

# 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. MATON.

83rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 30, 1908.

No. 10

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

CHRIST THE LIBERATOR.

BY REV. T. L. CUYLER, D.D.

22 Fourth Ave. (Opposite New Postoffice), Louisville

C. H. THOMPSON, D.D., Editor.  
J. S. 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.

REMITTANCE 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 Book Concern 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.

As Prof. Estes showed last week, there was a Dr. Fairfield, who left the Baptists and became a Congregationalist fifty years ago. But he did not belong to our denomination, being a Free Will Baptist. This accounts for the fact that our leading men had never known him.

We were aware of the fact that the Revised Version as well as the American Revision left "God" out of I. Tim. 3:18. But that does not alter the fact that the latter does it. And no publishing house had a copyright on the Revised and was using large sums to advertise and push it on our Sunday-schools. If the firm succeeds they will make millions.

Also it is true that three of the old manuscripts omit the word "God." But Dean Burgon, the foremost classical scholar and critic, of England, in his discussion with Bishop Ellicott, showed by overwhelming proof that the Authorized Version is right in its translation, "God was manifest in the flesh."

The *New York Tribune* says Brugsch Bey has discovered an inscription among the Egyptian hieroglyphics which says that 1700 years before the Christian era for seven consecutive years the Nile did not overflow and that famine, pestilence and misery followed.

Schule is a prominent "liberal" theologian in Germany. He says the church in Germany is almost entirely dominated by a massive faith in inspiration. He adds: "Those theologians who oppose this are not numerous and their number is diminishing." He says the number of the theological professors of the positive school are increasing.

Sir John Herschel in the front rank of scientists, said: "All human discoveries seem to be made for the purpose of more and more confirming the record of the sacred Scriptures. The assertion that science disproves the Bible does not tally with the experiences of honest men."

"Loose him, and let him go!" At this command of Jesus, they unwind the bandages from the limbs of Lazarus, and by the old familiar path he walks back to his old home. This was the master miracle of all which Jesus wrought during His public ministry, but He is still doing for imprisoned souls what He did for the body of His Bethany brother when he had lain four days in the sepulchre.

I looked not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for school boys. The old grey mountaineer felt his galling imprisonment, and occasionally flapped his wings as if he were home-sick for the skies. "Loose him, and let him go," was the thought inspired by the sorry sight, and how he would have sailed off to fly in company with the sun! Eagles were not born for slavery. I thought, too, as I looked at the chained bird, how much he resembled some fettered souls—yes, some Christian souls that are terribly tied down by unbelief. Too many people have enrolled themselves in the church—some have entered the ministry—with a heavy clog that binds them to the lower earth. It hampers them, hinders them, and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting and desponding spirit. He nurses his fears in a morbid way, and mistakes all his gruesomeness for humility. He is a chained bird from the skies.

Others are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with the old sinful self, or with the beggarly elements of this world; they are hobbled with practices and associates from which they have never been freed. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave-clothes! This is a pitiable style of religion; it brings but little joy to its possessor, and gives him or her no power in the community. While they are content to be what they are, there is no hope for such manacled professors. Their only hope is in a timely and thorough repentance, and a fresh work of Christ, a deeper and thorough work; and for this they must earnestly seek, or else they will be chained birds in a church cage to the last.

Some really good people are clogged by bodily ailments—dyspeptic stomachs or weak nerves—and they see but little sunshine in their Christian experience. Bunyan has depicted several specimens of these pilgrims who hobble towards Heaven on crutches, until death unlooses them and lets them go. Such Christians are to be pitied more than blamed; they are rather patients in Christ's hospital than soldiers on His battle fields.

False doctrine, false views of sin and of Christ, are at the bottom of a great deal of this spiritual debility. Every error is the enslaver of the soul. Truth makes us free indeed. Martin Luther was a chained eagle in the Erfurt Convent, until that heaven-sent truth, "The just shall live by faith," liberated him. Thomas Chalmers was another chained eagle, but when the great doctrines of man's guilt and Christ's redemption liberated him, he soared up into the empyrean, the king of Scotland's Gospellers. John Wesley never attained to a full salvation until in that little Lon-

don prayer-meeting his eye rested on these words: "The Spirit of life in Christ Jesus hath made me free from the law of sin and death."

To every member of our churches who is dragging out a half-dead religion, the Holy Spirit comes with the arousing call: "If ye be indeed risen with Christ, seek those things which are above!" Instead of sitting in the gates of the tomb, cast away your grave-clothes, and begin to live as Christ's freemen and Christ's witnesses, and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ, and then go out and labor to draw sinners from the pit of ruin. This is the revival we all need.

#### CHRIST'S RELIGION AND POPULAR RELIGION.

The "signs of the times" seem to require the comparison indicated in the title.

Christ's Religion is spiritual. In themselves external forms are nothing; Rites and Ceremonies are but rubbish unless they proceed from a spiritual experience. Spirituality involves penitence, contrition and prayer; daily and hourly communion with God. The dispositions which Christ's Religion requires are peculiar and cannot be completely derived from any human source. They are brought to light in the Sermon on the Mount, in which blessings are pronounced upon "the poor in spirit," on those that "mourn" over their spiritual poverty and their sins, "the merciful," those who "hunger and thirst after righteousness," those who are persecuted for Christ's name, the "peacemakers," and the "pure in heart." Everywhere Christ's Religion is one of self-denial and bearing of the cross.

Christ announced as the first step toward becoming His disciple the irksome and painful necessity of the seeker's denying himself, taking up his cross, and following Him. As there is constant danger of becoming rich in spirit, ceasing to mourn over sin, yielding to some unholy passion or propensity, in order to remain in the way of life the Christian must check the risings of anger, root out malice, trample on pride, and constantly guard against covetousness and the irregular passions of human nature.

Christ's Religion requires His disciples to maintain an irreconcilable opposition to all maxims and customs contrary thereto. He said unto His disciples: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my father which is in Heaven." This confession is not a mere profession of belief in Christ as our Saviour, but it is a declaration that we adopt His precepts as the rule of action. Truly to confess Him therefore is to confess Him everywhere, to engage in nothing whether of business or pleasure, which His Religion condemns. Therefore the life of the true Christian is a perpetual warfare against the world; and the only encouragement Christ gave His people was: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

In one age the opposition to Christ comes in the shape of the fagot and the stake; in another, in contempt and social derision, slander, and various other forms of opposition. Christ's Religion requires that His disciples devote all their powers to His service. Power, influence, and wealth are to

be regarded as stewardship. Christ summed in one sentence His demands: "Ye cannot serve God and mammon."

Popular religion has hardly a single point in common with Christ's Religion. It avoids all conflict with the world. Against the grosser immoralities, indeed, it lifts up its voice; for it is respectable to do so, and a large proportion of all connected with the church are above the more debasing forms of vice. But against pride-producing and extravagant fashions of the world it utters but a faint protest or none.

Popular religion seeks wealth with as much greediness, and grasps as eagerly after honor, and runs as swiftly after pleasure as does the world. A large majority of the professors of Christ's Religion seek their most intimate associations in worldly society, and never think of lifting up their voices against the prevalent folly and dissipation. It is not in the least embarrassing for the most gay and thoughtless to be thrown into the company of Christians of the popular-religion type. Days and weeks may pass away and no mention be made of Christ or of anything He ever did or said, or which might lead persons to think of His Religion.

It is a sad fact that there are multitudes whose only distinction from the world consists in observing some simple ceremonies which derive all their meaning from that inward life which they do not possess. According to Christ the religion of the multitude must be wrong. There are few who find the narrow way. The delusion that all will be saved introduces an effect upon the souls of men similar to that which strong narcotic drugs produce upon the bodies. As a motive for entering upon the narrow way Christ declares that the broad way leads to destruction. Nowhere in all the gospels does he change the dominant note. According to Christ the popular religion which avoids all conflict with the world, which is of so easy a conscience, constantly making excuses for itself, will avail its possessor nothing. It is a house built upon the sand.—*N. Y. Advocate.*

#### THE VALUE OF REBUFS.

It is painful to be knocked down, but it may be a great blessing. The brakeman, walking along in the dark on the top of his train of box-cars, may not like the warning slap in the face he received from the cords arranged over the track for that purpose; but he knows he must either throw himself down or be swept to death in passing under the bridge or through the tunnel. In a good-sized town a young man was just beginning to prosper in business on a side street, when a fire completely destroyed his premises. This was a disaster, and in looking about for a suitable property, he found that the only building he could get was one much larger and costing more than he felt that his business would justify. In great fear and with sad heart he took possession. Today he has the leading business in his town—made possible by his enforced move. It is man's plan to try to escape from sorrow; God's plan to save through sorrow.—*Sunday-school Times.*

There is a kind of gate which opens when one drives close to it. Many of the most threatening obstacles in life are of that kind. God has made them so that they will move aside when we reach them. It is useless to worry about them as we see them far ahead.—*Christian Endeavor World.*

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

FURNISHED BY JOSEPH H. EATON.

The ancient Persians when seven years old were taught "to speak the truth, to shoot with the bow and to ride."—*Gibbon*.

Education adds but to the capacity for suffering. If the slave must continue to be a slave, it is cruelty to educate him.—*Henry George*.

To look hard and closely at the object, as you may depend upon it, one of the rarest and highest efforts of the human mind.—*Helps*.

The power of giving attention to one thing is the principal qualification of the greatest men.—*Helps*.

Stephen A. Douglas once said it was a disqualification for the duties of Senator that a man had a classic education.

The highest homeopathic trituration of the educational ideal is that of a modern French boarding-school for young ladies. It is worthy of the "nugiferous gentleman" whom the simple cobbler of Agatam describes as "the very gizzard of a little, the product of a quarter of a cipher and the epitome of nothing."—*Arthur Phelps*.

Of all diets, that of the mind is most important and at the same time the most difficult.—*Souvestre*.

We shall in time comprehend, I hope, that for the first nourishment administered to the mind, as for the body, no nurse can be too strong, too healthy, nor too diligent.—*Souvestre*.

The exercises on the natural growth of boys cannot be more surely or painlessly extirpated than in their wild games. The school boy is the school boy's best tutor.—*George Ebers*.

Do children grow up as they should grow without the proper care and nurture? Thistles do; but flowers do not. Goats do, horses do not, and there is more man in a horse than horse in a man.—*Joseph Parker*.

Those who trust us educate us.—*George Eliot*.

Schools fit us for the university rather than for the world.—*Locke*.

We strain the memory, instead of cultivating the mind.—*Sir John Lubbock*.

Educate men without religion, and you make them but clever devils.—*Wellington*.

We presume capabilities; they are to be converted into accomplishments. This is the aim of all education.—*Goethe*.

It is nature to communicate one's self; it is culture to receive what is communicated as it is given.—*Goethe*.

"A teacher who can arouse a feeling for one single good action, for one single good poem accomplishes more than he who fills our memory with rows on rows of natural objects, classified with name and form."—*Goethe*.

Let your youth labor and suffer; but do not let it starve nor steal nor blaspheme.—*Ruskin*.

Most men purchase symmetry at the expense of strength, or strength at the expense of symmetry.—*Wm. S. Walsh*.

No study that is worth pursuing seriously can be pursued without effort; but we need never make the effort painful merely for the sake of preserving our dignity.—*Ruskin*.

Now, though on the one hand, you may be perfectly certain that birds are

not machines, on the other hand it is just as certain that they have not the smallest intention of praising God in their songs; and that we cannot prevent the religious education of our children more utterly than by beginning it in lies.—*Ruskin*.

Gentlemen, I pray you very solemnly to put that idea of knowing all things in Heaven and Earth out of your heads. It is very little that we can ever know, either of the ways of Providence or of the laws of existence. But that little is enough, and exactly enough; to strive for more than that little is evil for us; and be assured that beyond the need of our narrow being—beyond the range of the kingdom over which it is ordained for each of us to rule in serenity and self-possession, he that increaseth toil increaseth folly and he that increaseth knowledge increaseth sorrow.—*Ruskin*.

If ever you find yourselves in positions of authority, and are entrusted to determining modes of education, ascertain first what the people you would teach have been in the habit of doing, and encourage them to do that better. Set no other excellence before their eyes; disturb none of their reverence for the past; do not think yourselves bound to dispel their ignorance or to contradict their superstitions; teach them only gentleness and truth, redeem them by example from habits which you know to be unhealthy and degrading; but cherish above all things local associations and hereditary skill.—*Ruskin*.

If there is one well-ascertained fact in education it is, that the man who has been trained to think upon one subject will never be a good judge even in that one; whereas the enlargement of his circle gives him increased knowledge and power in a rapidly increasing ratio.—*Wm. Matthews*.

A drunkard at a temperance meeting stood up and asked, "Can you make a temperance man of me?" The leader scanned him and replied: "No, I fear not, though we'll try; but we are after your boy." "Yes," said the man sadly, "you are about right. If somebody had been after me when I was a boy I'd have been a better man now."

To him and to all of us, the expressly appointed schoolmasters and schoolings we get are as nothing, compared with the unappointed incidental and continual ones, whose school hours are all the days and nights of our existence, and whose lessons, noticed or unnoticed, stream in upon us with every breath we draw.—*Carlyle*.

Jerusalem was destroyed because the instruction of the young was neglected. Reverse a teacher even more than your father. A scholar is greater than a prophet.—*Jewish Sayings*.

We may look down as much as we please on our grandfather's ideas; but their notions on this subject were more rational than ours. . . . It is better that a boy should learn to make a shoe excellently than to write bad exercises in half a dozen languages.—*Froude*.

He who does not get thrashed does not get educated.—*Greek Proverb*.

An artist need not be a learned man, in all probability it will be a disadvantage to him to become so; but he ought, if possible always to be an educated man.—*Ruskin*.

There is nothing more jarring to the mind than the rectification of its misconceptions.—*R. H. Stoddard*.

It was observed by the ancient schools of declamation that the more diligently they were frequented the more was the student disqualified for the world, because he found nothing there which he should ever meet in any other place.—*Samuel Johnson*.

In the Egyptian hieroglyphics, there is no mention of the education of girls.—*Quackenbos*.

Any one who has passed through the regular gradations of a classical education, and is not made a fool by it, may consider himself as having had a very narrow escape.—*Haskill*.

I made my generals out of mud.—*Napoleon*.

I have made as much of myself as could be made of the stuff.—*Richter*.

Shakespeare will never be made by the study of Shakespeare.—*Emerson*.

Education commences at the mother's knee, and every word spoken within the hearing of little children tends towards formation of character.—*Hosea Ballou*.

How much a dunce that has been sent to room

Exceeds a dunce that has been kept at home.—*Cowper*.

A boy is better unborn than untaught.—*Gascoigne*.

Much may be made of a Scotchman if he be taught young.—*Samuel Johnson*.

This education forms the common mind; Just as the twig is bent the tree's inclined.—*Pope*.

Only the refined and delicate pleasures that spring from research and education can build up barriers between different ranks.—*Madam de Staël*.

Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—*Everett*.

Every person has two educations—one which he receives from others, and one, more important which he gives himself.—*Gibbon*.

Every day's experience shows how much more actively education goes on out of the school-room than in it.—*Burke*.

Learn the past and you will know the future.—*Confucius*.

Education is the knowledge of how to use the whole of one's self. Men are often like knives with many blades; they know how to open one and only one; all the rest are buried in the handle, and they are no better than they would have been if they had been made with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.—*H. W. Beecher*.

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance, I never knew a man to be drowned who was worth the saving.—*James A. Garfield*.

#### THE HIDING OF THE FUTURE.

BY DR. CHARLES AKED.

God has balanced adversity against prosperity in the world at large and in each human life. But when we come to what is stated to be the reason of this balancing of the one against the other, we move amongst hard sayings. It is "to the end that man should not find out anything that shall be after him." In despair of bringing the obscure meaning to the light, we attempt various interpretations. God has balanced adversity against prosperity in this way so that, hiding the future from you, you shall not be able to find out anything that shall be after you have left this earth. It is foolish to scratch and save and starve your soul in the endeavor to pile up wealth for those that shall come after you. You can not plan the future of your chil-

dren. Life is played upon by a thousand currents and cross-currents; and though you plan for nine hundred and ninety-nine of the possibilities of life, it is the thousandth eventuality, on which you did not calculate, which comes to throw all your plans into confusion. Nor can you bind the thoughts and purposes of the generation which will follow. Abandon your attempt to chain the lusty limbs of the future's strong ones in the dead fetters of bygone days. These, and a score of good reflections, are covered by the wording of the text. Take all in a word:

You cannot know what the future will be; better leave it in the hands of God. Your dreams are idle. Your speculations are idle. You must take short views of life. It is better to trust in the Lord than to wear your heart out in fret and care and brooding desire to plan a future which mocks your planning. In the day of prosperity, enjoy your prosperity and give God thanks. In the day of adversity make the best of it, and still give God thanks. It is by the special mercy of our God that we only live one day at a time! Never was more precious boon included in the course and constitution of this universe of ours! Today you only have to live today. Do not live tomorrow before it comes. No man has ever broken down under the burdens of the day. In one day he will not be afflicted beyond his strength to do and to endure. You break down only when in your un-faith you add tomorrow's burdens to those you bear today. Then your strength gives way and you are lost. Do nothing of all this. Your times are in God's hands. Be satisfied to leave them there.

But this I ought to say. You cannot trust; you have no right to trust—if you could force yourself to trust, your confidence would be misplaced—unless your life is right with God. The confidence which Jesus taught is a simple and a lovely thing. It is not manly resignation, which is a virtue in default of a better. It is not Stoic heroism and endurance, which the brave may attain and which the bravest will not despise. It is something higher, sweeter, more precious, and, thank God, more common than these. It is Communion. It is Fellowship. It is not prayer for deliverance from trouble, nor prayer for material gifts. It is the secret and intimate relation of a happy child who is content so long as he is sure that his father is by his side. This is the unbroken Fellowship with the Father in which Jesus lived. This is the trust in God to which He invites us, and the promise of peace which He makes to the untroubled heart. Draw near to God in Christ, and the promises of an elder day will assume for you fresh meaning and power in all the vicissitudes of your life. Friends may fail us when the hour of adversity comes, but

When my father and my mother forsake me,  
Then the Lord will take me up.

Storms may break upon us, but

The Lord sat enthroned as King at the Flood;  
The Lord sitteth enthroned as King for ever;  
The Lord will bless His people with peace.

Distance may part us from our loved ones,  
and in the deep darkness we may fear to  
lose them; yet

Whither shall I go from Thy Spirit?  
Or whither shall I flee from Thy presence?  
If I ascend up into heaven, Thou art there;  
If I make my bed in Sheol, behold Thou art there.  
If I take the wings of the morning,  
And dwell in the uttermost parts of the sea,  
Even there shall Thy hand lead me,  
And Thy right hand shall hold me.  
If I say, Surely the darkness shall overwhelm me,  
And the light about me shall be night;  
Even the darkness hideth not from Thee,  
But the night shineth as the day:  
The darkness and the light are both alike to  
Thee!

This is the infinite joy of living—to know that we are safe in the Father's hands because we are dear to the Father's heart. Fear no future, since your hands are clasped in His. You cannot know the future. Your wisdom is not to seek to know, but to rest in that great word of Christ's: "Your Father knoweth." O ye of little faith, your Father knoweth all.

**QUESTIONS ANSWERED.**

BY BENEX.

A brother asks me is there is a verse in the Bible which says that God cannot look upon sin with the least degree of allowance. I know of none which is in those words. Though there is a verse which means very much what that would. In Habakkuk 1:13 it is said: "Thou art of purer eyes than to behold evil, and cannot look on iniquity." That comes nearer to the words about which the brother asks than any other verse. But the holiness of God is taught in scores of passages.

He asks also if the Bible says anywhere there will come a time when you can tell winter from summer only by the budding and abedding of the leaves. I cannot find anything like this in the Bible. On the contrary I find the promise that seed time and harvest, winter and summer shall not cease from off the earth forever.

"Does Luke 17:10 refer to Christians?" Of course. It is as true of us as it was of the apostles to whom the Lord spoke. Nothing we can do can put God under any obligation to us. There is no merit in works. God cannot be grateful to his creatures. Do our utmost and we still fall short. For we owe God all we could have done had we never sinned. All God does for us is free grace. His rewards are free grace. They come from his love to his Son Christ Jesus, whose righteousness is imputed to us. Therefore, we owe Him all the more love. The brother quotes several other passages which teach the same truth that none of his creatures can place God under the slightest obligation by any works they may do.

"How many preached on the day of Pentecost? Did they all preach or did Peter do the preaching?" The disciples on the day of Pentecost all gathered together in one place. There were 120 of the brethren, and it would seem others attended their meeting and went out and reported the strange appearance of the tongues over each one of the brethren. These began to speak with other tongues. The story spread through the city and a large multitude of people from different countries gathered in. To their amazement they heard the disciples tell of the wonderful works of God in the different languages, languages of which the fishermen of Galilee were entirely ignorant. How many of the brethren spoke, talking to little groups of the strangers in whose language they were speaking we cannot tell.

After the crowd had assembled Peter began his sermon. It is probable that when he did the other disciples kept silence. Otherwise he could not have been heard by the many who were brought to faith and repentance by his preaching.

"Can a Baptist church receive members from the General Baptists on their baptism?" In England for nearly four hundred years the Baptists were divided into General and Particular Baptists. They differed in doctrine, the General Baptists being Arminians and the Particular being Calvinists. Some few years ago they united—I fear because the Particular Baptists had fallen from grace on the grand doctrines of grace as set forth in the London Confession of Faith.

Both bodies were agreed that churches consist of baptized believers and that immersion is the only baptism. Of course, both required a profession of religion in those seeking membership. Both were evangelical. Both held to the independence of the churches.

I suppose the General Baptists in this country are in belief what they were in England. Therefore so far as their baptism is concerned I should think a Baptist church could receive them. But I should certainly wish them well examined on the great doctrines of grace before receiving them. We have already far too many Arminians in our churches as it is. But those calling themselves General Baptists may have gone off into all sorts of vagaries. I do not know. In any town in which their churches are situated the pastor and brethren of our church will know in regard to this.

"Is it right to use the church house to hold Farmers' Institutes and County Teachers' Institutes?" I can see no objection, provided, of course these are held on week days and at hours which do not interfere with the meetings of the church. The idea that the church building is sacred has crept in among Baptists from the Episcopalians. Our fathers called the houses "meeting houses," and considered it no desecration to hold schools, debates and even town meetings in them. Of course, no meeting that is not entirely right in every respect should be allowed. But such institutes as the brother mentions are unobjectionable. We must not forget that our meeting houses are not temples. Christians themselves are the temples of the living God.

This brother asks me to give my opinion on this question whether I throw any light on it or not. Very well. But I think I can throw some light on it, because I can quote Scripture bearing upon the point.

"If it was foreordained before man was created that Jesus would be put to death, was the deed morally wrong? Or did those who put him to death commit sin?" "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." That is the answer the Holy Spirit makes to the brother's question. That is sufficient.

I do not see why any one should have any difficulty about that. The moral quality of our action is in the intention the motive. Now, those

Jews did not crucify the Lord to carry out the will of God or that an atonement might be made for men. They crucified him for wicked motives, and they were punished for those motives. If the brother will read the Tenth Chapter of Isaiah he will find a case similar to that of these Jews. God sent the Assyrian against Israel and yet punished him for it, because of his wicked motives.

"If Jesus had not been put to death would there have been any redemption for the human family?" Without the shedding of blood there is no remission of sin. And there is no other Mediator—no one except the Lord who could have made an atonement. Let the brother read and study Romans.

**REPENTANCE TOO LATE.**

BY REV. R. K. WISHARD, D.D.

The first opportunity is always the best. Now does not mean tomorrow. The slavery of indecision is the worst bondage. It weakens and finally destroys will power. Many high and noble purposes have been slaughtered by indecision in the crucial moment, when all the future of peace, joy and eternal life hung on the prompt decision of the will. "Too late" might be carved on the tombstones of wrecked lives all about us.

There came a day when the volatile, profane Esau waked up to the realization of his loss. When he returned from his hunting excursion, tired, hungry, disappointed, his birthright was a trifle compared with the gratification of his appetite. The mess of pottage was larger than all the future. A moment's gratification was worth the mortgage that he put on his inheritance, in his estimation. "Feed me with that same red pottage, for I am faint." Then began his argument against his better self. "Behold, I am at the point to die (which was false) and what profit shall this birthright do to me?" The sophistry of sin swept away his common sense. It generally does when a soul wants to have it that way. It was deplorable manners in Jacob to take advantage of Esau, the trifier. But Jacob's sin was no excuse for Esau, who was under no compulsion to be so foolish. The thing was done, however, the bargain made. When Esau's hunger was appeased he doubtless hated himself for what he had done, and could not be undone.

The time came when he was confronted with his folly and loss. Again Jacob, with the assistance of his mother, deceived Isaac and secured the blessing. Now comes Esau for what he hoped yet to secure, though he had deliberately bartered it away. Isaac trembling informed him that Jacob had secured the blessing. "And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me, O my father!" Too late were his tears and pleadings. He had sinned at the moment when all was staked on his decision. He had passed judgment on himself, as every perishing sinner does, and it could not be reversed. He found no plan for changing Isaac's mind. Too late, too late!

There is, perhaps, not a more tragic story, a more startling warning against parleying with sin, losing the opportunity that is the loss of all things than is told in the downfall of King Saul.

He began his career under most favorable conditions. He had for his teacher, advisor and friend, God's noble servant, Samuel. Saul's reign occurred at a trying time in the young nation of Israel, but God hedged him about with many splendid compensations. In the midst of the formative period of national life was the great opportunity of molding everything according to the divine plan. He behaved himself modestly in the beginning of his reign, and gave great promise of doing for the people what they needed and desired. Then came a time, however, when the supreme test of his life was to be made. It came as a command to exterminate Amalek, and all that belonged to him. Amalek had resisted Israel at a time when he should have succored God's people. And the presence of the Amalekites was at that time a menace to Israel. Having forfeited every claim to divine protection, Saul was commissioned to execute upon Amalek the punishment which was his due.

The story of Saul's failure is written in 1 Sam. xv. The sight of the wealth of the Amalekites in cattle, sheep, oxen, fattings and lambs changed Saul's purpose. He ventured to put his will in place of the will of God. The wealth to be secured by his plan could easily furnish an offering that would appease God and enrich King Saul. Such was his argument in favor of his disobedience.

God had settled for him the question that he might have settled in his own favor, and had disposed of it to his own undoing. And what shall I say more? The time would fall me to tell of Joab, who perished holding on to the horns of the altar, where the judgments of God overtook him; of Haman, who perished on the gallows which he had erected for Mordecai; of the foolish virgins of Judah, whose repentance was too late.

There is a line by us unseen  
That crosses every path,  
The hidden boundary between  
God's patience and his wrath.

O, where is that mysterious hour  
By which our path is crossed,  
Beyond which God himself hath sworn  
That he who goes is lost?

—Herald and Presbyter.

Life's best school is living with people. It is there we learn our best lessons. Some one says "It is better to live with others, even at the cost of considerable jarring and friction, than to live in undisturbed quiet alone."

**HOW GOD SPEAKS TO MEN.**

The whole universe is vocal with the utterances of God, but they are heard and heeded only by those who are reverent and thoughtful. The irreverent, heedless, unbelieving and mocking ones do not hear his voice. It is to them as though there were no God. They are spiritually deaf. Having ears they hear not. The voices and words are all about us, but they are not recognized by those who are spiritually unresponsive.

Of course the Bible is the Word of God. Let there be no question about this. Let us be absolutely sure that he is speaking to us in those sacred words of revelation. Alas for those who will not believe them; for those who do not perceive that they must be God's own words. Very different is their spirit from that of the simple-hearted old man, who, on being assured that certain precious words were to be believed as true because they were in the Bible answered: "Of course they are true. I would have known they were true if I had read them in a newspaper." He recognized the will of God in the words as they came to his soul.

But God also speaks to us through the natural or physical world. The heavens declare the glory of God. The firmament showeth his handiwork. Day unto day uttereth speech. Night unto night showeth knowledge. It is not in vocal utterance. Their voice is not heard. But on every hand there is that which reminds the reverent soul of the Creator and awakens the loving heart to praise and bless his great and holy name. There are such absolute proofs of God's existence, of his wisdom and of his power, that there is no excuse for any unbelief. God's Word declares that the one who says there is no God is a fool, and we all know it to be true. The Apostle Paul says that even those who do not have the Holy Scriptures are left without excuse if they do not worship and revere God, since he has made such clear revelation of himself in the physical world around us.

An unbelieving scientist was one day visiting in the library of a Christian man and there saw some very beautiful new globes, terrestrial and celestial, with which he was greatly pleased. He inquired where he had procured them, and was very much astonished upon hearing from the lips of his grave friend that they had simply come there by chance. But it was meant as a rebuke to his unbelief, and it was a rebuke that struck home. If it be utterly incredible that a globe should happen by chance, how foolish beneath contempt is the idea that this universe could come into existence without the wisdom and power of the infinite Creator! From every part of this universe come the voices that call us to praise and prayer.

Moreover, God is speaking to us by means of his providences. He wishes us to hear and heed. Foolish are they who will not listen. All of the divine dealings with us should be considered with the most serious attention. In sickness and sorrow, in privation and adversity, God is calling us to find our help and strength in him. In joy and gladness, in prosperity and success, we are asked by him to remember that he is the giver of it all, and that he is to be loved and trusted and followed. Some people mock at the thought of providences, and see in the events of our daily lives only the happenings according to law. But we believe that we are living in the world which is carried on by our Heavenly Father. We seek to do his will and to have his blessing. It is intended that we should learn wisdom, and we are sure it is wise, when God's judgements are abroad in the land, for the people to learn righteousness.

But God speaks to us in his gracious dealings with our own souls. We need to pray to him for divine forgiveness and cleansing from sin and for the divine restraint, so that we may be kept back from daily evil. We need to pray for the divine grace to be in our hearts and souls. In his gracious forgiveness for Christ's sake we hear his voice most sweetly in our souls. In his Spirit's control and guidance we have most blessed interviews with him so that we hear his gracious voice. In the blessed keeping in which he preserves us from great transgression, and from wrong words and thoughts, we hear his loving words to our inmost souls as our strength and our Redeemer.—Selected.

**THE ROCK OF THE WORD.**

As has been shown, the biblical criticism of the present day deprives the church of her *theology*, and robs her of her *Bible*. What remains to be demonstrated is, that it also attacks the church's right to her liberty in Christ, or, if you please, consigns her to the embraces of the worst, because intellectual, kind of clericalism.

A troubled soul, tossed with tempest and not comforted, is filled with anxiety, and thirsts after certainty. In the heart of one who is so apprehended of the Lord, even though he be a plain day-laborer, the sacred things of the Almighty have found a lodging, and therefore in the depths of his soul the powers of hell antagonize those sacred things. Thus a conflict is waged as of giant-forces in his breast, and that oppresses him; he sees no way of escape; he faints beneath its tension, except He who is compassionate takes compassion on him, and sets him upon the *Rock of the Word*. Only when he stands on that *Word*, does the oil of gladness drip in his soul instead of mourning, and the garments of praise begin to shine forth in place of the spirit of heaviness, and the man breaks forth in singing the praises of Him who set him free from bonds; also from those oppressing bonds of dependency upon man, who at best is but a creature of dust. For to obtain real peace, an unshakable faith, and a full development of powers, our soul must, in the depth of depths and forsaken of all men, depend on God Almighty alone. To draw one's being

immediately from God's own hand, consciously and continuously, this renders one invincible, enables one to become heroic, and makes us surpass ourselves. This was the secret of the power by which Calvinism once astonished the world. That forms character, steels the will with energy, and sets man, the citizen, the confessor of Jesus truly free.—Kuyper.

**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 February Century brings the first of the promised papers on Egypt, the text by Robert Hichens, the illustrations, in color, by Jules Guerin—author and artist having visited Egypt specially to gather material for this feature. Both have caught and portrayed with rare sympathy of feeling the color, picturesqueness, wonder and mystery of Egypt's ancient monuments.

This issue, too, contains the first of Helen Keller's new essays, entitled "Sense and Sensibility," almost a song of thanksgiving for the wonderful experiences and emotions which are hers through her three senses, and written with much grace and charm of style.

Among other strong features of a strong number is Charles H. Coffin's discussion of "Progress in Photography," with special reference to the work of Eduard J. Steichen and reproductions of Mr. Steichen's interesting portraits of Maeterlinck, Rodin, Duse, Richard Strauss and William M. Chase.

Scrivener's Magazine for February opens with a most original and romantic story by Frederick Palmer, the war correspondent, entitled "For the Honor of the Balloon Corps."

New light will be thrown on South America, as it now is, by Arthur Ruhl, in the series of articles which begins in this number with "Santiago; the Metropolis of the Andes."

Chas. M. Pepper, in his revelations of the influence of "The West in the Orient," brings out some dramatic contrasts of very old civilizations with the most modern applications of electricity to cars, factories and lighting.

James M. Flagg, the well known artist, made a trip last summer in the interest of Scrivener's Magazine to a remote village of Saxony, where everybody is engaged in the making of violins and other musical instruments. He describes and illustrates this unusual village.

Madame Waddington continues her charming pictures of "Chateau and Country Life in France" with a description of a "Winter at the Chateau."

John Fox's serial, "The Trail of the Lonesome Pine," introduces an unusual mountain character the Red Fox, famous as a preacher and a fighter.

The contents of the *Methodist Review* for January and February are as follows:

Bishop Charles C. McCabe, by Charles M. Stuart, D.D.; Sin, in the Light of Modern Thought, by W. L. Watkinson, D.D., LL. D., London, England; The Quaker Laureate of Puritanism, James Mudge, D.D.; A Definition of the Word "Religion," by Rev. John Leuthold, A. M.; Henry Vaughan, the "Silurist" Poet, by Rev. Arthur J. Lockhart, A. M.; The Message of Victor Hugo, by C. W. Barnes, D.D.; One Source of Instruction in Prayer, by Rev. W. F. Sheldon, A. M.; Some Psychological Suggestions for Christian Workers, by Prof. William O. Allen, Ph. D.; "Faith of Our Fathers," by Gardiner S. Eldridge, D.D.; Why Taine Failed to Appreciate Shakespeare, by Gertrude See Jackson, A. M.; The Knowledge of God, by D. C. Knowles, D.D.; Editorial Departments—Notes and Discussions; The Arena; The Itinerants' Club; Archaeology and Biblical Research; Foreign Outlook; Glimpses of Reviews and Magazines; Book Notices.

Now what is a poor editor to do? An "Old Subscriber," who describes himself as living on "borrowed time," writes to us that one of the proprietary medicines advertised in the *Religious Herald* is one of the greatest "humbugs in existence." It has not been long since one of our valued subscribers from Middle Virginia told us that he knew personally of two persons of advanced years and many chronic infirmities who had been singularly helped by this same "humbug," and who said that they could never be sufficiently thankful for having it brought to their attention. There we are. Our doctor friends—and we have hundreds of them—think we ought not to advertise any patent or proprietary medicines, and yet doctors all over Virginia are prescribing proprietary medicines every day in the year. Of course, where we know the advertiser to be a "humbug," we do not wish to sell him space in the *Herald*. But how are we to tell? One of the most competent and careful and experienced physicians in Richmond once told us that mineral waters were, in his judgment, the most arrant "humbugs" of our day and time. And yet there are dozens of these waters whose curative qualities are vouched for by eminent physicians. What is a poor editor to do?—*Religious Herald*.

**SUNDAY-SCHOOL LESSON**

SUNDAY, FEBRUARY 22<sup>ND</sup>

The Lord and the Woman of Samaria.—John 4:5-29.

Motto Text.—"If any man thirst let him come unto me and drink."—John 7:37.

"Then cometh he to a city of Samaria, which is called Sychar." A small town now called El-Fear, half a mile north of Jacob's well. Shechem was not far off, and Jacob's grave.

"Now, Jacob's well was there." This is one of the few places mentioned in the New Testament, the site of which is really known. The well is now called Bir Jakoub, east of Nablous, where the remnant of the Samaritans, now only about 130 persons, live. "Jesus, therefore, being wearied with his journey, sat thus on the well." Sat as a man tired out would sit. Our Lord never used his divine power for his own relief. Jesus uses the Roman notation the same as ours, which makes the time six o'clock in the evening. "There cometh a woman of Samaria." Of the nation of Samaria, not of the city. She belonged to Sychar. "Jesus saith unto her, give me to drink." He was thirsty and needed water. Besides the surest way to win a kindly feeling is not to do a favor, but to ask one. The disciples had gone to Sychar to buy food which accounted for the fact that he was alone.

"How is it that thou, being a Jew, dost not draw water?" She recognized him by his pronunciation and his dress. The Jews detested the Samaritans more than the other Gentiles. The Samaritans were a mixture of five nations whom Esarhadlon carried to Samaria to occupy the country left vacant by the carrying away of the ten tribes. They added the worship of Jehovah to the worship of their idols, which the Jews rightly regarded as worse than simple idolatry.

"If thou knewest the gift of God, thou wouldst have asked of me, and I would have given thee." The living waters referred to below, that is the grace of God through Christ, giving men salvation and eternal life. The woman is very liberal minded. She thinks he means by living water, the water of a spring, such as was in this well, as distinguished from water in a cistern, or reservoir. How did he propose to reach that water? "Thou hast nothing to draw with, and the well is deep." Maundrell found this well 105 feet deep.

"Art thou greater than our father, Jacob?" One thing which angered the Jews with the Samaritans was their pretense that they

**The Y. W. C. A. Secretary**

In Louisville, Ky., Mrs. F. D. Rapp, also well-known in her former home in Rochester, N. Y., writes that:

"After a Long Illness, and serious hospital treatment I was almost as pale as a ghost. Hood's Sarsaparilla gave me a healthy color, my appetite improved, and I gained wonderfully in strength. I was soon able to get about as I liked. I gained in weight and rapidly recovered. I owe my life to Hood's Sarsaparilla."

Catarra—"I was troubled with catarra two years, and tried many kinds of medicine without receiving any relief. A friend advised me to try Hood's Sarsaparilla, and one bottle did me more good than five dollars' worth of any other medicine. I have introduced Hood's Sarsaparilla to a dozen of my friends, all of whom now praise it." Mrs. C. J. CAMPBELL, 10 Island St., Boston, Mass.

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

descended from Jacob through Ephraim and Manasseh. Jacob could not get the water except by drawing and this poor, wearied traveller was not a greater man than he.

"Whoever drinketh of this water shall thirst again." He does not argue his superiority to Jacob; he proves it to the woman afterwards. "But whoever drinketh of the water that I shall give him shall never thirst." Our Lord was the strongest Calvinist who ever lived. He knew nothing of falling from grace. A man who had once received from him the water of salvation shall never need salvation again.

"Sir, give me this water, that I thirst not, neither come hither to draw." Having as yet no feeling of sin the woman felt no need of the grace of God. But she is impressed and that deeply, and it is with all seriousness and respect she asks for a sort of magical water which shall prevent her natural thirsting.

To awaken her conscience to her sinfulness, the Lord changes the subject and says to her abruptly: "Go, call thy husband, and come hither." "The woman answered and said, I have no husband." She confesses her sin. No soul can ever be saved without conviction and confession. Is there a place in hell terrible enough for those who lure souls to their ruin by persuading them to "accept Jesus" when they have not repented? Repentance towards God must come before faith in Christ. Deep conviction of sin is the crying need of the world today; woe to the blind leaders of the blind who persuade men they can be saved without it.

"Sir, I perceive that thou art a prophet." He had shown a supernatural knowledge of her past life. And awakened to the thought of her guilt she began, as so many do, to try to escape the sense of her own sin by an impersonal discussion of religious subjects. Or, it may be, finding she had a prophet before her, she wished him to settle a vexed question authoritatively. She turns to the old dispute between Jew and Samaritan. "Our fathers worshipped in this mountain." They were near the foot of Mt. Gerizim where the Samaritans had built a rival temple to that in Jerusalem. This temple was built in the days of Nehemiah and destroyed by John Hyrcanus 129 years before Christ. The mountain is still the sacred spot of the few Samaritans who are left, and upon it they keep their passover every year.

"Woman, believe me." He emphasizes his personal authority. "The hour cometh." He shows himself a prophet thus foretelling the future. Prophecy in the Bible is used to mean all speaking by inspiration whether in foretelling the future, disclosing the past, or warning and exhorting. But it is never used except of inspired speaking. Worship in the time coming should not be limited to any place.

"Ye worship ye know not what; we know what we worship; for salvation is of the Jews." He does not conceal nor evade an unpleasant truth, and one which would of all truths be most likely to anger the hearer, and "prevent his getting an influence over her." It will be well if all Christians shall imitate the fearless manliness of the Lord in this thing. He told the truth plainly; he left the consequence upon this woman's mind to the Holy Spirit to whom it belonged. By "ye" he meant the

Samaritans, and by "we" the Jews including himself.

"In spirit and in truth." A spiritual worship as contrasted with the ritualistic worship of the temple. "In truth" is to worship the true God in sincerity. "For the Father seeketh such to worship him." And he will accept no other worship. There will be a struggle to keep worship simple and spiritual. For the devil is never better pleased than he is with formalism, and unregenerated human nature craves ritualism, ceremonies, anything except spiritual worship. Brethren, the fight to hold to the simplicity of Baptist worship is growing more every day. The least relaxation of vigilance and performance unknown to our fathers will slip in. The only place to fight innovations is at the beginning.

"God is a Spirit; and they that worship him must worship him in spirit and in truth." Nothing else is worship. The solitary hearer was so impressed with his words she began to consider whether this man might not be the Messiah looked for by the Samaritans as well as the Jews. She does not ask him directly but a question is implied in her words. And he answers it plainly, telling this poor Samaritan woman as he had not told the Pharisees, "I that speak unto thee am he." And she believes him. He has convinced her that he is indeed greater than Jacob. The disciples, coming back with food for him, marvelled that he was talking thus with a woman, a thing the rabbis would not do. But close as they were to him there was a reserve about him which prevented their questioning.

The woman in her joy ran to the city. The thing which impressed her and her neighbors was that he knew her past life. This proved him at least to be a prophet and she believed him to be the Christ.

It takes some tears to make a song of trust, just as it takes some drops to make a rainbow.—*Friend-ly Words.*

After all, it is not what is around us, but what is in us; not what we have, but what we are, that makes us really happy.—*Ge-kic.*

**"COFFEE GRUNTERS."**

Ever See One?

Thoughtful people have a laugh on coffee cranks now and then.

"I had used coffee ever since I was a small child," writes an Indiana lady, "and have always had bad spells with my stomach."

"Last spring just after I began housekeeping, I had a terrible time with my stomach and head. My husband bought a package of Postum and asked me to try it."

"I laughed at it because none of my folks would ever try it. But I made some the following morning, following directions on the package, about boiling it well."

"I was greatly pleased with the results and kept right on using it. Now I wouldn't drink anything else. I tell every old coffee 'grunter' I see, about Postum, and all my folks and my husband's people except a few cranks, use Postum instead of Coffee."

"When put to soak in cold water over night and then boiled fifteen minutes in the morning while getting breakfast it makes a delicious drink."

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

**A PROSPEROUS SOUL.**

It is a little strange that people so generally emphasize the body above the soul. When we meet another we inquire as to one another's health, and we generally assume that it is the body about which we ask. "How do you do?" "Oh, I am very well, except for a cold and a headache." Has the soul a cold and a headache, or do I assume and is it the truth, that my body, and not my soul, is inquired about? Usually our inquiries and answers are all about the body, and a solicitous word about the soul would awaken embarrassment and some sort of stammering and blushing reply.

He was rather a peculiar man who said: "No, sir, I do not have a soul." "What do you mean? I had no idea that you were a materialist." "I am not a materialist. Far from it. But I do not have a soul. I prefer to say that I have a body. I am a soul. For the present I inhabit this body, but I am to leave it after a time." He was peculiar, but he had the truth. It is a pity that we are not, all of us more peculiar in the same direction. If so, we should think more of the health and strength and well-being of the soul than we do, and would not estimate the body to be important out of all true proportion.

We are often led to wish, in regard to a great many people, that their souls might have some of the attention they give to their bodies, and that they might have spiritual life and vigor akin to the physical vitality and health they possess. We think it would be a great blessing if their souls could prosper as well as their bodies do. It seems, in the case of most people, that they think more and care more for body than for soul. Of one man we read, in the Third Epistle of John, a different story. John writes that he wishes the body of the beloved Gaius might prosper even as his soul has prospered. He was, probably, an invalid or temporarily ill, but it is certain that, whatever the condition of his body, his soul was a prosperous and well-conditioned soul.

When one's body is well, there is a healthful appetite; good food is eaten with relish, digested and well-assimilated. So when a soul is in health, it has a longing for spiritual food. It feeds on Christ, the living Bread of Life. It loves the written Word, and feeds upon the truth as found in the Holy Script-

ures. God's Word is found and eaten, and is found to be more than one's necessary food. He who is in good condition spiritually, so as to have soul prosperity, loves to feed upon living truth, and is built up and strengthened by means of it.

Again, when one's body is well, the lungs draw in the air with a healthful vigor, and are built up by it. Few of us breathe in enough of the vital air. So when a soul is well, it breathes in the very life and Spirit of God in prayer. No one can be a Christian who does not pray. He must pray, in order to live, as one must breathe in order to have physical life. The more we study into the matter the more wonderfully striking seems the analogy between breathing and prayer. The student of language may discuss the etymological relation between the words for spirit and for air. If we are in the Spirit, we shall feel ourselves to be in a very atmosphere of prayer.

Again, when one's body is well, it is active, and delights in exercise and activity. It can have no health without it. There is flabbiness and weakness and disease without exercise. So when a soul is in health, it is ready to engage in God's service. It is obedient. It is ready to do God's will. It seeks ways in which it may work for God and his cause. A selfish, inactive, useless Christian is an absolute anomaly. The follower of Christ lives not to himself, but to him who died for him and rose again. The soul that prospers, and is well, is awake and active in the life and service of Jesus Christ.

Again, when one's body is well, there is sensitiveness as to pain. The paralyzed, stupefied, fever-burned body is in a dangerous condition and is almost unconscious of pain. So the soul that is well is sensitive in conscience as to sin. The lapse into sin causes it pain. This indicates health. While health is buoyant and happy and joyous and free from suffering, for the most part, anything that attacks the well-being of the body causes pain, so that pain is a salutary warning. So spiritual life is joy and peace and gladness, and there is sensitiveness as to wrongdoing and pain of conscience when sin has been committed. Alas for ungodly food. It feeds on Christ, the living Bread of Life. It loves the written Word, and feeds upon the truth as found in the Holy Script-

**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.**

JAS. H. PARRISH, 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."

FOR THE OXFORD EDITION



## FAREWELL.

Farewell, my friends, below'd,  
Time passes fleetly;  
When moments are improv'd  
Time passes sweetly!  
In Jesus we are one,  
When our few years are gone,  
Before the shining throne  
We'll meet in glory.

The woes of life we feel,  
And its temptations;  
But let us nobly fill  
Our proper stations:  
Soldiers of Christ, hold fast,  
The war will soon be past:  
When vict'ry comes at last,  
We'll meet in glory.

And oh, what joys shall crown  
That happy meeting!  
We'll bow before the throne,  
Each other greeting;  
Refresh'd—again we start,  
Though for awhile we part,  
Yet always join'd in heart,  
We'll meet in glory.

—Joseph Herbolle.

## Our Pulpit

### HANDS BEAUTIFUL.

BY REV. G. H. MORRISON.

Luke xxiv. 39: 'Behold My Hands.'

The Bible is signally distinguished for this, that with a message from God it reaches the human heart, but not less remarkably is the attention which it directs to the human hands. In our Western speech with its leaning towards abstraction, we speak of character and its outflow in conduct; but in the Eastern speech, which has always been pictorial, men spoke of the heart and its witness in the hands. Who shall ascend into the hill of God? He that hath clean hands and a pure heart. If thy right hand offend thee, cut it off. Let not thy left hand know what thy right hand doeth. And Pilate, fishing to assert his innocence in a manner which the Jews could comprehend—Pilate did not cry, My conduct is reproachless—in the presence of them all he washed his hands. That is the symbolism of the hand in scripture. It is the organ through which is sketched, as on a screen, the thought that is ringing or surging in the heart.

Now if that be true of every human hand, it will be very specially true of the hands of Christ. He is always saying to us 'Behold my heart;' but in the same voice He says, 'Behold My hands.' Could any meditation, then, be more appropriate for this quiet evening of a Scotch communion Sabbath? Try to conceive that Christ is in our midst tonight, that Christ, on whose body and blood mystical we fed today. Try to conceive that He is standing here and saying to every one of us 'Behold My Hands.' What are these hands? What do they signify? We shall run through the gospel story that we may see.

Behold His hands, then, for they are hands of brotherhood.

When Jesus came into Peter's house, we read, He saw his wife's mother laid and sick of a fever. And what did He do? He put out His hand and touched her, and she arose and ministered to them all. When He was in Bethsaida they brought a blind man to Him beseeching Him that He would give him his sight again. And what

did He do? He took the blind man by the hand, and hand in hand they left the town together. And the world will never forget that scene at Nain, when Jesus met the and procession to the grave, and moved with compassion He put forth His hand, and touched the bier. In all these cases, and in a hundred others, what men recognized in the touch was brotherhood. Here was no cold and separated pity, no condescension, no distance of heart from heart. Christ came alongside of suffering and sorrow, brought Himself into living and actual touch with it; and the men who were standing by, and who saw it all, said, 'Behold His hands, they are the hands of brotherhood.'

And always, where the gospel is at work, it stretches out its hands in the same way. Is not this the glory of the Christian spirit that it pulsates with the sweet sense of brotherhood. The poet Crabbe, talking about charity, says:—

'A common bounty may relieve distress,  
But whom the vulgar succour they oppress.'

But the Christian never lowers when he helps, for with everything he gives, he gives his hand. It is not the way of the gospel to isolate itself, and to give cold advice and help as from a distance. It bears men's burdens, understands their need, calls the poorest, brother, and the fallen, sister. Until men feel that the hands stretched out today are the very hands that touched the bier at Nain, and they know that the hands of Christ are hands of brotherhood.

Again, Behold His hands, for they are hands of power.

When Jesus went back the second time to Nazareth, do you remember what the villagers said about Him? What they could not fathom was how this carpenter's son was endued with His unquestionable power. 'What wisdom is this that is given Him,' they said, 'that even such mighty works are wrought by His hands.' They had seen these hands busy at carpentering once, but now there was a power in their touch that baffled them. And then I turn to the gospel of St. John, where our Saviour Himself is speaking of His sheep: and he says, 'I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.' Behold His hands, then, for they are hands of power: they are powerful to do and powerful to keep. There have never been hands on earth like those of Jesus, so mighty in action and in guardianship.

I read the other day in some book about China a remark that had been made by a young Chinese convert. He belonged to the literary class, and had studied Confucius, and the remark he made was something of this kind. He said, 'The difference between Confucius and Christ is not so much a question of morality; for I find the golden rule in the sacred books of the East, and a great deal more that Jesus might have uttered; but the difference is that once I was told what to do, but left quite helpless and powerless to do it; but now with the ideal comes the power.' The hand of Confucius was a cold, dead hand: it had written the maxim—it could not inspire the man. There was no power in its touch to kindle the dark heart, to animate the will, to change the life. But in contact with Jesus it was very different—

that was the meaning of this Chinese student—there was healing and there was power in His touch. What is the power that has given us a free Scotland? What is the power that has changed ten million lives, inspired the missionary, and made the social worker? The power is the power of the touch of Jesus; it is the impact and the impact of His hand. Behold His Hands in the change of countless lives. Behold them in the new ideals of the multitude; in the graces and perseverance of the saint. They are not only hands of brotherhood, for their very touch has been an inspiration. Behold His hands, for they are hands of power.

Then again, Behold his hands, for they are hands of tenderness.

Of all the exquisite pictures in the gospel I think there is none more exquisite than the scene when 'the mothers of Salem their children brought to Jesus.' With a mother's instinct for a man who was really good, they wished their children to be blessed by Him. And the disciples would have kept the children off: Christ was too busy with great affairs to heed an infant. They had never guessed yet that the kingdom of heaven was mirrored for Jesus in these childish eyes. Then Jesus drew the little children to Him, and blessed them; but He did more than that. It had sunk deep into the memories of the evangelists that in blessing them He laid His hand upon them. Do not spoil the act by making it sacerdotal. Do not imagine that He was communicating grace. It was an act of the sweetest and most natural tenderness, the gentle and caressing touch of love. When He laid His hand upon the infant's head. He was laying it upon the mother's heart. Do you think these mothers ever would forget it? Some of them would see that hand again. It would be pierced then, streaming with red blood, and they would say, 'Look! that hand was once laid upon my child.' Behold His hands, then, they are hands of power; but the mothers could tell you that they were hands of tenderness.

Is not that one of the wonders of Christ's touch—the union of power and gentleness that marks it? It is mighty to heal, mighty to raise the dead; but a bruised reed it will not break. Christ is the Lion of the Tribe of Judah, so is He named in the Book of Revelation: but when John looked in heaven for the Lion, behold in the midst of the throne a Lamb as it had been slain. Can you tell me why the gospel is so precious when the chair is empty and the grave is full? Can you tell me why in seasons of disappointment, in times of distress, anxiety, and sorrow, men find in the Bible their best and truest comforter? It is not only because the hand of Jesus is powerful to console and to assuage; it is because when every other touch would pain, the touch of Jesus is exquisitely tender. Why are our Christian homes so full of gentle love, so different from the stern spirit of antiquity? There is only one answer, it is 'Behold His hands': it is the touch of Christ which has achieved it. In the tender and happy grace of Christian womanhood—behold His hands. In the kindness and care that is shown to the dumb creature—behold His hands. The very dogs, says Dr. Laws of Livingstonia, the very dogs here feel the benefits of Christianity. His touch is mighty, then, mighty to heal and save—there are those here to-

night who vouch for that. But the hand that was laid so gently on the children has never been withdrawn from humanity.

Once more, Behold His hands for they were once disfigured. Their beauty was torn away from them with wounds. They were pierced with nails, and fastened to the cross, in the hour when Jesus Christ was crucified. I have often thought that the scribes and pharisees must have had a twice-distilled pleasure when the hands were nailed. They would say 'Behold these hands that once wrought such mighty deeds; they will never trouble or vex us any more. Look at them ragged and torn, pierced through and through.' It was an exquisite morsel of revenge. These hands had played havoc with the priest's hypocrites: they had plaited the scourge and used it in the Temple. Look at them now on the cross—what hands in the world so powerless—their little day of authority is dead.

But the strange thing is that it is the hands which were pierced that have been the mightiest power in human history. Not the hands laid upon the blind man's eyes, not the hands laid upon the children's head, have been so mighty in the world's redemption as the hands that were marred and wounded on the cross. Is not that strange? There was a little maiden whose mother was very beautiful—some of you have heard this story from me before—she was very beautiful excepting her hands and her hands were shrunken and shriveled and unsightly. For long, with the delicate reticence of girlhood, the little girl said nothing on the matter; but at last her curiosity overpowered her. And 'Mother,' she said, 'I love your beautiful face, and I love your beautiful eyes and brow and neck; but I cannot love your hands, they are so ugly.' Then her mother told her the story of her hands. She said 'When you were an infant sleeping in your cradle, one night the cry of fire rang through the house. I rushed upstairs—the nursery was ablaze—but God led me right to the cradle and I saved you; but ever since then my hands have been like this.' The little girl was silent for a moment. Then she said 'O mother, I shall love your face and your brow and your eyes; but I love your hands now best of all.' Behold His hands, for they were pierced for us!

Lastly Behold His hands for they are hands of reassurance.

After Jesus was risen from the dead, the disciples gathered together and Thomas was with them. And Jesus appeared standing in their midst, and said to them 'Peace be with you.' We all know how Thomas had doubted Him. He had said 'Except I see in His hand the print of the nails.' Nothing would satisfy or convince that realist except the print of the nail upon the palm. And Jesus said to him, 'Thomas, behold My hand; is not that the hand that was nailed upon the tree?'—which hearing and seeing, Thomas falls before Him crying 'My Lord and my God.' I ask you ever to remember, then; that the hand of Christ is a reassuring hand.

Our hope is not hung upon such an untwisted thread as, 'I imagine so.' or, 'It is likely;' but the cable, the strong tow of our fastened anchor, is the oath and promise of him who is eternal verity.—Samuel Rutherford.

The only preparation for the tomorrow is the right use of today.

### WHEREFORE IT IS LAWFUL TO DO GOOD ON THE SABBATH DAY.

Dr. Cuyler states that at the foot of Ludgate Hill is one of the most crowded thoroughfares of London. In the centre of it, between two lamp-posts, there used to be a solid oak bench with a high back, and on that back was the inscription: "Rest, but do not loiter." On that bench thousands of people in the course of every day used to rest their weary limbs. Like that poor man's bench in seething London stands the unrevoked ordinance of the Sabbath, and over its blessed portal is written: "Rest, but do not lounge or loiter."—Rev. W. T. Dowd.

### Pimples Stopped In 5 Days

Every Possible Skin Eruption Cured In Marvelously Quick Time by the New Calcium Treatment

Send For Free Sample Package Today.

Boils have been cured in 3 days and some of the worst cases of skin disease have been cured in a week, by the wonderful action of Stuart's Calcium Wafers. These contain as their main ingredient, the most thorough, quick and effective blood cleanser known, calcium sulphide.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you. They are the most powerful blood purifier and skin clearer ever discovered, and they never derange the system.

No matter what you suffer from, pimples, blackheads, acne, red rash spots, blotches, rash, tetter or any other skin eruption, you can get rid of them long before other treatments can even begin to show results.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks, I am so grateful to you."

You can depend upon this treatment being a never-failing cure.

Just send us your name and address in full, today, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form, and no trouble whatever to take. You go about your work as usual, and there you are,—cured and happy.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

**THE RELIGIOUS INSTRUCTION OF BOYS AND GIRLS.**

BY GEORGE WHITMAN, D.D.

The reader of this article will look with charity and patience on the personal references contained herein. I shall use the pronoun in the first person, and talk without hesitation about my own work among the boys and girls. I do this, not because of any conceit of my ability to teach children, but because a close observation has taught me that what a great majority of our pastors and other religious teachers want, is not theories about teaching the boys and girls in our churches, but the real "proof of the pudding" in the testimony of one who has tried the work.

In the beginning of my pastoral duties, twenty-five years ago, it was pressed upon me that the most important part of my duties as pastor was not the duty to preach, but the duty to teach. Jesus was a teacher, much more than a preacher. I felt, too, that the most teachable class to which it was my privilege to minister, was not the adults, but the boys and girls. They would be the men and women of the future, and if my ministerial work was to have the element of permanency, I must train the rising generation. Then, too, after a little experience, I found that boys and girls were far more teachable than men and women; that is, they were more willing to learn, and their minds were far better adapted to instruction. Of course we all accept these facts as axioms, but the trouble is, that, having accepted them, we immediately act as if we did not believe them. It is a cardinal part of my belief, and it is the inspiration of my work among boys and girls, that the child's mind is constructed to receive impressions, and that even a dull child may comprehend even the profoundest truth, provided the teacher himself understands it, and is able to put the truth in simple language.

There are two fundamental ideas that must possess and hold the teacher:

1. He must believe that all truth is simple. We think that some truth is profound, but the profundity is in ourselves. Everything is profound to the one who doesn't understand it. Teaching is causing another to know what we know. If we don't know a truth, it will be vain to try to make another to know it. That two and two make four, is a profound truth, but a child knows it as well as we. We can't reason a child into knowing it, but we can put two blocks beside two other blocks, and the child will know the truth as well as we. All religious truth is simple. Know it yourself, and you will have little trouble in making children know it.

2. He must believe that the child mind is specially constructed to receive the truth. It is plastic. We learn up to about our twentieth year, that then the clay begins to harden so that it is difficult to make impressions. God made the child with an adaptation to instruction. If education is neglected till maturity, the time for learning will have gone by. This is a law, and we can't change it. To neglect to take advantage of this law in our religious training of boys and girls is a fatal and irretrievable mistake.

I began to get these ideas in my

early ministry, and proceeded to act them out. It was hard work, at the beginning. It was hard, because, 1st, I hadn't much adaptation to the work; and, 2nd, I couldn't get hold of tools with which to do the work. I tried catechisms, but either they were too difficult, or they were too "babyish." I studied not books, but the children. I got up a book of my own and paid thirty dollars for five hundred. I taught it for eighteen years. I found it did not do to teach the same things over and over. I lost my larger, and better boys and girls, after the first or second year. I wanted to keep them in my class, for they helped me in teaching the younger scholars. I wanted them to feel that it was not a "junior," or "baby" class. All ages were welcome, the only condition being a willingness to learn. I told the children from twelve to sixteen: "This is your class. We let these 'kids' come in because they wish to come, and we can do them good." I got the larger boys and girls to help me by distributing books, hearing lessons, singing the verse of a hymn, and in other ways. I never talk to them as if they were children. We are students in Christ's school," is what I am always saying.

But the hard part is to keep them in school. You can easily gather a crowd the first meeting or two. The labor is in keeping them for months and for years. How may we do this? Well, the best way is to make the lessons interesting. I teach from twenty to thirty minutes after having had about twelve minutes of stirring song. My text book has three questions. These help me in giving an analysis—"pegs to hang my thoughts on." I press the three main thoughts, repeating and illustrating, and questioning, until I feel sure the scholars have gripped the idea. An idea once gotten, is ours, "to have and to hold forever." If the attention eloys, I have a story in reserve, or an object of some kind to illustrate the idea, and clinch it. It is a great art to be a good illustrator. If it is a story, I put my heart into it, and act it out, as if it were reality.

One lesson I have learned through severe trials and that is, that I can't be cross and melancholy in the class. I forget my troubles in the presence of the boys and girls, and feel like a boy on the playground. Nothing is so fatal to successful teaching as a dull, morose, or fault-finding spirit. If that's your inbred disposition, don't try to teach.

But is this all? No, indeed. I was a boy once, and liked rewards. So I give a celluloid button to everyone who attends five times, and a ribbon is given on which to pin the buttons. At the end of each session of three or four months a reward is given to those who have been faithful in attendance, and a still better reward to those who have learned their lessons. Those rewards consist of useful articles—spoons, cups, etc.—anything that they will value and will keep. The money to pay for all this comes mainly out of one pocket (sorry to say) and I know whose pocket it is.

My class meets on Friday afternoons at four. Friday is the best day, for there is less interference. And it precedes Saturday holiday—a day they all remember! I begin the first week in November, and run on until the last of June.

We have a stereopticon exhibition now and then a sleigh-ride in the snow season, and a picnic in the Park, in June. My class now numbers over a hundred, and the average attendance is about sixty. I have written thus familiarly, for my heart is in this work. It is not only an important and necessary work, as everyone will grant, but it is the merriest, most profitable, work in which a minister or other person can engage. Buffalo, N. Y.

Is the teaching power of the pulpit declining? We have plenty of exhortation, and sensationalism and story-telling, but how little, comparatively, of instruction. Are we giving way to emotion? We are told that the great thing is, to stir the people—to get hold of the heart. There is, no doubt, force in this direction, but what about the intellect? Has it nothing to do with the feelings and the activities? Must we not first instruct the mind before we begin upon the heart? Jesus was pre-eminently the teacher. He who would make a lasting impression must have the power to teach. Truth must be expounded. The hearer must know what he is to believe, and why he believes. God's Word must be explained and applied. Move all you can, but, above all, instruct.

In these seasons of loneliness that come to most persons now and then when the fogs hang low over the soul, when the harp of song is silent, and the pulse of life beat heavy and slow, it is blessed to remember that "the Lord thinketh upon me" and that He will never forget, never forsake His trusting child.—Selected.

There is no need to be perpetually testing the foundations; but any new building must be on the foundation.

Have thy tools ready; God will find thee work.

**CUB'S FOOD**

They Thrive On Grape-Nuts.

Healthy babies don't cry and the well-nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies who cannot take any other food relish the perfect food, Grape-Nuts, and get well.

My little baby was given up by three doctors who said that the condensed milk on which I had fed her had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1-12 tablespoonfuls in one pint of cold water for half an hour, then I strained off the liquid and mixed 12 teaspoonfuls of this strained Grape-Nuts juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

"In this simple, easy way I saved baby's life and have built her up to a strong healthy child, rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on and is also a delicious healthful food for grown-ups as we have discovered in our family."

Grape-Nuts is equally valuable to the strong, healthy man or woman. It stands for the true theory of health. "There's a Reason." Read "The Road to Wellville," in pkgs.

**OPENING THE DOORS.**

Baptists are often accused of being bigoted and narrow, and there is a feeling among many Baptists that our churches are too strict in their ideas and polity. We are always glad of everything which really brings Christians nearer to each other. But we are sure that sacrifice of that which is true and right will not do this. If Christians are to be one as the Father and the Son one, it must be on the basis of truth for this is the foundation of the unity of heaven. Whatever body has any truth must hold fast to that and will contribute only to division and dissension by surrendering the true to the false. The *Advance*, of Chicago, in commenting on the decline of Congregational churches in several of the Western States, utters a caution which Baptists will do well to heed.

"It is significant," it says, "that this has occurred at a time when it is easier than ever before to get into a Congregational church, with the exception of the period of the half-way covenant. In many of the churches the doors are as wide open as hinges and posts will permit. A Chicago gentleman of liberal proclivities was constrained to protest that his church could not go any further without taking out the whole front end of the building, and against that he drew a line. The promotion of Sunday school classes to church membership has very nearly put us in line with the churches which practice confirmation. But evidently we have gained nothing by trying to make the way easy."

"No teaching in the New Testament is clearer than this, that for spiritual work and spiritual results there must be spiritual power, and that this power comes from above. But the churches today are more or less under the influence of an opposite kind of teaching. We have imbibed just enough of the evolution theory to turn our heads from the upward look of the apostles to the downward look of the naturalist. We do not openly admit it except in radical cases, but unconsciously we act out the theory that the forces of religion are all in man. With this conviction comes indifference to prayer in the home and in the church and also a feeling unfavorable to revivals, or a demand for some new kind of revival which will omit much that made revivals so effective in the past. What the churches need, then, we venture to suggest, is to return to the upward look."

Religious prosperity comes from God. We look for it in vain from the favor of man. In the blessing of God and the gift of the Holy Spirit alone shall we achieve success.—*Watchman*.

**MASTER AND LORD.**

Christ assumes names and titles which belong to God alone, which he never applies to any merely human being, and which he forbids to be given to men, but the use of which as applied to himself he encourages and approves. Divine names and titles are given him throughout his ministry which, if he were not divine, were blasphemous. But he never once forbids them or rebukes those who so address him.

On occasion he was found leaving impressions on his hearers which, if false, he would, as a truthful person, have corrected, as when he said that "God was his Father, making himself equal with God." If he had not wished this road.

impression made, he would have been swift and careful to correct it. But he allowed and encouraged all such impressions, and here is one of the surest proofs of his own estimate of himself as the divine Son of God.

In one passage he addresses his disciples: "Ye call me Master and Lord; and ye say well; for so I am." These two words make strong expression of his high station and authority. He did not permit his disciples to assume any such authority over one another, but rebuked it. They were brethren, but he was their Lord and Master. He held a place which no human being might hold toward others about him. He was the Lord and Master of his disciples, and they were his followers, his subjects, his pupils, and to him they owed and must render allegiance and obedience.

Christ claimed the right to do what men have no right to do. He forgave sins. He said he had power and right to do so. He announced himself as the one by whom the world and the whole human race is to be judged. Upon his spoken judgement at the last day the eternal destiny of men was to hang. He could go no farther than he did in announcing his divine character and attributes. He exhausted human languages, direct and indirect, in telling of himself in his divine relations to the present and future destinies of mankind.

There is only one attitude to be taken by us toward him. We must take him at his word. We must recognize him in the character which he insisted was his own. We must believe him to be our Master and Lord, and must serve and honor him accordingly. This must be in our doing, actual life. It is not enough to yield to him the homage of belief and lip service only. It is not enough to accept the letter of the doctrine. We must yield to him the service of heart and life as our own Master and Lord.

The Christ-ruled life is the one that is natural, and hence it is peaceful and full of delight. The old strife and warfare die out of the heart where Christ rules with absolute and unquestioned authority. Self-conceit and self-importance fade away and Christ is the sole ruler. The ends and maxims of the world have no place in such a life, for Christ is the sole authority. Such a spirit is the spirit of heaven where the divine will is done without question. Earth will be the new earth where the will of Christ as Lord and Master is done on earth as it is done in heaven.—*Exchange*.

**FOOT COMFORT**

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old soft cotton or linen. For itching, burning, and sealy eczemas, inflammations, and chafings of the feet or hands, for redness, roughness, cracks, and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment works wonders.

Impulse may give a good start. Resolution alone can keep the long road.

## Editorial

It is quite popular at the present time for platform orators to urge upon their auditors the importance of "getting a vision." The same advice is also frequently given in the columns of the religious press. "A vision," "an enlarged vision," "a mountain top vision," and kindred phrases are worn almost threadbare and bid fair, at an early date, to be as badly overworked as the word movement.

A little wholesome caution and prudence in the use of the word vision would not be amiss at this season for the ability to see clearly, accurately and definitely is not to be despised. And when this is reinforced by an intense, well-defined and active purpose the outcome is always fruitful and far-reaching. Mental pictures fill an important place in the progress of human history. The rarest works of art and the splendid achievements of architecture are traceable, first of all, to earth's day-dreamers and the same is true of all the mechanical inventions. The scope and actual accomplishment of every life is largely conditioned by the visual powers of the soul. It is well to remember that character is also determined by the nature of the vision. The imaginative faculty is where Satan makes his strongest assault. If this citadel is taken the rest of the conquest is comparatively easy. The artillery of the conquered stronghold is not destroyed or dismantled but left in place and then trained upon the other faculties with telling effect.

Here, as everywhere, it is necessary to discriminate and separate the evil from the good. For that reason visions must be tested. Mere plausibility or apparent identification with a worthy cause should be given scant consideration in applying the test.

Shortly after Jesus entered upon his public ministry he was vouchsafed a vision. That vision seemed to be timely and also beneficent in its design. He was a king without territory or subjects and now both are to be supplied and that, too, at a cost apparently trivial. The kingdoms of this world and their glory are to be transferred to him for a single act of adoration. By simply bending the suppliant's knee the bargain is to be consummated and ere he rises from the ground the sceptre is to be placed in his hand and the diadem encircle his brow. So far as the seeming is concerned this vision and its fulfillment is all that could be desired. But lo! the kingdoms and their glory disappear and the vision, unrealized, fades away. The price that seemed so insignificant proved prohibitive for it involved his nature and earthly mission as well as his relationship to the Father.

Visions must be tested and their true outcome carefully traced to its legitimate conclusion. That vision which compromises the dignity and character of God or jeopardizes His worship comes not from above. The same is also true of those visions that, by short-cut methods, would temporize with sin and thus reach for the "kingdoms of this world and their glory." Test the vision by the sure and un-

failing Word of God, and if its deceptive nature is revealed by a "thou saith the Lord," turn from it, spurn it as a viper in the path.

The Jewish Voice says:

"We are really rejoicing at the total absence of the so-called 'missionary spirit and missionary activity' from Judaism, because Christianity with its contemptible system of baptized Jews, is a wholesome deterrent to us."

This candid admission should evoke a feeling of sadness on the part of the noble race involved. A religion that has no "missionary spirit and missionary activity" is devoid of life, it is a religious corpse. Intelligent missionary activity is anything but aimless. It is honest effort back of a well-defined aim or purpose, it is activity that has a definite mission. For the devotees of any religion to admit that they have neither inclination or desire to multiply the adherents to their Faith, is a practical concession that their religion no longer possesses intrinsic worth. At this hour what has Judaism to offer to a lost race? Men are still sinners and death without exception continues to bear them hence. The chief mission of religion is to provide a remedy for sin and meet the awful requirements of the dying hour.

Has Judaism "no balm in Gilead?" is there "no physician there?" The dying Jacob said, "The sceptre shall not depart from Judah nor a law-giver from between his feet until Shiloh come." The great Leader told a waiting people, at Sinai, "it is the blood that maketh an atonement for the soul" and Isaiah reveals that it is the blood of the "suffering servant" of Jehovah that has this atoning power. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

From this suffering Servant Judaism turned away and with the rejection of the Messiah, Jesus of Nazareth, her mission came to an end. Desolate, indeed, religiously, is this once highly favored people. The ruins of the temple, their national meeting place, lies buried beneath the dust of centuries. Their capital city is in the hands of strangers and almost two millenniums have passed since last the High Priest entered the Holy of Holies with the blood of atonement for his people.

Shiloh has come, the sceptre has departed, "and unto him shall the gathering of the people be." Before his birth an angel said, "Thou shalt call his name Jesus, for he shall save his people from their sins" and prophecy bestows on him the splendid title, "Prince of Peace." True and lasting peace can only come by the putting away of sin and the religion that brings these tidings, and that alone, has a mission to humanity. O! that the hour might soon come when all the sons of Judah would receive the long rejected Messiah and put their trust in "the Lamb of God which taketh away the sin of the world."

### THE EDUCATIONAL SITUATION IN KENTUCKY.

Our denomination in Kentucky has never taken the interest in its educational duty which it should, but it seems our people are at last bestirring themselves, like a giant awakening from sleep.

In a conversation with Dr. P. T. Hale, Secretary of the Baptist Ed-

ucation Society of Kentucky, he expressed himself as exceedingly hopeful of the outlook for the great work undertaken by the Society.

While not despairing of having a great Baptist University in Louisville, which would be of the highest literary value, not only to Kentucky, but to the entire South, it has been thought best by the Board of Directors to postpone the effort for the present, and to close up as soon as possible the movement to secure the half million dollars for our institutions as they now exist. Though the university will some day be realized, because of its evidently great advantages and the ability of our people to establish and conduct it.

The general situation is bright, notwithstanding many things that might interfere, the denomination is acquitting itself with credit and honor in this work which it has undertaken. The pastors are alive to the importance of the movement, and our intelligent people are taking a self-sacrificing interest in this vital cause.

The churches of Louisville, so far as yet canvassed, are doing even more than they have been expected to do. It is believed that Louisville Baptists, although having vast problems of their own, on account of trying to establish many new missions in this great and growing city, will give more than \$50,000 to the movement.

The proposition of Dr. Gatliff to give his valuable offering of 4,000 acres of coal lands provided \$400,000 more is promptly raised, and \$100,000 given to Williamsburg Institute, is highly appreciated by the denomination. It is proposed that \$25,000 of the \$100,000 to be devoted to Williamsburg Institute be raised by friends in Williamsburg, while a considerable amount also will be raised by special friends of the Institute, so that if the liberality of Dr. Gatliff is appreciated, and to any large degree emulated, the entire amount will be soon raised.

It is hoped that all of our pastors will thoroughly inform their congregations upon this movement of our people and write the Corresponding Secretary if they desire his help in raising their part of this amount. The future of the denomination together with its standing and the character of work it will do will largely be determined by the response made to this educational movement.

The *Religious Herald* has been tried by fire and emerges therefrom to pursue its course of usefulness as a great religious journal. Last Saturday night a disastrous fire broke out in the printing establishment that does the mechanical work for the *Herald* and burned the mailing list, the reserve stock of paper, besides destroying all the copy which the printers had in hand for the last form of that issue.

With zeal and energy the difficulties resulting from this disaster were promptly met and overcome, and in a comparatively short time the paper was in the hand of the reader, and that, too, without any special evidence of the fiery ordeal through which it had passed. The courage and enterprise shown by Editor Pitt and his associates is to be commended.

We sincerely hope the *Herald's* constituency will come promptly to its aid. Let all the subscribers pay in advance, and, in this way, prove their loyalty in a trying hour.

Mrs. Elizabeth Metcalf Halldeman, widow of the late W. N. Halldeman, fell asleep in Jesus Monday afternoon, January 20th, in the eighty-first year of her age. Though well advanced in life, her death was sudden and unexpected. Sixty years ago she embraced the Christian religion and during all this time was a faithful and devoted follower of the Lord Jesus Christ, in whom she trusted. Though fragile in form and gentle in spirit, she possessed to a marked degree those graces and virtues that are the crown and glory of noble womanhood. In her many charities she was eyes to the blind, feet to the lame, a ministering angel to the sick and distressed, and a mother to the motherless. Her life was not a self-centered life and on many, many homes there rests a shadow because of her departure. And to those who knew her best the calmness of her sympathetic tones will linger like sweet melody from a better world.

How inexpressively blessed must have been her welcome to the other side.

"Where with the morn those angel faces smile,  
Which we have loved long since  
and lost a while."

We tender the bereaved family our deepest sympathy.

Kentucky has made a departure in evangelistic work that will commend itself to every lover of Gospel truth. The Rev. R. A. Barnes has been appointed Building Evangelist by the State Mission Board. Before entering the ministry he was a practical contractor and builder, and now he is to use the experience gained in his former occupation in connection with his evangelistic work. His territory will be where there are no church buildings. While the special meetings are being held he will secure a lot and building material, and, in addition to preaching at night, he will organize his forces and build the house during the day. He will not only plan and superintend the erection of the building, but also lend a helping hand and in that way encourage the workmen. Bro. Barnes is a man of sterling worth and a successful evangelist, and has before him a large and important field of usefulness.

Trenton Baptist church assumed part of his salary, and thus made his appointment possible.

Under his wise and faithful leadership the cause will be greatly strengthened by the erection of new houses of worship in regions that are spiritually destitute.

This new departure calls for greater loyalty to the State Mission Board and Kentucky Baptists will not be indifferent to that call.

Perhaps the most useful mask in the hypocrite's possession is a smile. Behind it he can conceal his true feelings and real intentions. With it a lie can be perpetrated that few consciences ever deign to notice. This is simply another evidence of how evil in its use abuses the common heritage of the good.

Dr. John M. Moore will make a tour of the world. He is one of the editors of the *Christian Advocate*, and has been given a leave of absence for that purpose. Bon voyage, brother.

"The worst thing about sowing of wild oats is that they take root in other people's fields."

## EDITORIAL VARIETIES

The *Baptist Herald* is the title of a new monthly published by the Pastor and Official Board of the Tabernacle Baptist church, New Albany, Ind. We trust the *Herald* may have a prosperous and useful career.

Bro. L. R. Chilton, Turner's Station, Ky., in renewing his subscription, mentions the interesting fact that he has been a *Herald* reader for sixty years, and adds: "I cannot do without it." The prayers and sympathy of the Old *Herald* are highly prized in our office.

Dr. Carter Helm Jones writes from Lynchburg, Va., expressing his deep concern for the success of the Kentucky Education Movement, and his earnest hope that Broadway church, his old charge, may do grandly in this supreme effort.

And now little Oakdale is heard from. The committee on apportionment for Louisville asked this small church for \$200 for the Education Society, and last Sunday it gave over \$500, and Pastor Mehler says it will go over \$600. This church was started as a mission of Fourth Avenue church.

Dr. Curtis Lee Laws has accepted the pastorate of the Green Avenue Baptist church, Brooklyn, N. Y. The First church, Baltimore, earnestly requested him to reconsider his resignation, but this he declined to do.

Secretary W. H. Eaton of the Massachusetts Baptist Convention is to have an associate in the person of the Rev. Walter Colley, of Upland, Pa. Dr. Eaton has been in failing health for some time.

Rev. W. R. Cooper, of Itta Bena, Miss., honored us with a call this week. He is in Louisville for a brief period, to do special work at the Theological Seminary. His church recently had a gracious meeting under the leadership of T. T. Martin.

The drink bill of England is \$20 per capita, and \$100 per family.

Dr. Thomas O. Conant, one of the editors of *The Examiner*, is passing through the deep waters of affliction. Death invaded his home and took thence his wife, who was buried the last day of December. We sympathize with our brother in this sore trial that has come to him.

Recently two brothers gave to the Education Movement, undertaken by the Disciple denomination in Kentucky, \$70,000. Have we not Baptists in Kentucky who are able to do this, and who will be as liberal as these brethren?

There should not be a Fifth Sunday meeting or any other kind of convention in Kentucky at which the subject of Denominational Education has not a prominent part on the program.

An English paper speaking of Gen. William Booth, of the Salvation Army, said: "When he began his town years ago he was pelted with mud. Now, going to the same places, he is pelted with bank notes. And high and low delight to honor him." Oxford University conferred the degree of D. C. L. upon him."

Certainly truth is stranger than fiction. The present Mayor of Rome, Italy, Ernesto Nathan, is not only a Jew, but also a Mason. He received sixty out of the seventy-two votes cast by the Council for that office.

Dr. Wm. C. Minifie, pastor of the Clarendon Street church, Boston, recently preached a series of Sunday morning sermons on "The Bible, Its History and Authority." At the earnest solicitation of those who heard them, Dr. Minifie will publish these sermons in book form.

In Norway a man and his wife are allowed to travel upon the railroads for one and a half the usual fare. This is when the wife accompanies the husband. We recommend this action of the Norwegian roads to the respectful consideration of the roads in this country.

"We must not mistake excitement for enthusiasm," was a wise warning by a speaker at a convention. Nor must bustle and talk be mistaken for religious zeal.

Some one has given this excellent advice: "Believe your beliefs and doubt your doubts. Never doubt your beliefs, and never believe your doubts."

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Bro. H. H. DeMont: The Gospel of the Kingdom, Matt. 24:11. Dr. O. W. Young speaks on the Anti-Saloon League. R. R. attendance 421. Two by letter. Dr. Potter preached at the dedication of Calvary Baptist church in Lexington, Ky. Calvary - Bro. E. H. Farrar: Running Away from God; Minister in Hell. R. R. attend., 217. Five by conversion, three by letter, two by restoration. Meeting for men only at 3 p. m. Clifton - Pastor Wm. E. Foster: Christ's Teaching the Temple, John 2:21. Christ the Light of the World, John 1:9. R. R. attend., 208. One by letter, one for baptism. Chestnut St. - Pastor J. M. Weaver: Rejoicing in the Lord Always, Phil. 4:4. Salvation for All, Isa. 45:22-23. R. R. attend., 154. One by letter. City Limits - Pastor N. H. Stone: A Royal Priesthood, I. Peter 2:5. R. R. attend., 42. New mission building ready next Lord's day. East - Bro. C. L. Collins preached at the morning service. Bro. W. J. Mahoney: John 3:16. Eighteenth St. - Pastor Everett Rawlings: When Judgment Begins and Ends, I. Peter 4:17-18. R. R. attend., 52. Franklin St. - Pastor T. J. Duvall: The Rivers of Sorrows, Matt. 6:4. Peter Warned and Comforted, Luke 22:31-32. R. R. attend., 214. Two for baptism, four by letter. Fourth Ave. - Pastor E. R. Alderman: Your Unanswerable Questions, Romans 10:14-15. Belief and Unbelief, I. John 5:10. R. R. attend., 258. Three for baptism. German - Pastor A. Janzen: The Hope of the Upright, Prov. 2:7. Obedience of Faith, Romans 1:5. R. R. attend., 62. Highland Park - Bro. C. M. Johnson: Dying In, To and For Sin, Luke 23:39-43. The Story of Redemption, John 3:16. R. R. attend., 85. Highland - Pastor L. W. Doolan: Bread Returning, Eccl. 11:1. The Imperishable Words, Matt. 24:35. R. R. attend., 202. Observed Missionary Day and gave \$10 to that work. Pastor spoke to packed house at Y. M. C. A. in afternoon on "How We Got Our Bible." Address asked to be repeated in Macaulay's Theater next Sunday afternoon, and Dr. Doolan will grant the request. Hazelwood - Pastor Chas. B. Althoff: The Christian's Joy; The Message of the Bells. S. S. attend., 100. Immanuel - Pastor Thos. A. Johnson: Anti-Saloon League work presented by Rev. H. E. Cleaton. Mt. Zion vs. Mt. Sinai, Heb. 12:22-24. S. S. attend., 218. Ormsby Ave. - Pastor J. R. Williams: Discouraged But Obedient, Luke 5:5. Those Without the Gates and Their Companions, Rev. 22:14-15. S. S. attend., 114. Oakdale - Bro. P. T. Hale: Education, Moral Cowards or Moral Heroes, Which? Prov. 29:25. S. S. attend., 138. The church gave \$530 for education; we think the contribution will reach \$600 or over. Parkland - Pastor E. G. Vick: Christian Living, Rom. 6:11. The Christ in the Old Testament, Daniel 7:13-14. S. S. attend., 165. Portland Ave. - Pastor L. W. Smith: The Spirit of Forgiveness. Significance of Baptism. S. S. attend., 112. One baptized. Third Ave. - Pastor S. J. Cannon: The Responsibility of the Strong, Rom. 15:1. Each shall Give an Account, Rom. 14:12. S. S. attend., 130. One for baptism, one by letter. Twenty-sixth and Market - Pastor R. E. Reed: Grace, II. Cor. 12:9. The Intermediate State, Luke 23:43. S. S. attend., 257. Two for baptism. Thirty-sixth and Grand Ave. - Pastor B. R. Robinson: Threefold Salvation, I. Cor. 1:10. Conquering Power of the Gospel, Acts 19:20. S. S. attend., 29. Twenty-second and Walnut - Pastor M. P. Hunt: A Purpose of Christ's Death Oft Overlooked, II. Cor. 5:15. The Problems of Sonship, John 1:11-13. S. S. attend., 657. Three baptized. Preached at workhouse in the afternoon. Salons - Pastor R. W. Grizzard: Joseph, a Character sketch. Excuses. Culbertson Ave. (New Albany) - Pastor U. S. Clutton: Profitable and Unprofitable Servants, Luke 14:21-25, Luke 17:10. Placing the Responsibility, Matt. 27:4, 24. S. S. attend., 105. Revival series continued. Tabernacle (New Albany) - Pastor E. T. Poulson: The Holy Spirit Coming Upon Jesus, Matt. 3:16-17. A missionary service at night, addresses by Brethren Quarles, Hopper and Dart, of the Seminary.

The Mid-winter Rally of the Baptist Young People's Unions of Louisville will be held at the Broadway Baptist church, Tuesday, February 4th, at 7:45 p. m. The following programme will be carried out: Song - Congregation. Invocation - Dr. H. A. Porter, Walnut Street. Song - Congregation. Scripture Reading. Roll Call. Solo - Mrs. J. M. Stone. General Subject - "Young People as Soul Winners." "Method" - Elbert Garrett, Chestnut street. "Motiv" - Rev. Thos. A. Johnson, Immanuel. "Source of Power" - Dr. E. R. Alderman, Fourth Avenue. Solo - M. A. J. M. Stone. Violin Duet - Misses Harshill and McKewey. Announcements. Collection. Closing Hymn. Benediction - Rev. H. E. Reed, Twenty-sixth and Market. Every society is urged to send the largest possible representation, that this may prove a banner occasion.

SEMINARY NOTES

ARTHUR H. MAHAFFEY.

The first half session of 1907-08 has just and the examination finished. As a rule some students shun the examinations, but don't think that there were very many who failed to try them. We entered the work for the second half last Monday, with new interest, having several new students to take up work with us. We extend to them a cordial welcome and wish for them a pleasant and valuable stay in the Seminary. It goes without saying that they will find plenty of hard work to keep them busy. Mr. J. C. Vick, the manager of New York Hall, has been away for a few days in the interest of the students' fund. It is reported that the money in this treasury is growing scarce, due to the money panic all over the South. Hope that this will be the case only a short while. Missionary Day will be, as usual, on the first day of the month. February opens Saturday. We are not informed in regard to who will deliver addresses on that day, but are sure that they will be good and profitable as usual. Dr. J. R. Sampsey is in Hattiesburg, Miss., to deliver a course of lectures, and will be away until February 4th or 5th. One of our fellow-students, B. E. Dunn, of Wise, N. C., was called away Friday evening to the funeral of his father, Prof. W. O. Dunn, who died almost instantly, having been troubled for some time with heart disease. The deceased was director of the high school at Wise, N. C. Our sympathies go out after those who mourn his loss. It is very much regretted that Bro. F. S. Farrington has been having trouble with his eyes, due to an abscess formed in the bone just below the eye. It is hoped that he will be able to stand his examinations for the first half session, and continue the course for the degree of Th. M. Bro. B. H. Lovelace, of Clarksville, Tenn., has also had to give up his work at the Seminary for the present, due to the failure of his eyes. But he expects to be able to complete his work here next session for the degree of Th. M. We are glad to know that Bro. Lovelace has located near his home in Tenn. Dr. McEllothlin has been away for a few days attending the State Convention of Florida. Dr. Mullins is away for a few days, delivering a series of addresses to Simmons College, Abilene, Tex., and at Brown-Wood Academy, in Texas. Supplies for last Sunday: T. V. Turner, Shepherdsville, Ky., in the morning; T. Riley Davis, Eight Mile; S. E. Reed, East Meade; E. F. Burdick, Sanders, Ky.; W. E. Fenolloy, Clay Village, Ky.; A. I. Foster, Greensburg, Ky.; W. E. Abrams, Jeffersonville, Ky.; A. S. Patterson, Zionsville, Ky.; W. F. Wagner, Bardstovon, Ky. THE STATE. We utterly refuse to be reconciled to Pastor Preston Blake's leaving the great First church, of Lexington, and going to Birmingham. There is no pastor whose leaving Kentucky we would regret more. His church is devoted to him; he has done a noble work. We decline to forgive Birmingham for coveting the best until he comes back. But we hope it is not settled that he will go, although he has resigned. Bro. J. M. McFarland writes from Lexington: I am in the midst of a great meeting at this place, eleven additions up to date. One Catholic and two Campbellites among those who joined by experience for baptism. This is my fourteenth meeting in eleven months as State Evangelist. Brethren, pray for

your State Evangelists in their great work in bringing this lost world back to God.

Bro. E. W. Conkley writes from Frank: We started out last night with good prospects for our "Preachers' Institute." Several preachers present. I pray for us. Please change my address from 670 Fifth street, to 2703 Duaneville street, Louisville, Ky.

OTHER STATIONS

On February 4th Brethren John H. Cheevers, of Mexico, and I. N. Clark, of Missouri, will deliver addresses before the Kansas City Baptist Theological Seminary. The Seminary is having a fine year, professors and students being hard at work, and the latter making notable progress in their studies.

We sympathize with his children, but we cannot regret the death of Bro. W. W. Atkinson, whom God has called home to glory. He was eighty-four years old and ripe for Heaven. One of his children is well known to our churches, Gen. W. K. Atkinson, of Little Rock.

Pastor John F. Metshiner, assisted by Elder R. J. Bateman, held a meeting in the Statesville church, N. C., which closed with fifty additions to the fellowship of the church.

We have now four churches in Hattiesburg, Miss. The youngest is the Fifth Avenue, which begins life with twenty-five members, and with Bro. L. E. Hall as pastor.

We regret greatly that the state of his health forced Pastor Joshua E. Wills to resign the care of the Fourth church, of Hattiesburg. Pastor Wills was sick, suffering from Paralysis, and his devoted church sent him to Europe hoping his health would be completely restored. He came back very much improved and resumed his work, to the delight of his people. But an attack of grip reduced his strength so that he feels compelled to give up his work and retire to a farm for rest. The church sorrowed greatly and passed a resolution appointing a committee of six to express their love and sympathy.

Pastor A. A. Hutto writes from Athens, Ala.: My work here is progressing very nicely. I have been here since August last, and have had thirty-two additions, have bought and paid for furnace, bought and raised money for a nice \$80 pulpit set, and paid the last note of \$575 on church debt. We hope to dedicate our house in the early spring. This church has had a struggle for existence for years, but the Lord smiles graciously on us, and the future is bright.

Pastor W. C. Burleson of Sylva, N. C., has accepted a call to Hamlet, N. C., and will begin work February 1st.

Pastor Adams, of Forest City, N. C., is in the midst of a fine meeting, conducted by State Evangelist W. R. Bradshaw.

The Liberty Institute, at Wallburg, property of the Liberty Baptist Association, N. C., was burned January 22nd. The loss is about \$4,000. The institute was in a prosperous condition, and efforts will be made to continue the school.

Bro. C. S. Treadwell writes from Colville, Wash.: I am in a series of revival services now and a great struggle is on. The preaching is being done by Rev. J. M. Hupp, pastor at Moscow, Idaho. He is a fearless Gospel preacher of great power, and we are all praying for a great blessing in this hard and needy field. My work in Colville closes with January, and I become general worker for these northeast counties. God has blessed me here, and now I am to engage in a work of great necessity in a large and needy field, with great destitution, a rapidly growing population and a great opportunity.

Bro. Noah W. Cray has been set apart to the full work of the Gospel ministry by the church at Lako Valley, Texas.

The new meeting house at Kennett, Mo., has been set apart to the worship of God. M. R. Cooper, pastor, preached the dedication sermon.

Pastor H. F. Burns writes from Colliersville: Please change my paper from Laneview, Tenn., to Colliersville, Tenn. I have accepted church for half time and will move here.

Bro. F. D. King has been set apart to the full work of the Gospel ministry by the Glen Royal church, N. C.

Pastor W. T. Ball writes from Greenbrier, W. Va.: Evangelist J. H. Roberts assisted me in a meeting, beginning De-

ember 19th. The attendance was large the attention was good. Bro. Roberts preached with power, sinners were converted, back sliders were reclaimed, and the church revived. I am nearly eighty-one years old and have never heard better preaching, or stranger appeals made. The results were as follows: Nineteen have been baptized and five were restored. Bro. Roberts held a meeting with us about ten months ago and fifteen were baptized.

Pastor H. M. Craine writes from Marble Falls, Texas: Please change the address of my paper from Welch, La., to Marble Falls, Texas. I have accepted the call to this church and have entered upon my work here.

Pastor W. Alex Jordan writes from Yazoo City, Miss. Please change address of my paper from Clarkdale, Miss., to Yazoo City, Miss. I am now on this field and am well pleased. Outlook promising.

The new and neat meeting house of the saints at Huston, Mo., has been set apart to the worship of God. President Price, of Ottawa, preached the dedication sermon.

Mount Harbel church, Dalton, Ga., has had a glorious revival, Pastor A. P. Stokes doing most of the preaching. Eighteen additions, and every department of the church work on a better footing than ever before.

Pastor J. D. Watson, Mexico, Mo., closed his meeting at Indian Creek with thirteen additions.

The Walnut church, N. C., was constituted last September. A recent meeting resulted in thirty-three professions of religion and twenty-six additions to the fellowship of the church.

Pastor M. Briscoe writes from Butler, Ala.: Please change my paper to Collinsville, Ala., where I go to take charge of that field.

Pastor G. N. Cowan, Bristol, Tenn., Va., writes: I enclose renewal subscription to the Western Recorder, wishing you much success as editor of the paper that has so long been the champion of sound doctrine. The Lord's work is moving on smoothly in Bristol.

Bro. John D. Baker held a meeting at Duke, Okla. Nineteen were added to the church, thirteen for baptism.

THE EATON MONUMENT FUND.

Dr. Weston Bruner, the well known pastor of the Fifth Baptist church, of Washington, has kindly consented to be the representative on the Monument Association for the District of Columbia. In his cordial letter of acceptance he says: "I knew and greatly admired Dr. Eaton, and if you think I can serve you it will afford me pleasure to do what I can." Rev. Austin Crouch, of Birmingham, will be the able and enthusiastic representative for Alabama. He adds: "It will give me great pleasure to help in the Eaton Monument movement. Please send me pledge cards. I enclose my own pledge. May the Lord greatly bless you in all your work."

It is hoped soon to make definite announcement as to the character of the monument that will be erected. We are now in correspondence with the sculptors.

SUBSCRIPTIONS RECEIVED.

Table with 2 columns: Name and Amount. Crouch, Rev. Austin, Birmingham, Ala. \$5 00. Wood, Rev. W. M., Covington, Ky. 5 00. Previously acknowledged 1556 75. Total subscriptions received \$1566 75. HENRY ALFORD PORTER, Chairman.

The State Sunday-school Secretary, W. J. Maloney, is giving a series of Sunday-school lectures at LaGrange. The interest and attendance grows with each service.

A great meeting is in progress in the Baptist church, in Taylor, Texas. Pastor R. L. Gillon is being assisted by Rev. Geo. H. Lee, Dock Pegues, and others. Nearly one hundred converts are reported, and the meeting continues.

TO MEN IN THE MINISTRY WHO READ THIS PAPER.

In the State of Oregon are some fine opportunities to work along Gospel lines. In this town we have a good Baptist church, but there are numbers of outlying districts that are hungry for preaching. We desire to correspond with one or

"ACTINA"

Possesses Wonderful Curative Power

For nearly twenty years that little instrument with the trademark name of "Actina" has been accomplishing wonderful results in the relief and cure of ailments and diseases of the Eye, Ear, Head and Throat, caused by poor circulation, catarrh, etc. The vapor emanating from the powerful, yet harmless chemicals, with which this wonderful instrument is charged, is said to be a remarkable specific for catarrh, a powerful astringent and a sure promoter of circulation. When applied to the eyes it not only relieves but cures most eye diseases. Note the announcement in another column.

Two men who can lay a few years of their lives on God's altar, and come out here to do some missionary work.

You will not get rich, nor will you starve; but you can lay up treasures in heaven.

We want the man who will work regardless of results in a sweet, patient manner, to get the Gospel before the people.

Write to me if you are really willing to sacrifice for God.

Fraternally, E. H. Hicks.

Hillsburg, Oregon.

DEAR READER:

Enclosed find P. O. order for \$2.25 for one year and five months subscription to your most valuable paper, which I feel I cannot do without, having been a constant reader for about thirty years, and a subscriber since 1872.

Mrs. J. F. Rhoads.

Owensboro, Ky.

DR BLAKE RESIGNS.

The First Baptist church congregation, Lexington, held a prayer-meeting and business session, Wednesday night. After the prayer service and the congregation had resolved itself into a business meeting, the following resolution was offered by Judge J. D. Hunt, and was unanimously adopted by a rising vote:

THE RESOLUTION.

Resolved, That we, the members of the church and congregation of the First Baptist church of Lexington, in accepting the resignation of Dr. Blake as our pastor, desire to put on record our sense of the great loss this church will sustain in the sundering of this tie between pastor and people. Dr. Blake, in his ten years of service as pastor of this church, has been able, faithful, and zealous in all his work for Christ and the church, and has endeared himself in no ordinary degree to the congregation under his charge. The earnest, and we sincerely believe, the unanimous wish of the entire congregation would be that he remain our pastor for many years to come; but we are silenced by his judgment, expressed to us in terms not to be misunderstood, that he believes his duty to the Master whom he serves plainly calls him to another field of service. We feel therefore constrained to be silent, and to submit, sorrowfully though it be, to this solemn call of Providence.

Dr. Blake's labors as our pastor for the past ten years have been greatly blessed to our church and community, and we trust he may be as great, and even a still greater power for good, in his new field of service. Our prayers and best wishes will follow him and his beloved family in their new home. Many heaven's richest blessings be always theirs; and may God in His Providence send to this church as its pastor a worthy successor, whose service shall be the opening to this church of a broader field of blessing and usefulness than it has ever known before.

This resolution is ordered to be spread on the minutes of the church, and a copy sent to the city papers and to the Western Recorder and the Argus for publication.

After the reading and adoption of the above resolution, a committee was appointed to consider and recommend a successor to the retiring pastor, Dr. Blake. This committee was composed of Messrs. J. R. Howard, W. D. Bryant, Roger Early, P. H. Eastin, J. M. Darnaby, M. L. Pense, W. D. Watts, Clifton Thompson, A. F. Kennedy, Prof. Averitt, W. C. Wood, A. G. Bryan, S. P. Nunnally, J. D. Hurst, E. C. Kidd, Malcolm Thompson, A. J. Gilbert, S. B. Royster, Waller Hunt and W. D. Rash.

The above committee met and appointed a sub-committee, consisting of J. R. Howard, Judge J. D. Hunt, Albert Bryan, Malcolm Thompson, and C. E. Kidd, as a corresponding committee to present to the general committee the names of those who may be considered. It





GENERAL LEE AND THE CHILDREN.

Mrs. Pickett, the wife of the General who led the famous charge at the battle of Gettysburg, writing in Lippincott's Monthly for January, of General Robert E. Lee, the hundredth anniversary of whose birth has just been celebrated, says of his friendship with her little boy:

Lee was very fond of children. Mine idolized him. Coming in one day, General Lee found the children building block houses.

"Is this the house that Jack built?" he asked.

"No, sir," said Corbell; "that's the house that George built, and this is the house that Corbell built. Jack didn't build any houses down this way."

The noted philanthropist, Mr. Peabody, was at the springs that summer a feeble old man, with none of his old-time faculties left save the power of sympathy and the ability to help those in trouble. As he signed his papers with trembling hand, Corbell watched him with deep interest.

"Your hand trembles with the thought of the good it has done," he said.

"Your little hand does not tremble."

"It doesn't tremble, but I can't write my name with it, and if I could, I couldn't write it to money to do good with."

"You would rather have it as it is than to have it trembling and be able to write your name with it, wouldn't you?"

"No, I would rather have it tremble if I could write my name to money and do lots of good to people."

"When you are a man maybe you can write your name to money and do good to a great many people."

A little while later General Lee came to see Corbell when he lay very ill in Richmond. He sat beside him, holding the trembling little hand, and Corbell said:

"My hand trembles, and I can write my name with it now; but I can't write it to money to do good to people."

"The dear little hand has done far more good than it could do by writing your name to money," said the General tenderly. "It has written love, and that is the best thing that was ever written."

Then the general knelt beside the bed and prayed for the little boy.

It was my last sweet memory of General Lee, for I never saw him again.

HOW PRINCE WENT OVER THE DAM.

Prince is a large, shaggy, yellow dog, with kind, honest eyes. He loves to be praised and petted just as much as some little boys and girls you may know. He goes all over town and has many admirers among the smaller dogs. He never worries them, but seems to be their protector and friend.

When his master and mistress are away for an evening he stays

To Possess a Healthy and Pearly SKIN

SKIN

Use Glenn's Sulphur Soap with warm water daily, and the skin will soon become soft and beautiful. To remove pimples, redness, roughness, sunburn, nothing compares with

Glenn's Sulphur Soap

Sold by druggists.

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

at a house near by, and when they telephone to let Prince come home he hears the message and without waiting to be called goes straight to the door and makes a bee line for home as soon as the door is opened.

One winter day he took a solitary walk down by the river many blocks away from his home, and went out on the ice above the dam to drink. He stepped slowly toward that crooked line where ice and black water seemed to meet, but his heavy weight broke off a large piece and he fell into the river.

The dog struggled hard against the powerful current, but the breaking ice furnished no foothold.

Some men in a shop near knew Prince and fearing that without help he would soon go over the dam to a cruel death on the rocks below, they tried repeatedly to throw a rope over him. Their effort failed, however, and frightened the dog so that he suffered himself to drift back into the current which carried him helpless and terrified to the dam. As he went over he threw up his head and gave a last despairing cry so human in its conscious, hopeless agony that the men on the bank felt their eyes grow mist and a binding pain in the throat for which they were not ashamed.

Prince was hurled down the foam-flecked precipice with great force, but by an unforeseen chance, was dashed into a pool of deep water at one side of the rocks and swam feebly toward the shore. The men cheered and hastened to the point below the dam where he would try to land.

Benumbed with cold he tried again and again to lift himself up on the ragged ice that edged the stream, but his heavy wet coat and failing strength made it impossible.

Once he was swept under the ice, but again he struggled bravely for life and at last the men succeeded in throwing a rope over his body and pulling him almost lifeless upon the bank. Everybody was very thankful that Prince was saved.—Congregationalist.

HIS OPPORTUNITY.

BY C. M. WILLIAMS.

You might have seen by Timothy's expression that he was angry. His father had set him to work hoeing because farm-workers were scarce that year, and because his dollars were almost as scarce as the hands.

Timothy could see his father in the brook meadow, doing the work of two men; but this was not consolatory. Timothy had planned to spend the Saturday afternoon viewing a baseball game.

Every time a gust of the fresh wind brought him the bursts of cheering from the ball-field Timothy's anger grew. He kept regretting that he had not spoken the word which would have permitted him to see the game. His father had not positively ordered him to work. He had said, "Just as you please, Tim. You have a choice of opportunities—one to see the game, and one to do a good turn to me." And somehow Timothy had made his choice.

When, however, a wagon dashed by, and a young man tossed the stump of his cigar at Timothy, crying, "One strike on you" Timothy threw down his hoe and reversed his choice. Why should he not see the game and do the hoeing after supper? He climbed the fence, scurried down the road—and in two minutes came back again. After all, he had promised to do the hoeing. A faint crackle, an unlicking tongue of flame stopped Timothy as he was astride the fence.

The smouldering cigar stump thrown by the passing stranger had fallen at the edge of a huge rick near the barns and outbuildings of the farm. The dry rick had caught at once, the flames were spreading—and his father and the hired man were far away.

With a gasp of fear, Timothy jumped from the fence. His coat was lying on the ground. He caught it up and ran to the nest of fire. He was in time. He beat and stamped the fire out. Panting, he stood a moment, looking at the black patch. What if he had not come back? What if he were now cheering and shouting at the ball game?

Timothy picked up his hoe and returned to work. His face was no longer sullen; it was serious. Suddenly he looked up, and turned toward the distant, unconscious figure of his father.

"Dad," he said aloud, "I'll never think of breaking my word again!"—Selected.

FREE

Trial Package of Wonderful Pyramid Cure Sent To All Who Send Name and Address.

There are hundreds of cases of piles which have lasted for 20 and 30 years and have been cured in a few days or weeks with the marvelous Pyramid Pile Cure.

Piles sufferers in the past have looked upon an operation as the only relief. But operations rarely cure, and often lead to fearful results.

The Pyramid Pile Cure cures. It relieves the swelling, stops the congestion, heals the ulcers and fissures and the piles disappear. There is no form of piles which these little pyramids are not made to cure.

The Pyramid Pile Cure can be used at home. There is no loss of time or detention from business. There is no case of piles so severe that the Pyramid Pile Cure will not bring relief.

We make no charge for a trial package of Pyramid Pile Cure. This sample will relieve the itching, soothe the inflamed membrane and start you on your way to a cure. After you have used the sample go to the druggist for a 50 cent box of the remedy. Write today. The sample costs you nothing. Pyramid Drug Co., 104 Pyramid Bldg., Marshall, Mich.

Seldom Wear Out

Dr. Miles' Anti-Pain Pills relieve pain—not only once, but as many times as it is necessary to take them. Many persons who suffer from chronic ailments find in them a source of great relief from the suffering which they would otherwise be compelled to endure. Their soothing influence upon the nerves strengthen rather than weaken them. For this reason they seldom lose their effectiveness.

"I am 62 years old and have suffered for 42 years from nervous troubles, rheumatism and neuralgia, palpitation of the heart, shortness of breath, sleeplessness, and pain around the heart. The Dr. Miles Anti-Pain Pills have been a blessing to me. I don't know what I should do without them, and they are the only remedy I have ever used that either did not wear out in less time than I have been using them, or else the injurious results were such that I would be obliged to cease their use."

MRS. R. C. ROBINSON, 27 Carter Street, Chattanooga, Tenn.

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails, he will return your money. 25 doses, 25 cents. Never sold in bulk. Miles Medical Co., Elkhart, Ind.

BEAR'S PECAN NURSERIES PALATKA, FLA. SEND FOR PRICE LIST

BOOKS

FOR REVIVALS Church on Wheels. The Rev. CHARLES HERBERT RUST. Price, 60 cents net; postage, 7 cents.

Every Creature. Rev. M. T. LANE. Paper. Price, 15 cents postage. How to Bring Men to Christ. R. A. TORREY, D. D. Price, 50 cents; postage, 5 cents. How the Kingdom and Commandments of the Successful Revival. R. A. TORREY, D. D. Price, \$1.00 net, postage. Method in Soul Winning. HENRY C. MARIE, D. D. Price, 75 cents net, postage. In the Spring we shall publish a new book by Mr. MARIE, entitled, "How Does the Death of Christ Save Us?" Practical Ideals in Evangelism. Rev. CHARLES HERBERT RUST. Price, 60 cents net; postage, 7 cents.

SMALL ARMS

This is the age of great guns both for battle-ships and coast defenses, but at the same time more attention than ever is being given to perfecting the Small Arms of the World's Armies. In the Christian world we have our great pulpits, orators and our weighty treatises on theology, all of which are very well in their places, but almost if not quite equal to them in importance are the tracts and pamphlets which make a brief pointed appeal to the individual—the Small Arms of the Christian Warfare. To aid you in conducting your campaign we have prepared a carefully selected list of Tracts and Pamphlets which we believe will be of real service to Christian workers.

The following is the order and number of subjects: The Way of Life. What is Truth? Rapid Evening. Teachings about the Future. Life. What is the Bible? The Divine Mission. It is More Blessed to Give. The Church Work. Rapid History. Mission. Tracts for Christian Workers. Full list of Single Tracts on all subjects. Send for a copy. It is free.

American Baptist Publication Society ST. LOUIS HOUSE 514 N. Grand Ave., St. Louis, Mo. B. J. ROBERT, Manager

NEW HOTEL ALBERT

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

The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards.

Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.

LEE E. CRALLE

FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut. Phone Main 490. LOUISVILLE, KY.

Louisville Nat. Banking Co.

THEODORE HARRIS, President. B. THURSTON HALLARD, Vice-President. JOHN H. LEATHERS, Cashier. BEN C. WEAVER, JR., Asst. Cashier.

CANCER 30 year's experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 75-page book sent free. Address Dr. CRATIGNY & BUSH, 8 Oddfellow's Temple, 7th & Elm Sts., Cincinnati, Ohio.

GERMAN BANK

Fifth & Market St., Louisville, Ky. CAPITAL . . . \$250,000 SURPLUS . . . \$445,000 General Banking & Savings Bank. Interest Paid on Time Deposits. P. VIGLINI, PRESIDENT.

7 PER CENT Semi-annual interest upon your investment, with the principal readily available at any time. The highest interest consistent with absolute safety, and the terms exceptional. This is an especially good investment for small investors and I shall be glad of an opportunity to give you full particulars. S. F. SHERMAN, Tower City, N. Dak.

STEAMERS

City of Louisville and City of Cincinnati for Madison, Carrollton and upper Ohio River points, 5 p. m. daily except Sunday. From foot of Third Street. Phone 141. Round trip, with berths and four meals, \$5.00. One way \$3.00. C. C. FULLER, SUPERINTENDENT.

The Southern Railway

OFFERS VERY LOW ROUND-TRIP HOMESEEKERS' RATES.

ARKANSAS, INDIAN TERRITORY, LOUISIANA, OKLAHOMA & TEXAS.

Tickets on sale the first and third Tuesdays of each month. Apply to any Southern Railway agent, or write A. R. COOK, D. P. A., or B. S. YENT, T. P. A., Louisville, Ky.

THE BEST LINE



ONLY LINE TO THE FAMOUS HEALTH RESORTS.



WHO IS HE?

I have just read with interest the article, "Wonderful Things On Baptism," and especially Dr. Newman and Vedder's letters, telling us that they have never known such a Baptist preacher as Dr. Fairfield. Who is he? Certainly, if we had ever had such a man of such importance as to be asked by one of our publishing houses, to say nothing about The Baptist Publishing House, to write a book in defense of the Baptist position, Dr. Newman and Vedder would have known him. What publishing house made the request for such a work?

I have the work to which "The Rev. W. H. Griffith Thomas Wyrkcliffe Hall, of Oxford, refers. It is "Letter On Baptism—Fairfield."

It claims to have been written by one Edmond B. Fairfield, D.D., of what place, no hint is given; when, we are not told. The preface to the work is signed by E. B. F.; no address is given.

He says (pages 12-13): "Some years ago, I was requested by a Baptist publishing house to prepare a book in defense of Baptist views. They proposed a volume of about four hundred duodecimo pages. I accepted this appointment with fullest assurance that an argument could be made in that compass that nobody could fairly answer. In order to do it I determined to go over the whole ground from the beginning. . . . My disappointment you can imagine when I tell you that, as I prosecuted my study of the subject, I found tower after tower of my Baptist fort tumbling down!"

He tells us that he spent a month travelling in Palestine in the spring of 1864. That he was a Baptist then, and always expected to remain so (page 234).

He implies that he was a Baptist as late as 1873, though he does not so assert. He says:

"I was present in Spurgeon's church in the summer of 1873, on the occasion of the baptism of ten or twelve persons. The pastor preached every Sabbath. He was present, and as well as usual, at the time of this baptism. But another minister performed the ceremony; and I was informed by a member of the church that the reason Mr. Spurgeon himself did not perform the ceremony was that his health did not justify him in doing it. . . . 'To me it seems an ungracious task to argue in favor of a ceremony which the pastor of the church must get somebody else to perform'" (pages 233-4).

This seems to have been one of his towers—Baptist towers that fell, or tumbled down.

Again he says: "Some years ago, while I was still in the Baptist ministry, but after I had ceased to preach on baptism and in my own mind had ceased to insist on immersion, I met a Baptist clergyman, who was an entire stranger to my own thoughts, and who said to me: 'Has it never occurred to you that the Great Head of the church, in establishing an ordinance for all time and for all latitudes and for all seasons of the year, would not be likely to give the church one that is so utterly unphysiological as immersion? Now, I have studied medicine and practiced as a physician fifteen years and I know what I say is true—it is contrary to all the laws of life and health, either for the baptized or for the administrator.'" (a) "I was at first quite startled to hear such words from a Baptist

minister; but after a moment I confessed to him my own thoughts and my own experience. For, on several occasions, I had been ill for days after baptizing a large number of persons in the spring, following a winter of special revival."

"Here is an ordinance for the world, for missionaries in all countries; for every convert immediately upon his conversion; and one would naturally anticipate that it would be one to which he could give heed at any time of year, or in any locality where he might be. But, if our Baptist brethren have the right understanding of it, it is not. Many, I think most, Baptist ministers are obliged, from regard to their own life and health, as well as out of regard to the health of some of those converted to Christ, to postpone the baptism of those converted in winter until the coming of spring or summer. Ministers in impaired health are not able to attend to it at all" (pages 231-3).

Then comes his description of the scene in Spurgeon's church. (b) Now, who is he?

Of baptizo, he says, it neither means to immerse nor to sprinkle nor to pour upon. It conveys in its ritual use the general idea of ceremonial purification by water—including all these methods, but limited to none of them. No one English word expresses it (pages 22-23).

Speaking of the American Bible Union, or Baptist version of the New Testament, he says: "Every minister of Christ is commanded (according to this Baptist translation) to 'immerse' disciples. And for one, I am entirely willing to admit that we probably have no one word that better translates the classic baptizo than the word immerse. Not that the act of immersion is expressed by it, so much as the condition of being surrounded by anything, whether liquid or solid. But not having any one word to express its classic meaning any better than immerse, with this general explanation, I am willing to admit that the Baptist translation is a good translation of the classic word baptizo. But what I maintain is that the classic baptizo does not at all meet the demands of the Christian ordinance; nor does the translation of the Baptist Union, for the very reason which Dr. Carson has acknowledged that there is no water at all in the word itself. The thing into which the immersion is to take place must in classic usage, be expressed; for the word does not imply it" (pages 36-37).

When referred to a lexicon that defines baptizo: to dip, plunge, or immerse in water, he says: "I answer that such a definition is a mere matter of carelessness on the part of the lexicographer. . . . I do not doubt that the lexicographer to whom you refer would, upon cross-examination immediately correct himself" (page 46). (c) I think this gives a fair sample of his treatment of the subject. Again, who is he?

The work was "copyrighted in 1893, by Congregational Sunday-school and Publishing Society: Boston and Chicago."

(a) Dean Stanley says: "Immersion has even been defended on sanitary grounds." "Sir John Floyer dated the prevalence of consumption to the discontinuance of baptism by immersion" (On Baptism, page 23).

He refers to the idea of baptizo as a frequentative, an exercise to be kept up through life. Again Dean Stanley says: "Even the iceland-

ers, who at first shrank from the water of their freezing lakes, were reconciled when they found that they could use the warm waters of the Geyzer. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire" (page 22). Dean Stanley (Arthur Lyrhyn Stanley) was dean of Westminster Abbey, an Episcopalian. Certainly he speaks not from Baptist prejudice. Was he capable? Possibly no more scholarly man than he has ever occupied the position of dean of Westminster Abbey.

I have never known baptism to be deferred on the account of the season.

Dean Stanley says baptizo means "immerse in water. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptizo' that those who were baptized were plunged, submerged, immersed in water" (pages 22-23).

Messrs. Lindell and Scott define the term baptizo, to dip in or under water (Unabridged Greek English Lexicon, 7th edition).

Thayer defines the term in New Testament, Greek: "An immersion in water" (Greek-English Lexicon of New Testament).

A. C. DORRIS, Lewisburg Ky.

MISSOURI LETTER.

J. N. BARBER.

Missouri May Draw From Kentucky

If signs don't fail, Kentucky may contribute more good preachers to Missouri's already strong force. It isn't at all improbable that Vandalia Baptist church will extend a call to the Rev. Mr. Couch, of Fordsville. He has been on the field, and the church is very well pleased. This church has had for several years the services of Elder J. Q. Parter, a Kentuckian, who succeeded the lamented Vardeman, also from Kentucky. So it might be said that Vandalia Baptists like Kentucky preachers pretty well.

Then I know of another good and popular Kentucky pastor who has been highly recommended to an important field in southwest Missouri, and in less than three months, perhaps, he and others may be preaching to the only true churches of Jesus Christ—Baptist churches—and am glad to say that as far as I know, the Baptist ministry of Missouri is as loyal to Jesus Christ as are the churches.

An Old Chestnut

Campbellites in Missouri are still writing and preaching about and advocating "Christian Union," and the funny and foolish part is, they want everybody to unite with them. This reminds me that only last night, Jan. 21st, I heard one of their preachers from St. Louis (who is holding a meeting here) try to preach a sermon on this subject. Part of the sermon was wise, and part of it otherwise; the wise part consisted in quoting a number of passages that did not bear on "Christian Union," and the otherwise part (unwise) consisted in denouncing creeds, etc., as though for instance the Campbellite churches do not have a creed—the Bible, for example, which is the Baptist creed. If I could give the sermon in full it would furnish amusement in a sense. There is not a single passage in the Bible that teaches

Christian Union as Campbellites advocate it and seem to want it. Beg pardon for expatiating thusly.

Quite a number of important fields are pastorless. As you have been advised, unless my memory is at fault, that Liberty First church, Springfield, Pierce City, Mountain Grove, Vandalia, and other churches, the names of which I am now unable to call to mind.

Your correspondent will be in a meeting January 29 with Black Oak church, Pike county, Ill., to continue two or three weeks. I hope all who read this will pray that the Great Head of the church will in a gracious manner honor and bless His truth during this meeting.

We are having the most remarkable winter that has been experienced in Missouri for a great number of years. January is as astonishing and surprising (up to this time) as December of last year. The coldest we have had was about 10 degrees above zero—I mean in this locality, ninety-four miles north of St. Louis, immediately on the Mississippi river. We may have our real winter in February. Louisiana, Mo.

CHRIST'S SUFFERINGS.

REV. HENRY C. BARKERVILLE, PH.D.

It has been objected that the penalty due sin is eternal death, and that Christ's death was but temporal. It is in view of this objection that some observations are offered upon the value of our Lord's death.

There is gradation of suffering possible to different orders of being. A worm cannot suffer more; a quadruped can suffer more; a human being still more; and one of exalted sensibilities still more. The more immaculate, the more horror at being classed with evil.

Our Lord's sufferings, extending from the cradle and culminating at the cross and the grave, were always many and poignant, and they were, of course, vicarious.

They were the judicial assignment or infliction of the Father, in pursuance of the covenant of redemption, as penalty. It was not so much the nature or the degree of his sufferings, as this assignment of them, that gave them their value, their peculiar quality as a vicarious offering for sin. His sufferings were not mere calamitous events; nor merely an example of heroic fortitude and courage; nor simply necessary events or incidents in a life of conflict between good and evil. Nor were they chastisements administered with a view to purging a character otherwise at fault, but penal, and valuable because penal.

We must distinguish between the essential and the accidental in the infliction of penalty. Now the essence of any penalty is the divine disapprobation, the withdrawal of the divine favor. In the case of sinners this involves hopeless ruin, as having in themselves no fountain of life, no holy principles of recovery. In the case of Christ, the penal infliction meant but the transient hiding of his Father's face. For a sinful creature, to be cast off from God would involve remorse, despair and hatred. These are the awful accidents necessarily incident to those who are subjected to the demands of personal guilt. Not so with the spotless Christ. Because these writhings are the necessary incidents in penal infliction upon all who are personally guilty, it does not follow that these should accompany the holy sufferings of the

immaculate Lamb, penal though they be. There are no intrinsic tendencies in penal infliction to reform or sanctify. Penalty inflicted vicariously on the holy sink nothing by which to perpetuate itself. It burns itself out.

But the chief consideration which gives value to our Lord's death is his divinity. As a comparison against the infinite duration of penalty, is the infinite nature of the victim, his infinite worth and dignity.—Ez.

"SHORTAGE IN THE MINISTRY."

Allow me to make a very brief contribution to this much discussed question. One man says that there is no shortage. This depends on where you are, and whom you count. Another says there is a shortage, and that it is due to the early deadline; in other words, says he, the shortage is really a matter of the "short ago" a preacher may devote himself to his calling. Another explains that the ministers slip out at one end as fast as they come in at the other, and so various pursuits are being recruited by the ministry faster than they contribute young men to the ministry.

It is not to enter into a discussion of the facts nor of the causes, nor altogether of the cure that I write. It is simply this: It is my opinion that no true man, really called to preach, is ever kept out of the ministry by the relative smallness of the salaries paid to ministers, as some are saying in their learned discussions of this question. Nor do I believe that the burdensome and often unappreciated, character of the work keeps men away. If the pay of the preacher were (by some miracle in church beneficence) doubled tomorrow all over the land and his task made lighter by half, I do not think the kingdom of God would be brought nearer nor appreciably helped by any new influx which might possibly appear to swell the ministerial ranks.

On the other hand, I should rather make the appeal to the heroic and self-sacrificing spirit in men than to their selfishness and comforts, believing that in the end more men can be obtained through the former than through the latter method of appeal.

When Ananias was sent to be the agent through which God called Paul into the ministry, this was the message he bore: "Go tell Paul what great things he must suffer for my name's sake." Did it drive Paul off? Not a bit of it. It put him at once on his mettle. A gauntlet had been thrown down to him. He heroically took it up. His best manhood had been challenged. I doubt if it ever pays to make it easy for men to get into the ministry. By appealing to ease or self-interest, possibly, possibly we may get more men, but I am sure we shall not get more men. We need constantly to emphasize the truth that this is not a matter of choosing an occupation, but the dedicating of a life.

EDW. B. POLLARD, Crozer Seminary, Pa.

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 Grand Ave., Suite 375, Kansas City, Mo.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in the columns 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-BIOLER 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, 312 Fourth Ave., Louisville, Ky.

WANTED—An experienced woman to take charge of small steam laundry. Apply 1230 First Street, Louisville. L. B. O. H.

FOR SALE—One pair Black Langshan Bantam chickens, well marked. Also six R. C. B. 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. Verma Powder Co., Scranton, Pa.

SOME "CASTAWAYS."

On a visit to the old farm where I was born. I walked over it in moods as changeable as the colors of the chameleon—first in ecstasy at being again permitted to visit "childhood's happy home;" then in sadness on remembering how many familiar voices are heard no more; and then in mirth, as a familiar spot recalls some piece of boyish sport; and again in sorrow at beholding the evidences of decay and the changes "time hath wrought."

Recently I stood looking at a "professional" library all now laid aside—put on the shelf;—products of master minds in medicine and surgery, and diseases of children, etc.;—surgical instruments, stethoscopes, forceps, aspirators—all in involuntary idleness, all castaways—some worn out, some "out of date," some broken. As I sat looking on they seemed to say to me: "Master, we have tried to serve you well. We have given you good counsel in your hours of trouble and anxiety over those battling with disease and death. We have accompanied you through rain and shine, through dust and through mud, in heat and in cold, in calm and in storm, in daylight and in darkness, to the bedside of the sick and

the suffering. We have been instrumental in your hands by the help of your Master, in relieving distress and suffering, and sickness and pain; in shortening and ameliorating the awful pangs of travail, and even in saving life. Are we to accompany you no more on missions of mercy? Are we, really, 'Castaways'?"

As I sat and listened, and looked, I saw other castaways. I saw old worn-out Baptist preachers; I saw old, feeble widows of Baptist preachers; I saw younger Baptist preachers disabled by disease; I saw even two-score of such—in Kentucky—all 'Castaways.' All these are depending on the Baptists of Kentucky, through their agency, the Baptist Ministers' Aid Society of Kentucky, for food and clothing and shelter and fuel. And in some instances there are children ill-fed, ill-clothed, pale, old-looking young children, in the families of these castaways, who also must be fed and clothed and schooled. (At least they should be schooled.)

Reader, how would you like to be a castaway? It must be awfully sad. And then to be neglected when in this condition! Think of it! You may be, sometime, in the good providence of God, a castaway. Does this possibility bring you to reflect? It is not pleasant, but it may be true of you. Our castaways, the beneficiaries of the Baptist Ministers' Aid Society of Kentucky, now numbering forty, not counting any of the many minor children, are by reason of the recent panic, now face to face with serious possibilities. All our denominational interests are suffering but none will be more seriously affected than the so-called charity interests. To prevent hunger, and if ordinary winter weather prevails, suffering from cold the Baptists of Kentucky must come to our relief. They must act.

Brother pastor, it rests almost solely with you whether or not these who have wrought so well, so faithfully, so long, many of them, shall come to want. Remember that the world ceases to help beneficiaries of "charitable" organizations, supposing they are properly cared for. Remember that many will suffer in silence rather than ask for help. Remember these castaways, brethren, in these strenuous times. Remember these brethren of our Lord, of whom He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Inasmuch as ye did it not unto one of the least of these ye did it not unto me." Many have promised to contribute or raise specified amounts. It will probably be hard for some of these to make good their promises. Some can do much better. It is going to require "both grace and grit" to meet our obligations to the Lord's work this year. No interests should suffer. No interest will suffer if God's chosen people do their duty. Those who have given must not slack. Those who have not given as the Lord has prospered them need to do so now. Five dollars per month—sixty dollars per year—is the amount, in most instances, usually sent to these beneficiaries. Think of this, my brother! What a pittance! What a miserable existence it indicates! Shall it be less? Shall it be worse?

J. D. MADDOX, Corresponding Secretary. Owensboro, Ky.

Good resolutions are not character, but only the staging by which character may be built.

MAN'S AWFUL PERIL.

BY T. E. RICHY.

Travelers visiting Niagara Falls, it is said, are shown a spot in the margin of the precipice over the boiling current below where a young lady, some years ago, lost her life. She was delighted with the wonders of the unrivalled scenery, and being ambitious to pluck a beautiful flower from a cliff where no human hand had before ventured, as a memorial of the scene and of her own daring, she leaned over the verge and caught down the battlements of rocks, while fear, for a moment, darkened her excited mind. But there hung the lovely blossom upon which her heart was fixed and she heaved in a delirium of intense desire and anticipation over the brink. Her arm was extended to grasp the beautiful flower which charmed fancy, the turf yielded to the pressure of her light feet and, with a shriek, she descended, like a falling star, to the rocky shore and was born away, gasping in death. A life sacrificed for a flower!

Thus it is that human beings sacrifice their souls for the bursting bubbles of earth continually. Infatuated with the glare and glitter of its wealth—its gold and silver, and diamonds and gems—they risk all to secure them. It matters not that the Saviour taught the lesson of the infinitely superior value of the soul compared to the whole world and proved it by a life of suffering and the degrading death of the cross. It matters not that he commissions the angels to woo men back to God and sends forth the heralds of the cross to warn them of impending danger, and pleads with them to flee the wrath to come. Men continue to stand on the brink of the dark pit of unutterable woe, reaching out after but a little of the world's paltry pelf. The warnings of friends nor her own better judgment, when at herself, could deter the reckless girl from her foolish purpose. So, neither the warnings of friends, the wooings of the angels and the Holy Spirit himself, nor even their own better judgment avail to turn the great mass of mankind from the perilously imminent danger to which they are exposed. How sally suicidal this poor, fallen race of ours! God pity and arouse it from its awful stupor!

Princeton, Ky.

PAUL'S APPEARANCE.

From the day when the last man had seen Jesus face to face departed from this world there has been in the mind of man an earnest longing to know just how He may have appeared to the natural vision. It is true that we may form a photograph of Him in our mind, if we put different verses of Scripture together, but after all this is done, we shall be obliged to acknowledge that we have no perfect description of Him.

The same can hardly be said concerning Paul. In the 10th verse of the 10th chapter of Second Corinthians, we read: "For his letters, they say, are mighty and powerful; but his bodily presence is weak, and his speech contemptible." When we study his epistles, we somehow form a picture of him in our minds which would lead us to think of him as being gigantic in stature; the above Scripture is therefore in a measure disappointing, but it teaches us how frail an instrument God can use, and the

STEWART DRY GOODS CO.

(Established Ninety Years)

NEW YORK STORE



SALE OR BROKEN LINES

—OF—

WOMEN'S AND MISSES' HIGH GRADE FURS AT GREATLY REDUCED PRICES.

Genuine Mink Ties, satin lined, with natural heads and tails; regular \$20.00 and \$18.75 values; reduced to \$12.75. Special lot of Scarfs and Ties, in Jap. mink, natural or blended squirrel, regular \$8.00 values; reduced to \$4.98. Special lot of Misses' Muffs, in gray fox or water mink; regular \$4.00 values; reduced to \$1.98 each. One lot of Electric Seal Coats; 24 inch lengths, Skinner satin lined, regular \$25.00 values; reduced to \$14.98.

STEWART DRY GOODS CO.

IN CONNECTION WITH JAMES McCREERY & CO. INCORPORATED.

LOUISVILLE . . . . . KENTUCKY.

fact that it does not so much matter what we are in ourselves, nor how we may appear to men, for if we are but yielded to him his work will be perfectly done.

The most of us need a thorn in the flesh for there is such a tendency if we have had some measure of success, to be highly elated, and the natural consequence is that we trust in ourselves, forgetting Him who is the secret of power. It is rather a sad commentary on the condition of God's children that some pain is needed and frequently some suffering required to keep us in constant remembrance of Him who is ever ready to pour out His blessings upon us. Since it was necessary for Paul to suffer, it is not strange that we, who are so far his inferior, are obliged to pass through the same experience, but let it be remembered that no thorn in the flesh was ever given to one except for the better cultivation of the spiritual nature and the likeness of Christ.

Paul prayed three times for this thorn to be taken from him. If he had stopped with one prayer, he might have called prayer a failure; if he had been content with two petitions, he might have reasonably said that God would not hear him and therefore he would lose confidence in him; but after the third prayer the answer came. In another place in God's Word we are told, "Be still and know that I am God," and those who have gone the deepest in Christian experience have always told us that they have learned by waiting many lessons which they could not have learned in impatience. If you are in any trial, if any difficulty besets you, if any hindrance is just before you, remember God's word. "They that wait upon the Lord shall renew their strength."

After Paul had prayed three times, an answer came, not in the removal of the thorn, but in the bestowal of God's grace to offset his suffering. The most of us would not consider this an answer, and many a child of God might have had Paul's experience and turned away in despair; but Paul had learned what the most of us must know sooner or later, that "No

is just as much an answer to prayer as "Yes," and in the majority of cases it is a better answer.

The other day in my mail the following words came to me on a leaflet. They are truly Paul's experience with his thorn in the flesh.

"When we are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is victory.

"When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoyance—that is victory.

"When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured—that is victory.

"When you never care to refer to yourself in conversation, or to regard your own good works, or to itch after commendation, when you can truly love to be unknown—that is victory.

"When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory."—Selected.

God will carry us and our burdens, too. An aged, weary woman carrying a heavy basket, got into the train with me the other day, and when she was seated she still kept the heavy burden upon her arm. "Lay your burden down, mum," said the kindly voice of a working man. "Lay your burden down, mum; the train will carry both it and you."—J. H. Jowett.

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. GIBBSON, 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.

## The Farm and Household

Rod Warfield, of Elizabethtown sold recently two car loads of mules, or more exactly fifty head, to Harry Russell, of Atlanta, Ga., at \$160 a head on the farm.

Harvey Russell, of Atlanta, Ga., purchased recently 100 head of mules of R. P. Park, Elizabethtown, for \$16,000.

Mr. Thomas Coleman, of Pendleton, bought recently of Oscar Taylor same place, one pair of work mules for \$330.

John Brown sold to Joseph Stewart 147 head of cattle shoats averaging 115 pounds, at 4 1-4 cents per pound.—*Paris Kentucky News.*

W. J. Newman, of Woodford, bought 1,000 bushels of wheat from S. D. Ehmore recently and the same amount from Theoph Mastin at \$1 a bushel. Jos. Hall sold to Jonas Weil 94 head of fancy export cattle. The cattle were shipped Saturday and averaged 1,055 pounds. Mr. Hall received 5 1-4 cents per pound.—*Bourbon News.*

W. B. Sullivan sold to George Glass, of Louisville, a 7-year-old carriage horse for \$200.—*Anderson News.*

Mr. Joe Hodges, of Hiseville, is now called the champion tobacco grower of Barren county. Off of twelve acres of land he raised a crop which brought him over \$2,090, the tobacco being the burley variety, and bringing some 1,500 pounds to the acre.

Mountjoy & Wash sold to S. T. Harbison, of Lexington, a 6-year-old walk-trot mare for \$300. To same parties, a walk-trot 4-year-old gelding for \$200. To Howard Harbison, of Shelbyville, a 5-year-old harness horse for \$165.

The sale of Edward Ball, in Carroll county recently, was well attended, and the following sales of stock are reported: One bay mare, 15 years old, \$65; one bay horse, 16 years old, \$25; one sorrel mare, 18 years old, \$40; one cow, 5 years old, \$44.75; corn in crib, \$2.60.

Frank McCullough, of Woodford county, sold six thousand pounds of tobacco in Lexington at an average of \$14.25. J. E. Harris and Tindle sold 18,000 lbs. that averaged \$13.35. Jas. W. Miller sold three crops at an average of \$12.

At the sale of the personal property of Mr. James Crenshaw, in Metcalfe county, corn sold at \$2.65, and horses, mules, and sheep all went at war-time prices and everything sold high.

The crowd was not so large as usual at the January Court Day, at Shelbyville. There was some stock sold, but the sales were not quite as large as usual. Mr. Harry Weissinger spoke at the court house on the tobacco question, and was listened to attentively by the growers of Shelby county.

R. L. Hays, Columbia, Tenn., bought 31 mules and sold 50 to Alabama parties, at an average price of \$150 per head. He also bought a carload from Walker & Co., of Franklin, which he shipped to Atlanta.

### RELISHES FOR WINTER USE.

**Mushroom Catsup.**—Mushrooms, prepared after the following manner, can be used as flavoring through the entire winter. Choose fresh ones of medium size and put alternate layers of mushrooms and salt in a stone jar. At the end of twenty-four hours stir thoroughly. Let stand for two days longer then mash thoroughly and strain through a coarse bag. To each quart of the liquor add one ounce of whole allspice, an ounce of ginger root sliced, two teaspoonfuls of cayenne pepper, three blades of mace and a teaspoonful of cloves. Boil slowly for fifteen minutes or longer if necessary, until the mixture becomes thick. Strain through a hair sieve, and pour into small bottles while hot. Fill the bottles to overflowing, and seal with sealing wax.

**Grape Catsup.**—Choose good quality of Concord grapes. Remove the skins and press the pulp through a collander to free it of all seeds. To three pints of the pulp add half a pint of cider vinegar, half a pound of brown sugar, a level teaspoonful of black pepper and salt. One teaspoonful each of ground mace, cinnamon, and cloves, with cayenne pepper to suit the taste. Boil slowly, until the quantity is reduced to one-half. Bottle while hot.

**Peach Mangoes.**—The pickles given here are somewhat less familiar than many other sorts, but are delicious and not difficult to prepare. Select firm fruit of the freestone kind. Brush free of fur and place in a jar. Cover with a strong brine made so with salt and cold water and let stand over night. Next morning remove from the brine, halve the peaches carefully, and take out the stones, placing them in a jar filled with vinegar and water until needed. For the filling, mix grated horse radish, mustard, celery seed and minced onion in equal proportions. Flavor it with mace, allspice, pepper, salt, cloves, and a little brown sugar, adding a little tumeric if the flavor is liked. Prepare about as much of the filling as would make one-fourth the bulk of the peaches. Moisten with cold vinegar and salad oil, when the mixture is well blended and flavored to the taste fill the cavities in the peaches left by removing the stones and tie the halves firmly together, pack in jars and cover with vinegar. Spread and soften by the addition of a little sugar, pour a little salad oil over the surface, cover tightly and stow away in a cool place.

**Pickled Lemons.**—To pickle lemons after the method of a famous old Virginia cook, choose small ones which are perfectly sound, wipe them with a wet cloth then rub perfectly dry. Gash the skins several times, taking care not to cut the pulp, and put salt into the slashes. Pack the lemons carefully in a porcelain jar, and cover with a strong brine. Let stand in a cold place long enough for the rinds to become tender, taking care to turn them twice a day. When the rinds are all soft drain off the brine and measure it, add an equal quantity of vinegar and to each quantity of the mixture add two ounces of mustard seed, half an ounce of whole allspice, and half an ounce of ginger root, with two cloves of garlic that has been peeled and chopped fine. Place over the fire, and boil until clear, then stand aside to become cool. Pack the lemons in wide-mouthed jars, pour the pickle over them and store in a cool place for two months before eating.

**Chutney Sauce.**—Scald and peel two dozen ripe tomatoes, remove the seeds from four green peppers, peel four good-sized onions and cut all into small bits. Add to the tomatoes with four table-spoonfuls of sugar, four table-spoonfuls of salt, three cupfuls of vinegar, one ounce of dried ginger cut into shreds, and half a pound of raisins seeded. Put all together in a porcelain preserving-kettle, and simmer slowly for two hours. Pack in rather wide-mouthed bottles, cork tightly and store in a cool place.

**Bordeaux Sauce.**—Chop a sufficient quantity of green tomatoes to make half a gallon and chop sufficient cabbage to make one gallon. Stand the two aside until needed and mix together in a preserving kettle half a gallon of vinegar, two ounces of mustard seed, half an ounce each of celery seed, ground ginger, tumeric, ground cloves, and black pepper, three-quarters of a cup of brown sugar, and half a gill of salt, add the tomatoes and the cabbage and simmer gently on the back of the stove, until the ingredients are perfectly tender. Pack in glass or stone jars.

**Tomato Catsup.**—Peel and slice ripe tomatoes, stew until soft and strain and measure the pulp. To each gallon add one-quarter of a pound of salt, one-eighth of an ounce of cayenne pepper, the same quantity of whole cloves, cinnamon and ginger root, one-quarter of a pound of whole allspice, one-quarter of an ounce of garlic chopped fine and one pint of vinegar. Stir slowly, until the mixture is reduced to a thick pulp, then bottle and cork tightly.

**Sweet Pickled Tomatoes.**—For this most delicious pickle can be used either the red or the small yellow tomatoes. If the latter are selected simply wash carefully and dry with a soft cloth. If the red are used select those that are small and firm, scald and remove the skins, break as little as possible in the cooking. For four pounds of tomatoes allow two pounds of light brown sugar, one pint of the best cider vinegar and half a cupful of mixed whole spices, stick cinnamon, cassia buds, allspice, and cloves. The proportion of allspice and cloves being somewhat smaller, while that of the cassia buds and cinnamon is a little larger. Tie the spices in a bag and put with sugar and vinegar in a porcelain-lined kettle. Then add the tomatoes and cook gently for ten minutes. Skim the tomatoes out of the syrup and pack them in stone jars, boil the syrup five minutes longer, and pour over night and in the morning strain off the syrup again, boil for five minutes, and pour it again over the tomatoes while hot. Repeat the process for three mornings very carefully, and let the bag of spices remain in the syrup. Pack in jars; seal tightly.

**Spiced Peaches.**—The best peaches for the purpose are the yellow ones. Peel and halve them, removing the stones. Then weigh the peaches and for each seven pounds allow four pounds of granulated sugar, one pint of white vinegar, a quarter of an ounce of whole cloves, whole mace and whole cinnamon. Place the peach stones in the oven to dry, and tie the spices into two small muslin bags. Put the vinegar and the spices in a preserving kettle and stand over the fire, crack the stones of the peaches, remove the kernels, scald them and rub off the brown skin. Lay the peaches in a stone jar with the

## 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.

20 E. TAYLOR AV.

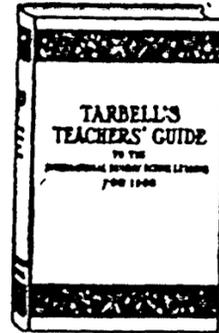
ST. LOUIS.

A well equipped, quiet, restful, Sanitarium and Hospital. Large grounds. Large, well-kept buildings. Every Comfort.

Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment.

We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call.

For further information, address DR. I. 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.  
(INCORPORATED.) Louisville, Ky.

hollow sides up, and sprinkle over each layer a few of the blanched kernels. Let the spiced vinegar boil for five minutes, then pour over the fruit. Cover and again let stand over night. In the morning draw off the syrup, boil for fifteen minutes and pour over the peaches. When perfectly cold, place the spice bags on the top, cover the jar tightly.

**Spiced Pears.**—Choose small deliciously flavored Sicke pears and for seven pounds allow half the weight in sugar, a pint of white vinegar, and one ounce of mixed whole cloves, mace and cinnamon. Divide the spices in four parts, and put into small muslin bags. Have ready a bowl of cold water to which has been added a little vinegar. Peel the pears, leave them whole as you drop them into the cold water to preserve the color; boil sugar and vinegar until they form a syrup. Then add the spices and drop in as many pears as can be accommodated without crowding. Boil gently until a straw will

penetrate them without effort. Then take out the fruit, place in a stone jar, and add a second quantity to the syrup. Continue until all are cooked, then boil the syrup alone for twenty minutes, and pour over the pears. Place the spice bags on the top, and when cold cover the jar tightly.

**Spanish Onions.**—Onions, vinegar, salt and cayenne to taste. Cut the onions in thin slices, put a layer in the bottom of a jar, sprinkle with salt and cayenne, then add another layer of onions and season as before. Pour on sufficient vinegar to cover the whole.

### STUFFED PEACHES.

Select medium-sized peaches, wash and remove the stone; cover with salt water and let them stand over night. In the morning fill the center with grated horse-radish mixed with a little celery seed and a small piece of ginger root. Tie each piece with string and pack in jars. Pour over them hot vinegar with sugar and spice to taste. Seal jars. A nice relish with turkey.

**DEATHS**

For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**HOPEWELL.**

On the morning of December 17, 1907, W. J. Hopewell, of Sturgis, was called from earth to his eternal home in Heaven. His death was very sudden, and notwithstanding he was in his eighty-third year the summons was very unexpected. He fell while replanting a shade tree in front of his yard, and perhaps never breathed after falling.

It is useless to write words of eulogy to his life. His meek, unassuming, uniform Christianism, in all the various relationships of life, through cold and heat, through clouds and sunshine, through storm and calm, made his name sacred, and his memory gracious to all who knew him.

For fifty-four years he had been a model of piety, and a loyal Baptist. The first copy of the *Western Recorder* that this writer ever saw was in his home, about thirty-five years ago.

He was a brother to the late Elder J. C. Hopewell, of Madisonville, Ky., who died just one week later than he. It was a great meeting in Heaven, when these two grand old men met their God and each other, and the many friends and loved ones, and looked with happy prospects to the time when others left behind soon shall join them.

H. C. HORTWELL.

Sturgis, Ky.

**HOPEWELL.**

Whereas, God in his wisdom has removed from our midst Rev. James Coleman Hopewell, an exemplary Christian man, an honored member of the Madisonville Baptist church, a valued counsellor, an able minister of the Gospel, who at two different times faithfully served this people as pastor; be it resolved:

First—That this church give expression to the feeling of personal loss in his death.

Second—And to the assured belief that the cause of Christ has lost a staunch supporter.

Third—That our heartfelt sympathy go out to the bereaved family.

Fourth—That our prayers be offered that God may raise up other workers to take his place.

Fifth—That a copy of these resolutions be sent to the family, one copy spread upon the minutes of this church, and others sent to our Baptist papers in the State.

JAMES A. KIRTLBY, Moderator.  
D. W. GATLIN, Clerk.

**BARNES.**

Mrs. Alabama Barnes, nee Norwood, died December 31, 1907, at the home of her son, Mr. J. A. Barnes, Lula, DeSoto parish, La. She was born February 1, 1838, in Dallas county, Ala., and was educated at Judson Institute, Marion, Ala. Was married to Mr. H. N. Barnes February 3, 1860, who passed on before her long years ago. She united with the Baptist church early in life, and remained a consistent member until death. Farewell, dear loved one, but not forever. The separation will only be for a little while, when we will meet you on the bright, celestial shore.

S.

Alabama Baptist will please copy.

**NEILL.**

The Lord has called Miss Clayton Neill, my teacher, at Bay Springs school, home to rest, and has left many little sad hearts in this school to mourn her loss.

She was so good and kind-hearted to all of us little girls we can only think to meet her in the happy home, by and by.

ANNIE RUTH STEVENS.  
Bay Springs, Miss.

**BROWN.**

On Christmas morning the spirit of Benjamin Franklin Brown, Baptist, soldier, patriot and friend passed to its reward.

Bro. Brown was born August 31,

1840; married March 5, 1867, to Miss Emily Board. To the union was born nine children, and all survive him but one. He has been a consistent Baptist for forty years. He was one of our charter members, being one of the building committee, and served as clerk twenty years.

In his loss Salem has lost one of her best members. Mrs. Brown was one of Meade county's best citizens.

May the richest blessings of our Heavenly Father rest on the family.

W. F. JAGGERS, Pastor.

**GIVENS.**

Mrs. Judith Gist Givens departed this life December 29, 1907, aged eighty-three years. She was the mother of ten children, two of them being dead, and thirteen grandchildren. The remaining eight are highly respected citizens. She was a life-long member of the Baptist church, and one of the most faithful Christians the water ever knew.

She was the widow of the late T. N. Givens, who has been dead about ten years. She is missed by all who knew her for her wise advice and loving sympathy. She was a staunch advocate of the *Western Recorder*, and was a subscriber for a long number of years. The bereaved children have the sympathy of a host of sorrowing friends.

H. C. McGUIR, Pastor.  
Providence, Ky.

**OLIVER.**

**MY MOTHER'S GOOD-NIGHT.**

With lighted lamp in hand she stood, her face betraying weariness, that called for sleep.

But beaming, too, with love for elder son On Gospel sermon hard at work. His eyes were drawn away from book and pen to look

Upon the one he might not always see In earthly place, as now within his home.

The clock was striking ten, her hour to go For needed rest, and she had seen it near.

And so had risen, ready to depart, As 'twere to her a gentle call of God She might not slight and wound the Father's heart.

The day for her was done, but not for him; His honor not yet had come, and while she rests He still must labor on. The lamp revealed

The furrows of three-score and ten, and eyes With crystal depths of mother-love as full

As when he saw them erst in childhood days.

"Good-night!" she softly said, as loth to go, And yet she must; for weight of years and work

Of day just gone, her hands would not neglect To words of pleading love, were whispering. Rest!

A moment more, and then the hall was dark. But with a mystic freighted fall,

As if departing angels spread their wings, Or come but now from Eden, thrummed their harps.

The hour is coming fast when Heaven's clock, On high in mansion fair, will strike for thee,

And thou wilt go as now because thou must. The lamp which all thy years on earth had lit

Thy path, still shining in thy hand, will show The mournful sons thou leavest below the love,

Undimmed by time or change, thou'dst kept for them. Oh, then—the earth will reel—the stars go out;

Their eyes will fail—to see thy form depart, Their hearts will break—to hear thee say "Good-night!"

HUGH F. OLIVER.

There can be no more correct philosophy of life, nor any saving system of theology that does not recognize the fact of sin as resident in the human heart. Sin, deep-seated, ingrained, inveterate, congenital, persistent and deadly, needs more than any human art or skill to drive it from the soul. Jesus Christ came to save men from their sins, and his method is to implant a new nature, so that the man who is in Christ Jesus is a new creature.

**How to Get Rid of Catarrh.**

A Simple, Safe, Reliable Way, and It Costs Nothing to Try.

Those who suffer from it will know the misery of catarrh. There is no need of it. You can get rid of it by a home treatment originated by Dr. J. W. Blosser, who for over thirty three years has been engaged in the treatment of catarrh in all its various forms.

His treatment is unlike anything you ever tried. It is not an atomizer spray, douche, saline, cream or any such thing, but it is a direct and thorough local application that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, stopped-up feeling that all catarrh sufferers have. It avoids the wear and tear of internal medicines which turn the stomach. It will heal up the diseased membrane and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a test of it without cost, send your address to Dr. J. W. Blosser, 115 Walton street, Atlanta, Ga., and he will send you entirely free enough to satisfy you that it is a real, genuine remedy for catarrh, scratchy throat, stopped-up feeling in the nose and throat, catarrhal headaches, catarrhal deafness, etc. He will also send you free an illustrated booklet, which will show you how you can treat yourself privately at home. Write him immediately.

**THE RIGHTS OF GOD.**

REV. FRANK R. WESTON.

In recent years we have been furnished with a large number of books and articles setting forth the rights of man. I think it is well for us to remember the rights of God. Who thinks of them?

We hear a deal of talk about the "dignity of man," "the education of man," "the pleasure of man," but what of God's dignity and pleasure? Man after all is but a creature. There is a Creator who has just claim upon him, and whatever else happens God should have His rights.

It is to be noted that the Apostles scarcely refer to the misery of men as a motive for evangelism. We are awayed by the sense of man's need and misery, and so tell men what God will do for them if they will come to Him. We vie with each other to win men by presenting his gain in accepting Christ. The Apostles took a different stand. They saw the human degradation as a direct result of man's independence of God, and they understood and preached that the only way of re-adjusting matters is for man to take his proper place and yield to God his dues. Now see what comes when this view is taken.

First, there will come a great change in the man's attitude towards God. His sense of justice will be intensified. He will regard God as one who is ill-treated by His creatures. The one dominating thought will be to exercise a service of restoration. Said McCheyne: "I see a man cannot be a successful minister of Jesus Christ until he seeks to win men for Christ's sake." Any lesser motive will break down under pressure.

Then this view changes man's attitude towards his work. Why is there so much discontent abroad just now? Why are some renouncing their vocation and going into business at a time when men were never so needed? Is not their chief reason that men have a wrong view of their work? They have looked at men and worked for men and the response has not been the most encouraging. Analyze the acts of the Apostles and what do you find the view point of the first preachers? "God hath anointed Him to be a prince and Saviour." "Repent." God's claims are presented as supreme. He has rights which should be respected at once.—Canadian Baptist.

Is friendship with God an exceptional opportunity? Abraham's place in history is quite exceptional and can never be repeated, but is any life of man insignificant in God's sight? Upon our answer to this question depends our thought of life. If we may have God for our friend, place and circumstance count for little. If he is indifferent to all but the great men of the earth, there can be little comfort in our faith. But Christ's thought calls God our Father, our more than Friend.

There's no such thing as being proud before men and humble before God.—Driftwood.



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

**BAPTIST BOOK CONCERN**

INCORPORATED.

Publishers, Book Dealers, Stationers

COLPORTAGE HEADQUARTERS

842 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.

LOUISVILLE

KENTUCKY.



**ROYAL**  
  
**BAKING POWDER**  
 Absolutely Pure  
 The only baking powder made with Royal Grape Cream of Tartar  
 No Alum, No Lime Phosphate

**ITEMS OF INTEREST**  
 News the World Over.

Two men of prominence have died, both of them of heart disease. Mr. E. C. Headman was found dead in his room in New York City. He was seventy-four years old. He was a broker and a banker, a member of the Stock Exchange, where he made a fortune. But literature was his delight. He stood high among the second class of poets, and in the front rank of critics. In Philadelphia Charles E. Smith died at his home, aged sixty-six. His reputation was that of a great editor.

Dramark has lost her great poet, Holger Drachmann, having died at the age of sixty-one. His lyrics and national songs are known by every Dane, old and young. Some years ago he visited this country and received an ovation everywhere he went. He was a writer of novels which were very popular, but his reputation rests on his poems. He was called the Holbert Burns of Denmark.

The proposition to restore the Bible to the public schools in Chicago has been widely advocated. On the other hand the City Council received a petition signed by 100,000 Jews requesting that this be not done. It is probable not one of those Jews is a native of this country. The greater part of the Bible orthodox Jews believe.

The musical world has met with two heavy losses. Edward MacDowell, the greatest composer this country has ever produced, died in New York City aged 40. He died in his prime from overwork. Two years before his health failed, a wasting away of the spinal cord and brain, which the doctors pronounced hopeless. For many years he lived and taught and wrote in Europe. And there he stood in the front rank of musicians. As a man he was beloved by all who know him.

The other loss to the musical world is great, but does not equal the death of the famous composer. August Wilhelm died in London, aged 62. His was hereditary genius, his father being a distinguished musician. August was a musical prodigy, at an early age playing difficult music in the court theater at nine years of age. But his father had the good sense to stop his playing and give him a solid education. Liszt was so delighted with him when he was sixteen years old he pronounced him a "second Paganini." He soon became the greatest violinist, and his life has been a succession of triumphs.

The Commissioners sent by the Government to Goldfield, Nevada, to investigate as to the need of United States soldiers to keep peace there have made their report. They say the calling on the President for troops was plainly an effort on the part of the Governor to make the United States do police duty which ought to be done by the State. The troops have been ordered back. Nevada ought never to have been made a State.

Three or four weeks ago the French airship LaPatrie, the pride of the

French navy, broke away in a high wind from 200 men who were holding her, and sailed over the British channel. This was incomparably the finest ship yet made, and the French guarded most carefully the secret of her machinery. They were in great fear lest she would land in some other country and the secret be revealed.

LaPatrie touched ground at Italy-salagh, Ireland. When she struck her machinery ploughed up the ground. The wings were broken off and left on the ground. These were of steel, and weighed 6,000 pounds. Believed of this weight the airship sailed off towards the north, going very rapidly. It soon left Ireland behind, going straight north. Nothing has been seen or heard of her for two weeks, and the French are breathing easy. They prefer her sinking at sea to her landing in any other nation's territory.

Poor India! The outlook grows worse for the drought continues. As a consequence of the prolonged drought the area of wheat planted in Punjab has shrunk from nine to five million acres. The irrigation canals are dry, and many of the permanent canals are running short.

John Walter published the first number of the London Times on January 1, 1788, and since that time it has been the property of the Walter family. For a century it has been the leading newspaper of the world. Now it has been sold to Mr. C. A. Pearson, the publisher of his newspapers. It is feared that this change bodes no good for the character of the "Thunderer."

**DEAR RECORDER:**  
 Enclosed find check for three dollars, two for my renewal of RECORDER and one for the "Eaton Monument Fund." Your columns were so full just after Dr. Eaton's death that I preferred not to write my testimony as to his worth at that time.

I was a member of his church in Louisville during my Seminary course, and until the organization of my Mission at Twenty-second and Walnut streets, into a church in 1886. During my pastorate there, and at McFerran Memorial, I was intimately associated with him in many ways, and had opportunity to see the many sides of his life as but few men had.

There were some things in his life of which I did not approve; but taking it all in all as I knew him, he was one of the most active, influential and useful men in the Kingdom of Christ with whom I ever came in contact. I wish to pay this loving tribute to his memory. I have read the RECORDER for twenty-six consecutive years, and feel that I cannot yet do without it, though I am far away over on the Atlantic Coast. I miss Dr. Eaton's strong editorials, but allow me to say, Bro. Thompson, that you are filling his place as well as any man I know of could do. In every other respect the paper is up to its old-time high-water mark.

God bless the old WESTERN RECORDER; and may it long live to contend for the faith.  
 Fraternally,  
 FRED D. HALE.  
 Wilmington, N. C.

**DEAR RECORDER:**  
 The most far-reaching meeting ever held in Clay street Baptist church came to a close last Sunday evening. The meeting continued nine weeks. After two weeks preparation Pastor J. M. P. Morrow, of Mart, Texas, preached for two weeks with gracious results, and much seed was sown. Then the pastor continued for five weeks, being assisted the last ten days by the local pastors. There were about 125 conversions and 100 additions to the church.

Two young men and two young women pledged to go as foreign missionaries. A debt of \$500 on our Sunday school rooms was easily raised. A new financial system was installed, which promises to solve that problem in our church. Our people were given a larger version of their responsibility to God, and were led to see that their main business is to win men to Jesus Christ.

Of the 100 additions all were grown but eight, and fully half of them were men. To God, our Father, be all the glory.  
 LAYTON MADDOX,  
 Pastor.  
 Waco, Texas.

**DEAR RECORDER:**  
 Say in your news notes that I am in a great meeting at Erie, Pa., held in the First Baptist church. Over sixty conversions. This is a city of 70,000. It is under the power of Rum and Rome. I go next Sunday to aid Dr. Porter in a meeting at Newport News, Va. Pray for me. The Lord bless and direct you in your great work. Yours,  
 J. J. PORTER.

**BROWN UNIVERSITY.**

Another of the series of Freshman lectures was delivered Wednesday, January 15, by Prof. Carl Barus, Harvard Professor of Physics, on "Dynamics and Prophecy." This week Professor Wm. McDonald, George L. Littlefield Professor of American History, will speak to the freshmen on "University Life in the Middle Ages."

The qualifying examinations for the Rhodes Scholarships, which determine the eligibility of the men to stand as candidates for the Oxford Scholarships, were held on Tuesday and Wednesday, January 21 and 22. Last year, greatly to the University's credit, every Brown man that tried the examinations qualified. The present Brown men at Oxford, George Hurley, '07, and Leonard W. Crookhite, '05, have become very prominent in the social and literary circles there. Another Brown representative at Oxford is Professor Albert K. Potter, Associate Professor of English, who is away on his Sabbatical year trip.

The following question has been selected for the annual Sophomore-Freshman debate: "Resolved, That complete commercial reciprocity between Canada and the United States would be advantageous to the United States." The freshmen, who have the choice of sides since the sophomores named the question, have not announced as yet whether they will defend the negative or the affirmative. The trials for both teams will be held during the next ten days.

**DEAR RECORDER:**  
 The First Baptist church of Erie, Pa., under the pastoral care of A. Frank Houser, has just closed a remarkable series of special evangelistic meetings led by Dr. J. J. Porter, D.D., of Joplin, Mo. That the meetings were a great blessing to the church and city but fully expressed the work accomplished, and the gracious spiritual uplift given. Many were converted and added to the church, while the entire membership was quickened and made to feel the responsibility of souls upon them as never before. Dr. Porter preached a plain, pure and pungent soul-saving gospel, and his work was free from the many sensational utterances and clap-trap methods adopted by many eccentric evangelists. His work is of the abiding and consoling nature that weathers the storm of adversity and prosperity that so often sweeps men off their feet. We are grateful for his coming and for the messages he brought, and the life he lived while with us.  
 A. FRANK HOUSER,  
 Erie, Pa. Pastor.

**DEAR RECORDER:**  
 Rev. W. D. Mahoney, our new State Sunday school Secretary, has just held an Evening Institute with the Immanuel Baptist church of this city. Beginning Wednesday evening, January 15, he gave a comprehensive view of the Bible School, defining its character, method, end and constituency, showing it to be perhaps the best paying department of the church's work. On Thursday night his subject was "The Teacher Preparing His Lesson, in which was discussed the spirit, manner and method of lesson preparation. On Friday evening, after disposing of the "Question Box," the speaker took as his theme, "The Teacher Before His Class." The subject for Sunday morning was "The Purpose of the Bible School." This he showed to be the complete development of Christian character. By special request he spoke on Monday evening upon "The Relation of the B. Y. P. U. to the Bible School," showing the Bible School to be the teaching service of the church, while the Union is rather its training service.

His next topic was "The Relation of the Church to the Bible School," the closing lecture dealing with "The Evangelistic Spirit in the Bible School." Bro. Mahoney showed clearly by his work that he has already gotten a strong grasp upon the work upon which he has entered. Those who heard him are looking for large results from his efforts.  
 THOMAS A. JOHNSON.

**DEAR RECORDER:**  
 A short time ago a few lines from Bro. Gatten appeared in your columns in regard to the saying of Gipsy Smith, which, if true, ought to put every Christian in America to shame. With all of our "morality," it is too true, we need to be more "spiritual;" with all of our "refinement," we need to be more "Godly." We need to be awakened, and when Gipsy Smith returns may he be able to say of us: "Nothing wanting." In the same paper, I like the suggestion of G. T. Martin to make the RECORDER the greatest, grandest monument to its greatest editor, T. T. Eaton, and who better calculated to aid in this than the "one trained under him" assisted, as

**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. Howard Crosby, of Rochester, who does not often give to any book such unqualified 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. Pierson, 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

business manager, by one "everywhere successful."  
 Dr. Eaton was worthy of all that will be done for him, and everlasting good will come from following his footsteps and putting into practice his teachings. Long live the RECORDER to hold up the gospel standard of truth.  
 EVAN ROGERS,  
 Lebanon, Ky.

**DEAR RECORDER:**  
 Have been so busy since Christmas moving back to the farm that I have not had time to express our thanks to Green Hiler and Panther Creek churches for so many nice gifts on Christmas eve. After counting up, we received about \$12 worth of such things as pastor and family eat and wear. We pray God's richest blessings to rest upon each giver.  
 L. H. VOYLES.

**DEAR RECORDER:**  
 We have just closed one of the best revivals Columbia ever had. Bro. Raleigh Wright, of the Home Board, and his singer, Walter E. Rogers, were with us from Jan. 5th to the 22nd. He is a strong preacher and a steadfast believer in the gospel he preaches. He is true to the Word. Our church membership was greatly helped and strengthened. The 0 were seventy-five additions to our church—fifty-four for baptism. Altogether it was the best meeting I have ever seen or experienced.  
 Our church gets credit for \$347.21 from Home Mission Board. A part of this amount was given by one of our deacons, Bro. Geo. L. Campbell, for putting in tract form one of Bro. Wright's sermons. To God be all the glory for the blessings we have received.  
 C. N. JAMES,  
 Columbia, Ala.

**DEAR RECORDER:**  
 December 23 I began a meeting with my church at Beaver Dam, which continued fourteen days, and resulted in twelve professions, ten additions for baptism, and five by letter. Five have been received by letter since the meeting closed, making a total of twenty additions in the past month. I was assisted in the meeting by Bro. J. E. Bruce, who led the singing and did part of the preaching.  
 Beaver Dam church is united and enthusiastic, with her face to the future for the glory of God. And how good they are to their pastor! A few days ago a wagon was driven to his home loaded with nice things for himself and family; meat, flour, sugar, canned fruit, honey, preserves and other things too numerous to mention here. And besides this every cent of his salary is paid to date. Praise God for such a people!  
 A. B. GARDNER, Pastor.  
 Beaver Dam, Ky.

**DEAR RECORDER:**  
 December 23 I began a meeting with my church at Beaver Dam, which continued fourteen days, and resulted in twelve professions, ten additions for baptism, and five by letter. Five have been received by letter since the meeting closed, making a total of twenty additions in the past month. I was assisted in the meeting by Bro. J. E. Bruce, who led the singing and did part of the preaching.  
 Beaver Dam church is united and enthusiastic, with her face to the future for the glory of God. And how good they are to their pastor! A few days ago a wagon was driven to his home loaded with nice things for himself and family; meat, flour, sugar, canned fruit, honey, preserves and other things too numerous to mention here. And besides this every cent of his salary is paid to date. Praise God for such a people!  
 A. B. GARDNER, Pastor.  
 Beaver Dam, Ky.

**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.**

Good to choice export steers	\$1 75a 3 25
Light shipping steers	4 50a 4 75
Good to choice butch steers	4 25a 4 15
Med. to good butch steers	3 85a 4 15
Com. to med. butch steers	3 00a 3 50
Good to choice butch heifers	3 50a 4 25
Med. to choice butch heifers	3 00a 3 50
Com. to med. butch heifers	2 50a 3 00
Good to choice butcher cows	3 50a 4 00
Med. to good butcher cows	3 00a 3 50
Com. to Med. butch cows	2 25a 3 00
Calvers	1 00a 2 25
Good to choice fat oxen	4 25a 4 75
Medium to good oxen	3 00a 4 40
Good to choice bulls	3 00a 3 50
Med. to good bulls	2 50a 3 00
Common to medium bulls	2 00a 2 50
Good to choice veal calves	6 00a 8 50
Med. to good veal calves	4 00a 5 00
Common to rough calves	3 50a 3 50
Good to choice feeders	4 00a 4 40
Med. to good feeders	3 50a 4 00
Common and rough feeders	3 50a 3 50
Good to choice stock steers	3 75a 4 00
Med. to good stock steers	3 25a 3 75
Good to choice stock heifers	3 00a 3 50
Med. to good stock heifers	2 50a 3 00
Com. and plain mxd stockers	2 50a 3 00
Good to choice milk cows	35 00a40 00
Med. to good milk cows	25 00a30 00
Com. and plain milk cows	10 00a30 00

**HOGS.**

Good to choice pack and bra.	
200 to 300 lbs	4 65
Med. pack & bra, 160 to 200.	4 65
Light ship, 120 to 160	4 50
Choice pigs, 80 to 10	4 00a 4 25
Light pigs, 50 to 80	4 00a 4 25
Roughs, 75 to 500	2 50a 4 25

**SHEEP AND LAMBS.**

Good to choice fat sheep	4 00a 4 50
Medium to good sheep	3 00a 4 00
Common Sheep	2 00a 3 00
Hucks	1 00a 2 50
Choice spring lambs	5 00a 5 50
Good butcher lambs	4 50a 5 00
Seconds	5 00a 5 25
Call and tail-ends	3 00a 4 00

**TOBACCO.**

**BURLEY—Dark Red.**

Trash (green or mixed)	\$7 00a 8 00
Trash (sound)	8 00a 8 50
Common lugs	8 50a 9 00
Medium lugs	9 75a10 50
Good lugs	10 00a10 50
Common leaf (short)	9 50a10 25
Common leaf	10 50a11 50
Medium leaf	11 50a12 00
Good leaf	12 00a14 50
Fine and selections	15 00a16 00

**BURLEY—Bright Red.**

Trash (green or mixed)	\$8 00a 8 50
Trash (sound)	8 50a 9 00
Common lugs	9 00a10 00
Medium lugs	10 25a11 50
Good lugs	11 50a12 00
Common leaf (short)	10 50a11 25
Common leaf	11 50a12 50
Medium leaf	12 00a15 00
Good leaf	15 50a17 00
Fine and selections	18 00a20 00

**DARK.**

Trash (green or mixed)	\$6 00a 6 50
Trash (sound)	6 50a 7 25
Common lugs	7 50a 7 75
Medium lugs	7 75a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 50
Medium leaf	10 50a11 00
Good leaf	11 00a12 00
Fine and selections	12 00a12 75

**BUTTER.**  
 Packing, 17c per lb.

**POULTRY.**  
 Hens 1-2c, per lb.; roosters, 5c; young chickens, 10 to 12c; ducks, 11c; geese, 7c; turkeys, 10 to 12c.

**EGGS.**  
 19c, case count; candled, 20c.

**On Fruits & Cereals**  
**BORDEN'S**  
**PEERLESS BRAND**  
**EVAPORATED MILK**  
 (UNSWEETENED)  
**Is Delicious**