tones, "Oh, mither, mither, where are ye now?"

"I'll tell you where they are, Tom, your mother and mine. It's where we are going to meet them by and by."

"It may be where you'll meet them, but I'm away off from mither," he sobbed.

"It's nearer her you are than you think, old comrade. It's a short step to the blessed world where our mithers are."

The barkeeper made no reply, but walking slowly down the hill to the river's brink, watched the peaceful flow of

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the stream, in such contrast to his own troubled mood. When he returned, ignoring past conversation, Mr. Barcliff said: "Tom, I am going away tomorrow, but I expect to be home two weeks from Saturday, and I want you to take supper with me then."

Mr. Rossiter fumbled his watch chain, and answered: "No, no, Mr. Barcliff; I can't do that. It won't do you any good to have me around, when you're home."

"It will do me a world of good, and if you are not there I shall go for you. So make a virtue of necessity, and come."

Then, turning the conversation into a livelier strain, the day wore away, and the evening shadows began to lengthen. Getting up, they retreated their steps to Mr. Rossiter's gate.

"Good-bye, old playmate," said Mr. Barcliff, as he grasped his hand. "When I get back we'll have more good times, and we'll be our mithers' laddies once more."

Without a word Tom Rossiter entered his gate, and, hat in hand, watched his friend until he had passed from view. Then turning wearily into his house, and closing the door behind him, moaned, "Oh, mither, mither, it's no to live wi' out ye—it's no to live."

Monday morning Mr. Barcliff packed his bag, and, hurrying off, caught the stage which ran between his town and the next. Three miles out he sprang to the ground, struck off at a cross road, and continued his walk for something less than a mile, then turned in at an open gate and knocked at the door of an old farm house. A gray-haired woman opened it.

"Why, Pastor Barcliff!" she exclaimed, "I thought you were on vacation."

"So I am Mrs. Houston, and I came to spend part of it here."

"Well, if that don't beat all! The deacon's in the field, but he'll be powerful glad to see you."

"It's too bad, Mrs. Houston, for him to be in the field on a hot day like this."

"And that's the truth, Pastor, but the grain and hay won't keep, and the deacon can't get help."

"So I heard; and I made up my mind to come out myself. Howdy, Al!" he continued, to a pale-faced boy of eight or nine summers, who came in just then. "I've come to stay awhile, if you'll let me."

The boy's face brightened, and his eyes snapped with glee, as he said: "Oh, we'll let you, alright. But you're not joking, Mr. Barcliff?" he asked anxiously.

"Not a bit of it."

can get through. I don't think I can, I—"

"Now you just wash up and come in to dinner. We've company, father."

"Well, do tell," he exclaimed, as he caught sight of Mr. Barcliff. "Pastor, I'm downright glad to see you, for I'm that sick and discouraged, I'm about to give up."

"See here, deacon," said Mr. Barcliff, "I have come to help you harvest, so it won't do to be sick, you know."

"Pastor," the deacon replied, "I don't know how it'll be for you, but for us you couldn't do a better thing. We all want cheering, and if you'll stay you needn't do one hour's work."

"No work! My good friend, it's for that I'm here."

"Pastor, you've put new life into father already; and as for Al, he looks like another boy," said Mrs. Houston.

The next morning, when the deacon went to work, Mr. Barcliff followed him.

"Now, Pastor," said the deacon, "if you will work, just get on the hay rake and drive, and I'll take the outskirts and corners."

"No you don't, deacon; I'm too smart to get on to something I know nothing about. No, I'll do the hand-work, and you the driving," and the deacon, after protesting, yielded. That evening Mrs. Houston exclaimed, "Why, mercy me, father, the pastor's burnt as red as a copper. You hadn't ought to let him work like that."

"I know it, mother, but he will do it. I dunno as I ever had a better hired man," the deacon replied with a twinkle in his eyes.

Mr. Barcliff laughed, and said, "I tell you what, deacon, the sun was hot, and sometimes, when you weren't looking, I stole under that old beech tree for a rest."

"Ah, ha!" chuckled the deacon; "I saw you, but I didn't say nothin' for it was terrible hot, I 'low." And thus Mr. Barcliff assisted the deacon until the harvest was practically over.

"Deacon," said the pastor, "tomorrow will be my last day, and I'm going to take Al out under the old beech, so I will have him to talk to when I play truant."

"Oh, Mr. Barcliff," said Al, "I'd so love it; and mother will come, too."

"Law's me, child, I dunno as I can do that."

"Oh, mother, please do," pleaded the boy.

"Capitall! That's the very thing! and we'll have a picnic," said Mr. Barcliff. Mrs. Houston looked at the deacon inquiringly.

"Well, I dunno," said the deacon, "but as Al wants it we'll have to do it. And I think we might as well quit altogether at noon. What say, mother?"

he asked, tenderly.

"I declare, you're all in for a holiday, and what can a lone woman do agin you?"

At noon the next day they gathered under the old tree. Poor crippled Al had been there since morning. To him the day had been a revelation: and when he saw his mother plodding over the field, her arms laden with things to eat, he clapped his hands and called, "Oh, mother, this is the jolliest day of my life; and to think, if the pastor had not come, we would not have had it!"

His mother, her eyes beaming with affection, called back, "Ah, yes, Al, it's all owing to the pastor; I wish he could stay with us always."

The old deacon seated himself on the ground and said: "Mother, it's like a bit of heaven today, I'm thinking, and the Master's not so far away."

Mrs. Houston made no reply. But the pastor said, "Ah, Deacon, it's a bit like heaven every day, and the Master's never far away."

"And Mr. Barcliff," asked Al, timidly, "do you think we'll all be there?"

"Without doubt, little friend, if we are all the Master's here."

The boy, after a moment's silence, put his arms about his mother, and said, "Mother, over there I'll be just as straight as anyone, for the Master will make it alright; and it won't be long, mother, before we'll be there."

"Bless the boy, father," said his mother, as she bent her head to hide her tears, "what makes him talk so?"

"Because I reckon he's right, mother. Seems to me the boy knows more about the Master than we do. I dunno—"

But the pastor interrupted. "That's it, deacon; the boy, because of his child-like faith, knows more of the Master than we do; but the Master knows more of us." And so saying, he lifted Al to his shoulder and started over the field to the house for it was now about sundown, and the air was getting chilly.

"Mother," said the deacon, as they slowly followed, "I reckon the pastor is right; the Master knows us better'n we know him, and that's why He's so merciful to them that needs mercy."

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When they reached home Al was lying on the couch, studying the pastor's face, as he told him of the next part of his vacation, which was to be at the sea shore.

When he reached his own little town the first man to greet him was Mr. Rossiter, who said, in suppressed tones, "I'm nearer the mither than I was, Mr. Barcliff," and the pastor put his arm into his, and together they went home to supper.

### MISTAKEN IN HIS FRIEND.

A gentleman who lived in Rome had a Scottish deerhound named Eric. This dog formed a friendship with a large French dog. Eric would now and then bring his friend to his master's studio, where he was always very kindly treated. One day, when the gentleman was returning home from his studio, the two friends were attacked by a number of dogs, and there was a great battle. When the fight had continued for some time, and the two dogs were apparently winning, the French dog slunk off, and left Eric to finish the battle alone. This plucky dog cheerfully did, and then went home to have his wounds washed. But the next day, when, as usual, the French dog called, Eric would not take the smallest notice of him. In vain the gentleman coaxed and scolded, and brought the French dog close up to Eric. He would not even turn his head in the direction of his former friend. This line of conduct he pursued ever afterward. He evidently thought that he had been mistaken in the French dog's character as a gentleman, and must decline all further intercourse with him.—*Norah S. Webster.*

### THE PHILOSOPHY OF PAIN.

If life were a uniform level, writes Margaret E. Sangster, broken by no vicissitudes and no disasters, with no strange and baffling problems alternating with its seasons of tranquility and success, it would be, perhaps, less trying than it generally is, but also much less interesting. Nothing is more tedious than monotony. Nothing wears on the nerves like a stirless calm. The wildest gusts and storms are more acceptable to the mariner than the inaction which is compulsory when the wind moves not. I once met an old, old lady, who said that her whole life had been as placid as a summer sea. At long intervals some member of the family had died, but as she had no children, the most intimate and deep of affliction had been spared her, and her husband still survived. Strange to say, I did not feel that she was to be envied. Without pain in this world's economy there is little reaching forward to the heights of joy; without suffering there is seldom intensity of thankfulness; without birth-throes there is little apparent growth in the spiritual realm. Life all a plain road, no hills to climb, no obstacles to surmount, no vicissitudes to endure, is not so desirable, on the whole, as a life which has its struggles, its sorrows and its losses, preliminary as they come to the final realization of its triumphs, its consolations and its everlasting gains.

### A WOMAN'S APPEAL

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

## BELLS.

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MAKING THE BEST OF IT.

"Oh-h—oh-h—o-h-h!" three or four boys spoke at once as they gathered about Philip Merle's desk.

On the desk lay Philip's large drawing for the exhibition—a white goat standing erect and alert on a projecting crag near the top of the mountain, the whole clearly outlined against the sky. It was an ambitious attempt for an academy boy, but Mr. Austin, the drawing-master, had suggested and encouraged the undertaking, watching, as had the boys, its progress to its near completion, and sharing Philip's joyous hope of the prize he was trying to win.

And now! "What's up?" asked a boy, coming to the group.

"Phil's picture—look! All those big spots and splatters, and a river of ink right across it."

"Oh, Rob knocked over an ink bottle!"

Rob Stevens—"Rob the careless," his mates called him—stood a little apart, with a face full of remorse. He and Philip were chums. Philip did not join in the talk. He was thinking of his father and mother, many miles away. As if in answer to his thought, one of the boys exclaimed:

"Say, Phil, your mother'll be disappointed, won't she?"

At this Rob rushed from the room.

"I shouldn't wonder," said a young tutor, who had joined the lads, "if this helps to cure Rob of his heedlessness."

And still Philip was silent. The very power of speech seemed gone from him. The picture represented such long and faithful work!

Mr. Austin left his desk and came down the aisle. With a hand resting sympathetically on Philip's shoulder, he stood looking at the ruined drawing. Suddenly his face brightened.

"Merle!" he exclaimed. "I have an idea!"

Ten minutes later Philip was racing down the hill behind the academy. He was in search of Rob, and easily guessed where to find him. There was a spot a little way up the brook where a big boulder, a clump of bushes, and a willow close to the water's edge, enclosed a nook which the two boys called their den.

"Rob! Rob!" shouted Phil, swinging himself around the willow. "Mr. Austin's thought of something great! Don't lie there like that—sit up and listen—there, so! Do you know the ink didn't go on the figure of the goat at all?"

"Well," replied Bob, moodily; "what if it didn't? It's all across the picture in a stream an inch or more."

"Yes, but it curves, and there's very little on the mountain, just at the corner where it can be shaded off; and not the least speck on the goat, and Mr. Austin's idea is that I make a background of jet black!"

"Humph! 'Twon't be as pretty as the sky."

"Well, maybe not as pretty, but Mr. Austin says it will be unusual

and striking. And the judges—those artists, you know, that are coming out from the city—are not to be told anything about it to rouse their sympathy. The picture is to be judged on its merits, just as it would have been before."

"It'll be lots of work, and there are only a few days."

"But the teachers are going to let me have all the time they can from the other lessons, and I can work in play hours, too. Oh, say! The small boys are to have a race on the campus at five; let's go and see it. Come on!"

Phil worked faithfully at the task that seemed so dreary, bracing himself to be cheery over it, though at times he sighed as he patiently blacked out the sky he had worked so hard to make beautiful. Then all at once he became intensely interested in what he was doing, and worked on with a sense of glad triumph as the change grew under his hand, until at length the finished picture was before him, every outline of the shaggy white figure and the rough rock clear and startling against its jet-black background.

Not until early in the morning of the eventful day was the last touch given. Mr. Austin was even then in the art room, arranging the work of his pupils for the exhibition. That from the competing academy was already in place.

"Good!" cried Mr. Austin, looking at the picture as Phil brought it in, escorted by half a dozen of his classmates.

"Hurrah for Phil!" exclaimed an excited boy.

"Yes," said Mr. Austin, smiling, "you may well cheer, for whether Phil gains the prize or not he has turned defeat into victory, and that is the best of all."

But some hours later in the day, in the large assembly room, there was a round of applause for Philip Merle, in which the whole school—the two schools, indeed—joined, and which Phil heard with shining face.

For after all—yes, after all, Phil had won the prize.—*Zion's Herald.*

and its stem had grown longer and thinner, but otherwise it did not look much like an arum-lily.

"Well," said the Tortoise. "Have you come to your senses yet?"

"I don't know what you mean," said the Bud. "I am thinking of being a sunflower."

"Never heard such nonsense!" said the Tortoise, as he munched at a weed which was growing in the path.

"It's not nonsense," said the Bud. "It's ambition." (Which is a grown-up word, and means trying to reach things on the shelf just above your head.)

"Tut-tut!" said the Tortoise, and waddled away.

Some days later he came down the path again, and had a look at the Bud. Its neck was quite thin from twisting its head about, but it was not the least like a sunflower.

"Well," said the Tortoise, "what are you now?"

"I thought I might become a sunflower if I kept on turning my head to look at the sun," said the Bud; "but I can't manage it, so I shall have to be a poppy—my husk is hairy."

"I wouldn't," said the Tortoise. "Nasty flaring sort of things!"

"Not at all," said the Bud. "They are always much admired."

"A lot you know about it!" grunted the Tortoise. "Tut, tut!" and he waddled away.

When he next came down the path the Bud had opened out a little.

"Now you look more sensible," said the Tortoise, "and not unlike your father about the petals."

"I have given up trying to be anything but a moss-rose," said the Bud muckly. "It seems to be what I am best fitted for."

"Quite right," said the Tortoise. "I told you so at the beginning. If you had gone on with any more of your antics I couldn't have had you in my garden. I wonder you didn't ruin your health with it all. Tut tut!"

And he waddled away.

THE BUD WHICH COULDN'T MAKE UP ITS MIND.

BY DORITA M. BRUCE.

There was once a Tortoise who had lived in the same garden for years and years. He took a great interest in all the plants—he imagined that the garden and everything in it belonged to him—and he went around the place several times during the summer, to see how the little buds were getting on.

One fine morning he found a new bud, and stopped for a chat with it.

"You are a sturdy fellow," he said. "You will make a big flower some day."

"Oh, yes," said the Bud. "I mean to be a very grand flower indeed, but the trouble is that I can't make up my mind which to be."

"Tut, tut!" said the Tortoise. "You weren't asked to make up your mind! You'll have to be what your father was before you. I remember him, and your grandfather, too—fine moss-roses both of them."

"But I don't want to be a moss-rose," said the Bud. "I think I shall probably be an arum-lily, but I am not sure yet."

The Tortoise stared.

"Tut-tut," he said, and waddled away.

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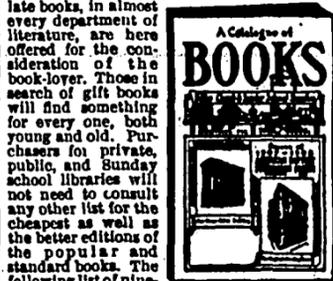
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And he waddled away.

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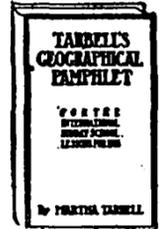
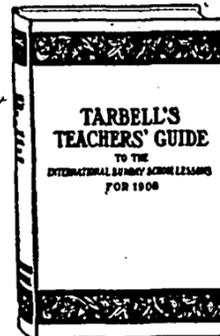
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**THREE GOOD MEETINGS.**

I held a meeting of fifteen days with pastor W. A. Burns, at Nicholasville, Ky., beginning on November 3rd. There were fifteen accessions to the church by baptism and three by letter.

Bro. Burns has done a fine year's work at Nicholasville. Some forty have been received into the church, mission collections have increased more than 20 per cent., while every line of church life has been stimulated.

From Nicholasville I went to Pastor W. H. Dawson, Thurston, Ky., where we began on November 24th and continued during nine days. Thirty-one were approved for baptism, twenty-nine baptized and four received by letter. Three have been received by baptism since the meetings closed, and still they come. Eight who professed faith in Christ have publicly promised to join neighboring Baptist churches. I have never witnessed a greater work of grace in so short a time.

Bro. Dawson has been ill with nervousness during the past twelve months, practically disabled from service. We are glad to know he is much improved and it is believed will be able to re-enter the field in a few months. The cause of Christ has no veteran more noble than W. H. Dawson. Let all who read these lines pray for his early recovery.

Our meeting in Jennings, La., which opened on December 8th, met with many obstacles—rain, approaching Christmas, a Methodist Conference, a discouraged membership and others too many to name. The church had been without a pastor for longer than a year, when Bro. I. M. Wise a few months since began to serve them as temporary pastor. Bro. Wise has done a good work here, as he has done at Estherwood and other points in Louisiana. Not being able to accept the church as permanent pastor for the whole time of the church, by the help of the board, has extended a whole and hearty call to Bro. J. P. Durham, pastor at Winnfield, La. Bro. Durham was with us during most of the meeting, which lasted thirteen days, and accepted the call, to begin his work January 1, 1908. The church was much revived and are delighted with the results of the meeting. They look forward for great things in connection with the coming of the new pastor. There were eighteen accessions during the meeting, and five others have sent for their letters and will join at an early date.

The writer will remember his work in Jennings as a battle hard fought, but a victory gloriously won. It is said that he preached on Sunday afternoon, December 15th, to the largest congregation ever assembled in the W. C. T. U. Auditorium.

May the year 1908 be one for the RECORDER not surpassed by any in its previous and peerless history.

THEODORE N. COMPTON,  
Owensboro, Ky.

**DEAR RECORDER:**

We have just closed our first year of pastoral work. I was called to the care of Cave Spring church last February, which church called for my ordination, which took place at Salem church, while Bro. McFarland was with us in our meeting. We took full charge of Cave Spring church as pastor in April, for one-fourth time.

Cave Spring is on the Ohio river, opposite Golconda, and has been a mission point since its organization, but by the power of

Him who rules and guides those who trust all to him, we have succeeded in making it self-sustaining this year, and even more. All church expenses last year were \$66.76, of which the board paid \$20. This year the total expense was \$211.08, all paid. For all missions last year, \$4. This year's contribution for all missions, \$32.70. Over 800 per cent. increase. Increase by baptism, twenty; by restoration, one; by letter, one. We have repaired and painted our house, and bought an organ. Increased the pastor's salary from \$55 to \$90, and all paid, and are now rejoicing with an evergreen prayer-meeting and Sabbath school, and a unanimous call for their pastor next year.

Dear readers, pray for us and the work, for persecution is coming our way. The Campbellites held a five weeks' meeting in our bounds, but the Lord looks after His own, and our people are still untouched by their doctrine. We have had the great pleasure and privilege of assisting Brethren J. S. Henry and John Grady at their churches in successful meetings. Rev. Henry at Macedonia, and Rev. Grady at Friendship, both of whom are excellent ministers, sound in the faith and companionable brethren.

The first Saturday in January we begin our pastoral work at Macedonia for the coming year. We feel our great responsibility in taking charge of a large church after such a pastor as we know Bro. Henry to be, as he has been ours, and we have done work for him in his churches, and find them all in fine condition. May God bless the work and the dear old RECORDER, is our prayer.

C. T. CLARKE.

Salem, Ky.

**DEAR RECORDER:**

In connection with the matter of church succession, the writer says: "If I should learn that the minister who baptized me was an imposter and had never been baptized it would not trouble me in the least, because I was certainly out of my succession. I would not desire nor be willing to be re-baptized."

I am not able to see wherein church succession depends upon the qualifications of an administrator of baptism. I have always thought that the validity of baptism rested upon church authority and not the qualifications of the administrator. If I receive baptism at the hands of an administrator who has been regularly ordained and authorized by a church to administer the ordinance, though it may turn out afterwards that the minister was an imposter, it would not affect my baptism; neither would it involve the matter of church succession. I would not vote to receive any one into the church whose baptism was not based upon the authority of a Baptist church.

Though a minister may baptize numbers of people upon church authority, and afterwards discover that he was not converted when he was baptized and had received "re-baptism," that would not vitiate the baptism of the people he had baptized. Neither would it disturb the chain of Baptist succession. I do not believe that this chain of succession, if it was ever broken, was broken in that way.

An officer in the United States may celebrate the rights of matrimony and after this should it be discovered that this officer was not a naturalized citizen of this country, it would not affect the legality

of the marriage, he being an officer *de facto*. This only to illustrate.

J. R. SAMPLE.

Summit, Miss.

**DEAR RECORDER:**

Preferring the evangelistic work to the pastorate, for the last twelve weeks I have held five meetings, working with the pastors of the churches; two in Henderson county, two in Muhlenberg, and one in Ohio. These meetings resulted in more than sixty professions, and perhaps seventy-five additions to the churches.

The Mission Board of the Ohio County Association, having been instructed to purchase a tent to be used in Ohio county for holding meetings in destitute places, and I having been appointed by said Board to raise the money, I hereby request all the churches of said association, who are interested in the salvation of souls to please take a collection for this purpose and forward same to me. All who contribute will receive a receipt and credit in the minutes of the Association.

Ohio county nearly doubled her contribution last year to missions, and by being able to reach the destitute places more fully by means of a tent we hope to continue to double.

As I am asked to have this tent ready by April 1, 1908, will the brethren please attend to this at once.

J. N. JARNAGAN,  
Treasurer Mission Board,  
Beaver Dam, Ky.

**IS CHURCH INTEREST DECREASING?**

BY M. E. DODD.

Based upon this question, a prominent Religious Magazine sent to eminent pastors a number of questions concerning their work, present conditions and opinions. Some of the questions were these: "How many were added to your church last year? What conditions prevail? Do you find it harder to attract and hold people than formerly? What are some of the things needed to be done to improve conditions complained of?"

Many answers were given and many solutions were proposed. It is especially interesting however to note that those pastors who gave the greatest emphasis to the preaching of the old fashioned gospel are the ones who report the largest results and who take the most hopeful and optimistic view of things. For instance, one pastor who has a national reputation, reports the addition of 836 new members for the year, and says: "the church is always crowded and invariably at the evening service people are turned away because it is impossible to seat them." This same pastor says further: "the gospel has always attracted people and it will attract them today. Wherever the stern, serious, grave truths, problems and solutions to the problems of this life are presented from a Biblical standpoint and according to the authority and direction of God's word, men will crowd the churches." "I might add," he continues, "that there is one other condition of which to complain, namely: Ministers are not preaching the hard doctrines of their respective churches and the essential doctrines of repentance, faith and regeneration as outlined in God's word. This age needs doctrinal preaching. Men will crowd the churches to listen to doctrinal preaching. But when the

minister is in doubt or turns his attention to the watery, unscriptural vagaries of the 'New Theology,' he will preach to empty pews or to a few effeminate, sentimental hearers."

Let this answer the many enquiries as to what should be done to improve present conditions.

**UNBELIEF.**

Unbelief in God and Christ is the soul's act of throwing off or refusing to accept as true God and Christ. It is both voluntary and aggressive, noble and ignoble. I tell a man to look in a certain direction and he will see a most beautiful landscape. He says—He does not believe it. And another bears testimony to what I have said. And we tell him to only look and he will be convinced. But he shuts his eyes and declares that we have both lied because he did not see the scenery in question. "They will not come to the light."

A great many questions that are not worthy of one's consideration present themselves to men, but such a question as Christianity with its miraculous and benevolent history of nineteen centuries, affecting its millions and moulding and affecting the society of the world unquestionably for God is not only worthy of the considerations of every man but is momentous, for the welfare of the soul depends on their attitude towards it.

There may be many others, but to my mind the lack of love, and knowledge of God; the desire for notoriety, inconsistent living, anti-Christian literature, early environment, and division and disputation among Christians are among the great causes of unbelief in Christ and God.

Jesus said to the Jews at one time, "But I know you, that ye have not the love of God in yourselves." And again, "If a man love me he will keep my words." And those statements are true in spite of what may be said or thought to the contrary, for love to God and Christ "leads to faith, and the lack of it to unbelief." Man has ever been wanting to see and touch before believing. But in the true sense man cannot know God and Christ though they should see and touch Him, for He is spiritually discerned. It is by the heart that man believeth unto righteousness, and not with the head. For God hid these things from the wise and understanding and revealed them unto babes. But one of the great drawbacks is man's desire for the praise of men. It is a noticeable phenomenon every where and among all classes of society that men do not want to do that which will make their courtiers sneer at them and call them effeminate and religious. "How can ye believe who receive glory of one another and the glory of the only true God ye seek not?" Jesus stood alone and did not seek the praise of either high or low. He did not seek to displease any, but if man's pleasure contradicted God's glory and honor, He sought that if it displaced all the world besides. But some people are not only willing, strange as it may seem, to displease God, but even to dishonor Him if His pleasure and honor crosses their own and their friends' pleasure and their business. And this has its deadening effect on the world outside. The world wants the Christian to live a higher life than it is living, and if the Christian fails to do that the world says, and justly, they are no better than we. How careful the Christian should live before the world and their children. The

child most usually adopts his father's politics and his father's religion. If the parents are scoffers at religion their children are most apt to be scoffers too; if the parents read unchristian literature the children are most apt to do likewise, and be unbelieving, too.

And the consequence is that they are cast out into chaos in respect to religion. They have no place whereon to set the sole of the foot. A line of rescue will be let down, and if they are honest in their unbelief there are hopes that they will be saved like Paul, but if they do not care to know the truth they will lay hold of other lines, like universalism or some falsehood like Pain's age of reason, and their soul will drop. For such lines cannot bear the weight of a soul, nor could they deliver into everlasting life for the other end is not in the habitation of eternal life. "No one cometh unto the Father but by me" said Jesus. And to the atmosphere of the unbelieving soul tends to paralyze that soul and every other one that it influences. And the great final consequence will be that all the efforts that have been set into motion to save the soul, will be witnesses to accuse the unbelieving to God in the judgment. "Think not that I will accuse you unto the Father, there is one that will accuse you, even Moses, in whom ye have set your hope." "Moses" in that sentence is the law of Moses, which the Jews pretended to observe and to be special guardians of. But all their miraculous history would rise up to accuse them. And this civilization rises to accuse the unbeliever of this age. For the successful history of nineteen centuries have attested the truthfulness of Christ and Christianity. Mothers and fathers will have to accuse their children, and children their parents, and neighbors their neighbors. And the final issue of the unbelieving, however hard men may try to explain the teaching away, will be rejection into outer darkness "where there will be weeping and gnashing of teeth."

B. H. PAYNE.

Marietta, Ohio.

**DEAR RECORDER:**

One of the most successful meetings ever held with our church closed Sunday evening, December 8th. The meeting began on Monday evening, November 24th and continued with increasing interest for fourteen days. Results, a general revival of the saints of our town, and the conversion of twenty-seven souls, all of whom united with the Baptist church. Bro. W. H. Smith, one of our State Evangelists did the preaching, and to say he did it well puts it mildly. I have never heard a man who has a better knowledge of God's Word, and who can wield the sword of the spirit with more effect than he. He is simple and yet profound; earnest and eloquent. His marshaling of the Scriptures and bringing them to bear upon a proposition is marvelous. It reminds one of the descent of an Alpine avalanche. Error, wrong ideals, and evil practices are demolished by his array of Scriptural texts which are ever at his tongue's end. And besides, Bro. Smith has such unshaken confidence in the power of God's Word accompanied by the Holy Spirit. He preaches it with all earnestness and power, and leaves the results with God.

Church gave at close of meeting \$65.00.

A. S. PRETAY.

Hazard, Ky.

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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., 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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**JOHN CAIRD'S SERMON.**

REV. B. H. CARROLL, D.D.

John Caird's sermon on "Religion in the Common Life," preached before and highly recommended by Queen Victoria, has been pronounced the most timely, if not the greatest, in its century. The WESTERN RECORDER, in its issues of October 3rd and 10th reproduces it. This scribe not only suggests but urges *The Standard* after putting this sermon in its columns, to find a man or men who for Christ's sake will put up the money for a twenty thousand pamphlet edition to be freely distributed to the business men in Texas by our pastors, missionaries and colporters. Every Christian business man in Texas should not only read it, study it, pray over it, assimilate it in heart and life, but make it a *vade mecum*.

If my pastor had them he would put them in five hundred families. Allow me to emphasize: *All our business men, our fathers and mothers, should be caused to read this sermon.*

If A. J. Barton, George Truett, C. W. Daniel, J. L. Cross, and hundreds like them, would from the pulpit hold up a sample copy of this sermon and urge its reading that very day, then announce that every head of a family could get a copy from the ushers at the doors as they filed out, the good effects would be felt all over the State. It would start a reformation the most needed in our time.—*Texas Standard.*

Mr. John D. Rockefeller's recent gift of thirty-two million dollars to the General Education Board is to be divided into thirds, one of which is added to the permanent endowment of the Board, and the remainder to be spent as the donor or his son may direct. The Board will assist regular denominational agencies of education, but in such way as to correct certain existing evils of duplication and so as to strengthen colleges in strategic situations.

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**MONEY-MAKING CHURCHES.**

BY J. M. STANFIELD.

St. James Methodist Episcopal Church of Chicago has an endowment of \$250,000; Trinity Church of New York has millions of dollars invested in business enterprises, and is making money on the same basis as any other business firm; and a method very generally practiced in raising money for any special purpose in the church now is by lectures, entertainments, suppers, etc.

If the church has a right to do one legitimate business and thereby make money she has a right to do all legitimate business with the same object.

The mission of the church in the world is spiritual and it was never designed for money-making, and if the church complies with this mission it is but natural to adopt the Bible method of direct giving for its material support. The truths of the gospel should govern our lives in business as elsewhere, but the church, as such, was never intended for secular pursuits for gain, and the fact that the money so obtained is used for a good purpose does not justify this means for obtaining it. Self-denial is a vital principal in Christian living; we value that most that costs us most, and when substitutes for direct giving are adopted by the church, she cripples this means of grace and drifts into a self-satisfied worldly-mindedness, like the Laodicean church of Revelation—worse then cold.

The building and repair of the temple and all the expense of its service were divinely appointed to be carried out and sustained by direct gifts from the people, and nothing but God's command and their obligation to obedience was offered as an inducement. Christ drove the money changers from the temple, saying: "Make not my Father's house a house of merchandise." If this simple and seemingly needful business transaction in the temple was wrong under the less spiritual Mosaic dispensation, we reason that there is greater wrong in similar methods by the church having the added light of the New Testament.

The invariable method of support adopted by the New Testament churches was by direct giving, and not in inference, even is given, that would sustain the money-making methods of the church today. Is not the Bible yet the authority on this question of church support? I think so.

The argument used in favor of lectures, entertainments, suppers, etc., is that the church must have the money, and that these methods are the most successful, and that certain ministers practice and advocate them, and that other churches are doing it, but no one goes to the Bible to prove them to be right.

The church should not come in competition with the world in business relations, but patronize and encourage honest individuals or firms who are willing and anxious to meet her wants.

The church does not need money today so much as it needs deeper conviction of right and wrong, "a closer walk with God"—a reverence for Him and His word.

J. F. McFarland, Editor of the Sunday school Journal says: "There was once in the church what we see little of now, 'a burden for Zion' that made the faces of men and women sad as it did the face of Nehemiah and which resulted in bringing seasons of great spiritual grace. This is

worth pondering over."

I do not condemn good people who are and have been engaged in these things. Good people make errors of judgment and conscientiously act along certain lines because of honest but wrong conclusions.

We need to encourage the social side of church life, but why turn these things into money-making schemes and wound the conscience of members like myself, and chill the spirituality of the church. I use the word church, meaning a local body of Christians or denomination in an organized capacity and acting as such, or lending its influence to individuals or ladies' aid societies, etc., in a way to secure money for itself by charging for something. Cleveland, Tenn.

DEAR RECORDER:

My meetings for the year are now over. At Lonoke, Bro. Stallings aided us. We did not continue many days, so many influences seemed to work against us. Only one addition. Some fine spirits in this church.

At Hiseville, Bro. E. W. Coakley helped us eighteen days. Sixteen additions and much good done in many ways. The church contributed nearly \$120 for State missions. It was a great meeting. The membership now has passed in number the 300 mark. Bro. Coakley came on to help us at Cave City, where the meeting continued twenty days, closing December 19th. There were twenty-eight additions. Bro. Coakley aided us last year and there were nearly forty additions, but his own judgment, with that of others, is that this was the better meeting, because of its deep and wide influence. Some seem to think that an evangelist cannot successfully succeed himself, but Coakley can. The church contributed \$160 for State missions. The Hiseville and Cave City churches are the banner churches in gifts to State missions this year in Bro. Coakley's work; the Cave City church carrying off the prize.

Many and just are the compliments that have been showered on Bro. Coakley in the last two years, and let me add that his ignorance of the meaning of the word discouragement is simply amazing. He never gives up.

At the close of the year 1907, my churches are in good condition. They are making advance in membership, spirituality and in the grace of giving. We are almost on the summit of the delectable mountains. Pray for us that we may not soon follow Bunyan's Pilgrim into the net and be cast into Doubting Castle.

I now have more than 650 Baptists to look after. The work is hard and is telling on me, but is pleasant and I can say the lines are fallen to me in pleasant places. Let me add I have been in the pastorate eighteen years and have never taken any kind of vacation. My rest will be "over there."

W. J. PUCKETT.  
Cave City, Ky.

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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.

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## The Farm and Household

Probably the largest lot of mules ever fed in the county by one dealer is the bunch now being handled by R. E. McDowell, of Hodgenville, who is getting them in trim for shipment to the Southern market within the next few days. Of the lot Mr. McDowell is now feeding, one hundred and thirty will be put on the market at Atlanta between now and the new year. Two car loads will be shipped at once followed by the remainder Christmas week. Mr. McDowell will accompany the first load, and will remain in the South until he disposes of the entire lot. These mules are known as the "cotton" type of mules. The majority of this lot was bought in the South during the fall months and shipped here by Mr. McDowell.

Clarence S. Pumphrey, of Elizabethtown, produced this year 2,255 pounds of tobacco from 5,000 hills, and received an average price of 10c per pound. The tobacco is of the Bluegrass Burley type. Pemberton Bros. sold a car load of horses to Southern dealers at good prices. Fowler Bros., of Colesburg, shipped a car load of hogs to Owensboro buyers last week at 6 1-2c.

I. N. Osborne, of Winchester, bought in the Forks precinct over 900 turkeys. Mr. Brookshire about 500. It is reported that two other buyers bought five or six hundred more, which means nearly \$2,000 paid for turkeys during the last month. T. D. Matlack has bought the interest of his partner, J. W. Oliver, in the saddle stallion, Blue Chester, and will handle him at the fair grounds next season.

The corn market in Scott county opened at \$2.50, but has dropped to \$2 delivered. Fat hogs were sold last week at \$4.50, and several cars were shipped at that price. The tobacco barn of John Wiley, three and a half miles from here on the Woodlake pike was destroyed by fire about midnight Saturday night. It was filled with tobacco. There was an insurance of \$750 on building and crop.

Mr. W. R. Routt, of Tontieville, is feeding about forty head of mules for the Southern market. It is his intention to ship some time in early January.

Twelve thousand turkeys were killed at Flemingsburg this year. Last year the number was twenty-two thousand.

The tobacco dealers in Harrison county have signed an agreement not to buy any tobacco until February, 1908.

Nearly all the farmers in Nelson county are through gathering corn, and report it as turning out well. Several have killed their hogs. Mr. Clarence Nally sold to Mr. Frank Rapier fifty bushels of corn. Price unknown.

The continued wet weather in Logan county has prevented all the corn being gathered. Quite a lot of tobacco has been stripped. Some has been delivered at a good price. Trading still dull; no demand for mules yet. Farmers busy getting coal and wood. Everything ready for the winter.

### SUCCESS IN MAKING THE HENS LAY IN COLD WEATHER.

Many times have I been asked the question, "How do you care for and how do you feed your hens to make them lay in winter?" Last fall and winter I had excellent success in getting eggs, although there was nothing unusual in the weather, and my flocks were afforded only ordinary accommodation, all in single boarded houses. The lot consisted of about thirty-five head, twenty-five Barred Rocks and balance White Leghorns. I gave them no extra care; just looked after them regularly, and I gathered close around twenty eggs daily right along from November first. Of course, this is not an extra showing, but very good for the winter. About two-thirds of the flock were pullets, a dozen of them hatched fore part of April, balance last of April and in May.

It is said that the production of eggs in cold weather is a problem. Well, in some instances this may be true, but with the right kind of stock, regular care and proper food it is not very hard to solve. Different breeders have different methods, and it seems where one succeeds with a certain method or system another fails. The nature of the various breeds must be studied, and in this comparatively very few poultry raisers make any difference in feed or care.

To give a general plan of feed and care to suit all conditions would be rather difficult. I believe in feeding a mash either morning or night, for the heavy breeds, like the Rocks and the Brahmas. I give the mash at night, except in rather cold weather, when I feed it in the morning or at noon. Whether to feed this mash every day can be decided by experiment. I have had very good success with a mash compound composed as follows: One-half corn meal and ground oats, one-quarter bran and one-quarter boiled vegetables or soaked beef scraps or cut clover hay stemmed. This to be mixed with boiling water at night, covered up and left to steam and fed warm in the morning, or if to be fed at night, prepare in the morning. Feed green food every day, and meat in some form should be fed at least twice a week. Feed sparingly of all the above food; never any more than they will clean up, and not so much but what they will still be hungry enough so as to keep right along looking for more feed in the litter. And right here let me say that I believe exercise is one of the most important parts in getting hens to lay in cold weather. If they can be fed and cared for so as to keep them lively they will produce eggs, otherwise they won't; at least this has been my experience. Have plenty of litter in the pen and after it has been dug and hauled over by the hens so as to pack it down, it should be removed and clean fresh material put in its place. By the way I have experimented some in exercising laying fowls. In one pen which contained fifteen hens I used a Poultry Feeder and Exerciser—a machine constructed to feed the grain out slow, nature's way and at the same time making the hens work, for all they get. In the other flock of twenty the grain was given them in the ordinary way and from the pen where the "Feeder" was used I have got more eggs right along than from the other lot. And in the flock where the Feeder and Exerciser was used, the fowls seemed to be in better condition, that is

they were more lively, combs and eyes were brighter, and they did not get nearly as fat. This makes it plain to me that hens to lay in winter, or any other time for that matter, must have exercise. And I think that any one who will take the pains to divide up his flock and feed them their grain in this way for a couple of months, will be thoroughly convinced of the importance of giving the grain feed to hens so they will fill up gradually and not gorge themselves, and at the same time keep to work. In fact, to me, it solves "the problem of feeding so as to get eggs in winter."

I have been feeding largely on cracked corn and wheat, but a greater variety of grain is better, and if given on the above plan there is little danger of over feeding, a matter which we have to be careful about, especially with the heavy breeds.—V. M. Couch in *Vick's Magazine*.

### PRUNING VINES.

Vines are subjected to a good deal of pinching or stopping whilst in active growth, but the most important item of pruning is performed whilst they are dormant in winter. As in pruning roses, the amateur usually errs on the safe side—that is, cuts too little rather than too much wood away. Laterals are merely shortened back to three or four buds instead of two, or even a single eye. The consequence is that several shoots start from the surplus buds on each spur, and as these have to be reduced to one or two laterals, the process means so much wasted vigor, which would be turned into more profitable channels if the laterals were reduced in the first place to a single stout eye. Besides, in the course of a few years light pruning produces spurs of an abnormal length, which ultimately have to be cut hard back, with a loss of vitality to the vine. As soon as the laterals have been pruned, all loose bark should be removed from the rods, which must then be thoroughly dressed with the Gishurst compound, particularly where red spider has given trouble. Avoid however, that pernicious method which I have known practiced in vineries in large establishments of scraping away with a knife every scrap of ripe brown bark on the rods until they were "fresh and green." In one case the gardener gave his reason for this injurious treatment as being because he had always got a good crop of grapes that way. Better, I wonder, than if he hadn't skinned his vines alive!

### METHODS OF PREPARING HORSE-RADISH.

Which will preserve its flavour best, by bottling in vinegar. The probable reason of this is the horse-radish is scraped too finely. For pickling in this way, the best method is to scrape the outer skin off the horse-radish, and to cut it into inch lengths, then to place these in jars, and cover with cold vinegar before corking closely. Another way of preserving horse-radish is to slice it and dry it gradually in a Dutch oven, and when perfectly dry to pound it in a mortar to powder and bottle for use. The best way, however, of preparing horse-radish is to make it into sauce. After washing the root thoroughly, let it soak for an hour in cold water, and then shred finely. To two tablespoonfuls of horse-radish thus prepared, add

half-a-teaspoonful of salt, a teaspoonful of powdered mustard, and either a quarter of a pint of cream or else the yolk of an egg moistened with three tablespoonfuls of olive oil, and lastly, when well mixed, add two tablespoonfuls of vinegar. This will be found to be an excellent addition to cold roast beef, and if wanted for hot meat, the sauce should be placed in a jar and allowed to stand in a saucepan of boiling water till quite hot, but care should be taken that it does not curdle by actually boiling. Horse-radish, by the way, is said to be an excellent thing for the voice, as a remedy against hoarseness.

Don't neglect the raspberry patch because picking is long past. You will have to cut out the old canes and keep the weeds down if you expect a big crop next season.

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**DEATHS.**

**LOWE.**

W. F. Lowe was born at Lowes, Graves county, Ky., August 7, 1838. Professed faith in Christ, and was baptized into Mt. Olivet church by Elder M. S. Wiman, in the fall of 1854. He was ordained on Monday after the second Sunday in October, 1858, by Elders M. S. Wiman, John H. D. Carlin and Carroll Morris. He was married to Miss Mary Logan Samuels, April 3, 1862. On November 9, 1886, she died. Again on the 10th of October 1888, he married Mrs. Fannie E. Night, who survives him.

He was engaged actively in pastoral work for forty-nine years. He had the care of from three to five churches nearly all this time. He preached as pastor for Mt. Olive church at Lowes for twenty-six years; Pleasant Ridge, two years; Liberty, ten years; Emmaus, eight; Milburn, three; Zoar, ten; Little Obion, two; Wingo, six; New Concord, ten; Melber, six; Oak Grove, eight; Cuba, one; Sharon, one; Dublin, six; Mt. Carmel, five; Trace Creek, five, and Pleasant Ridge, sixteen. Some time ago he estimated that he had traveled about 28,000 miles. He preached thousands of sermons, witnessed hundreds of conversions and baptisms, married hundreds of people and preached hundreds of funerals. He says in his autobiography: "During this time I have, in a great measure, supported myself and family," which I know to be true.

I am satisfied he did more ministerial work for less money than any man of his ability who ever lived in Kentucky. He had a good English education, was a good theologian, a fine writer, as his newspaper discussion with Elder T. H. Pettie years ago on election proves. Bro. Lowe was a landmark anti-Whitset Baptist.

He was a full-blooded, what is called, Gospel Missioner. He had been Moderator of Graves County Association for many years. He was Moderator when he died, which was Saturday, December 15th, at 1:30 o'clock. He was sick only two or three days. He died of paralysis and Meningitis. By unanimous request of his family and relatives, the writer tried to preach his funeral, assisted by Elder A. H. Murphy, pastor of his church, and Bro. A. S. Pettie, pastor of the children of Bro. Lowe. They all live in Mayfield, Ky. All of Bro. Lowe's children are Baptists. Two are in Heaven with their mother, and three in Mayfield. He buried one infant many years ago.

Bro. Lowe made a success of life by giving his children a good education as well as moral and religious instruction. The children are an honor to an honored father and mother.

Bro. Lowe was laid beside his first wife in the Mt. Olivet Cemetery in sight of where he was born and preached so long. A very large congregation of the old citizens attended his funeral, although it was a cold, raw day. He was buried December 16, 1907. He was sixty-nine years four months and seven days old—nearly three score and ten.

Truly a great man has fallen. He leaves a very despondent and sad wife, who mourns his absence. May God's blessings attend her in her loneliness. Bro. Lowe and I were second cousins. He will be missed.

R. W. MAHAN.

Clinton, Ky.

**REID.**

Sister Sarah Snyder Reid departed this life November 6, 1907. She was born November 13, 1859, and married Zack Reid in March, 1874. She leaves a husband and two sons, William and Samuel, two daughters, Miss Florence and Mrs. Ida May Burdin, and two sisters and a host of friends to mourn for her.

The funeral services were conducted by her pastor, Rev. E. Wright, assisted by Rev. J. H. Burdin, at the Baptist church, at Frankfort, Ky.

Sister Reid was a faithful member of the Evergreen Baptist church and was a devoted Christian lady, possessing a strong and lovely character, and will be greatly missed by all her friends and loved ones.

May Heaven's richest blessing abide with these who mourn, is our prayer.

J. H. B.

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**BE WISE**

ORDER AT ONCE NO TIME LIKE NOW DELAYS ARE DANGEROUS

**BAPTIST BOOK CONCERN**

INCORPORATED. LOUISVILLE . . . . KENTUCKY.

ITEMS OF INTEREST

News from the World Over.

The shortage of barley is causing consternation among the brewers. Adam Orsiefen, one of the big brewers of Chicago, says that one thousand saloons will be closed in that city because of the high price of barley, and the impossibility of getting much of it at any price.

If reports are true a large number of naval officers looked upon the sending of the fleet to the Pacific as the set-off of a school boy playing with expensive toys. They will be confirmed in their opinion by the first news which comes that the torpedo squadron had to return to Trinidad because of the breaking of the machinery of the Lawrence.

Senator S. R. Mallory died at his home in Pensacola, Fla., aged fifty-nine. He entered the Confederate Army when fifteen years old. A year after he was transferred to the navy, in which he fought till the end of the war.

The Jamestown Exposition quit \$2,000,000 in debt. This will be lessened by the amount for which they can sell the houses, etc. The cause of the failure was simply that the people of this country are tired of expositions. If other places are wise they will take this lesson to heart and give the country a good long rest.

The annual report of the Secretary of Agriculture shows that the crops were enormous, though they have been larger. But the money value is the greatest of any year on record. The total value is \$7,412,000,000. Corn stands first; dairy products second; then the chicken crop, then hay, cotton and wheat.

Prof. John Brashear reports that the surface of the sun two weeks ago was literally covered with spots, several of them large enough to be seen with the naked eye. The largest was estimated to cover 100,000 square miles.

Prof. W. W. Campbell, of Lick Observatory, telegraphed to Harvard that prominent knots are visible on the rings of Saturn. The knots are systematically placed, and three of them are large bright spots.

Lawrence Hennessy, of Omaha, got drunk in the saloon of Joseph Duffy. He was too drunk to get home, lay out all night in the cold, took pneumonia and died. His widow sued Duffy for \$5,000 damages, and the court gave her the entire amount.

A newspaper reported that King Edward on his trip to Marienbad on one Sunday attended mass at the Catholic church, and was seen bowing profoundly at the elevation of the Host.

Prof. David Todd has returned from Tapaca, Chile, where he went to make observations on the planet Mars. The weather conditions were perfect, and he took 7,000 photographs.

FROM ITTA BENA, MISS.

We have just closed the greatest meeting in the history of the Baptist church here. Never before were so many hardened sinners reached. The people were so thoroughly interested in God's Word that it took deep root and will grow for years to come.

W. R. COOPER.

DEAR RECORDER:

The Rev. E. J. Caswell, of Georgetown College, has accepted a call for two services each month from the church at this place.

Our church has been without a pastor since last April, when Rev. J. M. Taylor resigned to take charge of the work at Stanford.

The church building has been recently repaired at a cost of several hundred dollars, all of which has been paid.

Rev. B. P. Roach, our missionary at Yintak, China, still retains his membership here. Bro. Roach, while pastor, organized a Boys' Missionary Band, which is still doing active work.

Bro. Caswell's pastorate begins January 1, with every promise of a successful year. He has made an excellent impression upon the members, and I never saw a happier people than when he announced his acceptance of the call.

E. R. JONES.

Switzer, Ky.

DEAR RECORDER:

I gave my lecture, "Jerusalem Under the Turks," in the Baptist church, Malden, Mo., to a very large crowd of men, on Friday night, December 20th.

Bro. J. H. Penock, the beloved pastor, had worked the meeting up all over town. Every man had been invited. We had twenty-four men to stand and ask that the Christian men in the congregation pray for them.

We all knelt down and prayed. Ten young men from eighteen to twenty-five years old were converted. These ten came to the front, into the altar, stood up before the large audience, and testified that God had saved them.

Brethren, the work of the church is to get sinners saved. The more sinners we get saved, the better we glorify God. Let every saint be hard at it.

Lawrence Hennessy, of Omaha, got drunk in the saloon of Joseph Duffy. He was too drunk to get home, lay out all night in the cold, took pneumonia and died. His widow sued Duffy for \$5,000 damages, and the court gave her the entire amount.

DEAR RECORDER:

I have just concluded my first year as pastor of Cox's Creek church. Gifts for missionary purposes for the year, \$800. Some of our members, with the pastor, have adopted the system of tithing.

Many churches in our Association (Nelson) are still pastorless, among them the Bardstown church.

Bro. W. H. Moody is the efficient and beloved pastor of New Salem and Riverview churches.

DEAR RECORDER:

Please allow me through your columns to return my sincere thanks to the brethren and sisters of Cave City Baptist church for the nice and valuable Christmas box sent me and family. We appreciate its contents, but the hearts of the givers more.

W. J. PUCKETT, Pastor.

Cave City, Ky.

DEAR RECORDER:

I read reports from some brethren whom I am acquainted with of their good revival meetings, and it fills my heart with joy, and if you will give space to me I will report the results of the meeting at New Hope church, Webster county, of which I serve as pastor.

Earlinton, Ky.

DEAR RECORDER:

The Rev. Z. Ferrell and J. H. Coleman, the pastor, held a series of meetings at Olive Branch, near Hanson, with great results for God's people. Bro. Ferrell did most all the preaching. There were thirty-eight additions by experience and baptism, one by relation, and two stand approved for baptism.

Hanson, Ky.

MARRIED.

Pastor Wm. Stallings officiated at a beautiful home wedding near Smith's Grove, December 26, 1907, at which time Miss Addie Whitlow, the charming daughter of Bro. Alph Whitlow, was united in marriage to Mr. Oscar Duke, a fine business man, of Memphis, Tenn.

NOTICE.

At the last meeting of the Board of Managers it was ordered, on motion of Mr. Wm. Moses, that, "Inasmuch as the Home is opened to the general public every day in the week, that it be closed to them every Sunday except the second Sunday in each month, when it shall be opened for public service in the afternoon."

Pursuant to the foregoing order, the Board of Managers of the Louisville Baptist Orphans' Home desire to give notice that after January 1st the Home will be closed to visitors on all Sundays, except the second Sunday of each month when public service will be held at 3:30 p. m.

MARY E. ABERCROMBIE, Superintendent.

DEAR RECORDER:

We dedicated our handsome brick church the fourth Sunday in November. Rev. I. N. Strother, pastor of the Seventh-street church, Memphis, preached an able sermon from Hag. 1:8. It was during his fruitful pastorate that the house was built. He and the Cadiz people deserve much credit for erecting such a beautiful church house.

When the present pastor came just a year ago, not a cent of indebtedness was found on either the church building or the parsonage. Since his coming the church has spent nearly \$1,000 on fencing and otherwise beautifying the building, and on repairs on the parsonage. Bro. R. B. Thomas, one of our members, gave the church a fine Brussels carpet. The church went from one full Sunday to all time a year ago. They have raised since the present pastor came, about \$2,500. The increase in gifts to missions over any former year was over 300 per cent.

The next day after the dedication, Rev. R. L. Baker, pastor of Salem church, Christian county, began a meeting with us. The people of Cadiz heard him with delight and profit. He made many warm friends here by his noble Christian bearing, and by his deep consecration. Several substantial additions

were made to the church.

Rev. M. A. Jenkins, pastor of the First Baptist church, Hopkinsville, paid us a little visit this week and preached for us on Thursday evening. His subject was "The Christian's Mission." For strength, beauty and pathos, the sermon would be hard to excel.

With best wishes for the success of the RECORDER under its new management, I am sincerely,  
H. E. GABBY,  
Cadiz, Ky.

Bro. Jas. I. Ware, of Newport, Ky., is seriously ill. We called on him a few minutes Saturday. Bro. Ware has been Clerk and Treasurer of Campbell county Association for many years. I am sure he has not missed a session of the Association or of the District Board for more than twenty years, until last Saturday he was absent from the Board.

Dr. W. D. Nowlin is preaching a series of Sunday evening sermons on Baptism at the Third Baptist church, Owensboro. "Errors of Infant Baptism," "Errors of Baptismal Regeneration," "Errors of Sprinkling and Pouring for Baptism," "Immersion the Only Scriptural Baptism," "Baptism Declarative of a Resurrection," are some of the themes to be considered.

HEATING THE HOME.

Many readers of the WESTERN RECORDER have not given the heating of the home the deep consideration it deserves. The question of first cost is not as important as the maintenance of the furnace after it is installed. The Peck-Williamson Underfeed, which is advertised in this issue, will burn slack and give as good results as other furnaces do with anthracite.

THANKS.

The Management and Superintendent of the Louisville Baptist Orphans' Home desire (through these columns) to express their heartiest appreciation and sincerest thanks for the general and generous response which has been made to their Thanksgiving and Christmas appeal.

Bounty unstinted has been showered upon us. Gracious gifts from loving hearts have come from many, many quarters, replenishing somewhat pantry, store-room and purse, whereof we are deeply grateful.

We have endeavored, as far as has been possible, to acknowledge each donation. If we have failed in so doing it has been due to the fact that box, barrel or bag bore no name, and gave no cue whereby to identify and locate donors. A number of such donations have come, so if you have sent and received no word of thanks, please notify us and describe the contents of your box, and we will have the matter corrected.

For the benefit of future senders we would ask that the name of church and donors be enclosed in each box, and that the Home be advised of the shipment, with the bill of lading enclosed. By thus doing losses may be prevented and accuracy prevail in our reports in Orphans' Friend.

MARY E. ABERCROMBIE, Superintendent.

DEAR RECORDER:

I am much pleased with the new editor and business manager of the WESTERN RECORDER. I read the editorial on "Gipsy Smith" in my prayer-meeting a few weeks ago. It is worth the price of the paper for one year, and I have noticed several others just as good.

Campbellsville, Ky.

WEST KENTUCKY NEWS.

Pastor N. S. Castleberry, after serving Eden Grove church, the largest in Blood River Association, for fifteen years, has resigned and Bro. L. V. Henson has been called to succeed him.

Bro. Castleberry takes charge of Salem church, another large country church, in Calloway county, the first of the year. This church at the last meeting of Blood River Association, pledged the support of a missionary among the Cubans in Tampa, Fla.

Hardin and Benton churches move up from once a month preaching to twice a month services next year. There is strong talk that West Fork and Eben Grove churches will do the same before many months.

The brethren have been having a good deal to say of late about the scarcity

of preachers. Blood River Association has been greatly blessed and honored. God has called quite a number of our young men into the ministry—the noblest of all callings—besides some young ladies who are preparing to be missionaries. In the last ten years the churches of Blood River Association have sent out eighteen young preachers. This includes only those ordained. There are fully eight or ten more who are now in school preparing for the ministry, who have not been ordained. It is significant that in those ten years these same churches have increased their gifts to missions from \$250 per year to \$3,500 per year. We have furnished pastors and missionaries to Tennessee, Arkansas, Missouri, Mexico, West Kentucky, Graves county, Little River and West Union Associations in Kentucky. Our churches are not all as well manned as we would like, but our younger preachers are active, zealous, teachable and missionary, and we are hopeful of still better things in the future.

Live Stock Markets.

CATTLE.

Table with 2 columns: Description of cattle and price. Includes items like 'Good to choice export steers', 'Light shipping steers', 'Med. to good butch. steers', etc.

HOGS.

Table with 2 columns: Description of hogs and price. Includes items like 'Good to choice pack and brs.', 'Med. to 300 lbs.', 'Light ship, 120 to 160', etc.

SHEEP AND LAMBS.

Table with 2 columns: Description of sheep and lambs and price. Includes items like 'Good to choice fat sheep', 'Medium to good sheep', 'Common Sheep', etc.

TORACCO.

Table with 2 columns: Description of burley and price. Includes items like 'BURLLEY—Dark Red', 'Trash (green or mixed)', 'Trash (sound)', etc.

BURLLEY—Bright Red.

Table with 2 columns: Description of burley and price. Includes items like 'Trash (green or mixed)', 'Trash (sound)', 'Common lugs', etc.

DARK.

Table with 2 columns: Description of burley and price. Includes items like 'Trash (green or mixed)', 'Trash (sound)', 'Common lugs', etc.

BUTTER.

Packing 15c per lb.

POULTRY.

Hens, 8c per lb.; roosters, 3c; young chickens, 9 to 11c; ducks, 9c; geese, 6c; turkeys, 10 to 11c.

EGGS.

20 to 21c, case count; candled 22 to 23c.