

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 23, 1908.

No. 9

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)

642 Fourth Ave. (Opposite New Postoffice), Louisville

C. M. THOMPSON, D.D., Editor.
I. B. BOW, D.D., Associate Editor.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.

RECEIPT and credit of payments is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIER.—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE.—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuance of the subscription is desired. Do not pay subscription to any one not known to you personally to be responsible, unless the party has written authority from *Western Recorder* office, Louisville, Ky.

TAKE NOTICE.—When sending money to the *Western Recorder* or Baptist Book Concern do not direct letters to Drs. Thompson or Bow. These men are frequently absent from the office, and their private mail is not opened, so delays are thus occasioned.

The distinguished scientist, Prof. Beale, says: "There is no evidence that man has descended from, or is, or was, in any way especially related to any other organism in nature through evolution or any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

"The dualism of flesh and spirit, and the continual conflict between the forces represented by these words seemed to demand a judgment, for if there be no judgment the fight must go on forever between the two. The ultimate issue of moral conflicts pointed in the same direction. There must be a crisis, a judgment day or the world has nothing before it but a purposeless eternity."—Roose.

Dr. McGarvey asks these pertinent questions of those who are shrieking for freedom: "Free to do what? Free to draw salary from a church for preaching what the church believes to be false? Why not let the church be free to withhold the salary? Why should freedom be one sided? Why should the receiver of the salary be free and the givers of it bound?" What these men invariably mean is that freedom consists in their requiring other men to preach or to teach things those men believe to be false.

Gladstone being asked as to the remarkable preservation of his health and power, while doing so much work in so many ways, answered: "There was once a road leading out of London on which more horses died than any other, and inquiry revealed the fact that it was perfectly level. Consequently the animals traveling over it used only one set of muscles." It is by a change of work that mental power is conserved, not by idleness.

One of the tablets exhumed in Assyria belonged to the Accadeans, the immediate descendants of Noah. On this tablet the seventh, fourteenth, twenty-first and twenty-eighth days are marked off in the month, and they are called by the very word "Sabbatu."

THE DESIRE OF ALL NATIONS.

J. M. WEAVER, D.D.

Notwithstanding man's ruin by the fall, yet he has many and grand aspirations telling of his former greatness. The world cannot satisfy these aspirations. Those restless longings and blind gropings after beautiful ideals God, in His great love, has promised to satisfy. In the prophecy of Haggai He reveals the glorious truth that the "desire of all nations shall come." These deep yearnings shall be satisfied in the rich provisions of the Gospel of Christ. The coming of the Saviour shall begin this work and in the end fully meet all these desires. In this paper I propose to notice some of these blessings revealed in His word and longed for by individuals and nations. Man longs for physical perfection, Christ reveals and promises it. In Isaiah 49:8-11, God promises: "Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say unto the prisoners, Go forth, to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." Amid sickness and physical deformities man seeks for health of body and beauty of form and feature. Medical science is but the effort of physicians to give these. Human wisdom and effort to give these all fail. The gospel of Christ reveals physical laws which if obeyed individuals and nations find health and beauty and in the end, as promised in the prophecy, perfection in these. Of this time of John in Revelation 7:16-17: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." Thus shall these longings be satisfied. Again, man longs for full mental illumination, Christ reveals and promises it. In I. Cor. 13:12 Paul says: "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as I am known." Amid the gloom of ignorance men in all ages have sought for truth, especially religious truth, which illuminates the mind in regard to God and the future. Christ in His teaching opens these truths in all their moral splendor. Individuals and nations are intellectually elevated by their reception. We observe this in the nations that accept and embody them. How far superior to Africa is England under the full blaze of Christian truth! And so of other nations. As Bailey says:

"When we have hoped, sought, striven,
lost our aim,
Then the truth fronts us, beaming out of
darkness,
Like a white brow through its o'ershadow-
ing hair."

Again, man longs for moral purity, Christ reveals and promises it. Of that time and place in Revelation 21:27, John says: "And there shall in no wise enter it anything that defileth, neither whatso-

ever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Amid sins and moral pollutions men struggle for purity. The great struggle of the race is for this. The sad confession of the ancient philosopher: "I see the better but follow the worse" voices the world's sad cry. Human systems and devices have all signally failed to produce the sought-for purity. All, even by their efforts, like a man struggling in a quicksand, have been plunged deeper into degradation. Christ by shedding His blood has opened a fountain of cleansing. Holiness in individuals and moral elevation of nations follow His reception. When His teaching is embodied we behold a glorious individual character and natural greatness. Man's desires are satisfied in this direction.

Again, man longs for immortality, Christ reveals and promises it. Paul in writing to Timothy of Jesus Christ, says (II. Tim. 1:10): "Who hath abolished death, and hath brought life and immortality to light through the gospel." The question of Job: "If a man die shall he live again?" has been a thrilling question in all ages. From Sage, Scientist or Philosopher comes no satisfactory answer. All is dark and cheerless where the gospel light shines not. Christ's teaching fills the mind with delightful anticipations of a future life from which death is forever excluded. It opens the pearly gates of the Beautiful City and bids man enter and walk the streets of gold and partake of immortal fruits. As dear Dr. Watts sings:

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never fading flowers;
Death, like a narrow sea, divides
That heavenly land from ours.

Sweet fields beyond the swelling flood,
Stand dressed in living green,
So to the Jews old Canaan stood,
While Jordan rolled between.

Could we but climb where Moses stood,
And view the landscape o'er—
Not Jordan's stream, nor death's cold flood
Should fright us from the shore."

Christ points His followers to such a beautiful land and promises them entrance.

Thus we see that the desires of all nations are satisfied in the revelations and provisions of the gospel. Christ's promises fully believed gives perfect satisfaction to the soul. Let the Christian anticipate and rejoice. What a loss for the unregenerated sinner!

CONCERNING A DEACONESS HOME.

In the first place we regard the order of deaconesses as entirely without Scripture warrant. There is not a line, not a sentence in the New Testament, to show that either Christ or his apostles ever conceived an order of either men or women, devoted exclusively to such service as is contemplated by the order of deaconesses. We have never believed, and do not now believe, that the orders of monks and nuns, so prominent in the machinery of the Church of Rome, has any warrant in the New Testament. The word "deaconess" is never used in the New Testament, nor is there any evidence that any such order was known to the apostles. True, the passage, I. Tim. 3:11, is sometimes and by some expositors construed

to mean that reference is there made to deaconesses, rather than to the wives of deacons. It is admitted that there is some force in the argument, but, in the absence of all trace of such an order in other portions of the New Testament, it is presumptuous to press the passage in question for its support. All that is said in the passage is "Even so must wives be grave, not slanderers, temperate, faithful in all things." The Revised Version uses the word "women," where our Common Version has "wives." In the passage in question, the word seems to be used in the broadest sense, signifying Christian women, telling how they ought to behave themselves, but making no reference to any official position in the church. Yet here, if anywhere, was the place to speak to deaconesses as an order, or as officers in the church.

If we may construe the language of I. Tim. iii. 11, as authority for an order of deaconesses, how much more may we construe the other verses as pertaining to an order of deacons, men who shall enter into certain relations, not to a particular church but to be housed and fed and supported as a community? The argument for the existence of the deaconesses, as an order, or as a community, would not only justify, but seem to render obligatory an order of deacons, and by parity of reasoning, give these a psalms garb by which they may be known.

We do not find, in the New Testament, any authority for such service as the deaconess is supposed to render. It was given to men called of God to preach the gospel, separating themselves, and being separated by their brethren to "the work of the ministry," the heralding of the truths of God, and taking the oversight of the churches which they might be able to gather. It was also given to another class of men to act as almoners of the common property of the church, to "serve tables" seeing to it that none of the female saints are neglected. But neither of these classes of men constituted an order, or organized a community. They did not occupy a "Home," nor is there any reason for belief that a common "Home" would have added to their efficiency. On the other hand, we have reason for believing that these men, perhaps deacons, were soon scattered, as were the other Christians, and "went everywhere preaching the word." We know that Stephen was stoned to death and that Philip afterward lived with his daughter in Caesarea. The church of Rome has made much of its orders, and we Protestants see the workings of the system. We do not want to adopt it, nor to follow in the footsteps of Rome, unless we have for authority the plainest direction of the Word of God.—*Journal and Messenger*.

Nine-tenths of those who inveigh against creeds do not know what a creed is. They cannot tell you, if you ask them, a single article of any creed, in either form or substance. They have merely caught up a cry, and are talking at second hand and thinking they know what they are saying. They deceive no one but themselves. There is no rational man living that does not have a creed. He cannot be rational and be without it. An intelligent mind and a creed go together.—*Central Presbyterian*.

Contentment comes neither by culture nor by wishing: it is reconciliation with our lot growing out of an inward superiority to our surroundings.

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

FURNISHED BY JOSEPH H. EATON.

The virtue of art is the wisdom which consists in the wit of what is honorable. —Aristotle.

We ought to paint as if the sun were shining through a mist. —Da Vinci.

There is an art of reading, as well as an art of thinking, and an art of writing. —Dizraeli.

And so far Rousseau might be justified in maintaining that art and science had done a poor service to mankind. —George Eliot.

The colors on the artist's palette make no show, but when they are spread on the canvas we see their beauty. —Geikie.

So must the truths of God's Word be seen in the life. —T. T. Eaton.

Art is the application of knowledge to a practical end. —Herschel.

When once we begin at all to understand the work of any truly great executor, such as that of any of the three great Venetians (Tintoret, Titian and Veronese) Correggio or Turner, the awe of it is something greater than can be felt from the most stupendous natural scenery. For the creation of such a system as a high human intelligence endowed with its infallibly perfect instruments of eye and hand, is a far more appalling manifestation of Infinite Power than the making either of seas or mountains. —Ruskin.

In deed, Dr. Johnson's utter scorn of painting was such that I have heard him say that he should sit very quietly in a room hung round with the works of the greatest masters, and never feel the slightest disposition to turn them if their backs were outermost, unless it might be for the sake of telling Sir Joshua that he had turned them. —Piozzi.

Modern architecture is art assassinated by geometry. —Proull.

Dannecker, the German sculptor, worked eight years on a marble statue of Christ. After two years he thought he had finished, and placing a little girl before it asked her "Who is that?" She answered "A great man." He was discouraged, but worked on. When again he asked the child "Who is that?", she answered "Suffer little children to come unto me." —Phelps.

Art critics say that certain peculiarities of shadow are seen in all Rembrandt's paintings, and it is supposed to be due to the fact that his father's mill (where he studied in early life) received its light through a hole in the roof. —Phelps.

Rubens by one stroke converted a laughing into a crying child. —Richter.

Yes, any school teacher can do that—the problem is to change the crying into a laughing child. —T. T. Eaton.

If I were called upon to lay my finger in a map of the world, on the spot of the world's surface at this moment the most singular concentration of art teaching and art treasure, I should lay it on the name of the town of Verona. —Ruskin.

But our webs rot as we spin. The very fact that we despise the great art of the past shows that we cannot produce great art now. If we could do it, we should love it when we saw it done; if we really cared for it, we should recognize it and keep it; but we don't care for it. It is not art we want; it is amusement, gratification of pride, present gain—anything in the world but art. Let it rot, we shall always have enough to talk about and hang over side boards. —Ruskin.

Never buy a copy of a picture, under any circumstances what ever. All copies are bad because no painter who is worth a straw ever will copy. . . . Whenever you buy a copy, you buy so much misunderstanding of the original, and encourage a dull person in following a business he is not fit for, besides increasing ultimately chances of mistake and imposture. —Ruskin.

In fine architecture and in all other fine arts, grace and propriety meet. —Ruskin.

The most precious historical picture in the world is that in St. Marks Venice "the priests, the clergy and the Doge." —Ruskin.

You will never love art well, till you love what she mirrors better. —Ruskin.

The absolute excellence of painting has been reached only by the inhabitants of a single city (Venice) in the whole world; and the faultless manner of religious architecture holds only for a period of fifty years out of 6000 (in Athens). —Ruskin.

And your modern mob of English and American tourists, following a lamplight through the Vatican to have pink light thrown for them on the Apollo Belvidere are farther from understanding Greek art, than the parish charity boy making a ghost out of a turnip, with a candle inside. —Ruskin.

The entire vitality of art depends upon its having for object either to state a true thing or adorn a servicable one. —Ruskin.

Under the name of "restoration" the ruin of the noblest architecture and painting is constant throughout Europe. —Ruskin.

By Shakespeare humanity was unsealed to you by Verlain the *principles* of nature; and by Turner her aspect. All these were sent to unlock one of the gates of light and to unlock it for the first time. But of all the three, though not the greatest, Turner was the most unprecedented in his work. Bacon did what Aristotle had attempted; Shakespeare did perfectly what Aeschylus did partially; but none before Turner had lifted the veil from the face of nature; the majesty of the hills and forests had received no interpretation and the clouds passed unrecorded from the face of the heavens which they adorned, and of the earth to which they ministered. —Ruskin.

Society always has a destructive influence upon an artist; first, by its sympathy with his meanest powers; second by its chilling want of understanding his greatest; and, thirdly, by its vain occupation of his time and thoughts. Of course, a painter of men must be among men, but it ought to be as a watcher, not as a companion. —Ruskin.

Art is an exclusive lover of beauty, and like Phidias, it is occupied merely with the form, sculpturing indifferently vice or virtue, delighting in the most splendid imagery, seeking what pleases rather than what is right, and aiming less at improvement than fascination. —Souvestra.

Raphael was killed to be an artist, by seeing Michael Angelo's pictures in the Sistine Chapel. —Smiles.

Paintings and sculpture wearied Scott and Byron; Hawthorne and Howells have confessed their inability to appreciate the acknowledged masterpieces of Italian art. —Walsh.

I now require this of all pictures that they domesticate me, not that they dazzle me. Pictures must not be too picturesque. Nothing astonishes men so much as common sense and plain dealing. All great actions have been simple, and all great pictures are. —Walsh.

The object of science is knowledge; the objects of art are works. In art truth is

the means to an end; in science it is the only end. Hence the practical arts are not to be classed among the sciences. —Wheatwell.

The perfection of art is the concealment of all art. —Quintilian.

Sir Peter Lily made it a rule never to look at a bad picture, because his own pencil would catch a taint and his taste suffer.

Bunsen records Thorwaldsen's saying, after finishing a colossal statue for Copenhagen, that he feared he had reached his best and must decline, since he had never before been satisfied with any of his works. "I am satisfied with this, and I must be on the road to decay."

Leonardo Da Vinci took seventeen years to paint his great picture "The Last Supper." The Prior of the monastery grew impatient of the delay and sought the Pope to hurry up the painter. The Pope asked Da Vinci "Why are you so long about it? Why not finish it off?" "Your holiness," replied the painter, "It is finished but for two likenesses: I can find nothing in myself bad enough to represent Judas, or wonderful enough to represent the divinity of our Lord. As for Judas, we may finish him—the Prior will do very well for him; but our Lord, I am as far away as ever from our Lord."

WILLING TO LIVE.

The true child of God, who is at perfect peace and rest, is willing either to live or to die, as may be best in the wisdom of God. Whatever is to the glory of God will seem right and good to him. He is kept in perfect peace because his heart is stayed on God, and in whatsoever state or condition he may be, he will be content.

There are some persons who live, all through their days, in fear of death. This is greatly wrong. They should be prepared to die, and then they should lay aside all fear of death. There is no preparation for death except in the acceptance of God's pardoning grace and mercy. When one has taken Jesus Christ as his Savior, and been accepted of God for the sake of the beloved, he should never have any more fear of death. The sting of death is sin, and this can be taken away only through faith in Christ as the sinner's Savior. The true child of God should be willing to die when God ordains, and should be full of peace and confidence.

At the same time, each one of God's children should be willing to live as long as is directed by God's providence, and to live where God disposes and in the way God wishes him to live. It is as if we had been stationed as soldiers at certain points of danger, or responsibility, and we must not desert our post or fail in our duty.

We all recognize the sinfulness of suicide. It is one of the worst and most cowardly forms of murder. We have no more right to take our own life than the life of one of our fellow-men. Life is a sacred gift, committed to our keeping, and we must answer for the keeping of the sacred trust. We do not think that any person, possessed of right principles, will take his own life unless he has lost his balance. For a good person to commit suicide is a sure indication of insanity. But some persons have been reared in the atmosphere of infidelity and have been taught that suicide is a right to be exercised at will. Such persons are very apt to believe it their right to commit other crimes. In this vicious and criminal atmosphere they live, and it is not to be wondered at that in time of discouragement or trial they commit the crime of self-murder.

The Christian regards life as a sacred opportunity in which to serve God. For him to live is Christ, and life is sacred. He will employ it in the service of God and to bless his fellow-men. He stands to his lot. He does his duty. He serves his generation by the will of God. He is not only willing to die, but he is willing to live. He does not dishonor God by shrinking back from death when God makes the appointment, nor is he unwilling to live and

do his duty just as long as there is something for him to do.

The willingness to live which Paul had was far more than a mere passive willingness to continue to exist. It was a hearty acquiescence with the will of God in the whole ordering of his life. He is ready and willing to put his life into his work. He is cheerful and glad and buoyant. He is whole-hearted and entire in his determination to do his whole duty in the love and fear of God.

The more interest we have in life, the more reason will we have for being willing to keep on in it. To the Christian it is a beautiful opportunity, each day, for enjoying God and the things of God. Heaven will be lovely and beautiful in its time, but earth is beautiful and lovely now to the one who loves and trusts in God. —Herald and Presbyterian.

FORGIVENESS OF SINS.

BY REV. H. L. McWHISTER.

Jesus Christ is the divine remedy for sin. His mission to this world is to take away the sin of the world. Sin is the world's curse; he made a curse for us that he might lift the curse of sin from us. All his marvelous and mighty works were performed to assure men that he could forgive sins. God's manner of curing sin is to forgive it. A sin forgiven is a sin cured; a soul forgiven is a soul saved. What grace and wisdom is thus revealed!

He has not found Jesus at all who has not found him to the forgiveness of his sins. Forgiveness is the grace of Jesus Christ. It is the heart of him. Forgiveness of sin is his glory and power, the fullness of his delight and joy in working for humanity.

The forgiveness of our sins through faith in Jesus Christ is the greatest possible blessing we can secure upon earth. "Blessed is he whose transgression is forgiven, whose sin is covered," exclaims David, evidently laying such stress upon this estate as to say, "No man is blessed unless his transgression is forgiven, his sin covered." All other blessings are as nothing to this blessing. Whosoever has secured this blessing is blessed indeed, whatever his condition otherwise.

Forgiving sin is God's gracious way of cleansing from sin. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." If Jesus Christ is not cleansing our heart and conscience, he is doing nothing for us concerning our spiritual and eternal good. We are strangers to Jesus Christ unless we know his cleansing power. "The blood of Jesus Christ His Son cleanseth us from all sin." It cleanseth our conscience from dead works to serve the living God. God has appointed it to this purpose and blessed it with this power, and we may wisely judge that it is doing nothing for us unless it is working according to the appointment and power of God. The Christian's heart and life becoming cleaner, and his conscience more and more enlightened. In following his Master he grows daily more like that Master.

This blessed work will not be perfected till he meets his Master face to face in glory, but it ought never to stop while he serves his Master on the earth. This is the blessings which shall come upon all the nations of the earth through the Seed of Abraham. —Selected.

"It is the struggle," says one, "and not the attainment, that measures character and foreshadows destiny. Character is not determined by faults and weaknesses and periodic phases of life, nor by limitations and accidents of present existence—but by the central purpose, the inmost desire of the heart. If that is turned toward God and his righteousness, it must at last bring us thither." —George R. Lunn, D. D.

The brother who thinks he is growing in grace, and yet is not gentle or easy to be entreated, may not be consciously insincere. What he needs is to adjust his experience to New Testament definitions. And the sooner, the better.

JEWISH PROSELYTE BAPTISM.

The Scripture, Fathers and Historians.

By ELIAHUA BRADLOCK.

Our Pedobaptist brethren have labored hard and long, to throw out a feasible foundation for their unscriptural observance of a plain New Testament ordinance. Many have been the ponderous volumes of long drawn out arguments, and straw threaded, but only to be gone over again, for the purpose of satisfying an obstinate, accusing conscience. Their strongest argument has ever been the substitution of baptism for circumcision, and Jewish proselyte naturalization. Upon these two grounds a plan has been invented to account for the recognition of the children of the proselytes in the Jewish economy. It shall be my duty and object to examine the Scripture, early historians, and fathers for proofs of this practice, or existence of any such custom.

1.—The Old Testament. In the Old Testament many instances are recorded of aliens becoming proselytes, or were supposedly made such, namely, The Shechemites in the days of Jacob, Jethro, Abual, Tamar, Itahab, Ruth, and of many in the book of Esther (8:17). But it remains to be demonstrated where any of these were baptized or dipped. Dr. Lightfoot is the only person who assumes such (in the case of the Shechemites and Jacob), but offers no visible proof for his conclusion. Another writer in the eighteenth century (Hammond) claims that Jethro was admitted a proselyte by baptism, but, like Lightfoot, offers no Scripture for it; but simply refers to the Babylonian Talmud for a Jewish speculation; and yet, even here it is not to be found! The Talmud referred to simply states that "Jethro rejoiced, and circumcised himself," but not a word about baptism.

There were proselytes in the days of Hezekiah (II. Chron. 30:25) who came to eat the passover at Jerusalem, who must be circumcised according to law, but there is no logical reason for believing they were baptized.

In the Pentateuch was a law regarding the marriage of captive women taken in war, previous to which they must become proselytes (Deut. 21:10-14); and the law enjoins such rules as shaving, paring the nails, putting off raiment of captivity; but it is remarkable that there is no reference to baptism. If the custom alleged did exist, here was an opportunity to express it. There were divers washings, dippings, yet none for proselytism.

2.—The Apocrypha. In the books of the inter-biblical period mention is made of proselytes to the Jews, yet not a passage refers to this alleged custom of initiation of proselytes by baptism or dipping. In Judith 14:6-10, an account is given of Achior, the Ammonites' conversion to Judaism; but verso ten only states that he circumcised himself; and no mention is made of a baptism. We, therefore, cannot imagine, or exceed, the narrative.

3.—The New Testament. The New Testament references to proselytes are: Matt. 23:15; Acts 2:10, 6:15, 13:43. It is said that the Ethiopic version (considered unreliable by most authorities of any repute) has given the rendering of this passage, "they baptize one proselyte." This is about the only single version which offers a possible loop-hole for Pedobaptist sophistry. This version, however, as before stated, is unreliable, and of late date (about the fourth century). The other passages quoted make no reference to a baptism.

4.—Contemporary Writers. Philo, the Jew, lived in Alexandria. Though many seem to think he was ignorant of Jewish customs, certainly he must have had some knowledge of the manner of initiating the proselytes, both then and in former times. Yet, he makes no mention of baptizing proselytes. He lived in the first century.

No record of such custom is found in the Targums of Onkelos on the Pentateuch; or of Jonathan Ben Uzziel, on the Prophets; or of the Rabbinical books of this period.

5.—Josephus. Josephus, the famous Jewish historian, and partial to the traditions of his own nation, lived a little after Philo. He was exceedingly well posted and informed in the affairs of the Jews, their customs and religious rites. In his "Antiquities," he narrates the admission not only of many Gentiles becoming Jews, but tells of whole nations being admitted, e. g., the Idumeans, who were conquered by Hyrcanus; and quotes Strabo, another historian, in support of his statement.

In personal instances of proselytes, viz., Helena, queen of Adiabene, and her sons, Izates and Mondax, Josephus tells us these sons were circumcised, but mentions not a word of baptism. Of the mother only mention is made that she embraced the Jewish religion. He even neglects to say whether she was baptized; the only case where baptism was administered to proselytes and that because of sex.

6.—The Targums. The most ancient are those of Onkelos, and of Jonathan Ben Uzziel, both of the first century. No mention is made of baptism being administered to proselytes. Other Targums are of later date, mostly paraphrases, and never considered reliable. Yet, where these make reference to such customs were alleged to exist regarding males, they were both circumcised and dipped. (Targum of Pseudo Jonathan.)

The Mishnah, makes no reference to proselyte baptism as an induction to citizenship. All references were in regard to ceremonial cleanness, eating the passover, etc.

7.—Early Fathers. No mention is made by them of this custom for

the first four centuries. If Christian baptism was a substitute, they could not be ignorant of it, and they certainly had some knowledge of Jewish customs.

Harnabas was a Jew, contemporary with the apostles, and in his reputed epistle, though mentioning chiefly Jewish rites, makes no reference to proselyte baptism. Justin Martyr (second century) in his dialogue with Trypho the Jew, had opportunity to refer to this alleged custom (as also had Trypho), but neglects to do so, if it did exist. Justin did certainly mention Jewish proselytes, but only as circumcised; never making allusion to a baptism in connection therewith. He rather repudiates the idea of any such custom existing whatever among the Jews; and speaks of a certain sect (contemptibly) as Baptists, whom he does not acknowledge as truly Jews. If it was the practice of the whole nation, or of its proselytes, to observe baptism, there would be no reference made to a particular sect by that name.

Origen (third century) lived in Alexandria. Hence he must have been acquainted with Jewish customs and traditions. Yet, in his commentary on John, he says of Heracleon, that "he was unable to show that ever any prophet baptized (dipped). What foundation then for proselyte baptism?"

Ephraim (fourth century) had his home in Palestine, and could not help knowing Jewish observances. He makes no reference to proselyte baptism. A striking statement is found in his work on Heracleon. He says, "that neither had Abraham baptism, nor Isaac, nor Elias, nor Moses, nor the prophet Isaiah; nor those that were after them." He speaks of the Samaritans, that when they came over to the Jews, they were circumcised again; and gives an instance of Symeon, who, when he became a proselyte, submitted to circumcision again. Other instances of like nature he refers to, in the cases of Theodotion, Antipater the father of Herod, and Herod, his son; but declines any imputation that they were baptized (dipped).

Tertullian, Cyprian, Gregory Nazianzen, and Basil make no reference to any such custom as far as known. The only mention made by them concerning the Jews and baptism is the passage of the Red Sea, and this is figurative. Dr. Wall in his history of (infant) baptism, makes much of this reference, and seeks to use it frequently, to no purpose.

Thus we trace to this period no account of proselyte baptism among the Jews, or that baptism in Christian usage was a substitute for circumcision. Nor do we find that the word when used ever meant anything other than dipping.

Later history on baptism is too well known for treatment here, and I refrain from doing so.

JUST WHAT TO DO.

By THEODORE L. CYLER, D.D.

"What must I do to be saved?" You are right in emphasizing that little word "do;" for your Saviour having already done his mighty work of providing an atonement for you, the next doing must be on your side. If anybody tells you to do nothing at all but simply trust yourself to Christ, he or she may only confuse you. Jesus himself never gave any such advice. He said, "Follow me," and that means, go where I lead you, and do what I tell you. In Peter's case that meant the quitting of his nets, and his fishing boats, and in Matthew's case it meant the leaving of his toll-booth; and in both cases they did it to please the Lord Jesus. No waiting for mere feelings, you observe; no bargaining with him for an easy time or any reward. They obeyed Christ. That was their decisive step.

Now, in the very first thing that offers itself to you, so act as to please your Saviour. Consult conscience. Jesus speaks to you through the conscience; it is your moral telephone; listen and obey. Last evening a young lady friend who is not very thoughtful about her soul's salvation, was invited by a friend to a social prayer-meeting. She had also been invited to a party. The party was not in itself a sinful place of entertainment, but her conscience said within her, "The prayer meeting is the safest place and the best place for me tonight." She was more likely to meet Christ and to get needed-help for her soul among his people than among a merry company of pleasure seekers. Her going to the house of prayer was a decisive act; it was a following after Christ rather than after a worldly indulgence. Did she do that in order "to be saved?" Yes; because she wanted to be saved from frivolous, dissipated influences and from reproach of conscience; she wanted to put herself distinctly on Christ's side, and she did. Her step was like casting a ballot on election day; it showed which side she was on. The prayer meeting could not convert her soul, but her act of going there was an evidence that she was being converted, for conversion signifies a turning round towards Christ.

We have cited the above case as an illustration of what is implied by "following" Christ. The same principle may be applied in a hundred different directions; every right step taken in obedience to the voice of an awakened conscience is a step towards salvation. Christ speaks through the conscience. "Whatsoever He saith unto you, do it." Very quietly the Holy Spirit often opens the heart. What is done by that awakened heart commonly settles the great question. Lydia opened her lips for Christ and opened her house to his servants, and that proved that she had admitted Jesus into her heart. What she did was a decisive step on her part, because she did it in trust and love in order to obey and honor her divine Saviour. If she had done the opposite, who supposes that Lydia would have become the first convert in Europe, and have found her place

among godly women? Her actions speak louder than words. "What makes our Lord so wonderfully kind and obliging to me?" inquired a wife of her husband. "I don't know, unless he was converted by that sermon last Sabbath." The husband was right; the youth had been quietly changed in heart under the influence of a faithful sermon, and began at once to act differently. That boy's conduct at home was his way of "following Christ;" his conversion proved itself by his acts, and has lasted ever since. The result proves that God's hand was in it.

Salvation is a joint process; it is all free grace on the side of the atoning Saviour; it is all free obedience on our side. Jesus works, and you must work—He is in you, and you in Him. Doing nothing at all is the damning sin. Just observe what answers Peter and Paul gave to the question: "What must we do to be saved?" Peter's prompt, pithy answer at the time of Pentecost was: "Repent!" Repentance is more than shame or sorrow for sin; it is a turning from sin with a full purpose of, and endeavor after, new obedience to Christ. This means doing, not mere feeling. My friend A—— repented of his sin of drink-driving when he signed a pledge and forsaw his bottle. It would have been absurd for him to have said that he was penitent and trusting Christ while he was yet taking dry drinks out of that decanter. It would in his case have been a quenching of the Holy Spirit. An awakened inquirer once said to me: "My besetting sin is to swear." Then I replied: "Confess your sin to God and stop swearing. At whatever point the Holy Spirit convicts you of sin, there is the point to yield and to repent. Repentance proves itself by acts."

Paul's answer to the question was: "Believe on the Lord Jesus, and thou shalt be saved." This was also an act, and a very impressive one. Trusting in the pastor's case was not a habit falling asleep on the bosom of a mother—as some people define faith. It was a resolute step, into which he put the whole energies of his soul as I would put all my bodily energies into grasping a rope if I fell overboard from a ferry boat. His was the quick cleaving to Jesus; God was working in him, and he in turn was "working out his salvation with fear and trembling." My friend, your faith must be a living hold on Jesus Christ and a cleaving fast to him. That is your doing. He will cleanse you, strengthen you, and hold you to the end. That is his doing.

Finally, the whole question of your salvation must be settled between you and your Saviour. Go to Him, go with your Bible, go on your knees, go and surrender yourself to Him. One hour with Jesus is worth years of sermons or inquiry meetings. No pastor, no friend, can save you; Jesus can. Whatever he bids you do, as he speaks to your conscience, do it.

NATURE'S COMPENSATION.

"Dualism underlies the nature and condition of man. Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which is a receiver of pleasure has an equal penalty put on its abuse. It is to answer for its moderation with its life. For every grain of wit there is a grain of folly. For everything you have missed you have gained something else; and for everything you gain you lose something. If riches increase, they are increased that use them. If the gatherer gathers too much, Nature takes out of the man what she puts into his chest; swells the estate, but kills the owner. Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a level from their loftiest tossings than the varieties of condition tend to equalize themselves. . . . The farmer imagines power and place are fine things; but the President has paid dear for his White House. It has commonly cost him all his peace and the best of his manly attributes. To preserve for a short time so conspicuous a place before the world, he is content to eat dust before the real masters who stand erect behind the throne. Or do men desire the more substantial and permanent grandeur of genius? Neither has this an immunity. He who by force of will or of thought is great, and overlooks thousands, has the charges of that eminence. With every influx of light comes new danger. Has he light—he must bear witness to the light, and always outrun the sympathy which gives him such keen satisfaction by his fidelity to new revelations of the incessant soul. He must hate father and mother, wife and child. Has he all the world loves and admires and covets?—he must cast behind him their admiration, and afflict them by faithfulness to the truth, and become a by-word and a hissing—Emerson."

BOUNDLESS POSSIBILITIES.

So much, however, depends upon ourselves, after all! The gracious God of Time has packed all possibilities into this new day, into all new days, for us and all men; but He will not force them upon us. Indeed, he has packed into us every possibility of ignoring them, spoiling them, annihilating them. If this were not so, we should be no higher than the stones, upon which His sunlight falls and His breezes blow whether they will or not. Our souls would have no wings, if they could not fly downward as well as upward. If our lives were compelled to move along the lines of blessedness, they would be no better than the spiked railroad, that has no virtue and no intelligence in its even course. No; we are given the power—the frightful power—of going where we will, in order that there may be genuine personalities to go anywhere. We have every possibility

of evil, in order that we have every possibility of good.

Therefore, time has a double grandeur for us. In the shadowy depths of every new day lie unimagined uses as well as unimagined joys. If all the raptures of heaven are there, so also are all the pangs of hell. If I could say with perfect truthfulness that every pleasure worth the having that ever was on this old earth lies at your hand in this new day, I can say with equal veracity that every blackness of horror, every real calamity that ever afflicted mankind, is among the possibilities of your new day. For the real calamity is sin.

LITERARY. Any Book noticed in these columns will be sent at publishers' prices by THE BAPTIST BOOK CONCERN, Louisville, Ky., postpaid to any address, upon receipt of the price.

The Philosophy of Christian Experience. By Henry W. Clark, with an appreciation by Marcus Dods, D.D. \$1.25. Chicago and New York: Fleming H. Revell Company.

One opens this book with slight prejudice against it. One doubts the soundness of what Dr. Dods praises. It may be he is very sound on some doctrines. Then again we do not like "philosophy" as a term applied to our religion. For the Christian religion is scientific, not philosophical for it is founded on facts as science is.

In these days when the effort grows stronger even among Protestants to substitute Christian experience for the Bible as authority, it is necessary to scan closely a book on this subject. Its sins will be sins of omission rather than commission. And the superficial reader is apt to gloss over sins of omission. Such an one will be struck by the beauty of this fascinating book, by its originality and freshness. He will be ready to exclaim the English language in its praise. There are a great many true things as well as beautiful ones in it. And the superficial reader will say, "Why not accept and enjoy the true thing? Why look for the fault?"

The answer is easy. The greater part of a poisonous dish may be wholesome, nutritious and pleasant to the taste. There is all the more reason for warning in regard to the poison.

The great sin of omission in this book is that it has nothing to say of the atonement. This one great fault will make the book a persona non grata with many of us. That is the very foundation of Christian experience and to write about that experience and to ignore the Atonement is to try to build a house not on a foundation upon the sand, but without any foundation whatever.

Ever when he speaks of conversion he sees no Atonement. Here are two sentences: "Conversion is the response of moral qualities in man to moral qualities in God." "The fatherhood of God rightly understood and experienced, secures this conversion." Where is the Atonement? The book is also sadly deficient in what it says of the work of the Holy Spirit. But this is enough.

It has been many a day since an article more timely has appeared than Hon. F. J. Lamb's "Science and Higher Criticism." Mr. Lamb is a lawyer of high standing, and he treats Higher Criticism from a legal standpoint, or rather a judicial standpoint.

He makes a clear issue, as is done in courts. The whole case of the critics is based on the existence of two documents, P and E, which were put together in the Pentateuch. This they must prove by the evidence. He tries the case and shows they have no evidence worthy a judge's consideration. This article is along a new line and is most masterly. If all the other pages of the January number of Bibliotheca Sacra were blank white paper, the Quarto I would be worth ten times the price.

The other leading articles are: Contributions from the History of Religions to the New Testament, by J. M. Baljon; Brunetiere and the Novel of Real Life, by Henry A. Stimson; Some Perils of Current Views of Immanence, by George S. Rollins; Israel's Laws and Legal Precedents, by Harold M. Wiener; English Dramatic Verse After Shakespeare, by Theodore W. Hunt; The Editorial Factor in Politics, by Francis L. Hayes; editorial notes, reviews of books, etc.

It is a delight to receive the Princeton Theological Review, for one can feel safe in praising it heartily before one has taken time to read it. It is always able, scholarly and thoroughly orthodox. The subjects are always of great interest at the present time. We have read the reviews of books. These are also always a delight, because one can be sure the whole truth is told about any theological book. Therefore one can safely order any book praised by the Princeton Review. Published at Princeton, N. J. Price \$3.00 per year.

Carry no bad habits, no corrupting associations, no enmities and strifes into this new year. Leave these behind, and let the dead bury its dead; leave them behind, and thank God that you are able to leave them.—Ephraim Peabody.

SUNDAY-SCHOOL LESSON

NUNDAY, FEBRUARY 2ND.

Our Lord the Saviour of the World.—John 3:1-21.

Motto Text.—“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John 3:16.

“There was a man of the Pharisees.” The Pharisees were the religious among the Jews who kept the law very strictly, and were very patriotic. On account of their reputation and influence many hypocrites were among them. But, taken as a whole, they were much better than the worldly Herodians and the skeptical Sadducees. “Nicodemus, a ruler of the Jews.” One of the Sanhedrin. A man of great learning and of great wealth and of the highest rank known among the Jews. He is mentioned twice after this night interview (John 7:50 and 19:39).

“The same came to Jesus by night.” The Lord had done what John had not done—worked miracles. Hence Nicodemus hoped he was the Messiah who was to free them from the Roman yoke. As one of the great men and rulers of the nation, he came to Jesus by night, when they would be alone, hoping that Jesus would confide in him as a representative of the Sanhedrin, his plans for the overthrow of the Romans and the establishment of his kingdom. Nicodemus had no thought of enquiring the way of salvation; he never doubted his acceptance with God, and his thorough knowledge of the way of life. An unwillingness to have the people know that a man in his high station would go to this carpenter of Nazareth, was no doubt a reason for his going at night. “Rabbi.” This showed no small degree of honor, for the Lord had not attended the schools, and the Jews were very punctilious in their giving of titles. “We know.” It is likely Nicodemus had come with the knowledge and consent of other members of the Sanhedrin. The miracles were proof not to be denied, that God was indeed with the young Nazarene.

The Lord cuts abruptly across the discourse of Nicodemus. He knew what the Pharisees expected from the Messiah. He would let this great, honest man know at once and plainly that his kingdom was a spiritual one. His hearer was a man of integrity and morality; to him the Lord preaches regeneration as the great thing. If

Some Really Good People

Are clogged and rendered inefficient by bodily ailments, dyspeptic stomachs, weak nerves or impure blood. Thousands of such have found in Hood's Sarsaparilla a true strength-builder, appetite-giver, nerve-helper and blood-purifier. If you come to our office we will show you their letters.

Indigestion 3 Years.—“I was troubled with indigestion for three years. I read of Hood's Sarsaparilla and tried it. After taking a number of bottles I was completely cured.” Mrs. J. H. HALLEY, DeSoto, Mo.

Nervous, In Pain, No Appetite.—“Had poor health for years, pain in shoulders, back and hips, with constant headache, nervousness and no appetite. Took Hood's Sarsaparilla, gained strength and can work hard all day, eat heartily and sleep well.” Mrs. E. GIZZELS, Moose Lake, Minn.

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

ever a man could have been saved without regeneration Nicodemus could have been. Never had a preacher a more cultivated audience; Nicodemus was a learned man as well as a great one. But the Lord preaches regeneration to him forcibly, and abruptly even. It would be well for all preachers if they were as their Lord in this thing.

“Except a man be born again, he cannot see the kingdom of God.” Godet paraphrases: “It is not a glorified earthly life; it is not a matter of expelling the Roman legions, and of going to conquer the Capitol. The true kingdom of God is a state of the soul, the submission of the heart to the divine will; to enter it, there must be wrought within the man a work at once spiritual and individual. It is, then, the full security in which Nicodemus is living with regard to his participation in the kingdom of the Messiah, that Jesus wished to break up, by answering him in this way.”

“How can a man be born when he is old?” Nicodemus does not see how a radical spiritual renewal is possible to a man when his habits have become fixed and his character formed. It seems as impossible to him as a second physical birth. He believed in “salvation by character,” and salvation by regeneration is disliked as all unconverted men, no matter how moral, dislike it to this day.

But the character even when fixed by long years, can be changed by the power of the Spirit; and must be so changed if even such a man as Nicodemus is to see the kingdom of God. The Lord answers with the solemn asseveration used when he wishes to emphasize a great truth. “Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” This is the text upon which those who believe in baptismal regeneration lay the most stress. But there is nothing to show that the Lord has any reference to baptism whatever. We know that all men who have been baptized are not regenerated—witness Judas and Simon Magus and Ananias and Sapphira. We know, too, that men who have never been baptized have been regenerated and are in heaven today—witness the thief on the cross and myriads of godly Pedobaptists. Nicodemus was familiar with the many purifications of the Mosaic law. Hence, water would be to him the clearest of all symbols of the Spirit's work. As Weiss has said: “The water is thought of as, by its nature, a purifying factor, and the Spirit as an efficient principle of new life; while the essential doctrine is that, without a putting off of the old sinful nature, and the generation of a wholly new nature from a powerful new principle, the birth in Verse 3 is not realized.” But Godet well says, and his words show the need of our working and praying more earnestly than ever that the Lord may open the eyes of our Pedobaptist friends: “By speaking thus to Nicodemus Jesus did not think of making salvation depend either in general or in each particular case, on the material act of baptism. The example of the thief on the cross proves that pardon could be granted without the baptism of water. But when the offer of this sign has been made and the sinner has rejected it, the case is different.” “But what is meant by born of water? We think this is only a symbolical expression, showing the purity of the new birth as opposed to ‘born of

blood’ in John 1:13, which means the impure natural birth.”—Broadus.

“That which is born of the flesh is flesh.” Hence the necessity of regeneration. The new doctrine of Dr. Henry Van Dyke, Shell and other Northern Presbyterians that the children of believers are presumably born regenerate is in plain contradiction to these words of the Master. Spiritual life can only come from the Spirit.

“Ye must be born again.” Emphasis on the ye. Which shows that the Lord claimed to need no regeneration himself and that the most moral and upright, the greatest and best; the rulers and men high in the Jewish religion must be born again. “The wind bloweth where it listeth.” A strong comparison to show the absolute sovereignty of the Holy Spirit. This point needs emphasis in these days of machinery when meetings are held at a time when it suits the convenience and engagements of some evangelist and not when there are indications of the presence of the Spirit.

“How can these things be?” The unconverted cannot understand; only the spiritual can understand those things which are to be spiritually discerned. But as a teacher of Israel, Nicodemus ought to have known the necessity of regeneration from the Scriptures. (Jer. 31:33; Ezek. 36:26, 27; Ps. 143:10 and 11, etc.).

“We speak that we do know, and testify that we have seen.” He does not argue with Nicodemus. He meets his doubt in the only way doubt is to be met, with the assertion of positive conviction. There is a difference of opinion as to whom our Lord meant by saying “we.” My belief is he meant himself and the Spirit.

“If I have told you earthly things, and ye believed not.” Earthly things here mean things done on the earth, and the evidence of which could be seen by men on the earth. They could not understand how the Spirit operated in regeneration, but they could see plainly the regeneration. The heavenly things, the designs and purposes of God, he goes on to teach his eager pupil.

“And no man hath ascended up to Heaven.” No living man who could tell Nicodemus what he had seen in Heaven. Our Lord declares his divinity plainly. He had been pre-existent in Heaven and he was omnipresent in that he was in Heaven while he spoke to Nicodemus. Thus effectually overthrows the idea of some who are worse than Unitarians, and insist that the Lord did not have the use of his divine attributes.

“As Moses lifted up the serpent in the wilderness.” The points of resemblance are many and plain. Here he fixes his own eyes and those of his hearer upon his sacrificial death. And when he was lifted upon the cross Nicodemus knew and believed. “That whosoever believeth in him.” Not merely Jews but Gentiles. To believe in him is to believe he has paid the penalty of sin, and therefore God will pardon those who trust their souls to that finished work.

“God so loved the world.” The whole Gospel is summed up in these grand words. “For God sent not his son into the world to condemn the world.” The world is already condemned; the whole race lying under sentence of death. And if the word should be translated “to judge,” the Lord did not come then to judge. Though he is coming to judge at the last great day.

“He that believeth on him is not condemned.” His sins have been forgiven and he has eternal life. He that believeth not has already been condemned and his failure to believe leaves him in the state of condemnation. “The doctrine is not here taught that unbelief is the only sin for which man is accountable, but that it is a rejection of pardon through Christ and is therefore, the reason why, as a matter of fact, he is still condemned for sin of whatever kind.”—Hovey.

“And this is the condemnation that light has come into the world and men loved darkness rather than light.” Thus the reasonableness of the condemnation is shown. They would not have the light. “For every one that doeth evil hateth the light.” Sin always hates holiness. No man would ever seek God but for the work of the Holy Ghost on his heart.

IN THE MOUNTAINS.

BY HENRY ALFORD PORTER.

I cannot forbear speaking of a recent visit to the mountains. There was an educational rally at Barbourville, Knox county, on January 6th and 7th. Many people came in from the surrounding country. Dr. W. D. Powell spoke on Monday evening to an overflowing audience, and the echoes of his arousing speech were still lingering on the air when I arrived there the next day. I spoke on Tuesday evening on “The Conquest of Kentucky,” and was greeted by an attentive crowd. Rev. L. B. Arvin, the new pastor of the Baptist church, is already winning the ears and hearts of the people.

Our school there won my deepest interest. It has nearly 200 students. Henry R. Pittman is the president, and is highly honored in the community, and esteemed by all who know him for his zealous and faithful work. He is himself, I think, a native of Barbourville, and his success in his home town is more commendable. Our whole plant there could scarcely be valued at more than \$5,000.

Near by is Union University, a Methodist school, with beautiful grounds and buildings that would grace the metropolis, representing the investment of more than \$100,000. Notwithstanding the disparity of equipment our school has many more students than the other.

Yet I heard of Baptist children at the Methodist school, and their presence there is scarcely to be wondered at.

The mountains have long been considered Baptist territory, and with good reason. Perhaps no section of the world could muster such relative Baptist strength as the mountains of Kentucky. But if denominational education is the foundation on which the success of the future will rest; if denominational education is the blossom of which the power of tomorrow will be the fruit, we will soon need to change our statements about the situation.

The Methodists are rapidly gaining strength, and their influence in the mountain towns is getting to be pre-eminent. It is the logical result of their educational efforts. And Baptists cannot long retain their throne in the mountains unless they are quickly up and doing. Education lies at the basis of all our denominational undertakings, and we are going to go backward unless we lift up our eyes to these hills and efficiently equip our schools at Barbourville and elsewhere. It is an old task, that of making bricks without straw, and it is a hard one, if it is not an impossible one.

No people of grand, old Kentucky have nobler possibilities than these mountain people. I have met them in different parts of our land, and they are usually conquerors wherever they go.

We must hold the mountains. They are the richest gold mines that we have. And the gold of that land is good. It is men.

All of this bears upon the present educational campaign. May the God of truth give us a vision of the living present and its needs, and of the future and its far-reaching possibilities, and enable us “to hold fast what thou hast that no man take thy crown.”

I am impressed to add that Barbourville is an amazing mountain town. Its stone sidewalks, its equipment of natural gas and electric light, its imposing residences, and general air of prosperity would do credit to a progressive city of the Bluegrass. It is at once a sign and a prophecy of the growing wealth and importance of the mountains.

Louisville, Ky.

The germ of contentment lies in having something to do and in doing it.

5% ON DEPOSITS BY MAIL
 When you send your money to this bank you receive a Certificate of Deposit, paying 5 per cent. per annum, for the amount, thereby avoiding inconvenience of forwarding a passbook.
 Please write to our Banking By Mail Department at once asking for Booklet “W.”
OWENSBORO SAVINGS BANK & TRUST CO.
 CAPITAL & SURPLUS
 JAS. H. PAURISH, PRES. A QUARTER OF A MILLION DOLLARS OWENSBORO, KY. ESTAB 1871

“The Oxford Teachers’ par excellence”
JUST ISSUED!
OXFORD
 Teachers’ Bibles and S. S. Scholars’ Bibles
 With New 20th Century Helps arranged in One Alphabetical Order.
THE HELPS
 The Christian Advocate, Nashville, says: “The helps are real helps. Unlike those in many of the cheap Bibles, they are not simply thrown together in hodge-podge fashion, but represent the freshest and ablest work of the foremost modern scholars.”
 SEND FOR CATALOGUE
OXFORD UNIVERSITY PRESS
 AMERICAN BRANCH
 91 and 93 Fifth Ave., New York

Bible is the Bible of the World.”
NOW READY!
SIX NEW EDITIONS
OXFORD
Black Faced Type BIBLES
 Three on Oxford White Paper. Three on the famous Oxford India Paper.
 Pearl 32mo. A wonderful clear type in a small-size book.
 Minion 16mo. Ready October 1907. A model hand Bible.
 Brevier 16mo. Large type in small compass. A quart in a pint measure.
 “The new Bible just published by the Oxford Press is, without doubt, the finest product of the kind ever given to the public.”

ADDITION AND SUBTRACTION.

BY REV. JOHN WOODS, D.D.

In the fourth chapter of Deuteronomy we read: "Ye shall not add unto the word which I shall command thee, neither shall ye diminish from it." And in the last chapter of Revelation, in the closing words which the risen and glorified Christ addresses to his beloved disciples, and the very last except the apostolic benediction we have the same injunction still more solemnly and emphatically expressed: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." And now is pronounced alike upon him who presumes to add to the Word of God, and him who ventures to take away from it. It will hardly be contended that these commands apply only to the books of Deuteronomy and Revelation. It is a significant fact, however, that they are found in these two books.

larged by new doctrines and commandments of men; the other, as Dr. Deane says, goes through the Bible with a blue pencil, and marks out the things which we can no longer believe. The principles which the critics apply are purely arbitrary and subjective. No two of them are agreed as to what is to be expunged. The only point upon which they seem to be united is that the Bible is too large, and must be reduced by a process of elimination. The same destructive criticism which claims to have reduced a large part of the Old Testament to a myth and legend, is now at work upon the Gospels; and already we are asked to give up the virgin birth, the story of Bethlehem and the manger, the presentation in the temple, the visit of the Magi, the Magnificat, the Benedictus, the flight into Egypt, and the appearance of the boy Jesus in Jerusalem at the pass-over! The first two chapters of Matthew and the first two chapters of Luke are cut out, the whole Christmas story is removed from

the records, and we have no knowledge whatever of Jesus down to the time of his baptism by John at the Jordan, when he was about thirty years of age.

No earnest Christian, and no devout believer, in the inspiration and authority of Holy Scripture, should allow his faith to be shaken by this irreverent treatment of the Word of God. I undertake to say that it is unscientific and unscientific. There is no evidence, external or internal, historical or textual to create even a suspicion that the chapters in question have been interpolated into the record. They are there, and there they have been as far back as the Gospels can be traced. They are in every Greek manuscript, and in all the ancient versions. Every critical edition of the Greek Testament, so far as I know, accepts these chapters as genuine and authentic. Selected.

DEAR RECORDER: State Evangelist E. W. Conkley came here and began a meeting with me on the fifth inst. Although this was Bro. Conkley's third visit to our little town within two years, the attendance from the first service was the largest he ever had. The interest was splendid throughout and the prospects for a great meeting were indeed flattering. At the close of the first week Bro. Conkley received word from home that demanded his immediate return, so our meeting, deprived of his valuable leadership, and the weather setting in exceedingly disagreeable, we decided to close last night. General and hearty regret was expressed at this unexpected termination of what promised to be a most successful meeting. On very short notice our little band of the faithful secured about \$40 for our State work and Bro. Conkley was agreeably surprised at this result. We have just forty-one members, including the children. Seventy-five per cent. of our population is Campbellite, but we are of the opinion that within the last two years many of these have been deeply wrought upon by the Spirit of God. Within the last six months many calls have been made upon the writer and his faithful wife for Baptist tracts, books, papers, etc., by other than persons of the Baptist faith and order. There seems to be much honest inquiry about Baptist doctrine and the pastor is doing what his limited means will permit to supply these demands. If we could have a Bible Institute held here I believe it would result in much and lasting good. The writer is hungering and thirsting for it, and certainly the filling will come.

Your scribe expects to be in Louisville on the 17th of next month, and is certain to have this matter in heart and mind when he comes. May the Lord continue to bless and prosper the faithful old

WESTERN RECORDER. J. L. OWENS. Liberty, Ky.

LESSON OF A DOG.

T. E. RICHEY.

An impressive lesson is embodied in a recorded story before me. It concerns a dog which met another dog on the highway that was ready for a fight, all bristling and growling and furious. All symptoms pointed to a sure enough hasty ground tussle. But the dog constituting the hero of our story trotted along, apparently

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow.



Your other organs may need attention - but your kidneys most, because they do most and should have attention first. If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that

IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST.

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

SAMPLE BOTTLE FREE - To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Western Recorder.

prevail, they are almost the last recognized by patient or physician, who treat themselves with doctoring the effects, while the original disease undermines the system.

A Trial Will Convince Anyone.

The mild and immediate effect of Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its remarkable cures in the most distressing cases.

Symptoms of Kidney Trouble.

Swamp-Root is not recommended for everything but if you are obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, lumbago, bloating, irritability, worn-out feeling, lack of ambition, may be loss of flesh, yellow complexion, or Bright's disease may be stealing upon you, which is the worst form of kidney trouble.

Swamp-Root is Pleasant to Take.

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

heedless of the other's threatening attitude and as if bent upon attending strictly to his own business and letting that of all other dog's severely alone.

The lesson points a happy moral. In the prosecution of our Christian work (and this means everything we do, for Paul says: " whatsoever ye do, do all to the glory of God."—I. Cor. 10:31) we need to remember that enemies will constantly beset our pathway, bristling and growling and querulous, always ready for a fight of some kind.

Had our hero dog stopped to give attention to the growling and bristling attitude of his bad tempered neighbor, blows, bruises and wounds would likely have followed. As it was neither dog was hurt at all and the incident doubtless soon passed from memory.

Just so with our lives. When enemies of the cause we serve assail, if we will but heedlessly pass on, attending strictly to the duties we have in hand, many bruises and sores, and jealousies, and heart-aches and longings for revenge will be avoided. We will be happier, the cause we serve will gain new impetus, the world will be better off by far, and much higher respect from the social element around us will be acquired.

"Dearly beloved avenge not yourselves but rather give place unto wrath for it is written, 'Vengeance is mine. I will repay, saith the Lord.'—Rom. 12:19. Princeton, Ky.

"The children of last two or three decades have not been educated. The pupils of our colleges of the last few decades have not been educated. With all our educating we have instructed nobody, and with all our instructing we have educated nobody. I have been

teaching for some twenty years—that is, I have been conducting classroom exercises, but I do not think that I have been teaching any appreciable part of that time. I have been delivering lectures, sometimes about things of which I knew, but more often about things of which I had heard. The results has been that my pupils have remembered my stories and forgotten my lectures. We must remember that information is not education. The greater part of the work that we are doing in our colleges today is to impart information. One of the principal objects of education should be enlightenment. Instead, we are daily cramming their minds with an enormous mass of irrelevant facts. It is better to something than to look at a hundred. It is better to conduct a student to the inner chamber of one fact than to take him on a trip seeing greater knowledge."—President Wilson of Princeton.

FACIAL BEAUTY PRESERVED.

By Cuticura Soap. Assisted by Cuticura Ointment, the Great Skin Cure.

Because of its delicate, medicinal emollient, sanative, and antiseptic properties, derived from Cuticura Ointment, the great Skin Cure, Cuticura Soap is believed to be not only the most effective skin purifying and beautifying soap ever compounded, but it is also the purest and sweetest for toilet bath, and nursery. For facial eruptions, skin irritations, scalp affections, falling hair, baby rashes and chafings, red, rough hands, and sanative, antiseptic cleansing, Cuticura Soap, assisted by Cuticura Ointment, is priceless.

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Cost Nothing To Try.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gasses and impurities always present in the stomach and intestine and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gasses which collect in the stomach and bowels, it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but 25 cents a box, at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address today for a free trial package and see for yourself. F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

These injunctions against adding to the Word of God, or taking away from it, are found, where they properly belong, at the beginning and at the end of the Bible. They apply not simply to the books in which they are found, but to the whole collection.

One of the points in dispute between Catholics and Protestants relates to the sufficiency of Holy Scripture as a rule of faith. When the question was asked at the Council of Trent, "What is the source of our religion?" the answer was, "The Scriptures." It was well said. Luther and Calvin and Knox would have been satisfied with that answer, if the Council had stopped there. But the Council could not stop there without becoming Protestant. So they made the rule of faith, "Scripture and tradition." That opened the door for the Church to add what it pleased to the doctrines, rites and ceremonies of religion, and to lay upon the consciences of the people requirements of which not the slightest trace can be found in the teaching of Christ and his apostles. By that door all the corruptions of Romanism have come in. At that door, purgatory, indulgences, the invocation of saints, the worship of the Virgin Mary, the celibacy of the priesthood the immaculate conception, the infallibility of the Pope—have all entered and become articles of faith.

From these things the Reformation set men free. Wickliffe and Huss and Luther and Calvin and Knox went back to the New Testament. They repudiated tradition as a source of authority, and demanded Scripture for every doctrine. Luther said: "Here I stand; I cannot do otherwise; God help me." He was not always consistent in his views of Scripture, and said some things that were not wise; but in the main he paid homage to the Bible. Calvin's mind was more profound and more logical; he was a better exegete, and built solidly upon "the impregnable rock of Holy Scripture."

If the Roman church errs by excess, modern historical criticism errs by defect. If the one adds to the Word of God, the other takes away from it. One gives us the interleaved Bible, much en-

THE CONFLICT OF LIFE.

BY WALTER M. LEE, PH. D.

Aspiring life is warfare
And enemies arise;
At every step along the way,
To keep one from the prize.
Aggressive life is conquest;
Strongholds of vice are strong;
The soldier of the cross must storm
The fortresses of wrong.
Successful life is victory;
Strong faith yields not to fear;
But slays the foes of righteousness
As fast as they appear.
So with the Word, the Christian's
sword,
Go forth, the fight to win;
Go, put to flight the foes of right,
And triumph over sin.
A crown of righteousness shall be
Your everlasting prize;
Your home for all eternity,
A mansion in the skies
New Orleans, La.

Our Pulpit

LESSONS FROM A DOVECOT.

C. H. SPURGEON.

"Who are these that fly as a cloud, and as the doves to their windows?"—Isaiah 60:8.

The chapter from which our text is taken predicts very glorious times for the true church of God. The promises recorded in this chapter were, in a measure, fulfilled when Jews and Gentiles were, in great numbers, gathered into the fold of Christ in the days of the apostles. But God's promises are not like man's. When a man has kept his promise once it does not stand good any longer; but God's promises may be fulfilled a hundred times over, and yet remain just as valid as when he first gave them. So, what God did for his church at Pentecost he is prepared to do today, and he will do it on a yet larger scale in these happy times that are yet to come, the latter days for which we look and long with joyful expectation.

I do not intend, however, to explain the text in its strict connection, but shall try to turn it to profitable account with regard to ourselves. You will notice that the question indicates a measure of surprise, and that surprise reveals some dark fear which must have been lurking in the background. The church sees an innumerable company of converts coming to join her ranks, and she cries out in amazement, "Who are these that fly as a cloud?" She could not, therefore, have been expecting them. Her faith must have been weak, and, in consequence, a great gloom had settled upon her mind; and a similar kind of gloom comes over our mind when our faith is weak and our expectations are slender. I think that all of us, who love the work of God, and who specially love that work in connection with our own branch of Christ's church, are apt, at times, to feel a deep anxiety of soul, and to fear lest God should forsake his work among us because of our sins. God may leave a church that he has formerly greatly honored. If it grows lukewarm, as did the church at Laodicea, or has left its first love, as did the church at Ephesus, the Lord may remove the candlestick out of its place. There

will always be a people whom he has chosen to show forth his praise, and to proclaim his gospel; but they may not be found in this place, or in any other where the Lord has been wont to meet with them. The idolatrous church of Rome calls itself the only true church, outside which none can find salvation; but, although the church in Rome was once a bright and glorious church, God forsok it; and for many a day it has been the very center of apostasy and abomination. It is like Shiloh, where the ark abode for a time, but concerning which God said, "Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." And it may be so with any professed church of Christ today; and my fear often is, lest, in any measure, it may be so with us. Have we not, even in this church, sins enough to provoke the Lord to leave us? Have we not, at any rate, sufficient sins of omission, in our lack of earnestness, our lack of prayerfulness, and our lack of Christlikeness, to cause him to say, as he is reported to have been heard to say during the siege of Jerusalem, "Arise, let us go hence!" Then would "Iehabod" be written on these walls, and we might make this building like the Jews' place of wailing; for, if the Lord should forsake us, we might well say, "The glory is departed: the church has lost her strength, her honor, and, indeed, her very life." We fear, then, lest the Lord should leave us. But, brethren and sisters in Christ, if you turn your fears into prayers there may be no longer any need for your fears.

My other fear has been, lest converts should not continue to come into this church; and that appears also to have been the fear of the church in Isaiah's day, or else she would not have been so surprised to see them come. I watch, each month, and each week, with prayerful anxiety, and ask—Will there be more believers putting on Christ in baptism? Will there be more sinners crying out, "What must I do to be saved?" Will there be more of our hearers boldly but truthfully declaring—

"We are on the Lord's side. We will serve the King?"

I would rather suffer personal affliction or calamity than that God's work of grace should be stayed amongst us. It is a terrible thing when a professing church continues to exist, in a fashion, yet is unfruitful—a vine whereon hang no ripe clusters—a field that yieldeth no harvest. There may be some ministers who can be content when their churches do not grow; but I am thankful to say that I am not one of them; my heart is troubled, and I trust, my brethren and sisters in Christ, that your heart also is troubled unless converts continue to come to us "as a cloud and as the doves to their windows."

Now I can advance a step further. Our text, though it came to persons possessed by gloomy fears, contains in itself a very bright picture. You will understand the metaphor that is used in it if I just tell you that a traveller in the East saw, near Ispahan, many large round towers, crowned by conical spiracles, through which the pigeons descended. Inside, they were like a vast honeycomb, pierced with a thousand holes, in each one of which pigeons could build; and he says that, when he saw them fly back to their homes at night, they were so numerous and so compact

that they might well be compared to a cloud, and the swiftness with which they flew back to their dove-cot forcibly reminded him of this passage, "Who are these that fly as a cloud, and as the doves to their windows?"

We have here, then, a beautiful picture of souls coming to Christ, and to Christ's Church, in great numbers and with great speed.

First, why should they come? There is a very complete answer to that question with regard to the doves: it is natural that doves should come to their dove-cots; and there is an equally complete answer to the question, Why should souls come to Christ? There are four reasons why they should come.

First, because Christ is the true food of souls. No doubt the doves or pigeons were often fed at the dove-cot, therefore they knew where it was, and they gladly flew to it. Hungry soul, Christ is the only food that can ever appease thy hunger. art thou as eager to get to him as the hungry doves are to get to the dove-cot? Dost thou long for peace, happiness, forgiveness, salvation? All these are to be found in Christ, yea, all that thine empty soul can require to fill it to the brim is stored up in Christ Jesus. Wherefore thou shouldst come to him; and our prayer is that thou mayest come to him even now.

Next, the doves came to the dove-cot because it was a place of security for them, and for the same reason sinners should come to the Saviour. They are unsafe as long as they are out of Christ. Go where thou mayest, O soul, until thou comest to the Lord Jesus Christ, thou art in jeopardy. Whether thou livest in sin or in self-righteousness, thou art equally liable to be destroyed until thou comest to Christ. The whole world is the City of Destruction, and Christ is the only gate of salvation, as Paul says, in writing to the Galatians, "Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

But, next, the doves came to their dove-cot because it was their home; and the only true home of any human heart is in the wounds of Jesus. He who really finds Christ finds rest, enjoyment, peace, tranquility; in fact, all that the word "home" really means. The man who truly believes in Jesus is forgiven; he is reconciled to God, for him, there is no gloom with regard to the world to come—no hell to dread, and only a heaven of bliss to enjoy. Moses wrote, "Lord thou hast been our dwelling place in all generations;" and God is still the dwelling place of his people; they find rest and peace in him. Therefore should souls go to Christ, even as the doves go to the dove-cot.

Secondly, the text answers the questions, how should they come? They should come "as a cloud, and as the doves to their windows."

That is, they should come very swiftly. A dove's flight is very rapid, and when a cloud of doves is driven by the wind, they fly very swiftly through the air. That is the way for sinners to come to Christ, come at once, without delay. The very best time to trust the Saviour is now; for "behold, now is accepted time; behold, now is the day of salvation." I cannot give you a promise of salvation to-morrow, but I find many promises in the Word of God concerning the time present. Oh, that God would, by his grace, incline some soul to break away from the bands of procrastination, and say, "Since it may be 'now or never' with me, a

Reason."

There are many reasons why you should fly to Christ at once. First, because you are in present danger. Should not the dove fly at once to its windows when the hawk is after it? And, sinner, sin is after thee, and wrath is after thee, if thou art out of Christ. "He that believeth not"—and mark this is God's Word—"he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "Condemned already." Then you are in a condition of present danger, and I say to you as the angel said to Lot, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Already the venom of the fiery serpent's poison is boiling in thy veins; look, then, at once to him who is uplifted before thee as the brazen serpent was lifted up before the bitten Israelites, for there is healing in a single glance at Christ crucified. Though thou art at the very ends of the earth, the message can reach thee, for the Lord says, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." So come to Christ at once because you are in present danger.

Beside that, there is great reason why you should at once fly to Christ because time is flying faster than you can fly; and, with the flight of time, the approach of the night of death is certain. The dove seeks its dove-cot before nightfall, for it knows the dangers to which it would be exposed in the darkness. The night is fast approaching with some of you. In the nature of things, you cannot live

BANISHED.

Coffee Finally Had to Go.

The way some persons cling to coffee even after they know it is doing them harm, is a puzzler. But it is an easy matter to give it up for good, when Postum Food Coffee is properly made and used instead.

A girl writes: "Mother had been suffering with nervous headaches for seven weary years, but kept drinking coffee.

"One day I asked her why she did not give up coffee as a cousin of mine had done who had taken to Postum. But Mother was such a slave to coffee she thought it would be terrible to give it up.

"Finally, one day, she made the change to Postum, and quickly her headaches disappeared. One morning while she was drinking Postum so freely and with such relish, I asked for a taste.

"That started me on Postum and I now drink it more freely than I did coffee, which never comes into our house now.

"A girl friend of mine, one day, saw me drinking Postum and asked if it was coffee. I told her it was Postum and gave her some to take home, but forget to tell her how to make it.

"The next day she said she did not see how I could drink Postum. I found she had made it like ordinary coffee. So I told her how to make it right and gave her a cupful I made, after boiling it fifteen minutes." She said she never drank any coffee that tasted as good, and now coffee is banished from both our homes." Name given by Postum Co., Battle Creek, Michigan.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

much longer; yet how strange it is that men often think that they will continue to live though they expect that others will die! I heard, only this week, of a man of eighty-six, who expects some property to come to him, but there is another man's life that delays his possession of it, and he is eighty-four; yet the older man told a friend of mine that he expected very soon to inherit the property as the person who held it was a very old man, and could not live much longer, though he himself was two years older.—an admirable commentary on the words of the poet, "All men think all men mortal but themselves." Yet, if we use our wits, we shall know that we also are mortal. Possibly, old age is already creeping over us; or, if not, there is a hand unseen that may be, even at this moment, tugging at our heart-strings: some fatal disease or sudden stroke from God may swiftly come upon us, and we shall be gone from earth, as so many others have gone. Fly, O ye doves, for death's arrows are flying! Fly, for the fowler's nets are spread all around you! Fly, for true life is only to be found through those blessed windows which Christ has opened for guilty souls! I am praying for conversions tonight. Brethren and sisters, you who know how to pray, join with me in praying for conversions tonight; that, ere the unsaved sleep, they may come to Jesus and be saved.

My time fails me, so I must close by again reminding you that our text sets before us a bright and beautiful picture: "Who are these that fly as a cloud, and as the doves to their windows?"

Shall I tell you who they are? I am not going to speak of them as being God's elect, though that is true; and Christ's redeemed, though that also is true; and the Holy Spirit's effectually called ones, though that, too, is true. But I am going rather to dwell upon another phase of the subject, and that is this. Some of those that will fly as a cloud, if our prayers are heard, and they do really come to Christ, will be our own sons and daughters. It has been one of the greatest joys of every revival season which we have ever had that, among the converts, there has always been a considerable proportion of the sons and daughters of the members of the church. Does not the very mention of that fact make your mouths water? Do not your prayers now go up, "O Lord, bring my boy in! Lord, save my girls! Let our children live in thy sight!" Perhaps you have other young people living with you, who are not literally your sons and daughters, but who stand to you in almost the same relationship. They are your nephews and nieces, or some orphan children for whom you are caring, or your pupils, it may be. Well, may the Lord grant that, when you ask the question, "Who are these that fly as a cloud?" the answer may come, "Why, they are the very ones who dwell with you! God has blessed those who are nearest and dearest to you." Dear young people, we cannot wish for you a greater blessing than that you may early be brought to Christ, and be united to his Church.

It would be peculiarly gladdening to my heart if the answer to the question of our text should be, "Some of those that are flying to Christ, as the doves fly to their windows, are your old hearers, old seat-holders, who have long been unconverted." I thank God that there are not very many such hear-

Some Are close bodily ailments such have true strength helper and our office v Indigestion with indigestion Hood's Sarsaparilla cured. Nervous, "Had poor he back and hip vouanness and sapsarilla, gait all day, eat he Gizzards, Moo Hood's Sar. In the usual I Sarsaparilla. pared only by

ers for the Lord has brought in one after another until there are not many of those who have long heard the Word, who still remain unsaved. The axe of grace has cut down these trees of sin one after another, and built them into the temple of God. Our unconverted seat-holders are getting to be fewer and fewer, and my prayer is, "O Lord, bring thy sharp axe, and cut every one of them down!" I am sorry that there are any of my old hearers who are still unsaved; how I would praise the Lord if, after ten, twelve and some of you eighteen years of hearing the same voice preach the same gospel, you should be saved at last!

Probably, however, there will be another answer to the question of our text. "Some strangers, some of your casual hearers, have been brought to Christ." Dear friends, I repeat the request that I have often made—Do look after those who come here only occasionally to hear the Word. Do all you can to make them comfortable; and then, if there be any sign of attention to the preacher's message, or of impression produced by it, do not let anyone be able to say, "I went to the Tabernacle half a dozen times, yet nobody ever spoke to me." Be sure that no one shall be able truthfully to say, "Why, I am quite a stranger there still, though I have been attending for years; but nobody has spoken to me." We used to have—I wish we had more of the same sort now—some very gracious people who were always on the watch for anxious souls. I remember one young man who joined the church in this way; he came up from the country—we were then worshipping at the Surrey Gardens Music Hall; and the first time he was at our service, one of our brethren took him into the hall, and gave him a seat. On another Sunday, when he saw him again, he asked him home to dinner and he talked to him about the things of God in such a way that, in a very short time, that young man became a Christian, and joined the church, though before he had lived without the fear of God. Would it not be something for which to praise the Lord for many a day if, among those that fly to Christ, as the doves fly to their windows, there should be one to whom you had spoken—a casual hearer, smitten by the Word preached, but brought into peace and liberty through a few sentences which you spoke privately to him?

I have only to ask one more question, and then I will close. Among these that are to fly as a cloud, and as doves to the dovecot, will you be one, my hearer? "Do you want me to join this church?" I did not say that; I did not say anything about your joining any church. You must be joined to Christ before you can join his Church. That was the apostolic way: "They first gave their own selves to the Lord, and unto us by the will of God." I do not first ask if you are willing to be baptized; I do not want you to be baptized before you believe in Christ. That is useless; nay, it is worse than that, it is wicked. There is no Scriptural warrant for the baptism of an unbeliever. To sprinkle a babe, or to immerse an adult who does not believe in Jesus, is a transgression of Christ's law. He has laid down the order, "He that believeth and is baptized shall be saved." Do you ask, "What do you want me to do?" I want you to be one of those who believe in the Lord Jesus Christ. Is the Spirit of God working in your

heart and saying to you, "Turn ye, turn ye, for why will ye die?" Is he saying to you, "Turn yourself to Christ?" Then, yield to that gracious influence now, and say—

"Now to be thine, yea, thine alone, O Lamb of God, I come!"

If that be thy sincere utterance, thou art a saved soul. Now be baptized, now join the church; but first see to it that thou believe in Jesus, for that is the first business. May God bring thee to Christ, and may the blessing of the Triune Jehovah be with you for evermore! Amen and Amen.

THE RELIGIOUS SPONGE.

BY REV. GEORGE HUBBARD.

The whole story of the sponge's life and work may be told in a single word—absorption. This is the beginning, middle and end of his biography. He begins to absorb as soon as he is born, and he does nothing but absorb till he dies. His value to the world is entirely posthumous. He is not a creature of great mental breath; and, as for large-heartedness, it is unknown to any of the species. He is utterly indifferent to the needs and interests of the outer world, a "wretch concerned all in self."

A lazy fellow is the sponge. He does not take the trouble even to seek his own food; but, anchored fast to some friendly rock, he idly permits the moving waters to pass and repass through his countless pores and canals, absorbing therefrom minute particles of matter by which he is fed and nourished. Little wonder is it that naturalists were long in doubt whether to call him an animal, or to consign him to the vegetable kingdom.

"Absorption" may also fitly describe the spiritual life and religious ideas of a certain class of Christians. These spongy growths are to be found in every community. They are anchored fast to the church, or, as they think, to the Rock of Ages; and their single effort is to absorb the goodness from every passing current of religious thought and activity. They attend religious meetings as many and as often as possible; they are always found in revival services and camp-meetings; and they are omnivorous readers of so-called religious literature, expecting in this way to absorb enough religion to carry them into the kingdom of Heaven.

They look upon the church with its services as an institution ordained for the single purpose of furnishing religious entertainment and spiritual food for disciples. When they come to the house of God, their one thought is: "How much benefit shall I derive from the service?"

"I don't care to attend Dr. A's church. His sermons do not feed me." "I wish Mr. B. wouldn't close the prayer-meeting so sharply on time. I am just beginning to enjoy it when he gives out a closing hymn." These and many similar expressions, drawn, not from imagination, but from memory indicate the sponge. They reveal the fact that many professing Christians have a wholly false and selfish idea of the purpose of church service and public worship. They wish the minister to preach to them always, to the utter neglect it may be, of all persons in a different spiritual condition. They would continue a prayer-meeting indefinitely, provided they were enjoying it, even if by so doing they drove away all unconverted persons who might otherwise be

persuaded to attend.

This is not religion. It is sanctified selfishness. These are Christians—but, in spite of their pious airs and sanctimonious phrases, they are as nearly allied to the unchristian world as is the sponge to the vegetable kingdom. The church was not established to nourish such disciples. It was organized for the one purpose of preaching the Gospel to the unconverted, and this should be recognized as its great end by every Christian. Not first of all to secure our own highest satisfaction should be our aim, but to make the service attractive and helpful to the unsaved. There are multitudes in every community who never attend church. We should not rest until we have made our services so cheerful and attractive as to draw them from their religious seclusion. And when any of these indifferent ones come into a religious gathering, we should feel that as Christians we have one and all some responsibility to make the service helpful to them. We should be ready to sacrifice our own feelings and enjoyment to their good. We should pray that the preacher might touch their hearts, even though he said not a word that was new, and helpful to ourselves. *Zion's Advocate.*

"TO HIM THAT OVERCOMETH."

BY REV. THOMAS L. CUYLER, D.D.

There is a glowing list of rewards promised in the New Testament "to him that overcometh." They are enough to fire every Christian heart and more than satisfy his highest aspirations. They are the splendid crowns laid up in heaven for all those who, through Jesus Christ, come off conquerors. But the fighting and the crown-winning have got to be done down here in this world. Conversion by the Holy Spirit does not end the warfare; it really only begins it. Converting grace is a free gift, but it is not a crown. Just as soon as you give your heart to Jesus, you are enlisted for a conflict, and a conflict that will continue until the last blow is struck. You will not reach Heaven before your time. When we enlist for Jesus, he furnishes us our weapons, and commands us to put on the whole armor; if any part is left exposed to the enemy, that point is the point of danger.

Of one thing you may rest assured, and that is that in a genuine, earnest Christian life conflict is unavoidable; you can not escape it if you would. Conversion to the core, which is the only conversion worth having, means a declaration of war; it is a challenge to the devil. The only way to avoid a fight with him is to carry a dark lantern, and be content to creep along in a by-way with soft meekness under your feet. Even there Satan manages to discover the cowards and the time-servers, and makes them ground arms or surrender. Out of the vast number of church members in our land, I wonder how many there are who can report themselves every morning to their Master as "fit for duty?" How many of them begin each day by grasping the sword of the Spirit, which is the Word of God, and putting on the shield of faith and prayer? We never know what day may be a day of special temptation and assault by the adversary, and the times in which we lay our armor off and over-estimate our own strength are the disastrous days in our life-record.

My good friends, conflicts with sin and Satan are not only inevitable—they are actually desirable. We should not avoid them if we could. You cannot have a well-developed, robust, golly character without them. Oak trees are not planted in hot-houses. Men are not made soldiers of Jesus Christ by putting on a handsome uniform and enrolling their names on a church register. In order to acquire spiritual stamina and attain to any effective holiness (by which I mean not merely holiness for prayer meetings but for out-door, rough weather) you have got to meet temptation and fight for your life! Our blessed Master began his earthly ministry by going up into a wilderness "to be tempted of the devil." Stout old Paul had his "thorn in the flesh" to encounter. In that prayer which our Lord taught us we pray every day, "Lead us not into temptation, but deliver us from evil." That petition asks our divine Leader never to let us encounter any assault, any trial or any conflict without giving us the strength to overcome the adversary. To him that overcometh belongs not only the joy of victory, but the added spiritual sinew that fighting gives him. There is a legend among the Indians that when a warrior slays an enemy, the strength of the slain foe passes into his own muscles. My own pastoral observation has been that the strongest Christians are commonly those who have had the sharpest trials and have been oftenest "under fire."

Since conflict is inevitable, and is often desirable, how are we to overcome the adversary and to turn temptations into glorious gain?

Napoleon used to say that the secret of victory was to be always able to throw a stronger force than

REVIVED AT LAST.

Emaciated Woman Restored By Proper Food.

The amount of harm done from eating food which lacks the nourishing elements or is in such form that the system can't absorb it, is much greater than many persons even suspect.

The harm can't be corrected by drugs either. There must be a complete change in the dietary—the cause of the trouble must be removed.

"I have been a constant sufferer from stomach trouble, constipation and neuralgia, for the past fourteen years," writes a Michigan lady, "and the past year became tired of life, of everybody and everything."

"The best doctors and several weeks at a Sanitarium afforded me only temporary relief. Finally an attack of the grippe caused me to give up hope of ever being well again. I was growing weaker and more emaciated every day."

"At last, a doctor advised me to try some predigested food, as nothing would stay on my stomach. My husband sent for some Grape-Nuts, of which I ate a little with milk, and then awaited the usual results."

"My stomach did not reject this food, and from that time on for several weeks, I lived on Grape-Nuts and milk. I felt no pain whatever in my stomach, my health gradually came back and in five weeks I gained 25 pounds. I derived more strength from Grape-Nuts than I ever did from a meat and potato diet." "There's a Reason."

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

the enemy could into the pivot-point of the battle. The apostle John emphasizes the same idea in spiritual warfare when he says: "Whoever is begotten of God overcometh the world; and this is the victory that overcometh the world, even our faith." The word "faith" here signifies not opinion, but the actual grip of the soul on Christ and the vital union of our souls with Christ. When our Lord cautions his disciples against "the world," he refers to the sum total of the sinful influences that surround us. The selfishness that cares not for God, the covetousness that worships Mammon, the fashions that aim to tyrannize our consciences, the shyer godlessness that recognizes no Bible but a ledger, and no heaven but a fine mansion or a high social position, and dreads no hell but poverty or obscurity, or the downfall of ambition—all these and such as these a soldier of Jesus must put under his feet. We must conquer worldliness, or it will enslave us. Christ's Church in these days has no deadlier foe. Shall the world rule us, or Jesus Christ rule us? That is the decisive question.

When a certain distinguished Christian statesman banished wine from his table in spite of "society's" sneers, he won a victory. When Nathaniel Ripley Cobb, of Boston, decided that he would never accumulate more than \$50,000 and would give every dime above that sum to the treasury of the Lord, he slew the subtle spirit of covetousness, and he lived all the rest of his life as a happy almoner of bounties to his fellow men. God can trust money to such Christians. When a bright young graduate from college decides to be a missionary or some other kind of a soul-winner, rather than to gather wealth or fame, he has come off more than conqueror. The Christian woman who despises fashion and trains up her children by the Bible has "overcome the world;" so has the minister who cares more for souls than for salary.

Dangerous as the devil is, dangerous as worldly amusements are, the most dangerous enemy that we often have to conquer walks in our own shoes. That cunning, artful, smooth-tongued heart devil, self, is the foe that needs the most constant watching, and subjects us to the worst defeats. "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary, the one to the other." Paul had a tremendous battle along these lines, beating down his carnal nature by hard blows; and the old hero was able at the last to shout: "I have fought a good fight; henceforth there is laid up for me a crown of righteousness." Whoever among my readers has, by God's help, laid his desires, his purpose, his possessions, and above all, his own will, at the feet of Jesus Christ is already one of the overcomers. He already begins to wear the white raiment, and the omniscient eye of God discerns on his brow the first flashings of the victor's crown.—*Christian Work.*

Profound learning can never take the place of familiar and everyday contact with men and women. To move the world we must know the world. To influence men and women we must appreciate their condition and be in some sense familiar with the things in which they are interested. It is only in this way that learning can have its rightful influence over the lay mind.—*United Presbyterian.*

Editorial

Prof. Vernon in a recent address on "The Message of the Modern Minister," delivered before the Congregational Council, at Cleveland, gave a vague and well nigh meaningless definition of the Gospel and then indicated the grounds to be relied upon to establish its truth. These, according to Prof. Vernon, are not to be found in miracles nor a belief in the goodness of God, but in "the conviction of the supreme worth of the character of Jesus of Nazareth" and in the assurance which that character gives of the loving purpose of God.

The editor of the Outlook commenting on this deliverance says: "And we are quite in agreement with him in his statement that the evidence of the truth of the Gospel narrative is not and cannot be in the miracles which the Gospel narrates; it is, and must be, in the worth and character of Jesus as his life is portrayed in the Four Gospels, and in the work and character of his personal influence as it has shown itself in the history of Christianity during the last nineteen centuries."

This is a fair specimen of the attitude of religious teachers, in certain quarters, on New Testament miracles and the relation these miracles sustain to Gospel truth. They speak in grandiloquent terms about the "supreme worth of the character of Jesus of Nazareth" and in the same breath belittle the miracles which this identical Jesus claimed to perform.

It is absolutely impossible to separate between a man and his works for they are the concrete expression of the man himself. And, besides, it is only the criminal seeking to evade the just consequences of his evil deeds that desires such a separation to be made.

Nowhere in the Four Gospels does Jesus repudiate a single miracle attributed to him. After stilling the storm tossed Galilee and hearing the disciples say, "What manner of man is this, that even the winds and the sea obey him!" he did not quiet them with the assurance that the "great calm" was simply the outcome of natural law quite independent of any effort on his part. Without the slightest hesitancy he assumed the responsibility for miraculously healing the sick, casting out demons, controlling natural laws and raising the dead. More than once did he point to miracles wrought as an evidence that the Father had sent him. And towards the close of his ministry, again and again, he staked his Messianic claims upon that crowning miracle, his resurrection from the dead.

This fact is so thoroughly established by the Gospel writers that it has never been called into question. And yet, in the face of this, an effort is being made to separate between the character and the miracles of Jesus, and the purpose of this effort is to destroy the miraculous in the life of Christ.

If Christ failed to do what the only authentic history we have of him affirms he did, then he is not *The Christ*. There is no other alternative. A falsehood does not take its character from the person from whom it emanates. It would still be a falsehood though it came from the lips of Gabriel or Jesus

of Nazareth. This is a self-evident proposition save to the class of religious teachers under discussion. How can there be any "Supreme worth" in the "character of Jesus of Nazareth" if his veracity could be successfully assailed?

There may possibly be sufficient grounds for honest differences about some other biblical questions but certainly not about the sinless character of Christ. The issue cannot be evaded. He must be taken as the supernatural Son of God, miracles and all; or he must be placed in the ranks of sinners and thereby become as helpless as any of Adam's lost race.

With humble and becoming reverence we say: "Thou art the Christ, the Son of the living God."

The T. T. Eaton Monument Association is meeting with encouragement in securing funds to erect the proposed statue of Dr. Eaton near his grave in Cave Hill Cemetery. It is the desire of the Association to have this statue made of bronze, and Dr. Porter, his successor in the pastorate, suggests as the pose "Dr. Eaton standing with the left hand holding an open Bible and the right hand clasping a sword." This would certainly be in keeping with the dominating principle of his life. Loyal to friends and generous to foes, yet, above all, he gave himself, without stint or reservation, to the defense of the faith. Every atom of energy he possessed and even the latent powers of his splendid talents were used for this purpose. "It is high time," so he said, "Christians were obeying as they never obeyed before the great command to 'epitomize for the faith once for all delivered unto the saints.' This faith will not take care of itself. It needs for its maintenance, men and women who are willing to dare and do and die in its behalf. Maintaining it and extending it is our chief business in the world. The hopes of all mankind are centered here. Should this faith perish from the earth, the world will be wrapp'd in the shadows of a night that is starless. What ever else fails this faith must conquer; whatever else falls, this faith must be upheld."

Himself he spared not nor even considered when the faith was at stake. Shall such devotion go unrequited? and fealty like this be passed by unnoticed? We feel sure that generous hearted friends in the Southland will see to it that this merited tribute is paid to the great leader who fell at the post of duty.

The Central Methodist shows considerable irritation over "an article from a very prominent D.D.," that appeared in "an exchange of recent date." The main objection to the writer is that he stresses denominational teaching and says: "Our people have a mission to the Christian world as well as to the unsaved. We sound a protest against all departures from New Testament faiths and practice." To which statement the Central Methodist makes the following lucid (?) and convincing (?) reply:

"Why this very church, this denomination, teaches that God damnus people before they are born, that their destiny is settled before they ever reach the state of consciousness! They call it, of course, only foreknowledge, but admit there is nothing that you can do on your part to change it. You are helpless. You are fore-ordained to be damned! Such a

doctrine, if you will excuse me for saying it, is unworthy any thinking people. Nobody, in his natural mind, believes any such doctrine, or uses it when he comes to talk to others about their salvation. He cannot explain it or apply it, and yet this church with its 'mission to the Christian world' has all the truth and no error in its sacred folds!"

The exchange that furnished the occasion for this deliverance is unknown to us and likewise the "prominent D.D." We venture, however, to present a few verses of Scripture that have an important bearing on the great doctrine that is so disparagingly mentioned:

"Even as our beloved brother, Paul, also, according to the wisdom given to him, wrote unto you; as also in all his epistles speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scripture, unto their own destruction. Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why didst thou make me thus? For whom he foreknew, he also foreordained to be conformed to the image of his Son. And whom he foreordained, them he also called, and whom he called them he also justified, and whom he justified them he also glorified. But we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory. Even as he chose as in him before the foundation of the world that we should be holy and without blemish before him in love; having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will. In whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will. Elect according to the foreknowledge of God the Father."

Many things are believed that cannot be explained—even the foreknowledge of God.

"I have been a pastor, a college agent, and a missionary, as well as an editor, and I am free to say that no class of men have so heavy responsibility and do so hard work for so little compensation as our editors of religious weeklies. Our people respect them and do not mean to make it hard on them, but they are careless. Hundreds allow their time to expire and do not renew till an agent comes. They seem to think the little they owe amounts to very little but when that little is multiplied by four or five thousand it amounts to a great deal. The Advance must and will live, but who will make it live?"

The above is from the pen of Dr. J. B. Searey, in retiring from the associate editorship of the Baptist Advance.

Our admiration increases daily for the host of readers that make possible the publication of the WESTERN RECORDER. Their loyalty has been established beyond the peradventure of a doubt and the great majority are thoughtful enough to send in their renewals without reminder or solicitation from this office. It is with pardonable pride that we mention this fact. Of course, like all other papers, we have some who cannot be as prompt in remitting as they or

we would prefer. Taking the past as a criterion we find that most of these respond at the earliest possible moment.

The remarkable fidelity of the WESTERN RECORDER readers is, no doubt, largely due to two facts. The first is the loyalty of the paper to the teaching of God's Word and the great truths for which Baptists have stood in all ages. The other is the impartial treatment of all the subscribers. The price of the paper is the same to all, without a single exception. It is \$2.00 per year and there is absolutely no deviation from this price. If agents share their commission with a new subscriber, it is done without the knowledge or consent of this office and is a plain violation of an important rule. From loyalty to the teaching of God's Word and Baptist principles, and from one price to all subscribers the management has never knowingly departed.

Within the last few weeks numerous letters have been received by the editors, from all parts of the country expressing satisfaction and gratification that the RECORDER is pursuing the even tenor of its way, without change in policy or ideal. There is no occasion for change. Its mission is to contend earnestly for the faith, once for all, delivered unto the saints and to serve the Baptist brotherhood. We call upon the friends of the RECORDER, everywhere, to help us make 1908 the best year in the paper's history.

On the tenth day of January, Dr. Theodore L. Cuyler celebrated his eighty-sixth birthday, at his home in Brooklyn, N. Y. Except for a slight affection of the throat, he still enjoys excellent health.

John Wesley, only the year before he died, wrote: "I am now an old man, decayed from head to foot. . . . However, blessed be God! I do not slack my labors; I can preach and write still." The numerous exchanges that come to this office show that in one respect, at least, Dr. Cuyler's labors have not slack'd. Every week, through the religious press, he brings a message of good cheer, to thousands of readers. His increasing age gives added ability to write, and that, too, with more convincing power. The multiplying years do not make one worthless nor are the aged in the way. Four score years and more are a crown of glory, especially when most of them have been spent in the service of God.

Dr. Cuyler's life has been crowded with good work and noble endeavors and he is greatly beloved. THE WESTERN RECORDER extends congratulations to one of its most valued contributors and earnestly hopes his useful life may be prolonged for many, many years to come.

A popular magazine, not long ago, interviewed one hundred representative women concerning husbands. Two of the leading questions were: "What kind of a man should a woman marry?" and "What qualities in a husband do you fancy most?" A majority of the answers named three things, *e. g.*, honesty, honor, and love of home. Wealth, good looks *etc.*, are a curse when separated from honesty and honor and the man that is not a home-lover deserves to be homeless.

"When the wishbone takes the place of backbone, the life is doomed to failure."—Religious Telescope.

EDITORIAL VARIETIES

Dr. W. P. Harvey left last week for St. Petersburg, Fla., where he will spend the winter. He hopes by this much needed rest in the balmy South to completely recover his health and we trust that his fondest anticipations will be realized. While there, of course, Florida Baptists will see him, but this must be done in a way that "will not abuse" him, Mrs. Harvey accompanied him.

We congratulate the Franklin Street church, of this city, and Pastor Devall on their liberal gift of over \$1,650 to the Baptist Education Society of Kentucky, last Sunday. This was one of our mission stations and is yet financially one of our weakest churches, but it shows a spirit of liberality worthy of imitation by every church in the State in the vital movement now being undertaken. This offering was three times what the pastors' conference asked for.

Truly history repeats itself. The following is an extract from a letter written January 9, 1831. (Change the date to January 9, 1908, modernize the spelling and a temperance item just and accurate in statement, is ready for the press:

"Our Major (of Norwich) was sent for by a letter to appear before the king and council the week before Xmas; some chief brewers of Norwich and excisemen had accused him for putting down some alehouses, and denying to license others, and hindring the king's profit. But when he had shown that he did butt what the law required of him, that there were still an unreasonable number of alehouses, and that they were a great occasion of debauchery and poverty in the towns, so that the rates to the poor have been increased eight hundred pounds more than formerly, he was dismissed with commendation. His majesty soon perceived the excitement and brewers made a cloak of his interest for their own, and would not have had his subjects debauched and impoverished upon his account."

Not long ago it was heralded far and wide that Mrs. Eddy was to give \$1,000,000 to the poor. This turns out to be a mistake. She is to make a gift of that amount, but it is to be used in teaching the poor her nonsensical theories. Alas! for the poor.

Fort Worth has the proud distinction of having the only church in the world exclusively for the deaf. It is a Baptist church. They have a building of their own and a first class Sunday-school. Their worship must be attended by great solemnity when not an audible word is uttered.

The new Sunday-school Secretary starts off well in his work. The work he has projected will be a great blessing to the State, and strengthen every Sunday-school where it is carried out. Arrange for Bro. Mahoney to visit your Sunday-school.

"It is autoritatively stated that the drink bill of the citizens of the city of New York would, if combined, amount to the stupendous sum of one million dollars a day."

Postal savings banks were established in France twenty-six years ago and now number nearly eight thousand. They have over four million depositors, who have on deposit \$267,000,000. The interest rate is two and a half per cent.

Miss Jennie Sawyer, an honored and faithful member of the Twenty-sixth and Market Street Baptist church, this city, was buried from that church last Thursday afternoon. In the absence of Pastor Reed, the editor of the RECORDER officiated at the funeral. She was a noble Christian and had a wide circle of friends. We tender the bereaved family our condolence.

"A religious paper that debars from its columns honorable controversy fosters the growth of heresy. There is no greater means of spreading truth, preserving unity and sweeping heresy from the field than the religious newspaper that is sound in the faith, and its columns rich with the doctrines of the kingdom of God."

So writes Bro. J. R. Lamb in the Alabama Baptist, and to which we say a hearty amen.

Calvary Baptist church, Denver, Col., has just closed a very successful year under the leadership of Pastor A. J. Finch. Nearly one hundred have united with the church during the year and an important reduction has been made in the debt on the property. This church numbers among its members some of the choicest spirits on earth.

AMONG THE Churches.

THE STATE

Bro. J. N. Eckler writes from Dry Ridge: The church at Knoxville, Pendleton county, has called Elder E. J. King, of Williamstown, for pastor for the ensuing year.

Pastor A. R. Pettie writes from Mayfield: About two months ago we began a series of cottage prayer meetings in different parts of the city.

Pastor J. C. Cook writes from Columbia: We have just closed our first year's work on this field. The church has built a \$2,000 parsonage and the Lord has added to the church twenty-four members.

OTHER STATES.

A good meeting at Memorial Church, Pettus county, Mo., closed with eleven additions. Bro. Vanover, of Kansas City did most of the preaching.

Mt. Vernon church, at Lone Star, Mo., has enjoyed a gracious revival. Bro. Sam P. Gott, Field Secretary of Wm. Jewell College, assisted Pastor W. G. Hall.

Twenty-two received for baptism in a meeting at Salisbury, Mo., Harry A. Belton, Pastor.

The Second church, of Little Rock, Ark., has occupied its present building for twenty-one years. On last Sunday they held their last meeting in the old house, and will worship in the Y. M. C. A. building till their new house is ready.

A new church has been constituted at Strick, S. C., to be known as the Congaree church. Two deacons were ordained and the little band will undertake to build a house of worship.

The California church, near Mars Hill, S. C., closed a meeting in which eighteen were added to the membership, eleven for baptism and seven by letter.

Pastor E. S. Swain, Soldierberg, N. C., held a meeting, resulting in nineteen baptisms.

Oklahoma proudly boasts that it is the only one of our States born sober.

A William Cathcart scholarship has been established in Crozer Theological Seminary by the Second church, Philadelphia, of which church Dr. Cathcart was pastor for twenty-seven years.

Bro Francis W. Starring has been set apart to the full work of the Gospel ministry by the De Kalb Church, Mo., the dedication sermon was preached by Bro. G. H. Starring, pastor of First church, Croighton, Neb., father of the candidate.

NO PASTORS' SUNDAY-SCHOOL INSTITUTE THIS YEAR.

Owing to the coming of the International Convention to Louisville, June 18-23, it is thought best not to attempt a Pastors' Sunday-school Institute this year. This great convention will absorb all our energies, and it is of such supreme importance that we do not desire anything to interfere with it.

The Baptist Seminary Sunday-school lectures will be given this year, as usual, February 17-21. Some of the finest speakers in America have been secured, among them Mr. Marion Lawrence, who

will speak the evening of February 18th, at 8 p. m. The public is invited to attend all of these lectures.

F. A. Fox, General Secretary. A TIME OF JOY.

"Out of Zion, the perfection of beauty, God hath shined."—Ps. 50:2. The Fifth Sunday meeting of Fairland Association convened with the Kickapoo church, Hroate, Tex., December 26th. It was in every respect a great meeting.

N. White and J. Antrey, and Green and Hearld preached as though it would be their last message. Collections were good. Mrs. Antrey's report as mission-ary of Fairland Association for the quarter, half time, was splendid.

This winter trial in his weakness to preach about "The Second Coming of our Lord." Suffice it to say that God honored his word and was glorified in his saints.

P. C. NEHLING. Robert Lee, Texas. THE EATON MONUMENT FUND.

Only one month has elapsed since the effort for a monument of Dr. Eaton was launched, and already over two hundred persons have subscribed, and more than sixteen hundred dollars have been pledged. The response has been remarkable for its spontaneity and graciousness, and it is a most fitting and wonderful tribute of love and gratitude to the lost leader who is now throned and sceptered and crowned at God's right hand.

"Dr. T. T. Eaton was our pastor, and we feel like we want to give something to the Monument Fund. We enclose a check for \$5.00."—J. S. Guthrie and wife, Bentonville, Ark.

"Enclosed find check for Eaton Monument. I hope you will succeed in rearing a monument worthy of the man. I know him well and loved him, and I felt very lonely when he left us."—W. H. Felix, Clearwater, Fla.

"I send you herewith cards signed by myself and Dr. Compton. Send me some more cards. Your faith was not large enough."—Dr. Wm. D. Nowlin, Owensboro, Ky.

"I send you a small contribution for the monument in honor of our dear pastor and friend, Dr. Eaton. I enclose herewith my subscription, and would add that in comparison with his worth and my love and admiration for him it is a pittance indeed."—Mrs. S. B. Huston, Thomasville, Ga.

Table with 2 columns: Name and Amount. Includes Compton, Dr. Theodore N. Owensboro, Ky. \$10.00; Nowlin, Dr. Wm. D., Owensboro, Ky. 10.00; Previously acknowledged 1536.75; Total subscriptions received \$1556.75.

Table with 2 columns: Name and Amount. Includes Felix, W. H., Clearwater, Fla. \$10.00; Guthrie, J. S. and wife, Bentonville, Ark. 5.00; Hearne, W. T., Independence, Mo. 1.00; Huston, Mrs. S. M., Thomasville, Ga. 10.00; Moses, Robert, Louisville 5.00; Ramsay, G. W., Louisville 1.00; Previously acknowledged 173.00; Total cash received \$205.00; HENRY ALFORD PORTER, Chairman.

HOME MISSION RECEIPTS FOR DECEMBER AND JANUARY. A SERIOUS FALLING OFF.

During December 1907 receipts for Home Missions were only about one-half what they were December 1906, and for the first ten days of January 1908 there has been a somewhat similar decrease

A NEW BOOK

THE MEMORIAL SUPPER OF OUR LORD.

A PLEA FOR ORGANIC CHURCH LIFE

By J. M. FROST.

11th, 17mo, 282 Pages, Price 90c, postpaid.

Published by

Baptist Sunday-School Board Southern Baptist Convention.

NASHVILLE, TENN.

(Pastors using the book as a textbook with classes and ordering as many as 12 copies at one time will be allowed 75 per cent. discount on the order. Transportation extra.)

TABLE OF CONTENTS.

Table with 2 columns: Chapter Title and Page Number. Includes I. In What Sense a Communion; II. A Memorial Service for Disciples; III. The Christian Holy of Holies; IV. The Lord Commands His Memorial; V. A Companion Memorial to Baptism; VI. The Memorial and Its Restrictions.

ILLUSTRATIONS FROM FAMOUS PICTURES.

Table with 2 columns: Illustration Title and Page Number. Includes 1. Christ Knocking for Admission; 2. Christ Commanding His Ordinance; 3. Christ Baptized in the Jordan; 4. Christ Dying for Our Sins; 5. Christ Risen from the Dead; 6. Christ Returning to His Former Glory.

Baptist Sunday-School Board, Nashville, Tenn.

compared with January 1907. The decrease for these two months has greatly embarrassed our work. Please ask the brethren of Kentucky to come to our relief immediately.

B. D. GRAY.

A CORRECTION.

In your issue of January 29th, a notice of my meeting with Pastor W. A. Burns, at Nicholasville, I was made to say that missions under his year's work had increased 20 per cent. It should have read 200 per cent. I do not remember whether the mistake was mine or yours.

THEODORE N. COMPTON.

Owensboro, Ky.

DEAR RECORDER: Dr. G. W. Perryman, a Kentuckian, is pastor of Deadrich Avenue Baptist church, Knoxville, Tenn. It is one of the largest churches in the State, and

hundreds have joined this great church under Dr. Perryman's ministry. The building has been doubled in size, and fully equipped for Sunday-school work, and the Sunday-school is one of the very largest, if not the largest, in the State. This church purposes to raise several times as much for missions this year as it has ever done before.

Special street-car service is given his congregations by the city railway, and the daily papers have special reporters to take his sermons.

Some of his noblest men are planning to buy or build a sanitarium for the church. Many of his members give one-tenth of all their income to the Lord.

As a citizen he is president of the Civic League of the city, and is doing a great work in that capacity. He leads the fight against saloons and won, and now it is to be hoped he will win against lawlessness.

W. JAS. ROBINSON.

Morristown, Tenn.

Family Circle
Stories for the Young and Old

TROUBLES

I thought when I learned my letters
That all of my troubles were done,
But I find myself much mistaken;
They only have just begun.

Learning to read was awful,
But not like learning to write;
I'd be sorry to tell it,
But my copy book is a sight!

The ink gets over my fingers;
The pen cuts all sorts of aches;
And won't do at all as I bid it;
The letters won't stay on the lines.

Not go up and down and all over
As though they were dancing a jig;
They are there in all shapes and sizes
Medium, little and big.

—Christina Advocate.

JACK.

BY RALPH CAMPBELL.

Jack Tyndall was disconsolate. "What's the use of trying?" he demanded sorrowfully, looking at the broken chisel in his hand. No one answered. There was no one to answer. Jack was alone in the barn. "A good chisel like this," said Jack, "is worth a quarter, anyway; I don't know how much more. How can I save anything! Pretty soon it will be something else gone to smash. And then something else. I never can get ahead."

Two months before, Jack's employer, Mr. Hogert, had said to him: "Jack, you're a good boy. But your breakages are appalling. You must stop yourself. I think I shall have to make a new rule. The next time you break anything you must pay for it out of your wages."

Jack had been very careful. But this afternoon in the zeal of his work he had pushed with vigor, and snap had gone the chisel.

Last year he would have paid out his money with more resignation. "But now I'm a miser; I'm all for saving. I simply have to get enough, and get it in time. Any day is not the thing. It must be right now, or give up."

Jack had a younger sister, Eva. In the summer she had had an accident and had been lame ever since. She always would be lame, according to two out of the three doctors who had seen her. The third was a young man, who hesitated slightly in his opinion.

Jack had followed him to the gate, and, stopping him there, had pressed him to say point-blank whether he believed that there was the least chance for Eva.

"No, I do not," he answered. "It doesn't amount to a belief. The other two are sure that nothing can be done, and probably they are entirely right."

"But you are not sure—I mean deal sure!" persisted Jack.

"There is one man, one surgeon, who works almost miracles in such cases," admitted the doctor. "If he could look at your sister, there is a poor chance that there might be a possibility of curing her. Mind you, it isn't a chance, but a chance of a chance. You see how slim it all is; not worth considering."

"Where is he?" asked Jack.

"In the city, seventy miles off. He goes to the hospital twice a week, late in the day. Whoever should take your sister must stay over night. It would cost eight or ten dollars, and the money in all likelihood be thrown away."

"It wouldn't throw it away," Jack reasoned stoutly, "to know for certain about Eva. If you know of certain that she couldn't ever walk, why then—why then of course, you'd know."

But he said this to himself, not aloud. "You have to consider the little girl, too," added the doctor. "The disappointment would be very keen if her hopes, after being raised, came to nothing."

"Eva is sensible," thought Jack. "She'd sooner be disappointed once than keep wondering all her life if she couldn't have been cured. Grandmother says that it is right to take what God sends, but a good many mistakes are made about that from laziness!"

The young doctor opened the gate and walked down the street. Something in the look that had been on Jack's face made him turn back.

"If you take her to the hospital to Dr. Magic," he said, "you must do it

within a year."

To some persons eight dollars is a small sum of money. It was big to Jack Tyndall. His grandmother depended on his wages to help in the family expenses; only a little margin of them could be managed to save. Sometimes he was almost discouraged. This afternoon was one of the times.

To relieve his feelings he flung the pieces of the chisel down on the floor with a bang.

"What's the matter?" asked Bob Peters, putting his head in at the barn door. "Do you keep baby earthquakes here?"

Jack explained.

"Too bad! too bad!" said Bob consolingly. "Come on and go skating, and drown your griefs."

"I might drown myself," said Jack. "The ice is too thin."

"Oh, jehaw, it isn't! There's been a change in the weather. The ice is all right. Come on."

"I would," said Jack hesitating. "But I promised Mr. Hogert not to go skating again until he said it was safe."

"Mr. Hogert is away, isn't he?"

"Yes."

"So you can't ask him. And you certainly are not going to lose your one afternoon off because he happens to be away."

"I could ask somebody else like him, I suppose," said Jack.

"Don't you do it. They all talk the same way. A person that doesn't care anything for skating is just awfully particular for the ice to be a yard thick. It's all stuff."

"Have any of them talked stuff to day?"

"I'm not saying. I advise you not to risk it."

"I'll not. It wouldn't be any good. Well," sighed Jack, "I have broken about every other kind of thing that there is, but I've never broken my word yet. I'll not begin today, I guess."

"Jack Tyndall," said Bob wrathfully, "you're a mollycoddler! You're a Miss Nancy! You've been brought up by your grandmother!"

"Of course I have," retorted Jack with spirit. "You don't think I'm ashamed of it, I hope. My grandmother is something fine. If I were only half as high up this minute as she has tried to bring me, you wouldn't look like anything more than a speck, you'd be so far beneath me!"

After Bob had taken himself off disgusted, Jack started for town with the pieces of the chisel, to price a new one.

When he came out of the hardware store his gloomy thoughts were distracted by the sight of a sleigh standing in the sunshine in front of the drug store.

A sudden excitement pervaded the street. Clerks in the shops were peeping through the doors and windows, and passers-by were looking much interested as they went. A squad of boys had gathered at the corner.

"What's that?" inquired Jack.

"The big New York special," the least boy of all hastened to answer, and was much discomfited by the shout of laughter that greeted his information.

"Specialist," corrected Joe Dodd, pushing the small boy's cap over his eyes. "It's a great city doctor come to see Judge Pease's sister, who broke her wrist."

"He charges like everything for coming," said somebody else.

"That's nothing," said Joe. "The Judge will give him all he asks if he'll save his sister's hand."

"This Dr. Magic," began another boy.

"Magic!" interrupted Jack.

"Yes," nodded the other boy; "that's his name. He can save a case many a time when it's hopeless, you might as well say. He's an elegant doctor."

"That's his coachman in the sleigh. The doctor is in the drug store."

"If I ever get a coachman," said Joe, "I'll have one of some size. A nice little man like him doesn't make any show at all."

"What's he doing with a coachman and a pair of horses and a sleigh out here," asked Jack, "if he lives in New York?"

"But he's staying seven miles off in the pines," said Joe, "for a month to rest himself. He came out just for a favor to Judge Pease, because they are personal friends. Nobody else could get him."

Jack left the group at the corner and walked slowly on in the direction of the drug store. His heart was beating furiously. At least he must see this mighty doctor who could do what no other man could.

"It isn't any good, but I'd just like to see him. Oh, I wish!"

But it was foolishness to wish such splendid things. Jack snubbed them severely, and stopped at the drug store window to look in. In the dim recess

of the shop he could vaguely discern the broad back of an imposing figure. The result was not very satisfactory. Jack turned away to glance slightly at the little coachman, who was snug in the depths of a fur robe trailing a newspaper.

A sudden idea came to Jack. "Nobody could be afraid of a coachman that isn't any bigger than he is. I'm going to talk to him."

No he crowded over to the curtletone. "I say," he began, "is your Dr. Magic the one that almost can work miracles?"

The man lowered his newspaper and looked at Jack. His eyes were as bright and keen as steel.

"My Dr. Magic?" he repeated. "Well, there might be more than one opinion about it. He has done a pretty good job up at the Judge's this morning, I think."

Jack looked wistful. "It must be nice to be rich," he said.

"Rich?" cried the coachman. "What business has a boy like you to be whining to be rich? It would probably ruin you."

But Jack was not at all abashed. "Wouldn't you like to be rich," he retorted, "if you had only one sister and she was lame, and there was only one doctor that could maybe make her walk? Wouldn't you wish you were rich then?"

"Ah!" The coachman's eyebrows drew together, and his sharp eyes were sharper yet.

"If," continued Jack, "I could quit breaking, and not eat anything for a while, I could save enough money to take Eva to the hospital—to Dr. Magic's hospital, you know. I'm going to do it, somehow, anyway. I have to."

"What do you break?" asked the man.

"Everything," said Jack, heaving a discouraged sigh.

"Must you pay for it?"

"I never did before. But I've broken so much that Mr. Hogert can't stand it any longer, and he's trying to get me over it. It's fair, but it knocks out my savings. But it's fair."

"Fairness is a fine thing," said the coachman.

He was a sympathetic person. Jack soon found himself telling him different things about what happened at home and about Eva and his grandmother.

"Grandmother," said Jack, "is tiptop. You can't beat grandmother."

"I had a grandmother," said the man. "I can taste her cookies now."

He began to ask questions about Eva. He knew a lot about bones and muscles.

"I suppose," thought Jack, "going about with a big doctor all the time you learn those things."

Suddenly the little man swept aside the heavy fur robe.

"Jump in," he ordered. "We will drive around and take a look at your sister."

Jack looked at the coachman in doubt and surprise.

"I am Dr. Magic," said the man. "I sent William indoors to get warm."

While Jack sat holding the horses outside his own door, he felt as if it must all be a dream. He kept telling himself over again what the young doctor had said.

"Sometimes," he whispered, with a quaver in his voice, "God does mean to send lameness, and you ought to take it right."

He tried not to be hopeful, but he was until he saw the door knob begin to turn; then his heart went up into his throat, and then down into his boots. He dared not look Dr. Magic in the face.

"Well, my boy," said the doctor, with a touch on Jack's shoulder that drove his fears to the winds, "we are going to cure that little girl, I think."

Jack tried hard to swallow the lump in his throat.

"When—when I'm a man," he said huskily, "I'll pay you!"

"No, you'll not," said the doctor. "I'm taking a holiday. I haven't had one for years, and it is not to be spoiled. I made an exception for my old friend Judge Pease, but that is to be the last."

Jack was sorely disappointed. He climbed down out of the sleigh without a word.

"At that rate," grumbled the doctor, "I should have to be going all over the country. No, no, that will not do."

Colds on the Chest

Ask your doctor the medical name for a cold on the chest. He will say, "Bronchitis." Ask him if it is ever serious. Lastly, ask him if he prescribes Ayer's Cherry Pectoral for this disease. Keep in close touch with your family physician, and follow his advice carefully.

We have no agents! We publish the formula of it for our proprietors.

J. C. Ayer Co., Lowell, Mass.

Individual Communion Service

Made of several minutes and in every language. Send for full particulars and catalogue free. Give the number of your address and name of church.

The Liberty Bazaar takes on a new dignity and beauty by the use of the individual cup. W. E. WILSON, N. Y.

GEO. E. SPRINGER, Manager, 754-755 Washington St., Boston, Mass.

But if," chuckling gaily to himself as he stuffed the fur robe about him, "if I choose to take the air two or three times a week, driving over here to see some friends of mine whose business it is, I'd like to know! I will be back tomorrow."

Jack swallowed again. But the lump was frightfully big now.

The little doctor leaned out of the sleigh toward him. He looked straight into Jack's eyes, with the most kindly laugh in his own. "Didn't I tell you that I had a grandmother once? If there is one thing that I like, it is good old ladies. They make me think of rows of pumpkin pies and milk pans full of doughnuts, and," leaning closer still, "of the kingdom of heaven, Jack."

When Jack went into the house, Eva and his grandmother were laughing and crying in each other's arms. What a jubilee it was! All Jack could do for a minute was to laugh, too.

"Didn't everything," he said by and by, "fit into everything else beautifully? It all couldn't have happened better."

Eva put her mouth to his ear and whispered, "Oh! Jack, suppose you had gone skating!"—Central Presbyterian.

blended habit of laughing at all the petty troubles that pop out at us on the road of life, and so driving them away, instead of gloomily letting them climb on him to ride on his back. Good man to have around is the cheerful man.

"I haven't caught a fish today," says the disappointed man in the fishing party, and you'd think from his general cast-downness that catching fish was a main object of life, and that, if you didn't catch any, life was a failure.

"Well, I haven't caught any, either," says the cheerful man, "but I've had a mighty good time and I've caught an appetite like a team of horses, and what I want now is to get back to where they cook those bluish way they cook 'em here, and if I don't eat seventeen of 'em I miss my guess." Doesn't the cheerful man perk up the whole party? Why, sure; and when they've got a few of those bluish inside of them they all think they've had a great time.—N. Y. Sun.

NOT SO FUNNY, THEN!

"If I should die 'fore I wake," said Donny, kneeling at his grandmother's knee. "I should die 'fore I wake—"

"I pray"—prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying downstairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin' grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear round in the mornin'. But 'f I should die 'fore I wake, why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

THE CHEERFUL MAN.

It is amazing what an effect one person determined to be cheerful has on every one he meets. The whole world seems better and brighter after being with such a person, and one finds oneself perhaps recalling Stevenson's delicious lines,

"The world is so full of a number of things,
I think we should all be as happy as kings!"

"I like the cheerful man" said Mr. Knozzleton, "the man who refuses to be cast down, but takes always a cheerful view."

"D'you ever see such weather as this?" says the dismal man wearily, shedding more sultriness all around.

"Did you feel that breeze?" says the cheerful man, smiling, and as a matter of fact there was the faintest flicker of a movement in the air just at that moment, and he caught it, because he is receptive to all good things; and he magnified it to all his hearers by his breezy cheerfulness.

"The cheerful man for me every time—he makes life worth living; and I like especially to see him around in hot and humid weather. But he's helpful at all times.

"So many people are so easily depressed; good people, but with only a narrow margin of courage; so that if any little thing goes wrong they think that everything's going to pieces, and the world is coming to an end, but then—

"Pooh!" says the cheerful man, "what's that?" and he actually laughs at this little picayune trouble, and just brushes it away and forgets it, making the faint-hearted laugh and forget it too; and in time he may bring the easily discouraged man to acquire the

"DEFECTIVE HEARING"
UNSEEN COMFORT



I was deaf for thirty-five years.

My Invisible Antiseptic Ear Drum (which I patented July 3rd, 1900) and my method have restored my hearing. Since I put it on the market last February, it has restored the hearing of hundreds of others, many of whom had given up all hope of ever hearing again. It has also relieved many from distressing head noises. I have just gotten out a new Ear Drum that is a great improvement over my original Drum. The megaphone principle and the flat-sounding membrane make my drum the most successful device on the market. Do not confound this Drum and my method with any failures you may have tried. My Principle is different, my Method is different, and they are the most successful of anything offered for aid to hearing. It is "Unseen Comfort." My new method and antiseptic Ear Drum are endorsed by leading physicians. Absolutely out of sight when worn. The price is very low. Why not have your hearing restored? Let me write you about it. I do not make absurd and impossible claims. I will give you facts only and will not exaggerate.

A. O. LEONARD
1185 Broadway, Suite 82 New York City

Whooping-Cough
CROUP

The Celebrated Effective Cure without Internal Medicine

ROCHE'S
Herbal Embrocation

will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO
and **RHEUMATISM**

W. EDWARDS & SON, 157 Queen Victoria St., London, Eng.
All druggists or R. FOWLER & CO., 26 Beakman St., N.Y.

SUPERFLUOUS HAIR
PERFECTLY REMOVED.

I have a safe and positively SURE way to take hairs off face, neck, arms, etc. "FOREVER." TRAVE THE TRUE BECKET. Write for information, I send it sealed, FREE. Address HELEN DOUGLAS, 20 E. 22 St. New York

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

BELLS BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1837. The E. W. Vanduzen Co., 444 E. 2d St., Cincinnati, O.

FROM THE HOME BOARD.

The figures from the States contain encouragement and discouragement; encouragement because we are ahead of last year by \$13,473.71, and because all the States but three have made increase; discouragement, because three States actually fell behind last year's figures, and the increase in most of the States was very small.

A Good Beginning Marred.

During the first four months of our Conventional year the total increase was about sixty per cent. above last year. Then it dropped to thirty-five per cent. During December our receipts dropped fearfully, being only about half what they were last year, and to date in January there is a like decrease. From one of the best States we did not receive a cent from December 10, 1907, to January 10, 1908!

Large Appropriations Falling Due

In order to save interest many of our largest appropriations for lots and church buildings are made payable towards the middle and close of the year. They are now falling due, work is being held up, and the cause greatly hindered because we are not able to borrow money to pay the appropriations. We need \$50,000 at once for this work.

Of course the salaries of missionaries must be paid, but unless we have immediate, generous and widespread contributions from all the States, we are fearful the banks may not allow us to borrow further.

The money panic, no doubt, has had much to do with the decrease in receipts during November, December and January, but relief has come in the business world, and we beg our brethren everywhere to come at once to our help. Brother, Sister, look at the figures and see how your State stands. Make a contribution at once. The Lord never before has so abundantly blessed the work of Home Missions. Let us be faithful to Him.

B. D. GRAY, Corresponding Sec'y. Atlanta, Ga.

DR. J. B. GAMBRELL ON SUCCESSION.

A writer having said that Dr. Gambrell did not believe in church perpetuity, Dr. Gambrell makes reply in the Texas Standard, from which we take the following paragraph:

As usual, the writer is wrong when he writes of "Dr. Gambrell." In an address at San Antonio, "Dr. Gambrell" had something to say about succession. His opening sentences were these: "I am strong on succession. The New Testament reads to me like things were started to go on." It does not appear to me even thinkable that for ages Christ had no faithful witnesses in the earth. The whole tenor of New Testament teaching is to the effect that the order established should hold amid defections and apostasies till Christ's second coming. When we come to so-called church history, most of which is history of apostasies from New Testament order, we can nowhere find that the Baptists come out of any apostate body. A great historian, not a Baptist, said: "The origin of this sect is hid in the remote depths of antiquity." That gives historic color to what "Dr. Gambrell" believes. I am strong on succession.

But I am dreadfully weak on much that is said about it. A thing is not hid and found at the same time. Up on the plains of Texas, thousands of feet above sea level, are dry river beds. Evidently at one time great currents rushed along these now dry channels. Hundreds of miles down towards the gulf rivers break out from the ground. No one can prove that one set of facts has anything to do with the other, but it looks suspicious.

Furthermore, the New Testament will make Baptists and form Baptist churches by its simple teachings. And as it has come down to us, I am strong on succession.

DEAR RECORDER:

I enclose you herewith \$3, two for renewal of RECORDER and one for the "Eaton Monument Fund." After Dr. Eaton's death so many were writing to you of it, that I refrained, and now I want to add my testimony to the worth of the noble, good and great man, whom I have for years regarded as the brainiest man in all our Southland and the equal of any one in any land. I was away from home when I first learned of his death, on opening a Louisville daily paper and saw his picture and announcement of his death. It was a terrible shock to me, from which I did not soon recover, and gradually persuaded myself that God would direct the man to fill his place, and it has been done sooner than I expected. I am greatly attached to the Recorder, having been a reader and regular subscriber from my youth, when I united with the Baptist church, and expect to continue it to the end of my life. As a member of the Baptist church, the first half was spent in Kentucky, and the other in Missouri, and I am unable to say which half has been the most joyous, so I might be termed a Kentucky-Missouri Baptist.

I can never lose my love for and tender interest in dear old Kentucky and her noble people, whom I keep constantly in touch with. I am glad to report that the Baptist cause is moving forward grandly in Missouri and all this Western country. Twenty-five years ago there were only two Baptist churches in Kansas City, and now there are twenty, and one of the new ones has over twelve hundred members. My own home church in Independence is growing and strengthening under the leadership of our consecrated young pastor, J. Edgar Matthews, who has been with us just one year. A fine spiritual atmosphere prevails, congregations are large at all services, including the weekly prayer-meeting, and conversions right along without special meetings. One hundred and fourteen additions the past year, forty-six of them by baptism, with a net gain of seventy-seven, and present membership 470. We have not a single wealthy member yet the contributions amounted to fully \$5,000 for the year and our poorest members were the most generous contributors. We use the Duplex Envelope System and by that means most every member contributes something.

With kindly greetings to my numerous friends among the readers of the RECORDER, and my best wishes for its success under the new management, I am, as ever, yours fraternally,

W. T. HEARNE, Independence, Mo.

The life yielded to God is wielded by God.

DEAR RECORDER:

I note in your issue of January 16th your quotation from the Guardian and discussion of it. It is not surprising that the name of Dr. E. B. Fairfield is not recognized as that of a Baptist minister, but I think I am able to clear up the difficulty. Many years ago, a special gift was made to the library of Colgate University for the purchase of books on baptism and books by Baptist authors. As a result, a very important collection has been made of books written to support all sides and phases of the baptismal question. Among these books, I find one entitled, "Letters on Baptism, by Rev. Edmund B. Fairfield, D. D.," copyrighted in 1893, by the Congregational Sunday School and Publishing Society. In this book (p. 13) occur the quotations made in the Guardian. It is not surprising that the writer in the Guardian should be deceived as to Dr. Fairfield's denominational position, as he says (p. 12), "You know, perhaps, that I have been a Baptist for more than a quarter of a century;" and again (p. 231), "Some years ago, when I was still in the Baptist ministry;" and again (p. 234), "I was then (1864) a Baptist." A clue, however, to his real denominational relation is found in a footnote on page 12. In the text he says: "Some years ago I was requested by a Baptist publishing house to prepare a book in defense of Baptist views." The note to this sentence reads: "Free Baptist Printing Establishment, now on Shawmut Avenue, Boston;" and in the year 1864, when Dr. Fairfield definitely calls himself "a Baptist," his name appears in the Free Will Baptist Register as pastor of the Free Will Baptist church at Hilldale, Mich., as well as president of the Free Will Baptist College in that place. It would seem that a studied attempt had been made by the author to conceal his real denominational relation and to pass himself off as a member of our denomination. How this action is to be reconciled with Christian candor is a question for himself and for the denominational society which publishes his book to settle for themselves. Yours very truly,

D. F. ESTES.

Hamilton, N. Y.

DEAR RECORDER:

There seems to be but few changes in Owen Association for the new year, so far as we can learn. Bro. E. J. King, of Williamstown, has again been called to pastor Caney Fork church for half time, and Bro. J. A. Head, of Monterey, will again pastor four churches, namely, Harmony, Pleasantview, Richland and Cedar, each once a month. Bro. Head has pastored three of these churches from fifteen to twenty-five years, and Bro. Henry Holbrook will again pastor Elklick and Mt. Hebron. Lusby and Shiloh not heard from, but next comes the question hard to solve. I have just received a letter from Pastor W. T. Hutton, who is trying to pastor the little church at Zion Hill with thirty-one members, saying they are not able to pay their pastor and calling on the District Missionary Board for help, and the board has no funds available. Here is a little weak organization which is certainly a missionary point, but the territory is sufficiently large to create a strong church, but we must lose the point unless we can raise means to assist them till they can gather strength to bridge them over. Would it not be a righteous

act for the District Missionary Board to set aside a certain per cent. of their missionary money for the present year to employ a strong man with the cause at heart to pastor this church till he could convince the few members there that they were self-sustaining if they would only think so? Will the RECORDER make any suggestions as to the best course to pursue? The board is hopeful of better results along missionary lines for the present year and the future.

F. M. GODDARD.

Rockdale, Ky.

THIS ONE THING.

BY J. R. MILLER, D.D.

There is a great deal of waste in all lines of living, because men scatter their energies over too wide a field. Instead of doing one thing well, they do a dozen things poorly.

"One thing I do," said St. Paul. There is incalculable power in such concentration. No man is great enough to do everything. "To each one his work," is the divine law. There is one thing which each one can do better than anything else and that is God's plan for that man's life. The reason many men fail in life is because they go from calling to calling, not staying at anything long enough to master it. The secret of success, on the other hand, is in choosing one's calling wisely and then giving one's whole energy to it, persistently, unweariedly. He who does this may fail again and again, but he is never discouraged and at last succeeds.

Our Lord's own life is the best illustration we can find of this concentration of all the energies in one purpose. Christ came to do the Father's will. "I do always those things that please Him" was His life motto. "My meat is to do the will of Him that sent Me and to finish His work." He knew what that must mean to Him. The shadow of the Cross fell athwart His path in the quietest days. He knew where the path was leading. But He never once turned aside. His purpose never weakened.

The "one thing" of every Christian life should be Christ's "one thing"—the will of God. This makes living very simple. We will have no question ever as to what we ought to do—it will all be plain for us—what God wills. This will cover not only the spiritual part of our life, but also what we call the secular part. Paul was running his race just as truly and as earnestly when he was making tents as when he was preaching.

This motto would lead us to put all our skill and strength into everything we do. If you send only a line to your friend, make that line sublime. Gather all the forces of your heart into every kindness you show. Do nothing negligently. An old painter of Sienna, after standing a long time in silent meditation before his canvas, with hands crossed meekly before his breast, and head bent reverently, turned away and said: "May God forgive me that I did not do it better." Some of us will stand one day before our finished life work and say with painful regret and bitter sorrow, "May God forgive me that I did not do it better."

Such an absorbing passion for Christ will bring all our life into full harmony with Christ. When we can truly say, "One thing I do," love for Christ filling our heart, all our life will soon be Christ's. A writer tells this story

CATARRH CURE FREE.

Let Me Send You a Free Trial Package And Prove It.



Treated Nurses Strongly Recommend Gause's Catarrh Cure to all Sufferers.

Catarrh is not only dangerous, but it causes bad breath, ulceration, death and decay of bones, loss of thinking and reasoning power, kills ambition and energy, often causes loss of appetite, indigestion, dyspepsia, raw throat and reaches to general debility, idiocy and insanity.

In order to prove to all who are suffering from this dangerous and loathsome disease that Gause's Catarrh Cure will actually cure any case of catarrh quickly, no matter how long standing or how bad, I will send a trial package by mail free of cost. Try it! It will positively cure so that you will be welcomed instead of shunned by your friends. C. E. GAUSE, 2561 Main St., Marshall, Mich. Fill out coupon below.

FREE

This coupon is good for one trial package of Gause's Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to C. E. GAUSE, 2561 Main Street, Marshall, Mich.

of a college student. A friend gave him a pure, inspiring, refining picture, and asked him to hang it up in his room and keep it there for a year. The young man cared more for worldly things, for a good time, than for his studies. He was not as careful as he should have been about the kind of pleasure he sought. One day his friend called on him and saw the picture on the wall, but all about it a strange group of low sporting and other questionable prints. The pure, holy picture seemed strangely out of place in such unhalloved company. Yet the young man himself did not appear to be conscious of anything unfitting in his surroundings.

Six months later, however, the friend was in the student's room again. There was the picture in its place on the wall, but all the sporting, gay and questionable prints were gone, and in their place hung other pictures—pure, refining and beautiful—all of them in harmony with the central picture. The visitor showed surprise and pleasure as he looked about the room and saw the change. "You see, I couldn't leave them up with that," the young man said. "The contrast was too dreadful. I didn't see at first, but looking at your picture opened my eyes to their unfitness, and I took them all down and burned them. Then I bought other pictures to put in their place, but they all had to be in harmony with the one in the center." So it is always when Christ is taken into the life and becomes the inspiration of all the springs of the life. Everything that is not in harmony with Christ must come down.

'Tis better to resolve and fail Than never to resolve at all.

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.

WANTED—Position in a private school or family by an experienced teacher, normal trained. Address Miss X, Western Recorder office.

FOR SALE—NEW PAY-HOLIDAY 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, 612 Fourth Ave., Louisville, Ky.

WANTED—An experienced woman to take charge of small steam laundry. Apply 1330 First Street, Louisville.

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 and two birds, well marked. Also six R. C. & Reds cockerels. Write for prices. Mrs. W. H. Perry, Fairview, Ky.

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

teachings, and hence Baptist. I am glad to say that I do not think it has deteriorated under its present management. Your number of this week is a splendid number. I like its ring. The article of Dr. A. B. Worrell is a timely one, and to the point. He was a classmate of mine at Mercer University.

Your editorial last week, criticizing Ferris' book, "The Formation of the New Testament," and the American Baptist Publication Society for publishing it, and your reply to Dr. A. J. Rowland this week, I think are admirable and timely. If the American Baptist Publication Society assumes the position of the Chicago University and proposes not to discriminate in the publishing of books or tracts as to whether they are Baptistically sound or not, then I say the less we have to do with it the better for us as Baptists.

A pastor of a Baptist church has as much right to preach what his people may consider unscriptural and unbaptistic as a Baptist publication society, supported by Baptist people, has to print and publish unscriptural doctrinal literature and scatter it among Baptist people.

Go on, my brother, in the stand you have taken in this matter. JOS. SHACKELFORD. Tuskegee, Ala.

ERRATIC FANATICS.

Furnish Frolicsome Fun for Folks.

He threw the paper to the floor, a faint tinge of color spreading over his sallow face and showing through the thin straggly whiskers. With a high keyed nasal snarl he said:

"It just makes me scotching mad, I'll never buy or have to do in any way with an article or thing using the name of a biblical character, so there."

"That seems to set out a man with my name," his brother "Benjamin" remarked while his round, ruddy, smiling face showed the value of a sweet and natural disposition contrasting strongly with the ultra religious and fanatical brother, always on the lookout for trouble.

That evening at dinner Ben suddenly stopped his skinny brother as he started to bite into a piece of delicious "Angels Food."

Some one at the table took up the water pitcher and asked him if he would have some "Adams Ale" and rolley poley Ben prodded him with:

"I suppose you will have to go to the Dr. and have your "Adams Apple" cut off, if you want to be consistent and, of course, you will have to give up your trip to St. Augustine this winter. Think how awfully it must grate on the nervous people who have to live in St. Paul, Los Angeles and other places innocently carrying biblical names."

"And think again of the thoughtless and sacrilegious persons who erect buildings of steel made in "Bethlehem," Pa.

"You can never have the healing help of "St. Jacob's Oil." Never see a foot ball game played by the "Sons of Eli," never sail on the steamer "St. Paul" and never taste "Elijah's Manna."

A lot of good things in this world take their names from the Bible.

It is truly a mark of respect to name a good article after a good man.

MORAL.—Genuine piety respects the prophets and the worthy people, places and things named after them.

"TITHES OF ALL I POSSESS"

A lady sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee: "I give tithes of all I possess," and now, in thought, she was reviewing the busy day's work, but all through the crowded hours the words had followed her persistently, and she found herself continually repeating: "I give tithes of all I possess." Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture for her young daughter, sitting in her sunny home with fingers moving swiftly over beautiful fancy work, continually the refrain ran on: "I give tithes of all I possess."

It annoyed her, as she had often been annoyed by a strain of foolish song caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee who said it," she reflected, "and I don't know why I should be haunted by it. It is much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain and then a little laugh, with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his dollar or shekel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap, and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all I possess," said the mistress of the home. "I never thought before how much that meant, and what a very small part of my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go. I cannot honestly say as much as the Pharisee did.

"All I possess"—that would mean love, human love, which makes me blessed among women. I am sure I never gave that. I never in my life gave any real love to those women whose lives are empty of it. I haven't taken time to love them. I have just let them be crushed out of my thoughts. I don't know just what good my love could have done them; but it might have done good, made me more grateful, more generous, more eager to help, and that would have reached to them.

"All I possess," would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home with those who can be brought in to share it!

"If I had plenty of money I should love to help in every other

CANCER CAN BE CURED

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and Its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. DR. JOHNSON REMEDY CO., 1233 Grange Ave., Suite 375, Kansas City, Mo.

STEWART DRY GOODS CO.

(Established 1857 Years)

NEW YORK STORE



FOREIGN WASH FABRICS— Second Floor.

NOTABLE EXHIBIT

—OF—

FINE FOREIGN WASH FABRICS.

Opening exhibit of Paris, London and Manchester High grade Silk and Cotton and All-cotton Washable Fabrics, in colors and white. Never have the French and English styles and weaves been so exquisitely produced, and never have we shown such an extensive variety.

WOMEN'S WAISTS— Third Floor.

NEW SPRING STYLES

—IN—

WOMEN'S WAISTS SPECIALLY PRICED.

New spring styles in White Lawn Waists; emb. front, neatly tucked back and collar; 3/4 length sleeve; special prices \$1.50 and \$1.75.

Colored Lawn Waists; tailored effect, short sleeves, turn-back cuffs, special at \$1.25.

Tailored Waists, in figured Swiss, with emb. trimming; newest effects; special at \$6.50.

Tailored Linen Waists, laundered collars and cuffs, with or without pockets; special at \$3.00.

MAIL ORDERS PROMPTLY AND CAREFULLY FILLED.

STEWART DRY GOODS CO.

IN CONNECTION WITH JAMES MCCREERY & CO. INCORPORATED.

LOUISVILLE KENTUCKY.

The Second Half-Session of BETHEL FEMALE COLLEGE BEGINS, JANUARY 15, 1908. PUPIL CAN ENTER WITH PROFIT. EDMUND HARRISON, President. Hopkinsville, Ky.

way, but I have no talent for personal giving. Yet that was the way Christ helped—who loved us, and gave Himself for us—first the love for us and then the giving of Himself.

"Perhaps, if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says: 'The love of Christ constraineth us.' Well, I'll never say again: 'I give tithes of all I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words, a gentle, persuasive voice seemed to whisper: "Freely ye have received, freely give." "Beloved, if God so loved us, we ought also to love one another." "Wherefore, receive ye one another, as God for Christ's sake hath received you." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all His benefits."—Selected.

The future of the Church belongs to the children.

One of the psalms speaks about God bringing the wind out of His treasures. That must be the wind that bloweth healthily our sicknesses to heal; whose every breath is tonic, whose very rude and wild embrace is strength. Whether it comes rushing over the mountains or tearing down the gullies, or skipping over the summer sea as a gentle breeze to cool the fevered brow, it comes as a cleanser, as life-giver, as health-bringer. Its very buffetings are health. Now that is what God's Spirit is to the spirit of a man.—D. L. Ritchie.

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.

DEAR RECORDER: Enclosed find a check for \$3 on the Macon County Bank, at Tuskegee, Ala. Two dollars of this I wish you to apply on my subscription to the WESTERN RECORDER; this will pay my subscription to the 28th of next August. The other dollar I contribute to the monument of Dr. Eaton. I wish it were more. I esteemed Dr. Eaton very highly. He was connected with me as an assistant editor of the Tennessee department of the Christian Herald, a Baptist paper which I first commenced publishing in Moulton, Ala., in July, 1865. In 1867, it was moved to Tusculumbia, Ala., and was published there for several years. J. M. D. Cates was associated with me there in the editorial department, and also Prof. J. M. Phillips and Dr. Eaton, both of whom were professors in Union University. In the seventies the paper was moved to Nashville, with Bro. A. B. Cates and myself as editors and publishers, and J. M. D. Cates associate editor. The paper was afterwards sold to the Christian Index, of Atlanta, sometime, I believe, in 1872 or 1873. I suppose Dr. Eaton's first experience in editorial life was in connection with the Christian Herald, which was the first Baptist newspaper published in the South after the surrender of the Southern armies. Alabama was then under control of the Federal armies. I had to get the consent of the Federal commander in Decatur, Ala., at that time to publish the paper. The first number of the paper had to be distributed by hand, as we had no mails. This paper was intended to be the vehicle of communication among the Baptists of North Alabama, North Mississippi and Middle Tennessee. I mention these things to you that you may know something of Dr. Eaton's first entrance into the editorial world. It was when the paper was published in Tusculumbia, Ala. In 1867-70 the paper was published there. I have always read the RECORDER with great interest. I have admired its editorials and general make-up. It is scriptural in its

**The Farm
and Household**

RAZORBACK HAMS.

W. E. Crabtree, of Warren county, purchased a mule from Jack Shiver for \$150.

Rod Warfield, of Elizabethtown, bought thirty head of four-year old mules from Green Bros., at Falls of Rough, at about \$130 per head.

The mule market has opened up slightly at Lebanon, and following are a few sales: Sam Cooper to Hudson Bros., 27 head at \$165 each; Jan and William Hamilton to Charles Cecil, 22 head at \$142.50; W. E. O'Sullivan to the Hudson Mule Company, of Atlanta, 31 head of cotton mules at \$181.25 per head; Henry Miller to Childers Bros., of South Carolina, 21 head at \$175 per head; Henry Miller to R. N. and John A. Wathen, 23 head at an average price of \$205.25 per head; C. T. Bohon to John K. Johnson, of Chester, S. C., 24 head of mules at \$164 per head.

Henry Lazarus & Co., of Bowling Green, bought one load of mules in Fulton county, at \$110 to \$175; one load in Hickman county, at \$110 to \$150; one load in Christian county, at \$90 to \$170; one load in West Tennessee, at \$100 to \$185; three loads in West Tennessee, at \$110 to \$185. Sold five loads of Mules to Alabama parties at \$90 to \$185. Good ages, fat and good quality in demand, others dull and not wanted.

Rod Warfield, of Elizabethtown, sold last week two car loads of mules, or more exactly, fifty head, to Harvey Russell, of Atlanta, Ga., at \$160 a head on the farm. R. P. Park sold 100 head of mules to same for \$16,000.

A great many crops of burley tobacco in the burley district of Warren county have sold lately at prices ranging from 10 to 13 1/2c per pound. Mr. Gordon, of Horse Cave, being the main buyer. Wheat is not looking so promising as it did this time last year, but the farmers think it the better not to be so large.

A large portion of the dark tobacco raised in Metcalfe county last year has been sold. Very little sold as low as 7 cents and a few got 9 cents. A very small number of cattle are being fed here this winter, many farmers not feeding any. Cattle are very slow money any way, and breeders have let cattle run down badly and but very few first class cattle can be found in the county.

The biggest hog so far reported in Woodford county during the past year, was killed by John H. Bell, a well known farmer. The hog tipped the scales at nearly 800 pounds. The hams, when dressed, weighed over fifty-three pounds each, while the sides weighed 125 pounds each. From this hog 160 pounds of lard was made.

In Henderson county corn is selling at 50 cents delivered on the river bank, potatoes at 70 cents per bushel and the price steadily advancing, tobacco averaging \$8 per hundred, apples and sweet potatoes bringing \$1.40 to \$1.50 per bushel, the prospects are bright for the farmers of this county. Not only are the above bringing good prices but all the chief products of the county are high in price.

If you want the best hams, not simply good, but the "best ever," you must make them out of razorback hogs. The process of curing, of course, is important but the first step is the material. Don't imagine you can make "just as good" out of these big Poland-China, Duro-Jersey or even the Berkshire. You can't. The overplus of fat, and the civilized style of feeding injures the flavor. The ideal ham and bacon producer is the old-fashioned razorback, now only found in certain sections of the South, and often called the showstring breed. Twenty years ago a Maryland girl went with her invalid mother to South Georgia and while there was invited by an old planter to dinner. Among other things brought on the table was a ham, different in looks from any they had seen. Instead of being dumpy and almost round, it was long and flat. When the Maryland women got a taste of that meat they thought they never had eaten ham before. It was a revelation. The old planter took them to his smokehouse, showed them how the curing was done and also exhibited a sample of his pigs or "killers" as he called them. These hogs run wild in the low-lying countries off the coastal plains and in the rough and broken mountain regions. They make their own living by rooting with their long snouts and their food is the most natural and wholesome. Not only is a fine flavor developed, but their mode of life causes the putting on of mixed fat and lean so essential to the making of the finest bacon.

When the Maryland girl returned home, the thought occurred that she might support herself and mother by making and selling the kind of hams they had eaten in Georgia. The planter sent her six pigs and later she procured a few more, from which eventually a large herd was developed. Beginning on a small scale, she now slaughters every year about 500 head, all of which are turned into hams and bacon of the kind that had tasted so good to her in Georgia. They taste equally well to others and to secure customers it was only necessary to give them a bite. This girl, now grown to middle age, has made a fortune out of her venture. She can sell every pound of her meat at twice the prevailing price for the ordinary kind, and could dispose of much more had she the facilities for production. Her meat is not rushed through "while you wait," as is the method of the packing-house people. Not a pound of it is sent to market until it has hung in her smokehouse for a year. Nor is there any pretended smoking with creosote; only hickory and oak chips are used. This process lasts for six or eight weeks, after which a last coat of sugar-curing is applied, the meat is covered with a layer of flour and water and then sewed up in a thick canvas bag. It is again hung up, and for several months the smoking is renewed every few days for a day or two at a time.

The celebrated Smithfield hams, of which we hear so much, are made substantially as above described and out of the same kind of hogs. If any of the enterprising young farmers who read this magazine desire to go into the business, there is every prospect of success and profit. All they have to do is to get a supply of razorbacks from Arkansas, Georgia or other sections of the South, where they are obtainable, learn the methods of

Nerve Sick

If weak, worn-out, nervous, cannot sleep; have indigestion, headache, neuralgia or periodic pains, it is because your nerves are weak. It is the lack of nerve force that makes the stomach, heart, lungs, etc., work imperfectly—become sick. Dr. Miles' Nervine cures the sick when it restores nerve strength, and puts the power behind the organs to do their work.

"Almost three years I suffered from nervousness, indigestion, and palpitation of the heart. I could not eat or sleep with comfort, or walk or talk without suffering. Altogether I was in a bad condition. My doctor did not seem to do me any good. I had tried so many remedies that I did not have much hope of any of them doing me any good. Dr. Miles' Nervine was suggested by a friend. I got relief from the first, and after a few days I felt like a new person. It not only relieved my heart and nerves, but has invigorated my whole system. I am very grateful because since I have stopped using it I have had absolutely no return of my old trouble."
MRS. HOWARD FORD,
60 Summit Ave. Worcester, Mass.

Dr. Miles' Nervine is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails, he will refund your money.
Miles Medical Co., Elkhart, Ind.

dressing and curing, attend to the business industriously and there is no agricultural enterprise which promises a better return from the investment. What the Maryland girl has done can be done by many of thousands of patrons of the *American Farmer*. They will find themselves embarked in a pursuit that is both pleasant and profitable. They will find no difficulty in securing a market for all their product. The packing-house product cannot compete with the kind of hams we have been describing. The only reason the former is bought at all is because better cannot be obtained. The Maryland girl's customers gladly give her more than twice the price of the ordinary bacon of commerce and loudly clamor for more. It will not be possible to make enough of these delicious hams to half supply the market. But remember, if you go into the business, you must not be tempted by the get-rich-quick devil to skimp or shorten the methods necessary to turn out the right kind of article. Time is necessary and this time must be taken, notwithstanding any eagerness to shorten the process. Make them right and there will be no difficulty in selling. The razorbacks are the cheapest of all hogs, as they are largely self-supporting. The meat is sweeter and more nutritious when the animal is forced to work for its living. It is only necessary to pen and feed the razorbacks about six weeks or two months. Too much fat is what destroys the taste of ordinary bacon and the thickness of the hams and shoulders of the large breeds renders it difficult to cure evenly. As we write, our mouth waters for a taste of one of those hams (we have eaten them many times in the past), and we hope to hear of a large increase in the production as a result of the facts set forth in this article.

THE PEACH TREE BORER.

The insect that deposits the eggs which hatch the peach borers is a wasp-like insect, with transparent wings and a richly ornamented body, banded and striped with

HOME STUDY

The Art of Modern Bookkeeping and Accounting, a work especially adapted to Home Study for those who desire a general knowledge of the subject or for graduates of Business Colleges and Bookkeepers who wish to take up the study of Accounting.

SENT PREPAID FOR \$3.00

Address **ENOS SPENCER & CO.**

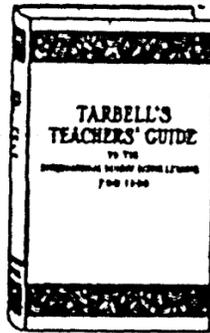
Care Spencerian Commercial School, LOUISVILLE, KY.

MISSOURI BAPTIST SANITARIUM.

218 E. TAYLOR AV.

ST. LOUIS.

A well equipped, quiet, beautiful, Sanitarium and Hospital. Large grounds. Large, well-kept buildings. Every appliance, medicines and accommodations for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a "Nurse" Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. L. H. CADWALLADER, Physician-in-Charge, MRS. I. H. CADWALLADER, Supt.



EVERY SUNDAY SCHOOL WORKER SHOULD POSSESS THESE TWO BOOKS.

TARBELL'S TEACHERS' GUIDE \$1.00.
TARBELL'S GEOGRAPHICAL PAMPHLET 25c.

YOU WILL MAKE NO MISTAKE IN GETTING THESE AT ONCE.

MARTHA TARBELL NEEDS NO INTRODUCTION.

HER PAST BOOKS SPEAK FOR ANYTHING FROM HER PEN.

BAPTIST BOOK CONCERN 642 Fourth Ave. Louisville, Ky.
(INCORPORATED.)

gold, which deposits its eggs silicon, and to cover them with about the base of the trunk. The water into which a handful of eggs hatch out the larvae, bore into the sap wood and cause an exudation of gummy matter, which appears in masses about the base of the tree. The larvae seems partly to live in this gummy substance and partly in the sap wood of the tree. Sometimes three or four are found in the same tree, occasionally girdling and destroying it, but always inducing more or less of a diseased condition and impairing its vigor. Altogether, it is a very objectionable and destructive insect, and the eggs are deposited both in the fall and spring.

AN INFALIBILE RECIPE.

One of the best known methods of making silver that is in constant use look like new again and of removing every trace of dullness for some time to come, says the New York Tribune, is to put the various articles in a large tin wash-boiler, after a thorough polish with either hartshorn and whitening or

HALLOWED HYMNS by I. ALLAN SANKEY
WORTH WHILE SEEING—EVEN OUT OF CURIOSITY
100 new songs JUST PUBLISHED
Boards \$25—Cloth \$30 per 100—35c & 40c postpaid
Returns copies mailed to "earnest inquirers"
THE BIGLOW & MAIN CO., New York or Chicago

DEATHS.

LOWE.

The Angel of Death has come again, and this time took our much beloved father, Elder W. F. Lowe, on Saturday, December 14, 1907, at 1:35 o'clock in the afternoon. Death is the liberator of those whose freedom cannot release; and the physician of those whom medicine cannot cure, such it proved to him, to whose memory these lines of love and affection are inscribed. God released our dear father from his pain and suffering, which were intense, and his soul fled to the bright world above. Though his suffering was great, yet his death was calm and peaceful.

Father, thou art gone to rest,
And this shall be our prayer,
That when we trock our journey's end,
Thy glory we may share.
"Sweet is the slumber beneath the soil,
While the pure soul is resting with God."

He had the courage to have convictions, and never hesitated to do or say anything, nor stopped to think whether his influence or reputation would suffer. He loved truth and righteousness. He was always ready for any service and it was truly his meat and his drink to do the will of God. He has finished his work; he has gone to his reward. God knows best; the work is His; and he removes no workman until his work is done.

Father rests from all his toils and cares
In that golden city with Jasper walls;
For he often said with flowing tears,
"I'm ready when my Master calls."

This separation will not be long,
For we, like all the earth must die;
We'll meet and sing a heavenly song
"In that sweet by and by."

It seemed like our father could have said with Paul, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."—II. Timothy 4:7-8.

Just two weeks before his death he gave up the pastoral care of his last church, the only two weeks in the forty-nine years of his ministry that he did not have the care of one church or more.

We laid our father in the church-yard near
By the side of mother and sister dear.
We laid him away with prayer and tears
To slumber on through the coming years.

"Deal gently, Lord! Our souls are bowed
In grief; our hearts are fraught with tears,
Shed sunlight on the passing cloud,
And chase away our rising fears."

Deal gently, Lord! Thy mighty ways
Are not as ours! O, Blessed Name,
Teach us in sorrow, still to praise
Thy goodness, and Thy love proclaim.

Deal gently, Lord! For we are weak;
The Archer, Death, has smitten low
Our father, and we pray Thee speak
And cheer us in this hour of woe."
HIS CHILDREN.

WARE.

Bro. James I. Ware, of Newport, Ky., died January 3, 1908, aged sixty. He was converted and joined the Baptist church at the early age of thirteen. During the forty-seven years of service for the Master he was always true and faithful. He served the First Baptist church many years as deacon. He was clerk of the Campbell County Association for twelve years, and secretary and treasurer of the District Board of Missions for twenty-two years. The last business he transacted was for his denomination. His faith and life gave his numerous friends and relatives the best assurance that he was always prepared to meet his Master face to face. He leaves a devoted wife and three children. Newport has lost a highly esteemed citizen, the poor a benefactor, the First church a faithful and devout member.
M. J. HOOPER.

SMITH.

Died, at her home, near Wolf Creek, Ky., December 22, 1907, Mrs. William D. Smith, after years of suffering and

pain, all of which she bore with Christian fortitude and resignation, only witnessed in those whose lives are "hid in Christ," and when the final summons came she fell asleep like a weary child in the loving, outstretched arms of her Lord and Master, whom she loved so well to serve and follow.

Mrs. Faith (nee Orleans) was born in Spencer county, Ind., October, 1858, and in 1878 she was married to Wm. D. Smith, of Wolf Creek, Ky., from which union two sons were born to bless and gladden her married life. In February, 1887, she gave her heart to God and united with the Wolf Creek Baptist church, and from the hour of her conversion until she heard her Saviour say, "It is enough; come up higher," she had walked and talked daily with the meek and lowly Nazarene. Her life was one of love and devotion to her God, husband, children and friends. Her piety, unlike the "early cloud or morning dew," increased with her years. Like the "morning light, it grew brighter and brighter to the perfect day." The great inquiry of her heart ever seemed to be, "Lord, what will thou have me to do?" She was always ready to discharge her duty, whatever it might be, with meekness and love. In sickness and sorrow she was among the first to soothe their suffering and comfort the sorrow-stricken by her gentle Christian sympathy and Christ-like kindness. Her place in church and Sunday school was always filled, and such a life of earnest disinterested piety had its proper influence.

"The least of her husband did safely trust in her," and deeply does he deplore the loss of her counsel and cooperation in every good work. She was eminently fitted by nature and grace for the position which she was called to occupy. Surely, "for her to live was Christ."

I love to think of her as when last I saw her in life—her placid countenance beaming with intelligence and piety, her heart full of love to Christ and His cause, desisting liberal things and doing good as opportunity afforded, as did the Master, whose life she copied. But she has ceased from her labors, and disappeared from the earth. Her form was fragile as the lily—"the wind passed over it and it is gone." But the place where it grew is yet fragrant with its perfume; and although it has faded and fallen from view, it blooms in a more congenial clime, beneath a brighter sun—"The memory of the just is blessed."

Husband, children, she admonishes you to "view the ground where you must shortly lie." And, oh, she speaks of a mansion, a glorious Eden-home, where flowers, unfading, bloom and joys unceasingly flow, and bids you meet her there. She was an humble, faithful Christian on earth, and now she tunes an angel's harp and invites you to unite with her in voicing the praises of Him who redeemed you and gave Himself for you, "She being dead, yet speaketh." Let those who loved her listen to her voice.
C. E. S.

WHITE.

Mrs. Ann Elizabeth White died at her home in Cobb, Caldwell county, Ky., December 11, 1907. She was born February 4, 1844, and was married to W. H. White August 8, 1861, to whom she was a devoted and faithful wife. To their five children she was an affectionate mother, all of whom have sustained an irreparable loss.

Mrs. White was for many years a consistent and faithful member of the Harmony Baptist church, adorning her profession by an upright Christian deportment.

I take great pleasure in bearing witness to her excellent Christian character and generous and amiable disposition. Though for many years in feeble health and frequently very sick she was remarkably patient and resigned to the will of God.

H. W. MOREHEAD,
Princeton, Ky.

LAMPTON.

Mrs. Ollie Belle Tichenor Lampton was born August 24, 1883. She was converted in August, 1897, and united with Bethel church, Hardin county, Ky. She was the daughter of William and Grace Tichenor, of Hardin county. Was married to Leo Lampton, October 21, 1903, died December 8, 1907, being twenty-four years three months and fourteen days old. She leaves a husband, father and mother and five sisters, with a host of friends to mourn her departure.

The funeral was conducted by the writer at Gilead church, Hardin county, assisted by Rev. J. B. Hunt and Prof. Gwynn, of Lynnland College, on December 9, 1907, after which she was laid to rest in the cemetery at Gilead.
H. S. BELL,
Buffalo, Ky.

Keeps the Face Fair

Glenn's Sulphur Soap cleanses the skin and clears the face of pimples, blackheads, blotches, redness and roughness. Its use makes the skin beautiful and the complexion clear and fresh. Sold by druggists. Always ask for

Glenn's Sulphur Soap

Wife's Hair and Whisker Shave Black or Brown, 50c.

GETTING A LITTLE EXPERIENCE.

I have a letter from one of our students who graduated last June and was called to a distant field among strangers. He describes a recent meeting of the preachers in the city where he labors:

There is a great lack of faith in the Bible as the inspired word of God, among the ministers of this city. Professor DeWesse often told us, in the class of criticism, how men would cut from the Scriptures those passages which do not harmonize with their theories, and declare them to be uninspired, but I never met such men face to face until the other day when I met the conference of the ministers of this city. The city is largely Congregational, but in the conference there were present Baptists, Methodists, a Unitarian, one Socialist, Universalists, Congregationalists, an Adventist and a Christian (Newlight); I was the only one of our ministers there. A paper was read on immortality which mentioned eternal punishment. After the reading we were given the privilege of expressing our views, and I was astonished to see how bold some were in denying the Scriptures. One minister (Congregational) declared that all passages teaching eternal punishment are uninspired; another, that he no longer believed that any one would be lost; another stated the Bible was only a textbook to be used like a text book on algebra or any other study; another declared eternal punishment to be unthinkable, and if it was declared in the Bible, he would think less of the Bible. This last, an Adventist.

Such were some of the remarks made. They call this being liberal and broad; but it seems to me to be narrow—too narrow to embrace the whole Bible and all its teachings. I suppose you would like to know what I said when it came to my turn. I simply said that Jesus knew more of what he was talking about than I did, or any of them; and I preferred to accept his words in preference to theirs. There was one colored preacher in the meeting. He was true blue, if he was black; for he believed the Scriptures as it is written. Also, one old minister expressed himself as having a firm faith in the written Word, and that we ought to tremble at the thought of adding to or taking from it. We three were all out of sixteen or eighteen who emphatically stated our belief in the Scriptures as the word of God.

I wrote this young brother that he is now a sheep, or rather a horned ram, in the midst of wolves; and that he must use his horns vigorously, and butt hard. These wolves must be exposed as such, and the people rescued from their pernicious influence. I told him to give my respects to that colored brother, and say to him that he is a man after my own heart.—McGarvey.

A beautiful fancy was that of Dr. Guthrie, the famous Scotch preacher, who compared the infirmities of old age to the land birds, alighting on the rigging of the bark, telling the weary mariner that he is nearing the desired haven. Life is wisely likened to a voyage, and its ending should be as the entering into the port of the homeland. The keel of the vessel may be covered with barnacles and her motion not so rapid as when she steamed from the pier and began her journeyings, but there is something noble and majestic in her rounding into the haven, as our imagination pictures the storms she has weathered.

Do the duty which lies nearest thee, which thou knowest to be a duty. The second duty will already have become clearer.—Thomas Carlyle.



C. M. THOMPSON, PRES. J. G. BOW, VICE PRES. & TREAS. JOHN W. HILL, MGR. BOOK DEPT.

BAPTIST BOOK CONCERN

INCORPORATED.

Publishers, Book Dealers, Stationers

COLPORTAGE HEADQUARTERS

642 FOURTH AVENUE.

LOUISVILLE, KY.

FREE FOR THE ASKING.

Our new twenty eight page Catalogue is just from the press. We would be pleased to send a copy of this, together with our other Catalogue of Bibles, to any who may desire it.

We have a very attractive proposition to make to any one who desires to take up the work of book selling, which is very profitable, as well as beneficial. We have a great many men, as well as ladies, doing this work and hope to enlist a great many more.

Any one interested in this work will please let us hear from them. Kindly state if you desire to take up this work or whether you simply want a catalogue for your own personal use.

Thanking you in advance, we remain,

Baptist Book Concern,

INCORPORATED.

JOHN W. HILL, MANAGER BOOK DEPARTMENT.

C. M. THOMPSON, President.

J. G. BOW, Vice President and Treasurer.



ITEMS OF INTEREST

News the World Over.

James R. Randall died in Atlanta, aged sixty-nine. He was born in Baltimore and was one of those very precocious children. When ten years old he entered Georgetown University, where, at the age of sixteen he won a medal for excellence in English, which had not been awarded for years. When eleven years old he engaged in a debate with a fellow student which caused Gen. Zachary Taylor to commend him. He won the love of the South by his poem, "Maryland, My Maryland."

The Sunday school of the Lutheran church at Hagerstown, Pa., played a drama in the operabous. There was a noise, the kindling from a pipe, which alarmed some of the audience, and some of the actors rushed to the front of the stage to reassemble them. In so doing they upset a lamp used as a footlight, which exploded. The flames spread very rapidly, but the great loss of life was from the panic. Men tramped down women and children in their dastardly cowardice. One hundred and seventy-five were killed and seventy-five were injured. The loss churches have to do with theatrical performances the better.

The Parker building, on Fourth avenue, in New York City, is a fire-proof skyscraper. But there was a fire in one of the upper stories, too high up for sufficient water pressure. The fire destroyed \$1,250,000 of property. Three firemen were killed by the fall of the masses of cement from the iron frame as it curled up from the heat. A large number of the firemen were more or less seriously injured. Berlin is wise in limiting the height of buildings.

How much longer are the German taxpayers going to stand the piling up of expenses and of debt to please the Emperor's desire for a big navy? In the Reichstag, Baron von Reishaben called attention to the rapidity with which the debt was increasing. In 1881 the debt of Germany was in round numbers \$60,000,000. In 1901, it was \$500,000,000, and in 1907 it is a billion dollars.

And how much longer are the people of the United States going to stand being murdered by automobilists breaking the law in their speed? The Watchman says: "In one year the total number of deaths from automobiles exceeds the number of soldiers killed in the war with Spain, yet no effective measures are devised to prevent such a needless waste of life, and no adequate punishment has ever been given to a single one of those who have killed this large number of people by their reckless driving."

The Japanese are working with tireless energy to crowd the white men out of the two countries of the Yellow race. And they are right. Just now they are gaining the carrying trade to China. The greatest British steamship company trading with the East has stopped its line from Bombay to China. The German lines will probably do the same, and those from the United States.

President Roosevelt did exactly right and only what was his plain duty under the constitution, when he sent troops to Goldfield. The Governor was to blame. He was too easily scared. When the troops got there they found an entirely peaceful and well-behaved town.

The Catholics are obeying the orders of the pope in his encyclical against "modernism," and the higher critics among them are stepping down and out. The trustees of the Catholic University at Washington City have taken action against the professor who attacked the inspiration of the Bible. Father Tyrrell, the leader among the higher critics in England, has been deprived of the sacraments. The German archbishop has taken similar action.

It is surprising that when the newspapers know the vagaries of certain professors are ordered by the University authorities in order to get free advertisement that they continue to give such advertisement. One professor, to call attention to his university, proclaimed his belief that Roosevelt should be made king of this country. We wish the papers in commenting on this had carefully refrained from giving his name and that of his school.

DEAR RECORDER:

I am called to the care of the First Baptist church of Fulton, Ky., to succeed Rev. M. E. Dodd, who goes to the First Baptist church of Paducah, Ky. On account of providential leadings in this call, indicating the Divine will, I have accepted, to take charge February 1, 1908. My pastorate here has been short, but quite a little has been accomplished; thirty have been received into the fellowship of the church and the financial report for last associational year was the best in our history. The Humboldt church is blessed with many noble spirits; they are liberal and earnest, and full of good works. I leave them with regret, but feel I go to a larger and more useful field. I am returning to my "Old Kentucky Home." My prayers are for your welfare, as you edit so ably and faithfully the WESTERN RECORDER. Humboldt, Tenn. M. E. STALEY.

DEAR RECORDER:

I am enjoying my new work at Barbourville. I know of no field with greater opportunities, greater possibilities and brighter prospects. Our congregations have increased from the beginning and the Sunday school is spreading; and the educational interests are thoroughly awakened since the opening of the Institute.

In the opening rally of the Institute, January 6th, we had addresses from the following brethren: The opening address by the writer, 10:30 a. m., "True Wisdom." An address in the afternoon by Gordon Hill. At night an address by W. D. Powell. Tomorrow night an address by Dr. H. A. Porter, pastor of Walnut Street church, Louisville, which was sound, sane and safe, showing that none could claim higher rights to Kentucky for Christ and education than the Baptists; showing the Baptist cause to be the object on earth. Her ship starting from Pentecostal shores, plowing the waves of the sea, through the middle or dark ages, often almost covered with the waves of persecution, she reached safe mooring, when there was a calm. In the meeting which has just closed there were 25 accessions, most of whom were received by experience and baptism. We are praying for and expecting great things for the Lord this coming year. May the blessings of the Lord rest upon the WESTERN RECORDER in her great work of "contending for the faith once for all delivered unto the saints." Please send my paper to Barbourville. J. A. B. ARVIN.

Barbourville, Ky.

DEAR RECORDER:

Last Sunday was a great day with us at Pence Valley church, the Lord was pleased to give us a beautiful day, and a large crowd gathered to witness the scene of the ordination of Brethren R. T. Collins and John B. Floyd to the office of deacons. The sermon was preached by Dr. C. M. Thompson, editor of the RECORDER, and was one of the best we ever heard on the question of the church using, as his text Matt. 16:18. After the sermon the candidates were closely questioned on the distinctive doctrines of the Baptists, to which they answered promptly and accurately. Bro. C. D. Moody led the ordination prayer, and the laying on of hands immediately followed the prayer. The following brethren constituted the ordaining presbytery: Deacons Levi Collins, Kalfus Hill, and C. D. Moody, Dr. Thompson and the pastor.

After the laying on of hands the qualifications and duties of deacons were read and the newly ordained deacons were charged with the office which they are to fill, and may the coming years be fruitful of rich returns in the Kingdom of God, from their services.

We were also glad to have with us on the above occasion our beloved brother, S. B. Royster, from Lexington, Ky., who was one of our deacons, but of late has moved to Lexington. We hope some day he may come back home. J. M. WALKER, Pastor.

DEAR RECORDER:

Enclosed find \$2 for renewal of subscription to the WESTERN RECORDER. Times are hard and money scarce, but as I have been reading the RECORDER for fifty years I cannot afford to be without it now. Success to you. We are glad that the mantle of the lamented Eaton has fallen on such noble shoulders, and may your paper (or rather our paper) contend earnestly for the faith once for all delivered to the saints. S. M. WOODWARD.

Tangletown, Ky.

DEAR RECORDER:

Our first half term is out January 21st. Up to date we have enrolled 180 pupils. 126 of whom are boarders. There are a number of others to come in, in the next few days. We feel that

this is a most gratifying showing for school which has only been running since last September. The Lord blessed us in a marvelous way, and to him we ascribe the glory.

Rev. A. U. Doane, D.D., of Memphis, will deliver the address before the literary societies. "Hushia and Lauer" in June, and Rev. H. A. Porter, D.D., of Walnut Street Baptist Church, Louisville, will preach the commencement sermon on June 7th.

Wishing you and your readers the very best for the year 1908, we remain, J. HENRY BURNETT.

DEAR RECORDER:

We had a great day in Trenton yesterday. One of the circles of Bethel Association met with us, led by Bro. J. W. McKleson. Brethren Mitchell and McChatter gave us much help with their fine addresses. Dr. Hale laid on our hearts the great educational work, and our people took nearly \$1,000 stock, with others to bear from. Dr. Powell was here and stirred us again with the great work before Kentucky Baptists. How's LIZARDIAS reached us but the man failed us.

Trenton Baptists are talking of greater things, and with their live Sunday school and wide-awake young people's band, and the Ladies' Aid and Missionary societies, why should we not expect to be used of the Lord?

Yours as ever, B. F. HAGAN.

Trenton, Ky.

DEAR RECORDER:

Please find enclosed check for \$3. Please give me credit on RECORDER for \$2.00 and \$1.00 to chairman of Eaton Memorial fund, and oblige. My work here is encouraging, having had (as has already been reported) forty eight additions, six by letter, forty by baptism, and two awaiting baptism. We give God all the glory. P. H. H. BROOKSHIRE.

Ewing, Ky.

DEAR RECORDER:

I have been waiting for some time to fulfill my promise to send an occasional item from this little mountain city. We have one of the most wide awake towns in all the southern part of the State. It is the end of one of the divisions of the C. & O. Railroad. They have their repair shops here. During the two years that I have been here the town has had a wonderful growth, both in population and buildings, and the past year we have completed one of the finest hotels in all the State. It is up-to-date in every respect and cost about \$125,000, with all modern improvements, owned and controlled by our own people. It is the pride of the city. Then we have the Elks' Building, costing \$75,000; the Masonic Temple and opera, \$50,000, and the Big Four, consisting of the four railroad orders, conductors, engineers, firemen and trainmen, costing \$75,000. Any of these would be a credit to any city. These are only the important ones. Scores of beautiful and costly homes have gone up the past year, new additions are added from time to time and are rapidly filling up.

The greatest drawback to our town is the number of saloons. In a population of about seven thousand we have seven churches and thirteen saloons, and the saloons are all thriving. We are considering seriously of making an effort to wipe them out this spring. If we only had a few of our Kentucky workers here we could do it. The churches as a whole are not keeping pace with the increase in population. Yet I have reason to be thankful. During the two years of my pastorate at the First Baptist church we have received into the fellowship 115. We have made decided advance along all missionary lines. The Sunday-school has nearly doubled. The church made the best record last year of her life, for which we thank God. There is only one drawback to remaining here, I have suffered from rheumatism ever since coming here and if it continues I will be compelled to change.

God bless the dear old RECORDER. It is more precious now than ever, since I'm away from home. It brings me back to my old Kentucky home when I read it. May the Lord bless the new editors and make them a power for good. Wm. McMillan.

Hinton, W. Va.

DEAR RECORDER:

Enclosed find check for four dollars, for which please send WESTERN RECORDER to our daughter, Mrs. J. N. Harden; Wabash, Ind.

Margaret married December 5th, and went to Indiana to help institute a home of her own and is happily settled, but we feel that her home will be incomplete without the WESTERN RECORDER. Also please renew our father's subscription, Edwin Miller, Whitesville, Route 2. J. B. CHAMBERS and WIFE. Whitesville, Ky.

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

PRICES—Cloth, \$1.25, net, postpaid. Grain Morocco, leather lined, overlapping edges, \$2.00, postage 16c extra.

COMMENDATIONS.

"This translation has commended itself even to such eminent men as Prof. Leonard Oggood, of Rochester, who does not often give to any book such unequalled praise. Professor Worrell is particularly happy in his rendering of Greek terms, and his exact reproduction of delicate shades of meaning. The notes are helpful and often illuminating."—A. T. Pearson, D.D., in Missionary Review of the World.

T. T. Eaton, late editor of the WESTERN RECORDER, says: "Professor Worrell has given us a piece of real scholarly work. He has given us a faithful translation of the New Testament without regarding any forbidden ground, such as the British and American reviewers were constrained to respect."

For Sale by Baptist Book Concern INCORPORATED.

DEAR RECORDER:

Enclosed find check. Please set the figures on my paper up and change my address from Fredonia to Kuttawa, Ky. I closed my work there last week. I was with them six years, and they were indeed six short, happy years. They gave me a hearty, unanimous call for another year but I felt the Lord was in the call to Kuttawa, and so we are here.

They have given us a fine reception. Last Monday night our house was filled with people and when they left our dining-room was better filled than I have ever seen it. They brought us some of nearly everything to eat, and chinaware, cut-glass, table linen, wearing apparel, etc. I felt a good deal like the negro brother who attended an association and asked if he might take a collection for his church; the money came in until it most filled his hat, and the negro dropped down on his knees and prayed: "Oh Lord, teach this negro how to behave himself." F. W. MILLER.

DEAR RECORDER:

I have moved from Magazine, Ark., to Crossett, Ark., and wish you would come to see me here this year. We like this place well and hope to do much work for the Master here as soon as our boy, Felix gets well of typhoid fever. We moved here on the 11th, and brought our son here sick. He has quite well, but is doing quite well. M. W. DE LORAIN.

Crossett, Ark.

DEAR RECORDER:

Many members of Gilead and Sonora churches, whom it has been our privilege to serve as pastor for six years, have kindly remembered us of late with many substantial gifts and other friendly tokens. A cash contribution of \$11.50 from the Ladies of Gilead church to Mrs. Hunt greatly enriched her, both in purse and pleasure, and the many gifts of flour, meats, chickens, potatoes, canned goods, etc., filled a felt want in the pastor's pantry, and brought cheer to hearts laden with many burdens.

To all these gracious givers we feel profoundly thankful, and upon them all we invoke the richest blessings of Heaven. Glendale, Ky.

J. B. HUNT.

Free Catarrh Remedy.

Dr. Blosser Offers to Mail Free a Trial Package of His Remedy.

This remedy was discovered thirty-three years ago by Dr. Blosser, and used with such success in his practice that he was influenced to make it known to the world. His business now occupies a large four-story building, and over one hundred people are employed in preparing and sending it out to patients, and all this great business is secured simply by giving the sufferers a free trial and allowing them to judge for themselves before buying it.

Dr. Blosser's Remedy reaches and drives out catarrh where liquids, sprays, douches, salves and medicated creams cannot possibly be applied.

It "opens up" and "clears out" the head, nose and throat, stops the hawking and spitting and nose blowing, relieves the headache, head noises, deafness, sore throat, etc.

Send a postal card (or letter) at once to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., if you wish to receive the free package and an illustrated booklet.

HELP THE DENOMINATION!

Help Us! Help Yourself!

HOW?

Send postal and get Premium List. The Old Reliable WESTERN RECORDER is offering splendid inducements for New Subscribers.

WHEN?

Write at once. Premium List mailed free on application. It will cost you just the price of a postal card. Address

WESTERN RECORDER Louisville, Ky.

Live Stock Markets.

CATTLE

Table with 2 columns: Description of livestock and Price. Includes items like Good to choice export steers, Light shipping steers, Good to choice butch steers, etc.

HOGS

Table with 2 columns: Description of livestock and Price. Includes items like Good to choice pack and bra, 200 to 300 lbs, Med pra. & bra, 160 to 200, etc.

SHEEP AND LAMBS

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

TOBACCO

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

BURLLEY—Bright Red

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

DARK

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

BUTTER

Packing, 16 1-2c per lb.

POULTRY

Hens, 10c lb.; roosters, 5c; young chickens, 10 to 12c; ducks, 10c; geese, 6c; turkeys, 11 to 12c.

EGGS

20c, ens account, candled, 21c.