

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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We have spoken several times in the last ten years of Rev. Thomas Lord, of Horncastle, England, the oldest living preacher of the Gospel. The *London Baptist* says he is now 102 years old and that the last Sunday of the year he preached twice in the Baptist church at Boston. His text at night was "Cast me not off in the time of old age; forsake me not when my strength faileth."

St. Bartholemew's church, Episcopalian, in New York City, spent \$313,000 in carrying on religious work last year.

The figures in the Year Book of the English Baptists call for great searchings of heart among them. The membership has fallen off 4,864 in one year. The attendance at the Sunday-schools has also fallen off, but that may mean that the parents have taken up their duty of instructing their own children. The number of pastors has also fallen off.

Rev. William Ross well known in this country having been pastor of the Portland church, Maine, for three years, has become pastor of the historic old Devonshire-square church, in London. The church removed from Devonshire-square to Stoke Newington nearly forty years ago. But it retains the old name to mark the continuity of its existence and also its pride in the record of the body and in the brethren who made it a great church.

This church was first located at Wapping, but in 1638 it removed to Devonshire-square, and William Kiffin became its pastor. He resigned in 1692, when seventy-seven years old. Several leading men have been its pastor—Preece, Hinton, Henderson among others.

A brother asked Bishop Candler, of Georgia, Southern Methodist, if he had received the second blessing. The Bishop replied: "No, I have not received the second blessing. I have received the first, third, fourth and many others; but seeing that the second blessing has such a tendency to make fools of people, I skipped it."

KATTENBUSCH ON THE HISTORY OF BAPTISM.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

In the new edition of the great Hauck-Herzog *Realencyklopädie* Kattenbusch has given an elaborate account of the ecclesiastical development of the doctrine and practice of baptism. He sees indications of the influence of the heathen mysteries on Christian conceptions of baptism early in the second century, especially in the use of the terms seal (*σφραγίς*) and illumination (*φωτισμός*) in such writings as the Shepherd of Hermas and the second Epistle of Clement. He agrees with Harnack in maintaining that the approximation of ecclesiastical thought in relation to baptism to the thought of the Greek mysteries "introduced into Christianity and its faith much that was foreign to them." The term sacrament is the Latin designation of baptism that owed its origin to the same heathen influence and is virtually equivalent to the Greek mystery. These terms were applied to the Lord's Supper as well as to baptism and the heathen influence exerted on the latter ordinance was even greater than in the case of baptism. The mystical efficacy of baptism as the indispensable condition for the remission of sins of believers seems to have come to be a widely prevalent belief before the middle of the second century and this conception was undoubtedly of pagan origin. The author finds in the words *mysterion* and *sacramentum* the basis of the diverse conceptions of the ordinance of baptism in the eastern and western churches. *Mysterion* carries with it the idea of a secret initiation in which a magical power inheres. *Sacramentum* implies mystery or secrecy as well but lays chief stress upon the thought that baptism is absolutely necessary and effective because it rests upon the divine will and the manner of its working on the soul requires no other explanation.

An ordinance so solemnly conceived and carrying with it such sanctions cannot be repeated. This was early asserted and much insisted upon. The mystery and the sense of its divinely given efficacy caused baptism as well as the Supper to be celebrated with elaborate subsidiary rites and with an elaborate liturgy. Tertullian in the West magnified and glorified the efficacy of water to give eternal life. Cyril regards the water in the baptistery not as mere water but a spiritual grace is given the water so that it has the power of sanctifying. Only he who has been sealed through the water is made worthy by the spirit to attain to the kingdom of heaven. In baptism the sting of death is washed away.

Gregory Nazianzen spoke of baptism as a change of life, as a strength for weakness as a putting away of the flesh, as a reshaping of the vessel of clay. In baptism water is the typical (*τύπικον*) thing, the Holy Spirit the genuine (*αληθινόν*). He regards baptism as only the beginning of the working of divine grace in the soul and lays much stress upon its continuous power. He regards baptism as the best possible weapon against the assaults of the devil and thinks that no one can afford to postpone the enjoyment of its benefits.

Kattenbusch contents himself with "only a short word" on the development of infant baptism. That it was "a development" he has not the slightest doubt. "Since the time of Irenaeus and Tertullian there is testimony that this (*infant*) bap-

tism was practiced. Yet at that time it had been in use not long and certainly not much. If Origen appeals for it to the tradition of the Apostles, one has only to remember (if the passage referred to is his own language and not that of Rufinus), that the church of his time was all too ready to derive an approved doctrine or ritual practice from the apostolic tradition. The reasons assigned for the practice of infant baptism varied greatly. Origen sees in birth in general something contaminating, which is taken away through baptism; if he declares that even children need forgiveness, this is in accordance with his view of a sin committed and a guilt incurred in an earlier life. While Origen holds infant baptism for superfluous in case there is no antecedent guilt to be blotted out, other Eastern teachers on the contrary refer the blessings of infant baptism expressly to the later life. Gregory Nazianzen is of the opinion that sins incurred from ignorance cannot be imputed to children on account of their age, yet he is manifestly in doubt whether without baptism they can be saved; so his advice is, in case there be danger of death, to baptize them as speedily as possible since in any case he thinks it better that they should 'be sanctified' without consciousness than that they should depart 'unsealed and unconsecrated'; for under ordinary circumstances he recommends postponing baptism till the third year because at that age children hear the words of the sacrament and even if they do not understand what they hear, they may yet receive an impression then later will their body and soul be sanctified through the mystery of baptism. For beginners (those baptized in infancy) baptism is a seal; for those of riper years it is a gracious gift (*charisma*) and a restoration of the image (of God) fallen through sin. In a fragment from Chrysostom, quoted by Julius the Pelagian, the genuineness of which Augustine does not call in question, he (Chrysostom) says: "We baptize therefore the children, although they are not contaminated with sin, that there may be imparted to them the holiness, the righteousness, the adoption, the inheritance, the brotherhood of Christ, in order that they may become his members."

Pelagius, who denied original sin altogether, yet was willing to commend the baptism of infants as giving them entrance into the *kingdom of Heaven* in addition to the possession of *eternal life*, which they already without baptism enjoy.

Augustine called baptism the "sacrament of regeneration," and taught that in the case of infants it removes the inherited guilt but not the sinful nature and tendency. As baptism is the objective condition, so conversion, which includes repentance and faith, is the subjective condition of regeneration. Through both, therefore, salvation is conditioned. "The sacrament of baptism is one thing, the conversion of the heart another, but from both salvation is completed." He supposes cases in which baptism precedes conversion and those in which conversion precedes baptism. In case the infant dies after baptism and before conversion, or the converted person dies before he has had an opportunity to be baptized, he is of the opinion that God supplies the lacking element. He has no faith in the reality of the conversion of anyone who wilfully neglects baptism after he has made a profession. In his later years he attached still more importance to baptism as absolutely necessary for church-membership and maintained that the Holy

Spirit does not make anyone alive outside of the church. He still excepted candidates for baptism who suffer martyrdom, whose martyrdom may possibly avail in the place of baptism. Baptism is of no avail to the adult who receives it without antecedent conversion or to a converted person who receives baptism from a heretic or schismatic when he could have it from a Catholic.

Kattenbusch makes no mention of the great anti-pedo-baptist Paulician movement that during the early middle ages attained to a membership of hundreds of thousands in Armenia and the surrounding regions and that has survived through ages of persecution to the present time nor of the strong anti-pedo-baptist element among the Catharistic and evangelical parties in Europe during the medieval time. His account of baptismal theory and practice among Lutherans and Reformed contains little that is of special interest.

THE CHRISTIAN'S TRIAL OF FAITH.

The Apostle Peter says that the trial of the Christian's faith "is much more precious than of gold that perisheth, though it be tried with fire." He then states the purpose of this trial, namely, that when it (the Christian's faith) is tried, it "might be found unto praise and honor and glory at the appearing of Jesus Christ." He also says that through these seasons of testing and trial the true Christian "is kept by the power of God, through faith unto salvation." Surely this assurance should give encouragement to every tempted, discouraged soul.

As to the testing process by which gold and silver are purified, the *Nashville Christian Advocate* says:

"Coin must bear very rigid tests. The counterfeit passes well enough until it is once suspected. Then it must submit to the ordeal. The first question asked is this, 'Has it the right ring?' Drop it on the hard counter, and it will speak for itself. Weigh it, and it cannot weigh quite as it should if it has the wrong metal; that is the second test. The third test is one that no counterfeit has ever yet passed; it is the test of analysis. The chemist tries its very atoms. He takes the coin, or a portion of it, and dissolves it in nitric acid. Then he separates the silver from the copper, he determines the proportion of each. From his judgment there is no appeal. If only a coin could change itself and get rid of its superfluous copper! If it could only take warning when it is 'dropped' for the first time! Many a large dollar would shrink to a dime in the process of self-purification, but it is better to be an honest dime than to be a counterfeit dollar. Pure metal is rarely found in nature. It is largely a product of art—of the art of the refiner. It is well for the silver if it is passed through the fires."

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good is a step nearer God.—Dean Stanley.

Work is the true friend and consoler of man, raises him above all his weakness, purifies and ennobles him, saves him from vulgar temptations, and helps him to bear his burden through days of sadness, and before which even the deepest griefs give way for a time.

THE QUESTION OF MINISTERIAL SUPPLY.

J. M. HOSEA.

For some months past no question has received such wide-spread attention as that of Ministerial Supply. Writers of every Christian denomination have pointed to the manifest fact that every year fewer and fewer of our best young men are entering the ministry; while year by year the demand for efficient men increases at an astonishing rate.

Once in a while a lull in the discussion is observed but unfailingly it breaks out again—perhaps in a new quarter, but always in such a way as to call forth more discussion.

The discussion has not been confined to our religious periodicals, but has come in for a large share of notice on the part of the great daily press of the country; and periodicals of established reputation throughout the land have dealt with it, suggesting reasons for the condition and remedies for its cure.

Such general interest indicates that we are confronting a condition that is of immediate and vital interest to a commandingly great cause. Moreover, the continued appearance of discussion of its causes and remedies, in the papers, indicates that the final word has not been said nor a satisfactory remedy proposed. So another word on the subject is in order.

Baptists believe in a divinely called ministry. No man is fit to preach the gospel unless God has, in His own way, indicated to that man that it is His will for him to enter upon or take up so important a work. It seems this fact has not been given due emphasis. For it must be admitted that when God wants a given individual to enter upon this special service He can and will sufficiently indicate the fact. At any rate God's Word so teaches and by it alone are we to be guided.

A divinely called ministry involves a certain measure of compulsion. Paul felt such compulsion. It was not a matter of choice with him; it was a matter of *must* as he sets forth most clearly. Very few men will enter the ministerial life because of its attractive features alone. These are too few and inconsiderable when weighed in comparison with the arduous toil, numberless sacrifices and worldly disappointments incident thereto. So, to urge that the ministerial supply is short because of small salaries or small hope of preferment is to place the ministry on a purely professional basis, a thing clearly contrary to Scriptural teaching, hence not in accord with God's will. The minister's life has been sufficiently demonstrated to be a life of continual sacrifice and loss of personal gain, and he who enters it rightly does so through the promptings of the Holy Spirit and will not be deterred from doing his duty by the faults of his brethren or by display of Santanic influence. There is no room for mistake upon this point. He who stops to count the cost, except insofar as he may do so to be sure he is willing to pay the cost of doing what his Master requires of him, is not likely prompted by the Holy Spirit. If one enters it for worldly gain or preferment it is certain that he is either totally unworthy or the victim of grievous inexperience not to say ignorance.

It may be safely assumed then that the one primary cause of the shortness of ministerial supply is that fewer men are being called into the ministry by the Holy Spirit. All other causes that may seem to contribute to this end, when viewed superficially, are either altogether foreign to the subject or else are only secondary. No doubt there are customs, prevalent among us, which are hurtful to the full usefulness of the ministry, in many instances, and may be regarded as deterrent factors, but in due process of time, they will give place to more worthy customs. We are warranted to look for this for we are certainly progressing toward the ideals of our Master. However, we cannot rightfully charge the condition, now under consideration, to these customs.

If it be true then that the cause of the shortness of ministerial supply is as stated

above, why is it true? To be explicit, what is the cause of the cause? This is not far to seek. It is that much of the preaching of this day, has lost the vital power which characterized the preaching of days, that are within the memory of many of those yet living. Certain it is that it is very unlike apostolic preaching. The vital features of the gospel are not duly emphasized. The Cross, the Blood and vicarious suffering of our Lord are not presented as the only sufficient means of grace. Sin, total depravity and man's utterly lost and hopeless condition are rarely touched upon—more frequently ignored—and when upon these rare occasions they are mentioned, it is in a manner so abjectly apologetic as to fail of conviction altogether. In the stead of these glorious doctrines, pretty anthologies on the beauty of living, pathetic stories that make one cry but have no effect, deathbed scenes and the love of God, so great, that none will be permitted to suffer eternally, are heard in many pulpits. No wonder men are not called under such preaching for we have no warrant to believe that the Holy Spirit will honor such preaching with His presence. Then, too, there is the New Theology, and every other conceivable "ism," which are sometimes heard even in presumably orthodox pulpits. The Holy Spirit has nothing to do with these, hence men are not called into the ministry, for into that high calling they must come lead of the Holy Spirit. God's Word, our infallible rule of faith and practice sets forth all the cardinal doctrines thus neglected, hence the Holy Spirit cannot be expected to honor such prostitution of the Word.

It is a glorious fact that such preaching is not universal. Indeed it is confined to a comparatively small area and our chief cause of alarm is its tendency to spread. But there are parts of our land where the pure unadulterated gospel is preached by men, humble in spirit, but fearless in telling men of their true condition. They do not seek popularity, but seek to lead the lost to Christ. Where such preaching is found men are called into the ministry for the very obvious reason that the Holy Spirit honors it with His presence. The Holy Spirit will honor the preaching of the whole counsel of the gospel but will not honor the prostitution of the pulpit.

Therefore it may be safely asserted, looking to statistics for corroboration, that where the gospel, in its purity, is preached there is a sufficient supply of ministers and the converse that where there is something substituted for the gospel—no matter what—there is the inevitable scarcity of ministers. This is something worth thinking about.

But to go further. It is true also that there is a cause for this spineless preaching of the day. Sad to narrate, but true nevertheless, there are theological institutions in our land where the full inspiration of the Bible is denied and so taught. The necessity of vicarious atonement and shedding of blood for the remission of sins are relegated as doctrines unworthy of belief in this enlightened age. The divinity of Christ is questioned. Eternal punishment as taught in the Scriptures is vociferously denied and so on *ad infinitum*. There seems to be a drifting away from the anchors of orthodoxy and it may be said that any theory which has the advantage of newness and a certain seeming beauty finds ready acceptance in some of the centers of theological influence. Then, too, there is a manifest tendency to compromise with error—a tendency that if persistently pursued can be productive of nothing but ultimate ruin. The result of all this is a product of ministerial units with voice but without a message; with religion but without salvation; with a church but without Christ; with oratorical and perhaps a certain poetic power but without the Holy Spirit.

If the inspiration of the Bible is denied it follows that all it stands for is denied. Therefore take away the Bible and the world is left without hope except such as may arise through the promulgation of philosophical theories which have ever proved insufficient and powerless in the end.

Let us back to the simple orthodoxy of our fathers and their simple methods of interpretation and God in His own way shall bring all things to pass. Let us stand or fall on the simple straightforward teachings of the Best of all books. So doing we shall always find enough men to carry on the work of the Lord.

Owensboro, Ky.

THE CHRISTIAN'S DISGRACE.

BY REV. W. E. HENDERSON.

Not long ago, after an address at a Sabbath-school convention, a young woman came to me and remarked that something I had said in my address had recalled a bit of history to her mind which she thought might be useful to me if I cared to hear it, and in brief she told me a story something like the following: Some years before, when a student in a normal college, she received a letter from a cousin who was a few years her senior, telling her that he was coming to her home for a visit with her father and family. She was an earnest Christian girl and while the thought of his visit made her glad, it also burdened her with a deep sense of responsibility, for she knew from previous correspondence that he was not a Christian. The visit was made; they had the usual good times and many hours were spent in each other's company. The last Sabbath at church she noticed an anxious look on his face, but as often as she was constrained to speak to him something seemed to whisper that she was too young in life to direct another, and especially one older than herself. The visit ended; the stage coach disappeared down the road, and Cousin Will was gone. He had come into their Christian home un-saved, and he had left it without coming to know Jesus Christ as his Savior. Years passed on; the young man had married and entered into business for himself. The young woman had gone into the capital city of our State. One day there came a rap at her door, and a pale, haggard man was ushered in and asked for Miss Mildred Brown, and when she said that was her name, held out his hand and said: "I guess you don't know me; I am your Cousin Will." He told her that he had been working hard, and that he had not been living just right, and his health had given way and the doctor had ordered him North. He said: "I heard that you were in the city and so some way or other I felt that you might be a great help to me." She saw that her opportunity had come again, and she said she wished that she might talk with him, and to this end they walked to her home by one of the quiet streets. She told him of the friend she had found in Jesus, of the help he had been to her; told him that she feared his own life had not been what it ought to have been; and asked him if he would not give himself to Christ. And tears came into his eyes, as with an emotion he could hardly control, he said: "Mildred, God must have led me to you; my heart has been hungry for that invitation; I have lived thirty-three years, and you are the first person who has ever asked me to be a Christian."

"But," she exclaimed, "I don't see how that can be; you have said that you used to attend Sabbath-school; your mother is a Christian and your wife is a member of the church; surely some one has asked you before."

But he said: "No, you are the first one," and then he told her a little of his life. He said: "When I was in business college in Tennessee I had a roommate who was a Christian. He read his Bible every night and always prayed, and I wondered why he did not ask me to join him. He also went to Sabbath-school and I went with him. His teacher was a splendid woman, and I often wished she would speak to me about becoming a Christian. I carried behind me one day thinking she might do it, but she was busy putting on her gloves, and in a moment she had said good morning and was gone. I remembered then that you said you were a Christian, and I knew Uncle John was a deacon in the church, and I made you that visit sure that something would be said to me there, but you know it was not. I went back home and grew

careless about my life. A little later, and I was married. The preacher who married us talked my wife into joining church. He said nothing to me about the subject. I guess I have told you enough, Mildred," he said. "I am just about wrecked in every way possible, but if you think God will take what there is left, I will be awful glad for you to show me how to begin." And the young woman of whom I've been speaking led her cousin to Christ then and there. He is today an honored member of the church.

But what a story that is of the unfaithfulness of the Church of Jesus Christ to the great purpose for which she has been set in the world, and of the neglect and indifference of the average Christian of the more than average Christian, that sometimes makes us pause and wonder what it is to be a Christian after all. "If any man have not the Spirit of Christ, he is none of his," and what does it mean to have the Spirit of Christ? It means to be concerned about the things that concerned Christ; to be constrained by the things that moved him, until the very passion that led him to Calvary shall make our own lives a continual outpouring for that which Calvary represents.—*Herald and Presbyter*.

THE WORLD'S EVAGELIZATION

BY WILLIAM PHILLIPS HALL.

There seems to be better reasons than ever for a belief in the certainty of the coming of the mightiest spiritual revival of the ages in the near future. But, alas! upon the very threshold of such an evangelistic advance as the world has never before witnessed, there stands the grim specter of a hell-born destructive criticism of God's Word, seemingly determined to defeat, if possible, the counsels of the Lord Almighty and the plans of the Most High for the salvation of men.

To some our putting of the case may seem too strong, but a so-called scientific method of destructive criticism that discredits the integrity, inspiration, authority and historical accuracy of God's Word; that eliminates the personality of the Maker of us all; that dethrones the Son of God from his high place of co-equality with the Father; that pronounces the evangelism of Christ and of Pentecost a dead thing; and that with sweep of pen and word of mouth blots out the supernatural from God's Word, is not of God, but of the evil one. It is our solemn conviction, in which we believe we have the mind of Christ, that those who follow such teachings and teach the same deny the Lord, who bought them, and array themselves consciously or unconsciously with those whose wicked unbelief unnerves the arm of Christian enterprise and strikes dumb the tongue of Christian testimony.

This so-called destructive scientific method, that enthrones poor human reason and an evolutionary philosophy in the place of divine authority, cannot but create a miserable ministry that in great measure either does not really know what it believes concerning the Word of God, or that does not believe what it knows concerning the same; a ministry that is worse than useless in the great work of the world's evangelization, and that is a stumbling-block in the way of the onward march of the kingdom of God.

ANSWERED PRAYER.

Andrew Murray says, "There is a life that prays." One might use the choicest of expressions and have their petitions correct from the scholarly standpoint, but miserably fail in reaching God, while the halting, hesitating, stammering speech in prayer might instantly reach Him and greatly move Him because the life is right. If I regard iniquity in my heart He will not hear me, but if I abide in Him, then it is true that my experience is all dominated by His will; my thoughts, my deeds, my every impulse will be under the sway of His divine personality. When this is true God can trust with us an answer to prayer; when it is untrue, an answered prayer might be a fatality.

PERSIA AS A MISSION FIELD.

Persia is undoubtedly one of the neglected mission fields. It is more than one-third the size of India, its area being 630,000 square miles, with upward of 12,000,000 inhabitants, against 1,600,000 square miles in India. Yet comparatively little mission work has hitherto been done in the country. Modern missions in Persia were begun in the sixteenth century by Roman Catholic monks among the Armenians. There are at present from eight or ten thousand Roman Catholics in Persia. The earliest Protestant missionaries were Moravian, who in 1767 came to labor among the Persians. They were, however, unable to remain, owing to the disturbed condition of the country. The first permanent Protestant mission was established in 1835 by the Rev. Justin Perkins and Dr. Achak: Grant at Urumia, for the special purpose of winning the Nestorians to evangelical Christianity. In 1871 Tabriz was occupied; Tabriz in 1873; and Hamadan in 1881. Through the endeavors of Dr. Bruce, an Indian Missionary, the Church Missionary Society established themselves in 1869 at Isfahan, and later at other places in the North. In 1892 the total number of Protestants was estimated at over 3,000 communicants and about 10,000 adherents. The number since has slightly increased, but not sufficiently enough to entitle Persia to be called an evangelical country. Missionary endeavor has hitherto been almost exclusively confined to Armenians, Nestorians and Jews, as Islam has proscribed death as the punishment of a Muslim who becomes a Christian, or otherwise leaves his religion. The late Shah was inclined toward a measure of toleration, which was deemed to missionaries in Turkey. Still, Mohammedans converts to Christianity have not been able to live in Persia hitherto. At present, however, a crisis is pending, which seems to aim at political and religious freedom. Christian schools have been established for Mohammedan youths in many places, and the prospect of success is very hopeful. The first Mohammedan youth left Urumia the same day I did for America to perfect his education. One is forced to the conclusion that Persia is at present providentially opened for missionary work and that the Mohammedan population is the most newly and inviting field for such work.

The Nestorian Christian Community.

Among the mountains of Kurdistan and in the plain of Urumia, is found the Nestorian Christian Community, which, owing to its use of the ancient Syriac language, is also called Syrian. This, with the Armenian church, constitutes a most interesting remnant of ancient Christianity. The mountain Nestorians are under Turkish rule, and those that live in the plains are governed by the Persian Shah. The two sections differ in appearance, costume and character, but they agree in all religious question in obedience to their Patriarch, Mar Shimoon, of Koehannes, and in strong attachment to the religion for which they have suffered so many ages of persecution. The total number of Nestorians is 117,000, 56,000 of whom live in the mountains, 25,000 in the plains or Urumia, which I visited, and 36,000 Chaldeans in and about Mosul. The latter have accepted the authority of the church of Rome. From the time of Nestorius, in the fifth century, Nestorianism sent branches into the East as far as India and China. It was in its missionary period that it prospered. With the decline of its missionary activities the church itself declined until now it is almost as dead as the heathenism and Mohammedanism around, and equally in need of missionary work. Many attempts have been made to revive the church from within by the Roman Catholics, the Russian Greek church, the Church of England, and the Lutherans. The Presbyterians, who occupy the field since 1835, and have always regarded the Syrian Christian community their special field in Persia, also endeavored at first to purify the old Nestorian church. Only when it was found impossible that the two elements could live together an independent evangelized body was formed. They have now some thirty-five organized churches with a membership of 3,000. Other denominations, such as the English Congregationalists, Dunkards, Plymouth Brethren, Holiness Methodists and American Lutherans are also at work among the Nestorians.

Baptist Work in Persia.

The Northern Baptists, through a private committee, with headquarters in New York, are represented in Urumia plain by Rev. Y. H. Shahbaz. Mr. Shahbaz has worked there for some years, with a fair measure of success. The headquarters of this mission are in Geogtapa, a Syrian or Nestorian town, seven miles southeast of Urumia City. Here a church of some eighty members has been established and several schools for boys and girls. Another church is located in Goolpashuu. This has upward of forty members and is a rather progressive body. The school is in good condition. The town has a typical Nestorian, i. e., Christian character. A third church has been organized at Satalove, by Mr. Shahbaz. This is the smallest and possesses no building.

The Work of Southern Baptists.

During my visit to Urumia last July I had the opportunity to get personally acquainted with the work carried on under the auspices of Southern Baptists. It was my privilege to get personally acquainted with and to be entertained by Rev. I. N. Yohanan, M. D., and his charming family, in Urumia, and to obtain a thorough insight into his work. Some of my observations and impressions I desire to submit to the readers of the RECORDER. Urumia City is the most important center for

work among the Nestorians who inhabit the plain. It is a city of some 80,000 inhabitants and the reputed birthplace of Zoroaster. The great majority of the people are Shia Mohammedans, but beside the Nestorians there is also quite a percentage of Jews. Dr. Yohanan is endeavoring to reach all these classes in the city, and I believe he has obtained an excellent hold on them. In his company I visited leading families of all these sections and was deeply impressed with the grip he seems to have on Hyrinas, Mohammedans and Jews of high, if not the highest, social standing. Dr. Yohanan's work is carried on along three principal lines.

(1) Evangelistic work. In connection with this he has Mohammedans come to his rented home to hold conversations with them and to preach to them. Their attitude towards Christianity is now ten times more friendly than when Dr. Yohanan went to America in 1893. Several times as many as eight persons have come to see him in his home, and several came while I was there. On Saturdays he works for the Jews in a similar way. (There are some five hundred of them in the city.) His intention is to commence similar work for the Nestorians as soon as he is enabled to secure more suitable quarters. He also cooperates with the workers in Mr. Shabbaz's mission in visiting villages and in holding revival services. During my visit I went in their company on such an evangelistic tour to Dezastika, where the Doctor has stationed an able and consecrated evangelist, T. Henjamia.

(2) Education Work. Two schools have been opened by Dr. Yohanan since last year, one for Nestorians and Jews and one for Mohammedans. The former had twenty-five pupils and the latter twelve at the time of my visit. Some of these are from high families, i. e., Khau. In both schools there are only four free pupils, who are too poor to pay any fees. Some pay as much as one Tamaan—one dollar per month. At the last commencement, held July 3, 1907, some five hundred people were present. Several Presbyterian ministers were not only present, but spoke words of appreciation. Some of these as well as Russians, testified that this was the best commencement held in any school in Urumia this year.

(3) Medical Work. This is carried on in a dispensary, established by Dr. Yohanan in a rented place, which appeared to me to be rather small and too hidden for the largest amount of usefulness. The Presbyterian hospital is in the college compound, some two miles distant from the city. There were approximately some 500 patients from the time of the doctor's arrival in 1905 till October, 1906, which is evidence of the popularity and usefulness of the institution.

Mrs. Yohanan is an efficient co-worker with the doctor. I seldom have I seen so consecrated a lady in a non-Christian land, upon whose heart was laid the burden of her fellow-countrymen and women.

J. HEINRICH.

Newark, N. J.

PREACHING PEWS.

BY REV. R. E. WISHARD, D.D.

The assumption that the preaching must all come from the pulpit is wide of the mark. The pulpit is a throne of power, when the gospel, which is the power of God, sounds out from it. As a pedestal from which to air one's philosophy, literary attainments, semi-theological notions, or prophetic dreams, it is a calamity and a burlesque of all that God meant it should be. The Gospel of the grace of God, clear, pure and strong, is what is demanded from every pulpit. For its proclamation has God called His servants. He has commissioned, anointed and sent them forth under the definite order that they shall preach His Word. "Son of man, I have made thee a watchman unto Israel; therefore hear the word at my mouth and give them warning from me."

There is, however, another aspect to the work of the church, in preaching the gospel, that is overlooked by a large portion of the people. They have settled down in the false assumption that they have small share or responsibility in the success of the preaching from the pulpit. It is assumed that the minister is almost wholly responsible for what is to be achieved in the congregation. He must draw or be "drawn" and sometimes "quartered." He must hold, or be held up. Let it be modestly affirmed that it is scarcely fair to ask the minister to pull the wagon on which the congregation has the pleasure of riding.

The congregation preaches by its presence in the pews. The presence of Christian people in the pews, to hear the proclamation of the gospel, to receive the warnings, admonitions and encouragements of the Word of God, is an eloquent witnessing of the truth which they profess to believe. It is not possible for "the others" who are in health to convince unbelievers that they are honest in their professions. A religion that keeps a professor at home, when his minister is giving the saving truth to "the remnant," is not worth the breath it costs to make it. There are conditions of health, age and the care of infant children that must necessarily detain from a second service a small number of every congregation. But these conditions cannot answer for the absence of three-fourths of the morning congregation from the house of God and the hour of worship in the evening. Can it be possible that the absentees from the second service believe there is a heaven to win and a hell to shun? Do they believe that the souls of the impenitent are in danger of eternal death? Do they believe that "It has pleased God by the foolishness of preaching to save them that believe?" Do they believe that God answers prayer, and sends His convicting and regenerating spirit to accompany the Word, and make it the power of God unto salvation? Do they think they ought to be present to pray for

the power of God to make the message from the pulpit a message of help and strength to His people of warning and deliverance to souls in bondage to sin? Is there any reality in the religion we have professed? Or are we playing at religion, making our place in the church a social convenience? What is there in a profession that does not bring a man or a woman in health squarely up to duty? What's the use? Would it not be well to look into our condition and answer to God a few honest questions?

Does God mean what He says? Do we mean what we have said? Do our solemn vows mean before God and the world mean anything? The fore Charles G. Finney was converted, in the days of his skepticism, he used to make sport of the pretense of a religion that did not change a man's life and set him earnestly to work to save men from hell. He said: "If I believed what you church members profess to believe, I would spend my time in warning men and trying to save them." And when the Spirit of God got hold of him and wrought that mighty change in his life, he was true to himself, true to God, true to men about him, true to truth. His great intellect and heart, his strong personality, moved consistently with the new life God had given him.

A church membership that has so little interest in the preaching of the blessed gospel of the Son of God, that it can habitually absent itself from the evening service, is practically testifying against the truth of God's love for sinners, and His sacrifice for their salvation. It is preaching against the gospel. It is testifying to the worthlessness of what God has provided at infinite expense. It is the most telling argument put into the mouths of the ungodly. It is therefore preaching. Negative religion (if there can be such) is positive religion. We cannot escape responsibility. "No man liveth unto himself." There is no half and half in the true spiritual life. It is life from the dead, or death in sin.

When the pews are filled with praying Christians, not once but as often as the minister is asked to give God's message, then the pews preach. They testify by a life from God. Exchange.

TWO STRIKING CONVERSIONS.

REV. A. L. THERRIEN.

Two young men and an elderly woman were baptized in the French Baptist church of Montreal, Sunday, Dec. 15th. The woman and one of the men are converts from the Church of Rome. The conversion of the young men is somewhat remarkable.

All conversions, considering the nature of the human heart, are miracles of grace. But some conversions offer to the human mind features of unusual interest. Such is the case with these young men.

Mr. R. is the son of Baptist parents living at Saint-Sauveur, France. He was under Christian influence, and a member of the Sunday school in his youth. But contact with infidels, and the reading of infidel books, undermined his faith in the Bible and religion. This very much grieved the heart of his parents, and partly for this reason he left home for Western Canada. As usual, the mother placed in his trunk a Bible and a hymnbook. While at sea he began to be troubled about his soul. He could not understand why thoughts of God and eternity haunted him.

When he and his traveling companion reached Manitoba they were penniless. They walked three hundred miles to reach a countryman, from whom they expected better treatment than they had received. During their tramp they went days without food, and fed two days on uncooked corn grain. They noticed that in some homes where they received shelter at night, family worship was observed, and that in these homes hospitality was cordial and abundant. Though they could not understand the reading and the prayers, they caught the spirit. This made Mr. R. more wretched than ever. They finally retraced their steps and came to Now Ontario where they spent last winter sheltered in a log hut, and chopping wood by the cord. There, alone, desolate, during the long evenings and longer Sundays, what else could they do but read the only book they had with them? They read and criticized the old Book. They were fond of singing, and they sang hymns. But all this they did with uncircumcised hearts.

Before going further in this account something must be said of Mr. B., the "companion." He is from the same place, was brought up a Roman Catholic, but also lapsed into infidelity. Left an orphan, and poor, when young, he endured considerable hardship even in his own country. The two banded together for the long journey to Canada.

In the course of the winter Mr. R. became convinced that after all there must be reality in the religion of Jesus Christ. His friend also began to be troubled in his soul. They were in a maze, and very unhappy. Through a friend, they had heard of the church of l'Oratoire and its pastor, in Montreal. They decided last September to come to this city to get religious instruction. Dressed in their woodman's garb, with their blue jersey up to their chin, they regularly attended the services of the church they were near. The pastor visited them and found them open to conviction. Mr. R. was soon led into the light, but Mr. B., though apparently anxious to believe, found it hard to do so. He became morose and irritable. By and by, he was taken sick and went to the hospital for an operation. While there, the pastor saw him several times. He read his Testament and tried to pray. It was hard work. The pastor, one evening said to him: "Christ is waiting for you, when will you come to Him and give yourself to Him and to His service?"

"Why not now?" was his reply. "Why not?" echoed the pastor. "Tell Jesus

that you take Him as your Saviour and that you give yourself to Him."

With an expression on his face of determination and joy, he said with a strong voice, "I do!" From that moment all clouds disappeared. Everyone noticed the change in his face.

When, two weeks ago, these two young men, both intelligent and educated, related their experience before the church, a feeling of adoration and deep emotion came over the assembly; a manifest was the hand of God, and the work of the Spirit in their experience.

It was a joyful occasion when last Monday evening, before a selected audience, they confessed their faith in the Lord Jesus Christ.

With thousands of others in Montreal they were thrown out of work. They consequently left this week for New Ontario again, where they expect to get employment. They went on their way rejoicing, accompanied with the good wishes and the prayers of their Montreal friends. Canadian Baptists.

THE DIACONATE.

The only divergence of the present practice in churches of the congregational polity from the New Testament practice, seems to be that they have limited the sphere of the diaconate, and thereby withdrawing the theory that the two are only two offices in the New Testament church, namely, those of the pastor and deacons—they have been obliged to supply the vacancies thus made, by appointing boards and committees, which, too, have been generally composed of men of lower grade. Furthermore, they have not been as careful as they ought to have been, with the apostolic teaching before them, in the selection of men for a diaconate of even this limited range of service, and thus they have lowered the moral standard of the office, greatly to the detriment of the church and the efficiency of the pastor. Finally, the proper relation of the deacons to the pastor has not been properly maintained. Too frequently they have been the pastor's critics instead of his assistants and fellow-workers. Cheerfully acknowledging the many exceptions, which there are among our churches, of boards of deacons composed of brethren who exalt the dignity of their office, adorn the gospel they profess, serve the church with utmost fidelity, and by their wise counsels and timely suggestions contribute to the stability of the pastorate, we are constrained to admit that in the most of them, and these perhaps the weaker churches, which can the less afford to be careless in this matter, the stronger ones, such departures from the New Testament standard for the diaconate as we have noted may be found, and the inevitable consequences are lowered church efficiency, more or less friction in the membership, and shortened pastorates.—R. E. Neighbor.

Between the extremes of Self-assertion and Submission is another possibility. It is Expediency. And this is death. Never yet was expediency the rule of life for man or nation. You cannot always know what is right. But you can oftener discover what is right than you can decide what is expedient. Life is played upon by so many currents and cross-currents, that it is impossible to calculate the effect of any line of policy. But while God is God it is always right to do right. And there can be no world, no star, no universe, where it is not best to do right and leave the issue with God. Do that which it not expedient and "it will be all the same a hundred years hence!" But do that which is not right, and eternity itself will be needed to make the balance level.—Dr. Aked.

THE IDEAL LIFE.

We hear much about the ideal life. And what is the ideal life? To think God's thoughts; to speak God's words; to do God's deeds; to be busy about God's things. To be rid of selfishness, and yet not ignore self entirely, but to clearly see that the highest good of self is inseparably wrapped up in the highest glory of God. To live for the good of men, and that not alone for the sake of men, but because in this way high honor comes to God. To begin the day with prayer, continue it in trust, and close its hours in praise.—Exchange.

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.

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SUNDAY-SCHOOL LESSON

MATTHEW 1:1-11
MONDAY, FEBRUARY 10TH.

The Lord heals the Nobleman's Son—John 4:43-54.

Motto Text—"The man believed the word that Jesus had spoken into him and he went his way."—John 4:50.

"Now, after two days he departed thence, and went into Galilee." He spent two days with the Samaritans at Sychar and then resumed his journey to Galilee. "For Jesus himself testified, that a prophet hath no honor in his own country." Our Lord was born in Bethlehem of Judea, but he had been reared at Nazareth, and therefore Galilee was his home. After working his first miracle in Galilee he had gone to Judea.

"Then when he was come into Galilee, the Galileans received him." In a way they would not have done had it not been for the reputation he had won in Judea. As he had been honored away from home he could be honored in his own home. The feast at which the Galileans had been who had returned home and reported his miracles was that recorded in chapter 2:15-25 and 3:1-22. We know that our Lord worked many miracles which are not recorded. Our Lord showed gracious love to his fellow countrymen in thus working in Judea before he came on this great preaching tour through Galilee. It would have been more difficult for them to have had faith in this young man whom they had known as a quiet carpenter for so many years had he continued in Galilee after his first miracle.

"So Jesus came again into Cana of Galilee, where he made the water wine." This was the home of two of the Apostles, Philip and Bartholomew. It was not far from his old home, Nazareth. "And there was a certain nobleman, whose son was sick at Capernaum." A high officer in the court of Herod. Because the wife of Chuza, Herod's steward, was one of the women who ministered to the Lord of her substance some conjecture this was Chuza. It may have been.

"When he heard that Jesus was coming out of Judea into Galilee." The Lord was so near it would require but little time and trouble to go to Capernaum to heal his son. The nobleman had faith to believe that the Lord could cure his son if he would come to Capernaum. How many fathers today have sons sick with sin's awful leprosy, who

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yet do not go in earnest prayer to the Great Physician. His son was at the point of death and all human skill was powerless.

"Except ye see signs and wonders, ye will not believe." This Lord speaks in general terms of the Galileans. He had just come from Samaria where the people had believed without any miracles; where they had sought in him a Saviour from their sins, and not a wonder worker. The Galileans would not believe without miracles he gave them miracles.

"Sir, come down ere my child die." The nobleman was in most desperate earnest; time was short and he would not delay to ask what the Saviour meant. His words, at any rate, were not a direct refusal, and so he plead on for his son's life. When Christian fathers follow his example and will not let the Lord go until he bless them by the salvation of their sons, we may look for a mighty revival in the land.

"Jesus saith unto him, Go thy way; thy son liveth." It was a test and a strengthener of the man's faith. He had nothing but the word of the Lord. But his faith triumphed. Unlike the Shunammite, he did not insist on the Lord's going, but turned away, believing his son was saved from death. It is one of the marvels of sin that it requires so much faith simply to believe in God's veracity. He showed his faith by not going home immediately that day, as he could have done, to see whether the Lord had spoken truly. His son was healed, there was no need for him to hurry.

"And as he was now going down, his servants met him, and told him, saying, Thy son liveth." They showed their love for their Master by hastening along the road which he must come in order to bear him the glad news as soon as possible. "Then enquired he of them the hour when he began to amend." He seems to have expected that at the Lord's word the boy would begin to improve and gradually the fever grow less. There is little doubt that he looked confidently for the note of time which they gave, that seventh hour which was so fateful in his life. But the servants say nothing of amendments; they reply, "Yesterday at the seventh hour the fever left him." According to the Jewish method of reckoning time this was at one o'clock in the evening. This would have given the father ample time to return to Capernaum that night had he so chosen. "So his father knew that it was at the same hour, in the which Jesus said unto him, thy son liveth." Thus the Lord had proved his power to work miracles when he was not present. Verily the Messiah of God had come to his people.

"And himself believed, and his whole house." They had seen a sign and wonder and they believed. But more blessed were the Samaritans who had not seen and yet had believed.

"This is again the second miracle that Jesus did, when he was come out of Judea into Galilee." The first of all his miracles was worked in Cana of Galilee; but since that time he had performed many in Judea. For some reasons, not clear, John emphasizes the fact that this was the Lord's second coming into Galilee. The lesson which all parents and Sunday-school teachers should take home to their hearts from this miracle, is not to rest while their children and scholars are out of the ark of safety.

THE FEAST OF TRUMPETS.

Under the Mosaic regulations each new year was ushered in by a fanfare of trumpets. When passing on the streets of Chicago, saw the rushing business done in tin horns the last day of the old year, possibly few of them remembered that the lifting up of trumpets New Year's eve was as old as the story of the Exodus.

Indeed the religion of the Old Testament might be called with reason a trumpet religion. From the marble balcony above the sacred entrance to the Holy House the priests greeted with the voice of the trumpet every new moon, and when the sacrifice was laid up on the altar the trumpet sounded from Moriah's heights over the gifts of the worshippers. It was the trumpet which welcomed the ark back to David's city, and the blast of the trumpet was followed by the descent of the luminous cloud when Solomon's beautiful temple crowned the rock of Zion.

The trumpet has some qualities that make it peculiarly a fitting symbol of religion. Nothing else has in it such a voice of courage. Religion without courage is a pitiful thing. Men give ten thousand reasons why they cannot join the church, but the real reason too often is that they are cowards. To get down upon the level with their faith the churches lower the bars until in some places they lie flat upon the ground. You would think that religion must carry people free and with them all their worldly baggage, and then hand them a rebate at the end of life's journey. O for a religion of blood and iron, ready to meet mysteries and surmount them, duties and discharge them, trials and ride at them like a trooper on the gallop, making the welkin ring with his trumpet as he draws his sword.

But the trumpet at the beginning of the year indicated not less that the religion of the Bible is a religion of cheerfulness. Christian courage ought to be what the hymn-writer calls "a cheerful courage." It is not the courage of despair but of hope. It has not only a faith for the next world but a faith as to this. It can do more than wipe its weeping eyes. There are very few of the psalms which might not be appropriately introduced by a blast of horns. They are not the cry of the defeated but the shout of them that march to victory. When Jesus chose a type to represent the true spirit of his faith, he chose not an old man meditating among the tombs, but a sunny child, happy in its lot and confident of its future. The church ought to be one great "Don't Worry Club," and for its seal it should bear not a tinkling mandolin but a swelling trumpet.

One ought not to forget either that the trumpet had a special significance of co-operation. It is not the solace of the solitary but the summons of the commander. We read in the book of Judges that when "the Spirit of Jehovah came upon Gideon . . . he blew a trumpet," whereupon the hosts from Ephraim and Asher and Zebulun and Naphtali began to assemble. The trumpet belongs to the phalanx; not to the bush-whacker. It does not disperse to the wilderness but calls to the camp. And in that camp what myriads of noble souls!

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not less than 2,000 souls every day. Christ's is "the trumpet that shall never call retreat."—Interior.

UNAPPROPRIATED BLESSINGS.

It is one thing to have a supply of strength and power, it is quite another thing to appropriate it. A company of men passing through the country in time of war came upon an old woman who was living in the direst poverty. She had scarcely enough food to keep her alive. She told the soldiers that she herself was the mother of a soldier and that her boy had sent her nothing, except, said she, "some colored pictures which are worth nothing." When she took down an old vase to show these "pictures," it was found that her boy was an English soldier who had been regularly sending her five-pound English notes. Yet, not knowing their value, she was on the verge of starvation.

This is the picture of many a Christian; all of God's power and strength lie at our command and still we fail.

GOD'S GRACE.

The grace of God is matchless in its sweetness and in its power. "Whosoever hideth his sin shall not prosper," but whosoever confesses and forsakes his sin God will freely pardon and justify. A little girl defined "grace" as "getting something for nothing," and the blessings of grace come to us not by works of righteousness, but simply by trusting faith.

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ZACHARIAS, THE UNBELIEVER.

REV. ARTHUR S. BURROWS.

When Herod was king of Judah 2,000 years ago, two old people, Zacharias and his wife, Elizabeth, who were descended from the ancient Jewish priesthood, were still serving God in the Temple at Jerusalem. They had no children. One day while Zacharias was fulfilling his office at incense hour, an angel appeared on the right side of the altar. He had come to promise the priest a son. They were to call his name John, and many would rejoice at his birth. Also many an Israelite would this son convert to God.

Zacharias did not believe this announcement, and questioned it. The angel proclaimed himself to be Gabriel, the messenger of God sent to tell Zacharias this thing. Because he did not believe, he was immediately stricken dumb, to remain so until the son was born. People who had gathered to worship, wondered why the priest did not come from the Temple. At last he came forth, but could not speak, and only made signs before them. When the son was born, the neighbors wanted him to be named after his father. His mother said: Not so, but he shall be called John. The friends of the family objected that none of the kindred had been called by that name. They appealed to Zacharias and he wrote: His name is John. His obedience to divine command was rewarded with restoration of his speech.

The blessedness of religious tradition in the home is unspeakable. Zacharias and his wife had been trained from childhood to reverence God. They were righteous people. They were blameless before the Lord in keeping His ordinances. The crying need in our American home life is, family recognition of God at the table, by family prayers, and in mutual spiritual helpfulness in the home. The writer fraternally appreciates the values of lodge life and work; but thousands of lodge men in our land are neglecting the religious training of their families. The lodge women are equally guilty.

A man degenerated thus; he said that there is no God; he laughed at the Christian's hope; he spoke of stars and rocks and mountains and seas as mere happenings, the result of coolings off and condensings; he magnified the pagan's creed; he affected that his god was in the drooping flower, and other nature beauties; he said that love was with the wild hind, as fear was with the forest brute; he derided the thought that God was man's Maker; sometimes he listened to the preacher, but to turn away in scorn; he felt that he could explain the why and how of the things that had come out of empty space, he said that the end of all was in death. But one day a palor spread over his favorite child; later, the physician said the sickness was beyond human help; and now the man who had scoffed and was degenerate, was sore stricken in his cowardice; he went to his room; he fell upon his knees and cried to God: O God, spare him, spare my boy; God spare him for Christ's sake! And so is the folly and failure of infidelity.

God has holy purpose for our children. Of John the angel said:

He shall be great in the sight of the Lord; he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit! O, that this could be true of all the children everywhere. God crowns Christian children with divine promise. They shall turn many to righteousness. They shall shine as the stars in the everlasting Kingdom of God. Parents the Apostle Peter says that the divine promise is unto you and to your children.

God is displeased with unbelief. Zacharias was an unbeliever at divine promise. He questioned God's ability to fulfill His promise. Moses had an army of 600,000 infantry in the wilderness, and he questioned God's ability to feed them as He had promised. In consequence, the spirit of prophecy was partly taken from Moses and given to others. Unbelief says that seeing is believing. The Christian says: We walk by faith, not by sight. We accept life. We must accept mysteries. Could we apprehend all things, we should not need faith. Were providences all clear, we should not require trust in God.

Unbelief creeps on one unawares. Some dreadful experiences of injury inflicted; some injustice in business; some trusted life discovered to be double. Then you began to leave God, and goodness. You began to undo your belief, and in its place in your heart came unbelief. In course of time you were almost undone. You questioned God. You fell into pessimism. The root of bitterness soured your soul. You could not talk any more with God. You preferred to be alone from everyone else. Unbelief is the sin that easily besets us. How a Christian needs to remember our Lord's word: Watch, and pray, that ye enter not into temptation!

God punishes unbelief. He saves his Christian by so doing. In Nazareth Jesus did not many mighty works because of their unbelief. In Jerusalem Jesus did many mighty works, yet they believed not on Him. Hence, they were left to their blindness and hardness of heart, so that they could not believe if they wished to. God was angry against His people, because they believed not in God, and trusted not in His salvation. It was ever so with the most of Israel. Before Canaan they had not faith, and God said to them: Ye shall know my breach of promise. Within two weeks Israel might have entered Canaan after their escape from Egypt. But unbelief kept them in the wilderness until a generation had passed away! Modern unbelief in the church still delays God's fulfillments, and prevents His power.

Unbelief before God makes us ridiculous in the world. Think of Zacharias standing before the people as their priest, and being able to only make signs, which they could not interpret. David once ridiculed a foolish unbeliever: Lo, this is the man that made not God his strength but trusted in himself, and weakened himself in his wickedness. Think of learned Pharisees and lawyers on Pentecostal day saying that Spirit-filled Christians were drunken at nine o'clock in the morning! They had no discernment of the Holy Spirit, and no affiliation with God.

The average doubter is not certain concerning his doubts. He is afraid of the truth. He does not read the Bible which he affects to disbelieve. He stays away from the church which he rejects without an honest trial. In the last honest hour, when the bar of God

is in view, what becomes of the doubting!

O, souls that forge the fetter, it is vain; There is a Still Hand stronger than your chain; 'Tis no avail to bargain, sweet and nest, And slung the shoulder for reply to God!

The remedy for unbelief is, to obey God. Obedience under His infinite loving kindness will lift the punishment. When his promised son was in the world, Zacharias named him according to God's command. His death tongue was loosed immediately. Disobedience persisted in brings death to mind and heart; perishing to thought and affection. Unbelieving friend,

return to the truth which once burned in your soul, and lighted your pathway.

Four old Molly, who sold apples on the corner, and whose life was filled with many distresses, nevertheless was ever filled with trust in God. A godless judge said to her: "Don't you get tired sitting here all day, Molly?" "It's only a little while, sir." "And the hot, dusty days?" "Not many more, sir." "And your awful rheumatism, Molly?" "Shan't have it forever, judge." "And what then, Molly?" "I shall enter into that rest that remains to the people of God, sir." "What makes you so sure, Molly?" "My Lord Christ is my way and life, sir, and I shall see Him in a little while, sir." "Molly, you've got more than the law ever taught me," said the judge. "Yes, sir," said Molly, "because I went to the Gospel; and won't you go there too, judge; there's only a little while!" Worcester, Mass.

Tommy, aged five, accompanied his father to church one cold Sabbath morning, and upon their return his mother asked if he could report the minister's text. "Course I can," replied the little fellow. He got up and rubbed his hands together and said, "Many are cold, but few are frozen." Chicago News.

Take the world out of the heart, and it will leave more room for God. Duty vitalized by love will open a spring that unselfishness can not dry.

Pure Food

No Food Commissioner of any State has ever attacked the absolute purity of

GRAPE-NUTS

Every analysis undertaken shows this food to be made strictly of Wheat and Barley, treated by our processes to partially transform the starch parts into a form of Sugar, and therefore much easier to digest.

Our claim that it is a "FOOD FOR BRAIN AND NERVE CENTRES" is based upon the fact that certain parts of Wheat and Barley (which we use) contain Nature's brain and nerve building ingredients, viz., "PHOSPHATE OF POTASH," and the way we prepare the food makes it easy to digest and assimilate.

Dr. Geo. W. Cary in his book on "The Biochemic System of Medicine," says:

"When the medical profession fully understands the nature of the phosphate of potassium, insane asylums will no longer be needed.

"The gray matter of the brain is controlled entirely by the inorganic cell salt, potassium phosphate.

"This salt unites with albumen and by the addition of oxygen creates nerve fluid, or the gray matter of the brain.

"Of course, there is a trace of other salts and other organic matter in nerve fluid, but potassium phosphate is the chief factor, and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life. Therefore, when nervous symptoms arise, due to the fact that the nerve fluid has been exhausted from any cause, the phosphate of potassium is the only true remedy, because nothing else can possibly supply the deficiency.

"The ills arising from too rapidly consuming the gray matter of the brain cannot be overestimated.

"Phosphate of Potash is, to my mind, the most wonderful curative agent ever discovered by man, and the blessings it has already conferred on the race are many. But 'what shall the harvest be' when physicians everywhere fully understand the part this wonderful salt plays in the processes of life! It will do as much as can be done through physiology to make a heaven on earth.

"Let the overworked business man take it and go home good tempered. Let the weary wife, nervous and ailing from attending to sick children or entertaining company, take it and note how quickly the equilibrium will be restored and calm and reason assert her throne. No 'proving' are required here. We find this potassium salt largely predominates in nerve fluid, and that a deficiency produces well-defined symptoms. The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables, fruits and grain. To supply deficiencies—this is the only law of cure."

BRAIN POWER

Increased by Proper Feeding.

A lady writer who not only has done good literary work, but reared a family, found in Grape-Nuts the ideal food for brain work and to develop healthy children. She writes:

"I am an enthusiastic proclaimer of Grape-Nuts as a regular diet. I formerly had no appetite in the morning and for eight years while nursing my four children, had insufficient nourishment for them.

"Unable to eat breakfast I felt faint later, and would go to the pantry and eat cold chops, sausage, cookies, doughnuts or anything I happened to find. Being a writer, at times my head felt heavy and my brain asleep.

"When I read of Grape-Nuts I began eating it every morning, also gave it to the children, including my ten months old baby, who soon grew as fat as a little pig, good natured and contented.

"I wrote evenings and feeling the need of sustained brain power, began eating a small saucer of Grape-Nuts with milk, instead of my usual indigestible hot pudding, pie, or cake for dessert at night.

"I grew plump, nerves strong, and when I wrote my brain was active and clear; indeed, the dull head pain never returned."

WISE CLERK

Quits Sandwiches and Coffee for Lunch.

Please observe that Phosphate of Potash is not properly of the drug-shop variety but is best prepared by "Old Mother Nature" and stored in the grains ready for use by mankind. Those who have been helped to better health by the use of Grape-Nuts are legion.

"There's a Reason"

POSTUM CEREAL CO., LTD.
Battle Creek, Mich.

The noon-day lunch for the Department clerks at Washington, is often a most serious question.

"For fifteen years," writes one of these clerks, "I have been working in one of the Gov't Departments. About two years ago I found myself every afternoon, with a very tired feeling in my head, trying to get the day's work off my desk.

"I had heard of Grape Nuts as a food for brain and nerve centres, so I began to eat it instead of my usual heavy breakfast, then for my lunch instead of sandwiches and coffee.

"In a very short time the tired feeling in the head left me, and ever since then the afternoon's work has been done with as much ease and pleasure as the morning's work.

"Grape-Nuts for two meals a day has worked, in my case, just as advertised, producing that reserve force and supply of energy that does not permit one to tire easily—so essential to the successful prosecution of one's life work."

"There's a reason." Name given by Postum Co., Battle Creek, Mich. Real the "Road to Wellville," in pkgs.

ALL FOR JESUS.

"She threw in two mites which make a farthing."—Mark 12:42.

With happy hearts and cheerful song,
Within thy courts thy children throng,
Our mites to bring O, wilt thou take
What ever we give for Jesus sake—

Teach us, O, Lord, Thy love to own;
Teach us to bow before Thy throne
And offer Thee in hope array'd,
Each tender heart which Thou hast made.

Dear Saviour look in love divine
And bless us now and own us thine,
Forever let our praises be
As incense sweet of love to Thee.

What sweeter song can mortals sing,
What sweeter tribute can they bring;
Then let our songs of joy ascend
To Him who is our constant friend.

Jesus, Master, all for Thee,
Thou our all in all shall be;
We will sing so joyously,
Jesus, all for Jesus.

Rev. T. L. BAILY,
Atlantic City, N. J.

Our Pulpit

JESUS CHRIST'S IDIOM.

C. H. SPURGEON.

"Jesus answered, verily, verily."
—John 3:5.

This expression, "Verily, verily," seems to me to have been the peculiar idiom of our Lord Jesus Christ. He has absolutely forbidden his people ever to take an oath. His command upon that matter is most explicit, "I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." My text was Jesus Christ's strongest form of affirmation; when he wished to speak most emphatically, he said, "Verily, verily, I say unto you." Every prominent public speaker has his own peculiar idioms, and very much of the man's character will be found in the idioms that he uses; and I may add that the attention which the man deserves may sometimes be gauged by his idioms; for, as his style of speaking will reveal to you the man, you will discover how far you ought to lend him your ears. If, from his speech, you judge that he is flippant, or insincere, or that there is something sinister in his motives, or that he is aiming at the display of himself rather than at the proclamation of the truth, you may straightway say, "Then there is no particular reason why I should listen to him;" but if, from the very idiomatic force of the words which he uses, you feel that the man is true, sincere, and earnest, then you say, "I shall be wise to give heed to his words, and to let his thoughts operate upon my own."

I am to speak, first, upon Christ's idiom, "Verily, verily," as denoting to us the clearness of what the Saviour said.

He knew what he meant when he spoke. Some people, when they speak, do not know what they mean; and, when a man does not make you understand what he means, it generally is because he does not himself know the meaning of what he says. Indistinct speaking is usually the result of indistinct thinking. If men think clouds, they will preach clouds; but the Saviour never spoke in that style which, at one time, was so common in our pulpits;—a style imported from Germany and which was excessively cloudy and smoky, though it was thought by some people to be wonderfully profound and to be the very trade-mark of intellect. But there was not a sentence of that kind in all Christ's teaching. He was the clearest, most straightforward, and most outspoken of all speakers. He knew what he meant to say, and he meant his hearers also to know. It is true that the Jews of his day did not comprehend some of his teachings, but that was because judicial blindness had fallen upon them. The fault was not in the light, but in their blinded eyes. Turn to his teaching, and see if anyone else ever spoke so simply as he did.

But, next, I want to say to those of you who are still unconverted, how needful it is that you should clearly understand this clear teaching of the Lord Jesus Christ! There are some truths upon which he spoke with very wonderful clearness—as for instance, concerning what sin is—how a look may be a sin, and how a longing may be as much a sin as an action or a word is. Christ has also told us very clearly that sin must and will be punished. There never was anyone else so kind in heart as he was, yet he clearly taught the dreadful truth that sinners shall be punished in hell for ever. There never can be any question about the Saviour's view of sin as being a very evil thing, and of the punishment of sin as being a very terrible thing. How very plainly, too, he speaks about the new birth! He said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God;" and he was equally explicit concerning the way of salvation. He tells us that, just as Moses lifted up the serpent in the wilderness, and every bitten Israelite who looked to it was healed, so he himself was lifted up upon the cross, every sinner who trusts him is saved for ever. The teachings of Christ and of his apostles, concerning sinners being saved through faith in him, are blessedly clear. The Gospel and Epistles tell us that a perfectly holy and Divine Substitute for sinners was required, and that Jesus was that Substitute, and stood in the place of all his chosen people, and bore the punishment which was due for all their sins. If we are believers in the Lord Jesus Christ, all our liabilities to infinite justice are for ever discharged, for Jesus bore all our sins in his own body on the tree, and bore them so completely away that they shall be remembered against us no more for ever.

Then, never imagine that we cannot understand what the gospel of Christ really is. Someone perhaps says, "Well, you see, sir, I am not learned, I am no scholar, so I cannot understand the gospel." My dear friend, there are many people who cannot understand the gospel just because they are scholars. They know too much

and that he is to be laid hold of by faith; have you trusted him to save you? With the truth so clear, there is no need for you to periah in the dark. I read in the paper, yesterday, the notice of a reward to be given to anyone who would furnish information concerning the injury done to a certain buoy off the coast; the buoy was described as being on such-and-such a sand; and, as it was twenty feet in height it must have been injured through sheer carelessness or willful wickedness. So, if you have rightly read the Scriptures, or have heard the gospel plainly preached, it will be impossible for you to periah by accident; you will periah willfully, and your blood will be upon your own head. When Christ brings the gospel before your eyes printed, as it were, in capital letters, if you will not read it, and understand it, you must periah as a spiritual suicide, which may God forbid!

The time flies so quickly that I must pass on to notice, in the next place, that the expression, "Verily, verily," as the special idiom of the Lord Jesus Christ, signified certainly. He knew that what he said was true, and therefore he said, "Verily, verily, I say unto you." Untold mischief has been done, in our country, by the kind of preaching which was very common at one time, namely, for the preacher to speak as if he did not know what the truth is, and must be pardoned for intruding his opinions! If a man does not know the truth, let him hold his tongue until he does. "I believe, therefore have I spoken," said the psalmist; and he alone has the right to speak who speaks that which he believes, and therefore knows. The Lord Jesus never hesitates as to what he shall say, his language never halts; but his "Verily, verily, I say unto you," is the utterance of one who knows the truth, and who speaks it as one who is assured that it is the truth.

On our part, there should be a suitable response to Christ's certainty. If we believe him to be the Son of God, speaking the truth to us with absolute certainty, let us receive with certainty what he says to us. "But," saith one, "there are so many different opinions that I do not know which to believe." What have you to do with men's opinions? Supposing there are ten thousand "isms" in the world, what have they to do with you? If you are lost, it will not abate the flames of hell if you say, "There were so many isms in the world I did not know which to choose." There was but one Truth, for Christ said, "I am the Truth." If you had believed him, you would have been saved by him. There are, today, many persons who raise all sorts of questions; there always have been, and there always will be, such persons while this dispensation lasts; but what have you to do with them? Your business is to trust the Lord Jesus Christ, and leave all those questions alone.

All that Christ teaches is certainly true, and there are some things which he tells us which are absolutely essential for us to learn. For instance, "Ye must be born again;" or this, "Except ye repent ye shall all likewise perish." There is no doubt that, at the last great day, Christ will judge the world in righteousness. We must all stand before his great white throne to receive from him the final sentence which shall fix our eternal destiny. If you are an unbeliever, you are condemned already; and if you live and die an unbeliever, you

Let me ask you another question, —Have you put into practice what you really do understand of the Scriptures? You know that you are sinful; have you confessed your sinfulness to God? You know that there is a Saviour from sin, and that he is to be laid hold of by faith; have you trusted him to save you? With the truth so clear, there is no need for you to periah in the dark. I read in the paper, yesterday, the notice of a reward to be given to anyone who would furnish information concerning the injury done to a certain buoy off the coast; the buoy was described as being on such-and-such a sand; and, as it was twenty feet in height it must have been injured through sheer carelessness or willful wickedness. So, if you have rightly read the Scriptures, or have heard the gospel plainly preached, it will be impossible for you to periah by accident; you will periah willfully, and your blood will be upon your own head. When Christ brings the gospel before your eyes printed, as it were, in capital letters, if you will not read it, and understand it, you must periah as a spiritual suicide, which may God forbid!

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must be driven from his presence into a hopeless eternity. All these things are certainties. There are many fictions in the world, but these things are not fictions; neither are they trifles; and I do pray you to believe these truths, and to draw the right practical inferences from them.

There are also some truths, about which Christ says, "Verily, verily," which ought to be a great comfort to you. For instance, it is certainly true that, if you confess your sins to him, he will forgive you. It is certainly true that, if you trust in Jesus, he will give you rest and peace, and you shall be "accepted in the Beloved." It is certainly true that, if you commit your soul into Christ's hands, you shall never periah, and no one shall ever be able to pluck you out of his hands. There are many blessed assurances, in the Word of God, upon which you may surely rely. God help you to rely upon them now!

The third point was to be that Christ's "Verily, verily," meant solemnity.

Christ was a very solemn preacher, though he was by no means a dull preacher. There are some speakers who confound dullness with solemnity; but Christ's discourses were always interesting. How he abounded in parables and metaphors! The children listened with pleasure to his teachings; yet how solemn it always was, and how forcibly the Master proved the solemnity of his speech by the solemnity of his life! Those nights of prayer that he spent on the lone mountain side, show that his was no mock earnestness; and that life of untiring labour showed how real and intense was his zeal; and his death, as with blood-red seals, proved that, having loved his own which were in the world, he loved them unto the end." It was the same Christ who said "Verily, verily, who died upon the cross, and rose again, and went up into glory to make intercession for the transgressors.

The solemnity of Christ's words and work should cause us to listen to his gospel with a corresponding seriousness and solemnity. If you are worldly and earth-bound, you will not attach that importance to the gospel of Christ that you should. To many of you, the truth that you need to be saved does not seem to come home with power. If I were, in the middle of a sermon, to begin to talk about the way to get money, the attention of many of you would be far more intense than it is when I am speaking about the salvation of immortal souls. If I were to discuss the price of Consols, many ears would be at once opened to catch every syllable, whereas: when I talk of the incalculable price that Jesus paid for the redemption of the souls of men, the truth makes no more impression upon many men's minds than oil would upon a slab of marble. Your souls, the best part of your real selves, concern you not, O ye foolish sons of men! You treat your souls as if they were dirt, yet you prize the things of time and sense as if they were all that you had. You have a notion that these things concern people a long way off—people who are very wicked, and do not go to any place of worship, or other people in this congregation who are somehow more fitted than you are to receive my message; but, sir, the gospel is for you, and God is speaking by his Word, and by his servant, to you. I wish that you would end this folly of passing on

to others the gospel that is meant for yourself.

In closing, I must just mention one or two reflections concerning the solemnity of the gospel message. First, remember that the gospel concerns our never-dying souls. Most people think a great deal about that which concerns the body there is much talk about an operation, wisely performed by an eminent surgeon upon the poor body which must soon become food for worms; yet little or nothing is said about the soul, which is so vastly more precious. The soul of an emperor or the soul of a beggar is of the same value in God's sight. "Whither does it take its flight when its earthly cage is broken?" Is that a question which is never asked by some of you? If so, what arrant fools you must be! O blessed Spirit of God, teach us the solemnity of the gospel which concerns the soul which must live for ever in raptures or in woe!

This gospel also concerns the never-ending eternity. We are not going into another time-state that shall come to an end, but into that eternity which shall know no close. I can make no meaning out of Christ's words if it be not so, and he said, concerning the wicked, "These shall go away into everlasting punishment; but the righteous into life eternal." The word is the same in each case in the original. Oh, eternity, eternity, eternity, who can conceive what it is! A million millions of years would be less than a moment compared with eternity, and that sum multiplied by a million million times told would be but as a drop in the bucket compared with that which is everlasting. O sirs, as I know that I am to live forever in such a state as I shall die in, my first concern is to be ready for death that I may be ready for my eternal future! Is it not so with you also? Oh, I do implore you, trifle not with the God who can cast you into hell forever. Trifle not with Christ, whose hands and feet were nailed to the accursed tree for sinners such as you. Trifle not with his precious blood, for that is your only hope of redemption. Trifle not with the Holy Spirit for, if he should leave you to perish, your case would be hopeless. Trifle not with your Sabbaths; you will wish to have them back again when you are near death. Trifle not with the gospel; what would the lost in hell not give to hear another proclamation of mercy? The devil does not trifle; he is very earnestly seeking your destruction. God, and Christ, and the Holy Spirit are not trifling with you; and we are not trifling with you. We long to preach the gospel to you more earnestly, more fully, and more faithfully than ever; and we pray to God to help us do so, and lament when we fear that we have failed. Trifle, when everything around you seems to be in earnest, and especially when the Lord Jesus Christ, speaking out of this chapter, says to you, "Verily, verily, I of the thorn-crown, I of the pierced hands and feet, speak plainly, certainly, and solemnly to you look unto me, that you may be saved." I never go out of this pulpit feeling so utterly cast down as when I have been trying to deal with the consciences of the ungodly. I wish I could grip each one of you by the hand, and look you in the face, and say, "Man, woman, are you going to die without a Saviour? Oh, be not so foolish, so mad!" I would tell every young man here how, when I was myself a young man, I was led to look by faith to the Saviour, and I have found it a

blessed thing to rest in him ever since; and I would say to him, "Brother, come with me to the cross of Calvary, and rest in Jesus and begin to live a holy and useful life, and thou shalt find thyself truly blessed among men." I cannot come round, and speak personally to you all; but will you let me follow to your bedside, and, if you think of getting into bed to-night without a prayer for your soul's salvation, just imagine that you feel my hand upon your shoulder, and hear me say to you, "What! not offering a prayer to God!" I was about to say, "Stepping into thy bed," I bethought me that it might become thy sepulchre; for thou mayest die there, as many have done who went to bed as thoughtless and prayerless as you have often done. But if you trust in Jesus, and then fall asleep for the last time on earth, you will wake up amid the splendours of eternal bliss.

FROM THE HOUR OF BIRTH

Mothers Should Use Cuticura Soap the World's Favorite for Baby's Skin, Scalp, Hair, and Hands.

Mothers are assured of the absolute purity and efficacy of Cuticura Soap and Cuticura Ointment, the great Skin Cure, and purest of emollients, in the preservation and purification of the skin, scalp, hair, and hands of infants and children. For baby humors, eczemas, rashes, itchings, and chafings, as a mothers remedy for annoying irritations and for the many sanative, antiseptic uses which readily suggest themselves, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap and Ointment are priceless.

Are you seeking to be your best to those nearest you? If not, you may be quite sure you are missing some of life's purest joy and highest service. How often the teaching of the Christian home is discounted by the want of earnest effort to please and gladden and serve in the family circle. To those nearest to us, God has given a stronger claim upon us than any others in the world.

The mire of sin may be deep but the fountain of cleansing is deeper.

PANTRY CLEANED.

A Way Some People Have.

A doctor said:—"Before marriage my wife observed in summer and country homes, coming in touch with families of varied means, culture, tastes and discriminating tendencies, that the families using Postum seemed to average better than those using coffee."

"When we were married two years ago, Postum was among our first order of groceries. We also put in some coffee and tea for guests, but after both had stood around the pantry about a year untouched, they were thrown away, and Postum used only."

"Up to the age of 28 I had been accustomed to drink coffee as a routine habit and suffered constantly from indigestion and all its relative disorders. Since using Postum all the old complaints have completely left me and I sometimes wonder if I ever had them." Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a

LOOKING RIGHT ON.

BY REV. THEODORE J. CUYLER, D.D.

A capital motto for the new year that has just opened would be this: "Let thine eye look right on, and let thine eyelids look straight before thee." The departed year has been gathered to its fathers, and its record has been sealed up for the day of Judgment. It is too late to erase or to alter a single line. To many of my readers the past year may have brought sad losses and adversities or sore bereavements. There is a tendency with too many people to turn their eyes backward, and to brood over their sorrows. In a certain city it used to be the custom to "bow the wooden shutters" of the house, and tie them with a black ribbon, after there had been a death in the family. Some Christians keep the windows of their hearts "bowed" against the sunlight from heaven and it is too dark in there even to read the promises. They think and talk of little else than their griefs; the wounds, instead of healing, are kept bleeding.

Shall we forget the loved ones who have left us during the past year? No, surely; we could not if we would; we would not if we could, but that is no reason why we should forget the loving God who had a wise purpose in afflicting us, or forget our duties to the living. Instead of brooding forlornly over a tomb anoint your eyes with Christ's precious eye-salve of hope, and then fix them on those who need your care, and to whom your melted heart should flow out in offices of love.

"When our loved ones are gone, 'Tis well our hands must still keep toiling on for other's sake; For strength to bear is found in duty done, And she is blest, indeed, who learns to make The joy of others cure her own heartache."

Nor is it a wise and healthful thing to be looking backward at the disappointments and failures of the past. It only weakens us. A retreating army gains no recruits. The way in which you treat a bad failure may determine your character and your future. You may either lie still in utter despondency under your broken hopes, and let them crush the life out of you; or you may put the fragments into a pedestal to build up something better and stronger. Let your eyes look right on, and determine that, with God's help, you will repair the failures of the past. Even Paul recognized the failures and the imperfections of his own life when he exclaimed, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Don't brood over committed sins or neglected duties too much. Repentance, though it be vital, is only a subsoil process; it may clear out rubbish, but it does not rebuild. Faith, hope and love, only can do that. Observe how the Master dealt with Peter when he met him by the lakeside. Instead of twitting him with that recent disgraceful performance in Pilate's courtyard, he inquires, "Simon, lovest thou me?" That is enough; then go and shepherd the Master's flock. Peter's eyes were turned away from the black, wretched scene of cowardice and treason to-

ward the bright scene of new and holy activities.

There is one class of professed Christians whom it is more difficult to deal with than with the bereaved, or with the desponding; they are self-satisfied. Why should they strive to do any better this year? Have not they been converted, and have not they joined the church, and attended it quite regularly, and come to the communion table, and kept up about as respectable an appearance as the average church member?

There is little hope for spiritual growth in a man whose eyes are bandaged with self-conceit and blindness to his own deficiencies. "What makes you look so sad today?" inquired a visitor of an artist whose studio he had entered. "Because," replied the artist, "I am satisfied with that picture yonder; I have struck twelve, and I never expect to do anything better." It is a sad thing for a Christian to be trying to live on past experiences, and who has stopped growing. In God's sight such self-satisfied professors are actually declining. My friend, if you are in this condition, the wisest thing you can do is to bury your old and musty religion in the grave of the last year, and begin this year with striving to become a new man in Christ Jesus.

There is great significance in the expression, "Let thine eyelids look straight before thee." No racer wins the prize when he is looking to the right or the left, or halting to pick up the lures that are stung into his path. No Christian is safe for a moment when he gets his soul's eye off of Jesus Christ. The side attractions of the world become too much for him. Here is the reason also why many who have been awakened in times past, and have been often "under conviction," are not Christians today. They did not fix the eye on the Savior, and lay hold of him. Their eyes were diverted by other objects; their serious thoughts were dissipated; their minds became divided, and the backward pull of sin and temptation became too strong for the forward thrust of conscience. They quenched the Holy Spirit. "Escape for thy life; look not behind thee," was the earnest appeal of God's messenger to Lot when the fire shower was about to burst on Sodom. To every one whose heart is now seeking salvation, I would say, Look not backward lest old attachments and favorite sins ensnare you; put your eye on the crucified Christ, and keep it there; and desire will strengthen, and your solemn purposes will solidify into performances.

GOD'S SEARCH-LIGHT.

I remember once, in Suda Bay, watching the searching beams of the electric light, thrown from one of the flagships of the international fleet, as it swept over a rocky coast, and down into the narrow creeks and secret crannies of the land, and over the broad waste of intervening waves—how suddenly, instead of the uniform pall of darkness shrouding all things, the next minute all things seemed pitilessly exposed. We need such a light in spiritual things, to see the true meaning and aspect of life. Reality is the greatest of great things. We are clever self-deceivers, we need to know. The Light of lights is God's revealing Spirit.—Canon Knox-Little.

Be content to do work God gives you to do.

Can You Use Food When You Get It?

Thousands of Stomachs Starving Where Mouths Are Well Fed. Costs Nothing To Relieve This Condition.

Eating is fast becoming too much a part of the daily routine, if not a mere tickling of the appetite—a thing to be gotten out of the way as quickly as possible. Little thought is given to "what kind of food," its effect upon the system, and whether it will be of use in building up the tissues of the body.

Your stomach will revolt, if it is not already doing so. It must shut up for repairs. What of the dizziness, and sometimes pain, which stop you after a hurried lunch? What of the general distress after a heavy dinner, a feeling of pressure against the heart which calls a halt and makes the breathing difficult? Is it common for you to be oppressed with belching and sour eructations? Are you constipated and then do you laughingly toss a dime to the druggist for his most palatable relief? Beware of temporary cures that are but palliatives. Many antidotes for the common ills which our flesh is heir to seem at first to relieve, but in reality, if not injecting poison into the system by the foundation for a deeper seated and more far-reaching disorder.

Three-fourths of all diseases originate with a breaking-down of the digestion and nine-tenths of all digestive troubles originate with one or more of the symptoms named above.

Beware, then, of indigestion and Dyspepsia. If you find yourself aching, listless, lacking in ambition when you should be on the alert.

Do not doctor the stomach. It needs a rest from food and drugs.

Do not flush out the bowels. It takes more than forcing food through the passageway to make blood and tissue and nerve.

Do not starve your stomach. Food is a thing to be worked for all there is in it and your stomach will do the work if you help it in Nature's way.

Stuart's Dyspepsia Tablets contain nothing but the natural elements which enter into the healthy stomach and intestines to perform the function of digestion. Governmental tests and the investigations and sworn oaths of expert chemists attest this fact. Stuart's Dyspepsia Tablets go to the source of the trouble and positively restore the glands and fluids of the mucous membrane to their proper condition. They promptly relieve the distress of all troubles originating in the stomach or bowels (with the one exception of cancer.)

Stuart's Dyspepsia Tablets are recommended by physicians and all reliable pharmacists. If you are a sufferer from indigestion or dyspepsia, try a fifty cent package today. At all druggists' or if you prefer send us your name and address and we will gladly send you a trial package by mail free. F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

That is a real friend who stands by you when all the world would forsake and despise.

He who will not answer to the rudder must answer to the rock.—Archbishop Herve.

Editorial

A PUZZLE.

If the press reports of last week were true then the founder of Christian (?) Science (?) must be in a bad way; that is according to the theories which she claims to believe and inculcate.

Mrs. Mary Baker G. Eddy removed from Concord, N. H., where she had lived for nineteen years, to the Chestnut Hill section of Brookline, Mass. The whole affair was marked by the utmost secrecy both on the part of the railroad officials and the members of Mrs. Eddy's household. Every precaution was taken to avoid publicity or the possibility of accident. A special train of three cars was secured for the journey. This was preceded by a pilot engine to clear the way and also followed by another engine to guard against collision. When the new home was reached the attendants stood in line on either side the entrance and "murmured softly" as a strong man carried Mrs. Eddy up the steps and placed her in her own private room.

The prudence and common sense evidenced in the arrangements for this journey, extending even to details, is manifest. But what a commentary it is upon the religious theories of Mrs. Eddy and her adherents.

The agencies used are suggestive in the light of Christian (?) Science (?). Three cars, three engines and their accompanying accessories. These are material things, they are of the earth, earthy. But what is the matter? Christian (?) Science (?) "reveals that what is termed matter is but a manifestation of mortal mind," and that mortal mind is "nothing, claiming to be something." "To mortal mind substance is matter," and "the Science of Mind shows conclusively how it is that matter seemeth to be, but is not." Let Mrs. Eddy continue to speak. "The conservative position, that both matter and mind have place and power, is untenable." "There can be but one mind, because there is but one God." "Hence nothing can be real that is unlike Him." "What is termed matter cannot be substance, if Spirit is substance." "Spirit is the only substance." "Spirit is Divine substance; Mind; God." "All is mind; there is no matter." "The conservative theory, so long believed, is that there are two factors, matter and mind, uniting on some impossible basis." "Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas." "Everything is Mind." "On this statement I stand."

Now for the puzzle. How did Mrs. Eddy get from Concord to Brookline? Was it by using material agencies, the product of mortal mind? Then, according to her theory, she got there on nothing and, in so doing, accomplished a feat hitherto limited to the realm of frenzied finance.

On the other hand she affirms "every thing is mind" and that mind is God.

The three cars and the three engines were something and to Mrs. Eddy and her retinue, in this instance, a very tangible, necessary and important something. What were they? "Everything is mind," is her answer, and some shall depart from the "mind is God." She and her faith.

attendants were something, unless indeed they were mortal mind. The residence at Concord and the house at Brookline had tangible reality for one marked the beginning and the other the termination of the journey. All these are a part of "everything" and if "everything is mind" and mind is God; then cars, engines, houses, servants and Mrs. Eddy included are all a part of the one eternal substance which she calls God. Of course, God is Omnipresent and that raises the question, did she really move? Can that which is omnipresent shift certain parts from one locality to another and truthfully call such a performance "removing"?

To those who believe in the actuality of matter the journey and its intent from Concord to Brookline is simply one of the ordinary occurrences of every day life. This, however, is a vastly different proposition to one who affirms that matter is the product of mortal mind and that mortal mind is "nothing, claiming to be something." The question resolves itself into one of two propositions; either the journey was the outgrowth of mortal mind and hence there was no journey at all, or that a part of the Divine substance removed from Concord to Brookline.

Another interesting feature of this journey is the number of engines used. Three are mentioned, one for the train proper, one going before the train as a pilot engine and another following to prevent collisions.

But why all this precaution? To avoid accidents. What, then, is an accident? Mrs. Eddy replies, "We say that accidents, injuries and disease kills man; but that is not true. The life of the body is mind. The body manifests only what mind admits, whether it be a broken bone, disease, or sin." "Mind constructs the body, and with its own material." "Hence, no breakage or dislocation can occur." The object of painstaking care, like that under consideration, is to prevent "breakage or dislocation." If these cannot occur then an effort to prevent their occurrence involves the sanity of the one who makes it. That journey certainly betrays a sad and serious lapse in Mrs. Eddy's faith in certain of her teachings.

The extra engine were not procured to amuse the party en route or to attract public attention, but for a sane and legitimate purpose. Accidents occur even on the most carefully managed railroads, and are to be avoided. If this precaution had not been taken, there might have been an accident during that journey that would have involved the person of Mrs. Eddy. Mortal mind always asserts itself when a bone is broken or there is a dislocation, and it would never do for the great leader of Christian (?) Science (?) to have to endure the shame and mortification of such an experience, even though "no breakage or dislocation can occur."

Where is Mrs. Eddy and how did she get there? May not the account of the journey from Concord to Brookline be nothing more than the meaningless utterances of mortal mind, which had failed to comprehend the fact that she was already there?

The whole matter would be extremely ludicrous did it not involve the faith of many.

"Now the Spirit speaketh expressly that in the latter times is mind," is her answer, and some shall depart from the "mind is God." She and her faith.

An exchange approvingly quotes the statement of Dr. McComb that among the sufferers from nervous disorders must be classed the victims of fixed ideas. No doubt people with fixed ideas suffer from nervous disorders as they do from other maladies, and in some instances, their ideas may have a direct bearing on the derangement of the bodily functions. But this is not true of all ideas. A fixed idea of honesty would have about as much to do with a diseased condition of the body as the color of Julius Caesar's hair. And the same is true of all other great ideas that contribute to the making of noble character.

The tendency of bad ideas is to demoralize and the outcome may be serious for the health of the body as it certainly will be for the soul. For that reason, only false and ignoble ideas should be not fixed.

Much nonsense has been written about the "open mind" and the "non-receptivity" of those who have positive convictions or fixed ideas. In the last two or three years the commercial world has suffered seriously because some men of ability and prominence did not have fixed ideas concerning integrity and the rights of others.

In former days men reasoned accurately and reached just conclusions and the hand that would brush these conclusions aside, by that very act would retard the progress of the world for centuries. Today, as never before, fixed ideas are needed in all directions. Positive convictions as to the inspiration of the Bible and the Deity of Jesus Christ; clean and clear cut ideas as to the New Testament church, the guilt of sin and God's method of atonement. If nervous disorders are produced by definite views on these and kindred subjects then let the victims be multiplied by the thousands. A world populated by such disease-smitten inhabitants would soon be ready to welcome, with glad acclaim, the coming Lord.

Poor, indeed, is that soul that lets ridicule and sarcasm rob it of the priceless treasure of firm convictions.

Tidings from Richmond and Atlanta are anything but reassuring for this season of the year. The receipts for Home and Foreign missions for December and January were discouragingly small and no legitimate reason can be given or satisfactory explanation made for this fact.

The command to disciple the nations is still in force, the world's need of the Gospel is just as great and imperative as ever, the gates of death and hell are not locked and barred, but swing open to let others enter to a Christless doom, and the blood bought people of the Lord of Glory are still acting as His earthly stewards. Why then should there be a marked falling off in the contributions?

A human soul is more valuable than anything else in the universe, and its salvation should outweigh every other consideration. The primal purpose of the Home and Foreign Boards is to take the funds provided by the churches and send men everywhere to tell the glad story of Redeeming Love. It would be criminal to retard them in this work. Southern Baptists must not be recreant to their duty. From this good hour let the financial response be generous and hearty.

The Rev. H. B. Case, pastor of the Baptist church at Tiverton, England, has written a history of

that church. The Baptist Times and Freeman, in reviewing the book speaks as follows:

"The Baptist church at Tiverton dates back to the very beginning of the seventeenth century. The late Dr. Evans, of Scarborough, said that he had documentary evidence of its existence in 1608 and 1610. One of its pastors, Rev. J. P. Carey, fixed its formation in 1607. In its early history it was associated with Helwys, Smyth (the Se-Baptist) and Morton. John Smyth founded the first Baptist church in Amsterdam, whether he and others had fled in order to have liberty of worship. After Smyth's death, Helwys returned to London and founded a general Baptist church in Newgate street and found there were already four others in England, at Lincoln, Sarum, Coventry and Tiverton. Between these five churches and that in Amsterdam there was considerable correspondence, which is still preserved in the archives of the church in Amsterdam. One of the letters is dated 1625, and refers to previous correspondence, so that the claim to an antiquity stretching back to the early years of the seventeenth century is well established."

At a memorial meeting, held in New York, in honor of the late Lord Kelvin, Dr. Manning, in speaking of him as a Christian, said:

"That Lord Kelvin was by deliberate conviction a Christian man is not surprising in this day when the supposed conflict between religion and science is already past and when it is already realized that there can be no conflict between the truth revealed in nature and the truth revealed in Christ, but still it is an encouragement to know that such a man as Lord Kelvin could say, 'With the utmost freedom of thought we are bound to realize that science is not opposed to religion, but a help to religion.' It is a help to realize that with all his knowledge of law in nature he believed in a personal living God, who answered prayer."

In 1903 he wrote: "We are absolutely forced by science to believe with perfect confidence in a directive Power—in an influence other than a physical or dynamical or electrical force."

"The fear of the Lord is the beginning of wisdom" and "the fool hath said in his heart there is no God."

The oldest newspaper in the world is the Peking Gazette of China. It first appeared in 911 A. D., and has been issued continually since 1351. It has never been a newspaper in a modern sense, for it only contained official reports, memorials and the like which, in that way, were laid before the Emperor. According to a recent report it has been merged into the Government Gazette, which will be more modern in its make-up.

Speaking of the London Times, the Journal and Messenger says: "It is both the character of the paper and the character of the men who read it that has given it its tremendous influence." The same is equally true of other papers that exert a far-reaching influence.

Some of the leading Jewish journals are calling attention to the lamentably small number that habitually attend the synagogue services. Various efforts have been made to increase the attendance but all have ended in failure. The situation is alarming for Judaism.

EDITORIAL VARIETIES

Just as we go to press the sad news comes of the death of Elder R. W. Mahan, of Clinton, Ky. He died on January 31st, at 4 p. m. For many years he has been a recognized leader in Baptist affairs in West Kentucky. He was Moderator of the West Kentucky Association. A man with convictions and always had the courage to let people know just what these convictions were. He was earnest in labor, clear in doctrine and liberal with his means. His was a long and useful life, full of labor and sacrifice. He was always a staunch friend of the Western Standard. We hope to have a more extended notice next week. The Comforter abide with the bereaved.

The annual Bible Institute of the Murray Baptist church will be held at that place February 9-13. An unusually strong programme has been arranged, and a feast of good things is in store for that community. Pastor Taylor is proving himself a past master in leading his church in fields of large and blessed usefulness.

The attendance at William Jewell College reached the five hundred mark and that event was fittingly and appropriately celebrated by the faculty and students, in the college chapel, Friday morning, January 24. A mass meeting of citizens was held in the courthouse that afternoon and the celebration closed at night with a torch light procession by the students, and fire works. This institution is known far and wide for its fidelity to the teaching of God's Word and we count it an honor to be able to congratulate President Green and his splendid faculty.

Pastor Johnson and the Immanuel church, this city, are rejoicing over the noble response made to Secretary Hale's appeal for the Baptist Education Society of Kentucky. The church has a debt of \$5,000 and for that reason only \$200 was asked for, but the amount actually subscribed was \$800, and the pastor says the amount will go over \$1,000. Well done, good and faithful church.

"I suppose your wife has a lot of will power?" "Yes, but she has a lot more won't power."

The Missionary Union has been planning to build a home for the children of missionaries at Granville, Ohio. Dr. W. H. Deane, of Cincinnati, now agrees to erect this building at his own expense and also oversee its construction in person. This worthy brother has long since discovered "it is more blessed to give than to receive," and shows rare prudence and insight in the bestowment of his gifts. How much better is it for a Christian thus to administer his own estate.

According to Dr. Underwood, Korean Christians are noted for being "a Bible loving, prayer believing, money giving, and actively working people." As many as 1,300 men have met for ten days at a time to study the Word of God.

The demand for Bibles in China is enormous. July and August are slack months, yet 90,000 more volumes were sent out from Shanghai during those months than for the corresponding period last year.

The drift towards disestablishment in England is growing. This is now discernible even among the membership of the State Church itself.

Americans spend annually \$7,500,000 for Foreign Missions; \$75,476,032 for patent medicine; \$107,536,000 for Soft drinks; and \$1,744,447,672 for intoxicating beverages.

The Baptist Banner, Martin, Tenn., has passed out of the hands of Mr. Dortch. The Rev. R. C. McElroy purchased his interest in the plant and the new editors will be I. N. Penick and R. C. McElroy, as editors, with Dr. J. B. Moody as Theological editor, and R. T. Moore as Business Manager. We trust these honored brethren will succeed beyond their fondest hopes.

"Any body or community that did not originate with Christ and his apostles, but with some more modern person or persons, is manifestly not the body of Christ." So writes J. B. Moody in the Baptist Banner.

The corner stone of the Y. M. C. A. building of Seoul was laid by the ten-year-old Crown Prince of Korea.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: The Miracle of Mercy, Matt. 5:7. The Last Text, John 8:12. R. R. attend, 301. One for baptism, three by letter.

Horseshoe Hill—Bro. J. N. Prestidge: The Christ of History, Ps. 80:1. Out of it (the heart) are the issues of life. Christianity vs. Socialism. One by letter.

Chestnut St.—Pastor J. M. Weaver: Unsearchable Riches, Eph. 3:8. A Doctrine, An Exhortation and a Motive, 1 Peter 3:13, 14. R. R. attend, 124. One for baptism, two by letter.

Clifton—Pastor Wm. E. Foster: Christ and Nicodemus, John 3:3. An Emblem of Salvation, John 3:14. R. R. attend, 175. One baptized.

Orchard Hill—Bro. Wm. J. Maboney: Relation of Sunday school to Church, The Little Gospel. One by letter. State Sunday school secretary is engaged in a Sunday school institute with the church; fine interest; promising outlook for the church.

Calvary—Bro. E. H. Farrar: Law and Grace, Breaking the Law, Regeneration. R. R. attend, 169. Six for baptism, three by letter.

City Limits—Bro. J. G. How: Our Great High Priest, Heb. 1:14. R. R. attend, 42.

East—Pastor L. T. Wilson: Glorifying in the Cross, Gal. 6:14. The Supreme Test, John 21:17. R. R. attend, 181. Four by letter.

Eighteenth St.—Pastor Everett Rawlings: Supreme Name of Christ, 1 John 3:18. R. R. attend, 47.

Fourth Ave.—Pastor E. B. Alderman: Distressed Disciples, Mark 8:15-21. Paul Before Felix, Acts 24:25. R. R. attend, 181. Two for baptism.

Franklin St.—Pastor T. J. Duvall: Matt. 5:13-16. The Harvest and Laborers, Matt. 9:37, 10:1. R. R. attend, 171. One for baptism, one for prayer.

German—Pastor A. Janzen: The King Rejected, Luke 19:14. The Witness of the Spirit, Rom. 8:16. R. R. attend, 49.

Highland—Pastor L. W. Doolan: Tithing, Its Motives and Methods, Mal. 3:10. The Question of the Hour, Matt. 27:46. R. R. attend, 189. One for baptism, two by letter. Pastor spoke to large crowd of men at Y. M. C. A. meeting in afternoon at Masonic Temple on "How We Got Our Bible."

Highland Park—Pastor G. F. Davison: God's Children, Gal. 3:26. Repentance, Matt. 3:2. R. R. attend, 73.

Hazelwood—Pastor Chas. B. Althoff: The Passover, Ex. 12. Life's Journey, Prov. 14:12. R. R. attend, 50.

Immanuel—Pastor Thos. A. Johnson: A Glimpse Into the Prayer Closet of Paul, Eph. 3:14. Dr. Hale presented the work of the Baptist Education Society at the evening service. The church subscribed \$800 for this work, which will probably be increased to \$1,000.

Parkland—Pastor E. G. Vick: Our Relation to the Lord's Work, Acts 15:12. Punishment of the Wicked, Matt. 25:46. R. R. attend, 112.

Twenty-second and Walnut St.—Pastor M. P. Hunt: A Great Promise, A Great Opportunity, Ps. 2:8. The Will of a Dying Soul, Ps. 142:4. R. R. attend, 437.

Twenty-sixth and Market—Pastor R. E. Reed: The Lord's Supper, Luke 22:19-20. The Great Invitation, Isa. 55:1-3. R. R. attend, 198.

Third Ave.—Pastor S. J. Cannon: Education, Matt. 11:29. How We Are Saved, Eph. 2:8-9. R. R. attend, 88. One for baptism, three baptized.

Thirty-sixth and Grand—Pastor B. R. Robinson: Gideon's call and Commission, Judges 6:14. The Birth from Above, John 1:13.

VanBuren St.—Pastor E. G. Sills: God Knoweth, Ps. 103:14. The Nature of Sin, Num. 32:23. R. R. attend, 65.

Culbertson Ave. (New Albany)—Pastor U. S. Clifton: Weariness in Well Doing, Gal. 6:9. Why I am Not a Christian, Acts 25:26. State Evangelist Geo. M. Lehigh will assist the Pastor in meetings this week.

Laymen's Movement. Special meeting at Walnut Street church on Sunday, February 9th, at 3 p. m. Men only. Four special speakers.

A card from Rev. J. A. Leo brings us the sad news that Rev. Lafayette Johnson, who for half a century has lived near Walton, Ky., died at his home, February 1st, after a brief illness. He was an alumnus of Georgetown College, and was one of the ablest preachers in Northern Kentucky. He has been in the ministry about fifty years. For thirty-eight years he was Moderator of

Ten Mile Association. His body was laid to rest at Walton. A more extended notice will be given later.

We had not finished shaking our fist at Birmingham for taking Pastor Blak from Lexington, when we had to shake it at Houston, Texas, for persuading Pastor J. W. Loving to leave Glasgow. We can't spare either of these brethren. Pastor Loving has done a fine work at Glasgow and we still hope Glasgow can keep him.

Our highly esteemed friend and classmate, Dr. C. B. Porter, of Somerset, called at the office the other day. Sorry to have missed seeing his genial face. Dr. Porter is a successful druggist in Somerset, an earnest worker in his church and Sunday school, and the Moderator of the Pulaski County Association.

SEMINARY NOTES.

ARTHUR H. MAHAFFY.

Dr. Robinson made us a visit one evening last week. Also Dr. McIllothin Tuesday evening, and delivered a very interesting address to the students volunteer band.

Dr. Mellis is still away in Texas delivering a series of lectures. We were glad to see some new new students in the last few days enter the race for mental growth.

We regret very much the misfortune of one of our fellow students, F. H. Farrington. On January 19th he had an operation performed for abscess in the right cheek bone, having suffered for several months. He missed all examinations, intermediate, senior and junior. His eyes are so weakened that he can't take up regular work. Subject to the wisdom of his doctor, he has dropped out for a few days to recoup up, and has gone to Brandenburg, Ky., for a few days. If able he will return to complete his work for the degree of Th. M.

Our Missionary Day was Saturday last. The meeting was largely attended by the Seminary constituency and friends.

Tabulated report for the month of January: Missions supplied by students, 11; resident teachers, 33; students engaged, 43; enrolled, 633; attendance, 769; collections for Sunday-school, \$22.67; preaching, \$62.90; meetings for Sunday-school, 35; prayer and praise, 20; preaching, 22; visits, 45; conversions, 33; sermons, regular, 22; supplies, 55; revivals 3; funerals, 11; addresses, missionary, 8; Sunday-schools, 23; prayer-meetings, 54; Sunday-school classes taught, 60; total, 125; conversions, 4; received by letter, 23; religious books sold, 9.

Bro. Owen, returned missionary from China, was present and gave the points of interest in a personal letter from a native Christian and co-worker in China. Two things of special interest were that they (Christians in China) are praying for the people in America to send them more workers, and sent their love to the brethren through Bro. Owen.

John H. Barber, of Georgia, was elected treasurer of the Missionary Society in the place of Bro. B. H. Lovelace, who had to give up his work here on account of his eyes failing him.

Dr. DeMent brought good news in regard to Dr. Carver, who is now in the Orient. We are glad to know that his health is gradually improving.

Addresses for the day: Ex-Priest Plant, Brazil, gave "His experience in becoming a Baptist."

Dr. T. S. Potts, pastor of Central Baptist church, Memphis, Tenn.: "Enthusiasm for Missions."

It was a good and valuable day. Supplies for Sunday: J. S. Weather- spoon, David's Fork; W. E. Fendley, Versailles; W. E. Abrams, Jeffersonville; S. E. Reed, East Mead, p. m.; E. E. Burdick, Eagle; E. B. Gill, Thirteenth and Delaware; A. M. Hollis, Glenview; I. V. Turner, Bullitt's Lick.

C. D. Wood, graduate of last session, has come to the Seminary to take up special work.

A fellow student, Ira Ed. Andrews, was suddenly called away to the funeral of his father, Wednesday, January 29th, who resided at Chapel Hill, N. C.

THE EATON MONUMENT FUND.

The chairman still has a large number of pledge cards for the Eaton Monument, which he will send to any one wishing to make a pledge to this noble object. He will also send any quantity desired to anyone desiring to secure pledges from friends. Many brothers and sisters could do large service in this way. No reports have yet come in of churches taking collections for the monument. Surely there are many churches that will wish to express their love for the man and their loyalty to the truth in this way.

"Please find check herewith for two

dollars for Dr. Eaton's monument. Wish I could make it \$200. He richly deserves such honor. He was a good man, a great preacher, a brilliant editor, an able and fearless defender of the faith, and the greatest denominational leader of the age."—Dr. Wm. M. Stallings, Smith's Grove, Ky.

The chairman is getting out, in pamphlet form, by request, a sermon preached at Walnut Street church on "A Lost Leader." Copies may be had on request.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged \$156 75

CASH RECEIVED.

Table with 2 columns: Name and Amount. Includes Campbell, L. W., Louisville, 1 00; Hale, Rev. Fred D., Wilmington, N. C., 1 00; Howard, Miss Rachel, Louisville, 5 00; Preston, Campbell, Louisville, 2 50; Preston, Mrs. Barbara, Louisville, 2 50; Stallings, Dr. Wm. M., Smith's Grove, Ky., 2 00; Thomason, Miss C. E., Stamping Ground, Ky., 1 00; Previously acknowledged, 205 00.

Total cash received \$220 00 HENRY ALFORD PORTER, Chairman.

THE STATE.

Pastor E. N. Dicken writes from Franklin. Bro. R. E. Reed, of Louisville, assisted me in a ten days' meeting at Scottsville, Ky. He did earnest, faithful preaching, and church members were delighted with his work. Five were added to the church by letter and others are expected. Many of the members promise to go to work for the Lord more earnestly than ever before, and much good is expected to result from the meeting.

Pastor J. H. Poter writes from Sanders. I have accepted a call at Columbia, N. C., but I can't do without the Recorder. Please change from Sanders, Ky., to Columbia, N. C.

Bro. S. H. Tabb is in a fine meeting at Pineville. Several churches are wanting him for pastor.

We are shaking one fist at Birmingham and the other at Houston, for having captured two of our best men. So we can only make faces at Madison, Fla., for capturing another of our fine men, Pastor Ivey, of Mayaville.

A dispatch from Bowling Green brings the news of the death of Elder S. M. Shaw, of Rockfield. He was eighty years old and has been preaching in Warren and adjoining counties for many years.

DEAR RECORDER:

I began taking the RECORDER in February, 1908. I have been taking it continually since. I simply could not do without the RECORDER. I would take it if it was \$10 per year. It keeps me in touch with our work in its various forms and with my brethren. It is sound and safe and suits me exactly.

Our church (Smith's Grove), under the leadership of Bishop Stallings, is moving along grandly. We have made substantial advancements on every line. Gave more for all purposes last year than ever before in his history. During a membership of thirty-four years I have never known such unanimity and love to prevail. If there is a discordant note anywhere I have not heard it. We simply pull together as one man. Praise the Lord.

Warren Association meets with us this year. Make your arrangements, Mr. Editor, to come down and see Bishop Stallings and his well trained flock, and let him show you how to get the best out of every member there is in him.

W. H. COOKE.

Smith's Grove.

FROM EVANGELIST W. H. SMITH.

I have just reached Murray, almost worn to a frazzle, will have tomorrow for rest, preach here twice Sunday, and then on and on. I have preached missions, prayed missions, talked missions, and lived missions until missions has about absorbed all my thoughts and life. Have hardly had time to eat or sleep. All the days and much of my nights have been spent on my feet since Christmas, and the end is not yet. If promises are worth anything, my months work out here will turn into our treasury considerably over \$2,000 for mission work over their regular contributions during this spring.

I have had to deal with untold hindrances, too tedious to mention. But I have just kept at it day and night, using my best judgment, and constantly striving to follow the Lord's leading. I am sure I have done my best, though some

one else might have got more cash; I doubt whether or not anyone else could have done more for the future. You know that to gain confidence is a large part of the battle, then to help these lay plans and show them how to work means much. Murray, Ky.

DEAR RECORDER: We began our meeting at the Hall Street church, a mission of the First church, January 26th, and Bro. Z. Ferrell, of Sebree, Ky., came to my assistance the next day. The weather has been very disagreeable and there is a great deal of grip and pneumonia in our midst, but while we have had these hindrances the Lord has showered his blessings upon us, and we have had fifteen who have claimed salvation, and ten additions by experience and baptism, and quite a number of our members have been revived.

Bro. Ferrell is a splendid yoke fellow, an able and fearless preacher, and a tireless worker. We have held from three to eight cottage prayer-meetings a day in connection with our work and the meeting is increasing in interest at every service. Brethren, pray for us as we labor in this great needy field.

FRANK FARMER.

Owensboro, Ky.

DEAR RECORDER: I have resigned as pastor of the Cynthiana Baptist church to accept the work at Cattelburg, Ky. My resignation takes effect February 23rd, and I expect to begin work as pastor at Cattelburg March 1st. I go to Cattelburg because the harvest is great and the laborers are few. The Lord has laid the work on my heart. There is a great opportunity for a great work, and the field is white, ready for the harvest. I hope that through the prayers of Baptists of the State and the power of the Spirit to glorify God in building up a great church at Cattelburg.

T. H. PLEMMONS.

Cynthiana, Ky.

DEAR RECORDER: As I have not as yet seen an account of the meeting at this place, I feel that so great an outpouring of the Holy Spirit upon the children of God should not be withheld from the dear old RECORDER.

Rev. G. A. Ogle, of Mt. Juliet, Tenn., did the preaching. He is indeed a chosen man of God. At a glance we felt that he had come into our midst in the spirit and power of "Elijah."

Never before in the history of Dixon has there been such an awakening among God's people, bringing us into a more perfect knowledge of the truth as it is in Christ Jesus, our Lord. The Spirit's power seemed to go before the great man of God at every service, and the sword of the Spirit was handled with power and glory. Strange, too, there were only ten additions to the church, mysterious, indeed, how poor lost souls can reject the great truths of God. But alas! They were rejected when coming from the lips of our Saviour. But nevertheless, God's children drank from the inexhaustible fountain of life and were fed, as it were, with manna from heaven. We would truly say with David: "Thou prepared a table before me in the presence of mine enemies. Thou anointed mine head with oil; my cup runneth over; surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

The spiritual influence of our beloved pastor, Rev. E. G. Siak, was very helpful.

God bless the dear old RECORDER, and may it ever live to convey the blessed truth over land and sea. Sincerely, a Sister in Christ,

MRS. WILEY BROOKS.

Dixon, Ky.

DEAR RECORDER: Our work in the Wayne County Association is moving along quite well, even through the winter season. Our evangelist, Rev. W. R. Davidson, has recently closed two good meetings, one at the Shiloh church, where he labored eleven days, and there were fourteen additions to the church and many other good results.

From this place going a few miles to Dry Fork church, he began another meeting. Here the work seemed to be waiting for his coming, and began to show good indications from the first.

He continued here for sixteen days. The entire community seemed to be swept by the power of grace. Strong men were brought to conviction for sin, repented and surrendered to Christ, the Saviour. Some of the old and hardened class were saved, and turned about and enlisted in the service of the Lord. In all there were fifty additions to the church in this meeting. The results of the work in these needy fields can not be tabulated here. In a large measure

these mountain churches know nothing of any kind of system in the work of the Lord, and little more of their duty to Him and to the world. Our evangelist has made this side of the work prominent in all of the meetings. And the people are all willing and waiting to be led. The Lord has some noble people here in the mountains. Pray with us for the abundant blessing of the Lord upon them and upon us in this work.

R. C. KIMBLE.

Monticello, Ky.

DEAR RECORDER: I read with pleasure the last week's WESTERN REVERBER. Drs. Thompson and How are certainly keeping it up to its high standard of excellency.

Our meeting at Livingston has just closed with thirty-four additions. The Baptists of Livingston are a noble band of workers and liberal in their gifts to the cause of missions, giving \$90.25. They were numerically weak until the last three meetings conducted by Argubrite, Farrar and this writer, now they have taken their place as a great factor in the town and surrounding country, and will be heard from again in the near future.

I also held a meeting at Mt. Vernon, the county seat of Powell county. The Baptists here are weak, but hopeful and liberal, giving \$17.50 for State Missions.

J. M. McFARLAND.

DEAR RECORDER: Beginning on Tuesday night after the second Sunday in January a meeting was held by myself with Pleasant Ridge Baptist church, continuing eleven days, resulting in twenty-one additions, the church greatly revived, united, and ready for a good year's work.

The new church had no baptistry, so on the last day we raised the money to put in one.

I expect to go back on Saturday before the second Sunday and preach both days and baptize.

Zion church, of which I was pastor last year, has called Bro. B. F. Jenkins, of Owensboro, who will likely accept.

The year has started off well at Glenville; two additions first day's service, and good interest among the un saved.

RECORDED friends still speak kindly of its splendid standard. May God bless our editor and give him the pen of a ready writer. Fraternally,

A. N. COUCH.

Fordsville, Ky.

DEAR RECORDER: On account of my health I have resigned my pastorate at Maylick, Ky. I regretted having to do this very much, as the members of the church and the people at large treated me and my family with every kindness, and we had already become very much attached to them.

May God bless the dear people of Maylick and vicinity is my prayer. Thanking you for the favors you have shown me, and wishing you and the WESTERN RECORDER great success, I remain yours very truly,

B. PERRY WEAVER.

W. M. U. NOTES.

The January meeting of the Central Committee of W. M. U. was largely attended by the local members, also the Vice President of Long Run Association, Miss Emma Bailey, was present. The Central Committee send out a note of warning (do not our brethren do this each year?) to their co-workers over the State that unless their efforts are redoubled victory will not perch upon their banners when they go up to the convention in 1908.

Our Foreign Board have sent out twenty-five new missionaries, and are looking for, and rightly, too, help from the Christmas offering of W. M. U., in this undertaking. Shall they look in vain? It is not too late even now to take up this offering.

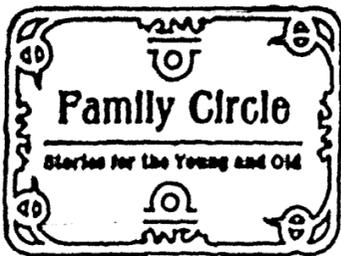
The Home Board also have heavy obligations to meet and are looking to the W. M. U.'s in the several States to come to their aid.

Considerable advance has been made in State work, but much land remains yet to conquer.

This 1908 marks the twentieth anniversary of the W. M. U., which is to be celebrated by giving \$20,000 for the Training School Endowment Fund. A circular is being sent to the societies over the State, containing a plan for securing this amount for endowment, in addition to what has been spent for necessary changes and furnishings. Kentucky has borne a noble part in the first payments and will want a share in the permanent endowment, the interest from which will help support the school in future years.

This may be a hard year, but it is God's year and God's world to be saved and each one of His children may have a share in the saving of His world.

COR.



Family Circle

Stories for the Young and Old

MY DREAM

LUTIE WIGGINGTON BARN.

You dream of a fish pond, or it is a creek! Where, sagging for the poor little fish that you seek To destroy, you are whiling away a dull hour, Thus showing o'er something you care:—rise power!

I dream of a fish pond, but mine is the world, With sympathy my bait, love's banner unfurled, I angle for souls, and it seems to me I'll bear His loved words: "Ye ye fishers of men."

You dream of a home, 'tis fair I allow, The picture I vividly call to mind now, The many broad, fertile acres, large houses and wide halls, Echoed the laughter of children, their noisy footfalls.

The aged grandfather, father, mother, dear, Chain of eyes no links broken, glimpse of Heaven here; But the Dark Angel and Hymen scattered far and wide, Till there's only one left at the old fire-side.

No my dreams are all of what the future doth hold, Where the walls are of Jasper, the streets are of gold, Where there will be no sorrow, not even a tear, And none to ridicule, scoff or to jeer.

THE CALL TO DUTY.

A COMPLETE STORY BY CAPTAIN F. H. BRAW, F. R. A. S.

"Yes, sir" said old Captain Venables, in the smoking-room of the Arcadia, "fifty years at sea, man and boy, have taught me that little lesson, in addition to a few other things. I'm an old man now, I've been an old man for some time, but there are young fellows among the company here, and it might do them good to know my opinion. No matter what sacrifice is demanded of a man in the sacred name of duty, that sacrifice must be made. It's duty first and everything else nowhere. If cutting off an arm will serve, well, cut it off, but I would not care for any man I knew well to come to me with both arms and say that his duty had been neglected—no, not even my own son."

The after-dinner conversation had run on the weather-worn topic at sea; duty in all its forms. Many theories had been advanced; it was left for the old Atlantic viking to give the casting vote. And he had given it, fearlessly, without a tremor in the deep, rolling voice that was as well known along the quays of New York as it was at the Landing Stage in Liverpool.

"That's all there is to say," he went on, glancing round the circle of interested faces that loomed out of the thick smoke-haze. "You may talk about a man owing a duty to his own family, as is the case of a man with a wife and children; but I say, God will look out for those at home, if the man looks out for those near at hand."

It was the dictum of a man who had earned a world's reputation for hardy courage. There were men who had told the tale of how Captain Venables during his first command, and that was only a sailing vessel of 800 tons, had taken a hose in his hand, and had won his way down to the smoke-filled hold of his ship; playing the water steadily on a burning mass of cotton bales, while on the other side of a thin bulk-head were stored over four thousand barrels of gunpowder. There were other men who told of a daring dive overboard to rescue a drowning shipmate, when the sea around was black with the dorsal fins of sharks; aye, and he saved the man, too. Whichever old Venables' name was mentioned, someone would say, "Let's see; that's the Venables who—" and so the long tale of great daring would run on, ever old and ever new.

Those gay-hearted young men who filled away the Atlantic passage in smoking room and cuddy, who shivered when

a chance opened door brought a blast of the bitter Atlantic winter about their ears, who openly and completely condemned the fate that had led them to dare the elements at this inclement season, received the old stalwart's words with silent appreciation; they knew the man who was talking.

"But would you do it yourself, captain?" asked Mellington, well-known as a dashing traveler. "Not on your own hook, of course, we know you too well for that, but would you send anyone who was dear to you away to certain death, if there were the slightest chance of doing good?"

"Would I?" There was strong disdala in the rolling voice now. It seemed such a useless question to ask him—James Venables of the Arcadia. "Aye, that I would. It's easy talking, I know, but I'd as soon think of keeping back my dearest friend if the call came, as I would of running this liner—and she's the best on the route—against an ice-berg. Yes, if the rest of the men on board were to come and cling to my knees and entreat me to hold him back, I'd bid him go—and God speed."

"But, of course," drawled a lazy voice from the most comfortable corner, "these are only theories. It's all very well to say such things in the safety of a smoking-room, but it's a different thing when the call actually does come. I know—because I've been there. No, sir, with all due deference to your well-known pluck, I beg to say that you would think twice and then again, before you'd do such a thing."

There was a chorus of indignant protest from several of the company, but old Venables smiled serenely. He knew what he knew.

"Aye, as you say, Mr. Beachamp, it's one thing here and another thing there. But first do us to me, if I considered myself before the sufferings of my fellows—"

"Sorry to interrupt sir," said the chief officer, putting his head through the doorway. "but the gale's growing every minute, and we are being clean swept. It's going to be a howler of a night. Just going on the bridge, so I thought I'd give you a look in."

"Very good, Mr. Proctor. I shall be upon the bridge as soon as I've changed into my hard-weather rig. Good-night, gentlemen; good-night."

"I wonder if he'd do it," drawled the same lazy voice (as the busy glare of the captain disappeared. "His own son's aboard as second officer—did any of you chaps know that?—and I'll bet a level flier that he wouldn't send him away in a boat, say, to the rescue of a ship in distress. It's a jolly sight harder doing these things than most of us imagine."

The talk ran pretty equal for some time after this but the pitching of the great liner warned all passengers that the safest place on board would be their own respective bunks. A last swirl of smoke floated back from the still glowing pipes and the room was deserted. Meanwhile, Captain Venables, close-buttoned in stout oilskins, with his feet encased in impervious sea-boots, and a wide sou'-wester drawn down over his silvery hair, was making his way to the upper bridge.

II.

The liner put her sharp nose down to the sweeping billows, and cleft her haughty way clean through the piles of white-topped green. The Atlantic rollers swung up in their pride, poured themselves with eager fury over the shuddering hull, swept bodily along the vibrating decks and then disappeared over-side, taking with them such loose portions of the ship's fittings as had been overlooked in the evening inspection, before the gale drew down. The sound of the sea beating on the stout hull was as the sound of Vulcan's forge; the seething hiss of the baffled seas was like the steam-escape of a thousand Dreadnoughts. Black darkness had enfolded the surface of the ocean in its velvety covering; but the blackness was rendered only more apparent by the sizzling flash of the lightning across the cloud-filled sky.

The scanty rigging of the taper masts and the myriad funnel guys had ceased their chattering whimper, and now positively sang an eerie chorus as the buffeting wind howled and shrieked like the raving of all the fiends. High-flung sprays swirled up out of blackness, glimmered spectrally as they fell against the meshhead light, and then vanished again into the blackness. The rain fell down in solid sheets of water, but the bitter cold of that Arctic night turned the running water to ice almost as it fell. The rattling icicles clogged old Venables' snow-white eyebrows. It was a night to cast dread into the stoutest heart; but those two men on the bridge faced the storm as coolly as though ploughing a pleasant course through a tropic sea. Few words were spoken as the liner swung giddily to the booming crests of

the waves, or swirled into the strong-smelling billows, for no voice would have carried far in such a turmoil.

Never both rang out from the wheel house, and Proctor wormed himself up to windward like a grampus, blowing hard. His sou'-wester had vanished overboard, and the long hair hung over his forehead in dragged tails.

"It's still freshening!" he yelled, with his hands trumpet-wise about his mouth. "Been to look at the barometer, and it's still falling. What's that?"

High above all that mad, elemental strife his voice rose in a wavering shriek, and Captain Venables swung round like a shot to the compelling hand on his shoulder. A white painting hand showed wily in a sudden lightning flash at that moment, and the skipper followed the point with his keen old eyes.

"There it is again!" shrieked the chief officer. A faint spark showed miserably and lonely in the blackness, it leapt out into a narrow thread, then soared swiftly into the vault of heaven, where it broke and fell seawards in glittering sparks.

"A ship in distress!" cried Venables, with a pair of binoculars to his eyes. "Who's over us and is signalling for help. There goes another rocket; now there's a flare."

A was, blue light had suddenly glowed out steadfastly ahead, almost in the vessel's track. For the space of three long breaths it glowed, and then died away, while the darkness grew doubly dark, only to be relieved by yet another rocket.

"We can't do anything," gasped the mate in accents of despair. Your true sailor feels it a crime to abandon suffering seamen in the hour of their need, even though rescue is impossible.

Captain Venables shook his head. It was impossible to think of rescue in this maddening turmoil. No boat could live a minute against the awful power of those booming seas; even if one were launched it must inevitably be stove to pieces against the liner's implacable steel side.

The word had flown through the ship that a vessel was in distress and a little crowd of hastily-dressed men clustered at the foot of the ladder. Two of the officers were climbing to the bridge making but slow progress against the wind, that caught them up, buffeted them severely, and then set them down in the spot they had left.

"Try her with the Morse night signals," said Venables, after a long interval. The ploughing liner was making but little headway against the storm. She rose and fell to the play of the sea, but all the horse power in the world could not have sent her along now.

Dot-dash-dot-dot—went the little electric signal-lamp. Again the light flashed out, and then again. There was no answer, save that another rocket soared into the echoing dome above.

"Ah, there's a reply," cried a new voice, and Captain Venables felt a great tug at his heart-strings. This was the voice of his own son—a chip of the old block. He began to be filled with a great and intangible fear.

Yes, there was a reply. Some one of the distressed vessel's crew was familiar with the Morse code, and a lamp was flashing back a reply through the roaring darkness.

"Read it off, Venables," cried the skipper. "Sinking fast," read out the young officer in a loud voice, "cannot hold out another two hours. Help!"

"Cannot hold out another two hours!" almost gasped the old captain. "I intended to stand by till morning, but that won't be any use now. There's no hope, men. We'll just have to wait and watch the end."

"You'll not stand by and watch them down without a try to save them, sir!" cried a clear voice in his ear. "It's inhuman." It was young Venables who spoke, and once again the strings of the old man's heart tightened. What was coming next? he asked himself.

"No boat could live a minute in that sea," he gasped, as a spray cut him painfully in the teeth.

"Will you stop the attempt?" was the hurried answer.

The conversation in the smoking room had vanished from the old man's mind now. He was confronted with the very theory he had expounded so valiantly: the one whom he held dearest in the world, his only son, was asking that an attempt be made. Each slow moment that passed seemed to add a year to the captain's life. But—the sense of duty was strong within him: some attempt must be made at rescue. It would be a blot on his stainless escutcheon did the ship go down without a hand being raised to avert the threatening doom. He would have gone himself—none sooner—but his first duty was to the ship under his charge, with its rich freight of human lives. Duty forbade that he should leave his post: he was the guide who must bring the liner out unharmed

Desperate Coughs

Dangerous coughs. Extremely perilous coughs. Coughs that rasp and tear the throat and lungs. Coughs that shake the whole body. You need a regular medicine, a doctor's medicine, for such a cough. Ask your doctor about Ayer's Cherry Pectoral for these severe cases.

A GREAT MAINT BERNARD.

from this terrible blast of storm. "Aren't you going to try, sir?" came the insistent voice again in his ear. Then a momentary hope was born in the old man's heart. If he were to call for volunteers, maybe some naval officer would be the first to offer. There were two of these seniors, both brave men. Why should his son be chosen, when there were others?

"Get the men along and call for volunteers," he cried loudly, and some sort of a cheer waivered up to him from the shivering crowd at the foot of the ladder.

These sailors, too, were imbued with the old sea spirit; their ears were opened to the cry of pitiful distress.

The boatswain, a burly giant, came waddling to the captain's side, and touched his forehead.

"Well, lead the men, sir," he said; "but who's the officer that's going in charge?"

For a minute no one spoke. Both Proctor and Hymons, the senior officers, were striving wearily, but they had wives and children at home. Besides, they knew what that attempt would mean—certain death. Therefore neither spoke. Young Venables, who had merely kept silence out of respect for his seniors, giving them the first chance, now spoke.

"I volunteer," he said shortly. "It is my work tonight."

"Then that's all right, sir—you'll get men to go," said the boatswain. "We know you can handle a boat better than any man about, sir." And walking to the head of the ladder, he belabored into the darkness.

"The second officer's going, lads; who'll volunteer?" "I will. I will. I will." A dozen voices answered at once. These men had sailed with Harry Venables before; they knew his merits.

"Cast loose the lee lifeboat," cried the chief officer, anxious to beat himself in the cause of humanity. The men rushed to the boat, someone switched on the lights of the bulwark, and the old captain saw the seamen as busy as bees about the saving craft. Meanwhile the rockets blared their constant way seaward, burst into meteor-like radiance, and vanished.

"I can't let you go, lad," cried the captain, detaining his son with a nervous clutch on his sleeve. Harry was already kicking off his heavy sea-boots, and divesting himself of his outer clothing. The bitter wind cut through him like a knife, but he heeded nothing; that mental exaltation that comes to a man as he faces almost certain death in the cause of salvation, rendered him impervious to mere outer influences.

"Father!" It was only one word, but the old man bit his lip at the reproach in the tone. "It's too much, lad. I'll signal her and say we can't offer help. No one but a madman would send a boat out in that sea. You shan't go, Harry."

He would be well within his rights, he knew, if he swept away before the gale, and let the wreck founder alone. But—but could he do it, since men were willing to throw down the gauntlet to Death, and meet the Destroyer at his own grim game?

"God forgive me, Harry—but I can't let you go, my lad. You're all that's left to me—you shan't go."

The chief and first officers had returned now; the boat was ready for launching. Already the men were waiting for their leader to come and take charge.

"I must go," said the young man, and this time old Venables found himself.

"Good-bye, my lad," he said thickly. "You'll tell your mother I won't be long after you? Good-bye—and keep a good lookout for wreckage to leeward."

Hand met hand in a manly grip, then the captain turned away with a great jump in his throat. His son was already dead—he knew it, and he had sent him to his death.

(Continued next week.)

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STORIES FOR LITTLE ONES

TIP'S STORY.

"I tell you it is just awful to be lost and have no home," remarked Tip as he sat on the fence in the sunshine and slowly washed his paw.

Tip was a beautiful Maltese cat, soft and fluffy, with glowing, changing green eyes.

He was talking to Mrs. Black's cat, as he sat on the garden bench, on the other side of the fence.

"Tell me about it," purred Mrs. Tabby. "I have heard it is terrible to be lost."

"It is simply awful," said Tip. "I had such a good time when I was little. My mamma had a nice bed in the woodshed. My little brothers and sisters and I would have such good times, and she would bring us nice birds and young rabbits. One day a child came visiting the mistress."

"It begged for one of us until she picked me up and gave me to it. I didn't want to leave my mamma, so I cried and cried, but they put me in a box and carried me away. After that my life was a nightmare. Now, Mrs. Tabby, I like nice children. Children who stroke your back and roll you about and tickle you; but children who pick you up by the tail and swing you about, or carry you about by the ear, or one leg, or pitch you out of the window, deliver me from all such!"

Mrs. Tabby nodded sympathetically.

"I'd scratch them," she said, blinking at a blue-jay on a nearby limb.

"I did," said Tip, with a switch of his tail. "That was the cause of my being lost."

"Did they run you off?" asked Mrs. Tabby.

"Oh! no. They carried me off in a sack."

"How dreadful!"

"This is how it happened," said Tip. "I had grown frantic with having my feet tied up in paper, and myself dragged along by one ear to make me walk. After an extra hard tweak, I turned and gave that youngster a dig I hope it will remember."

"Then what happened," asked Mrs. Tabby.

"Lots of things," said Tip. "The woman threw the broom at me, and the man caught me and stuffed me into a sack. When I saw the light again I was sitting down there in the road. The man said he would drown me, but it was bad luck."

Mrs. Tabby shivered.

"Didn't you feel awfully bad?"

"I felt wretched. I was cold, and to complete things a dog rushed us, and chased me to the shed. I was so dazed and worn out I crept into a box of straw which I found and went to sleep. It was daylight when I awoke, and a man was in the shed doing some work. I had just made up my mind to approach him, when the same black dog of the day before rushed at me. I took refuge behind some boxes and growled at it, but the more I growled the more it barked. At last it went away. When it was dark I crept out and went to the house."

"I was so hungry and cold I cried, when out came the dog again. I hastily ran up a tree. Then to make matters worse a man came with a pole and poked me out of the tree. I fell right at the feet of that wretched dog. A good slap on its nose enabled me to climb another tree, where I remained shivering in the moonlight until all was quiet. A very nice old cat came to me later. He told me he had always lived there. How good the people were, and what nice things he always had to eat."

"Poor Thomas," murmured Mrs. Tabby, her eyes turning toward the apple tree under which their good comrade lay buried, the victim of a little neighborly poison.

"Yes 'twas sad," said Tip, gravely. "He was so good to me."

Mrs. Tabby eyed the blue-jay scolding them from a neighboring limb.

"What did you do the next day?"

"I hid away until dark. As I started this time I went through the garden. I knew the dog couldn't reach me there. I was almost starved. The door opened and a lady came out. She called me in a low voice, and reached down and stroked my back."

"I know that made you feel good."

"You couldn't imagine how I felt, Mrs. Tabby," answered Tip, his round eyes glowing with the memory. "The best was to come though. She carried me to the porch and gave me a pan of warm milk."

"How nice!"

"It was grand. You don't know how good milk really is until you are lost. If people only knew how much a poor lost cat enjoys a little milk, they would never fail to give them some."

"My mistress always does," said Mrs. Tabby.

"I drank the milk very quick, for I was so hungry, then the lady gave me some bread and another pat on the back."

"That was Miss Marie," said Mrs. Tabby. "I like for her to stroke my back."

"It made me feel good all right," said Tip, "and I grew bold enough by morning to creep up on the doorstep and peep in when the door was opened!"

"They called you in, didn't they?" asked Mrs. Tabby eagerly.

Tip nodded.

"Yes, indeed. Miss Marie's mother called me in and shut the door. Oh! how good the warmth of that stove. I will never forget it as long as I live."

"Did they say anything about sending you away?"

"Yes, they said they would let me warm and feed me first. I felt so bad. You could never dream how happy I was when they changed their minds and said I could stay."

"Do you still like it?"

"Like it; why, yes, better every day. They don't allow me to bother the birds, they say it is wicked to catch them."

"My mistress is just like them," quoth Mrs. Tabby. "How do you get on with the dog?"

"Very well; we have a little tiff every little bit; I have found it won't hurt me, it only wants to tease."

Tip washed his face.

Mrs. Tabby blinked sleepily.

"Mew, M-e-w," sounded a small wailing voice on the porch.

Mrs. Tabby raised her head with a jerk. A small spotted kitten was begging at the screen door.

Tip was eyeing it scornfully.

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FLORIDA BAPTIST STATE CONVENTION.

This body met in its fifty-third session at Plant City, January 22, 1908. The attendance was good, the reports encouraging, the advance in mission work inspiring, and the Convention most enjoyable.

Bro. Blanton represented the American Baptist Publication Society with a fine display of books. Dr. W. J. McIlhenny, of the Seminary; Dr. J. M. Frost, Corresponding Secretary Sunday-school Board, Dr. T. H. Ray, representing the Foreign Mission Board, and Dr. B. D. Gray, representing the Home Board, were present.

The Woman's Mission Union had their meeting the day previous. Drs. Ray, Frost and Gray spoke concerning woman's work on Tuesday night January 21st, at the opera house. On Wednesday morning the former President, S. B. Rogers, called the body to order. He was re-elected President, and J. L. Jones and Ex-Governor W. S. Jennings were elected Vice Presidents. Rev. E. H. Reynolds, Secretary, Rev. W. Foster, Assistant Secretary, and W. T. Berry, Auditor. The Convention sermon was preached by Rev. C. C. Carroll, from Acts 2:17.

Discussions of the usual topics were of a high order. There were two issues of prime importance before the Convention, viz.: Education and the Southern Witness, the paper belonging to the Convention. The paper had fallen behind in finances, had a deficit of over \$200. Voluntary subscriptions were taken and the deficit was provided for.

The educational interest consumed much of the time. There was some misunderstanding about the relation the Convention sustained to the John B. Stetson University at DeLand. The President it seems, insists the Board of Trustees is self-perpetuating and the Convention has no control whatever over the institution. The Convention insists they are the originators of the institution and have a right to nominate the trustees. It seems the opinion of the Convention was unanimous.

Columbia College, at Lake City, is one of the marvels of the work before Florida Baptists. The property and land consisting of several elegant buildings and about 350 acres of land, all valued at \$250,000, formerly belonging to the State University, was given to the Baptists upon condition they add an equal amount thereto and sustain the school. Dr. G. A. Nunneley is president. They have fourteen separate schools, a strong faculty, a good patronage and a hopeful outlook.

Foreign and Home Missions were given due consideration and were represented by Drs. Ray and Gray.

State Missions were presented in an able and enthusiastic manner in the report of Dr. L. D. Geiger, the beloved Corresponding Secretary of the State Board.

In Florida there are about 35,000 Baptists. They gave this year to missions, education and the various benevolent objects of the Convention about \$81,000. They had employed about seventy missionaries for a part or all of their time. Rev. Earl D. Sims is employed for all his time as State Evangelist, and is doing a splendid work.

We found many friends of the Western Recorder. Many spoke fondly in remembrance of Dr. Eaton.

Next January they meet at De Funiak Springs.

"JUST WHAT TO DO."

Will you allow me to make friendly criticism of an article in your valuable paper of January 23, under the above caption? I fear it is misleading. "What must I do to be saved?" You are right in emphasizing that little word "do." Again, "If anybody tells you to do nothing at all but simply trust yourself to Christ, he or she may only confuse you." This sounds strange to one who is a student of Paul. Nowhere does Paul emphasize the little word "do" in salvation. In the very answer to the question, "What must I do to be saved?" Paul rebukes the jailor by saying, "Believe on the Lord Jesus Christ and thou shalt be saved." What could that be but "simply trust yourself to Christ." Now one might speculate and read a lot of things into that answer, but can we afford to do that besides it might "confuse you." But how could there be any "confusion" in telling a poor convicted sinner to "simply trust in Christ?" I am sure if he trusts anything else except Christ he will be lost. If he trusts partly in what He does, Christ is robbed of the glory of saving him. "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us." Titus 3:5.

If the world has ever been "confused" on the question of salvation, I am sure it was done by those who believed in "doing" salvation, not by those who believed Christ did it all. Read the article carefully and see if you are not "confused" as to what the writer would have you do to be saved.

Note the following: "Now in the very first thing that offers itself to you so act as to please your Saviour." "And without faith it is impossible to be well pleasing unto Him." Heb. 11:6. One can't do anything to please God till he believes. When he believes on Christ he is saved, without works. Neither works before, nor after faith avail anything in salvation. Eph. 2:8 says: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."

Again, "Every right step taken in obedience to the voice of an awakened conscience is a step toward salvation." An "awakened conscience" may be falsely instructed and so falsely led. Conscience may realize something wrong, but can't set you right. It takes a higher standard than one's conscience to put one right. When the conscience is awakened we must hear the Gospel to be saved. "For the Gospel is the power of God unto salvation to every one that believeth." Rom. 1:16. There is but one right step for an "awakened conscience," and that is "believe" or "simply trust Jesus" if you can call that a step.

The Lord opened Lydia's heart and she attended unto the word—no works, no doing, but simply believing.

Again, "Salvation is a joint process." It seems to me that there is a fearful responsibility on the man who teaches such a doctrine as this. If God is to do a part and man a part it is very important for the man to know just what part he is to do, for if he fails in bringing up his side of the process all is lost, and down into hell he goes. Now, in telling the man just what to do is where all Arminians break down. Man's part according to the Scripture is "only believe." God so loved the world that he

gave his only begotten Son that whosoever believeth on him should have everlasting life." John 3:16. "He that believeth on the Son hath everlasting life." John 3:33. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:30.

"To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." Acts 10:43. This is what Peter said and it could not be other than what he meant on Pentecost when he said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." In both Scriptures Peter makes the remission of sins depend upon our relation to the name of Jesus Christ. "Repent." This is towards God, and shows a changed mind in regard to him, and relying on the "name of Jesus Christ for the remission of sins" as Peter teaches in Acts 10:43, one is to be baptized into that faith. Explaining further down that "they that gladly received his word were baptized." Verse 41.

No, you only confuse when you try to tell a sinner things he must "do" to be saved. He looks at his doing instead of what Christ has done and that won't save.

W. ALEX. JORDAN.
Yazoo City, Miss.

TWO PHASES OF SALVATION

BY E. L. WESSON.

Under "Just What To Do," in the Recorder of January 23rd, are what seems to me some statements liable to mislead. The careful and usually correct, and always gentle and impressive, venerable Dr. Cuyler, it seems to me, this time "dropped a stitch in his knitting."

His words impress me as failing to discriminate between the salvation of the soul from condemnation under sin to death and hell, to eternal life in heaven, "by grace through faith," without works, all for Christ's sake; and the salvation of the life of those thus saved from things that mar and hurt by obedience to Christ and right living.

There is an important difference between the two that demands to be distinctly made. There is but one place in the Scriptures where the question is asked, "What must I do to be saved?" and the only answer is "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:29-31.

While that is the only place where the question is asked and answered, the answer is in direct line with the words of Christ himself as found in John 3:15, 16, 18; 5:24; 6:47, etc. The salvation of the soul from condemnation under sin to eternal death is wholly and solely "by grace through faith," not of works lest any man should boast." Eph. 2:8. Consequently the soul that believes in Christ is from that moment absolutely and eternally saved and secure. Condemned sinners are not only delivered from condemnation by faith, but they also become "the children of God by faith in Christ Jesus." Gal. 3:25. And by becoming children, they become "heirs, heirs of God and joint heirs with Christ." Rom. 8:17; and this heirship "is of faith, that it might be by grace; up his side of the process all is sure to all the seed." Rom. 4:15.

Mark you this is the salvation of the soul, and it is solely and alone "by grace through faith; absolutely without works. So much so that Paul wrote, "To him that

worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5.

Because of this fact, there will be absolutely no difference in the saved as to the soul's salvation through Christ. The inheritance received by grace will be exactly the same for all the saved. That is one phase of salvation. The other phase concerns the life and influence of those whose souls are saved "by grace through faith." This salvation of the life and the influence is affected and effected by obedience to Christ and right living, or the reverse.

We have reasons to believe that many a one, whose soul is saved by grace, has lost the life, as to its influence for good, by not following Christ. I call to mind a preacher of whom I was told. After preaching for years he was infatuated by sin and fell into it. He sorely repented and confessed his sins, and died saying, "I am a poor sinner saved by grace," but his life's influence for good was lost.

Peter, after telling his hearers to repent and be baptized for the remission of sin, exhorted them "saying save yourselves from this untoward generation." Acts 2:39-40. God saves the soul from sin and death "by grace through faith" in Christ. He then lays it upon those thus saved by His grace to come out from the world, take up the cross, walk circumspectly and live godly before men; and thus save themselves from reproach, Christianity from criticism and each one's influence from injury. This is, broadly speaking, the human side of salvation. It is at this point the testing of works shall come in. I. Col. 3:10-15. It is also right here that the differences between the saved shall be seen. Those who, being saved by grace from eternal death, conform the life to God's word and live for Him shall be rewarded.

Those who, being saved by grace from eternal doom, fail to conform the life to God's word and live for Him "shall suffer loss"—of rewards—but they themselves shall be saved, yet so as by fire. The fire can try the works, but cannot touch the soul. As God permitted Satan to put his blight on all that Job had, even upon his body itself, but would not let him touch his life, so shall it be with those whose souls are saved by grace—their works may be burned but they themselves shall be saved. Both sin and the judgment may affect the life of the individual because it is imperfect, but nothing can affect the life eternal given to the saved by grace, because it was wrought out in the perfect righteousness of Christ—"we are saved by His life."

God's work of grace is within us. As He works in us we should work out before men the evidences of His work within by obedience and righteousness. That is our part, and thus we save the life from criticism and glorify God. Let us ever be careful not to mix these two phases of salvation lest we cause some to err and think that by service they help to save the soul, and rob them of the joy of feeling secure in Christ as trophies of His grace. Then let us urge the human side that all may so live as to glorify God for saving them by His grace; also that none may suffer loss.

THE FINISHED WORK.

Christ came into this world on a definite errand. He accomplished that which he came to do, and re-

turned to Heaven. Almost his last words on the cross were: "It is finished." In his high-priestly prayer, as recorded in the seventeenth chapter of John, he said: "I have finished the work that thou gavest me to do." He undertook a special, divine, priestly task, and completed it to the end.

The work which he did was that of making atonement for the sins of his people. This act of self-sacrifice was to be the culmination of all his earthly life and labor. Without it his work was not to be complete. His whole earthly life led up to this. The shadow of the cross was on his pathway from his first step. He was set apart for sacrifice from eternity, and he came to Bethlehem in order that he might, in due time, reach Calvary.

We are taught that the work of atonement, as the ground for our complete salvation from the guilt of sin, was completed when Christ died on the cross. It is never to be repeated, and it needs nothing added to it in order to make it complete. He is perfect in his work as Saviour. Nothing can be done to add to the perfection of his atoning work, or we, at least cannot do it.

The conception of priesthood as being still a part of the office work of the church is utterly repugnant to a properly informed mind. The doctrine of the mass, as held and expounded by the Romish church, as a continual offering up of the divine sacrifice, is contrary to all the teachings of Scripture. The priests of the Old Testament and their sacrifices prefigured Christ and his atonement. When he came and lived and died there was no room for further priesthood or offering. In the providence of God the Jewish Temple was, soon after, destroyed, and there is no priest or altar service any more by the Jews. But the Romish church has, unscripturally, taken this up even though we are taught that Christ's death was complete, "once for all," a finality, never to be repeated. When Christ said: "It is finished," he meant it. Although there are some false teachers who go on the principle that they know more about it than he knew.

Since Christ's atonement was perfect and complete it follows that all that is necessary or possible for any one, in order to his salvation, is to accept in simple, appropriating faith, what Christ has done for him. We cannot make ourselves more worthy of acceptance with God, nor can anything we do be for our justification. We are not to be saved on grounds of our worthiness, nor of our righteous efforts. It is not by works of righteousness that we do or can do, but only of his own grace and goodness that he saves us.

Jesus Christ is a perfect Saviour. He is in Heaven today, securing the benefits of his redemption to all who accept him and trust him as their Redeemer, and he is making all things work together for their good. The benefits of his redemption are applied to all those who accept Christ and rest on him alone for their salvation.—Exchange.

Look at the sun and it puts out your eyes; look at the more than sunlight of Revelation and it enlightens them; the purity of snow causes snow-blindness to the Alpine traveler, but the purity of God's truth has the contrary effect and cures the natural blindness of the soul.—C. H. Spurgeon.

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THE BIBLE PROVOKING INFIDELITY.

J. I. D. HILVER.

There is always an Atlanta end of every important happening of news, wherever it may come. So, at least some people say.

The late Episcopal Convention, at Richmond, had an Atlanta end. Some bishop up in the Northwest had declared that the Bible produced, or caused, more infidelity than anything else, or words to that effect. Some one in the convention sharply criticized that "reckless speech."

Dr. C. B. Wilmer, rector of St. Luke's church, Atlanta, defended that bishop, and in doing so he also declared that same thing substantially, according to the newspaper reports. The statement raised an outcry of protest all over the country. Then Dr. Wilmer and his friends, including his bishop, set to work to put the matter right.

The gist of Dr. Wilmer's explanation, which his friends including his bishop, gave of the speech is that Dr. Wilmer did not say that "the Bible is the cause of the infidelity," but that the doctrinal statement, that "the Bible is the word of God," has been the cause of ever so much infidelity.

Men love darkness rather than light, and whenever the Word of God has shed light about men there have been those who have refused to believe and have moved off into the shadows and darkness of infidelity. It is a wise truism, if that word may be allowed, to say that "The Bible is the cause of infidelity." What else should cause it? Nobody has any infidelity touching God, that is produced by the testimony of his works. There is no incredulity awakened by the heavens that declare his glory, nor the firmament that shows his handiwork, nor the recurring day and night that utter speech and show knowledge. Infidelity arising from the testimony of nature is mere stupidity. But when the Word of God comes to us when his law lays hold of our moral being and we are required to conform to his will then comes the temptation to disbelieve the word and to reject it. To disbelieve the Bible is mere incredulity. To reject the God that the Bible reveals is infidelity. Hence we, in this Christian land find that the Bible, the verbal revelation that God has made of Himself, is at least one-obvious cause of infidelity. It is hardly proper to say that it is merely the occasion of the infidelity. The unbeliever discredits the Word and he refuses to faith the God that is tendered to him as an object of faith, by the Bible and by nothing else. I know that the Mohammedans call themselves "the faithful" and the rest of us are "infidels." That merely proves that "infidelity" is a relative term; it does not alter the case or weaken the argument, but tends to strengthen it. Those who disbelieve the Koran are infidels, as to the God revealed by the Koran, while those who disbelieve the Bible are infidels as to the God revealed by the Bible. Mohammedan infidelity, so to speak, is impossible without the Koran. So Christian infidelity is impossible without the Bible.

It looks, however, very much as if Dr. Wilmer was more concerned about discrediting the book which we call "the Bible," than he was about logical sequences, namely, testimony, credence and faith; or testimony, incredulous-

ness and infidelity. He declares that he did not say the Bible produces the infidelity, but that saying that "the Bible is the Word of God" produces the infidelity. He denies, therefore, that the Bible is the Word of God. Of course, he admits that some of it is God's Word. "It contains the word of God." This in other words, is Dr. Wilmer's way of declaring against the validity of the Bible as a revelation from God. He wants to get over on the side next to the destructive critics.

But in spite of the cavil of those men and all like them, "the Bible is the Word of God."

It is the only document presented in God's name and preserved in God's providence which contains his word. The inaccuracies of copies and of translations do not vitiate it. The Spirit of truth, whom the Master promised to send who should bring all things to the remembrance of his apostles which He had told them is still in the world.

The New Testament stands as it has stood as God's revelation to us. It has been God's providence that has preserved it to us. If there are little errors to be found in the translation, God in his providence enables learned men to correct those errors. If in God's providence some of them have not been corrected, one of two things is true, either God accepts the erroneous statement as it is, or else He chooses to let it stand until He shall give some servant of his the data by which the error may be corrected.

When the Lord was on earth He declared that the Scriptures testified of Him. That Moses, David and the prophets spoke of him and he quoted and endorsed their writings. He accepted the documents known among the Jews as "the Scriptures"—all of them. He did not reject or correct a solitary word or letter in the whole of the Old Testament, and yet He did in all probability quote from the Septuagint, a translation from the Hebrew into the Greek, which scholars in these days are wont to regard as a very imperfect piece of work. Yet Christ approved it. He raised no critical objection to anything in it. He therefore accepted it and passed it out as the divine message.

The same may be confidently assumed about the New Testament. In point of numbers and importance the errors in our translation of the Bible may be generally disregarded because they are so few and so trifling. And God in His providence having allowed them to creep into the book, accepts them, or else in his own time He will send scholars who shall be able to show that they are errors. Until that is done we are perfectly safe in assuming that "the Bible," all of it, "is the Word of God." Edgewood Sta., Atlanta, Ga.

We do not sufficiently rely upon or utilize the potency that lies in simply having heart's willingness to do good. That is the very first requisite and resource of the helper; and he who has it is sure to find some way and some means. These follow with an astonishing ease and naturalness. God always makes a way to accomplishment for the strongest desire of the heart. That is one of the beautiful mysteries of life. If we seek anything earnestly enough, and purely enough, we are sure to attain it. So, if we are eager to help and bless others—yes, if we are half as eager to help and bless others—as we are to help and bless ourselves,

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EXTREME NOVELTIES IN LINES ROBES AND HIGH GRADE SILKS FOR SPRING, 1908.

Extensive showing of new Linen Robes, in beautifully hand-embroidered effects, especially adapted for street and reception wear; in a full line of entirely new and fashionable colorings. Many show a decided bordered effect. Prices range from \$18.50 to \$25.00.

\$2.00 Complete line of Oriental Rough Pongee Dress and Coating Silk; genuine hand woven and decidedly the most popular Silk for the coming season, all colors, including white, to choose from—Price \$2.00 yard.

\$2.50 New line of 38 inch Satin Duchesse Liberty. This Silk will be one of our specialties for handsome street and dinner gowns, shown in all the leading shades, including black and white; very soft, with a beautiful shimmer effect; will not wrinkle; 38 inches wide—Price \$2.50 yard.

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COLORED AND BLACK DRESS GOODS FOR SPRING WEAR ON DISPLAY THIS WEEK.

First display of new Spring Dress Goods, in all the new pastel shades and exquisite bordered effects, many in silk and wool and shadow checks and stripes on voile and Marquisette grounds.

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\$1.00—Splendid assortment of All-Wool Taffeta; 44 inches wide; a beautiful fabric for early spring wear; also an All-wool Striped Grenaline, entirely new weave. Ask to see this special cloth. Price \$1.00 yard.

\$1.25—Complete showing of All-wool Sheveron Tailor Suitings; full 54 inches wide; strictly all-wool, in a splendid range of all staple shades to select from; price \$1.25 yard.

\$1.50—One line of All-wool Imported Tailor Suitings, in browns, navy, Copenhagen castor, reseda and Gobelin, also black, in a variety of shadow stripes and checks; full 54 inches wide and guaranteed strictly all-wool; price \$1.50 yard.

\$1.75—New line of handsome Voiles, in an exquisite assortment of color combinations, in checks and stripes; full 48 inches wide and very crisp; an exceptional value; price \$1.75 per yard.

Exclusive Novelty Patterns, in handsome bordered effects, in all the pastel and street shades, Pekin stripes, satin checked and conventional designs; prices \$24.00 to \$30.00.

STEWART DRY GOODS CO.

IN CONNECTION WITH JAMES McCREERY & CO. INCORPORATED.

LOUISVILLE KENTUCKY.

God will surely provide the way and the means. Heart's-desire is the great motive power of all usefulness and helpfulness in this world. If we have that, every wheel will turn that does the work of the world's benevolence.—Zion's Herald.

We can not undo the consequence of opportunity thrown away. Esau found no place for change of mind.

Every opportunity contains the precious germ of an eternal joy. Neglect it and you lose irreparably.

We never know the value of a good name until we lose it, nor the blessings of health until it is gone.

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, Notary Public. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. (Seal.) A. W. GLEASON, Notary Public.

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

DEATHS

For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, tentatively 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.

HUNTER.

Deacon Hilary D. son of Robert T. and Rebecca L. Hunter, was born August 7, 1864; baptized by the writer for the Fellowship of Pellville Baptist church, Hancock county, Ky., February 20, 1881; married to Miss Mollie P. Bennett, October 14, 1893; moved to Central City, Ky., in February, 1890, and to Pomona, Cal., in September, 1907, where he was killed by a train January 10, 1908. He leaves a wife and four children, father and mother, three brothers and four sisters to mourn their loss, which is his eternal gain.

Few men have so fully, and perhaps none more fully, shown the genuineness of their faith in Christ. He was a dutiful son, a devoted Christian, a working deacon, a faithful husband, a loving father and an obliging neighbor. As his widow expresses it, "a man who had power with God." We sorrow, but not as those "who have no hope."

FATHER.

BAKER.

Deacon Peter William Baker, Gracey, Christian county, Ky., fell to sleep December 9, 1907, and awoke to behold the splendors of the heavenly home. He was the only son of Francis M. and Annie Bryant Baker. He united with the West Union Baptist church, Christian county, Ky., when about seventeen years old, and remained an honored and active member till his Master said: "It is enough, come up higher." He was baptized by Elder A. W. Meacham, of blessed memory.

Bro. Baker had been in poor health for several years, but the summons came rather unexpectedly. He is survived by his devoted wife, six children, his mother and two sisters.

Before reaching manhood he had the care of his widowed mother and three sisters. I am in a position to bear testimony to the sterling worth of my departed friend and brother whom I had known intimately for twenty years, most of which time I was his pastor. Bro. Baker was a dutiful son, a loving brother, an affectionate husband, an indulgent father, a loyal friend. He was highly respected as a citizen and Christian. In his church none surpassed him in intelligent zeal for all that makes religion count in a community. He laid aside self-interest when he was convinced that duty required it.

A good man has laid aside the cares of life and entered upon that rest which awaits the redeemed. We placed his body in the beautiful cemetery at Hopkinsville, in hope of the glorious resurrection which awaits the heirs of grace.

I. N. STROTHER.

COOKE.

Bro. W. H. Cooke departed this life January 19, 1908, aged sixty-six years. When he was fourteen years old he joined Cane Run Baptist church. He was devoted to all church work especially the Sunday-school. He was a deacon for a number of years. He was a devoted husband, a loving father, an upright citizen. He will be greatly missed by the Baptist church at Nicholasville. His gain is our loss.

A wife, three children, two brothers and one sister survive him.

"Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit that they may rest from their labor."

W. A. BURNS, Pastor.

WALKING WITH CHRIST.

If we are to walk with God, we must go nowhere that Christ will not go. Oh! how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyment of religion. They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. If you would walk with Christ, keep out of all evil company of all evil associations, keep from all evil places—from every place where you

can not go in the spirit of Christ, and that, if upon earth, you might not expect to meet him there. If you go out of the territory where he would go, you need not expect to find him.

A MERRY HEART

We make our own skies very largely. Our hearts cast their shadows without us, and the projections of those shadows tinge the world for us—our world. We find on this earth, in a measure, whatever we bring the eyes to see. A joyous heart finds joy in any circumstances and experiences. A gloomy heart finds no end of gloom. A soulful spirit hears music everywhere; but a life that has no music in itself never hears a soulful note, even amid the sweetest and richest harmonies.—Exchange.

Don't Neglect It

It is a serious mistake to neglect a weak heart. It is such a short step to chronic heart disease. When you notice irregularity of action, occasioning short breath, palpitation, fluttering, pain in chest or difficulty in lying on left side, your heart needs help—a strengthening tonic. There is no better remedy than Dr. Miles' Heart Cure. Its strengthening influence is felt almost at once.

"I have used 10 bottles of Dr. Miles' Heart Cure and can truthfully say it has done me more good than anything I have ever used, and I have tried nearly everything that I know of. The doctor who attended me asked me what I was taking and I told him Dr. Miles' Heart Cure, he said it was not going to do me any good, but it did. I have not taken any for a year now, and while there is occasionally a slight symptom of the old trouble, it is not enough for me to continue the use of the medicine. If I should get worse I would know what to do. Take Dr. Miles' Heart Cure as I did before. I consider myself practically cured of my heart trouble."

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Dr. Miles' Heart Cure is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails he will refund your money.
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I have a safe and positively SURE way to take hair off face, neck, arms, etc. FOREVER. I HAVE THE TRUE SECRET. Write for information, send it sealed, 10c. Address HELEN DOUGLAS, 20 E. 22 St. New York.

Beginners' Lesson Pictures
THIS illustration is a representation of our new Sunday School Periodical, **Beginners' Lesson Pictures**. We wish we could reproduce here the beauty of these cards as they actually appear printed in phototype ink upon indelible coated paper. These cards are to be used with the **Beginners' Lesson** appearing from month to month in the **Baptist Teacher**. When the present series of lessons expire we shall issue a separate quarterly to be used with these cards. Until then, however, it will be necessary for the teachers to use the lessons in the **Baptist Teacher**.

Price, 10 cents for one quarter, 40 cents for one year.

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THOUSANDS of Sunday Schools have used the Star System and the Cross and Crown Series of graded rewards with great success. These schools are now looking for something new which will have the same effect of increasing attendance. To such and to the thousands who have never used any such system we offer two new series of progressive rewards in button form, the **Young Reaper Series** and the **Light and Life Series**. Nothing more beautiful or attractive has been made. Send for illustrated circular and price list.

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It is a Treasury of Song, containing over 300 of the best Christian Hymns and music, old and new, extant. Every phase of Christian work has been anticipated, the Prayer-Meeting, the Sunday school, Young People's Societies, Evangelistic Work and the Church Service in the smaller churches which may not be able to procure the large hymnal. GLORIOUS PRAISE has been carefully compiled, and includes old favorites endeared to Christian hearts wherever praise is sung, as well as the latest and most popular new gospel songs of the day. It is believed that GLORIOUS PRAISE will supply the long-felt want in all our churches, large and small, for a book containing a better class of hymns and a higher grade of devotional music. It is published in both Round and Shaped Notes, with best Silk Cloth Binding, and will be sure to please. PRICES—Single Copy, 35 cents. Per Dozen, \$2.60, not prepaid. Per 100, \$25.00, not prepaid. A Returnable Copy for examination will be sent to Pastors, Superintendents and others on request.

A TRIAL IS ALL WE ASK.

A Few of The Many Encomiums of Glorious Praise.

- "After careful examination of GLORIOUS PRAISE, will say that I am greatly pleased with it, and believe it is the coming book for popular singing. The selection of the old hymns are exceptionally fine, and the new ones excellent."—K. B. Meredith, D.D., Kansas City, Mo.
- "I consider GLORIOUS PRAISE as containing the best real Gospel Songs that is now between two covers."—O. P. Maddox, St. Bethlehem, Tenn.
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- "I consider GLORIOUS PRAISE one of the best collections in print. In both music and make-up it is unsurpassed by anything with which I am acquainted."—W. C. Golden, Nashville, Tenn.
- "I have examined it with considerable care, and it seems to be to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old. I wish for it the wide circulation it deserves."—P. S. Henson, Tremont Temple, Boston, Mass.
- "I have carefully examined your new song book, GLORIOUS PRAISE, and am very much pleased with it. The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervades the arrangement. I would consider the collection especially valuable in prayer-meetings and evangelistic services. I wish the book a large success."—Carter Helm Jones, Lynchburg, Va.
- "A collection of 300 of the best Christian hymns and music, including the old favorites, with many new hymns of value and beauty."—Southern Presbyterian.
- "This is a compilation of the best old songs and hymns, with some new ones, the whole making a desirable collection for devotional meetings of any sort."—Cumberland Presbyterian.
- "I have examined, with approval and pleasure, GLORIOUS PRAISE; to me it seems to be a splendid all-round book for popular music and hymns."—H. H. Carroll, Waco, Texas.
- "The new hymn book, GLORIOUS PRAISE, is one of merit, and deservedly promises to have a cordial reception at the hands of many."—Geo. W. Truett, Dallas, Texas.
- "Your new hymn book, GLORIOUS PRAISE, I regard one of the best of all song books recently offered for Christian service."—Samuel H. Greene, Washington, D. C.
- "I have examined your GLORIOUS PRAISE, and I think it is a splendid book of songs. I commend it for use in our religious worship."—J. A. Whitted, D.D., Raleigh, N. C.
- "I think it an excellent collection of devotional hymns and tunes of the kind especially popular at the present time, while it does not omit those which have long been dear to the Christian heart. The hymns are strong in their expression of Christian faith, love and hope, and in tender appeal, and the tunes are full of life, movement and pathos, well adapted for use particularly in social and evangelistic meetings. I am confident it will find a welcome in many of our churches."—Henry M. King, Providence, R. I.
- "A very rich and desirable book of praise."—Herald and Presbyterian.
- "You can count on every church in the valley getting it when they get a new book."—A. C. Davidson, Murfreesboro, Tenn.
- "It is in every way a splendid book of praise."—B. D. Gray, Secretary Home Mission Board, Atlanta, Ga.

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ITEMS OF INTEREST

News the World Over.

Oh, these modern war vessels that will not debate in times of peace. Here is the English battleship Prince George, not content to be quiet, although at dock in harbor, but breaking away, and in spite of all her officers could do, colliding with the cruiser Shannon and getting much the worst of it. The battleship was badly broken amidships, and would have sunk had she been a little farther from land. Evidently the nations will come to providing glass cases on land for the safety of these monsters.

Park Benjamin, the well-known writer on naval affairs, has protested most vehemently against an insult to the navy. It seems the battleships in their trip to the Pacific have carried an army transport pilot to take the fleet through the Strait of Magellan, as though some of the naval pilots were good enough to steer a ship through a perfectly well-known passage, lighted, traversed constantly by merchant ships, with but one danger—Anson Rocks—and that thoroughly familiar to all navigators. He says nothing done in his forty years' experience has caused more disgust, resentment and honest anger among the naval officers of all ranks.

As the royal family of Portugal were riding through the streets of Lisbon in a carriage, they were attacked by a band of Socialists. The King and his crown prince were killed, each shot three times. The second son was wounded but the wounds were light. The Queen was unhurt, though she tried to shield her eldest son with her own body. The murder was a most atrocious one. Don Carlos was no tyrant, and was dearly loved by the people, though the politicians hated him.

The house of worship of the Second Presbyterian church of this city was burned last Saturday evening. It was one of the finest buildings in the South. It was erected in 1874 at an expense of \$140,000. The church has the sympathy of the entire city. It is hoped that the walls which are standing intact will prove to be safe so that they can be used. The insurance will nearly cover the loss.

The recent mine disasters coming so closely together have caused the papers to hunt up the statistics for the different countries. And they show the shame of the States here. The mines in Belgium are the most dangerous of all, because they are so deep. Yet only one in 1,000 miners is killed there in a year, and in this country it is 3.39 per 1,000. This is double the rate in any other country. And what is worse the proportion of those killed is steadily increasing here and decreasing elsewhere.

The Lords of the Admiralty, head of the Naval Department in England, are required to report to Parliament all the accidents which happen in the year. They made their report, whereupon Mr. Bellairs, M. P., took them sharply to task for not telling the whole truth. He told them of no less than eight collisions and groundings of men-of-war which had been reported in the papers which

they did not report. One does not wonder they would like to forget many of the mishaps of the ships which cost so much.

The temperance wave has struck New South Wales, and the temperance people are encouraged. An Act was passed putting it to the vote as to whether the people wished for continuance, reducing the saloons from 10 to 25 per cent, or prohibition. If prohibition failed to get a majority the vote were to be counted for restriction. It failed, and the vote stands 25,271 for restriction against 210,370 for continuance.

Undeterred by the big debt left by the Jamezons Expedition, the city of Seattle is preparing for another in 1909. Two hundred and fifty acres of land have been bought. The Legislature appropriated \$1,000,000, the creation of the State had already pledged \$700,000. Oregon and California have each given \$100,000 and four or five other States smaller sums. It is to be desired, but warmly to be expected, judging from the past, that the Expedition will be ready at the appointed time.

DEAR RECORDER:

I have been so rushed since my trip to Liberty that I have not had time to give a report of the situation there. Bro. Owen, the pastor, gave part of it, but his extreme modesty prevented him from saying what he ought to have said about his connection with the work there.

It is wonderful to me how through his leadership the little church has developed. The membership is not yet large, but the Sunday school and church work is in a healthy and prosperous condition. Bro. Owen is a preacher all delight to hear, and his audiences are the largest in town. Our people owe to this pastor and his faithful wife a debt they are not paying them, and one that it would be hard to pay. Our week's meeting there was largely attended, and the interest was increasing, but I was suddenly called home. They are asking for another meeting of some kind soon.

We think an institute in which our peculiar doctrines could be discussed by able brethren would do great good. Don't forget to pray for the cause at Liberty.

E. W. COAKLEY,
Evangelist.

DESERVING OF SUCCESS.

The marvelous growth of Borden's Condensed Milk Company is due to unceasing vigilance in observing rigid sanitary regulations in the manufacture of their products. Eagle Brand Condensed Milk and Peerless Brand Evaporated Milk (unswartened) have received highest awards wherever exhibited.

DEAR RECORDER:

This is the first opportunity I have had to write you since Bro. Thompson became our editor. And I congratulate you and assure you that I appreciate the able and sound manner in which he is conducting the RECORDER. Put me down for one dollar for Dr. Eaton's monument fund. I wish I could make it more. He was my friend, and I esteemed his friendship highly, because he was great, and true and good. He needs no monument to perpetuate his memory in the hearts and minds of those who knew and loved him, yet build it high as a public manifestation of his friends' desire to honor him.

Truly your brother,
J. W. VALLANDINGHAM,
Lagrange, Ky.

DEAR RECORDER:

Evangelist R. S. Kirkland, of Fulton, Ky., spent seventeen days, beginning January 3, with our church. Eight were received by Christian experience and seventy-three for baptism, of whom fifty-seven have been baptized. Since Bro. Kirkland left, one was received by Christian experience, and twelve for baptism. This makes 227 additions since the beginning of the present pastorate thirteen months ago. Rev. W. M. Strickland, of Muncie, Ill., preached January 23rd.

Bro. Kirkland is self-made, has never taken a theological course. He contemplated making Urbana his headquarters, both to better reach his engagements and

to edify his family. This suggested that he hold a meeting with us. While his southern expressions, mannerisms, etc., amused some of our people, yet his close adherence to the Bible, and earnestness won their approval. The fact that there are just and devoted to an end, how well unless they turn to Christ, forms a large part of his preaching. His sermons are often Bible readings with telling comments.

H. V. MEARS, Pastor,
Urbana, Ill.

TWO SUBJECTS OF INTEREST.

There are two questions which have interested many persons which I propose to answer in this paper.

First, How should God's people spend their time before service after entering the house of worship?

There are two views held upon the subject. Some think that the time should be spent in social chat, in seeking the acquaintance of the other members and of strangers that may be present. Others that the time should be spent in silent prayer and religious meditation. That we should cultivate the acquaintance of our fellow members and make the strangers feel at home none can doubt, but this may be done at the close of the service. No stranger should be permitted to leave the church without a cordial handshake by the members. This will bring them back again. But a good worshiper does not wish to be conversed with in the beginning of worship. The mind should not be distracted by conversation. Reverence is due the house of God, and conversation is out of place. "God is a Spirit and they that worship Him must worship Him in Spirit and in truth."

Second, The other question is in regard to "Santa Claus." "Should parents deceive their children by telling them of 'Santa Claus,' what a great man he is and how he brings loads of presents to them." Now, no parents should deceive their children about anything. There is special danger in regard to "Santa Claus." When they are undeceived and learn that he is a mythical character they may conclude later that Jesus Christ is a myth. We should let them know the truth that the parents themselves, with their loving friends, are "Santa Claus." Few children of today are deceived in this matter, they are too shrewd to be imposed upon in any such way. We should let our children have all the Christmas pleasure and we should explain the matter fully to them. Parents should take time to enter into the Christmas pleasures of their children. Christmas is a good time to teach our children about the child Christ and to impress upon them His birth, life and death. These impressions in childhood are more lasting than teachings later. The relation between parents and children is very sacred, and we unto that child that loses confidence in the word or love of a father or mother. The memories of childhood should be and generally are very sweet and influential. The teaching and prayers of a mother are as hooks of steel in after life, often drawing back the wandering boy or girl. Let us not then deceive our children to their injury in after years. My mother's loving teaching in regard to cards kept me from being a gambler. To this day, in my old age, I cannot look upon a card without repulsion.

J. M. WEAVER.

MINUTES.

Brethren, please listen. We need very much to have a copy of the minutes of each Association in the State. The minutes sent me while I was Secretary are the property of the State Board, and were turned over to my successor, Dr. W. D. Powell. If you will send a copy of your minutes and give me your name and address I will mail you a copy of "The Whole Truth on Baptism." I have the following minutes: Barren River, Bethel, Blackford, Boone's Creek, Central, Concord, Greenup, Laurel River, Little River, Long Run, Lynn, Mt. Zion, Muhlenberg County, North Bend, Rockcastle, Russell's Creek, Shelby County, South Cumberland River, South Kentucky, Sulphur Fork, Tate's Creek and Warren. I want all the other's. Direct to J. G. Bow, Box 6th, Louisville, Ky.

The FURNACE That Fattens Savings

"WITH living expenses going up and salaries remaining stationary, there's only one thing that can be done. The corners have got to be cut pretty closely on every item of household expenditure." This is the philosophy found in Alfred Henry Lewis's magazine—HUMAN LIFE—which goes on to show how domestic furnaces can save to best advantage.

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"What needs more watching than coal bills?"—is a HUMAN LIFE question, and this is HUMAN LIFE's answer: "An underfeed furnace can cut up more money and make less chattering than anything in the house. The right sort of a furnace—the Underfeed—fed from below with cheap slack gives you greater warmth and comfort in clean, even heat than is yielded by top-feed furnaces burning expensive coal."



Here is the voluntary expression of an Underfeed user A. E. Brewer, of Leesburg, Pa., who writes: "Four Underfeed Furnaces purchased in 1904 have certainly been doing good work. I have rather a large house to heat, and have all the heat and coal to be consumed in the coldest weather. Last winter was a long one but we used less than 11 tons of coal. The fire only is burning and smoking, no oil, with smoke and hot air. It will always give me pleasure to recommend the Underfeed Furnace." Testimony along this cheerful line from all owners of the Peck-Williamson Underfeed Furnace is the result of the fact that the Underfeed is a safe, reliable, and economical furnace. For a full list of names of those who have written to the Peck-Williamson Co. in praise of their furnaces, send for the Peck-Williamson Co. Booklet "W."

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HOGS	Good to choice pack and bra... 4 50	200 to 300 lbs... 4 50	Med. pra. & bra... 160 to 200... 4 35	Light shippers, 120 to 160... 4 00	Choice pigs, 90 to 120... 3 75a 4 00	Light pigs, 50 to 90... 2 75a 4 00	Roughs, 150 to 500... 2 50a 4 00																								
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"This translation has commended itself even to such eminent men as Prof. Howard Osgood, of Rochester, who does not often give to any book such unqualified praise. Professor Worrell is particularly happy in his rendering of Greek tones, and his exact reproduction of delicate shades of meaning. The notes are helpful and often illuminating."—A. J. 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 revisers were constrained to respect."

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