

# WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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Once a Yorkshire working man told Ruskin he had been delighted with his books. Ruskin replied: "I don't care whether you enjoyed them; did they do you any good."

The *Maritime Baptist* gives this advice: "Whatever you do or do not do, do not quarrel and divide over a preacher. No preacher worthy of his high calling will allow himself to become a bone of contention."

The *Watchman* takes the ground that when a man goes into a town and says he is a "baptized believer" that makes him a member of the Baptist church—the church being helpless in the matter. What a large and varied assortment of dead-beats and rascals our city churches would soon have!

The *Journal and Messenger* says there have been Baptists in the world ever since the days of John the Baptist, adding: "As a matter of truth, the evidence is sufficient and has been recognized as sufficient by historians of all ages. There have been Baptists in all ages, no doubt of it."

At the Episcopal General Convention, Dr. Huntington, of New York, introduced a resolution to eliminate the Thirty-nine Articles because they are antiquated! The Articles are the "articles of faith" in the prayer-book, setting forth the doctrines of the Episcopal church. They are strongly Calvinistic. The reason he gives for eliminating them sounds strangely. That they were contrary to God's Word should be the reason any Christian would give. The Bible is older than they, and if antiquity counts should be given up first.

Typographical mistakes are most exasperating to the writers and most amusing to other folk. Rev. G. H. Hopworth in a public speech declared: "I am not a free lance." The types made him say: "I want a free lunch."

## THE SOUL OF THE CHRISTIAN AFTER DEATH.

BY REV. A. C. DIXON, D.D.

Death is a sleep. The body becomes unconscious while the soul is refreshed and invigorated.

"Asleep in Jesus, blessed sleep;  
From which none ever wake to weep  
A calm and undisturbed repose,  
Unbroken by the last of foes."

As one lies down to sleep at night expecting to awake in the morning, so we may lie down to die expecting that the body which loses consciousness shall awake to life in the morning of the resurrection. Jesus said to his disciples, "Our friend Lazarus is fallen asleep, but I go that I may wake him out of the sleep." So our Lord will one glad day say to the Angels in Heaven! "Our friends on earth have fallen asleep. Let us go and wake them out of their sleep. Take your trumpet, Gabriel, and sound it above every cemetery." I see grassy mounds circled with flowers heaving and marble shafts tumbling. It is waking sleepers throwing off their covering. From beneath those grassy mounds and tumbling shafts the bodies of saints are rising, roused from their sleep by the touch of God.

It was no poet's fancy but biblical teaching which led Bryant to write:

"By an unfailing trust, approach thy grave,  
Like one who wraps the drapery of his couch  
About him and lies down to pleasant dreams."

And equally true to Scripture teaching are the words of Shakespeare:

"To die, to sleep, to sleep, perchance to dream; Ah, there's the rub;  
For in that sleep of death what dreams may come?"

Whether there be dreams or not, the waking of the bodies of the righteous and the wicked is as certain as their sleeping. "The hour is coming," said Jesus in which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." Daniel, the prophet, saw through the future ages this day of awaking when he wrote, "many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting shame and contempt." To Jesus the death of the body was only a sleep. When he said, "The maid is not dead but sleepeth," the mourners laughed him to scorn. They knew that she was dead and death to them was a hopeless finality, but to Jesus raising the dead was as easy as waking out of a sleep. And so with Jesus at all times the impossible is as easy as the common-place. The death of our friends is to us now a hopeless finality, but to Jesus raising the dead was as easy as waking out of a sleep. When he pleases he will say, "Arise," and their bodies will come forth.

It is plain however, that the soul does not sleep with the body in the grave.

"Life is real, life is earnest  
And the grave is not the goal,  
Dust thou art to dust returneth  
Was not spoken of the soul."

Such a prospect is horrible in its repulsiveness. That the thinking, loving, worshipping part of us, though unconscious should be compelled to remain chained in darkness to the decaying body, is, to say the least, incongruous. And yet there are some who persist in believing and teaching this gruesome doctrine. When the body of Adoniram Judson is buried at sea, eaten by fish and its particles scattered, just what portion of it the soul will remain with, or whether the soul will distribute itself among the scattered fragments we are not informed. And when the body is cremated and only a handful of ashes remain, will the soul sleep in this bed of ashes or rove through the air with particles that have gone up with the smoke?

I rejoice that we are not called to answer these puzzling questions for the symbol of sleep does not exhaust the biblical definition of death. For the body death is sleep, but for the soul it is a "departure." Just before Stephen fell asleep he looked up and said, "Lord Jesus receive my spirit." Death was a yielding up of the soul to Jesus. And this prayer of Stephen was the echo of the words of Jesus on the Cross, "Father, into thy hands I commend my spirit." Jesus and Stephen were going out of their bodies. Our Lord took another with him as we learn from his words to the penitent thief, "This day thou shalt be with me in Paradise."

The aged Simon, after he had seen the infant Jesus, exclaimed, "Now lettest thou thy servant depart in peace." To this aged saint death was a going somewhere. As I stood by the bedside of a dying child, just before the last breath he reached out his hand and said, "Good-bye." I am certain that he knew he was going somewhere.

It was said of Lazarus, "The beggar died and was carried by the angels to Abraham's bosom." His body with its sores was left at the rich man's gate, while his real self, of which the body was the worn out, cast-off clothing, went to the fellowship of Abraham. And angels were his bodyguard and guides. Do not be surprised, therefore, if your loved ones, while dying, tell you that they see bright forms about the bed. As the veil of flesh is drawn aside, the eyes of the soul catch a glimpse of the spirit-world into which it is entering.

Solomon clearly defined physical death when he wrote: "Then shall the dust return unto the earth as it was and the spirit shall return unto God who gave it." The body falls; the spirit rises. Luke informed us that when Jesus raised the little maid to life "her spirit came again." The soul is not dependent upon the body for existence. The body is only the tent in which it lives, until death shall release it and send it to a better home. Paul gives us the contrast between the two houses in II. Cor. 5:1. "We know that if our earthly house of this tabernacle be dissolved, we have a building of God and a house not made with hands eternal in the heavens." Death is a change of residence. We leave the earthly tent that has fallen to pieces and enter the eternal house. "In this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

It is evident therefore, that while death

is a sleep for the body it is rather an awaking for the soul. Richard Henry Stoddard in his translation of a Persian poem, recently published, gives the idea:

"When my bier is borne to the grave,  
And its burden is laid in the ground  
Cry not like the mourners around  
'He is gone—All is over—Farewell!'  
But go on your ways again,  
And, forgetting your own petty loss  
Remember his infinite gain;  
For know that this world is a tent  
And life but a dream in the night.  
Till death plucks the curtains apart  
And awakens the sleeper with light!"

The important question remains to be answered: "Where goes the soul at death?"

It goes to be with Jesus Christ. Our Lord said to the converted malefactor, "Today thou shalt be with me."

They were together when these words were spoken, and it is a precious fact that we may have Jesus with us in our sorrows and joys. An old Scotchman, while dying, was asked what he thought of death and he replied, "It matters little to me whether I live or die. If I die, I will be with Jesus, and if I live, Jesus will be with me." Jesus is always, "Immanuel, God with us." But to be with him in glory is more than having him with us in our sickness and sorrows. Paul defined life as being at home in the body, while we are absent from the Lord, and death as being absent from the body, while we are present with the Lord. Montgomery echoes his thought in the words:

"Here in the body pent  
Absent from thee I roam  
Yet nightly pitch my moving tent,  
A day's march nearer home."  
"My Father's house on High  
Home of my soul, how near;  
At times to faith's aspiring eye,  
Thy golden gates appear."

#### PLEASURES RIGHT AND WRONG.

A pleasure right in itself becomes wrong if it steepens my mind in an atmosphere of evil associations, as a violin is sensitive to sea air and is detuned. Our Lord teaches us to pray: "Lead us not into temptation."

To the Christian, things not wrong in themselves become wrong if they harm the spiritual life of others. Self-renunciation out of regard for the weak is a principle which St. Paul urges with varied iteration. Even in matters which seem perfectly right to ourselves, our duty often consists in a gentle and self-denying conformity to the beliefs, feelings, and even prejudices of our weaker brethren, so as to make it easier for them to abstain from what they think is wrong. This is something unknown among worldlings. It is distinctive of Christianity. It requires a Christian to give up with a smile the most congenial recreation if by so doing we may save those from engaging in it to whom it would be a sin, and who would be influenced by our example to commit that sin. This principle may easily be overworked by an enthusiastic Christian, the weaker brother being put upon a kind of throne from whence he dominates his fellow Christian.—*Standard*.

Before sin entered the world the tree of life was in the garden, and when sin shall be no more we shall find again the tree of life in the midst of the paradise of God.

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

FURNISHED BY JOSEPH H. EATON.

No mockery in this world ever sounds to me so hollow as that of being told to cultivate happiness. . . . Happiness is not a potato, to be planted in mould and tilled with manure. Happiness is a glory shining far down upon us out of heaven.—*Charlotte Brontë.*

The grand essentials of happiness are, something to do, something to love and something to hope for.—*Thomas Chalmers.*

In order that people may be happy in their work, three things are needed; they must be fit for it, they must not do too much of it, and they must have a sense of success in it.—*Ruskin.*

I have learned to seek my happiness by limiting my desires, rather than in attempting to satisfy them.—*John Stuart Mill.*

Happiness may fly away, pleasure pass, or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of Him is never rejected.—*Froude.*

If happiness is the rarest of blessings, it is because the reception of it is the rarest of virtues.—*Souvestre.*

There are three things with which a man must keep on good terms if he is to be happy in the world, viz., his conscience, his stomach and his wife.—*T. T. Eaton.*

It is not our changing circumstances, but our unregulated desires, that rob us of peace. We are feverish, not because of the external temperature, but because of the state of our own blood.—*Maclaren.*

Look on the ruffled lake and you see no reflection. But when the lake is calm the images of the stars gleam like jewels on its bosom. So with the human heart. Only when it has the peace of God can it reflect the glorious of heaven.—*T. T. Eaton.*

Truly happy is the man who after gazing on the portrait of his youth, can turn towards the original and find it unimpaired by age.—*Souvestre.*

Happiness as an habitual state, leaves no trace, we breathe it as we inhale the air, without perceiving or regarding it; to appreciate its value, we must first miss it.—*Souvestre.*

Therein lies the danger of the pleasures of the world; incapable themselves of satisfying us, they yet render all others distasteful.

To watch the corn grow or the blossoms set; to draw hard breath over the ploughshare or spade; to read, to think, to love, to pray, are the things that make men happy.—*Ruskin.*

Antony sought for happiness in love; Brutus in glory; Caesar in dominion! the first found disgrace, the second disgust, the last ingratitude and each destruction.—*Colton.*

Assuredly we spend far too much labor and outlay in preparation for life. Instead of beginning at once to make ourselves happy in a moderate condition, we spread ourselves out wider and wider, only to make ourselves more and more uncomfortable.—*Goethe.*

So the restless traveller pants for his native soil and finds in his own cottage, in the affection of his family, and in the labor necessary for their support, that happiness which he had sought in vain through the wide world.—*Goethe.*

They only can sing always who have learned the song of Moses and the Lamb.—*Wm. Burnet Wright.*

If a man were called to fix the period in the history of the world during which the condition of the human race was the most happy and prosperous, he would without hesitation, name the time which elapsed from the death of Domitian to the accession of Commodus.—*Gibbon.*

I believe that Christ's yoke is easy. Christ's "Yoke" is just His way of taking life. And I believe it is a happier way than any other.—*Drummond.*

There is no greater humbug in this world than the idea that the mere possession of wealth can make any man happy. I never got any solid satisfaction out of mine until I began to do good with it.—*Chas. Pratt, the Brooklyn millionaire to Dr. Cuyler.*

Seldom in my life have I been a happy man. If I count up the few minutes of real happiness which I have enjoyed, perhaps they would amount to twenty-four hours. In politics I never had sufficient leisure to be sensible of happiness. It was an incessant struggle; and when success came, care came with it, for it was necessary to hold fast and to make the most of success. But in my private life, I have had moments of happiness; for instance, in my youth, when I shot my first hare, and later on as an agriculturist. I have been happy too with my life and children.—*Prince Bismarck.*

Men are no happier when rich than when poor.—*Russell A. Alger.*

I am surprised that any one should think for a moment that happiness depends upon wealth.—*John W. Mackay.*

When I was a poor young man of twenty years, clerking in a country store, I used to think that if by any wild freak of fortune I could ever accumulate \$100,000 I should be the happiest man alive. Now that I possess that amount, and possibly a little more, I do not think that I am really any happier than in my poorer days.—*Levi P. Morton.*

For my own part, I can only say that I am not one iota happier now than I was in the days when I had not a dollar that I could call my own, save that for which I worked from sunny morn to dewy eve.—*George M. Pullman.*

Riches, like everything else in life, are all vanity and vexation of spirit.—*Russell Sage.*

Wealth can only bring happiness in the sense that it brings us greater opportunities of making others happy.—*Andrew Carnegie.*

Wealth does not bring happiness for many reasons.—*John D. Rockefeller.*

I am always unhappy, and see no good in saying so.—*Ruskin.*

Dioletian laid down the reins of government and retired to a farm. When solicited by Maximian to become Emperor again, Dioletian said that if he could show Maximian the cabbages which he had planted with his own hands at Solona, he should no longer be urged to relinquish the enjoyment of happiness for the pursuit of power.—*Gibbon.*

There is no true happiness in this life, and in my present state I could quit it with a smile.—*Lord Nelson.*

The loss of wealth is loss of dirt, As sages in all times assert; The happy man's without a shirt.—*John Haywood.*

A sound Mind in a sound Body, is a short but full description of a happy State in this World.—*Locke.*

Thus we never live, but we hope to live, and always disposing ourselves to be happy; it is inevitable that we never become so.—*Blaise Pascal.*

But, O, how bitter a thing it is to look into happiness through another man's eyes!—*As You Like It.*

Happy is he who has laid up in youth and held fast in all fortune, a genuine and passionate love of reading.—*Rufus Choate.*

Happiness is not, I think, the most appropriate term for a state the perfection of which consists in the exclusion of all hap, that is, chance.—*Coleridge.*

The notion of happiness is so indefinite that although every man wishes to attain it, yet he never can say definitely and consistently what it is that he really wishes and wills. He is unable, on any principle, to determine with certainty what would make him truly happy, because to do so he would have need to be omniscient.—*Kant.*

We all drink at the spring of happiness in a fractured vase; when it reaches our lips there is almost nothing left in it.—*Madame Du Deffaud.*

What is it that thou art fretting and self-tormenting about? Is it because thou art not happy? Who told thee that thou wast to be happy? Is there any ordinance of the universe that thou shouldst be happy? Canst thou not do without happiness? Yea, thou canst do without happiness and instead thereof, find blessedness.—*Carlyle.*

## THE BEAUTY OF THE LORD.

Moss says in the nineteenth Psalm, "Let the beauty of the Lord our God be upon us." The word "beauty" occurs about fifty times in our version of the Old Testament. But it is the translation of ten different words in the Hebrew. In Proverbs xx. 29 a more literal translation would be "honor;" in Hosea xiv. 6, "majesty;" in Esther i. 11, "fairness," etc. This fact shows how many and varied are the meanings that we associate with this familiar word; and hence, Webster's definition is: "An assemblage of graces or properties pleasing to the eye, the ear, the intellect, the aesthetic faculty or the moral sense." We speak of a picture as beautiful, and so of a song, and even of a logical demonstration. Hence, it is evident that all these things are rather suggestive of beauty than a complete expression of it. Its full definition is that which Coleridge quotes from the Romans—"a multitude in unity." And it is only in this comprehensive sense that we can speak of "the beauty of the Lord." In him there is a harmonious blending of excellences. His works of nature charm the eye; his words of truth and love are music to the ear; his gentleness and sympathy awaken the noblest emotions of the heart, and his holiness excites the enthusiasm of our moral nature so that the more we know of him the more rapturously we cry, "He is the chiefest among ten thousand—-he is altogether lovely."

The word translated "beauty" in the Psalm of Moses means primarily that which makes us glad and happy. The same word occurs in Psa. xxvii. 4, where we have in the margin "delight" instead of "beauty." The evident idea of the writer in both cases is that union of the divine attributes, which meets all the wants and longings of our higher nature—that harmonious blending of greatness and gentleness, of justice and mercy, of purity and patience, of a glory that irradiates the universe, and a love which seeks a dwelling place in the lowliest of human hearts. Truly here is "a multitude in unity."

Leckie says: What is the beauty of God? The excellence of his character. The meaning of all beauty is to image the holiness and excellence of God. The perception of beauty has been given us, not, as some suppose, for enjoyment merely, but to bind us to the infinite, to make it more difficult for man to lose himself in time and sense and to woo him to a heavenly perfection. It is the perception of the beauty of God, a delight in it, a desire after it, which distinguishes the spiritual man from others. They may

feel that God is great and right, but he feels that God is beautiful. A sense of the divine beauty gives an elevation to all life and clothes it with a certain infinite halo of gladness. Nothing can greatly afflict a soul that has a steady vision of the divine beauty. Such a soul rises above temptation; heaven has entered into it, and it finds it easy to keep the "road to heaven."

Moses, in his prayer that the beauty of the Lord might be upon us, refers not only to its power to brighten our lives, but to transform them. By beholding as in a glass the glory of the Lord we are changed into the same image. The soul that is filled with the Holy Spirit must reveal his presence not only in words and deeds, but in the shining of the countenance, as in the case of Stephen. And what nobler testimony can we give, as Christians, to the truth and value of the Gospel than by letting men see that it can make the plainest features, even when wrinkled by old age, radiant with a holy light? Dr. James Hamilton says:

God is glorified and his work advanced when his church is beautiful. Nothing can be sadder than when preaching or personal effort is contradicted and neutralized by the lower unlovely lives of those who pass for Christians; and nothing can go further to insure success than when prayer is carried out and preaching is seconded by the pure, holy and benevolent lives of those who seek to follow the Lamb whithersoever he goeth.

If then we would be happy and useful, let us pray earnestly that the beauty of the Lord our God may be upon us.—*Ex.*

Some lives are narrow by reason of the way they have let circumstances dwarf them. But we must not say that poverty has this effect, for many who are poor, who have to live in a little house, with few comforts and no luxuries, live a life that is large and free, wide as the sky in its gladness; while, on the other hand, there are those who have everything earthly that heart could desire, yet whose lives are narrow. There are some to whom life has been so heavy a burden that they are ready to drop by the way. They pray for health, and illness comes with its suffering and its expense. Their work is hard. They have to live in continual discomfort. Their associations are uncongenial. There seems no hope of relief. When they awake in the morning, their first consciousness is of the load they must lift and begin again to carry. Their disheartenment has continued so long that it has grown into hopelessness. The message to such is "Enlarge the place of thy tent." No matter how many or how great are the reasons for discouragement, a Christian should not let bitterness enter his heart and blind his eyes so that he cannot see the blue sky and the shining stars.—*S. S. Times.*

One of the judges of Massachusetts, who was in no sense of the word fanatical and was connected with one of the two great political parties, informed us that in thirty years upon the bench he had come to the conclusion that ordinary saloon keepers would swear to anything in court—and always had a retinue that would do the same—anything that would help them or their allies, whatever the actual facts were. It is a sad fact that many of the most enthusiastic supporters of the enactment of no license under local option, as soon as the general enthusiasm diminishes lose their vigor and leave the law to enforce itself; and it is another sad fact that some allow themselves to be continuously in such a state of excitement as not to be sure of their facts, and thus throw away their influence. The outlook at present for the spread of prohibition is excellent. It will be so as long as the laws are enforced; but wherever this is not the case, at the very next opportunity license will resume its unholy and disastrous sway.—*N. Y. Advocate.*

He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.—*Lavater.*

**QUESTIONS ANSWERED.**

BY BENEX.

Infant baptism just now must be in desperate straits, or the soul-killer could find employment among some of its friends. I am judging by two questions before me. One brother says a Pedobaptist stated that Spurgeon baptized infants. He wishes to know if this is true, and asks me to prove that it is not by giving something that Spurgeon has said on the subject.

No Spurgeon never baptized any one except on a profession of faith. He was a Baptist pastor of an old Baptist church. It is not my business, nor that of any one else to prove a negative. Demand the proof which the Pedobaptist professes to have of the assertion he has made. It is his business, since he affirms the baptism to prove it when the assertion is denied.

I can't take the trouble to look up what Spurgeon has said on the subject. He spoke often and he spoke with great emphasis against infant baptism. But the groundless and wild assertion of one Pedobaptist is no reason why I should go to the trouble of reading Spurgeon's sermons or even looking at the table of contents of all the volumes of sermons published these fifty odd years. Several times the sermons published every other week for twenty years in the Recorder have been looked at for infant baptism. But I do not remember in what issues those sermons appeared, and I have not the time nor the inclination to look them up. If the man brings any genuine proof of his charge I would then be willing to go into the matter. But there is no such proof so it is certain he will not bring any. Newspaper rumors are not proof. And I have never seen any such statement in any newspaper.

The other question is in regard to the statement of a preacher that the "Codex Vaticanus, A. D. 325, translated baptizo sprinkle." The Codex Vaticanus is a manuscript copy of the Greek New Testament which is now in the library of the Vatican. It is the Greek New Testament, and no translation into any language whatever. This copy of the New Testament was written many hundreds of years before there was any such word as sprinkle, or any such language as the English. That preacher's ignorance of facts is abysmal.

"Was any of Lot's family righteous except himself, or was Lot's wife saved?" His daughters do not seem to have been righteous. His wife may have been. He was the only righteous man, we know, but that is all we know. When Abraham was pleading with God to spare the guilty cities he said "righteous persons," including men and women. But Abraham stopped at ten. There may have been for all we are told some righteous women. We only know there could not have been nine of them for that would have made ten righteous persons.

Whether Lot's wife was saved or not I do not know. The Scriptures are entirely silent on the subject. If she was a righteous person as Lot and Abraham were, she was saved. The manner of her death tells us nothing on this point. God punished her sin by instant death, but her sin was not such a one as to throw any light on her life and character.

Here is a letter which I received two years ago and mislaid. I was interested in it as an exhibition of colossal—I won't say what. After a way things have of popping up in unexpected times and places the letter has turned up. It is hard to believe that a Baptist church would submit to such conduct. And it would be hard to believe that a Baptist pastor could be guilty of it, were it not that this pastor claims to have received the baptism of the Holy Spirit. These men who are enjoying the higher life or the second blessing or the surrendered life—no, I believe the last name for it is the Spirit-filled life—have exalted ideas of their own wisdom and are convinced they have all authority over the churches and that their infallibility is greater than that of Paul and Peter and the other writers of the Scriptures.

It seems the pastor was carrying on a protracted meeting in his church without any ministerial assistance. He proceeded to "license to preach," some of the brethren and of the sisters and these helped him by preaching! My questioner does not say so directly, but I infer from his account that only those whom the pastor had licensed were allowed to speak. He would preach a short sermon and they would follow.

In the first place every male member who is not under charges has an inalienable right to speak and pray in the meetings of the church. They are all priests of God. Baptists have always stood stoutly for this right of the laity. The pastor was violating their rights if he choose some and said they might speak but the others could not.

In the second place no pastor has any right to license men to preach. That is the privilege and duty of the church and it was a piece of high-handed usurpation for him to claim the right. The church ought not to have submitted to such a defiance of her authority, no not for an instant. She should have called a meeting immediately and told him he was usurping her authority and required him to acknowledge that he had done wrong and to apologize. If still secure in his belief in his own infallibility as he had had the baptism of the Holy Spirit, he refused to make acknowledgments, then the church should have demanded his resignation. Things are surely coming or have reached an evil pass if Baptist churches will allow men to lord it over God's heritage in such fashion.

In regard to his licensing the sisters to exhort the church should have told him they had confidence in Paul's infallibility not in his. That Paul had said any man was accused who preached any other Gospel than his, and that they did not intend to bring down upon themselves the wrath of the Lamb by allowing a pastor to break a commandment and to teach men to break them. And there is no command in all the Bible in Judah's words nor more strongly enforced than those which command the women to keep silence in the churches.

"I am asked what I think of a Baptist Sunday-school which allows a Methodist singing teacher to organize a class on Sunday to teach music, to teach the round notes at 10 cents a lesson?" I do not believe in any "pay" affairs in a Baptist church on Sunday. It seems to me a deprecation of the Sabbath. The pretext, of course, was that the children needed to learn how to sing that they might sing in Sunday-school and church. But this pretext would justify all sorts of secular things on Sunday. They need to wear clothes. But that does not justify teaching a sewing school on Sunday. They need to read, but they should be taught reading on the other days of the week.

The same brother says there is a Baptist church which administers the communion to the Methodists and asks me what steps should be taken about it. I presume he means by the members. The only step to be taken by any one outside the church is by the sister churches in the Association. Let them appoint a committee of wise brethren to go to the church and plead with it and persuade it to return to its duty. If the church refuses then the Association should refuse to fellowship it.

The best thing the loyal Baptists can do is to buy as many copies of Christian's Communion as are needed or as they can afford to pay for, and get the members to read them. There is no use in their wringing their hands over the state of affairs in the church if they are too stingy to be willing to spend a little money in their effort to straighten things out. And I have seen great results come from the instruction which is given by books and tracts on subjects on which the church is astray. Try first in this way to teach them the will of God more perfectly, praying, of course, to God to open their eyes. But if everything fails the loyal Baptists should call for their letters and put them into the nearest church. That's unless they are strong enough to establish a church.

**LESSONS FROM THE MIRACLES OF HEALING.**

BY NOLAN RICE BEST.

The Lord Jesus did not heal all the sick that he saw, nor did he ever say or do anything which indicates that he intended to abolish sickness in the world. At the pool of Bethesda, John says, there lay "a multitude of them that were sick," but only one man of the whole group was healed. Christ was manifestly on guard not to impress people with any idea that he had come to abolish pain. He was himself the "Illustrious Sufferer."

His apostles never showed the slightest trace of the modern notion that if a man is good, that necessarily makes him healthy. Paul himself confesses plainly in the twelfth chapter of II. Corinthians that his prayers had completely failed—greatly to his disappointment—to relieve him from the chronic bodily affliction from which he suffered. Later he found out that it was more for the glory of God for him to continue to suffer, and then he understood why he had not been healed when he prayed.

Timothy had dyspepsia and frequent attacks of other illness. Paul did not tell him that his affliction was a sign of sin, but told him to take some medicine (I. Tim. 5:23). When Epaphroditus fell ill in Rome, the aged apostle did not make him think that a few prayers would cure him right away. Paul instead spent long weeks in most anxious dread of losing his beloved friend. Finally, when Epaphroditus began to recover, Paul recognized it as a peculiarly kind answer to his prayers, but he did not claim to have any contract with the Lord which obliged the Lord to restore his friend to health (Phil. 2:25-28).

This is the mistake of the faith-healing sects, not that they pray for restoration from sickness, but that they assume that God must answer their prayers for health as certainly as he answers the prayer of the sinner for deliverance from sin. Nothing of that sort is taught at all in the Bible. On the contrary, bodily illness is only one form of that chastening whose necessity is so eloquently described in the twelfth chapter of Hebrews. There are times when a spell of sickness is absolutely necessary to bring a man to spiritual balance. And there are lives whose finest capacities of love and even labor can be developed by no other means than by life-long invalidism. Where illness is of such benefit, God is not going to hind himself to remove it at the ill-advised prayer of the sufferer.

When a man prays for healing, the proper way for him to exercise his faith is to seek such remedies as God has made known to physicians of skill. Faith-curists argue that when a Christian takes medicine, he denies the faith that he expressed in his prayer for his recovery. On the contrary, he emphasizes his faith anew, proving that he believes God to have provided in nature for such a case. The whole array of remedial materials which medical men use are what God has bestowed in a world of sickness to counteract disease. To use them is not irreligious, but positively religious (I. Tim. 4:4, 5). Certainly no one

thinks it faithless after praying for daily bread to go out and work for a living. The calling of a physician after one has prayed for healing stands on precisely the same basis relative to faith.

The lesson taught us by Christ's miracle of healing is this simply: He is master of all the conditions of life, and his power is sufficient to crush any disease that he will. If he sees that it is better for any of us that we should remain ill, or if we have so violated his natural laws that illness is a deserved penalty which we must suffer, then all our prayers will not drive the sickness away.—Interior.

**THE JEWISH RACE.**

BY LORD BRACONFIELD.

The world has by this time discovered that it is impossible to destroy the Jew. The attempt to extirpate them has been made under the most favorable auspices and on the largest scale; the most considerable means that man could command have been pertinaciously applied to this object for the longest period of recorded time. Egyptian Pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes, and holy inquisitors have alike devoted their energies to the fulfillment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massive on the most extensive scale; a curious system of degrading customs and debasing laws which would have broken the heart of any other people, have been tried, and in vain. The Jews, after all this havoc, are probably more numerous at this date than they were during the reign of Solomon the wise, are found in all lands, and, unfortunately, prospering in most. All of which proves that it is vain for man to attempt to baffle the inexorable law of nature, which has decreed that a superior race shall never be destroyed or absorbed by an inferior.

But the influence of a great race will be felt if its greatness does not depend upon its numbers, otherwise the English would not have vanquished the Chinese, nor would the Aztecs have been overthrown by Cortez and a handful of Goths. That greatness results from its organization, the consequences of which are shown in its energy and enterprise, in the strength of its will and the fertility of its brain. Let us observe what should be the influence of the Jews, and then ascertain how it is exercised. The Jewish race connects the modern populations with the early ages of this world, when the relations of the Creator with the created were more intimate than in these days, when angels visited the earth, and God Himself even spoke with man. The Jews represent the Semitic principle; all that is spiritual in our nature. They are the trustees of tradition and the conservators of the religious element. They are a living and the most striking evidence of the falsity of that pernicious doctrine of modern times, the natural equality of man. The political equality of a particular race is a matter of municipal arrangement, and depends entirely on political considerations and circumstances; but the natural equality of man now in vogue, and taking the form of cosmopolitan fraternity, is a principle which, were it possible to net on it, would deteriorate the great races and destroy all the genius of the world.

What would be the consequence on the great Anglo-Saxon republic, for example, were its citizens to accede from their sound principle of reserve, and mingle with their negro and coloured populations? In the course of time they would become so deteriorated that their states would probably be reconquered and regained by the aborigines whom they have expelled, and who would then be their superiors. But though nature will never ultimately permit this theory of natural equality to be practised, the preaching of this dogma has already caused much mischief, and may occasion much more. The native tendency of the Jewish race, who are justly proud of their blood, is against the doctrine of the equality of man. They have also another characteristic, the faculty of acquisition. Although the European laws have endeavored to prevent their obtaining property, they have nevertheless become remarkable for their accumulated wealth. Thus it will be seen that all the tendencies of the Jewish race are conservative. Their bias is to religion, property, and natural aristocracy; and it should be the interest of statesmen that this bias of a great race should be encouraged, and their energies and creative powers enlisted in the cause of existing society.

**LIFE'S CHANGES.**

The Bible loves dramatic situations. And as children we have delighted in them. We have revelled in the stories of the shepherd boy who killed a giant, became king, and laid the foundations of a famous monarchy; of a great king who was driven from his palace into the wilderness where he ate grass like an ox; of the lonely prisoner who was carried from his cell to become the lord of Egypt; of the noble who was hanged on the gallows he meant for his foe; and of intriguing priests who were flung into the flames they had kindled for the servants of God. In our later years we have been charmed by the swift transitions of Bible story from loveliness to terror and from tragedy to peace. We open the first page of the Book of Life, and we are in a garden, with fruits and flowers and sunshine, with man and woman living in pristine innocence with companionable beasts and talking serpents. But very quickly the sunshine blackens and we find ourselves in the presence of reproaches, recriminations, remorse, tears, curses, and flaming swords. We turn to the closing chapters of this same Book of Life, and our nerves tingle with

the pain of them. Before us spreads scenes of woe of ghastly horror—misery, martyrdom, massacre; the earth is moved, the heavens tremble, the sun and moon are darkened, and the stars withdraw their shining. It is

With hue like that when some great painter dips His pencil in the gloom of earthquake and eclipse.

Yet before the Revelation closes we walk amid the white robes, the palms, the crowns, and hear the promise of a day when there shall be no more sorrow nor sighing nor pain nor death, when God shall wipe the tear from every eye. And in still deeper mood we have turned from the rapt contemplation of the Son of Man, making His triumphal entry into His royal city, while the happy crowds cried their glad Hosannas, to see, yet veil our eyes that we might not see, those other crowds with frightful faces and murder in their hearts, as they yelled, "Crucify Him! Crucify Him!" And the Lord of Life and Glory dies upon a Cross.

In the history of men and nations we seem to see the sportive fates playing such fantastic tricks with the great and small of earth, that the centuries do but lead on a procession of masqueraders from the throne to the scaffold and from the scaffold to the throne. The vicissitudes which we experience ourselves, and which we observe in the lives of men and women round us, are neither less complete, less picturesque, nor less momentous.

In the morning you go forth to your life, like one of Ruskin's "queens" to her garden, "to play with the fringes of its guarded flowers and lift up their heads when they are drooping;" and at night you wander amid the wreck of worlds. Prosperity smiles upon you; friendship is beautiful; and the sunshine is in your heart; and lo, in the twinkling of an eye, the stroke of affliction has fallen upon you, and the waves of desolation have gone over your soul. One day you are rejoicing in health, happiness, and the pride of life; and on the morrow you are crying out for pity to leaden skies which are deaf to your appealing. Or, on the other hand, in the blackest night of the year, when the stars have all gone out, the promise is fulfilled to you in God's own way that "at eventide there shall be light." It is a midnight sun which shines upon you; in the east is the dawning of the morning, and your horizon reddens with a glowing hope. In your path the flowers spring; men and women with open hands are as the legions of ministering Spirits to whom God has given charge concerning you; and the voices of those who you love are as the voices of the many-sounding sea.—Dr. Aked.

**NICODEMUS.**

Nicodemus was a ruler of the Jews. He was a member of the great and proud ecclesiastical court which for so many centuries represented all that was haughtiest and strongest in the religion of Israel. This man came to Jesus by night. He made his way from Jerusalem to Bethany, found the house of John, the beloved disciple, where Jesus was lodged. He glanced to the right and left up and down the narrow street, then drew his cloak more closely round him, and ascended the stairs outside the house to the guest chamber on the roof where Jesus was. Their conversation that night was one of the most momentous which history records; and when it was ended, and Jesus bade His guest farewell, with His hand upon the old man's shoulder. His voice stern, but His eyes speaking an infinite tenderness, He said, "But he that doeth the truth cometh to the light." Nicodemus left Him. And it was night.

Later, the council of which Nicodemus was a member sent their military police to arrest Jesus. The police returned, reporting that they had failed to execute their warrant. They had listened to the preaching of this wondrous preacher, and had been paralysed by—they knew not what. "Never man spake like this man," they said. And then, as the members of the council burst into abuse and threats, Nicodemus timidly suggested, "Doth our law condemn any man without first giving him the opportunity to meet the charge and state his defence?" only to be remorselessly swept aside in the midst of his trembling plea for right.

Yet this is not all. Let us stand for a moment beside the Cross. Priestly hate and popular fury have done their work. Black darkness has settled down upon the hearts of all. The soldier's spear-thrust has been dealt. The Lord of Life is dead. Outside the walls of Jerusalem was a hideous ravine called *Ge Hinnom* or *Gehenna*. It was a place where offal was cast, and the carcases of animals, and the bodies of criminals who had been put to death and adjudged unworthy of decent burial. It was the common cesspool of the city. He was numbered with transgressors in His death, and His body would have been flung into this foul *Gehenna* but for Nicodemus and another one. Joseph of Arimathea, also a night-disciple for fear of the Jews, begged from Pilate the body of Jesus that he might take it away. With him came also Nicodemus, bringing with him myrrh and aloes, the linen cloths and spices which Jewish burials demand. And the last offices of love and tenderness which men can pay to our frail mortality were discharged by Joseph and by Nicodemus—who had come to Him by night.—Selected.

All activity is not influential. All speech is not persuasive. All supplication is not effective. The secret of effective supplication is a quiet faith. The secret of effective speech is a hidden assurance. The secret of triumphant warfare is a permanent peace.—J. H. Jovett.

**SUNDAY-SCHOOL LESSON**

SUNDAY, JANUARY 26TH.

The Lord cleanses the Temple.—  
John 2:13-22.

Motto Text.—“Holiness becometh thy house, O Lord, forever.”—  
Ps. 93:5.

Our Father's abhorrence for making his Father's house a house of merchandize is shown by his twice cleansing it in the same way, in the three years of his ministry. How quickly it needed cleansing again. This is a lesson we need to learn—God's abhorrence of this sin—and the constant need for wretchedness against it.

The other three evangelists mention the second cleansing of the temple, Matt. 21, Mark 11, Luke 19. There is a reference to this first cleansing in the trial of the Lord (Matt. 26:59-61, Mark 14:57-59). It would be well to compare the two cleansings. The boldness of this young Nazarene carpenter must have struck the priests. He had at this time only five or six disciples; he had worked no miracles, but the one at Cana of Galilee, and the report of that had not yet been extensively noised abroad in Jerusalem. Suddenly as the prophet had foretold, the Lord comes to his temple.

“And the Jews' passover was at hand.” One of the three great feasts to which all the male Israelites were required to go. It was the celebration of the passing over of Israel's first born in Egypt and was also called the feast of unleavened bread. “And Jesus went up to Jerusalem.” From Capernaum. He always obeyed the law of Moses, though he rejected the traditions which the elders had added to that law.

“And found in the temple those that sold oxen and sheep and doves.” In the court of the Gentiles. Into the holy house itself our Lord never entered. Only the sons of Levi could go there. The court of the Gentiles was the outermost court. These animals were sold only for sacrifices. It was so much more convenient to have them near at hand. “And the changers of money sitting.” They had little tables in front of them on which coins were piled. Their excuse was also a religious one: “The yearly temple tax of half a shekel, which every Jew paid, was paid only in the temple coin. Jews from other lands came with the money current in those lands.

“And when he had made a scourge of small cords.” It was a

**Rev. C. J. Wilson**

A retired Baptist clergyman, now in the Masonic Home in Manchester, N. H., says he has for years known the merit of Hood's Sarsaparilla, and in his last letter writes: “I am glad to be able to say that both Mrs. Wilson and myself have derived great benefit from Sarsaparilla. Mrs. Wilson at first was not reconciled to anything but the liquid form of Hood's Sarsaparilla, but now begins to feel the usual good effect from the tablet form and to realize its utility. Indeed I have much satisfaction in saying that the tired and worn feeling has quite gone.”

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miracle of power which this young carpenter of Galilee accomplished. That scourge of small cords could have accomplished nothing in driving out the motley crew, in making the money changers forget their money. It was not guilty consciences; these men had reasoned themselves into the belief that their work was pious. Was it not done in God's house and for the sake of helping on the good cause of commanded sacrifices? It was the “wrath of the Lamb,” which drove them forth in abject terror.

“And said unto them that sold doves.” The doves were in cages and could not be driven out. They were for the sacrifices of the poor who could not afford lambs. “Make not my Father's house a house of merchandize.” It is literal merchandise, things for sale, of which our Lord is speaking. This having things for sale in connection with religion excited the wrath of the Lamb of God. He would not tolerate it at all in his temple though the sellers had the most pious of pretexts and were working for the best of causes—to furnish things for sacrifices. He would not occupy his temple when things were sold there—things of any kind to make money. He cleared these buyers and sellers out on two occasions. Is there any reason to think he likes to see similar things to day? No matter if the “cause” is as holy as making sacrifices. Is he a God who changes with the times?

“And his disciples remembered that it was written, The zeal of thine house hath eaten me up.” Zeal for thine house. That this quotation from Psalm 69:9 occurred to the disciples shows how the wrath of the Lord flamed forth. “Then answered the Jews.” The rulers, when they had recovered from their first bewilderment. He was speaking and acting as one with authority and he called the temple “my Father's house.” “What sign shewest thou?” They were right in demanding that a man who came thus should work miracles. God has attested his revelations by miracles; they ceased when their need as proof of inspiration ceased.

“Destroy this temple, and in three days I will raise it up.” He refers them to the greatest of all miracles: his own resurrection. The word translated temple here is not the same word as that in the previous verses. The former word means the temple inclosure; this the building itself. They did not understand and naturally. They must have thought him crazy. “Forty and six years”—refers to the time in which Herod was rebuilding and beautifying the temple. Josephus says Herod began in his eighteenth year, A. U. C. 734, and the work was not completed when these Jews were speaking! Yet this young Nazarene declared he would rebuild it in three days!

“But he spake of the temple of his body.” Prophecy is usually not to be understood till the fulfillment. Remembering that would be a great help to men who try to determine dates of the end of the world, etc., from Daniel and Revelation. His disciples did not understand till afterwards. Christians should never forget that their bodies are the temples of the Holy Ghost, and they should keep them holy.

“When, therefore, he was risen from the dead,” they understood. That a dead man should raise himself from the dead proved that he

was not a man but the I AM who existed before Abraham was. “And they believed the Scriptures and the word which Jesus had said.” They could understand the references to the resurrection in the Old Testament which they had not understood before. They never had any doubts of the Scripture, but the resurrection showed them the meaning of many passages. Passages not only in regard to the resurrection but those which showed them that the Messiah was God, equal with the Father.

“Many believed in his name, when they saw the miracles which he did.” They believed he was a teacher sent from God, being convinced of that by those indisputable proofs of God's presence with him. But they did not trust in his merits for their salvation. They were like many in this day who believe all the Bible says is true, but who do not repent of their own sins.

“But Jesus did not commit himself unto them, because he knew all men.” A proof of his divinity. He knew who were truly converted—who would leave him and walk no more with him, and also who would betray him. He did not need testimonials in regard to any man's character. He knew what was in every one. It is a comfort and a strength to his people to know that he cannot be taken by surprise—that he knows all.

**OUR ATTITUDE TOWARD HERETICAL TEACHERS**

Jesus did not affiliate with the accepted religious teachers of His time. He had no fellowship with them. Why not? Did He not love them? Had He no sympathy for them? Was He not willing to help them? Was He not courteous and kindly disposed? Were not these religious teachers respectable, and honored, and learned? Did they not even profess to be the servants of that God whom He claimed as Father?

Why indeed, did Jesus stand so aloof from them, and denounce them in such scathing and fiery speech? Why, simply because they were the confirmed teachers of error. “Teaching for doctrines the commandments of men.” Do you know anybody who is doing this most reprehensible thing today? No; Jesus did not affiliate with and fellowship the teachers of error.

And in harmony with this attitude of his Lord, the beloved and the loving and gentle John says: “If they come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed.” And yet this man whom Christians are to exclude from their house, and not to encourage by even a word of cheer, claims to be a Christian, and even a Christian teacher, and he is seeking the co-operation and support of Christians in the work which he is doing. But—in some way or other, he has evidently perverted “the doctrine of Christ;” and, in some points or other, he has changed and corrupted the teaching of Jesus; and he is not walking in the ordinances and keeping the commandments of the Lord blamelessly. He is a teacher of error; and so John says to Christians: “Receive him not into your house, neither bid him God-speed.” In your charity, don't forget that Christ is King; and in your meekness, don't slop over! For in so doing ye become partakers and helpers in the evil

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that he is so doing.

And so John and Peter, and Paul, also, speaking as they were moved upon by the Holy Ghost, hurl their divinely inspired thunderbolts of denunciation at those who dare subvert, or corrupt, or change the teachings of the pure “gospel of the grace of God.”

And these denunciations have lost nothing of their appropriateness, and nothing of their awfulness, in the flight of years. They should fall with the same fearful import upon the ears of the teachers of error today, as when they first fell from the lips of the faithful apostles. A false gospel is just as hurtful, and so just as hateful to God, today, as when His apostles in person were set to denounce it. And it is just as much the duty of the gospel preacher of this age to be watchful and to maintain a pure gospel against all the corrupters thereof, as it was the duty of the first preachers of the cross.

Sometimes it is urged that men of spotless character, and blameless life, and broadest learning, and largest wisdom, and fervent devotion, hold as valid; and with unwearied zeal and matchless skill, advocate changes in both the doctrines and ordinances of the gospel. And, “oh, is it not very presumptuous, and uncharitable, and narrow, to condemn and have no fellowship with these learned and holy fathers?” My! my!

But Paul puts the case in favor of the teachers of error in the most plausible and authoritative form possible. He imagines himself, Paul appearing as the preacher of another gospel; and he says, in that event, let me be accursed. He goes even further. He puts the case in the strongest possible form. He describes, not Satan coming up out of the pit, disguised as an angel of light, but an “angel from heaven,” with all the brightness of his celestial splendor still upon him; and he says, should this “angel preach any other gospel unto you than that which we have preached unto you, let him be accursed.” And so the apostle solemnly warns you and me against being deceived by the official standing, the high moral character, the transcendent powers of mind, or the matchless eloquence of the teachers of error.

The gospel which every teacher brings must be rigidly tested by the plain and simple gospel of the New Testament—the gospel which so clearly teaches the special creation of man originally in the image and likeness of God, his fall in Adam, his death in sin, his need of regeneration and spiritual life; God's love for a lost world manifested in the gift of His Son, the virgin birth, the divinity of Jesus His vicarious suffering in making “His soul an offering for sin,” His burial and resurrection, His exaltation to the right hand of God, where He ever liveth to make intercession for us; and the resultant assured salvation of every soul who believes His word and trusts His grace, walking in the way of loving obedience to all His commandments, and keeping His ordinances blamelessly—and wherein any gospel differs from this it is to be rejected at whatever cost of personal predilections and preferences and popularity; for wherein it differs from this it is not the pure gospel of Jesus Christ; and with it, therefore, the faithful preacher—the preacher who has iron in his spiritual blood, and strength in his religious muscle and marrow in his ecclesiastical backbone—the preacher built after the apostolic pattern—can have no affiliation or fellowship.—Word and Way.

Have no fear for the realization of His promises. Heaven and earth may pass away, but God's Word will never pass away.

A friend once gave me a blank check and told me to fill in the amount of money I thought I needed. This is exactly what God has done for all His children.

Once more, do not imagine that you can escape His judgment. You may have eyed Him for fifty years, but you cannot escape Him.

There have been clever men in our day and generation who have been able to detect sin and track out the sinner, but none so searching as God Himself. “The eyes of the Lord run to and fro throughout the whole earth,” and these eyes search you through and through. “Be sure your sin will find you out.” There is no such thing as sinning against Him and not paying the penalty, if one rejects Jesus Christ.

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**WONDERFUL THINGS ON BAPTISM.**

Dr. John T. Griffith translated the following which was an editorial in a Welsh paper. We had never heard of any such Baptist scholar as Dr. Fairfield ourselves, but we wrote to Dr. A. H. Newman, of the Baylor Theological Seminary, and to Dr. H. C. Vedder, of the Crozer Seminary, asking them if they had ever heard of such a man. We publish their answers below the Welsh editorial. We hope Dr. Griffith will write to the Welsh paper, giving their letters.

The Guardian is one of the great papers of England and we are sorry it should have been taken in in such a way. The standing of The Guardian makes the denial of the story a matter of importance.

**WONDERFUL THINGS ON BAPTISM.**

In the debate that was lately carried on in the "Guardian" on pouring as Christian baptism, many wonderful things were said as might be expected, but nothing more wonderful than the following incident which appeared in a letter from the Rev. W. H. Griffith, Thomas Wyckliffe Hall, Oxford, by closing the debate last week.

Some years ago the Baptist Publishing House asked a leading Baptist minister in the United States, Dr. Fairfield, to prepare a book to defend the Baptist view. He accepted the appointment, "with the full assurance," according to his own words, "that reasons could be produced that would be unanswerable." He thoroughly believed that "immersion was the only water baptism, and that this could be made plain to every inquirer." In a letter to a friend he makes known the result as follows: "You may imagine my disappointment when I tell you that by following my studies I found tower after tower of my Baptist castle falling down. I put forth every effort to repair it. I worked month after month for two years to defend my old position, but in vain. There were too many hard and strong facts against me. After having studied the matter thoroughly on both sides I was convinced of my error. Immersion was not the baptism. The word 'baptism' did not mean immersion in the New Testament. I saw the matter clearly. I could not be an honest man, and continue to profess that which I did not believe."

This was the first time for us to hear of anything of the kind. We had often heard of sprinklers of babes after having searched more minutely the grounds of their faith, being convinced of the unscripturalness of the rite and then leaving it, but we never before heard of a Baptist and he a scholar, compelled by a careful study of the matter acknowledging that "baptism" does not mean "immersion" in the New Testament. Where are all the Greek dictionaries, and the most of them by Pedobaptists authors—who give

immersion as the primary meaning of the word, and the host of biblical critics who acknowledge the position of the Baptists rather than endanger their good names as scholars?

When some ignorant persons become bold enough to make such unseemly statements, we can afford to laugh at them, but when a titled man, and a leading minister, says that "baptism" does not mean "immersion" in the New Testament, it is time to inquire what it does mean? Observe Dr. Fairfield does not say that the word does not mean that at all, but that it does not mean that in the New Testament. It would be assuming too much to doubt the testimony of the Rev. W. H. Griffith Thomas Wyckliffe Hall, Oxford, on the matter, yet we are distracted. We should like to know more about this leading Baptist minister, Dr. Fairfield, of the United States of America. Can any one give more of his history?

I never heard of "Dr. Fairfield," and if there is such a man in our denomination in the United States or Canada he has entirely escaped my observation. The whole story in the article you send me has a decidedly apocryphal air. Of course, there may be a Baptist minister of that name and it is barely possible that a Baptist minister should yield himself up to the influence of a certain class of Pedobaptists writers as to come to doubt whether apostolical baptism was immersion or even to reach the conviction that it was not. Psychological freaks are not uncommon in America and this may be a genuine case. But I should be inclined to withhold credence until "Dr. Fairfield" can be located and heard from.

A. H. NEWMAN.

If there had ever been a Dr. Fairfield who was at all prominent among Baptists, I am quite sure that I should have met his name somewhere in the numerous books and pamphlets that I have read, while mousing about in the sources of our Baptist history. If he had been prominent any time within the last forty years, I should have either met him or had some personal knowledge of his position and worth. If it is safe, therefore, for me to infer that he is as mythical a person as Mrs. Gamp's friend, Mrs. Harris.

But lest I should be too wise in my own conceit, I have taken the pains to ask a number of persons, and they have proved as ignorant as myself of this Dr. Fairfield. Among those whom I have asked was Dr. Weston. No man living has had a longer or wider acquaintance with prominent Baptists than he, and he never heard of any Dr. Fairfield, or if he did the man was of so little importance that he has forgotten the name and the man—which would have been impossible, had there been a prominent Baptist of that name within the past sixty or seventy years. I think that settles the matter. You need have no hesitation in pronouncing the whole story an invention, and a particularly foolish one at that. Very truly yours,  
 HENRY C. VEDDER.

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

**GLOBETROTTING SOMNAMBULISM.**

BY CAPTAIN LUKE W. BICKEL.

He who travels may learn. Would we better say, he who travels does learn! Some travel with their eyes closed. Save us from globetrotting somnambulism! Some want to travel and do. Some want to and do not. Some don't want to, but must. We are of the last type. Just of late we have been perigrinating and have met many men of many times. Some of them called themselves Indians. Nine-tenths of them considered themselves well-informed. For the other tenth we could, did and do make all allowance. It was the well-informed nine tenths that seemed to us in such sad plight. Not all, oh, no, only about five of the remaining nine. The other four were wide awake and knew a good thing when they saw it.

Now we have the misfortune of being sadly narrowminded. Due to early influences no doubt! Narrowminded enough in fact to believe in Missions. Missions! What Missions! Not Christian Missions, surely! Yes, even so. Yes, though early warned that as the world wags, "my doxy is usually orthodox," we still were innocent enough to believe that our "doxy," that is our faith in Christian Missions, was a right one.

But the opinion of the five tenths differed from ours. They did not agree among themselves either. What well-informed five tenths ever did?

There was a man, Annan's Catchpenny. I believe his card read, who said he would take his hat off to a missionary who supported himself, but had no use for subsidized idlers living in palaces. Someone whispered that he had belonged to the odd one tenth before he got rich in a hurry.

His brother John, who lived on stray dirt under the bustle of Annanias' recently acquired pennies as a gentleman of leisure was charitable. He did not condemn roundly, but thought missionaries ought to live as the natives did so as to save expense and get near to the common people. John loved common people—by proxy!

Then there was a man—she called herself a lady—Miss Quickstep Manly, who knew all about business methods. She had just been elected honorary president of the Slunsville People's Savings Bank, which noble institutions was organized to inculcate thrift among the members of the odd tenth. She did not believe in Missions, because it took five dollars to get one dollar to the heathen. Home administration was wrong. We had been told in our young days that the lie above-mentioned had died and been buried repeatedly. It seems still to have a truly feline tenacity on life.

Another lady there was, "A lady true blue," as we sailors say, Mrs. Faithful Prudence. She had a wide heart, but she had built a fence around it that was so high she could not look over. She believed there were too many needs at home—"Heathen in fact." Charity begins at home, you know, and she practiced earnestly what she preached. We were sorry she was not taller, to look over the fence as we could.

The most interesting man was probable Prof. Gohye Theory. He was an able man. Had studied the ethical teaching of non-Christian religious systems and had arrived—not jumped, you see—but arrived,

at the conclusion that these systems were, for the people who held them, wholly adequate and it was to say the least of it a pity to disturb them.

"So much for the five tenths." What about the other four? Well, let me see.

Why, yes, there was General Broadbent.

"So you don't know Driver, Earnest Driver? Well, then, you've missed it. He was a Missionary. He and I were at college together. He was 'way up. Best man every time. Greek, Latin, Baseball, Mathematics, Picnics, he hit the top notch. He was a man all the way up his backbone. Ought to have joined the Army. Well, no, I won't say that. He did better. I mean he did more good. His Father was a rich old moneybags. Driver was awfully religious and decided to be a missionary and use his pile in that way. Only son, you see! But his Father thought he would stop him and so told him he would cut him off with a shilling if he went. I thought the old man had him. Thought young Driver would not take the pill of accepting support from a Missionary Society. But he did, though he had double offered him to stay at home. I called him a young fool but should have thought less of him if he had not gone. Have I been in India? Yes, was out there with him afterwards. He worked like a Trojan, but it was his home-life that counted. The home-life, quiet, simple, good and pure. Some told him he ought to live in a shack. Don't you believe it. He would have done less good.

Then there was Mr. Godfrey Steward, I met Him. Well, he was one of the four tenths class. He is a wealthy business man, clean in life and thought. He had just been studying the question of home administration. His verdict was an increased subscription to his Missionary Society as being one of the best investments for a go-fearing man.

There was another man whom I almost forgot. To what tenth he belonged I do not know. He did not tell me. He was too much in earnest. He had no time to stop for trifles. He was an ex-buddhist priest.

"As good, you say, as the message of a Savior's love? Tell your theorizing friend that it is written, 'By their fruits ye shall know them.' Where are those fruits in our heathen religious system? Love, joy, peace—where are they? But I have no time. I must move on to tell others of my brethren of the pearl of great price which I have so long sought and at last found."

So much for the five tenths and the four tenths. What then about the odd tenth?

So we thank God for the "doxy" of Christian Missions. It shall be our "doxy" still, for we believe it to be "orthodoxy." We thank Him for the early training that has led to such narrowmindedness and with the good old colored saint we would say, "I ain't got much brains, but I got a pow'ful big heart to lub' de Lord wid and a strong hand to serve odder folk wid." God shall have all the love of our heart and our sin-burdened fellow-men all the service of our hands, whether in the privileged homelands or the dark places of the earth the depths of whose darkness we from contact know so well, until by some means some, at least shall know the yearning tenderness of a Savior's Heart.—Watchman.

WAYSIDE THOUGHTS.

BY E. W. WINFREY.

"Blessed they who have not seen and have believed." Thou hearest Him? 'Tis He who spake as never Beside Him speaketh child of Adam's race. Authority and wisdom, knowledge, truth, Pure love, and infinite, amazing grace Their fullness uttered in His gentle voice. But, wherein—tell us, pray—are they the best Who need not sight nor other fleshly sense Compelled by wonders great that faith may stand? In what do these excel? Advise us whence Their right to be thus named in His high choice. 'Tis this—that they are quick and free. The life In them responds to kindred life above How'er revealed. Enough truth's whisper low Or faintest, far-sent word of sovereign love; And souls thus knowing life must needs rejoice. Culpeper, Va.

Our Pulpit

FANCIED FREEDOM AND REAL SLAVERY.

REV. ALEXANDER MACLAREN, D.D.

"We—were never in bondage to any man. How sayest Thou, Ye shall be made free?"—John viii. 33.

"Never in bondage to any man?" Then what about Egypt, Babylon, Persia, Syria? Was there not a Roman garrison looking down from the castle into the very Temple courts where this boastful falsehood was uttered? It required some hardihood to say, "Never in bondage to any man," in the face of such a history, and such a present. But was it not just an instance of the strange power which we all have, and exercise, of ignoring disagreeable facts and by ingenious manipulation taking the wrinkles out of the photograph? The Jews were perhaps not misunderstanding Jesus Christ quite so much as these words may suggest. If he had been promising, as they chose to assume, political and external liberty, I fancy they would have risen to the bait a little more eagerly than they did to His words.

But be that as it may, this strange answer of theirs suggests that power of ignoring what we do not want to see, not only on the way in which I have suggested, but also in another. For if they had any inkling of what Jesus meant by slavery and freedom, they, by such words as these, put away from themselves the thought that they were, in any deep and inward sense, bondsmen, and that a message of liberty had any application to them. Ah, dear friends, there was a great deal of human nature amongst these men who thus put up a screen between them and the penetrating words of our Lord. Were they not doing just what many of us—all of us to some ex-

tent—do: ignoring the facts of their own necessities, of their own spiritual condition, denying the plain lessons of experience. Like them, are not we too often refusing to look in the face the fact that we all, apart from Him, are really in bondage, and so, because we do not realize the slavery, being utterly indifferent to the offer of freedom? "We were never in bondage;" consequently we add, "How sayest Thou, Ye shall be made free?" So then, my text brings us to think of three things: our bondage, our ignorance of our bondage, our consequent indifference to Christ's offer of freedom. Let me say a word or two about each of these.

First as to

I.—Our Bondage.

Christ follows the vain boast of my text, with the calm, grave, profound explanation of what He meant: "Whoso committeth sin is the slave of sin." That is true in two ways. By the act of sinning a man shows that he is the slave of an alien power that has captured him; and in the act of sinning, he rivets the chains, and increases the tyranny. He is a slave, or he would not obey sin. He is more a slave because he has again obeyed it. Now do not let us run away with the idea that when Jesus speaks of sin and its bondage He is thinking only, or mainly, of gross outrages and contradictions of the plain law of morality and decency, that He is thinking only of external acts, which all men brand as being wrong, or of those which law qualifies as crimes. We have to go far deeper than that, and into a far more inward region of life than that, before we come to apprehend the inwardness and the depth of the Christian conception of what sin is. We have to bring the whole life close up against God, and then to judge its deeds thereby. Therefore though I know I am speaking to a mass of respectable, law-abiding people, very few of you having any knowledge of the grosser and uglier forms of transgression, and I dare say none of you having any experience of what it is to sin against human law, though I do not charge you—God forbid!—with vices, and still less with crimes, I bring to each man's conscience a far more searching word than either of these two: and I say, "Brother, we all have sinned and come short of the glory of God." This declaration of the universality and reality of the bondage of sin is only the turning into plain words of a fact which is of universal experience, though it may be of a very much less universal consciousness. We may not be aware of the fact, because, as I have to show you, we do not direct our attention to it. But there it is; and the truth is that every man, however noble his aspirations sometimes, however pure and high his convictions and however honest in the main may be his attempts to do what is right, man, when he deals honestly with himself, becomes more or less conscious of just that experience which a great expert in soul analysis and self-examination made: "I find a law"—an influence working upon my heart with the inevitableness and the certainty of law—that when I would do good—evil is present with me."

We all know that, whether we regard it as we ought or no. We all say Amen to that, when it is forced upon our attention. There is something—some force that has got into us, unless it is ourselves—that

thwarts aspiration towards good, and inclines to evil.

"What will but felt the fleshly screen?"

And it is not only a screen. It not only prevents us from rising as high as we would, but it sinks us so low as to do deeds that something within us recoils from and brands as evil. Jesus teaches us that he who commits sin is the slave of sin that is to say, that an alien power has captured and is coercing the wrong-doer. That teaching does not destroy responsibility, but it kindles hope. If a foreign foe has invaded the land, he may be driven out of the land, and all his slaves set free, if a stronger than he comes against him. Christianity is called gloomy and stern, because it preaches the corruption of man's heart. Is it not a gospel to draw a distinction between the evil that a man does, and the self that a man may be? Is it not better, more hopeful, more of a true evangel, to say to a man, "Sin dwelleth in you," than to say, "What is called sin is only the necessary action of human nature." To believe that their present condition is not slavery makes men hopeless of ever gaining freedom, and the true gospel of the emancipation of humanity rests on the Christian doctrine of the bondage of sin.

Let me remind you that freedom means, not the absence of external constraints, but that it means that the animal in us should be governed by the will, for when the flesh is free the man is a slave. And it means that the will should be governed by the conscience. And it means that the conscience should be governed by God. There are the stages. Men are built in three stories, so to speak. Down at

RAILROAD MAN

Didn't Like Being Starved.

A man running on a railroad has to be in good condition all the time or he is liable to do harm to himself and others.

A clear head is necessary to run a locomotive or conduct a train. Even a railroad man's appetite and digestion are matters of importance, as the clear brain and steady hand result from the healthy appetite followed by the proper digestion of food.

"For the past five years," writes a railroader, "I have been constantly troubled with indigestion. Every doctor I consulted seemed to want to starve me to death. First I was dieted on warm water and toast until I was almost starved; then, when they would let me eat, the indigestion would be right back again.

"Only temporary relief came from remedies, and I tried about all of them I saw advertised. About three months ago a friend advised me to try Grape-Nuts food. The very first day I noticed that my appetite was satisfied which had not been the case before, that I can remember.

"In a week, I believe, I had more energy than ever before in my life. I have gained seven pounds and have not had a touch of indigestion since I have been eating Grape-Nuts. When my wife saw how much good this food was doing—she thought she would try it awhile. We believe the discoverer of Grape-Nuts found the "Perfect Food."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

the bottom, and to be kept there, are inclinations, passions, lust, desires, which are all but blind aimings after their appropriate satisfaction, without any question as to whether the satisfaction is right or wrong; and above that a dominant will that is meant to control, and above that a conscience. That is the pyramid; and as by the sun-shine on the gilded top of some spire, the shining apex, the conscience, is illumined when the light of God falls upon it. And when a man is built in that fashion, and keeps to that fashion, then, and only then, is he free.

I need not remind you of how the metaphor of my text receives its most tragical and yet most common illustration and confirmation in the awful fact of the power of any evil thing once thought or done by a man to reproduce itself, onwards and ever onwards. It is a far commoner thing for a man never to have done some given evil, never to have got drunk, never to have stolen, or the like, than to have done it only once. I heard a day or two ago of a strange, mysterious illness, in which a few weeks since the medical analysis showed here and there detected with difficulty, one single bacterium in a great quantity of blood. And now, so had they multiplied, that no drop could be taken anywhere from the veins which was not full of them. That is how men get under the slavery of any evil thing; and habit becomes stronger than anything except that "Strong Son of God, immortal Love, whose Spirit can conquer even it." "Can the Ethiopian change his skin, or the leopard his spots. Then may ye that are wont to do evil do well." The bondage is real and deep.

My text suggests to us that strange, sad fact—

II.—Our Ignorance of our Slavery.

"We were never in bondage to any man," said the Jews. We are but too apt to repeat the empty boast, and as they forgot Pharaoh and Nebuchadnezzar, Antiochus and Caesar, we forgot our failures, our faults, our sins. We ignore them. Is not that, too, a plain fact of experience? There are people in this congregation this morning who, I suppose, never have really opened their eyes to the undeniable truth that sin has dominion over them. They go along on the surface of things, keeping to the shallows of human life, occupying themselves with their various duties and enjoyments, and they never know, just because they shut their eyes away from facts—what is their real condition in God's sight. If I might so say, some of my dear friends this morning are, in regard to this matter, what the old Puritans used to call "Gospel-hardened." They have got their hearts and minds. I was going to say waterproofed, by repeated application to them, as I am trying to apply them now, of truths which but add one more film to the layers between their hearts and the Gospel. Because they are so familiar with the words of our message, they all but lose the faculty of bringing its power into contact with themselves. Oh! if I could get through that tendency which there is in all regular church and chapel-goers to make themselves comfortable in their corners, and suppose that the man in the pulpit is saying what he ought to say, and is saying nothing that has much bearing upon them, because they heard it all before—if I could once

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get the sharp point of this great Christian truth which I am not ashamed to call the Christian Gospel, though it looks anything but that, through the manifold layers with which your heart is encrusted, you would find out a good many things that some of you think very phantasmal and of little consequence.

There is nothing about us that is more remarkable and more awful, when you come to think of it, than the power that we have, by not attending to something, of making that something practically non-existent. The great search-lights that they have on the battleships now will fling a beam of almost terrible revealing power on to one little arc of the great circle of sea; and all the rest, though it may be filled with the enemy's fleet, will be lying in darkness. So just because we cannot get you to think of the facts of your slavery to sin, the facts are non-existent as far as you are concerned. Let me plead with you. Surely; Surely it is not a thing worthy of a man never to go down into the deep places of your hearts and see, shall I say, the ugly things that coil and wrestle, and swarm, and multiply there. There is an old story in the book of Ezekiel about how the prophet once was led to a place where, through a hole broken in the wall there was showed him an inner chamber, on the walls of which were painted the hideous idols of the heathen. And there, in the presence of the foul shapes, stood venerable priests and official dignitaries of Israel, with their censers in their hands, and their backs to the oracles of God. There is a chamber like that in all our hearts; and it would be a great deal better that you and I should go down, see it, that that we should live, as so many of us do, in this fool's paradise of ignorance of our own sin. It is because we will not attend to the facts that we ignore the facts. The evil that we do, and that we cherish undone in our

hearts, are, if I might so say, like the wreckers on some stormy coast that begin operations by taking the tongue out of the bell that hangs on the buoy and putting out the light that beams from the beacon. Sin chokes conscience; and so the worse a man is, the less he feels himself to be bad; and while a saint will be tortured with agonies of remorse for some slight peccadillo, a brigand will add a murder or two to his list, and wipe his mouth, and say, "I have done no harm." We are ignorant of our sin because we bribe our consciences, because we drug our consciences, because we will not attend to the facts of our own spiritual being.

That ignorance of our bondage is characteristic of the tone of mind of this generation. Things have changed in that respect as in a great many others, since I was a boy. I do not hear now, from people who desire to unite themselves to Jesus Christ, the deep poignant penitence and confession of sin that one used to hear. I do not hear the facts of sin, its gravity and universality, preached from pulpits in the way it used to be. I notice in the ordinary, average man a tendency to think more about environment and heredity than about individual responsibility, and on the whole a very much lowered sense of the depth and the power and the universality of transgression. And that is why, to a large extent, the Christianity of this generation is so shallow a thing as it is.

That brings me, lastly to say a word about the consequent indifference to

III—Christ's Offer of Freedom.

"How sayest Thou, Ye shall be made free?" Of course, if they had no consciousness of bondage, there was no relevance in a promise of freedom. That remark opens out into these two things, on which I do not dwell. First, the ignoring of the fact of sin, which is so common amongst us all today, makes it impossible to understand Christ and Christianity. Brethren, that great Gospel, and that great Lord who is the subject of the Gospel, have many other aspects than this. But this is the central thought as to it and Him, that it is the emancipation from sin, because He is the Emancipator. "The Spirit of the Lord is upon Me, because He hath anointed Me to preach deliverance to the captives." And wherever we find, as we do find, in many quarters today, that this central fact of Christianity, the Death for the sins of the world, is deposited from its place, there the life-blood is ebbing out of the Gospel. Historically, the beginning of almost all heresies has been the under-estimate of the fact of man's sin. As long as you dwell in the shallows of human experience, a shallow Christianity and a shallow Christ will be enough for you. But when once you get to understand the depths of your own need, and the depths of your brother's need, then nothing less than the Christ that died to solve the problem, insoluble else, of how to emancipate the soul and the world from the tyranny of sin will be enough for you. Once "the waters of the great deep are broken up," and the floods are out, there is nothing for it but the Ark. It is not enough to speak human Christ, it is not enough, when a man's conscience has been roused, not to exaggeration, but to clear sight, of what he is—it is not enough then to speak

of an example Christ, or of a teaching Christ. Ah! we want more than that. We want "that which first of all I delivered unto you, how that Christ died for our sins according to the Scriptures."

And, brethren, just as the ignoring of the fact of sin makes the understanding of Christ and His word impossible, so it makes real reception of Him for ourselves impossible. And there is all the difference between the superficial, partial, and easy-going profession of Christianity which is so common amongst us today, and the life and death clutching and clinging to Him which come when, and only when, a man feels that the tyrant whom he served as a slave, is close behind him, and that his only chance of freedom is to hold fast by the horns of the altar of the Sanctuary, and to cleave to the Christ in Whom, and in Whom alone, we are free indeed.—*Baptist Times.*

THE QUESTION.

BY REV. K. E. WISHARD, D.D.

The question is asked us, "What are the prospects for revival of religion in our country?"

That there is need of a great and general spiritual awakening in our nation, there can be no doubt. There are such exhibitions of dishonesty and graft in high places, as shame and appall us. These crimes convince us that the public conscience is suffering from moral paralysis. Further, the paucity of results from our preaching, both in small number of conversions and the feebleness and inactivity of those coming into our churches,

SOME HARD KNOCKS

Woman Gets Rid of "Coffee Heart."

The injurious action of Coffee on the heart of many persons is well known by physicians to be caused by caffeine. This is the drug found by chemists in coffee and tea.

A woman suffered a long time with severe heart trouble and finally her doctor told her she must give up coffee, as that was the principal cause of the trouble. She writes:

"My heart was so weak it could not do its work properly. My husband would sometimes have to carry me from the table, and it would seem that I would never breathe again.

"The doctor told me that coffee was causing the weakness of my heart. He said I must stop it, but it seemed I could not give it up until I was down in bed with nervous prostration.

"For eleven weeks I lay there and suffered. Finally husband brought home some Postum and I quit coffee and started new and right. Slowly I got well. Now I do not have any headaches nor those spells with weak heart. We know it is Postum that helped me. The Dr. said the other day, 'I never thought you would be what you are.' I used to weigh 92 pounds and now I weigh 158.

"Postum has done much for me and I would not go back to coffee again for any money, for I believe it would kill me if I kept at it. Postum must be well boiled like the directions on pkg. say, then it has a rich flavour and with cream is fine." Name given by the Postum Co., Battle Creek, Mich.

"The Road to Wellville," found in pkgs. "There's a Reason."

plainly indicate a lack of spiritual power in God's people.

Again the encroachments of the world on church life, giving both respectability and popularity to forms of self-indulgence, and to amusements that are inimical to, and destructive of the best spiritual life, indicate clearly the imperative necessity for revivals of religion that will cast the world out of the church. Such revivals, such visitation of God, are our only hope for the Church of Christ. Nothing less will bring God's people back to that holy living that will make our churches a witnessing power for Christ. It is written of the early church that "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

It must be conceded that there is large activity in all Christian denominations, in everything that concerns the material life of the church. The machinery of the churches is vigorously worked. The financial, social, musical and ornamental departments of church life are kept on the move. The missionary organizations are multiplied and buttressed with the attractions of tents and socials. The wheels within the wheels are going with a whirr, but do not check the worldly life of the church or the attractions for the place of amusements.

These organizations do not send us ministers and our people to our knees, to plead for souls that are going down. This much is written indicating our need of a gracious visitation from God.

We may not forget, however, that we have the "exceeding great and precious promise" of God, adequate to every necessity of the church. We are not straitened in God. "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." God promised deliverance to Israel in captivity. He has "never said to the seed of Jacob, Seek ye my face in vain." The residue of the Spirit is with him, and he has said to his church, "Ye shall find me when ye search for me with all the heart." The Holy Spirit, on whom we are dependent for all quickening grace, is Christ's gift to the church, and he has girded us with the promise—"If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."—And when he comes he will convict his people of their worldliness, and sinners of their guilt.

The question, however, is still up, Do conditions in the church, in our churches, generally indicate the coming of the great blessings we need? There are three things that always mark God's coming, and his actual presence in quickening power, and these are believing prayer, faithful preaching of God's Word and personal labor for souls. Every true revival of religion is born in prayer. When God is about to do great things for his name's sake, he stirs up some one to take hold of him by prayer. When he promised restoration to his broken Israel, he said: "I will yet for this be inquired of by the house of Israel to do it for them."

for he will have his people share in his work and glory. All the victories achieved in Old Testament days were in answer to prayer. By prayers Moses came between an offended God and the guilty people, and rescued the nation from

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments. I am a woman. I know women's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Many cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharge, Irritation, Inflammation or Painful Periods, Uterine or Ovarian Tumors or Growths, also pains in the head, back and bowels, bearing down feeling, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, headaches, dizziness and bladder troubles, all caused by weakness peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—WOMAN'S OWN MEDICAL ADVICE for the explanation of the illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to thank her husband. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Uterine Discharge and Painful or Irregular Menstruation in Young Ladies. Pleasure and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell us wherever that this home treatment really cures all women's diseases, and makes women well, strong, pleasant and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 212 - - - SOUTH BEND, IND., U. S. A.

the worship of the golden calf. Elijah turned back the tide of Ahab's legalized idolatry, when by prayer he called down fire from heaven on Carmel. Daniel set his face unto the Lord his God by fasting, prayer and supplication with confession for the sins of his people. God heard and moved the heart of Cyrus to make a decree of release from captivity. And nearly fifty thousand of the ex-patriated people marched home singing "When the Lord turned the captivity of Zion we were like them that dream."

When Nehemiah heard from his brother Hanani that "the remnant were in great affliction and reproach," he "sat down and wept and mourned certain days and fasted and prayed before the God of heaven." God gave him his petition and released him from his official position before the King, sent him to rebuilding Jerusalem and reestablishing the worship of God.

Nor was the divine method changed in the new dispensation, but powerfully emphasized. The disciples were not permitted to go out to preach until the prayer-meeting was established. In obedience to the Master's command, "They all continued in prayer and supplication, with the women and Mary the mother of Jesus and his brethren," until the day of Pentecost was fully come. Then came the mighty answer that made preaching both necessary and effective.

It was prayer that lifted Luther from his knees to his feet, and sent him forth preaching justification by faith and rescued his nation from the papal yoke. It was the little circle of prayer at Oxford that sent out the Wesleys and Whitefield like blazing comets to illuminate the world again with Gospel light. Mighty praying produced mighty preaching, and stripped the grave clothes of formalism from the ecclesiastical Lazarus, as he came forth to life again.

Is this irresistible potency of prayer characteristic of our church prayer-meetings to day? Pastors will answer that question for themselves and the true answer will give some light on the answer at the beginning of this article.—*Herald and Presbyterian.*

I CAN'T DRAW GLORY.

A teacher went out one day with one of her pupils to do some sketching. The little girl she took with her was about ten years of age, and quite skillful with her brush. When the day was nearly over,

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

I am a woman. I know women's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Many cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharge, Irritation, Inflammation or Painful Periods, Uterine or Ovarian Tumors or Growths, also pains in the head, back and bowels, bearing down feeling, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, headaches, dizziness and bladder troubles, all caused by weakness peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—WOMAN'S OWN MEDICAL ADVICE for the explanation of the illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to thank her husband. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Uterine Discharge and Painful or Irregular Menstruation in Young Ladies. Pleasure and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell us wherever that this home treatment really cures all women's diseases, and makes women well, strong, pleasant and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 212 - - - SOUTH BEND, IND., U. S. A.

the teacher looked at the sky where the sun was setting.

"Try to make a picture of that sunset," said the teacher to her pupil.

The little girl looked at the beautiful sight in the heavens, and then she turned to her teacher and said: "I can't draw glory."

It was a bright answer made by that little child. It is God who painted the sunset sky, and there is no human skill that can draw the glory which he has created. *Baptist Commencement.*

SKIN TORTURES.

Itching, Burning, Crusted, and Sealy Humors Instantly Relieved By Cuticura.

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the skin of crusts and scales and soften the thickened cuticle. Dry, with little or no rubbing, and apply Cuticura Ointment to allay itching, irritation, and inflammation, and soothe and heal, and lastly take Cuticura Resolvent Pills to cool and cleanse the blood. This pure, sweet, and wholesome treatment affords instant relief for eczema and other itching, burning, sealy humors, and points to a speedy cure when all else fails.

The good are preparing for heaven. No one goes home on earth who cares nothing, for home, takes no thought for it does not plan with ardent longing for the home-coming. The very life good people live on earth is a preparation for heaven and an unfitting of them for any other future. Each soul will go "to his own place." There is a legend of an Indian chieftain, who, migrating with his tribe, journeyed over high mountains and through dismal swamps, and at last, having reached a valley fair to behold and good to dwell in, threw down his burdens, exclaiming, "Alabama!" meaning, "Here we rest." The true Christian is journeying toward the real "Alabama," the valley home of the redeemed, where they lay down their burdens and rest. "They rest from their labors, and their works do follow them." There is such a "home of the soul." —*Rev. G. B. F. Hallock, D.D.*

God's plans for us in the new year are greater than our ambitions for ourselves. It will be the best year if we let it be his year.

Love may weary, but it never despairs while humanity knocks at its door.

## Editorial

Another movement has been inaugurated. Mr. John Beal Mead, of Indiana, is the originator. He has been a helpless invalid for several years and was anxious to do something for the good of his fellow-man and at the same time glorify God. The new movement is called "The Fellowship of Sealed Lips" and its object is "to combat the demoralizing practice of perversé and forward speech."

The keynote is "Evil communications corrupt good manners," and the criterion, "I say unto you that every evil word that men shall speak they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The invocation is: "Set a watch, O Lord, before my mouth; keep the door of my lips," and the pledge is: "I am purposed that my mouth shall not transgress," and all who have "an earnest desire to be delivered from and kept from the evil of unbridled speech" are entitled to membership. There are no dues, and a sister in Missouri is corresponding and recording secretary.

Bro. Mead's motives cannot be questioned, and his courage is to be commended for he is leading an assault upon "an unruly evil, full of deadly poison. For every kind of beast, and of birds and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind, but the tongue can no man tame." The unruly member is the cause of much trouble, but, after all, it is only a member. It is not the member but the agent that uses it that requires admonition and instruction and for this purpose the Word of God was given. To single out a certain physical member, spiritual virtue or special characteristic and lay undue and continuous stress on the same will never lead to symmetry or a high type of usefulness. It is a clear violation of the law of proportion in development and ultimately degenerates into weakness. The movement the world needs and must have is back to the Scriptures. Not to an isolated verse or a passage here and there, but back to all the Scriptures. No movement or all the movements combined can improve on God's method or plan. He knows best and sound wisdom always walks in the path that He marks out. One movement usually leads to another and the final outcome, in many instances, is simply to prepare a constituency for each oncoming fad or fancy.

If a pledge must be given, why not let the obligation express the determination, with the Holy Spirit's help, to make the entire life conform to the teaching of God's Word and a further promise be added to daily and prayerfully study its pages, so as to be able to think, speak and act according to its teaching.

In the last issue of the *Christian Standard*, Prof. J. W. McGarvey writes as follows:

"When we get ready to unite with the Baptists, I shall wish to know, before I go in, what Baptists are to be included. And I think there are many Baptists who will

wish to know what disciples are to be included. Religious names in these days are too often like the labels on canned goods and patent medicines."

Every loyal, intelligent, thoughtful Baptist can readily endorse this wise and timely utterance, and certainly the same can be said for those who belong to the denomination with which Dr. McGarvey is identified. That one who lightly regards his denominational affiliation is a religious renegade and the man who, without any qualms of conscience, could join any church, by that very fact, proclaims his utter worthlessness to any religious organization no matter what name it may bear.

Baptists are Baptists because they stand for principles that are great and far reaching, and they confidently affirm that these principles are not only essential and fundamental but that they are as old as the New Testament.

Organic or any other kind of union can never be secured by compromise. When truth compromises with error to the extent of the compromise it ceases to be truth. It is neither wise manly nor Christian to ask or demand of any one that they surrender truth merely to promote a maudlin sentiment.

### REVERENCE.

From many sources there comes painful evidences of a lack of reverence for Divine things. Men, women and children speak the name of Deity, of Heaven, Hell and all eternal things, with a flippancy that is positively amazing.

Men will jest about baptism, that lively appointed ordinance which so vividly represents the burial and resurrection of Christ. They speak of it with as little reverence and consideration as they would of the initiatory ceremony of a lodge, seemingly forgetting its solemn import. Who would think of propagating a jest or propounding a conundrum about his brother's funeral. Yet, baptism represents the burial and resurrection of Christ, represents death to sin and arising to walk in newness of life, represents the resurrection of the body, for they that are in their graves shall hear the voice of the Son of God and shall come forth.

We see this lack of reverence in the frivolous attempt at wit in the smart advertisement writer. Pictures of the devil, puns and plays upon the word hell, and so on, *ad nauseam*.

Then we see it more painfully illustrated in the great conventions and smaller assemblies. Clerks, reporters and even ministers are busily writing or gazing about with listless vacancy while prayer is being offered. Others stalk into the house of worship while the Scriptures are being read, while God is speaking to the waiting congregation, or spend the time set aside for devotional exercises in talking.

Is it not time to call a halt? Will not brethren be more careful of their conduct and example? Remember that "Reverend and holy is His name."

Three years ago a book was published in which the author sneered at college graduates and represented that college education was at least no help, but rather a hindrance to a young man in getting on in business.

Thereupon, the editor of the *Interior*, who as an investigator, threatens even Dr. Buckley's laurels as the great investigator, examining everything with thoroughness, undertook to learn the facts

about the business young men in Chicago. He interviewed them. He carefully excluded all professional men and confined his search to commercial travelers, bank clerks, real estate agents, purchasing or distributing agents for great establishments, employees of the city government and of the post-office, reporters and druggists.

He interviewed only those who had responsible positions and fine salaries. He threw out all married men, all moneyed men, and all who might have acquired their places through the influence of their parents, or any friends. The result of this investigation was that he found the number of college men in these best business positions was thirty-four times their proportion in the population. Such were the facts in Chicago. He investigated in another city also and found about the same proportion. The editor comments on his facts:

"Nothing could be plainer, when we discard theories and come to facts than that just as we raise the educational standard so much we raise a boy's chances for profitable employment in the best business places which are open to a young man without capital or influence."

As he was investigating, the editor asked also in regard to their religion. He found 62 per cent were members of evangelical churches and most of the others declared they were regular attendants at church, though not members. Five were Catholics, and not one a member of any "liberal" society. These figures are not surprising, for these were men chosen by great firms etc., for responsible positions.

The moral of these facts and figures in Chicago is plain to all parents. They should, even on no higher grounds than business, give their sons the most thorough education their means will command. Hurrying into business evidently does not pay even in that most hustling of cities.

An exchange says, "The Sultan of Turkey has ordered the Veli of Jerusalem to place new curtains over the resting places of the patriarchs in the cave of Machpelah." The cave is surrounded with a wall a hundred and ninety-four feet long and fifty-eight feet high. Within this enclosure there is a mosque and none but Mohammedans are permitted to enter it.

As a special courtesy several years ago King Edward VII., then Prince of Wales, and Dean Stanley were granted the privilege of entering the mosque. Within this cave are the bodies of Abraham, Sarah, Isaac, Rebeckah, Jacob and Leah. It is a spot honored alike by Jews, Christians and Moslems. The passing centuries witness to the continuous fulfillment of the promise God made to Abraham.

Last year Mr. Charles L. Froer, of Detroit, purchased from a native agent, in Egypt, four recently discovered manuscripts. They are in Greek, written in the uncial alphabet and are supposed to have been buried during the Moslem invasion of Egypt. They are biblical in character and one contains the four gospels. Prof. H. A. Sanders thinks this manuscript dates from the fifth century.

The *Interior* calls attention to the addition of a new passage, in this manuscript, to the Gospel of Mark. It contains an unrecorded conversation between Christ and the disciples after his resurrection.

It occurs in Mark 16:14, and immediately follows the words "And he upbraided them with their unbelief and hardness of heart."

Here is the passage: "And they answered saying that this age of unrighteousness and unbelief is under the power of Satan, who does not permit the things which are made impure by the evil spirits to comprehend the truth of God and his power. For this reason reveal thy righteousness now, they said to Christ, and Christ said to them, The limit of the years of the power of Satan has been fulfilled, but other terrible things are at hand, and I was delivered unto death on behalf of those who sinned in order that they may return to the truth and sin no more, to the end that they may inherit the spiritual, indestructible glory of righteousness which is in Heaven."

This manuscript also includes "For thine is the Kingdom, the power and the glory," in what is generally called the Lord's prayer, which the revisers omitted.

Years ago there was a revival in Orange county, N. Y. There had been no meeting and there was no known cause. Of course, the sovereign Spirit who worketh when and where He listeth can and sometimes does do his great work when no Christian has prayed for a revival. But that is not His usual way of blessing a church, and the good folks of Orange made inquiry to find who had been praying. For they said, "This must have come in answer to some one's prayer."

It was discovered that two old Christians who lived a mile apart had been meeting in the thick bushes at a place half way between them every evening at sundown and praying to God to revive his people and save sinners. God answered their prayers and 150 were added to the church.

Prayer has not lost its power with our God. Pentecost began in prayer. And the blessing is for two or three who are in earnest in their desire rather than with the many who are praying because others are praying or some one has appointed a time to pray.

Dr. Peters, ex-Governor of German East Africa, believes that the "rich Havilah" of Genesis and Solomon's "golden Ophir" are brought to light in the discovery of the ruins of buried cities and mines unearthed at Zimbabwe, Mashonaland, South of Rhodesia. He has communicated his assumption to the Anthropological Society of Gottingen, and other European scientists of high rank are greatly interested in the matter. The Rhodesian Railroad Company was compelled to construct a branch line to Zimbabwe to accommodate the tourists, gold-seekers and others that are flocking to the ruins.

Rev. H. C. Moore, the efficient Sunday-school Secretary of North Carolina, has been elected editor of the *Biblical Recorder*, of Raleigh, N. C. Rev. C. W. Blanchard, after occupying the editorial chair for a brief period will return to the pastorate. In so doing Editor Blanchard goes back to his first love and the blessed tranquillity that is identified with the Shepherd life.

Bro. Moore assumes his new duties February 1st. He is a brilliant writer, and will, no doubt, take high rank among the religious editors of the South.

## EDITORIAL VARIETIES

East church led off bravely, on Sunday morning, after a sermon by Dr. Hale, in the effort of Louisville Baptists to raise \$50,000 in cash and notes toward the State-wide effort for half a million dollars for our educational work, our Bro. M. A. Preston leading with a check for \$500. We heartily congratulate Pastor Wilson and his noble church. The *Western Recorder* would rejoice to see every pastor and church do their part so grandly.

Rev. F. F. Wight's first year's work at Nevada, Mo., is in keeping with the record he made in Kentucky. Seventy-eight were added to the membership, a liberal response was made to missions and home church expenses, and \$4,000, in cash, raised to pay the debt and make improvements. We wish he could be induced to return to Kentucky.

Evangelist E. W. Conkley has arranged for a Ministers' Institute to be held with the church at Strunk, in Whiteley county, Ky. It commences January 20th and lasts ten days. The programme covers a wide range and the subjects discussed will be very helpful to the ministers that attend. Institute work of this character will do great and lasting good.

The winter term of Oneida Baptist Institute opened January 6th, with the largest enrollment in the history of the Institute for that season. The faculty is stronger, the equipment better, the interest greater, the organization more thorough and the outlook more encouraging than it has been at any time in the past. As says a private note to our office from this young mountain school.

Rev. E. M. Staley has been called to the pastorate of the First Baptist church, Fulton, Ky. This is a splendid church and Bro. Staley is the man for the place. We welcome him back to Kentucky.

The Jews at Safed, Palestine, are to have a hospital. The expense of its construction will be borne by Baron Edmund Rothschild.

For the first time in more than twenty years a Jew has been elected a member of the Town Council in Munich.

Bishop E. G. Andrews, of the Methodist Episcopal church, died last week, at his home in Brooklyn, N. Y. He began his ministry in 1848 and with the exception of ten years did continuous service as pastor till 1872. That year he was elected Bishop and served his denomination in that capacity till 1904. He was a man of great piety and a famous preacher. We offer our sincere sympathy to the denomination that has sustained this loss.

Pastor R. M. Inlow and his wife were the recipients of forty solid silver pieces from the First Baptist Church, Joplin, Mo. Happy pastor and noble church.

"As to the Theater," "As to the Social Dance," "As to the Social Glass," are the themes for three Sunday-night sermons that Pastor H. W. Virgin will preach at the Benton Boulevard church, Kansas City.

Last year the recorded beneficiaries were \$142,902,130. This is by far the largest amount ever given in a single year. Some of the gifts come from the following sources: John D. Rockefeller, \$44,419,500; Mrs. Russell Sage, \$13,489,700; Andrew Carnegie, \$13,148,775.

*Fogus* quotes from a private letter received from the Countess of S., of England: "My peculiar grievance is the almost entire disappearance of the art of conversation. Formerly people were able to pass an hour or two in each other's society in pleasant interchange of opinions about book news and old pictures, music, or more serious topics. Now no one seems able either to converse intelligently or listen appreciatively, but is obliged to sit down to cards or try to kill time with some idiotic game."

The *Baptist Commonwealth* of Philadelphia, protests against the Sunday baseball, which is played at the United States Army Posts. The States cannot stop it, because the land on which these posts are belong to the Federal Government.

Reports from Wales indicate that a sadly large number of the converts in the great revival belonged to the stony ground hearers. Their emotions were aroused but their will remained untouched and hard.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The Conquest of Kentucky; What has Become of Hell? Three baptisms, three by letter. Pastor preached at the Orphans' Home in the afternoon on "The Lord's Side." Broadway - Bro. E. Y. Mullins: Brotherhood Through Sufferings; New Birth. Hochland - Pastor C. M. Johnson: New Year's Visitors. New house getting along very well. Chestnut St. - Pastor J. M. Weaver: Christ Satisfied; Jesus Precious to Believers. One baptized. Clifton - Pastor Wm. E. Foster: An Ideal Assembly; Family Religion. Bro. A. B. Werrill preached in the morning. Calvary - Bro. E. H. Farrar: Prayer; Prayer. Beginning a protracted meeting. East - Pastor Lloyd T. Wilson: Christian Education; What is Man? Dr. P. T. Hale preached in the morning and Dr. Everett Gill in the evening. We had a great day. Nearly 43,000 subscribed to Kentucky Educational Society. Eighteenth St. - Pastor Everett Rawlings: The Greatness of Moses. Fourth Ave. - Pastor E. R. Alderman: Anti-Saloon League, led by Rev. O. M. Bellers: The Supreme Test of Being a Christian. One for baptism, one by letter. Franklin St. - Pastor T. J. Duval: Lord's Supper; Five Witnesses to Jesus. One for baptism. German - Pastor A. Janzen: A Deadly Sin; The Lord's Call. Hazelwood - Bro. A. M. Deacon: The Deacon's Office. Pastor Chas. B. Althoff: The Quietness of the Ages. Bro. M. M. Seremon ordained a deacon. Highland - Pastor L. W. Doolan: No services on account of accident to heating plant just after Sunday-school. Pastor preached at Highland Presbyterian church in evening, and at the Y. M. C. A. in the afternoon. Several confessions at latter service. Highland Park - Bro. G. F. Davison: Spiritual Warfare; Suffering Messiah. Immanuel - Pastor Thos. A. Johnson: The Reign of God; Our Inheritance and How to Possess It. Five for baptism, one by relation. Pastor preached in afternoon at Lakeland. Oakdale - Pastor S. N. Mohler: Spiritual Liberty; Saul's First Christian Message. Ormsby Ave. - Pastor Jas. R. Williams: A Sure Foundation; A Wise Man's Conclusion. Parkland - Pastor E. G. Vick: Systematic Service. Bro. C. L. Collins, State Superintendent of the Anti-Saloon League, spoke on the League and its work. Portland Ave. - Pastor L. W. Smith: Credentials of Jesus; The Condemned Man's Answer. One for baptism. Twenty-sixth and Market - Pastor R. E. Reed: Heavenly Wisdom; New Birth. Two for baptism. Twenty-second and Walnut - Pastor M. P. Hunt: God's Power and Loving Kindness; The Culmination of Revelation. Thirty-sixth and Grand Ave. - Pastor B. R. Robinson: Public Opinion of Jesus; The Christian Race. Bro. J. D. B. Adams preached the morning sermon. Third Ave. - Pastor S. J. Cannon: The Master's Pre-eminence; The Lamb of God. One for baptism, one by letter, two restored, one baptized. Ten deacons elected; two ordained. Parkland church at last business meeting added \$300 to Pastor Vick's salary. This is a splendid example for other churches to follow. Dr. E. S. Alderman was called to North Carolina by the serious illness of his mother. The conference appointed Drs. Mullins, Hale and Doolan a committee to report on the advisability of having a city social union. Bro. W. J. Mahoney will hold a Sunday-school institute with the Immanuel church, commencing Wednesday, January 15th, which will last one week. Only night sessions will be held, and this week the attendance will be limited to Sunday-school officers and teachers. Next week the public are invited. The conference voted that March 15th be the time for taking a special offering in the city churches, for the church building fund. Rev. R. E. Reed has gone to aid Rev. E. N. Dicken in special services at Scottsville. Bro. Chas. Marsh read an interesting paper on the popular sins of the day. Dr. Everett Gill spoke briefly, talking of the important religious battle now being waged in Italy.

SEMINARY NOTES

ARTHUR H. MAHAFFY.

Dr. Mellothlin has been away for a few days recently, delivering a series of lectures at Newton, Miss. Dr. A. R. Worrall of the city, visited the students of New York Hall one evening last week. Dr. Lager has failed to meet his classes most of last week, due to temporary illness. Last Saturday, January 11th, was quite a notable and beneficial day with the seminary. The second celebration of Founders' Day of the Seminary. It was gratifying to have a large number of friends of the Seminary present on this occasion. Two interesting and valuable addresses were delivered by Dr. J. R. Pamprey, of Louisville, and T. P. Bell, editor of the Index, Atlanta, Ga., subjects, respectively, "Life and Work of Dr. Basil Manly, Jr.," and "The Outlook of the Seminary in the Light of the Past." The day was well spent, sufficient to say. Before adjourning, Dr. Mullins made a statement, something to the effect that he was receiving letters of great encouragement in the interest of the campaign for the endowment of the Seminary, and that Mr. Hayden of Asheville, N. C., had written that he would pledge \$5,000 to ward raising the first hundred thousand, provided nineteen others would pledge the remainder. We are in hopes that this will be done in the near future. One of our fellow students, A. B. Langston, of Madden, R. C., was suddenly called away a few days ago to attend the funeral of his twin sister, who resided at Laurens, S. C. Supplies for last Sunday - W. E. Feendley, Munfordville, Ky.; H. M. Harris, Hamilton Avenue; W. E. Abrams, Jeffersonville; B. T. Kimbrough, Dover; E. A. Cottrell, Hartford, Ky.; W. N. Rose, Moore's Hill, Ind.; R. W. Grizzard, Salem; I. G. Phillips, Bryant, Ky.; J. C. Burkett, 15th and Kentucky St. Mission; J. R. Cullum, Port Royal; L. L. Gwathney, Maysville; Zeno Wall, Orleans, Ind.; Dr. E. Y. Mullins, Broadway. Married, January 12th, at the home of the bride, Wheatly, Ky., Dr. Dal P. Curry, Jr., to Miss Katherine McNeal, Rev. Ernest M. Harris officiating.

THE STATE. Bro. Malcolm Thompson writes from Lexington: I have been a reader of the Recorder for fifty years, and feel that it has been a help to me in many ways to guide me aright. I am now living in Lexington, which was my birth place, but was away forty-six years. I have always had the dear paper to read. The death of Dr. Eaton was a great shock to us all. We know it was God's will and He doeth all things well. Dr. Thompson is showing himself a worthy successor, and may God make him a great power in the land as Editor of the dear old paper for the glory of His name and the upbuilding of His kingdom. I enclose you a series of resolutions adopted by the old First church, which, under the leadership of our beloved pastor, Bro. Preston Blake, is making advances all along the line for the Master's cause. The First Baptist church, at Lexington, on October 9th, adopted the following resolutions: First - That this church does not recognize "alien" immersion as Scriptural baptism and will not accept members on such immersion. Second - That the adoption of this resolution shall not in any way affect the present standing of any one who is now a member of this church. Pastor J. W. Gill writes from Rochester: I have moved to this place, Rochester, having been called to the care of the Baptist church for half time. You will please change my address from Central City to Rochester.

OTHER STATES. Pastor H. C. Pardue held an eighteen-days' meeting with his church at Crossgrove, Tenn., resulting in nineteen additions, sixteen received for baptism. Twenty-nine additions to the church at Warrensburg, Mo., result of their meeting. The meeting at Antioch, Mo., closed with twenty-six additions. Bro. Bryan Sexton has been set apart to the full work of the Gospel ministry by the church at Stony Point, Mo. The meeting at Lone Jack, Mo., resulted in twelve additions. Pastor J. H. Briscoe closed a nineteen days' meeting with Mt. Salem church, resulting in sixty-two conversions, fifty-six baptized, three received

by letter, and three by relation.

Pastor G. T. Lumpkin, of Scotland Neck, N. C., has resigned and accepted a call to the Broad street church, Winston, N. C. Pastor A. A. Butler, of Newport News, Va., has accepted a call to Hartford, N. C. Pastor M. A. Adams, of Winston, N. C., changes his residence to Abokie, N. C. The Johnson City church, Tenn., has set apart Bro. C. H. Berry to the full work of the Gospel ministry. The Melrose church, Roanoke, Va., has set apart its new house for the worship of God. The Savannah church, Ga., has set apart Brethren Joseph E. Fulton and Charles M. Griffin to the full work of the Gospel ministry.

FOUNDER'S DAY AT S. B. T. SEMINARY.

On January 11, 1907, Founder's Day was inaugurated at the Seminary. The first anniversary was observed last Saturday. One year ago addresses were made on the lives and labors of Drs. James P. Boyce and John A. Broadus. The 11th of January was selected in special honor of Dr. Boyce, whose birthday it was. Dr. Mullins announced that the Seminary was founded in 1859, and it was their purpose to celebrate the fiftieth anniversary in 1909, when they hoped to add \$100,000 to the endowment, making the total endowment \$1,000,000. He further announced that Bro. Hayden of Asheville, N. C., proposed to be one of twenty to give \$5,000 each, to raise the \$100,000. Dr. J. R. Sampy then delivered a fine address on the labors and life of Dr. Basil Manly Jun. He was born in Charleston, S. C., Dec. 19th, 1825; was in the Freshman class of the University of Alabama from 1839 to 1843; Newton Theological Seminary 1844 and 1845; he then attended Trenton and Princeton Theological Seminaries. He was ordained at Tuscaloosa, Ala., in 1849, and became pastor of some country churches. In 1850 he was called to the First church, Richmond, Va., and remained here four years. Finding the pastorate of a great city church too taxing upon his strength, he then became President of the Richmond Female Seminary for nine years. All this before he was twenty-five years of age. In 1859 he became one of the founders of, and Professors in the Southern Baptist Theological Seminary. Here he served till its suspension during the Civil War. From 1862 to the close of the war he was pastor of some country churches in South Carolina, and did some farming. His preaching was always intensely spiritual and practical. Had he given his time and attention to the pastorate he would have achieved great success. In connection with his father he edited the Baptist Psalms. In this book he has nine hymns of his own composition. Deeply spiritual and practical. In his later days he prepared and published Manly's Choice, a fine collection of old hymns. He was also a composer of music. Had he given his attention to hymnology he would have stood high among the musicians and the composers of music. As an author, his chief book is "Bible Inspiration," now used as a text book in the Seminary. This book shows what he could have been as an author. He wrote, also, a history of Elkhorn Association, a valuable contribution. He prepared also, question books of different grades for Sunday schools, and edited Kind Words for two years. He was an enthusiastic Sunday school worker. His motto was, A Sunday-school in every Baptist church, and every Baptist in the Sunday school. In a Sunday school class in Charleston, S. C., a teacher by the name of Munroe had six boys who became preachers. Two of that number were James P. Boyce and Basil Manly. In 1871 he became President of Georgetown College. Here he served acceptably till 1878, when he returned to the Seminary after its removal to Louisville. He said there were three classes of texts quoted by Pedobaptists to prove Infant baptism. 1. Texts mentioning children but not mentioning baptism. 2. Texts mentioning baptism but not mentioning children. 3. Texts which mention neither. Dr. Manly had much to do in founding the Seminary. Not only were these four men, Broadus, Boyce, Manly and Williams, the first honored teachers, but they were largely instrumental in creating a sentiment which resulted in founding the Seminary. They constituted the committee appointed in Louisville in 1858 to consider the founding of the Seminary. Dr. Broadus said of the Seminary. Dr. Broadus said he was the most versatile man he ever knew. His reputation was not what it would have been had he concentrated his powers on any one of the many things he could do so well. His prayer to God was: To know Thee more clearly, To love Thee more dearly, To follow Thee more nearly. He was a great admirer of Chas. H. Spurgeon, and often defended him when in the earlier ministry of that prince of preachers he was regarded by many as an eccentric mountebank. He and Spurgeon died the same day, January 31, 1892. Dr. T. P. Bell, of the Christian Index, then spoke on "The Seminary's Future in the Light of the Past." He said Dr.

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WESTERN RECORDER Louisville, Ky.

Mullins' telegram came to him between the teachers' meeting and teaching of his Sunday school class when the lesson was "Israel's Triumph." This gave him his text, "Ebenezer." The stone Ebenezer had two faces, one of approach and one of departure.

He would consider the Seminary as to the past, present and future:

- 1. The Seminary was planted in prayer, and did not spring into existence in a day like the Chicago University. 2. It was nourished by sacrifice; the younger men will never know the sacrifices made by many of the men who stood for the Gospel at the close of the Civil War.

A Brother Lindsay was converted, and in six weeks started for the Seminary to prepare for the ministry. In Greenville he saw Dr. Broadus dressed in homespun, with his coat frayed at the elbow. He thought if this is the way they treat Dr. Broadus, there is a poor chance for Lindsay. Next morning a man drove up on a wagon load of wood for the Seminary fire, and he found out the driver was Dr. Basil Manly.

- 3. Fruited in Men. Men who in no small degree have changed the emphasis of things in our Southland from immaterial things to things of importance. We stop at the Ebenezer stone and consider the present.

There has been grouped about the Seminary some things which cannot be grouped about anything else.

- 1. The Foreign Mission Board. 2. The Home Mission Board. 3. State Mission Boards. These looking thitherward for missionaries and evangelists.

- 4. The Sunday School Board. 5. The Woman's Training School. These in turn are all the constructive forces building up our Seminary. He said, "As long as we can keep our feet on the ground there is not much danger of our heads getting lost in the fogs of theological speculation."

We look now at the other side of the Ebenezer stone—the future. It is THE Seminary of the South. Others may, and will spring up, but they will not be The Southern Baptist Theological Seminary in the sense in which this will be known to be.

The men sent out and the books written: It seems to me this Seminary must become the Theological Seminary of the South. The day has passed when Baptists are to originate great enterprises and then retire for lack of leaders and let others take the glory.

We need libraries. We need buildings, more endowment. We need a great department house where preachers with families may come and attend the Seminary without paying rent. We need more men to teach.

He closed by repeating Dr. Broadus' request to hold the Seminary to its original plan, to provide for the training of men other than college graduates.

YOUR DISTRICT MINUTES WANTED.

Please send to me, at early date, the minutes of your District Association for 1907. The Statistical work cannot be completed without it.

J. K. NUNNELLY, State Secretary.

DEAR RECORDER:

The Baptist cause at Hartford, Ala. is encouraging. We have recently completed a nice pastorium. Evangelist T. T. Martin will assist me in a meeting in June.

For nearly eight years you made weekly visits to my home, and I have been greatly blessed by the bright, pungent messages you bring each week. T. O. REESE.

Hartford, Ala.

THE T. T. EATON MONUMENT.

Still the subscriptions to the T. T. Eaton monument come pouring in, from rich and poor. We rejoice in the larger gifts. But some of the smaller gifts are very affecting. From homes of poverty they come, but from hearts laden with love for the mighty wielder of the sword of the Spirit, whose hand has fallen from his true and tried weapon.

Encouraging words continue to come from near and far, and it is apparent that the whole effort can be pressed to a conclusion in a short time.

"I will gladly serve your committee for Eaton Monument Association, as you kindly suggested. I will gladly do what I can, and will represent the matter in Oklahoma through the papers. I will give something myself. I knew Eaton. I studied under him four years. Oklahoma Baptist College will be represented for a small amount."—Dr. B. R. Womack, Chairman Faculty, Oklahoma Baptist State College, Blackwell, Okla.

"Enclosed find pledge of \$50 for Eaton monument. I hope that others may contribute to this worthy object. I will do what I can and give encouragement to the enterprise, which, I hope, under the blessing of our Father, will be a success."—John A. Middleton, Shelbyville, Ky.

"I will promise to do what I can in accomplishing the worthy undertaking. I was a great admirer of Dr. Eaton, and feel that I owe much to him. I am certain there will be no trouble in raising the desired amount of \$5,000 throughout our beloved Southland among the Baptists for so worthy an object."—Rev. T. H. Campbell, Rockville, Md.

"I notice with great pleasure the effort to erect a monument to the memory of the late Dr. T. T. Eaton. Enclosed find a postoffice money order for \$1.00. I shall hold myself in readiness to give more. Dr. Eaton and I only lacked twenty-two days from being the same age. We were schoolmates and fast friends all our lives, both being natives of Tennessee and students of old Union University."—Rev. A. J. Fawcett, Hamburg, Ark.

SUBSCRIPTIONS RECEIVED.

Table with 2 columns: Name and Amount. Includes Harris, Theodore, Louisville \$100 00; Middleton, John A. and wife, Shelbyville, Ky. 50 00; Maffet, J. M., Louisville 5 00; Previously acknowledged 1381 75.

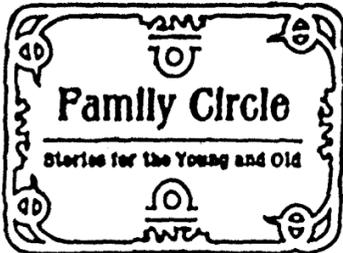
Total subscription received. \$1536 75

CASH RECEIVED.

Table with 2 columns: Name and Amount. Includes Cahoe, Mrs. S. R., Louisville \$1 00; Cahoe, Miss Josie, Louisville 1 00; Carter, John G., Louisville 5 00; Carter, Mrs. John G., Louisville 5 00; Delph, Misses Amelia and Lula, Louisville 25 00; Fawcett, Rev. A. J., Hamburg, Ark. 1 00; Piani, Rev. Joseph T., Louisville 2 00; Trent, J. H., Louisville 5 00; Tyler, T. T., Louisville 25 00; Shackelford, Dr. Jos., Tuskegee, Ala. 1 00; Brookshier, E. H., Ewing, Ky. 1 00; Previously acknowledged 101 00.

Total cash received \$173 06

HENRY ALFORD PORTER, Chairman.



Family Circle

Stories for the Young and Old

MOTHER'S KISS

L. IRENE DAVIS.

He blinked his eyes and looked around As in his crib he looked.

Then lustily the baby called— And next he sobbed and cried.

One day he toddled out of doors And took a bump at play.

And when to manhood he had grown, The great fame he possessed.

MOSHE.

BY VIOLET GUTTENBERG.

Poor old Moshe Stravka stood at the corner of Middlesex Street, shivering, although it was a sunny morning in early autumn.

He was out of favor with his neighbors in the Ghetto, and through no fault of his own.

It was New Year's Eve—the Hebrew New Year, which registers time as counted from the Creation of the World, and comes in the fall of the year.

A neighboring church clock chimed

the midday hour, and the pedlar's eyes grew eager as he listened.

"Thou art cold and hungry, father," she said in Yiddish, as she took his arm.

"My poor father!" The tears sprang to her eyes as she noticed how worn and gray he looked.

He nodded. "Yes, yes," he answered eagerly. "But first must thou buy the Yomtor candles, the apple and honey, and the Sabbath loaf."

The girl assented soothingly, well acquainted with her father's curious fancies. As each Holy-day came round, the old man expressed his firm belief that it would be the occasion of the Redeemer's Advent.

They had made very little progress toward the garret they dignified by the name of home, when they were accosted by a buxom woman with a red shawl over her head.

"You are growing proud, Sir Moshe," she said quizzingly in English, "since you refuse to acknowledge an old friend!"

Moshe spread his hand deprecatingly. "Indeed, we would, Mrs. Wartzki," he replied humbly in his customary Yiddish.

"I know," answered Rebecca Wartzki with conviction. "But you are very foolish to take any notice of what people say."

"He has sold two boot-laces—one he knew

"Good Yomtor! father dear," she said cheerfully, when at last she perceived him stirring.

The girl's eyes glistened as she looked at her father for a moment, and a vision of merry company, a brightly lighted room, and a table groaning under the weight of good things, flashed before her mind.

But the poor creature were not permitted to enjoy the anticipated treat after all. In spite of the fire which Ruth laid and lit directly they reached home, Moshe grew colder and colder, and at length was forced to admit that he was feeling somewhat unwell.

"Go and tell Mrs. Wartzki that I cannot come," he said as cheerfully as he could. "I think I must have caught a little chill."

"Don't think I would leave thee to keep Yomtor by thyself!" she exclaimed reproachfully. "I could never be so selfish."

She looked at him about half an hour afterwards, and when he had fallen to sleep decided not to leave him even to go and apologize to Mrs. Wartzki.

The neighbor returned with a parcel of cold fried fish, coffee, honey and sweet cakes, which Rebecca sent with her love and regrets.

For the sacred Guest who never came, and wished He would come, that her father's ardent longing might be satisfied.

A small boy from downstairs brought her a letter which the postman had just delivered. It was from Mara, who never dared to approach her old home now, repeating an offer she had made once before.

She hid the letter away, lacking the courage to show it to him just then, lest she should betray the disappointment a refusal would give her.

First Rule of Health

Ask your doctor, "What is the first rule of health?" Nine doctors out of ten will quickly reply, "Keep the bowels regular."

"Good Yomtor! father dear," she said cheerfully, when at last she perceived him stirring.

He did not inquire about the time, and seemed to forget altogether about the synagogue service.

"Hast thou laid the extra place for the Messiah (blessed be His Name)?" he asked anxiously as soon as he had finished.

They took their places at the table, and the simple ceremony commenced.

Ruth's eyes wandered from her prayer book to her father's face, and again an uneasy fear assailed her heart.

"If you had only seen poor father's face!" she exclaimed afterwards, to her sister, when together they mingled their tears.

"But the Crown of Thorns!" said Mara thoughtfully, with a puzzled air.

"Happy father now!" exclaimed Ruth softly, "for the Redeemer has come to Zion, and in His day may Israel be saved!"

A FUNNY DENTIST.

Gracie had a loose tooth. "That tooth must come out," said her mother.

Pretty soon Uncle Ed swung the gate open. He always had something in his pocket for Gracie.

NEW HOTEL ALBERT

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

The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet.

Why—here's a bone in my apple, mamma, sure's you live!

THE BOY AND THE CHIMPANZEE.

One dreary, stormy day a chimpanzee, little more than a baby, arrived at an animal show, homewick and frightened, after his long journey over seas from his forest home.

And then it happened that a little negro boy, the son of a helper in the show, came along eating a banana, and noticing how unhappy the chimpanzee looked, he talked to the poor creature in quiet, caressing tones, and offered him a piece of fruit.

Little by little the "chimp" learned to lose his fear of the trainer, and when he found the man did him no harm and show ring, he would sit in his cage and gaze him foolish, he allowed himself to be dressed in clothes, and taught to eat with a knife and fork and drink out of a mug.

But the friendship between the "chimp" and the boy continued. When the former was not performing in the show ring, he would sit in his cage and watch anxiously his boy friend, giving little guttural cries when he appeared.

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STORIES FOR LITTLE ONES

"GRANDPA'S HOUR."

BY REV. T. I. BAILEY.

"Here we are, Grandpa. There is your seat right by the fire-place. Amy is to have the place of honor on the easy chair in front of the fire, and we will find room all round you." "I am going to lay down on the rug. I can see the sparks as they go shooting up the chimney, and hear the snap the log makes when it is burning." This was "the baby's" conclusion, and Will and Tommy had no difficulty in finding a convenient position to hear and see all they needed.

"And where shall Mamma sit?" as she approached the self-arranging group.

"Right here, Mamma," Amy said as she pointed to a chair by her side, "or sit down here and take me on your lap. I would like that best."

They were all arranged to full satisfaction, but scarcely was it done when in came Grandma Jones and a whole troupe of cousins, and all had to be seated; two or three shared the rug with Ike, and the rest were soon in quiet array.

"Now, we are all ready, Grandpa; tells us a real good story—a great long one."

"Very well; I will tell of an old man I once knew in the mountains. We will call him 'The Old Hunter.'"

"Is it a true story, Grandpa, or only make believe?"

"I guess most of it will be true. We can tell better as we go along. It will make but little difference to you."

"Very well, Grandpa, we will call it true."

"I was but a little boy when my father moved out into the woods. There was not a house within two or three miles of us and not a road anywhere; it was all woods—nothing but great big trees, and they stood so close together that we could not see very far in any direction. The surveyors had been all through that part of the country and marked the trees—"

"I know how they do it," broke in Will. "They chip off some of the bark, and you can see one tree from another, so that people won't lose their way when they go out hunting. You told me that, didn't you, Grandpa?"

"Very likely I did for you have stated the matter very correctly. But I must go on with my story."

"There were two families of us, and father had taken the contract to clear a large piece of the forest; that is to cut down the trees and saw them into logs, just like you see floating down the river or piled up at the saw mill now; only most of our logs were larger than the ones we see at the mill. We were twenty miles or more from the town, and there was no railroad within a hundred miles of us."

"Were there any bears or wolves in the woods?" asked Amy.

"To be sure there were, and I was about to tell you how we used to manage to keep them away from our house. There was one man in our party who did not belong to either of our families; he came

there after we had our log house put up, and wanted to work with us. He was older than any of us and said he was used to these wild woods, and knew all the paths through them. He offered to keep us supplied with fresh meat if we would furnish the rest of the things we needed, and that was not much beside flour and salt."

"Why, Grandpa, you could not live on just those things."

"I knew that, but these were the principal things. Well, we agreed to his proposition, and we all tried to keep our part of the bargain. He would work part of the day with his axe, cutting logs, and toward evening he would take his gun and soon be out of sight in the deep dark woods. One night he staid out later than usual, but we did not feel afraid of any harm coming to him, for he was generally able to take good care of himself, but morning came and he had not returned, and we waited all day and still 'Old Zaek,' for that was the name he went by among us, was not to be seen."

"I guess he must have run away or got lost in the woods," suggested Ike, but Grandpa took no notice of his suggestions and went on with his story.

"Toward dark some one proposed that we go and hunt for him, but no one went and we had no fresh meat that night for our supper, and not much prospect for any for breakfast."

"I know the reason; he had none to bring and could not fulfill his part of the bargain," interposed Will, with a knowing wink of his eye, and a nod toward Ike, who was looking intently at his Grandpa at that moment.

"I guess he had so much he couldn't carry it all and was waiting for some one to come and help him," returned Ike.

"No matter, boys, your Grandpa will tell you all about it if you do not interrupt him so often; you talk too much."

"Let them talk, mother; it shows they are listening, and I will get to the end of my story some time," and he went on.

"We did not have any fresh meat for breakfast, but we did not suffer on that account, we had plenty of salt meat in the barrel yet, and we talked of what we had better do and decided to start off to hunt for the 'Old Hunter.'"

"While we were getting ready we heard a gun fired off and it did not take us very long to get outside of our cabins to see what it meant. There was no one anywhere to be seen—and we almost thought we were mistaken, when we heard the same sound again, and this time we could tell the direction it came from. We started off in a hurry to find out who it was."

"Was it Old Zaek?" asked Amy, who was quite as attentive a listener as either of her brothers.

"Yes, dearie; it was Old Zaek; and he fired his gun to let us know he was coming."

"Did he have a bear?"

"Will, you must let your Grandpa tell his story his own way, or you will never find out how it ended," was Mother's advice again administered.

"Yes, indeed, Will, he did have a bear, or rather a part of one; he could not carry a whole one at least not the one he had something to tell us about."

"How big was it, Grandpa? As big as the one at the show last summer that danced and carried a hat around to get pennies from the people?"

"I guess it was a little bigger, for I think I could almost carry

that one if it was dead, old as I am. Of course, we all wanted to know where the rest of the bear was, and said he was used to these wild woods, and knew all the paths through them. He offered to keep us supplied with fresh meat if we would furnish the rest of the things we needed, and that was not much beside flour and salt."

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"I guess it was a little bigger, for I think I could almost carry

ing, but Grandpa did not get eaten up, and we will try eating something else. Grandpa, will you try one of my doughnuts!" broke in Mamma, at this point of the story.

WHY JOHNNIE STAYED AT HOME.

John Grymes, the carpenter, was hard at work in his shop one bright winter day, when he heard a fumbling at the door.

"That's my man Johnny," said the carpenter, with a smile laying down the plane and going to turn the door knob.

"Sure enough it was Johnny. 'Father,' said the small man, 'mayn't I go to see the parade?'"

"What parade, little man?"

"Why, the George Washington parade, father; didn't you know it was his birthday?"

"And the soldiers are going to march on horses, and have drums, and red sashes. Please, father, can't I go?"

"Look here, John Grymes, No. 2," said the carpenter, "what does mother say about this parade?"

Johnny's face fell. "Mother was going to take me," he said "but she's sick, and can't go; and she says the horses will get scared at the drum, and march over me; but I know they won't and please let me go, father!"

"Come into the shop for a while," said the carpenter; and he lifted Johnny up on the end of his work-bench, while he took up his plane again.

"I was reading about George Washington last night, Jack," said his father, "in a big book full of pictures. I think I'll give you that book today, because its George Washington's birthday."

"All right," cried the boy, forgetting the parade for a minute. "Has it stories in it, father?"

"Lots of them. One story says that when George Washington was a boy he wanted to be a sailor-soldier; and his big brother got him a place, and a sword, and a sash, and brass buttons on his coat, and put money in his pocket and told him he might go. But he didn't go."

"Why didn't he go?" demanded Johnny. "If I had a big brother, and a sash, and a sword, and brass buttons, I'd be a soldier right quick today."

"He didn't go," continued the carpenter, "because his mother didn't want him to go."

The shavings fell on the floor with a soft, rustling sound; but no other sound was heard, and when the carpenter stopped his work and looked up, Johnny was gone; but not to the parade.—Sunbeam.

LEE E. CRALLE

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Glenn's Sulphur Soap

Sold by all druggists.

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

BELLS.

West Alley Church and School Bells. Send for Catalogue The G. S. BELL CO., Hillsboro, O.

A PERSONAL REMINISCENCE.

In taking up his duties as temporary editor of the Western Recorder, Dr. Weaver wrote: "I am known to most of the readers as I have for over forty years written much for the paper."

This is a long, long time. I recall that soon after the Civil War our honored brother came to Louisville as pastor of the Chestnut Street church. And when I reflect that for a decade before that period I had been writing articles (such as they were) for the Recorder, I am forced to know (not to feel, mind you) that I am no longer a young man.

In the late fifties a painfully rancorous discussion on "Bible Revision" was carried on in two of the secular papers of Louisville by five clergymen, especially appointed by a congress of ministers of the city. In the Louisville Journal, under the name of Fair Play, one wrote: "I protest against any such prostitution of the secular press, to the fostering of the most intensely sectarian movement of the age," that is the revision of the English Bible.

T. S. Bell, M. D., of Louisville, who was a Disciple, and James Edmonds stood for the defense. These two brethren, who were not as well informed in biblical criticism as they might have been, suggested too many radical changes in the Greek, and perpetrated too many barbarous renderings of the established text. The Disciples took deep and abiding interest in this revision movement, believing that, if only the Scriptures were literally translated into English, it would sound the death knell of denominationalism.

During the late winter and spring of 1860, I was bold enough to publish a series of rather long articles in the Recorder, favoring Bible revision, of course, but showing that the two laymen were running things into the ground.

Article No. 5 begins: "The more I study this subject the more I am convinced of the truth of the position I occupy. Of all the errors of the old version only a few are of any importance. The changes in the new version will for the most part, have respect to grammatical propriety and church terms."

At the conclusion of my sixth article, Bro. J. Otis, M. D., then editor of the paper, added: "Go on Bro. Varlen; your articles are precisely to the point." And I did go on and have been going on and expect to keep on going on, till—well—the Father above knows. I am so glad I don't. But one thing I do know—and it was just this reflection that prompted this jotting—that I am no longer a young man, though Dr. Weaver may feel himself to be so.

A word in conclusion. How marvelous has been the change of opinion respecting the version of the sacred Scriptures during the last half century. To the present generation it seems scarcely possible that any persistent opposition should ever have been made to the proposition announced by the "Revision Association, that the Bible ought to be faithfully translated not only into English but into all the languages of the earth."

Some years ago a commission was appointed in Germany to revise the old German translation of Martin Luther, which for generations had been to the German population what the version of King James had been to the English.

Nor is it to be accounted of small moment that the Baptists were the vanguard of this great and successful undertaking, while other religious organizations found themselves compelled to bring up the rear.

Paris, Ky.

DEAR RECORDER:

I read with interest your reference to the action of the Archbishop of Canterbury toward the Rev. Dr. Pride, Vicar of Basingly, who so commendably extended Christian courtesy to his Methodist brethren, as stated in your issue of November 14th. May I be permitted to state that I have just returned from a visit to England, and while there the within account was taken from "The Hunts and Berks Gazette," under the caption, "Mayor and Vicar." "The question is as to the abandonment of the civic procession at Basingstroke. Mr. Councillor Kingdon elicited from the Mayor a statement as to the regrettable circumstances which led to the abandonment of the customary state attendance of the corporation at the parish church. The Mayor in his speech told that the Vicar had inquired whether he was going to a non-conformist place of worship and he replied that he was prepared to go if invited. The Vicar could not see there was any call for the Mayor to do so, even though his non-conformist colleagues in the council desired it. The Mayor's view was that, as there were ten non-conformists to six churchmen on the council and the former were willing to attend him to the parish church if the non-conformist members then expressed a wish that he as Mayor, should attend one of their places of worship for the same purpose, he saw no valid or reasonable ground for refusal. However, he was unable to induce the Vicar to see eye to eye with him, and the Vicar said he could not conscientiously receive him at the parish church if he came. The Vicar sent the following letter, which the above 'Hunts and Berks Gazette' publishes. November 14, 1907.

"Dear Sir—I have your letter of the 12th, telling me of the intention of the Mayor and corporation to attend the parish church next Sunday, accompanied by the police, fire brigade, volunteers and yeomanry. I regret you decided to come uninvited. I have no wish to see the Mayor at God's house at a mere formal service, for I understand that he intends, if asked, to go to one of the many non-conformist places of worship on a subsequent Sunday. To thus degrade God's church to the level of one of the 350 man-made sects, is to my mind a mockery of religion and God's truth.

"As he would not think of going unasked to a chapel, it appears to me very bad form to force his presence on an unwilling Vicar, who, as successor of a long line of Vicars of Basingstroke, has a claim on the consideration of the Mayor, who succeeds to a comparatively new administration. Yours and signed.—H. W. Boustead."

I need not say anything further than that the good Baptist deacon who called my attention to and handed me the above clipping, referred to their piece of ecclesiastical political bunco, as being very common throughout the rural districts of England. Surely our "mutual friend," the sainted Vicar—God save the mark—should be proud of his descent, in a long line of successors of that

outlined, there is to be a teachers' training class conducted by brethren connected with the Sunday-school Board. This class will be open to any and all who may wish to take part in it. Prof. B. H. DeMent, of the Seminary, and Rev. W. D. Powell, Corresponding Secretary of State Missions in Kentucky, have both interested themselves in organizing this course and have secured a splendid corps of teachers. This class will be held as follows:

Tuesday, 18th, 3 to 4 p. m.—H. C. Moore, leader. Wednesday, 19th, 3 to 4 p. m.—L. P. Leavell, leader. Thursday, 20th, 3 to 4 p. m.—H. Beauchamp, leader. Friday, 21st, 3 to 4 p. m.—H. C. Moore, leader. Saturday, 22nd, 3 to 4 p. m.—H. Beauchamp, leader.

A MID-WINTER SCHOOL OF PRACTICAL METHOD.

As announced some time ago, the mid-winter school of practical method at the Seminary will open Monday, February 17th, and close Friday, February 28th. Five distinct lecture courses will be given during these two weeks. During the first week the lecture course on the Sunday-school Board Foundation will be given, as follows:

Monday, 17th, 8 p. m.—Mr. Marion Lawrence, "Sunday-school Architecture." Tuesday, 18th, 8 p. m.—Prof. L. P. Leavell, "The Equipment of the Teacher." Wednesday, 19th, 3 p. m.—R. H. Pitt, D.D., "A Campaign of Education on the Sunday-school." Thursday, 20th, 8 p. m.—Rev. L. R. Scarborough, "The Teaching Function of the Church." Friday, 21st, 8 p. m.—E. Y. Mullins, D.D., "The New Sunday-school Awakening."

During this week a series of lectures will be given from 11 to 12 a. m. on practical topics connected with methods of Christian work. One of these addresses will be given by Rev. J. F. Herget, pastor Ninth Street Baptist church, Cincinnati, Ohio, who will tell of the inner workings and methods of the Ninth Street church, which has become famous in all the Middle West as a great missionary and evangelizing agency. The other speakers for these morning hours have not yet been secured, but they will be men who are doing things in their respective departments of Christian work.

During the second week the lectures on Evangelism will be given and also the Gay Lectures. The Gay Lectures will be by Prof. J. H. Farmer, of McMaster University, Toronto, Canada. I have not as yet learned Prof. Farmer's exact subjects, but we understand that he is to lecture on some aspect of the Kingdom of God as contained in the Gospels. Dr. Farmer is a New Testament scholar of unusual ability, and will bring to all a rare treat.

The evangelistic lectures will be given as follows: Monday, 24th 4:30 p. m.—V. I. Masters, on work of Home Mission Board.

Tuesday, 25th, 8 p. m.—J. F. Love, "Saving the People to Save the Truth."

Wednesday, 26th, 3 p. m.—H. C. Mabie, subject not yet announced.

Thursday, 27th, 8 p. m.—H. C. Mabie, subject not yet announced.

Friday, 28th, 11 a. m.—H. C. Mabie, subject not yet announced.

While Dr. Mabie has not yet announced his subjects all who know him are assured in advance that his lectures will be inspiring. In addition to the four courses

outlined, there is to be a teachers' training class conducted by brethren connected with the Sunday-school Board. This class will be open to any and all who may wish to take part in it. Prof. B. H. DeMent, of the Seminary, and Rev. W. D. Powell, Corresponding Secretary of State Missions in Kentucky, have both interested themselves in organizing this course and have secured a splendid corps of teachers. This class will be held as follows:

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We shall be most happy to welcome to any and all these lecture courses brethren and sisters from all parts of the country who may be interested in them. Board can be had in the vicinity of the Seminary at reasonable rates. I take this occasion to call attention to the change which has been made in our examination plan, according to which we will hold four examinations during our session, the session being divided into quarters of two months each. Students can enter at the beginning of any quarter and take up the work to advantage, stand examinations, and receive credit for the work done. The third quarter begins January 27th, which is the time for students to enter who desire to take up work with us. The fourth quarter will begin March 28th. I shall be glad to correspond with any brethren who are interested.

E. Y. MULLINS, President. Program of the Preacher's Institute of South and West Union Associations, to be held with the church at Strunk, Ky., beginning Monday night, January 20, 1908, Rev. E. W. Coakley, Conductor:

Monday night, January 20th.

Sermon and outline of the institute work.

Tuesday, January 22d, 9:30. Tuesday, January 21, 9:30 a. m.

Devotional thirty minutes. "The Spirit and Importance of Doctrinal Preaching"—Rev. A. J. Kidd.

General discussion of the subject: speeches limited to ten minutes. Lecture at 1:30 p. m., by conductor.

Sermon at night—A. J. Kidd.

Wednesday, January 22, 9:30 a. m.

Devotional thirty minutes. Review of last night's sermon. "The Bible a Mission Book"—T. L. Lay.

General discussion. Lecture at 1:30 p. m., by conductor.

Sermon at night.—T. L. Lay.

Thursday, January 23, 9:30 a. m.

Devotional thirty minutes. Review of last night's sermon. "The Preacher in the Sunday-school"—W. T. Short.

General discussion. Lecture at 1:30 p. m., by conductor.

Sermon at night.—W. T. Short.

Friday, January 24, 9:30 a. m.

Devotional thirty minutes. Review of last night's sermon.

"Bible Doctrine of Sanctification"—A. M. Cordell. General discussion.

Lecture at 1:30 p. m., by conductor.

Sermon at night.—A. M. Cordell.

Saturday, January 25, 9:30 a. m.

Devotional thirty minutes. Review of last night's sermon.

"Bible Doctrine of Ministerial Support."—J. M. Cordell. General Discussion.

Lecture at 1:30 p. m., by conductor.

Sermon at night.—J. M. Cordell.

Sunday, January 26, program to be prepared by Pastor Short.

Monday, January 27, 9:30 a. m.

Devotional thirty minutes. Review of last Saturday night's sermon.

"How I Prepare My Sermon." General discussion.

Lecture at 1:30 p. m., by conductor.

Sermon at night.—W. R. Hamby.

Tuesday, January 28, 9:30 a. m.

Devotional thirty minutes. Review of last night's sermon.

"History of These Associations Pertaining to Missions and Ministerial Support."—M. Lay.

Lecture at 1:30 p. m., by conductor.

Sermon at night.—M. Lay.

Wednesday, January 29, 9:30 a. m.

Devotional thirty minutes. Review of last night's sermon.

"What is the Pastor's Duty to His Church?"—Niles Murphy. General discussion.

Lecture at 1:30 p. m., by conductor.

Thursday, January 30, 9:30 a. m.

Devotional thirty minutes. "The Church's Duty to Her Pastor?"—W. W. Angel.

General discussion.

Friday, January 31, 9:30 a. m.

Devotional thirty minutes. "The Preacher's Morals, Habits and Personal Appearance."—Geo. M. Davis.

General discussion. "Ministerial Ethics."—H. H. Hibbs.

Lecture at 1:30 p. m., by conductor.

"Who Should be Ordained to Preach?"—W. B. White.

Friday, January 31, 9:30 a. m.

Devotional thirty minutes. "The Importance of an Educated Ministry."—M. L. Blankenship.

"What is an Educated Minister?"—Jesse Lay.

Lecture at 1:30 p. m., by conductor.

Sermon at night, by conductor. E. W. COAKLEY, W. T. SHORT, Committee.

The faces that love you best are the ones you will remember longest.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, ss:

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(Seal.) A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

**WANT COLUMN.**

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc. can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, postal or Express Money Order must accompany all orders for insertion of copy in this column.

**FOR SALE—NEW FAY-SHOLEY TYPEWRITER** No 7. To close out, \$75 cash, regular price \$100. Express to be paid by purchaser. Reply at once to John W. Hill, care Baptist Book Concern, 342 Fourth Ave., Louisville, Ky.

**WANTED—An experienced woman** to take charge of small steam laundry. Apply 1330 First Street, Louisville. L. B. O. H.

**"BROTHER—On camping trip** discovered root that will cure both tobacco habit and indigestion. Let me send particulars. C. Stokes, Mohawk, Florida."

**FOR SALE—One pen Black Langshan** fine birds, well marked. Also six S. C. R. Red cockerels. Write for prices. Mrs. W. H. Fergy, Fairview, Ky.

**WOMEN—\$10 per week** using spare time at home; any woman can earn it. Write at once. Vermin Powder Co., Scranton, Pa.

**DOES MORALITY SAVE?**

BY REV. GEORGE S. DARLEY.

There is a remarkable discussion in the third chapter of Romans on the difference between morality and salvation. The two words are unlike. "Morality is the system and practice of duty as required by the moral law, consisting chiefly in outward acts and thus may be observed without spiritual rectitude of heart." It is included in all true religion, but religion involves spiritual service. Morality can no more include salvation than can the less the greater. Salvation is the deliverance from sin to those who believe in Christ. So salvation includes far more than morality. Moral institutions say nothing about sin, repentance for the same and redemption from it in Christ represents this phase of the sort in them, for the Church of Christ represents this phase of the subject. Yet the Church has the highest possible moral standard and makes more effort for moral reform, and goes to the greater length of sacrifice than other institutions. This is as it should be. Christianity stands for salvation first and foremost, and none the less for morality.

On what grounds does Paul say morality is not salvation? "For there is no difference (distinction): for all have sinned and fall short of the glory of God." But our estimate of the moral man must be that of the Savior. He loved the young ruler who came running to him to ask what he must do to be saved. Yet this young man might have gone to the end of his days the example of an upright, honest man and have been lost, because he rejected Christ. He probably did this, for he turned sorrowfully away when he found what he must do to be saved. Christ had said nothing against his morality, but rather commended it. To say that morality is not salvation is not belittling morality any more than to say the engine is not the engineer. They belong to the same order of things and are required in railroading.

Moral men and women are of force for righteousness. There is a difference between a law breaker and an honest citizen.

The wave of moral reform which has swept the country the last few years has been felt in kept law and the advance of cleaner ways. The ten commandments are not obsolete; but are to be enforced as ever, laid upon the conscious and wrought out in the public and private life. They are in the foundation of true national existence, and the people who forget them can not prosper. We admire the moral man and the gallant struggle he often makes, yet know his weakness, and that he will fall short of the glory of God; for he has not calculated the magnitude of his undertaking.

The distinction Paul makes is not as to grades of life. Manifestly there is a difference here, and God speaks of it: "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes. For whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more." God judges according to ability, but he asks both the many and the few talented men to make the most of their talents. The difference is in the number of talents, and not in the one demand which applies to all. God is not asking, when it comes to the soul's redemption, whether he is a scribe, Pharisee, publican or honest man; whether his ancestry were degenerates or not, wealthy, poor, renowned or unknown. It is the fact of universal sin which man faces, whatever his station, and all need redemption: for there is no difference—all fall short of the glory of God.

Christ died for the ablest moralist as well as for the vilest sinner. We further see the point of the discussion when we consider that the man who wrote Romans was himself a moralist—a legalist of the strictest sort; for according to the strictest sect of the Pharisees he had lived from his youth up. He saw the advantage of law, for he had lived under it. He knew the great advantage of grace, for he had been brought under it. Paul is a vehement advocate of law; but at the same time is the special interpreter of the love of Christ for all the world, who fulfilled the law and offered humanity salvation through his own precious blood.—Exchange.

**THE DEPLETING OF THE PASTORATE; ITS CAUSES AND ITS EVILS.**

REV. W. D. NOWLIN, D.D.

That the draft upon the pastorate is exceedingly great at the present time no one who is at all familiar with our denominational life will deny. In almost every issue of every paper we notice where pastors have left the pastorate and gone into the evangelistic work or mission work, or into a secretaryship, or a professorship, or president of some college, or editor of some paper. It will be observed that we are not objecting to these offices, neither are we objecting to their being filled by preachers, but we do object most strenuously to their being filled at the expense of the pastorate. I am not speaking about brethren leaving the ministry. The most of them continue in some line of ministerial work, but they are lost

to the pastorate. This great drift from the pastorate into other lines of ministerial work, if not checked speedily is going to tell seriously upon the life of the denomination. Our denominational success depends upon the pastorate. You let our churches, for any considerable period, be without pastors and our evangelists, secretaries, editors, missionaries and all, will be without jobs. Thus, it will be seen that anything that weakens the pastorate, to that extent, cripples the great cause.

But to the causes of this drift from the pastorate into other lines of ministerial work. Every phenomenon must have a sufficient cause. We may not be able to discover the cause, but the cause is there. There are causes for this drift, and I shall attempt to point out some of them.

First, the arduous duties and responsibilities of the pastorate no doubt in some instances have much to do with this change. In fact, a brother not long since, who had left a good pastorate for the evangelistic work said to me in response to the question, "Why did you leave the pastorate?" "I just could not stand the drudgery of the pastorate. The great demands and responsibilities, the making of two or three sermons a week were more than I could endure. The work of the evangelist is far easier and he is more independent." This no doubt influences some, perhaps many.

A second, is the very exacting demands made by the churches of their pastors.

The churches, often unintentionally, make unreasonable demands of the pastor, and he rather than come out frankly and say to the church that their demands are unreasonable and cannot be granted, resigns "to enter the evangelistic work."

Our churches should bear in mind that the pastor is a man, and that vital force is a limited quantity in man. Do not be unreasonable in your demands of the pastor. You should not expect him to do everything and please everybody.

The third, and perhaps the greatest cause for this drift is the tendency to lionize the brother in a denominational position, and to look down on the pastor as a very ordinary mortal.

It will be readily admitted that this may be unintentionally done, but is done nevertheless. Many a noble pastor who has wrought well and wisely in his State, bringing order out of confusion and success out of failure is hardly recognized in our denominational meetings, while some young brother who has failed at everything else has been made "secretary" or "superintendent." is put up to tell these noble pastors how to do things—how to bring things to pass.

Then, after he has told the brethren "how to take the world for the Lord in a day," and has commissioned them to go out and do it, the papers refer to "the great address of the cyclonic, the dynamic, the mogulic secretary." I am not objecting to the recogni-

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BEGINS, JANUARY 15, 1908.

PUPIL CAN ENTER WITH PROFIT.

EDMUND HARRISON, President.

Hopkinsville, Ky.

tion and the reverence that is given our secretaries, but I am objecting to the seeming neglect of many of our noble, godly pastors.

Oftentimes if these pastors who have done things were put up to tell the brethren how to bring things to pass they could tell them in a way that would thrill and inspire. Let us not fail to exalt the office of the pastorate. This is the greatest office in the kingdom, for it is a divinely given office.

That this depleting of the pastorate is attended by many and serious evils no one will call in question.

It is much like a farmer grinding up his seed corn. If we do not have pastors to organize and develop the churches, the work of the missionary and the evangelist will largely go to naught.

But let us notice some of the attendant evils of this drift from the pastorate.

First, we notice many of our churches are left without pastors. The number of pastorless churches is growing daily. There is hardly a pastor of recognized ability and success who is not frequently receiving requests from pastorless churches to know if he could be induced to change his pastorate. Some of our strong churches remain without pastors for years. One of the strong churches of this city was pastorless nearly two years and whose pastor resigned to enter evangelistic work.

Another evil result is the fact that many of our strong churches are forced to call young and inexperienced pastors into a work for which they are not yet fitted, and as a result the cause suffers. The young pastor is not to blame, for his youth and inexperience. He did the best he could, he just hadn't been sufficiently developed for the place. Other evils might be mentioned but these are sufficient. Let us do all in our power to check this drift from the pastorate. There are temptations to enter easier fields, and sometimes on better pay, but, pastors, let's stay in our God-given and God-honored work.

**A Chance to Make Money**

Having read of many lucky experiences in Mexican mines, I visited Oaxaca to see for myself. The richness of their mines is certainly wonderful. The thousands of tons of rich ore, visible in so many mines, will give any person the gold fever who visits that district. I had no idea of investing when I visited Mexico, but I bought 3,000 shares in the Zavalta and Soledad mines, and have already been offered twice what I paid for my stock. A friend who invested \$30 sold his stock in less than three months for \$150. Don't invest in a prospect even if the stock is cheap, unless you expect to lose. Invest in a mine where at least 5,000 feet of work has been done and not less than 20,000 tons of ore sold at a fair profit. In such a mine you are sure to make money. For safe advice regarding Mexican mines address the Pittsburg-Oaxaca Mining Co., Block 1232, Pittsburg, Pa. You can rely on their statements and can make money quick and sure. JAMES MACK.

## The Farm & Household

Mr. Josiah Phillips, of Elizabethtown, bought of Taylor Watkins, same place, eight mules last week for \$1,000 and of B. F. Jenkins six mules for \$795 and of Virgil Paterson two for \$280.

Mr. John Brashear, of Sonora, shipped a car load of mules to Atlanta, Ga., and went down and disposed of them last week. He says the market is slow and dull.

Harvey Russell, of Atlanta, Ga., bought four head of mules from Mr. T. S. Gardner, of Elizabethtown, for \$610, or \$160 a head.

Following are some of the sales of Burley tobacco made in Hardin county last week: Mr. Geo. Hoard 8,000 pounds at \$12 around; Mr. Tom White, crop \$10 around; Mr. A. J. Coleman, crop \$12.50 around; Harry Forbis, crop \$12 around; Massie Owens, crop \$12 around. All of this tobacco went to Mr. Gordon, the Horse Cave buyer.

Mr. R. B. Barnett, of Bourbon county, brought the first load of the 1907 crop of hemp to market. It contained 3,800 lbs., and was sold to Chas. S. Brent & Bro. at \$7.00 per 112 pounds. R. B. Hutchcraft purchased of Guthrie Brothers and Edward Hall of Shelbyville, 1,700 bushels of blugrass seed, at \$1.15 per bushel.

The slump in the hog market in Adair county has forced farmers to kill and salt their hogs, as they could not afford to feed them high priced corn, therefore almost twice as many hogs have been slaughtered than usual. The new crop of tobacco is now being delivered, and it is said that the crop in this county is generally good.

The farmers of Nicholas county are pretty well through stripping their tobacco and it is said that this is one of the best crops raised in years, and is reported as being far superior to the crop of 1906. As yet no buying has been done here.

We have had fine weather in Henry county for stripping tobacco and many of our farmers are half done or more, about 80 per cent. of the 1907 crop has been pooled. A little winter plowing for corn has been done. Our wheat crop is showing up fairly well. The average sown last fall was larger here than usual. Corn is very scarce and is selling at \$2 a barrel. The trade here in turkeys has been very large in the past six weeks and prices have ranged from 9 to 10 cents a pound.

It is said that in Mercer county there will be no scarcity of country hams and side meat on the local market next spring and summer. On account of the great slump in the hog market, many farmers refused to sell, and more hogs were killed in Mercer than for many years past.

Mr. W. O. Carick, of Georgetown, has purchased up to date between 12,000 and 14,000 barrels of corn, which cost an average of \$2.25 per barrel.

Mr. H. B. Park sold 100 head of mules last week to Harvey Russell, of Atlanta, Ga., for \$16,000.

### THE LUSCIOUS SWEET POTATO.

Among all the vegetables that the market supplies there is no better or more wholesome one than the sweet potato. In almost every state there is a variety of good dishes made from this luscious vegetable, to which puddings and pies are a delightful addition. In many households of the south sweet potatoes are served at every meal.

**Sweet Potatoes in the Shell.**—Select potatoes of equal size. Bake and cut in halves, lengthwise. Remove the potato from the skins and mash with a generous quantity of butter and cream or rich milk. Season with salt, pepper and a dash of nutmeg and beat until light. Pile the mixture lightly in the shells, sprinkle with bread crumbs, dot with butter and return to the oven to brown. Serve very hot.

**Sweet Potatoes Broiled.** Boil until about half cooked, then drain and peel. Cut into thick slices, brush with melted butter, place on a broiler and cook over a clear fire until brown and tender. Arrange on a platter in overlapping slices with a little melted butter poured over them.

**Sweet Potato Rice.**—Boil until tender, peel and press them through a colander into a hot dish, shaking the colander every minute or two during the process to produce the light, flaky effect.

**Glazed Sweet Potato.**—Scrub sweet potatoes, put them into boiling water, cook until tender, then remove the skin and cut into halves. Place in a baking pan and stand in the oven for ten minutes to allow the steam to escape. At the end of this time pour over the potatoes a little melted butter and sprinkle lightly with sugar. Bake until brown, basting frequently with the butter in the pan.

**Sweet Potatoes, Virginian Style.**—Boil the potatoes until tender, peel and mash. Add butter generously, also cream, salt, white pepper and a dash of nutmeg. Whip in eggs, beaten very lightly, allowing one for each two cupsful of potato. Pile in a baking dish and send to the oven till a light brown.

**Sweet Potato Croquettes.**—Croquettes made from either freshly baked or cold boiled sweet potatoes are indeed an epicurean delight. If baked, remove from the skins at once, if cold boiled, reheat and in either case pass them through a vegetable press. To each two cupfuls allow a tablespoonful of butter and one egg beaten light. Season to taste with salt, pepper and a little sugar and nutmeg. When cold form into croquettes, dip in beaten egg and rolled bread crumbs and fry in deep fat.

**Sweet Potato Pudding.**—(To be served with meat.) Peel two large, fine potatoes and grate them. Dissolve a half tablespoonful of baking soda in a little boiling water, add it to a cupful of genuine molasses and stir into the potatoes. Add two tablespoonfuls of butter and one of flour, and season to taste with salt, ground cinnamon and nutmeg. Pour into a greased pan and bake very slowly until perfectly cooked. The pudding will be found delicious with young pork roasted, a famous southern dish, also with beef or veal.

**Sweet Potatoes, Mexican Style.**—Boil them until tender, peel and cut in halves lengthwise. Put one tablespoonful of butter and two of minced onion into a saucepan and brown. Add one heaping tablespoonful each of green and red peppers, minced, two table-spoon-

fuls of tomato catsup, one of vinegar, and a tablespoonful of brown sugar. Stir well and pour over the potatoes.—*Vogue.*

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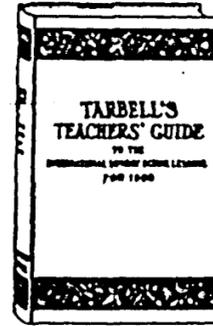
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**TRADER.**

I wish to write a few lines in testimony of the true worth of a noble and true Christian woman, Mrs. Mary Trader departed this life on October 10, 1907, aged about fifty-seven years. She became a member of Zion Baptist church, in Henderson county, Ky., and was baptized by the late Rev. J. B. Coleman, in 1867, and continued to live a truly faithful, loving, consistent life through all the succeeding years. She was married to Mr. G. A. Trader, a worthy deacon of Zion church, in 1868, and he, with seven children, all grown and members of the Baptist church, survive her. And to observe the tender devotion and unusually faithful and patient attention which her children showed her during her long and severe suffering was calculated to call forth favorable comment from any who witnessed their tender ministrations.

After an acquaintance as her family physician and true friend for twenty years, I have all reason to say, as do all who knew her well, that her life was not in vain. Her pleasant words for all who met her, and her love and true devotion to the cause of religion and the good of her church was wonderful indeed. And oh, how we will miss her cheerful, loving presence in the church and Sunday-school. Ask of those who have had sickness of a serious nature in their family, who was it that came and by every means in her power tried to alleviate suffering and cheer those that were distressed, and the answer will be Mrs. Trader was one that could always be relied on. Faithful work for God's cause and earnest efforts to reach out and save the unconverted and true love for her neighbors and acquaintances were characteristics of her life.

Who can measure the depths of sorrow and the extent of grief that was experienced by all of her associates and neighbors who were so fortunate as to be well acquainted with her. Truly her place in the church and in the community will be hard to fill. And we can by reason of her noble Christian acts and example, say amid the blinding tears of sorrow at giving her up, Farewell, dear friend and sister. We will strive by God's help to meet you some sweet day, where there shall be no more parting, no broken hearts, but an eternity of dear associations with our Saviour, and those that have followed his leading and done his will here on earth.

**ONE WHO KNEW HER.**

**HOPEWELL.**

This excellent minister of Jesus Christ, Rev. James Coleman Hopewell, was born in Spencer county, Ky., January 10, 1838. He died at his home, in Madisonville, Ky., December 23, 1907. He made a profession of religion in the early part of 1861, and united with the Baptist church, known as Little Union, in Union county, Ky. He began to preach September 9, 1861. He was ordained by this church January 4, 1862. The Presbytery was composed of M. H. Utley and James L. Tichenor. He was pastor at Providence, Ky., for thirty-five years; was moderator of Little Bethel Association for thirty-eight years, with the exception of two years. He was married to Miss Florence Gooch, with whom he lived happily for nearly forty years. One son and three daughters blessed this union. During his ministry he preached 5,001 sermons, witnessed 883 professions, baptized 666 persons, performed 191 marriage ceremonies, and helped to ordain thirty-seven deacons. J. G. B.

**JONES.**

Mrs. Nancy Jones died at the home of her son, Q. R. Jones, near Yosemite, Ky., on the 26th day of December, 1907, at the age of sixty-nine years and nine months. She had been a member of the Baptist church at Middleburg for some thirty-five years, and was buried in Middleburg Cemetery by the side of her husband, who had passed on before

her several years ago. She was a good neighbor, and a kind and affectionate mother, and the loss is deeply felt by her neighbors, children and grandchildren.

May the Grace of God prepare them all to meet and abide with her in the land of eternal happiness.

Funeral services were held at the cemetery, conducted by the writer.

W. G. TILFORD.

**ROBERTSON.**

Luther Robertson died at the residence of his mother, Mrs. F. M. Robertson, on October 5, 1907, of typhoid fever. He was born February 21, 1853; professed religion and united with Mt. Liberty Baptist church in the winter of 1878, where he lived a faithful member until his death. He was one of God's noblemen, and seemed to live more for others than for himself. The fact that he was never married made him nearer and dearer to his mother, who, with four sisters and four brothers, survive him, his father having passed on before. But they do not sorrow as those who have no hope.

His life and character can always be remembered because of its gentleness, and his desire to help others, which was proof that he did not live in vain.

He was not stout for several years, but was confined to his bed only three weeks, and passed away peacefully.

A FRIEND.

**DICK.**

Edna Greaser Dick was born March 6, 1876; died January 1, 1908. She was a member of the New Salem Baptist church at Frater, Ky. Professed Christ at the age of thirteen years and lived a devoted life in the cause of the Master until He called her home.

She leaves a husband, a mother, sister and brother, also a host of friends, to mourn her loss.

She died praising God. It was hard to give her up, but we understand that our loss was her everlasting gain. We do not sorrow as those who have no hope. We can go to her.

A FRIEND.

**GIFFORD.**

Bro. Elisha Warren Gifford was born September 12, 1822. Professed religion and joined the Baptist church, which then existed about one mile from Middleburg, at the age of twenty years. He took membership with the Middleburg Baptist church at the time of her organization, in 1871, and remained a faithful member until the day of his death, December 19, 1907. He was buried in Middleburg Cemetery by the side of his faithful companion, who had passed on before him eleven years ago. Funeral services were held in the church, conducted by the writer, and assisted by Rev. Joshua Taylor.

Bro. Gifford leaves five daughters and a host of grandchildren to mourn his death.

May the Holy Spirit comfort them all and guide them safely home.

W. G. TILFORD.

**GREEN.**

Dr. James Green was born in Madison county, Ky., August 31, 1822, and died in Louisville, Ky., December 24, 1907, at the age of eighty-five years three months and twenty-three days. In early life he professed faith in Christ and united with the Bethlehem Baptist church, in Washington county, Ky. In 1848 he began the practice of medicine, and December 19, 1855, he was married to Miss Nannie B. Lewis, who survives him. In 1858 he moved to Springfield, Ky., where he continued the practice of medicine. About twenty years ago he came to Louisville, Ky., retiring from the practice of medicine and giving his time to the management of his property.

He was for many years one of the directors of the Baptist Book Concern. He united with the Parkland Baptist church in 1901, and remained a faithful member until his death.

Dr. Green was an accomplished gentleman, a capable and attentive physician, a kind neighbor, a loyal citizen, ever ready to respond to the cry of the needy and distressed. He was kind and loving in his home, ever thoughtful for the comforts and pleasures of his devoted wife, who now, with broken heart, but waits God's summons home. To his church he was faithful, serving his Lord with that consistency of words and actions which gives to the world a message that cannot be forgotten, and when at the close of a long life God called, he peacefully fell asleep.

"Life's race well run,  
Life's crown well won,  
Now comes rest."

EBEN G. VICK.

Louisville, Ky.

"THAT WHERE I AM, THERE YE MAY BE ALSO."

I picked up a railroad timetable in a hotel writing-room where men were swearing, smoking and spinning yarns.

The map showed only one road and its connections. It seemed to cover all the many States. Up in an open space far away from the city where we were some man had written "Home."

Some discouraged commercial traveler, sick, disgusted, worn out, traced those fond letters and located the dear place where his loved ones awaited his coming. How much it meant to him, one of a large class of men for whom little sympathy is felt.

Going to my room I took out my Bible. There was only one through-line apparent. All branches converged at the Cross of Calvary. John's Gospel gave a true schedule. Through trains starting now. Home is where Jesus is. An open place—a prepared place, safe, blessed, eternal.—Rev. J. L. Spicer.

Character requires a still air. There may be storm and upheaval around, but there must be peace within the soul for it to thrive. But anxiety is the reverse of peace. Character cannot grow in such an atmosphere. We seldom find any great height and sweetness of character in an anxious-minded person, for the simple reason that it has no chance to grow; all the forces go in other directions.—T. T. Munger.

The secret of beginning a day well and performing its duties successfully is to spend some time in reading God's word and communing with him before leaving your room. Get in touch with Christ. Get a supply of strength for any need that may arise. Out of touch with Christ, all things seem out of harmony. Get in touch with Christ as soon as you awake, keep in touch with him all day, and the day will be a success, whether it results just as you had planned it or not. Christ makes no mistake, and if he guides you through the day all things will work together for good.

It seems as if the heroes had done almost all for the world that they can do, and not much more can come till common men awake and take their common tasks. I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony. That is a truth we all find out.—Phillips Brooks.

There is poetry and there is beauty in real sympathy, but there is more—there is action. The noblest and the most powerful form of sympathy is not merely the responsive tear, the echoed sigh, the answering look; it is the embodiment of the sentiment in actual help.—Selected.

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ITEMS OF INTEREST

News the World Over.

The President of France is opposed to capital punishment, and has commuted all sentences to life imprisonment.

The Figaro, of Paris, is distressed over the growing ignorance of the Bible. It says: "The philosophes, the literatures, the arts and the languages themselves of Western civilization have been nourished in large part from the Bible."

The Chinese emperor has given 100,000 taels, nearly \$10,000, to establish a girls' school in Peking. Prince Hsi is to be the principal.

The words "In God We Trust," were omitted from the gold coins recently issued from the United States mint.

The football season is fortunately a short one, and it is over. The record for this year is eleven men killed and ninety-eight seriously wounded.

Forty years ago, when he was twenty-nine years old, E. P. Weston walked from Portland, Maine, to Chicago, a distance of 1,375 miles, in thirty-one days and seventeen hours.

Two Norwegian mountaineers have reached a height of 24,015 feet in climbing Mt. Ka of the Himalayan mountains.

Christian Work says the receipts for boxes at the New York horse show have fallen from \$52,000, in 1892, to \$6,800 this year.

Horrors! One of the English female suffragists has come to this country and intends to get together women here who will follow the example set in England and allow no man who belongs to the dominant party to make a speech.

It is a very great pity that the Hague Convention could not have limited the armaments of the nations. Germany is going to build by 1919 seventeen great ships of the Dreadnaught pattern, and England will build nine more.

The New Testament Revised And Translated by A. S. Worrell, A. M. Large Clear Type.

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T. T. Eaton, late editor of the Western Recorder, says: "Professor Worrell has given us a piece of real scholarly work."

For Sale by Baptist Book Concern.

DEAR RECORDER: We have a pastorless church at Cox's Creek. Bro. M. H. Tabb, whose time expired with us January 1, refused to accept another call.

CRESCENT HILL BAPTIST CHURCH

On Sunday afternoon, January 12, 1908, a council was called to consider the propriety of organizing a Baptist church in Crescent Hill.

Dr. Lloyd T. Wilson was chosen chairman, and A. F. Dent, of Twenty-second and Walnut street, secretary.

A committee was appointed to seek a location for worship. Preaching service was appointed at the home of Deacon Shouse for Sunday night.

They adopted the Philadelphia Confession of Faith, the Church Covenant published by J. Newton Brown, with the clause for family worship and added a total abstinence clause.

This is certainly a promising and vigorous young church. With more than three-score choice spirits to begin with, and a great field in which to labor.

RESOLUTIONS.

At a meeting of the Directors of the Baptist Book Concern, held at their office on January 11, a committee was appointed to draft resolutions in regard to the death of Dr. James Green.

Resolved: 1. That in his death we suffer a great loss, but rejoice to know that our loss is his gain.

DEAR RECORDER:

I write to inform your news department of the fact that I have accepted the call of the Baptist church at this place, and entered upon my work.

I shall expect to add the old Recorder to my list—I have known and read it for years.

May the Lord signally bless your efforts during the New Year.

Most cordially, C. M. GORDON. Lumpkin, Ga.

DEAR RECORDER:

Will you please announce that I, the Corresponding Secretary of the General Convention of the Baptists of North America, having resigned September 1st from the Woodward Avenue church, Detroit, Mich., am now vacating at Ridley Park, Pa.

SPENCER B. MEZNER. Ridley, Park, Pa.



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If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment.

On Sunday, the 12th inst., Dr. H. A. Porter, pastor at Walnut street, preached an interesting sermon on State Mission work.

On Sunday, the 12th inst., Dr. H. A. Porter, pastor at Walnut street, preached an interesting sermon on State Mission work.

Cancer of the Breast Cured.

HERRON, MISS.—Mrs. R. Drummond reports that she has been cured of cancer of the breast by Dr. L. F. Leach, of Indianapolis, Ind., after her home physician had given up the case.

Important to all Women Readers of this Paper.

Women are as subject to kidney trouble as men, which fact is often overlooked. Many women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

You may suffer a great deal with pain in the back, bearing-down feelings, headaches and loss of ambition.

But thousands of irritable, nervous, tired and broken-down women have restored their health and strength by the use of Swamp-Root, the great Kidney, Liver and Bladder Remedy.

Swamp-Root brings new life and activity to the kidneys, the cause of such trouble.

I am at home, on my new field in Harboursville. My work began with the first Sunday. I do not know when I have seen two larger congregations at church on Sunday than there were yesterday.

On our way to Harboursville, as we sped around the mountain sides, through the tunnels, and over the trestles, a little cloud gathered on the countenance of my wife, but when we arrived at the station we were met by so many happy greetings, for almost all the church was there, the little cloud vanished, and I have seen nothing since but a light heart.

The institute is opening with a splendid enrollment. We are expecting great things for the Lord on this field this year.

LIVE STOCK MARKETS.

Table with columns for CATTLE, BUTTER, and POULTRY, listing various types of livestock and their market prices.

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