

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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GREED VS. ENVY.

By Thos. A. T. Hanna.

The providence of God, which controls all things, and allows nothing to occur which is not fitted to advance, in some way, the eternal plan of divine wisdom, may often be traced as clearly in calamitous things, and wicked things, as in favorable things. When great social changes are impending, those changes are sometimes hastened, unwittingly, by those persons who would be the most eager, naturally, to resist them. In the years immediately preceding the French Revolution, it seemed that the aristocracy of France was eager to urge forward the calamity that would destroy them, and to draw the lightning beneath whose bolts their great houses soon would fall and perish. Travelers who were in France in those threatening days have left a record of the insolence, rapacity, needless cruelty and sensuality of the great lords and ladies, who knew not that they were dancing and feasting on a crater's edge. In the pride of their ignorance they were goading a people on to destroy them. Wanton acts of insolence and of oppression were swiftly turning the common people to a fiendish longing for vengeance. It was a longing that burned subterraneously, like a fire in a coal mine. It gave little outward flame, but dreadful was the inward heat, and at last a mere puff of gas might bring the inevitable explosion.

In such a state of things, the great people were so blind and foolish that they acted as did the son of Solomon when he came to the throne. They added to the burdens of the lower orders; they chastened them with scorpions, rather than with whips. They loaded down the bridge. They allowed no factor of safety and so it was not long till the breaking point was reached:

"The people here, a beast of burden slow,
Toiled onward, pricked with goads and stings;
Here, played a tiger, rolling to and fro
The heads and crowns of kings."

Thus the foolish aristocrats helped the low people to obliterate them, and made their own destruction sure.

It is, perhaps, only a faintly-lined parallel that can be drawn between the canaille of France and the common people of America. The former were physically wretched, and the latter are in a state of mental unrest which is dangerous to the world. Observe that the actual facts of their physical situation count with them for little or nothing. They are, in fact, the most prosperous, as to all physical supplies and enjoyments, of all the people of whom the earth holds any record. Yet they have been roused to a strange degree of envy, hatred and prejudice. There have been many preachers of this gospel of hatred and envy. The self-seeking editors, the politicians eager to secure new followers; the labor union leaders; many so-called Gospel ministers; the agitators who have been driven from European countries; the restless ones who are restless for new things, some a new poison, or a new explosive. All these have been diligent preachers of the Satanic gospel of envy. A man who was once at the head of a Christian college, and is still presiding over an institution of learning, told his hearers the question for them was not, whether they were getting a fair living,

but whether they were getting their full share of the good things that were to be had in the world. Such preaching, if abundantly proclaimed and generally believed, must gather in our sky those clouds which will precipitate a rain of blood. Wrath is cruel, and anger is outrageous, but who can stand before envy?

The traveler, who inspects the immense palace at Versailles, can have pointed out to him the windows through which a throng of common people were permitted to look and see the king and his favorites at their magnificent feasts. Of that crowd, some had enough to eat at home, and some had not; but all, it would seem, were moved to envy. And so, this new gospel of envy attracts both those who are comfortable and those who are poor to stand and look through the plate-glass at the multi-millionaires, until they can infuriate themselves sufficiently to break the glass and seize the prey.

And here, also, will it not be found, that the great moneyed people are themselves hastening the times of the spoliation? Is it not the wanton display of wealth which seems almost to justify the envious anger of the people? I do not think the adding of a cent to the price of a gallon of oil is so provoking to the people, as the spending of ten thousand dollars on a lap-dog, or of a million dollars to save a sensualist from the consequences of his crimes; and in my view, No. 26 Broadway is not so provoking a place as Newport, Rhode Island.

That spirit, which the Greeks comprehended under the name of Hybris, is what the people are most deeply incensed to discern in the wealthy. The man who comes in his auto-car, and dashes to a bloody mass the workman's child, thinks he is a grand fellow when he offers to pay for the funeral, and sends one dollar as a deuceur to the mother; he is an example of Hybris. He does not perceive that he is doing his part to "rouse the vengeance blood alone can quell."

And so there we are; between the devil of popular envy on the one hand, and the deep sea of wealth's unfathomable greed on the other.

But the believer in the Holy Scriptures knows that God standeth in the congregation of the mighty; he judgeth among the gods. He ruleth the raging of the seas; the noise of their waves, and the tumult of the peoples. He maketh the wrath of man to praise him. Our best part is to give ourselves unto prayer; to be still and know that he is God.

THE SOURCE OF A GENUINE REVIVAL.

Rev. W. J. Hatfield, D.D., Evangelist.

All who will study carefully the great religious awakenings under Moses, Joshua, David, Josiah, Ezra and the many New Testament revivals recorded in God's Word, will not doubt that revivals are of God's ordering. They may easily learn, also, that the great denominations of Christians who are molding the world's thought and life for righteousness were born of revivals.

These epochs of holy flame have been the birthtime of the vast majority of God's stalwart sons and daughters. In such fires men are tempered for the world's best work.

Never was a genuine revival more needed than now. Never was our God more

willing to bestow revival grace than now. Whether or not we shall have a far-reaching, God-honoring, soul-saving and destiny-making revival, depends upon how much those who profess to be Christians are willing to do for it. Genuine revivals never come as a result of purely human device or machinery. They are of God, but divine wisdom has made active human co-operation necessary in bringing them about.

The thing most needed in this world today is a heaven-sent revival of pure and undefiled religion of Jesus Christ. The city and village streets swarm with people who daily drift further and further from God. The people of today are more difficult to reach than those of yesterday.

Tomorrow will present new and harder problems than have been met today. Delay means increased danger to many immortal souls. The devil's plans for destruction are subtle, but none the less terrible. He means to depopulate the church and drag precious souls into eternal ruin. He must not, and can not, if the church of God will awake and give battle according to the commands of the Captain of our salvation. Awake, Christian men and women, to the priceless value of present opportunity!

What must be done by the people of God to secure such revival? God has said and is still saying: "If my people, which are called by my name, will humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Surely this means that those who are God's children should be humble and pure and prayerful. They must be prompt, earnest and persevering in action. They must also be full of faith and courage.

Such an awakening will cost each one of us something, if we are to be a factor in its success. It will cost time. It will cost ease and comfort. Some of our plans may have to be changed or given up. Some things that have been dear to us may have to be abandoned. We shall have to do duties that seem difficult and even beyond what we have thought to be our ability. We shall need to assume responsibility from which we have been accustomed to shrink. Are we willing to pay the price? Are we willing, like our blessed Master, to carry our cross? Let us take courage, brethren. Let us lay all on God's altar. Let us pray and plead, and pray more earnestly, until we have the baptism of the Holy Ghost and of fire, and then let us go forth to preach the gospel of the blessed Christ in its purity and in its fullness.—Exchange.

"Eloquence is painted thought," said Pascal. And it may be added that the eloquence of the preacher requires the heart of the hearer as a canvas on which to paint thought. The sermon is more than an essay. It is a living portrayal of truth that is vital to the hearer. That sermon is best that leads you to noble thoughts and Christ-like deeds. Inattention, a critical attitude toward the preacher, a failure to let your heart serve as a canvas on which thought can be painted, will prevent a sermon from attaining its highest purpose. "Take heed, therefore, how ye hear."

It is not wealth that gives the true zest to life, but reflection, appreciation, taste, culture.

C. M. THOMPSON, D.D., Editor.
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It has been said of the Episcopal church that it has "a Calvinistic creed, a popish ritual and an Arminian clergy." But all the clergy are not Arminians. Dr. John Wakefield at the Episcopal Congress said what is needed today is, "That we realize afresh that the eternal purpose of creation and redemption is the glory of God."

In 1864 the number of Quakers in England had fallen to 13,000 and it was thought they would soon disappear. But of late years they have been gradually increasing. In their yearly meeting for 1908 they report an increase of 183, bringing their number up to 18,860.

The news that comes from many missionary fields is a joy. So many are sending to the missionaries and asking to have preachers sent to them, and are buying copies of the Bible. When they ask merely for teachers it may mean only that they wish Western civilization. But buying Bibles and asking for preachers is a very different thing.

The towns in the country around the city of Suchien, China, are many of them asking for preachers. In many places where one man has heard something of the Gospel, the people gather every Sunday to hear over and over again all he can tell them. In one place they built a house for preaching and sent to beg for a preacher. In another place 200 are asking for baptism.

Rev. D. A. Collium, of Chongpa, China, says that some months ago six Chinese, the leading men of Shi-tsinpu, 153 miles off, came to him. They said they represented hundreds of families who wished to believe the Gospel, and they bought nearly one hundred copies of parts of the Bible. The fields are white for the harvest.

QUESTIONS ANSWERED.

BY GENEX.

A brother asks about the death of Absalom. The battle was fought in the wood of Ephraim, a thickly wooded mountain terrain where there were many deep and narrow gorges in which many of the fleeing Israelites perished. The battle in such a place was of the nature of detached skirmishes. In the course of the fight Absalom found himself confronted by David's men, probably when he was almost alone, seeing himself about to be captured or slain. So turning he plunged on his mule into the thicket, not being able to choose his path.

The Bible says "his head caught hold of the oak." Literally the Hebrew says his head matted fast in." If it had not been that Absalom's wonderful hair is spoken of in another place, every one would have understood that his head was jammed in between the branches. The hair may have been what was caught, but we do not know. The ancients did not use saddles as we do. And when Absalom dropped the bridle in order to use his hands to free himself the mule easily sprang away.

That Absalom was the vain fool he is thought by many to be, does not seem possible from the success he had in winning Israel from the great warrior king of whom the nation was so proud. He cut his hair "from time to time," the Hebrew says, and the reason given has nothing to do with vanity. It was from the sensible reason that it was too heavy for comfort. Absalom built a pillar to his own memory, but the reason is given—because he had no son to perpetuate his memory. His three sons had died before him. This handsome young prince who won the hearts of Israel was ambitious and rebellious, but there is no good reason for considering him a vain fool. His love for his poor sister, taking her to his house in her sorrow and naming his only daughter for her, shows a noble side to his character.

"Can one preacher and two deacons ordain a preacher if the church so orders it?" Certainly. But if I were the brother to be ordained I should request the church to have a larger presbytery. I suppose in this case it is the pastor and two deacons of the church itself, and not brethren from other churches. If that be the case, it might seem to other churches there was some reason why the church did not send letters missive to sister churches and ask their co-operation. The usual way used to be to send letters asking the sister churches each to send the pastor and two brethren to assist in the examination of the candidate.

If the church fails to do so, it might be suspected that she knew the brother was unsound in doctrine or there was something in his manner of living which made the church fear the brethren from the sister churches would advise against his ordination. Churches, especially when composed largely of the relatives and close friends of the candidate, or when carried away by glibness of speech, are in danger of ordaining men who ought not to be in the ministry. Were I the candidate, for the sake of my own standing with brethren of other churches, I would beg for a larger presbytery. But, of course, if the church insisted on those three men and no more I would yield to her authority.

At a church meeting a pastor was called by a very small majority. I am asked if this is a legal call. Certainly. In such a thing as calling a pastor the majority rules. But a majority is not autocratic, it always hears with deference the objections of the minority. Still in such things the majority call is a call of the church, and the pastor elect has a right to accept.

But while he has an abstract right to accept is very far from making it wise for him to do it. And the circumstances of the pastor, of course, must be taken into

consideration. If he has not been pastor and is called from a distance, I cannot understand how he would even consider the call.

If, however, the church is one which makes annual calls and the brother is now pastor, it makes a very great difference. He may have known nothing of the dissatisfaction in the church. He may have a family to support and no other way to support them, as the issue is presented so suddenly. A decent man will allow even a servant time to find another situation; so much more will a church allow the ambassador of God—brother in the Lord—time to look around him. Of course, if the pastor has been found to be immoral or unsound he is not an ambassador of God, and might justly be pre-emptorily dismissed. But in that case what the church ought to do would be not to dismiss him but to try him and exclude him.

I think the church ought to appoint a committee of its best men to go to the pastor and talk the matter over with him. Let them tell him the whole truth frankly but lovingly. Let him be as frank with them. The best solution of the troublesome problem will be for the minority to agree to stand by the pastor loyally for another year, and for him to promise to resign at that time.

The brother says that some of the members declare they will pay nothing into the church treasury if the preacher accepts the call. The regenerated men among them, who made that threat did it in the heat of passion, and will regret it when they are cool. They regretted it the first time they got on their knees in their closets. Such an attempt to bulldoze the majority is dishonorable, unchristian, unbaptistic, as they saw when they went to God to ask for his blessing. As members of the church, they are bound by its action in a case like that. Otherwise a recalcitrant minority could rule every church in the land. Even the unregenerated members who are men of a high sense of honor will be ashamed of that threat when they come to think over what it means. No honorable man will stay in any organization and refuse to bear his part of the burden.

If the man called is unsound or immoral the minority ought not to acquiesce in the call. That would be to dishonor God. But then they ought not to stay in the church. They should take their letters and join the nearest Baptist church.

A PROSPEROUS CHURCH.

In order to have a prosperous church, its membership must be made up of converted people who are ready to show that they are the children of God by lives of steadfast loyalty to God. Under any other conditions a church is a mere make-believe, an organization under false pretenses, a form without life and power. The church, as an institution, is a divine organization, and each particular church so far as it is a real church, will be made up of those who love Jesus Christ, and are ready to do his will.

In order that the church shall prosper, people must come to its services. It cannot succeed if its people are not church-going people. The supreme work of any church is that of sustaining stated public services for the preaching of the gospel to the people of its own community. It has other duties. This is the one that stands for all the rest. If this is well done, all the rest will be sure to come all right. If the gospel is forcefully and lovingly preached, and the people come regularly and faithfully, everything else can be arranged for and accomplished. But if the public worship is neglected, and the pews are empty, and the interest lags, and a few people straggle into morning and evening service, the church fails of life and strength, and is soon known in the community as uninteresting and unattractive. If the people do not come to services, the minister cannot preach as he should, but is depressed and discouraged, and Christ is dishonored. No church can have even the form of prosperity unless the people take pains to come regularly

to its services.

No church can be a prosperous church unless its people work together for its success, in winning others to Jesus Christ and to a place in its membership. Many persons may be won to Christ and the church in time of some revival, but unless the members of the church are spiritually interested in their welfare and in welcoming and helping them, many of these will drop out and be lost to the church. The minister and the elders can not do it all. There must be cordial life on the part of the people, and it must be an affectionate, spiritual, warm-hearted attitude that is maintained. People must be looked for, welcomed, invited, brought into the church and made to feel that it is their home. The best minister in the world can not build up his church without the cordial co-operation of his people.

The paralysis that is on the church today, in so many quarters, is because the children are not being kept in line with the church. They are not in the pews with their parents learning to go to church. The Sabbath School and the Young People's Society are good in their way and place, but if they are being allowed to take the place of the church itself, they are for its weakening and death, rather than for its life and strengthening. Nothing can take the place of old-fashioned church going and prayer meeting attendance, where the children went with their parents, and where they listened to solid instruction in the things of God, and learned to sing and to pray and to think and to give to the cause of Christ.

No church can have real prosperity unless its people are ready to sustain it financially to the limit of its needs and their possibilities. A shabby, neglected church building, unattractive and dingy, will drive the outside world away and bring reproach upon the cause of Christ. Let the house of God be loved, made cheery, and attractive, and let the people show that they have a delight in it as they do in their homes. Let the pastor be promptly paid, that he may be encouraged and may feel that his work is appreciated. It is not a heavy burden on the people to keep everything in good condition, and it is not nearly so heavy as the sense of accumulated debt. Let "Holiness to the Lord" be on the bells of the horses, and let every financial obligation be promptly and cheerily discharged.

That is a prosperous church in which the members love the Lord and one another, and are anxious to win the world to Jesus Christ, being found promptly in their places, with their children beside them, with their offerings in their hands, and with praise and prayer on their lips and in their hearts.—Herald and Presbyterian.

SALVATION OF ISRAEL.

By Rev. Joseph H. Bradley, D.D.

No fact in sacred history is more touchingly beautiful and inspiring than the virtual love between David and Jonathan. God's own imprimatur is upon it, given for our instruction. In it is a heavenly call for our emulation as Christians in regard and love for "the chosen people of God."

Is there not a full and exact "blood covenant" between Jesus and the church of his love, which sacredly binds us to those of his national race? Have we not surely, because of the blood covenant of Calvary—a call which in this time of our exaltation to the heavenlies ("kings and priests unto God") should bring to our remembrance that we owe an ineffaceable love debt to "the Son of David," our Blessed Redeemer, which Calvary's blood has constituted for us, an obligation to his rejected and outcast brethren of Israel in the flesh? Thereby we are bound to show them a most affectionate interest, and to exercise an active and insistent resolve to honor them, and share with them the excellence of our exaltation to the spiritual royalty we have been given in the heavenly kingdom, of which they were deprived because of their father's unbelief,

as Paul speaks of it in Romans, eleventh chapter. Israel in the flesh has not only a right to expect, but it should be our greatest joy and privilege to show to them, not only David's awakened sense of love, but, more, to show a divine kindness through the spirit of David's greater son, and by every endeavor bring them to a favored place at the royal table in the heavenly kingdom.

The Christian church has not shown the love it should, and which is particularly due to Israel. Today, even though some effort is made independently of the general missionary lines of work to bring the Jews into the Christian fellowship, yet all this is comparatively insignificant, and not distinctively recognized, nor known, by the masses of the church of Christ.

The Jew, indeed, and naturally most stoutly, resists every effort to convince him of the Messiahship of Jesus and his divine right to the throne of Israel, and bitterly resents all Christian advances to persuade him of the most glorious hopes which are given him in the heavenly kingdom through the Gospel of Jesus. This "hardness of heart" which yet abides in Israel, as it existed in the day of Paul's writing, has inexcusably discouraged the Christian church in its sincere desire for Israel's salvation, and accounts for our un-Samaritan passing by the despoiled traveler on the road away from, and with his back toward, Jerusalem the Golden.

But "God hath not cast off his people" (Rom. 11:1-2). He has not repented of his covenant with Abraham, his "friend," and in what Paul wrote is the distinct implication (not a vain or casual passing remark!) that "all Israel shall be saved"—all of Israel left or living at the time of this salvation, as interpreted by Acts 15: 17 (Greek "hoi kataloipoi"). Therefore the day is surely coming when "God shall judge his people"; not to condemn, as we are prone to interpret this expression, but to avenge and confess and comfort them. God, as Judge, does not destroy "his people," but protects and saves them. In this same most significant and hopeful prophecy of Paul, but which is also a most neglected and ill-treated teaching of God's word, we are plainly shown that only for a season shall Israel be left in the darkness and wretchedness of unbelief, "until the fullness of the gentiles (nations) shall be come in" (Rom. 11:25)—just what that "fullness" means I am afraid or loth to imagine or inquire! Then, when Israel shall be restored ("saved"), it shall bring such an influence into the Christian church and kingdom of Jesus hat, in contrast with what it had ever before been, it will be like a dead person endued with fullness of life, or "life from the dead" (Rom. 11:15), as also in accord with Ezekiel's vision in the valley of dry bones (Ezek. 37). The lesson appears to teach that the New Jerusalem, the Holy City, will not fully and perfectly come down to the earth (as seen by the Apostle John, and described in the Apocalypse) till the people of the Jewish nation, God's eternally chosen and elect, shall become converted to Christianity. In them the grace of the Lord Jesus shall so mightily appear in the work of the Holy Spirit that God's glory will be manifested in measure beyond what has ever yet appeared. It may well be conceived that, through the coming work of saved Israel, what the Gentile church shall have failed to do (the perfect will of God for the world) will be done in its glorious fullness.

Wherefore, pray, pray, unceasingly, and patiently labor in love for Israel's salvation. Remember the blood covenant which rests upon us, and the example of David recorded in II. Sam. 9:1, etc.: "And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake," etc. There is, notwithstanding unheard of persecution and cruel neglect, dispersed throughout the whole world a remnant or "residue" of Israel left to be saved, to be glorified of God, and to glorify the church and kingdom of David's Son.—Christian Work.

THE CHURCH.

By Edwin A. Wilson.

Some of Its Obligations.

The Church (not the material edifice) of which Christ is the Head, which should be subjected unto Him, a glorious church without a spot or wrinkle or any such thing, the church of the living God built upon a confession of faith in Christ, as the Son of God purchased with His own blood, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone. The Church was instituted by Jesus Christ through His death and resurrection for "He was delivered for our offences and raised again for our justification." A church is made up of believers, and God is just in justifying all that believe. As the Ark under the Hebrew economy, so the church stands in the community in this dispensation as the ostensible representative of the invisible God. The Church has amply met its obligation to the world whenever it has in its measure preached the Gospel to every creature. The world as a world is under condemnation, and has no other claim upon the church and the church has no obligation resting upon it to correct the world's ways, unless as units they are drawn into its membership, out of the world through faith in the Son of God, through faith in the atoning blood. The Church in its organic capacity should know the spiritual status of its members. The community should be able to count with absolute certainty upon the integrity of every member of the church of Jesus Christ in the earth. The community has a right to believe that on all questions where the right is at stake, that the membership of the Church of Jesus Christ would stand as a solid phalanx for the good and the true and could always be counted on the side of clean conditions. When a man fellowships with the people of God, he should know from the Word of God his attitude toward the government in which he lives. If he is persuaded that it is his duty to exercise his elective franchise, he should not be governed by heredity or prejudice, but he should learn to discriminate and cast his vote in the interest of good government as administered by the best men. This being uniformly characteristic of the church membership, the problem of local mal-administration would very soon be corrected by the christian voters who manifestly hold the balance of power.

Varied motives characterize the individual church in its efforts to increase its membership; some for one reason, some for another; frequently it is the low plane of additional support; often when the person is wealthy or influential; sometimes for numbers sake; some on the low ground of proselytizing. The limited few, perhaps, are actuated by a desire to please and serve and honor God; will see to it that the old and the young seeking admission into the church will give a reason for their hope and will not be satisfied with the accession of babes and as such to remain babes, but will proceed to build them up spiritually into full grown men and women. The problem will be partially solved when the saved man who is received into the fellowship of the church of Jesus Christ, will understand that he is saved to serve and will forthwith proceed to qualify himself for that service; if he fails at this point, the church is culpable unless it takes him and every other man and woman under its jurisdiction and learns by careful scrutiny their spiritual status, their attitude toward the Word of God, their ability and willingness to do work for God.

Every church is more or less embarrassed by luxury in the lives of its membership which would not exist in such an alarming degree if the paramount purpose of the church was first to save, and then to edify.

What is the obligation of the church to its membership?

First—And primarily to be sure that the preacher is God's messenger with God's message.

Second—To interest its membership in the study of the most Holy Scriptures, collectively or individually.

Third—To ascertain the relation of the Unit to the grace of service and the grace of giving.

Fourth—The Church should know whether its members habitually and systematically study the Word of God.

Fifth—Whether they have stated seasons for private prayer.

Sixth—Whether they maintain a family altar.

Seventh—Whether they recognize the beneficent hand of the Lord at the table in Thanksgiving before eating.

If these precautionary measures and those of a kindred character were observed in conserving the spiritual tone of those received into the church, including men, women and children, how many would be lost yearly to "Eddyism" and kindred delusions?

If boys and girls were taught the Bible intelligently and faithfully, who supposes that the ranks of the dancing school would be filled from the Bible School and Church roll and ever after reflects discredit upon the church of the living God as set up in the world.

If the Bible was paramount in the church as a source of instruction for the believers, how many of its female members would run wild after the counter attractions offered by a Christ-hating, worldly society.

Where can you find a man instructed in his Bible—given to private prayer trying to maintain a circumspect walk who asks a blessing at his table and worships God at a family altar, who would obey the mandate of a lodge or a political party rather than respond to some call of God in the church purchased by the blood of His Son?

No relation in this life in its highest and noblest and best conception is so mutually, so helpfully, so tenderly resourceful as that sustained by the members of His Body, the Church. Incentives

for growth in heavenly things, for giving, for tender gentle ministrations to the needy, are heaven-born, and because so originating have the assured divine benediction. The child of God enrapport with His head and Lord as a member of His body, should be more sensitive to distress in his brother and more prompt in responding to his need for Christ's sake than from any other motive.

If you are giving or loaning or doing, let your relation to Christ always have the right of way. Whatever you do, do it as unto Him, who wrought so signally, so blessedly for the helpless sinner "for when we were yet without strength in due time Christ died for the ungodly."

HOLDING OUT.

BY REV. THEODORE L. CUYLER, D.D.

Those that study John Bunyan's "Pilgrim's Progress" (which is the best book in the English language after the Bible) must have noticed how many of his characters were at some time on the road to the Celestial City, and yet never got there. Poor Pliable retreats after one flounder in the Slough of Despond; Timorous is frightened back at the sight of the lions; and Demas gets engulfed in the pit under the hill Lucre. These characters have their counterparts in our churches in these days. I need not waste any words on such persons, for they were only sham Christians from the start; the vast number of beginners, who are in sincere earnest, I wish to remind of the solemn truth, "He that endureth to the end shall be saved." There is no assurance that any others will be saved.

Since endurance to the end is essential to usefulness here and heaven hereafter, the vital questions are: On what ground can any beginner in the Christian life hope to hold out to the end? What shall he do to insure his holding out? The charm of novelty soon wears off, and temptations assail every one that sets foot on the strait and narrow path. Hindrances are encountered at every step, and hills of difficulty have to be clambered. The world gives him no help, except the help of its indifference or its open opposition, this last may do him good if he is of the right metal, for head winds fan the furnace of his engine. Inward lusts of some sort are to be encountered by every one. Then, too, each individual has some hindrances and obstacles that are peculiar to himself, such as unsympathetic associates, or fickleness of disposition, or social snares, or temptations in business, or the lack of spiritual surroundings and Christian privileges. The prevailing currents in this world do not set Godward; a resolute Christian has to swim up stream. Here, then, is the problem for every one of us: I must hold out to the end, or I am lost. To take one step toward heaven does not bring me there unless I go over the whole road. He that endureth to the end is the man that is saved; yes, and saves other souls, also.

It may be said that we must have solid principle at the bottom as Nathan Hale had the principle of patriotism when he went to the gallows as a martyr for his country, and Livingstone had the principle of holy zeal for souls when he went to die as a missionary in mid-Africa. All very true; but whence comes the principle? How is it to be maintained? When the novelty has died out, and when sharp temptations assail, and the load gets heavy and the road steep and rough, what power can keep you moving? Conversion is not the ground of Christian perseverance. Conversion is only a single step, a single process. A great, decisive step, indeed, and a vital process. But conversion does not insure continuous growth and final victory, any more than enlistment in an army insures success in standing tough marches or stern encounters with the enemy. It insures no man's final salvation. The heart that is converted must be kept right, kept strong, kept faithful; the inward citadel over which floats Christ's ensign has got to be garrisoned and guarded. Who shall do this? The Christian must watch, you say. True enough; our Master has said, "I say unto all, Watch." Again he has commanded, "Watch and pray, that ye enter not into temptation." Yet all the watching in the world and all the praying and all the working cannot save you as long as you rely on them for salvation.

John Bunyan in his immortal allegory gives a fine figurative answer to the problem before us. He tells us that when his pilgrim was in the Interpreter's house, he was led into a room where a fire was burning against a wall. A man stood by it, pouring water on the fire; yet it burned up higher and hotter. Christian asks an explanation of the mystery. The Interpreter explains to him that the fire is the work of grace wrought in the soul; that the one that casts on the water is the devil, and yet the flame is only increased under the devil's drenchings. Christian is taken around to the other side of the wall, and there he discovers a person with a vessel of oil in his hand, who is constantly feeding the flame. "This person," says the Interpreter, "is Jesus Christ, who continually with the oil of his grace maintains the work already begun in the heart, so that notwithstanding all that the devil can do, the souls of Christ's people prove gracious still."

A beautiful solution this; it is the same that Paul reached when he said that the Lord whom he had believed was able to keep that soul which he had committed to him. It is the same solution that Peter discovered when he declared that "we are kept by the power of God through faith, unto salvation." The power of God is the only source of your strength, and the only basis for your endurance to the end. This does not nullify free agency; and this gives you no pretext for saying, "If Jesus Christ takes care of me, I need have no care for myself." That is the devil's caricature of the doctrine of assurance. Observe that

vital condition, "through faith." It is about equivalent to saying that God sends victory to a righteous cause through good generalship and hard fighting. Faith is more than a sentiment in this glorious text; it is an act. It is your soul's grip on your Saviour. Unless this fact is shown by good works and strenuous deeds of duty, and by bodily living, then the faith is but a pious sham. The apostle of common sense, James, pungently says, "Faith without work is dead." The two together, faith and activity, are the parents whence spring all true and noble and fruitful lives. A blest and beautiful partnership is this, my friend, between you and Jesus, you holding fast to Jesus, and Jesus upholding you by his mighty arm.

The fatal curse that works so much mischief in our churches and mission work and reform movements is the want of hold-on-activeness. Some teachers drop out of Sunday school, and Endeavorers out of their society, as soon as the novelty is off, or as soon as the pull grows heavy. Some ministers petition us to help them into another field; their present one is a "hard field"; they are trying to run when God is about to send the shower of his Spirit. It is the hard-field that needs the plow and the harrow. A vast deal of all the Christian work in our land ends in a spasmodic spurt of short-lived enthusiasm, and the cause of all this fitfulness in feeling and failure in Christian effort is the lack of Jesus Christ in the core of the heart as the one almighty, all-enduring, and perpetual staying power to the end of the race. The runner that holds out has Christ's strength in his sinews; the soldier whose faith in Christ stands fire to the last shot is the one that wins the victor's crown.

PERSONAL INVITATIONS TO CHRIST.

People are usually willing to be spoken to on the subject of religion. However sensitive and backward they may be about introducing the subject, there are very few persons who are rude enough to repel one who approaches them in the proper spirit. It is understood by every one to be a matter of the very highest importance, not to be spoken of as ordinary topics are discussed, but quietly, reverently and in personal confidence. I have never yet, in all my conversations with men on this subject, been treated rudely or repellantly. It is understood by all the world that this is a minister's business to concern himself with the spiritual welfare of his people, and he who does not do so not only fails in his duty, but forfeits the respect of the members of the community in which he lives. But this is not the privilege of ministers alone, for any true Christian will find his fellows readily accessible.

Passing the office of a very estimable physician one day, I felt constrained to stop and have a personal talk with him but hesitated, and walked on. I still felt that I should turn back, but began to find excuses surmising that he might be busy, that he might not appreciate it and would not welcome me, or that the time might not be opportune. At last, after walking quite a distance, I turned around, walked back to his office, found him alone and was welcomed cordially. I told him I had come expressly to talk with him on the subject of personal religion, and that I hoped it would not be unacceptable to him. Scarcely had I spoken the words before he took me by the hand again, and said: "I am glad you have come. I want to talk to you." The Holy Spirit opens up the way oftentimes most delightfully and effectually. Tears came to his eyes as he turned the key in the door to prevent interruption. Sitting beside me he told me that he wanted to be a Christian man. We prayed together and as we parted it was with the warmest thanks on his part and the assurance that he intended to make his life over to Christ. He is a member and an officer in the Church today, and I trust that the memory of that interview is as pleasant to him as it is to me.

It is quite a mistake to allow personal timidity to interfere with this most profitable and delightful part of one's Christian work. Many unconverted people are wishing for some one to approach them and lead them to Christ. A minister went to the office of a business man and said: "I hope you will pardon me if I say I wish you were a Christian." "Do not ask my pardon for this," was the answer; "I have been wishing for years that some one would speak to me on the subject of my soul's salvation. I want you to tell me exactly how I can be saved. No, don't ask my pardon, or any one's pardon, for speaking about this. I am glad you have come, and I want you to help me."

I believe that great multitudes of men feel in just the same manner. Whether they are ready to accept Christ or not, however, they are ready to be spoken to in a kind and friendly way on the subject of religion. They realize that it is a matter involving delicacy, refinement and courtesy, and if spoken to in this way, they will answer correspondingly. We should make it a point to talk in a simple and manly way about Christ and the welfare of the soul to those whom we meet. No one can tell how much good may be done at any one such interview, but it is very sure to do some good. At any rate, we may leave the consequences, confidently, in the hands of Christ.—Herald and Presbyter.

FOLKS, PLACES AND THINGS

The stories that always seem to me most dangerous to one's sides are the stories of how the children understand the songs that their elders sing in church and elsewhere. But such stories are more than funny; they are accusations against all of us for our slovenly and slurring fashion of mouthing over the words of our songs without seriously trying to express their meaning. The children catch us at the murder of the sentiment.

A small Iowa girl is used to being rocked to sleep every evening by her mother, who sings to her familiar church songs. One evening her father undertook to substitute in the maternal place. But the songs he sang did not please the small lady. She demanded a different selection.

"Sing what mother sings," she insisted; "sing 'Jesus save a pie for me.'"

The mystified father couldn't comply with the demand. He had to consult the mother before he learned that she sang "Jesus, Saviour, pie for me."

An Ohio manufacturer was commenting on the slaughter of saloons under the county option law in Ohio. Said he:

"The most remarkable feature about this new crusade is the help it is getting from drinking men. We are soon to have a vote on the subject in our county, and there are plenty of drinking men who will vote on the dry side. A number of men in our factory frequently get boozed up, and I think I am safe in saying that every one of them will vote dry. At least there's not more than one that I feel doubtful about. Our foreman drinks a good deal, but he's strong for a dry town."

"One reason is that these men see it's getting harder and harder to hold a job if a man doesn't keep absolutely sober. Things have changed wonderfully in that particular. In our factory now it's a regular rule that if a man loses even a day by being drunk, we make him lose the rest of the week; he can't go to work again until the next Monday morning. It makes a big hole in his wages. And if he does it very often, he has to quit altogether."

This summer while I was on my vacation up in Wisconsin, said a minister, "I went out fishing one day with a big German who is salesman for a Milwaukee liquor house. We got to talking about temperance. He said to me:

"I wish you would tell me why you are against saloons. I can't understand it. Over in the country where I came from, the liquor business is perfectly respectable, but here I find folks consider it a disgrace. What's the difference?"

"Well, I tried to answer his question pretty elaborately. I asked him if he didn't see how nervous the American people are and how on that account they run to extremes in everything, and if he hadn't observed how impossible the treating habit makes it for an American to drink moderately. Said I:

"You know, don't you, how it is with your own German friends; men that in Germany would probably never get drunk, here in America drink themselves into perfect soas."

"He admitted that was so. He had seen it and been worried about it himself."

"Well," said I, "that's the reason. The saloon has got so much vice and debauchery tied up with it that the only way to get rid of its bad attachments is to get rid of the saloon."

"The German was very thoughtful over the matter. Then said:

"I'm mighty glad to have had this talk with you. There's a lot in what you have said. I never had anybody explain it to me before."—Interior.

LITERARY.

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

The Christmas Century contains the first chapters of the new novel by the author of "Mrs. Wiggs of the Cabbage Patch," and the new story by the author of "The Biography of a Grizzly." Mrs. Rice's story, "Mr. Opp," opens with a delightful mingling of quaintness, humor and pathos and with promise of proving the best work yet written by this popular author. Mr. Seton's "Domino Reynard of Goldur Town" is the study of a noble silver fox—with a purpose "to show the Man-world how the Fox-world lives, and above all to advertise and emphasize the beautiful monogamy of the better-class Fox."

Among the wealth of Christmas pictures, verse, stories and sketches in the Christmas Century, one article stands out as of notable significance and interest, Andrew Carnegie's discussion of the tariff, with record of his personal relation to past schedules. Mr. Carnegie speaks on this vital issue with interest and authority, giving his reason for his position, that "tariff for protection," the issue forty years ago, should give place to a tariff for revenue.

Lord Dufferin once addressed the University of Toronto in Greek, and on the following day the Canadian journals announced that his command of the language was astounding, idiomatic and grammatically perfect. Whereupon the following dialogue ensued: "How did those idiots of reporters know that?" asked Sir Hector Langevin of Sir John Macdonald. "Because I told them," replied Sir John. "But who told you?" "You don't know Greek," persisted Sir Hector. "I don't know Greek," admitted the Premier, with his usual gravity, "but I know politics."—San Francisco Argonaut.

Sunday-School & Lesson

Sunday, December 20th.

Solomon's Downfall.—I. Kings 11:4-13.

Motto Text.—"Thou shalt have no other gods before me."—Ex. 20:3.

There could be no more powerful sermon upon the dangers of prosperity than is preached by the history of Solomon. There is no more terrible illustration either of the great law of God which visits the sins of the fathers upon the children. David had taken many wives, Solomon was the son of Bathsheba, and the stern law of heredity, so strong both for good and evil, is seen in Solomon's out-doing his father in establishing a harem.

Solomon was at this time not more than fifty or fifty-five years old, yet is he called old, which shows he was old before his time. He had taken one thousand wives, seven hundred of whom were princesses. During David's life he had married a beautiful girl, as the meaning of her name, Naamah, shows. He was only a boy from sixteen to eighteen then, and the girl was a heathen. In allowing this marriage for the son who was to be his successor, David showed that fatal weakness in indulging his children which caused so much misery in his family. Naamah bore Solomon his only son. How many daughters he had is not known, but the names of two are given. It has been said "the wisest man in the world had only one son and he was a fool."

After he ascended the throne, Solomon married Pharaoh's daughter, who always occupied the position of queen. It is very likely Solomon never even saw many of his wives. A large harem was considered essential to the state of a great king in the East, and besides by marrying the daughters of other kings and keeping them in Jerusalem very much as hostages, he insured peace with their fathers. But while many of these marriages were from state reasons alone, yet we are expressly told in the first verse "King Solomon loved many strange women," showing the weakness inherited from his father.

It will be well for teachers to have their scholars read Deut. 17:14-20, and also I. Kings. 10:21-29 in connection with this lesson. In Deut. three kings of Israel, multiplying gold, wives and horses, and especially sending to Egypt for horses. Solomon broke all of these commands, as is shown in I. Kings 10. So much had his prosperity increased his pride that the man who began his

reign with an earnest desire to serve God, closed it with such daring disobedience as to do exactly the three things which were forbidden!

"For it came to pass when Solomon was old, that his wives turned away his heart after other gods." Truly the human heart is deceitful above all things and desperately wicked. That Solomon should do this, Solomon whom God had so blessed, Solomon who was so wise, Solomon who knew what God thought of idolatry! It is hard to keep from believing in the utter depravity as well as the total depravity of human nature. Many lessons are here. One sin leads invariably to another; nothing God can do for a man insures him even decent gratitude, much less love and obedience; and there is no sin of which any one may not be guilty unless the Holy Spirit dwell continually in his heart.

"As was the heart of David, his father"—does not mean that David was perfect, but that he never once even so much as thought of the possibility of worshipping an idol.

"For Solomon went after Ashtoreth the goddess of the Zidonians." Baal was the chief god and Ashtoreth the chief goddess of the Phoenicians. She was much the same as the Greek Venus, the goddess of love and beauty. "Milcom"—is supposed to be the same as Moloch, the god of fire, to whom children were offered as sacrifices. Though children were not thus offered among idolatrous Jews until the days of Ahaz (II. Kings 16:3). "Chemosh"—was the god of war among the Moabites. "In the hill that is before Jerusalem," which could be no other than the mount of Olives.

"And likewise did he for all his strange wives." What he did for one must be done for all. Hall says: "No hill about Jerusalem was free from a chapel of devils." Surely God's mercy needed to be infinite not to have burned up this Solomon in the fire of his wrath. But God can afford to endure such contradictions for a few years, for he has all eternity in which to reckon with them.

These wives of Solomon are not to be blamed for his contemptible weakness in yielding to them. They had been raised heathen, their husband had taught them no better religion, and now in this strange country they naturally clung to the religion of their fathers and wished to worship their gods. The story contains a solemn warning to Christian young men in regard to marrying the worldly, and to Protestants in regard to marrying Catholics.

But it must not be forgotten that Solomon never ceased to worship God also. To the end of his reign he offered great sacrifices in the temple three times a year. He became "liberal" in religion, did not like the strictness and narrowness of the monotheism of his fathers. Polytheism was far more "liberal" than the true religion. It even placed or offered to place a statue of Jesus in the Pantheon and reckon him among the gods. But God abhors liberality with his truth, he will not have a divided worship. "Solomon's philosophic tolerance of other creeds, God called the teaching of falsehood. This liberality in his sight was 'damnable uncharitableness,' to use Jeremy Taylor's expression."

"And the Lord was angry with Solomon." His continuing to worship in the temple was only an added insult to the sovereignty

of God because it showed he believed God would share his power with the abominations of the heathen. It may be well to note in these days when many are trying to add to the simplicity of our worship and disobeying God because good can be done by it, that God did not strike Solomon dead as he did Uzzah. That God had specially blessed and honored Solomon (V. 9) and had expressly commanded him not to go after other gods (V. 9), aggravated his offense. The poor fool for all his wisdom was willing to make God angry and thousands to please his evil companions. Poor fools!

"Wherefore the Lord said unto Solomon." Through some prophet. Solomon had been very ambitious, very proud of his great glory and his wealthy kingdom. God rends it from him and gives it, in stinging rebuke, to his servant.

While David's sin was visited upon his son, his faithfulness to God leaves a blessing behind him. For David's sake, Solomon is spared the disruption of his kingdom during his life, and a port is left to his son. It is a solemn thought and a blessed one to parents that if they are faithful, God will bless their children for their sakes. But if they are sinful, to the third and fourth generation shall their descendants suffer for their iniquities.

FIRST ANNUAL REPORT OF THE L. S. CLUB.

The L. S. Club was organized by Miss Finetta L. Sayers and eight members of Sunday School classes No. 4 and No. 5 of New Salem Baptist church, at Deatsville, Ky., September 28, 1907.

August 15, 1908, we presented the New Salem church with \$62, and now have \$9.23 in the treasury. Our membership has increased to twenty.

Within the last year we have studied the following characters: John the Baptist, Christ, Moses, Jacob, Joseph, Joshua, Samuel, Saul, David, Solomon, Daniel, Paul, Samson and Ruth.

Our meetings have been extremely pleasant as well as instructive, and enjoyed by visitors and members. Not an unkind word or misunderstanding has taken place since the organization of the club, so we see that it has proven a success socially, financially and I hope spiritually.

Eric McLain, Secretary.

Our Rules and Purpose.

The members of our club must be members of Sunday School Classes No. 4 and 5 of the New Salem Baptist church. Each member is required to pay 5 cents a month.

Our purpose is to build up our Sunday School and to mix pleasure with duty in working for the good of our church—to be drawn closer together in the bonds of Christian fellowship, and to become more familiar with the characters of the Bible.

The dues are to be given to any good cause suggested by a member of the club and voted upon (the majority ruling).

When calling the roll, each member must respond with a verse from the Bible relating to the programme, or pay a penny.

After finishing the programme, the club may be entertained in any social way desired by the host or hostess.

Officers of our Sunday School

Does not Color the Hair Destroys Dandruff AYER'S HAIR VIGOR

and the pastor of our church are cordially invited to attend every meeting.

Class No. 5, of which Miss Finetta Sayers is teacher, is composed of young men, called "Loyal Soldiers."

They invited Class No. 4, composed of young ladies, with Mrs. T. P. Samuels teacher, to join them in organizing the club with the privilege of naming it provided they retain the letters "L. S." and as the members were seeking Biblical light, they decided to call it the "Light Seekers Club."

[We publish the above because it may prove suggestive to other classes.]

To the soul in Jesus anticipation is more sweet than memory. Hope lights its torch at the fires of tomorrow and not in the smoldering embers of yesterday.

Most men are generous with the other man's money.

FEARED BEING GRABBED

Woman's Nervousness from Coffee Drinking.

The brain acts through the nerves.

When the nerves are irritated by coffee drinking the mind often imagines things which have no real existence—such as approaching danger, unfriendly criticism, etc.

A Michigan woman suffered in this way but found how to overcome it. She writes:

"For twenty years, I drank coffee thinking it would give me strength when tired and nervous. The more coffee I drank, the more tired and nervous I became until I broke down entirely. Then I changed my work from sewing to house-work. This gave me more exercise and was beneficial, but I kept on drinking coffee—thought I could not do without it.

"I was so nervous at times that if I left alone I would not go from one room to another for fear some one would grab me and my little children had to go around on tiptoe and speak in whispers.

"Finally an attack of the grip weakened me so my nerves rebelled and the smell even of coffee was nauseating. Then my husband prepared some Postum for me, believing the long use of coffee had caused my break down, so that my head and hands shook like the palsy.

"At first I did not like Postum but I kept on drinking it and as we learned how to make it right according to directions on pkg., I liked it as well as coffee.

"Occasionally I make coffee when we have guests and give it to the children too, but as soon as they taste it they return their cups for Postum. Now I go anywhere in the house day or night and never think of anyone grabbing me, can romp as healthy children should—my nerves are all right." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Gipsy Smith, Campbell Morgan, A. C. Dixon
Cork, Moorhead, Mowle, Steitz, Trotter, Mullins, Gray, Mott, Torrey, Orr, Erdman and Spear are among those whose addresses have recently appeared in our
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PRINCE AND SAVIOUR. By CHARLES H. GABRIEL, author of "The Glory Song." Price, 5 cents per copy; \$4.25 per hundred, postpaid.

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CHRISTMAS ANNOUNCEMENT POST CARD. Printed in colors, with an attractive Christmas design. To inform scholars of the day and hour of the Christmas entertainment. For superintendents or teachers. Price, either style, 50 cents per hundred, postpaid. When ordering, mention whether you desire cards for superintendent or teacher.

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\$100 Reward, \$100.
The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh of the Bladder. It is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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NEWS ITEMS OF THE BAPTIST EDUCATION SOCIETY.

By Cor. Sec'y P. T. Hale.

Since the tobacco question has been settled, our people have shown a more hopeful spirit and a disposition to divide their means with the Lord. Baptist institutions of learning lie very near the hearts of our members.

I am just in receipt of a letter from Mr. E. N. Todd, an old Georgetown boy, of Washington City, containing a contribution of \$200, designated to Georgetown College. Suppose that every old student and friend of Georgetown would promptly do as well, sending the contribution to me, or to the Treasurer, Mr. A. Y. Ford, Columbia Building, or President Yager? And why cannot all the old students and friends of each of our other noble institutions do as well proportionately?

It will, of course, be impossible for me to visit all the churches, and I should rejoice if every pastor who has not given, and who has not taken a collection, would write me at once what he is willing to try to raise in the next five years for the Baptist Education Society. I should rejoice if the pastors also who have done something but can do more, would bring the matter before the Sunday School, Ladies' Aid Society, Young People's Societies, etc., and get them to help. While this seems very small, the aggregate would mean victory. A certain denomination in this State, not so strong as we are, have apportioned \$25,000 to their Sunday Schools alone in their efforts to build up their institutions of learning. Will Baptists be behind them? Are not our Sunday Schools as efficient as those of any denomination?

Surely no pastor who is in sympathy with intelligence, progress and missions will fail to give his church a chance to have a part, no matter how humble, in this fundamental undertaking! If we are to have missionaries and an intelligent ministry in the coming years, these consecrated young men will come out of these schools founded in the prayers and sustained and nourished by the sacrifices of our own people. Our fathers planted these schools; shall we not adequately sustain them?

Last Sunday, I preached in the morning for Pastor W. M. Bolin, at Newport, and at night for Bro. C. S. Ellis, at Latonia. I also spent a day or two canvassing with these brethren and Bro. J. B. Jones, the popular young pastor of the growing young church of Bellevue. Bro. Bolin has a perfect beehive of a church, and an enrollment of nearly a thousand in his great Sunday School. It was inspiring to be with them. The memory of the present editor of the Western Recorder is fragrant in this vigorous church, as is also that of Dr. J. G. Bow. They tell how Dr. Thompson saved them when overwhelmed with debt and put them upon the high road of prosperity.

Pastor Ellis has a strong hold upon his people and is doing a splendid work in a difficult field.

I found Dr. A. C. Davidson enshrined in the hearts of his ministerial brethren, as well as his members. He is strengthening his stakes and extending his cords. The First church, under her last pastor, the loved W. M. Wood, gave nearly \$5,000, and she will add to this. I found Pastor Bowden, of Immanuel in a fine

meeting with Bro. Raleigh Wright. The church appreciates Bro. Bowden so highly that they are constantly uneasy for fear some stronger church will rob them of their beloved pastor. Bro. Bowden had canvassed among his church and had ready quite a sum in cash and notes.

The people of Madison Avenue church are loud in their praise of the wonderful work Pastor Ecton is doing. Rev. G. W. Shepherd has just closed a good meeting with this church, and won all hearts, as he does everywhere. Madison Avenue will be heard from with an honorable record before our educational battle is concluded. Pastor Frazer, of Erlanger, was just home with a lovely Virginia bride, but expressed his interest in our schools and his determination to do his best there and at Union.

On this trip, the brethren gave more than \$1,500 to the work, while others will send theirs very shortly.

I am just in receipt of a letter from Pastor J. H. Moore, of Olivet church, near Howell, Ky., containing notes and checks which bring the offering of that splendid church up to a round thousand dollars! This is a noble contribution. Bro. Moore writes me that the offering has been a great spiritual blessing to his people. He says they have just closed one of the greatest revivals he has ever conducted, paid off a debt of \$400, and arranged to build a baptistery and four additional Sunday School rooms. He says: "Your visit will ever be regarded as a mountain peak with me. You greatly stimulated me. May the good work move on under God!"

The eyes of other Baptists of other States are upon us! The eyes of the Lord are upon us! Let us all do our duty.

CLOSING OF GEORGETOWN COLLEGE.

The college closed on December 3rd, until after the Christmas holidays, two weeks ahead of the time scheduled for that event. The reason for the closing was the intense anxiety produced in the homes of the students by the exaggerated reports of typhoid fever conditions prevailing in the town. While there is a good deal of typhoid fever in Georgetown, there was not nearly so much as reported. Moreover, by the use of chlorine water for drinking purposes and other precautions, the college dormitories have been kept almost free from fever. There were no cases at all in Rucker Hall—the dormitory for girls; and only three had developed, up to the time of the closing, in the two dormitories for young men. But unfortunately the very first case among the boys resulted fatally, and this fact, together with the widespread and exaggerated reports of the fever conditions in the town, naturally produced such intense anxiety in the hearts of the parents that it was impossible to hold the college together during the last fortnight preceding the Christmas holidays. The cause of the sickness has been traced to the water supply for the town, which although pure and wholesome in its original sources, had been allowed to become polluted with sewage, inside of the city limits. Prompt and vigorous measures have already been taken to prevent this pollution of the water, and there is no doubt that by the time college re-opens the scourge will have passed away.

ARTHUR YAGER, Georgetown, Ky.

The mid-winter Lecture Courses at the Southern Baptist Theological Seminary will begin December 28th, and continue through until Monday, January 11th. Four courses of lectures will be given during this period.

Prof. J. C. Metcalf, of Richmond College, Richmond, Va., is the lecturer on the Gay Foundation, while Drs. Torrey, Hale, and Gambrell will lecture on Evangelism. The three lectures on practical methods will be by Dr. J. B. Marvin, Rev. George Green and Col. Andrew Cowan. The lectures on the Sunday School will be given by Prof. Mitchell

Carroll, Revs. B. W. Spilman, W. D. Moorer, H. Beauchamp and George W. Andrews, and Prof. W. J. McGlothlin.

One reason for changing the date of these mid-winter lectures from February to the early part of January was that brethren who have been in attendance in previous years might have the opportunity of hearing lectures given in the regular Seminary classes at another period in the work of the Seminary year. Different subjects will be under consideration from those usually treated in February. All the regular lectures of the Seminary will be open to visitors. Mr. B. P. Smith, Norton Hall, Louisville, Ky., can give rates and places for board.

The doors of the Seminary are open to the brethren everywhere during these two weeks. It will be noted that the regular monthly missionary day on January 1st falls within the limits of the special lecture courses. Dr. J. M. Frost that day will deliver an address on the work of the Sunday School Board. The programme will be announced later.

Live Stock Markets.

CATTLE	
Good to choice ex. steers	\$4 50a\$5 25
Light shipping steers	4 00a 4 50
Good to choice butch, steers	3 50a 4 25
Med. to good butch, steers	3 00a 3 50
Com. to med, butch steers	2 50a 3 00
Good to choice butch, heif.	3 40a 3 75
Med. to good butch, heifers	2 75a 3 40
Com. to med. butcher heifers	2 25a 2 75
Good to choice butch, cows	3 25a 3 75
Med. to good butcher cows	2 75a 3 25
Com. to med. butcher cows	2 00a 2 75
Canners	1 00a 1 75
Good to choice fat oxen	3 75a 4 25
Medium to good oxen	2 00a 3 75
Good to choice bulls	2 50a 3 25
Medium to good bulls	2 25a 2 75
Common to medium bulls	1 75a 2 25
Good to choice veal calves	5 50a 6 00
Med. to good veal calves	3 50a 5 00
Com. to rough veal calves	2 50a 3 50
Good to choice feeders	3 50a 4 00
Medium to good feeders	3 00a 3 50
Common and rough feeders	2 50a 3 00
Good to choice stock steers	3 00a 3 65
Med. to good stock steers	2 50a 3 00
Com. to med. stock steers	2 00a 2 50
Good to choice stock heifers	3 00a 3 25
Med. to good stock heifers	2 25a 3 00
Com. and plain mxd stockers	1 75a 2 50
Good to choice milch cows	35 00a45 00
Med. to good milch cows	20 00a30 00
Com. to plain milch cows	10 00a20 00

HOGS	
Good to choice prs. and brs., 200 to 300 lbs.	5 85
Medium packers, 160 to 200.	5 85
Lightshippers, 130 to 160	5 20
Choice pigs, 90 to 130	4 50
Pigs, 50 to 90	4 25a 4 50
Roughs, 50 to 400	2 50a 5 15

SHEEP AND LAMBS	
Good to choice fat sheep	2 75a 3 00
Medium to good sheep	2 25a 2 75
Common to medium sheep	1 50a 2 25
Bucks	1 50a 2 50
Choice spring lambs	4 00a 4 60
Second	4 00a 4 25
Good butcher lambs	3 00a 4 00
Culls and tail ends	2 50a 3 00

TOBACCO	
BURLEY—Dark Red.	
Trash (sound)	10 00a\$11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine and selections	18 00a 19 00
BURLEY—Bright Red.	
Trash (sound)	11 00a 12 00
Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 19 00
Fine and selections	22 00 25 50
DARK.	
Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a10 00
Medium leaf	10 00a10 50
Good leaf	11 00a12 00
Fine and selections	12 00a13 75

BUTTER.	
Fresh packing, 10c per lb.	
POULTRY.	
Hens, 8 to 8 1-2c per lb; roosters, 5c; young chickens, 10 to 12c; ducks, 8c; turkeys, old hens, 11c, gobblers, 9c; geese, 7c.	
EGGS.	
Case count, 22 to 23c; candled, 24c.	



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HUMILITY AND CONTENTMENT.

He that is down needs fear no fall,

He that is low no pride;
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it, or much;
And, Lord, contentment still
I crave,
Because Thou savest such!

Fulness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age!
—John Bunyan.

OUR PULPIT.



"NOW." "NOT YET."
"SHALL."

Rev. Archibald G. Brown.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is."—I. John iii:2. (A. V.)

"Beloved, now are we the children of God, and it is not yet manifested what we shall be; but we know that, when He shall be manifested we shall be like Him; for we shall see Him even as He is."—I. John iii:2. (R. V.)

You will observe that the very first word of this chapter challenges attention. It stands there as a herald. "Behold." "Behold, what manner of love the Father hath bestowed upon us" and the word here employed is identically the same as that our Lord used when He said to His disciples, "Behold My hands and My feet." That is, see, gaze, look. "Behold, what manner of love." Now when the Holy Ghost says, "Behold," you may be quite sure there is something well worth looking at. God never mocks His people; and when He sends such a herald-word at this before a theme, you may be perfectly certain that there is that which will abundantly repay careful study. What is it that we are to behold? It is the manner of God's love. "Behold, what manner of love" and the word manner is strangely suggestive. Literally it might be rendered, "Behold, of what country is this love." It is such a marvellous love that it cannot, surely, belong to earth; it is an exotic here; what clime can produce such love as this? Behold it, for here is something absolutely unique. How does this love manifest itself? "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God." In the Authorized Version it is rendered "sons of God," but it is really "children of God," as in the Revised Version. Is there any difference? Yes; I may be an adopted son, but the word that is used here has nothing to do with adoption: it means the child that is the child by birth, and therefore there is a very beautiful addition in the Revised Version which ought never to be omitted, "And such we are." It is not an empty title; it is not merely a beautiful name; it is not a poetical description: it is a fact. "And

such we are."

Now you will observe that all this leads up to a most confident assurance, for the apostle says, "Beloved, now are we the children of God." It is not, "We hope we are," or, "We entertain a trembling trust that we may prove to be"; it is, "Beloved, now are we the children of God." The fullest assurance is what God's children are entitled to. It is not humility but latent pride that is at the bottom of our doubts. But in these words of John no tinge of doubt can be detected; no agnosticism here. It is not, "We are not sure whether we are or are not," but we are the children of God, and, more than that, it doth not yet appear what our future glory will be, but it is waiting, and when He shall be manifested we shall be manifested with Him in glory, for we shall see Him even as He is, and we shall be like Him.

In this second verse there are several little words that I want to pick out, and you will see that the whole verse crystallises round them. The words are these: "Now," "Not Yet," "Shall." You have the present—"Beloved, now are we the children of God." Then you have a not yet—"It doth not yet appear what we shall be." But the verse concludes with a magnificent future—"We shall be like Him, for we shall see Him as He is."

I. For a moment take that word

Now;

and it teaches us this, that our future glory is not to blind us to our present privileges. I am not to be so full of heaven that I cannot see that which God has for me down here on earth. There are two sorts of bad sight: there is near-sightedness and there is long-sightedness; and I am not sure that one is much better than the other. He who is troubled with short-sightedness can only see that which is just close to his eyes, and he loses the far distant; but the man who has the long sight, whilst he can see that which is at a distance, finds that which is close to him to be obscured. We have need to ask God to give us the illumined eye, so that we may be able not only to see the glories which lie afar off, but also the wonderful privileges which, as God's children, we have now, whether we realize them or not. Do you not think that many of us fail greatly in this? We do not know how rich we are; and, mark you, the measure of a man's wealth is not so much what he has as what he knows he has, for if I have wealth that I am ignorant of, practically I am as though I had it not. I can quite anticipate that there may be those here who will say, "Oh, but does not God intend that in a great measure our privileges should be veiled from us?" The text that is generally quoted in support of such a contention—and it only shows how utterly Scripture can be misquoted and misunderstood and twisted—is, "But it is written, For eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." And they stop there, and say, "Why, the Bible teaches that you cannot possibly know all the glorious things which you have as believers." I should like to know why they do not go on to the next verse. Though the eye—that is, the natural eye—cannot see them, and though the ear cannot hear

them, nor the mind imagine what God hath prepared for them that love Him, yet "God hath revealed them unto us by His Spirit." Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. "Things," realities—not mere dreams—not mere ideas—glorious "things;" and it is the will of God that we should know these things which we, as believers, have in Christ Jesus.

There are many things in God's salvation which are as perfect now as they ever will be. I will give you five passages and in each you will find this little word Now, showing that it is a present possession. I will not ask you to turn to the passages, as they are so well known, but it would be well to mentally jot them down. In Romans v. 9 I read, "Being now justified." That is, I have not to wait until I have been publicly acquitted in that great day: if I am a child of God, I am now—at this moment—perfectly justified in the sight of God. We have only to pass on two verses in that same chapter, and we read "By whom we have now received the reconciliation." My reconciliation with God in Christ is not something that lies in the future—I have it now, and God and the saved sinner could not be more reconciled than they are down here on earth. Passing on, we come to the eighth chapter—surely you have anticipated me here!—and the first verse: "There is therefore now no condemnation to them which are in Christ Jesus." I know there will be a glorious public acknowledgment of the saints in that day when the throne shall be set and when it shall be said, "Come ye blessed, inherit the Kingdom;" but I shall not be more free from condemnation than I am now if I am in Christ Jesus. Oh, beloved, if this truth were really gripped and laid hold of, I believe many would be unable to refrain from jumping up and shouting Hallelujah! Why is it that we live such poor, weak, joyless lives? It is because we fail to grasp fully realize that which we have now. "There is now"—as I stand on the platform and as you sit in that pew—"no condemnation for us who are in Christ Jesus." Have you not already thought of Ephesians ii. 13, "Ye who sometimes were afar off, are now made nigh." Now made nigh. I need not wait until the Lord beckons me to His throne. In Christ I am nigh, "so very near to God, I cannot nearer be; for in the person of His Son I am as near as He." And then this morning's text comes and crowns it all; "Beloved, now are we the children of God." We are not only called so. In the first verse we are to "behold what manner of love the Father hath bestowed that we should be called the children of God," but then there is this sweet addition, "and such we are."

Now, will you follow me closely for a few minutes, because it is so all-important? We are not simply called by courtesy His children, but we are actually so. In the first chapter of John's gospel, the twelfth verse, you read: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name;"—what comes next?—"which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is the doctrine which

sorely needs bringing to the front; this is the doctrine which, when John Wesley and George Whitefield preached it, moved the counsels of the church. It is so easy to talk in a slipshod style about "coming to Jesus"—God forbid that these lips should say anything which could be misconstrued—we love to exhort those who are seeking, to come to the Lord—but, at the back of it all, a man has to be born again; born, not of the will of man, but of God; and if we have a right to lay hold of this verse as a personal description, do you see how delightful it is? It is, "Beloved, now are we the children of God, because we have been born into the family;" not simply adopted—it is not that I have a legal position as a son—Paul deals with that elsewhere—but I am actually born of God. And if so, there are no degrees in this sonship; one child of yours is not more your child than another; that little one just born upstairs is as much yours as the eldest son who now goes out to work. Can you imagine such a thing as drawing distinctions in childhood and saying, "This one is more my child than the others?" A child is a child; and if today some dear heart should be born of God—if the first cry should break from the lips of someone this day, telling of the new birth, that young convert will be as much a child of God as any one of the gray-headed and honoured brethren in office in this Church. The moment there is life there is sonship, and there are no degrees in it. This sonship is independent of all surroundings. My son is my son even when he does not know it; my child is my child even when the little one is asleep and unconscious of the fact. Beloved, I know not how it is with you, but I thank God more every day for a salvation that is independent of frames and feelings: as much my Father's child when I am down and depressed as when I am happy, as much my Father's child when I am weeping over my weakness as when I am singing in my triumph. Feelings make no difference. And I am very glad that "gifts" do not, either. Perhaps you have a son who is naturally talented; he is able to succeed in anything that he takes up; maybe you have also another son, speaking of whom—I will put it mildly, as you put it—you say, "Well, he is not quite so gifted as his brother." Really, if you were to say all that is in your mind, you would say, "He is a little bit weak in the head." But is he less your child, and do you love him one whit the less? No, children are children; and looking round this assembly, concerning every believer—the young, the old, the illiterate, the illiterate, the clever, the simple, the strong, the weak—I say, "Beloved, now are we the children of God." I think you will agree there is a good deal of music in this word Now.

II. We must pass on to the next word—

"Not Yet."

Though we are children, it doth not yet appear—it is not yet made manifest, what we shall be; or, in other words, there is nothing to be seen in a believer that indicates the wonderful future which lies before him. In fact, I will challenge anyone to stand on this platform and say from sight who are God's children and who are not. It is not yet made manifest as far as external appearances are concerned. There is nothing visible about a saint which would

lead an observer to say, "Ah! there is a wonderful future for him." I am sure it does not appear in physical condition. Would it be safe to go round and pick out all the healthiest that are here and say, "Well, now, we are sure these are God's children, because they have such splendid physique; they are so robust and strong." Some may believe that; I do not. On the contrary I believe that some of the sweetest saints have sojourned here in the frailest of tabernacles. I remember that, years back, when staying at Mentone, at the "Hotel des Anglais," a faddist laid hold of me and began telling me that, if only I lived in full communion with God, I should never know any aches or pains or sickness. I could not help thinking, as I looked at him, that it was a pity he did not look a little healthier himself. But I took him just outside the front of the hotel, and pointed down the bay to another hotel, the "Hotel Beau Rivage," and I said to him, "Do you see that hotel, and do you know who is there?" Having only just arrived, he did not know who was at the hotel mentioned. I said, "There lies sick and ill at that hotel a man who, I believe, has as much grace in his little finger as we have in the whole of our bodies. C. H. Spurgeon is lying there ill, and am I to be told that if only he had walked closer with God he would not have had that illness?" No, you cannot judge by physical appearances. It may be that in this gathering this morning there is some dear saint whose soul dwells in God while pain and weakness dwell in the poor frail body. It doth not yet appear physically; and I am sure it doth not financially; you cannot tell God's saints by the balance they have at the bank. Many of the poorest of the saints are the richest in grace and faith. The idea is that now we are like what Jesus was when He was on earth; the world did not see His glory. Some of the disciples saw, every now and then, indications of the glory that was in Him; but the world did not see anything wonderful in Him; it did not appear even in our Lord when He was on earth what He should be. You will find illustrations of the "not yet" in Nature, and in the material world. Many here are old enough to remember the time when coal-tar from the gasometers was looked upon as so much waste and refuse. Yes, look at that black coal-tar and you can quote my text concerning it—"it doth not yet appear that mauve and magenta can come from you!"—and yet from that black coal-tar have come the beautiful dyes. It did not appear what lovely colors lay in the coal-tar, but it has been manifested. Go into the garden world. You have in your hand the bulb of a hyacinth. Well, is there much to recommend it for beauty? I could imagine an onion saying, "I am as good-looking as that!" Yes, it doth not yet appear; but there is hyacinth life in that bulb, put it in a vase over water, let its white roots go down and begin to drink, and then there will spring up from that unattractive bulb a glorious sweet-scented flower. Says the Holy Ghost through the lips of John, "We are the sons of God, but it doth not yet appear."

III. Lastly,

"We shall be Like Him."

We have looked at the "now;" we have touched on the "not yet;" we conclude with the "shall be."

When will our glory be manifested? Why, when He is manifested. Jesus is not manifested now. The last sight the world had of Jesus was hanging on that cross, as a naked man dying. I know that His disciples saw Him after the resurrection, but the world did not; He never appeared to the world again; so that the last sight that the world had of the Son of God was one of weakness, shame, agony, blood. Now do you think that that is going to be the final vision the world shall have of the Son of God? Never! It behooves His honour that the world should yet see Him in His glory, and He is going to be manifested, and that is what we are waiting for and all creation also. We are waiting for Him to come again, and when He comes again, and when His glory shall be manifested, what then? Then we shall be like Him, the "not yet" will be ended. We shall be like Him in body. He shall change this body of our humiliation that it may be fashioned like unto His body in the glory. I know it is a deep subject, but the resurrection body of the saints will be like the resurrection body of Jesus; there will be a family likeness even in the physical frame. But oh, we shall be like Him in a deeper sense. Now we are like Him as He was—despised, tempted, often very sorrowful, often burdens—but we are going to be like Him as He is; and the Revised Version adds a beautiful little word; it says, "We shall be like Him, for we shall see Him even as He is." He is not the tempted one up there; He has done with all the attacks of the enemy; He is not the sorrowful one up there; He is not the warrior-fighting up there; He is not the weary Christ up there. He has entered into His glory. "And, Lord Jesus, we are following after. Now we are often in weariness and pain and sorrow and temptation, but the 'not yet' will soon have expired." Then when He comes again we shall be changed, in a moment, in the twinkling of an eye; we shall have a body like unto His; we shall have a delightful freedom from all temptations, all sorrows. In a word, we shall be like Him, even as He is.

Do you wonder that the Holy Ghost said, "Behold!" I do not. May God open our eyes to see, and long after this service is over, I pray God that our power of vision may increase to behold this exotic of love which the Father hath towards us: to think that we should not only be called sons, but that we actually are His born children and although it doth not yet appear what we shall be, we know—there is no doubt about it—we know that, when He shall appear, we shall be like Him, for we shall see Him even as He is. Behold this proof of boundless love until your heart sings out its Hallelujah.

GEORGETOWN.

For some special reasons many people have been interested in this town for many years. For the same reasons the Baptist church here has had more than a local responsibility. Through the years many of the members, consecrated men and women, have recognized the obligations and have striven to measure up to them. At various times there have been manifestations of the divine favor resting upon their efforts. Just now we have good reasons to take courage and press forward in the

Lord's work. Under the wise leadership of Pastor B. A. Dawes the work was never more prosperous and we are still striving for better things. The congregations this fall, morning and night, have been large and attentive. The Sunday School larger than ever before. The B. Y. P. U., which meets every Sunday evening, has continued to grow in numbers and efficiency, till they are a large body full of enthusiasm in the good work. Every man, woman and child seems ready to help. Bro. George Newell, a consecrated young man, is the president. He and his young associates know how to do the work and they do it.

Among the recent valuable additions to the working forces of the church was Rev. W. B. Gwynn and his family—there are several of them and they fit in many places. Happy the church to which such are added. Pastor Dawes has recently given us a series of Sunday night sermons, subject, "The Original Baptist Creed." See Matt. 28:19-20. In a vigorous manner he has presented doctrines precious to Baptist hearts through the centuries. Good fruit will be gathered.

These notes would be incomplete without some reference to the college. For almost eighty years young people have been coming from all parts to these classic walls, where they have received equipment, mental, moral and spiritual, for positions of honor and usefulness in after life. Now, her alumni and friends are legion, and an honor to the institution. President Arthur Yager has the work well in hand, and with the hearty support of a competent and efficient faculty every thing moves on without the slightest friction. Already we are assured of one of the most successful years in the history of the college.

It was announced in the catalogue of last June that "The Honor System Society" had been organized by the young men and young women of the college. Already it is quite evident that this organization has done much to quicken the moral sense of the entire student body.

The daily press from Lexington recently stated that Transylvania University had adopted the Honor System, and that it was the first school in the State to do so. Georgetown was in the lead.

Let all who believe in higher education and the best things earnestly ask for blessings upon her from Him who is the source of all true success, then your sons and daughters and your money will come till the buildings and the inside equipment will have to be enlarged.

Georgetown, Ky. J. K. N.

DEAR RECORDER.

I have just finished a careful reading of Dr. W. J. McGlothlin's pamphlet on "Alien Immersion," and must say with deep reluctance that it is entirely unsatisfactory to me. In the first place I don't endorse his method of handling the case at issue, inasmuch as he rests the merits of his case on other men's views, and not on fact. If a thousand men, though they be editors and D.D.'s, should set their statements against fact, would it detract from the strength, the veracity, the virtue of fact? Certainly not! Fact is impervious to approach when attacked by man's false theories. A true, reliable polemist will argue from fact and not from rumor.

In the second place he seems to infer from an editorial of Dr. J. R. Graves, of October 20, 1855, in the Tennessee Baptist, that he, Graves, was an alien immersionist. But the fact is that Dr. J. R. Graves was so opposed to alien immersion that on one occasion while aiding Dr. J. M. Pendleton (who up to that time had never looked into the merits of the case) in a series of meetings at Bowling Green, Ky. became so annoyed one morning during the meeting that he commenced packing his baggage in order to quit the meeting, because on the night previous Dr. Pendleton had received a member from another denomination on their alien immersion. But Pendleton prevailed on him to stay with a promise to investigate the Scriptures on the subject, which they did that day with the result that the case was reconsidered at a subsequent meeting and the candidate was required to submit to regular baptism.

In the third place he says the faculty of the Seminary has no position on the case, and then hastens to give their position by stating that their teaching is that alien immersion should not be a criterion of orthodoxy.

In the fourth place, he freely and lavishly uses the word "prescription," which I think is placing too dark a shade on the actions of the true Baptists, who for their love of the truth and the purity of the denomination have opposed the practice of receiving alien immersion. I think good rhetoric will teach that he uses too strong a word.

And finally, in the fifth place, he says the faculty of the Seminary advise against receiving alien immersion on grounds of "uniformity and regularity." This seems to me to show that this advice is evolved, not from principle, but from policy. But a thing is either right or it is wrong. If alien immersion is right then the Seminary should stand for it on the immutable principle of right. But if it is not consistent with the principle of right, the Seminary ought to oppose it.

J. B. FERRELL. Ginseng, Ky.

Pain is hard to bear. The long nights of sleeplessness are trying to our patience. We long for the green fields and the fellowship of the out-of-doors life. Heaven seems but little dearer to us than the rambles which we long for under blue skies, through quiet meadows and along the banks of laughing streams. But the pain! the pain! It binds us to our bed of suffering. It is still with us, and heaven seems more sure to us than the happy outer world. But the sweet upward vision brings to us a soothing which the green fields cannot give. The hours of meditation on the love of God take the sting from pain and make the pillow of stone a resting place for the ladder of a holier faith on which the angels of God are constantly ascending and descending. United Presbyterian.

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Editorial

About two months ago there appeared in the columns of the Christian Standard, Cincinnati, a communication entitled, "The Disciples and Baptists." This article, while speaking of Dr. E. Y. Mullins in very complimentary terms, does him "gross injustice by its misrepresentations."

Dr. Mullins, with the hearty cooperation of the editors of the Christian Standard, made diligent efforts to locate its author, Mr. E. R. Lewis, and, as an outcome of these endeavors, finds there is no such person. Both Dr. Mullins and the editors of the Christian Standard are convinced that the writer of the communication is not a Disciple and they likewise feel persuaded that the author is a Baptist.

Just why a Baptist should pose as a member of the Disciple denomination for any purpose is beyond our powers of comprehension. The wearing of a mask is especially reprehensible when the one so doing conceals his identity for the purpose of misrepresentation. With such conduct the Recorder has scant patience.

In order that full justice may be done the President of the Seminary the actual facts in the case are herewith given, Dr. Mullins being our authority for the same.

By special invitation Dr. Mullins attended the Disciples' Congress held in Indianapolis in 1906 and delivered an address on "The Relation of Baptism to the Remission of Sins." Dr. I. J. Spencer spoke on a similar theme at the same session, but there was wide divergence of views. These addresses were followed by a general discussion on the subject, during which Dr. Mullins defended his position. As a result of this interchange of ideas it was proposed by that Congress that the Disciples and Baptists each appoint a committee of ten to prepare a doctrinal statement for comparison. It was several times explicitly stated by Dr. Mullins that the preparation of this doctrinal statement was not for the purpose of uniting the two denominations, but simply to furnish information as to the doctrinal views of these two bodies. The Disciples at that time appointed their committee with Dr. I. J. Spencer, of Lexington, Ky., as chairman. Subsequently Dr. Mullins asked nine others to act with him as the committee representing the Baptists. In order to be absolutely fair, representation on this committee was equally divided between Northern and Southern Baptists.

In due season the creedal statements of each denomination were prepared and representatives of each committee have had informal meetings. This is a brief, but accurate statement of what has already occurred.

On page sixteen there appears a communication from Dr. Mullins and this is followed by the Lewis article. These articles take up considerable space, but they will not appear again.

At this distance from the 1906 Disciple Congress we find it difficult to see just why that body wanted a creedal statement from the Baptists or were so anxious to prepare and promulgate one of their own. A copy of the New Hampshire or Philadelphia Confessions of Faith, or the Creed of

the Southern Baptist Theological Seminary could have been procured at slight cost. With any one or all of these they might have compared their views and then published their conclusions to the world. Had they pursued such a course it would have saved the Disciples and Baptists from the embarrassment that usually grows out of misunderstandings and perverted utterances.

It was a rare treat for the students of the Southern Baptist Theological Seminary to hear Dr. W. T. Lowrey, President of Mississippi College, Clinton, Miss., who delivered the principal addresses at the December missionary meeting.

His address on "Adoniram Judson" was most thoughtful and entertaining.

Judson was an unusually brilliant youth. When but three years old he could read well a chapter in the Bible. He asked the loan of a deep book when he was eight years of age, but it was denied by a crusty neighbor.

He told his father, who said, "Son, I will go to Boston and get the book for you. Our neighbor cannot comprehend it half so easily as you."

He entered Brown University in his teens and graduated with first honors. In his ecstasy he wrote his father, simply saying, "I got it."

Infidelity prevailed in the schools at that time, and he was an infidel. He took a trip on horseback over the country and at a certain inn the proprietor said, "I will be compelled to place you in a room adjoining a very sick man who may die before morning."

He could hear the attendants through the night and serious thoughts entered his mind and prevented his sleeping. The next morning he asked the proprietor how the sick man was. "Ah, he died." "Who was he?" asked Judson. "A Mr. E—, a very brilliant young man, a recent graduate of Brown; it is too bad." Judson was thunder struck. It was his chum and best friend, who had led him into infidelity, who had breathed his last in an adjoining room. He abandoned his trip, and returned home, very serious. He entered a theological seminary, not to study for the ministry, but to study the foundation of the Christian religion. He was converted, studied for the ministry, was offered an important pastorate, but he was led to give his life to foreign missions by a tract he read.

Judson wrote the only arithmetic for young women that was ever published. He could have been President of the United States or a United States Senator if he had given his life to statesmanship.

On the vessel bound for his field he and his brilliant wife studied the subject of baptism, and became convinced that the Baptists were right, and joined the Baptists on their arrival. He worked six years before there was a convert, but he lived to see 7,000 on his field.

A hearty welcome awaits Dr. Lowrey, when his duties permit him to again visit our city.

Denham tells us that "books should conduce to one of four ends—wisdom, piety, delight or use," and Henry Rogers adds, "Upon books the collective education of the race depends; they are the sole instruments of registering, perpetuating and transmitting

thought." "A good book," said John Milton, "the precious life-blood of a master-spirit, embalmed and treasured up on purpose for a life beyond." According to

Lord Bacon: "Some books are to be tasted; others to be swallowed; and some few to be chewed and digested." Hooker said: "My books kept me from the ring, the dog-pit, the tavern, and the sa—." The associate of Pope and Milton, the mind accustomed to the noble, though silent discourse of Shakespeare and Milton, will hardly seek or put up with low or evil company," and the venerable Dr. Theodore L. Cuyler testifies: "A good book is the very essence of a good man."

"All the goodly company of the excellent and great sit around my table, or look down on me from yonder shelves, waiting patiently to answer my questions and enrich me with wisdom. A precious book is a foretaste of immortality. Books are standing counselors and preachers, always at hand, and always disinterested." "A house without books," said Horace Mann, "is like a room without windows."

If this can be said of books that have emanated from the heart and brain of men, what must be the value, the intrinsic worth of the Book of Books? This book contains a solution for all the problems of life; it is a light and a guide. It furnishes bread for the hungry and an unending spring for the one that is a thirst. It places a lamp in the tomb that the blast of death cannot extinguish and tells of a land where the sun never sets or sin released inhabitants feel the weight of passing years.

Strange is it that men would neglect this book, but they do. Nor is there any excuse for this neglect in Christian lands. While its price is far above rubies, yet it can be had for the asking; and its contents ought to have a constraining power that would compel an instantaneous reading.

The sad fact remains, however, that God's Book is neglected. This indifference is costly and the entire man suffers loss. It is too late to rectify the mistake of the past, but it can end with today. From this good hour let that Book shed its light on life's pathway, even to the journey's end.

As the holiday season approaches, God's children—in planning their gifts, should remember His aged servants that are dependent on the Muisters' Aid Society. These men gave the strength of their prime to the Baptist cause in Kentucky, and today we are enjoying the benefits of their toil. In their declining years they are not insensible to the feelings and anticipations identified with the holidays. To some, at least, this will be the last Christmas, for before the season returns they will have gone to their long home. Last month showed a falling off in the fund through which the attempt is made to supply their needs. Brethren, that will never do. These worn out and age-infirm preachers must not suffer. Remember the Master in describing how he had been clothed and fed said, "In as much as ye have done it to one of the least of these my brethren, ye have done it unto me." The most lukewarm Baptist in Kentucky would be glad to provide for the temporal necessities of Jesus were he in the world. And now he affords an opportunity for doing that very thing for certainly his aged ministers are

included among the "least of these my brethren."

No doubt there are many Sunday School classes and other organizations anxious to be a blessing to some one during the holidays. Think of these heroes of other days who are waiting to be called up higher and send them a tangible message of good cheer ere they "depart and be with Christ."

When Baptists change their residence as a matter of simple fairness as well as religious protection they should move their church membership. Especially is it true when they go to the larger cities. Recently the editor preached for the Grace and Coliseum Baptist churches, New Orleans, and learned, while there, that the burden of the already overloaded pastors was considerably increased by Baptists who come to that city to reside and leave their membership back at the "old home church." Mammon and the temptations of a great city soon do their work and lives that should be a source of denominational strength and blessing become utterly useless so far as God and the Baptists are concerned.

Pastors elsewhere that have members residing in that or any other large city should communicate with them and urge the immediate removal of their church membership. It would also be wise to send their names and addresses to one of the Baptist pastors where they reside. In this way valuable information will be furnished pastors in large cities and hundreds of members saved to the denomination.

The statistics for our State Mission work in Kentucky are both suggestive and encouraging. For the current year the missionaries and evangelists report 2,268 conversions, and 2,140 baptisms. Evidently Secretary Powell's wholesome admonition "to string your fish" has been heeded. We confess to a nearly "all gone" feeling when reading an account of a great meeting with seventy-five professions and six received for baptism.

The baptisms thus far reported are 500 in excess of the number reported last year.

At the December meeting of the State Board the members, confiding in God and Kentucky Baptists, made appropriations aggregating \$6,325. This calls for heroic giving on the part of our people. The standard this year is \$30,000 for State Missions, \$25,000 for Home Missions, and \$40,000 for Foreign Missions, and these amounts must be raised.

The temperance cause is making giant strides in Ohio. There are eighty-eight counties in that State and fifty-six of these have voted under the Rose local option law. The result has been both gratifying and surprising. Forty-nine were carried by the temperance forces and only seven by the whiskey interests. When it is remembered that the saloon element has been master of the political situation for years and from wide experience knows how to "get" results at the polls, this record is simply astounding.

But the results are the same in all parts of the country. The merchant, the manufacturer, the laboring man, the patriot and the Christian all say "the saloon must go," and it is going. It is a curse in every sense of the word and has no right to exist even for another day.

EDITORIAL VARIETIES

The repetition of an act forms a habit and character is the sum of all our habits.

Read this week's issue through carefully. It furnishes much for serious reflection.

Truth commands but never obeys; it is stern and unwavering and never compromises.

Think of it! A man resigns a \$10,000 position to go to a Theological Seminary and study for the ministry.

Drs. W. T. Lowrey and G. H. Crutcher "dropped" in to see us while in the city last week. Welcome, brethren. Come again.

It requires two to make a successful temptation and the temptation to be feared is the one we are ready for before it comes.

The one who can say "I bear about in my body the marks of the Lord Jesus," is the one who possesses the marks of a true man.

The church that is not careful of the utterances from its pulpit by such conduct procures the indifference or ignorance of its members.

Stand with a leader as long as he stands for right, but part company with him when he becomes uncertain or equivocal.

In speaking of Wasted Enthusiasm, Rev. Samuel Chadwick says "that much of the steam that ought to go to the piston goes to the whistle."

There is a wide difference between a vision and a mirage. The latter, while distinct and beautiful, is always deceptive and leads to desolation and death.

All honor to the young Welsh singers who refused to drink the sherry wine the President had served to them. Such courage and fidelity to conviction should cause general rejoicing.

"For two seats, celestial transportation route," so wrote a Western Jew on two checks for seats in a certain Temple. On his refusal to apologize he was suspended by the congregation.

Business depression does not change the condition and need of the lost. Efforts for their salvation must not be relaxed even though there may be a reduction in the income of God's people.

The Jewish Colonies in Palestine are said to be in a flourishing condition and a powerful impetus has been given to the commercial and industrial development of that country by the recent changes in Turkey.

"Monism may add personality to the current Pantheism, but it will still leave the groping souls of men in a nebulous haze; it points them to the Milky Way instead of the Son of Righteousness—the true Light of the world."

When the Philippines and Porto Rico were under consideration at the Mohawk Conference, "Their religious needs were scarcely mentioned out of deference to the Roman Catholic members of the conference."

"The cure for a sick church is to get it on a missionary diet. It is the panacea for all ecclesiastical ills. It will work a transformation in any congregation. Try it, and you will see the sleepy wake up, and the stingy loosen up, and the sour sweeten up."

Several Jewish synagogues and Unitarian churches held union Thanksgiving services. This is as it should be. In fact there is no good and sufficient reason why these bodies should not unite. They hold many doctrines in common and the racial question should not keep them apart. Of course, we do not mean the orthodox, but the liberal Jews.

"Since the Corresponding Secretary of the Home Mission Board came to the work five and a half years ago, the number of general, annual, denomination gatherings, excepting the district associations, has more than doubled." Brethren, have mercy on the secretaries, and remember that there is a limit to their powers of endurance.

Several years ago parts of a skeleton were discovered in Java, which were widely heralded as the "missing link" between man and the ape. The best scholars insisted the skull was a human one, that of a man very low in the scale of intelligence, but a man nevertheless. In 1906 the Berlin Academy of Sciences sent an expedition of scientists to Java especially to examine the strata where the bones were found. These scientists did thorough work. They found a fireplace in the very stratum in which the bones were found.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Systematic Bible Study, Ezek. 3:1-3. The Other Side, Mark 5:1. S. S. attend., 511. Baptized, 2; by letter, 4. Clifton - Pastor J. T. Betts: Remembering Christ, Luke 22:30. Stereopticon lecture on Brazil, by Bro. Bagby. S. S. attend., 185. Chestnut St. - Pastor J. M. Weaver: The Lord's Supper, Mark 14:22-25. The Way of Salvation, Acts 16:30. S. S. attend., 139. Crescent Hill - Pastor J. F. Griffith: Man Made in God's Image, Gen. 1:26. The Christian a New Creature, II Cor. 5:17. S. S. attend., 97. By letter, 3. Calvary - Pastor J. S. DeWeller: Joy of Salvation, Ps. 51:12. Sin Forgiven and Forgotten, Lev. 16:22. S. S. attend., 183. Deer Park - Pastor Edwin R. Harris: Atonement, Rom. 5:11. Noah's Sacrifice to God, Gen. 8:20. Eighteenth St. - Pastor B. V. Bolton: Coming to Jesus, John 5:40. S. S. attend., 69. Since the present membership is 93, we will have preaching services Sunday morning as well as Sunday evening. Baptized, 12. Eleventh and Jefferson Sts. Mission - Pastor B. T. Kimbrough: Thomas' Decision, John 20:29. S. S. attend., 37. Fourth Ave. - Pastor E. S. Alderman: A Comforting Assurance, Rom. 8:28. The Gospel, John 3:16. S. S. attend., 234. By letter, 3. Highland - Pastor L. W. Doolan: Jesus' Second Coming, Matt. 16:27. Real Christians, Phil. 1:27. By baptism, 2; by letter, 3. Hazelwood - Pastor C. B. Althoff: Fellowship with God, I John 1:3. The Wise Virgins, Matt. 25:1-13. S. S. attend., 117. By letter, 2. Immanuel - Pastor J. C. C. Dunford: God's Double Negatives, Heb. 13:5. Jesus Speaking from Heaven, Heb. 12:23. S. S. attend., 222; Fischer Ave. Mission, 36. By letter, 3; for baptism, 7. Meeting closed Wednesday evening; received by letter, 14; for baptism, 31. Bro. Edmundson did a great work among our people. Besides the ingathering, the membership were greatly stimulated. Our people declare him a sound, thorough-going gospel evangelist. Kosmosdale - Bro. J. G. Bow: Created in Christ Jesus for Good Works, Eph. 2:10. Behold, I Stand at the Door and Knock, Rev. 3:20. S. S. attend., 29. Knob Creek - Pastor R. W. Grizzard: Sowing Beside All Waters, Isa. 55:10. No evening service on account of rain. Ormsby Ave. - Pastor G. D. Billieson: T. J. Humphreys present and took collection for Orphans' Home. A Writing, John 19:22. S. S. attend., 119. Parkland - Pastor E. G. Vick: Learn of Me, Matt. 11:29. Is it Nothing to Thee? Samuel 1:12. S. S. attend., 182. Baptized, 9. Third Ave. - Pastor S. J. Cannon: The Priesthood of Jesus, Heb. 7:24. The Kingdom of God, Dan. 2:44. S. S. attend., 103. Restored, 1; baptized, 1. Twenty-five from the Baptist Orphans' Home were present at the evening hour, and sang and recited some Scripture. Glad to have them. Twenty-sixth and Market - Pastor R. E. Reed: Strength in Grace, II Tim. 2:1. The Light of the World, John 8:12. S. S. attend., 274. Baptized, 2. Thirty-sixth and Grand - Pastor J. C. Given: Acceptable Faith, Heb. 11:4. The Great Treasure, Matt. 13:44. S. S. attend., 54. Thirteenth and Kentucky - Pastor Jas. A. White: Missionary, Mark 16:15. Bro. J. E. Kirk: Have Faith in God. S. S. attend., 86. Twenty-second and Walnut - Pastor M. P. Hunt: An Admonition Sadly Needed, but Poorly Heeded, Pa. 37:8. A Wall that Comes too Late, Jer. 8:20. S. S. attend., 604. For baptism, 7; by letter, 3; baptized, 16. Meeting closed with some ninety accessions. Near the close of each year the Baptist churches of Louisville are accustomed to elect Trustees of the Louisville Baptist Orphans' Home. Each pastor is an ex-officio member, each self-sustaining Baptist church is entitled to one member, and to one for each \$200 contributed annually to the support of the Home. The Baptist churches of Louisville will please take notice.

SEMINARY NOTES.

BY ELIAS A. OOTRELL.

Tuesday, December 1st, was Missionary Day at the Seminary. Promptly at 10:30 the students and visitors were as-

ssembled in the chapel of Norton Hall. A splendid report of the work done by the faculty and students during the month of November was made. Sermons reported preached, 353; conversions, 139; baptisms, 102. Letters were read from missionaries in Africa, Brazil and China. Dr. Mullins, Dr. Robertson and Dr. Enger were the only members of the faculty present at the meeting. Dr. Carver was away in the interest of the raising of the endowment, Dr. DeMent was in Virginia recuperating from his recent illness. Dr. Sampey was attending the Centennial meeting of the Alabama Baptists; Dr. Gardner and Dr. McGlothlin were absent on account of a funeral in Dr. Gardner's church. We had a most magnificent address by Dr. W. T. Lowrey, president of Mississippi College. His subject was "Adoniram Judson." He traced Judson's life from the cradle to the grave, and throughout the entire address he had the undivided attention of the audience, and they were often moved to tears by the tender, pathetic and delicate touches made upon the incidents in the life of Judson and his noble wife. It was altogether a splendid and inspiring address, and should Dr. Lowrey find it possible to pay us another visit, he will certainly be accorded a most hearty welcome. In his introductory remarks he referred to his Seminary life, and among other things, he said that having Edgar Mullins and Charles Gardner as room-mates during a part of his stay here were contributing factors, to whatever greatness he has been able to achieve. Mr. H. F. LaFlamme, formerly a missionary to India, gave us a splendid address on the "Signs of the Times," referring to the awakenings in the heathen lands of the world. He said among other things that there had been more progress in China in the past five years than in five thousand years previous. W. S. Dart supplied Sand Creek church, Ind. G. C. Mitchell was unanimously recalled by Union church, Lamb, Ind. E. C. Stevens supplied at Corinth, Ky. T. C. Bagby lectured at Clifton church Sunday night. J. L. Watson lectured in the interest of the Anti-Saloon League at Guston Saturday night, with stereopticon illustrations; Ekron Sunday afternoon, and Brandenburg Sunday night. T. C. Miller has returned from a short visit to his home, Buffalo, Ky. F. G. Rogers supplied Beechland Sunday, both services. Dr. Mullins announced the Mid-Winter Lecture Courses would occur from December 28th to January 8th.

THE STATE.

Pastor J. F. Winchell writes from Stephensport: "Please change the address of my Recorder from Tobinsport, Ind., to Stephensport, Ky. I have been called to the pastorate of the church here for half time, and have moved on the field." Rev. E. J. Howerton writes from Grayson: "This is the county-seat of Carter county. We have no church at this place. Am here in a meeting. Had great success in the work of the Lord-last month. In sixteen days baptized thirty and organized two churches." At the last meeting of the State Board three additional evangelists were appointed. Two of these, Rev. J. T. Edmundson, of North Carolina, and Rev. L. A. Cooper, of Eatonton, Ga., have signified their acceptance. We welcome these brethren to our State, and trust God will use them in accomplishing a great work. A strong church recently made a vigorous effort to induce Rev. J. M. Walker, the efficient pastor of the Powee Valley Baptist church, to change his location. We are glad Bro. Walker has decided to remain where he is and finish his seminary course. He is already one of our ablest young ministers, and we commend him in his determination to prepare for the highest possible usefulness. Pastor S. H. Tabb writes: "We have recently closed a good meeting in Pineville, twenty-nine additions to the church, many converts who did not unite with us, but trust they may do so by and by. The membership of the church has about doubled since we came, eight months ago. Bro. Raleigh Wright, evangelist of the Home Board, was with us. His preaching is sane and practical." Evangelist W. H. Sledge has just closed a great meeting at Catlettsburg, said to be the greatest meeting in the history of the town. So far fifty-nine have been received for baptism and nineteen by letter, seventy-eight in all. The whole Gospel was faithfully preached and victory crowned the efforts of Pastor

Clemmons and his co-worker in the face of great opposition. Over \$200 was raised for State Missions. Pastor A. Malone writes: "I began a meeting at Shady Grove, Simpson county, November 12th, and continued till the 27th. Results, ten conversions, twelve received by experience and baptism and four by letter. The church was revived. Bro. W. C. Taylor, of Arlington, Ky., did the greater part of the preaching. In my judgment he is the ablest young preacher I ever heard." Bro. A. N. Morris writes: "Rev. C. B. Jackson, of Copenhagen, W. Va., and Rev. Johnson Hughart, of Hunt, W. Va., have recently held a week's meeting with the Leatherwood church, at Brushart, Greenup county, Ky. Campbellism has had full swing here until September, 1901, when a Baptist church was organized. There were seventeen additions to the church, including six from the Campbellites and one from the Methodists, who were all baptized the last day of the meeting. Among the Campbellites who were baptized was Rev. G. W. Burns, who was elder in their church. Bro. Burns went into the water with two others whom he had previously immersed, and they received real Bible baptism, and came up out of the water happy. And it seems that this is only the beginning of the great work." Pastor J. J. Willett writes from Brandenburg: "We closed a meeting of twelve days duration at Walnut Grove church, Breckinridge Association, November 28th. It was a meeting in which God manifested Himself in great power. Saints were moved to greater activity; sinners were deeply convicted of sin and turned to our Saviour. There were twenty-two additions to the church. Eighteen by experience and baptism, three restored and one come under watchcare. We had the assistance of Bro. W. W. Williams, of Owensboro, who did nearly all the preaching. We found him to be a congenial companion, ever ready to help the pastor; also an able minister of Jesus Christ, boldly and earnestly contending for salvation by grace. He made no compromise with sin and error, always hitting it with a death blow." OTHER STATES. Pastor O. L. Hailey writes from Commerce, Tex.: "Please send Western Recorder to Corsicana, Texas, instead of to this office. I go December 1st to take charge of the first church there." Pastor C. L. Skinner writes from Tullahoma, Tenn.: "Please change my paper from McKenzie, Tenn., to Tullahoma. I am delighted at the prospects on this field for the Master. The Recorder gets sweeter to me each week. Long live the paper of papers." The Indian Creek Association, in Tennessee, has had trouble with the doctrine or rather with the advocates of "Gospel Missions." At the meeting in September they dissolved by a vote of 30 to 16, and appointed November 21st for reorganization. On this date 15 of the churches, with 44 messengers met at Bethlehem church, near West Point, Tenn., and reorganized. It is claimed that seven of the churches have gone with the Gospel Missionaries. Perfect unanimity and spiritual harmony prevailed in the meeting. A constitution was adopted that no church not in harmony with the accepted organized work should be received to membership, and the Association should exercise authority over the churches. B. P. Y. U. THOS. J. WATTS, COR. SEC'Y. Southern B. Y. P. U. Field Secretary L. P. Leavell will visit all the B. Y. P. U.'s in the city of Louisville during the winter months. Mr. H. Allan Watts, assistant corresponding secretary, will accompany Bro. Leavell on these rounds. Louisville Unions will receive fresh inspiration and be greatly stimulated otherwise as a result of these visits. Secretary Leavell is the foremost B. Y. P. U. man in the country. The Kentucky Baptist Assembly next July, at Georgetown. Get ready to go. Preaching, speaking, teaching, hearing, learning, praying, singing, playing, riding, walking, running, swimming, fishing, boating, reading, reflecting, re-acting, re-meeting, rejoicing, resolving (to go again) next July 5-12, at Georgetown-Kentucky Baptist Assembly. The Missouri Baptists now have a B. Y. P. U. Secretary and Young People's Evangelist in the person of Rev. Otto S. Russell. The work of Bro. Russell, as outlined by himself, is as follows: "I shall give some of my time to holding meetings. In these it is my purpose to enlist the young people in service and try to leave them better equipped for greater service in the church. Some of

SUNDAY SCHOOL PERIODICALS

Table with 2 columns: Periodical Name and Price. Includes items like 'The Convention Teacher', 'Bible Class Quarterly', 'Advanced Quarterly', etc.

B. Y. P. U.

Table with 2 columns: Course Name and Price. Includes 'Study and Reading Courses' like 'Training in Church Membership', 'The B. Y. P. U. Manual', etc.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary. NASHVILLE, TENN.

my time will be given to attending B. Y. P. U. Conventions, associations or whatever you may prefer to call them. I hope also to get established a more systematic and intelligent mission and Bible study among Baptist young people. Much of my time in the early summer will be given to getting our own assembly grounds in the best possible condition for the greatest assembly in our history this next summer." The Kentucky B. Y. P. U. has great plans for next summer and funds will be necessary to put them into effect. Will not all our Unions see to this matter and forward their apportionments? We call special attention to the proposed Murfreesboro Training School to be held during Christmas week, December 29th to January 3rd. Experts Leavell, Spittman, Moore and Kay are to teach each his own text book and burn it in. "Have you a young person who ought to be the efficient leader of your B. Y. P. U., but who does not quite know how?" Send that one to Murfreesboro, Tenn., Leavell's course in the B. Y. P. U. Manual will cover the possibilities of that work in your church." "There will be no fee. A charge of \$1 per day will be made for board. Every person is expected to buy the four text books, which will be issued. These books will cost the sum of \$1.50. The railroad ticket can be bought at the reduced round-trip, holiday rates." Kentucky should be well represented in the student body of this school. Who will go? Write the Corresponding Secretary if more information is desired. The Louisville Baptist Young People's Unions held an enthusiastic rally at the Fourth Avenue Baptist church December 1st. Owing to local conditions the attendance was somewhat small, but three hundred or more were present. The new officers for the coming year are as follows: Bro. H. Allan Watts, of Walnut Street church, and former Secretary, was elected president; Bro. Herbert C. Loughridge, president of the Union at East church, was chosen as vice president; Bro. James W. Simmons, of Walnut Street church, as secretary, and Miss Shelby Cralle, of East church, as treasurer. After the election of officers was confirmed by the body the business session adjourned and Bro. Watts spoke briefly on "Plans for the New Year." The new president spoke briefly as also did the Corresponding Secretary. Prof. L. P. Leavell was the speaker of the evening, and delivered a strong address on "Training in Church Membership." The former president, Bro. Garrett, made a short talk on "In Conclusion." The next rally will be in February. New Liberty, Ky.

W. M. U. NOTES.

"Blessed be his glorious name forever, and let the whole earth be filled with his glory." The doors are open over the whole world, God's Word has been translated into the language of nine-tenths of the people of the globe. What wonderful opportunities are before us. What a blessed privilege God gives us his hand-maidens, unworthy though we be, to work with, and for Him in giving his glorious Gospel to dying men and women. Let us begin the work in our own hearts, in our own homes then stretch out to the uttermost parts of earth.

The Sunbeams at Eleventh and Jefferson Streets Mission are again shining. Miss Elsie Gilliam is their wise, winsome leader. They meet on Sunday afternoons just before Sunday School begins. The Society at Nicholasville has sent a box to one of our frontier missionaries valued at \$165.40. The W. M. U. of Olivet church has increased from fifteen members, six months ago, to forty-seven. Mrs. J. P. Creal, Kentucky Y. W. A. leader, has the Christmas literature ready for her girls. The Christmas programme is "A Tour to the Mission Stations and the Homes of Southern Baptist Missionaries in China." The mission party sailing from San Francisco, Wednesday, January 6, 1904. Mrs. Creal also asks that Y. W. A.'s observe the Week of Prayer, January 3-9, 1904, praying for the salvation of the Chinese and for more workers among the young women of the Southland. South Carolina has fifteen women missionaries, working for the most part, among the large cotton mill population. At the Woman's meeting in Charleston, Dr. T. M. Bailey, the venerable State Mission Secretary, made a speech with these women missionaries standing on either side of him on the rostrum in the church. For six years the girls of Virginia have had a missionary of their own in Oklahoma. Miss Catherine Hansen was the first, then Miss Pearl Fuller, and now Miss Mamie Campbell, who went to Conalgate, Okla., October 1, 1903. At the Georgia Convention, Bro. Foute, who read the report on Woman's work, began by saying that in the creation woman came last and the committee on order of business evidently had this fact in mind and so put the woman's work last. Georgia women gave last year \$20,000. A collection was taken for our W. M. U. Training School, at the Louisiana Convention amounting to \$104. Enough money was pledged at the Alabama W. M. U. to send two more young women to our W. M. U. Training School. Arkansas women give \$100 towards the support of the W. M. U. Training School and have four young women in the school. One of the rooms in the helpful and handsome sanitarium, at Dallas, is to be a "Mrs. J. B. Gamble" room, costing \$1,000. The Missionary work of the Southern Baptist Convention in China is sixty-three years old. Those who were children when the work began have either passed into the great beyond or are growing very old. What has been accomplished? The best part of the results cannot be set down in figures. It is difficult to tell of the leavening influence of the Gospel, and happy souls who have gone on to glory or of the strong foundations that have been laid for the future. But the present statistics indicate success. We have in China 112 missionaries, fourteen ordained native preachers and 125 unordained native helpers. There are forty-four churches with 103 out-stations. There were 571 baptized last year and the present membership is 5,520. There are fifty Sunday Schools with 2,389 scholars and eighty-eight day schools with 1,927 scholars. These native Christians, with the missionaries, contributed \$7,029 to the work last year an average of \$1.25 per member, a fine example of Christian liberality.

Family Circle

Stories For The Young And Old.

BEDTIME.

As A was sitting fast Asleep
 "It's time for Bed," said B;
 C crept into its little Cot,
 To Dreamland off went D.

E closed its Eyes, F. Fretful grow,
 "Good-night," G softly said;
 H hurried up the wooden Hill,
 I put itself to bed.

J Jumped for Joy when bedtime came,
 K kissed good-night all round;
 L asked for Light, M found the Match,
 The land of Nod N found.

O Owned that it was Overtired,
 To Pillowland P Pressed;
 Q Queried why it was so Quiet
 When R Retired to Rest.

S went in Search of Slumberland,
 Too Tired was T to stay;
 U went Upstairs, V Vanished, too,
 And W led the Way.

When X Exclaimed, "How Y does
 Yawn,"
 Z with Zest responded:
 "Dear me! it seems I'm last at all,"
 And tumbled into bed.

Exchange.

A TABLE OF TWO AUNTIES.

By Elizabeth Price.

They were no relation to each other—you would have known that at a glance. Young Auntie was as pretty as a picture and wore the daintiest clothes, and lived in a lovely big house with all sorts of nice things in it, and Uncle Weaver to live with her and love and take care of her as if she'd been a princess. Besides all this, there were hosts of friends to come and go, a carriage and horses at her disposal, and servants to do anything for her.

Old Auntie was fat and wrinkled and black as ebony, with a tuft of frosty wool tucked under a red bandana turban. She lived in a cabin where the floor was loose, the wall full of chinks and the furniture not worth mentioning. There was nobody to take care of her, nobody to wait on her, and as for a drive, she hadn't even been in a carriage since her master's funeral before the war.

The contrast could hardly have been greater, you see. They didn't know each other by sight, but they had a mutual acquaintance who was quite familiar with both. He was Uncle Weaver's nephew, and very fond of the pretty young auntie; and as the old auntie often came to his home for a day's work he was a good friend of hers too, for Rob had a way of making friends with everybody.

He lived about half way between the big house and the shanty, in his own pleasant home with father and mother and little sister Marie, and he was as dear a boy as ever went coasting, but he sometimes—once in a long while—made mistakes.

One day not far from Thanksgiving the young auntie fell ill. Not dangerously so, but enough to make her feverish and wretched and spoil her appetite and fade the pretty pink out of her cheeks. Uncle Weaver was so worried he didn't know what to do first. He kept the telephone busy till he had two doctors, a trained nurse and Rob's mamma all in auntie's room at once, and a telegraph messenger waiting down stairs until he should find out whether it was necessary to send for her family. And even after the doctors had told him there was no cause for alarm, and had gone serenely away, Uncle Weaver pulled mamma into the other room to whisper, "I don't like her symptoms, Annabel. She hasn't eaten a morsel today. She is sicker than they think." Mrs. Towne laughed reassuringly, and patted her brother's nervous hand, told him that Lillie would be as good as new in a day or two. Then she went to fix a lunch that auntie must try to eat. "You can never resist what I shall send—you'll see," and Mrs. Towne threw a cheery kiss from the doorway as she left for home. "I do begin to feel hungry," confessed the patient, "and Annabel is such a lovely cook."

Down in the little cabin old auntie was lying so. The gray November days with their chilling winds and scattering snowflakes had given her many sharp twinges of rheumatism, and on this day her knees were so stiff and painful she couldn't drag herself out of bed. Patiently she lay through the long, weary hours, hoping for relief, until towards noon her cheerful courage wavered. "Pears lak everybody's forgot ole

auntie today. Pears lak even the good Lord hasn't taken notice of his child. If I had a bite of sumpin warm, I'd feel better, but I can't make my po' ole knees carry me, an' to tell the truth, they's mighty little to git if I was able. Lord, please send ravens or somebody to he'p me out o' dis trouble. Put it into somebody's mind to he'p me tell I'm able to work."

The path of sunlight that sifted through the little square window moved farther and farther east. Old auntie watched it, waiting, shivering, for the help she had prayed for.

In the pleasant home half way between the two aunties Mamma Towne was spreading her best tray with an array that would have gladdened your eyes to behold. First an embroidered tray-cloth, then a china plate holding half a young chicken, broiled. A little covered dish was filled with cream toast, another held two poached eggs with some crisp salted wafers beside them. A glass of currant jelly and a cup of custard completed the array—oh, no, it didn't; for there was a wee pot of fragrant tea with cut loaf sugar and whipped cream, and a pale pink rose with a long stem and a spray of glossy leaves. Mrs. Towne smiled to herself. "It seems ridiculous to send so much, but don't suppose Weaver will eat a morsel away from her, and she can divide with him, which will do them both good. Such children as they are, bless their hearts."

Rob came at her call, breathless and panting from a most exciting game of football. "I want you to take this tray to auntie, Rob."

"Oh, mamma, must I?" he asked ruefully.

"Yes, dear, you must. I have no one else to send, and auntie is not well and needs this at once. Hurry to get there while the things are hot, and be very careful not to stumble. Go as fast as you safely can." Rob choked back a sudden lump that hurt his throat, as he heard the shouts outside. "All right, I'll hurry," he said bravely, as he started out.

"Come on, Rob," yelled the boys. "I'll be back in a minute," he called. "Wait, fellows. I'll hurry."

Five minutes after the two big tears had huddled out of sight in the pillow there came a tap at old auntie's door. "Come in," she said, and looked up expectantly, as Rob stepped carefully in with the tray. "I know it! I know it! Bless the good Lord, who don't fergit his ongrateful childen. Thank you kindly, honey, an' yo ma, too."

Rob set his burden on a chair and lifted the covers, while old auntie painfully drew herself to a sitting posture.

"Why, it's cold in here," exclaimed the boy. "Why, you haven't got any fire!"

"Sho 'nough I isn't, today. Ole auntie's been too stiff to walk today."

"And haven't you had any breakfast or anything?"

"No honey, I isn't, but I've got it now. Des, bes' breakfast' any ole woman ever had. I sho' wasn't 'spectin' all dis. De good Lord always mo' better to us dan we deserves."

The shouts of the football players came faintly to Rob's ears. His precious holiday seemed so short, he hesitated, but only for an instant. He tore down the street and yelled, "I can't come now. Let Tom Hale in on the team," then back to the cabin, where a good fire was soon roaring up the rickety stovepipe, its grateful warmth reaching the pain-racked old auntie with relieving comfort, as she ate her satisfying meal, reverently eyed her exquisite flower, and sang in her humble heart an anthem of thanksgiving.

Then Rob went home to pour a pitiful tale of cold and poverty and illness into mamma's bewildered ears. In the midst of it the telephone bell rang sharply, and mamma answered it. A moment later she turned to Rob. "Is it possible you took that tray of lovely things to old black auntie? Aunt Lillie is sick, and Uncle Weaver says she is waiting impatiently for her lunch, and now there isn't any lunch to send her."

The boy stood abashed. "I'm sorry, mamma. You just said 'auntie.' I guess I was thinking about football the most. I did not know you had to send things for Aunt Lillie to eat, and I knew old auntie was poor. But I didn't know how poor Lillie now, mamma. If you could just have seen her when I got there—and she hadn't had a bite to eat all day, and she'd been here sick and cold and alone, and I should think she needed it worse than Aunt Lillie did. She said the Lord sent it, because she'd been praying. I'm glad she got it, mamma."

Mrs. Towne turned to the phone again. "There has been a mistake, Weaver. I'll send Lillie's lunch as soon as possible—am sorry for the delay," then she hung up the receiver. "If the Lord has made you his messenger, I have nothing to say, dear. Wait till I fix a tray for Aunt Lillie, then I'll go with you to see old auntie. It will not do to leave one

of God's children suffering want in the midst of a Christian community."

Rob explained matters when he took Aunt Lillie's lunch to her a little later. At first they laughed, but as Rob grew more earnest they began to get interested, for auntie was much better.

At last, after they'd heard the story through, Lillie turned to her young husband with eyes that shone softly through tears.

"Old and alone and suffering and poor. Oh, Weaver, and I've had everything she lacks, in such abundance! I didn't know there was anybody like that in this town."

"There, darling, don't you worry," soothed Uncle Weaver.

"I want to worry. It's time I did when things like this are true. Old and poor, and alone and hungry. No, Weaver, dear, I won't be still. I'm going to see her. Rob, you tell her I said so. Run down and ask cook for a loaf of bread and take it when you go."

Uncle Weaver followed Rob into the hall. "Order some fuel for her as you pass the woodyard," he said, holding out a crisp green bill. "Auntie Lillie wants her to have it, and, Rob, I'm so glad she's better. I could buy fuel for all the old women in town with a joyful heart."

Rob forgot all about football that afternoon, for mamma kept him so busy. "To think this poor, good old soul lived like this so close to my door and I never suspected it."

It was hard to tell who reaped the most benefit from Rob's mistake. Whether it was Rob himself, who learned in a way he never forgot the joy of practical yet loving ministry for one of Christ's "little ones," or Mamma Towne, who in return for her prompt and efficient assistance, received more help than she rendered, in lessons of humb'le piety and unquestioning faith.

Or young auntie, who never rested till every chink in the cabin was stopped, the walls plastered and a new floor laid, and who, having tasted the sweetness of sharing her abundance with those who lacked, was never again will

ing to settle back to the old level of selfishness.

Or old auntie, who in her comfortable bed, her suffering limbs soothed with liniments and bandages, prayed as earnestly for blessings on the friends God had sent her, as she had for the relief of her own sore needs.

"Mistake—don't ever call it that again, Rob," said Auntie Lillie, when the boy next day remembered to offer a tardy apology; and Uncle Weaver, quite relieved and happy again, and rejoicing in anything that gave pleasure to the young wife, added: "It was the right thing to do—the only right thing—in fact, the rightest thing you ever were guilty of, my boy."—Christian Observer.

A SANDWICH ISLANDER.

A gent'eman, high in commercial circles in a Western city, was relating some of his experience to a group of friends. "I think," said he, "the most singular thing that ever happened to me was in Hawaii."

"My father was a missionary in those islands, and I was born there. I came away at an early age, however, and most of my life has been spent in this country; but when I was a young man—and rather a wild young man—I went back there on a visit."

"The first thing I did was to drink more than I should have done. While I was in this condition an old man, a native, persuaded me to go home with him. He took me into his house, bathed my head, gave me some coffee, and talked soothingly and kindly to me."

"Old man," I said, "what are you doing all this to me for?"

"Well," he answered, "I'll tell you. The best friend I ever had was a poor white man, an American. I was a poor drunkard. He made a man of me, and, I hope, a Christian. All I am or ever hope to be I owe to him. Whenever I see an American in your condition, I feel like doing all I can for him, on account of what that man did for me."

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he used, but it is the substance of it. "What is the name of the man?" I asked him. "Mr. B——, a missionary." "God help me," I said. "He was my father." "Gentlemen, that sobered me—and, I hope, made a man of me. It is certain that whatever I am to day I owe to that poor old Sandwich Islander."—Cook's Weekly.

RETORT BY THE LOST BOY.

Five-year-old Nathan Sparber of 130 Monroe street went up to the Bronx Zoo yesterday afternoon with his uncle, Bill Sparber, and some of his friends, all being adult folk except young Nathan. At 2 o'clock Uncle Bill and his friends were in the monkey house arguing over the beauty of the baboon, when he noticed that young Nathan was nowhere in sight.

Uncle Bill rushed back to the lion house and then to the reptile house. He could find no one who had seen young Nathan. Deciding that he never could convince Nathan's mother that a lion had not swallowed the boy bodily, Uncle Bill induced his friends to separate, and they spent the rest of the afternoon scouring every part of the park.

At 7 o'clock Uncle Bill was told by a policeman that young Nathan had been taken to the Bronx Park Station two miles away. Uncle Bill and all his friends went on the run for the station, where they were welcomed becomingly by young Nathan, who said:

"Uncle Bill, why did you get lost?"

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STORIES FOR LITTLE ONES.

THE SHEPHERD BOY AND THE KING.

By Fred Myron Colby.

One autumn morning, many hundred years ago, when Henry IV. of France and his court were passing the hunting season at the great chateau of Blois, a young peasant lad was watching a small flock of sheep in the meadow near the river Loire. He was dressed in a ragged hempen tunic, wooden shoes and a heavy fur cap. As he watched his feeding flock he kept his fingers busy knitting a woolen sock, one of a pair that he would wear the coming winter. The boy's face was arch and bright, and his dark eyes flashed with intelligence; but he was very poor, as his ill-kept clothes and forlorn looks indicated.

He had dropped a stitch and counting up the threads before rounding off the heel of his sock, when he was startled by the sound of approaching hoofstrokes. Turning sharply, he saw a man mounted on a large white horse. He was a small, thin person, well advanced in years, whose profile once seen could not be forgotten; a hooked nose, a protruding chin, a brow full of wrinkles, a short grizzled beard and a stiff gray mustache like a cat's. His alert, upright carriage bespoke unshaken vigor and his clear eye was full of buoyant life. He was dressed in a slashed doublet and trunk hose of black velvet, a scarlet sash over his shoulders, hat with a long sweeping white plume on his head, and he wore tall cavalry boots that came up to his knees. "Some officer of the king's guard who has lost his way," thought the peasant lad, scanning the approaching horseman.

Meanwhile the stranger was glancing doubtfully around, and seeing the shepherd boy, accosted him with a frank, hearty voice, that yet had something of a tone of command.

"Halloa, my lad, canst tell me how far it is to the castle and whether this road will lead me thither?"

"Nay, your honor has certainly gone wrong. Blois lies in the opposite direction, at the distance I should say of half a dozen leagues."

"I was pretty certain I had lost my way, but I did not suppose I had wandered so far in the wrong direction," said the officer. "So it is more than twenty miles to the chateau?"

"Yes, all of that by the highway," answered the boy. "You must follow this path till you come to a tall oak, and then take your right till you come to a wood where the road forks, and you follow the left round a big park."

"I shall certainly lose my directions." And the horseman shrugged his shoulders and looked rather grave. "Can you not guide me to Blois?"

"Nay, I cannot leave my sheep," answered the lad, lifting his heavy cap and scratching his head dubiously. "I would cheerfully help your honor, but my master would not pay me for my day's work were I to leave my sheep and ride off to the chateau with one of the king's officers; and my mother needs the money to pay the tax collector."

"So you know me as belonging to the court? Well, my good lad, if you will help me you shall not lose by it. What do you earn a day?"

"My master pays me three francs a week, and then I earn something more by knitting."

"Well, here is a ten-franc piece; so come with me. Your sheep will not wander far while you are away."

So the boy mounted up behind the king's officer, and as they rode the stranger asked him what he would do with his money.

"I shall give it to my mother, who will pay it over to the tax collector."

"And can you always pay him?" inquired the officer.

"Oh, no, sir. Sometimes Mother is sick and it takes all the money we can earn to pay the leach. Last Lammas-tide (August) Mother fell and broke an ankle, and so it has been hard for us. This gold piece is a Godsend, and if you will tell me your name, Mother and I will bless you in our prayers."

"No matter about my name," replied the stranger, with a kind smile. "You can pray as well without knowing, and God will understand what you mean."

But though the horseman smiled, his face grew thoughtful as the boy told of his poverty.

"Why does not your mother petition the King for aid?" he asked.

"The King! What does he care for poor peasants like us?"

"He cares a great deal. Have you never heard that his greatest desire is to have his peasantry happy? I have heard him say that he hoped to reign so that every poor man might have a fowl in his pot on Sunday."

"No, I have never heard of it. That speaks of a good heart in his majesty's bosom. But I should never dare ride to Blois to tell him our story."

"Go with me. I know the King well, and he will not turn you away without a hearing."

"But I don't know him, and among so many countries I might make a mistake."

"Pshaw! You will have no trouble on that score," declared the horseman. "You will know the King because he will have his hat on; all the others will have theirs off."

"I will remember that," said poor Jacques, humbly.

By and by, as they rode on, they saw a troop of mounted officers coming toward them at a gallop. Their plumes and mantles and scarfs fluttered on the breeze, and their rich caparisons and accoutrements glittered in the sun.

As the gay company rode up, at sight of the little man with the grizzled beard and pointed mustache, dressed in the black velvet suit, every one of the brilliantly clad horsemen sprang to the ground and pulled his hat off. The peasant lad's wind-tanned face turned a ghastly hue, and he stared at his companion with eyes that grew as big as saucers.

"Well, my lad, do you know the King now?" asked the little man, with a queer smile.

"I faith, your honor," answered the boy, with a bewildered air, "either you or I must be the King, for we are the only ones that have our hats on."

"True," laughed Henry the Fourth, "and as you are not, I am the King. Here, Rosny," turning to one of the dismounted courtiers, "give this boy a purse

A MAN'S Dessert.

The man who scorns the floating-islands kind of dessert only to find that pie and heavy puddings do not agree with him, will be pleased with

Jell-O

for dessert. He will like its appetizing flavor and its peculiar satisfying quality.

If the following dish does not appeal to him we shall be very much surprised, but there are a hundred or two more that are different and just as good:

LEMON FRUIT SALAD.

Dissolve one package of Lemon Jell-O in one pint of boiling water. Lay sliced peaches, bananas or other fruit in bottom of mould. Pour a portion of the Jell-O over the fruit (keeping rest just warm enough to pour at proper time). When set, add another layer of fruit, then balance of Jell-O and put away until firm.

All the rest of the family will like it just as well.

Recollect, it is good for the children.

It is made in 7 flavors:

- Raspberry,
- Strawberry,
- Lemon,
- Orange,
- Chocolate,
- Peach and
- Cherry.

Sold by all good grocers. 10 cents.

Approved by Pure Food Commissioners.

Gold medals at St. Louis, Portland and Jamestown Expositions.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.



of gold; he deserves it." Then addressing the astonished lad once more, he continued: "Take your gold home to your mother, and tell her it is a gift from her king. For yourself come to Blois tomorrow, and I will find a place for you. You are honest and faithful, and you shall be a page at court."

And history tells us how the King kept his word, and the once humble shepherd lad rose in time to be a royal guardsman and did good service under Henry's successor, the young king Louis XIII.—Congregationalist.

FOR BABY RASHES,

Itchings and Chafings, Cuticura Soap and Cuticura Ointment are Worth Their Weight in Gold.

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents have led to their adoption in countless homes as priceless curatives for the skin and scalp. Infantile and birth humors, milk-erust, scalded head, eczemas, rashes, itchings, chafings, and every form of itching, scaly, pimply skin and scalp humors, with loss of hair are speedily, permanently, and economically cured.

Not today and not tomorrow, Comes the end of all thy sorrow; Yet it comes, will surely come, Wind and tide will bring thee home.

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"Love virtue; she alone is free," is the dominant note in this story which tells how John Milton met and settled the divorce question for himself.

The tale is authentic and the tremendous passion and agony of this great man stand out with the clearness of a cameo.

One instinctively feels that it gives the secret of Milton's exalted character and matchless poetry.

It is only fair to Mrs. Mason to say that she makes no effort to point a moral anywhere, but that she has merely told her story with most polished art.

One follows the tale with the fascination of truth told like fiction and finishes it with intense admiration for Milton and the woman he loved.

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DEAR RECORDER.

I have been a reader and an adherent of the Recorder for over 50 years, and a strict Baptist, and for the first time in my life do I ask a favor, which I hope will not be denied me, to publish this short communication. Having been a close reader of the various creeds of religious sentiment and to the different renderings and the different conclusions of the reason of the great falling off in the attendance of churches by their members and others that are not members and believing as I do that the reason or in other words the cause has never been set forth from a scientific standpoint. Some give one reason or cause, and others another reason, but yet the great reason has never been sprung or touched.

In the first place there is a great falling off both in members and in interest throughout the entire country from north to south, still I do not expect much vindication of my reasons assigned for the falling off of interest in the churches. There is nothing to keep any clear-minded thinker and reader from this rendering. While they may see and realize that the interest in secret societies have taken possession of the minds and the interest of the people at large and they are all centering in those institutions, hoping in them for their Salvation. While I do not expect at this time to go into a Scriptural argument in condemnation of those secret oath-bound societies, but will wait and see if there is any one who will agree with me and stand firm in the defense of the Holy Law of God. Also in casting away of secret societies and the acknowledgment of the word of God which through the Holy Spirit shed upon the hearts of men and women embraces all and contains all that those institutions contain in love to ourselves and to our fellowmen.

I hope some one will take up this great contaminating error and meet me on the contents of the Bible and the dedication of all goodness to God through Christ.

The church being the only medium of divine ordinance through which only living creatures can reach that sublime offering and blessed influence that comes through the Spirit of God.

If there is any good in any or all of them then it belongs to God through his church, that he set up and all to the contrary is robbing God and giving man the glory through secret organizations that man set up for his own aggrandizement and that he might see his own works of righteousness made manifest to the world. I hope that some one will take it up and show the true Scripture of it, not that I find any fault in secret organizations or deny the great good that is accomplished through their working, but that all the good should be attributed to the church, or through Christ the great sufferer. And if when Christ said it is finished he embraced all that was good and sacred to the human family and if he did not, then the church that he set up is a failure and man can save himself by his own exertions.

I hope some kind and loving brother and a disciple of the blessed Master will point out to me and to the world from whence they derive this working commandment if the church does not embrace the same in go ye into the world and teach all nations whatsoever I have commanded you

without naming societies or making any mention of them as being essential to carrying out his great promise made manifest through his suffering and the teaching of his holy apostles as we have them set forth in the Holy Scriptures.

WM. VIOLETT.
Wheatley, Ky.

DEAR RECORDER.

I have just returned home from ten successive weeks of evangelistic work. The first two weeks were spent in Warren county with my Clear Fork church. Here Bro. J. E. Baird of Guthrie did the preaching to the great delight of all who attended. Bro. Baird is a clear thinker, a close student, an orthodox Baptist and is on fire with love for the lost. The church was much edified by his earnest work. They gave for all purposes at home and abroad \$490 this past year or nearly \$3.75 per member. There is perhaps no country church in the county having only one Sunday preaching per month giving more liberally than this band of noble brethren and sisters.

My next two weeks were spent with Liberty Church two miles out from Auburn. Here Bro. D. H. Howerton of Bowling Green, was my co-worker. His earnest preaching and sincere work moved the hearts of many. They said of him: "He preaches more Bible and fewer anecdotes than any man we ever heard." Fifteen were baptized as a result of the meeting, several received by letter and a number reclaimed.

This noble old church is one of the tried and true; and though she has stood for many years she is by no means feeble. She gave more to missions this year than in any previous year in her history. She pays her pastor all she promises to pay and is maintaining a good Sunday school. We believe Liberty yet has a great future to look forward to.

The meeting here was followed by one at Oakland in Warren county. I notice Bro. Stallings, of Smith's Grove has already written of this meeting. Bro. Stallings occupies a warm place in the hearts of the people there, he helped the church to organize, to build their elegant new house and held a meeting for them before they called a pastor. Since then he has always acted as a willing counselor and ready helper in every need. He did some strong preaching for us here this year and we had a feast from the Lord. Nine for baptism and several by letter were the visible results of the meeting. Oakland Church keeps up an Evergreen prayer-meeting and Sunday school.

At the close of this meeting I went to Middleton in Simpson county to assist Bro. J. E. Baird in a meeting. They are a choice body of saints at Middleton. The revival had already begun before our arrival. The church and Sunday school were praying for the lost. Twenty-one made professions of faith and many were revived by the earnest work of this church.

My last meeting was with Bro. W. H. Vaughn at Spring Valley church in Logan county. The Lord gave us a gracious meeting. I assisted the church there last year and many were saved then. This year we had eleven professions and several renewals. Some of the choicest of God's saints worship at this church. I was glad to have the opportunity to return to them and renew my acquaintance with this royal peo-

ple. I missed some of the faithful ones whom God had called home and I formed some new acquaintances that shall never be forgot-

Bro. Vaughn is a true yoke-fellow. He is an earnest humble seeker after souls; and the Lord gave him souls for his hire.

We expect soon to begin a meeting at Auburn Bro. T. J. Rateliff, of Livermore, Ky., will assist us in this meeting.

C. C. DAVES.
Auburn, Ky.

DEAR RECORDER:

Last Sunday night (November 22nd) was the closing service of our meeting. There were seventeen additions. The meeting was one of great power, not only in reaching the unsaved but in building up and encouraging God's children.

Bro. W. E. Hunter, of Princeton, Ky., did the preaching. He preaches the old-time truth, without any high-pressure methods. His logic is unanswerable and he backs up all he says by the Word. Our people were greatly delighted with his work.

At the Thanksgiving season this noble people remembered their pastor in a most substantial way with a bountiful supply of provisions. This is the second time they have so remembered us.

We came to this field last June. The work is moving along nicely and we are greatly encouraged.

It is quite a pleasure to serve such an appreciative people.

With best wishes for the dear old Recorder I am,

J. E. BAIRD.

You cannot get rid of sin by legislation. It must be burned out by the fire of God, or the blood of Christ will cover it so deep that the eyes of the Father cannot see it.

CAUSE AND EFFECT

Good Digestion Follows Right Food.

Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, finally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of Cause and Effect in their daily food. A N. Y. young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly, and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat any thing I desire. But I stick to Grape-Nuts."

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

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

LOGAN COUNTY ASSOCIATION ITEMS.

Our Ministers' and Members' meeting at Newfriendship Nov. 27-29th was only fairly well attended. The rains interfered somewhat and several of our ministers were in protracted meetings. But we had a very precious meeting nevertheless. Bro. F. M. Welbourn our faithful standby was with us equipped for the work. He preached us a good sermon from Matt. 7:26-27, pressing upon us the claims of the old, old story as in contrast with much of modern evangelism. He also gave us a good paper on, "Was Soul Converted?" Brethren M. M. and W. M. Hall gave us a real feast in relating their christian experiences and call to the ministry. A good meeting, we think was the general verdict. Some changes. Bro. J. C. Thompson goes to White Oak Grove, and Oak Forest. J. P. Heavenger, resigned.

A. C. DORRIS.
EATON MONUMENT FUND.

Secretary P. T. Halo writes: "Enclosed please find my check for \$25 toward the Eaton Monument. I trust that you may be able to finish it in a style worthy of the great and splendid man whose memory it is to commemorate. We who knew and loved Dr. Eaton appreciate your labors in this effort to honor the memory of one who loved the Lord and His people."

An eloquent gift is the offering from a Cumberland Presbyterian sister in Tennessee. Already our friends are redeeming their pledges due December 31st, and it is hoped that by the end of the month all pledges will be paid.

Last week the chairman, in company with Mrs. Eaton, visited Chicago for the purpose of inspecting the clay model of the statue. They were joined by Mr. Joseph Eaton, who came up from Kansas City. Dr. A. C. Dixon, of Chicago, also kindly came over to the studio to assist with his criticism and suggestion. Still another visit to Chicago will be made before the model is finally passed upon. No effort will be spared to make the statue as perfect in every respect as possible.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged \$2487 25

CASH RECEIVED.

Table with 2 columns: Name and Amount. Includes entries for Amis, Rev. W. T., Hot Springs, Ark. (5 00), Bailey, Rev. J. T., Jackson, Miss. (1 00), Barksdale, Rev. T. J., Hattiesburg, Miss. (1 00), Detweiler, Dr. J. S., Louisville (2 00), Dowell, W. H., Altoona, Fla. (1 00), East, Mrs. M. L., Russellville, Ala. (1 00), Easter, Rev. T. J., Brush Creek, Tenn. (1 00), Finley, Rev. J. L., Gulfport, Miss. (1 00), Graves, Dr. A. C., Lebanon, Ky. (2 00), Hale, Dr. P. T., Louisville (25 00), Harris, Mrs., Lancaster, Tenn. (50), Heady, Mrs. S. K., Louisville (1 00), Humphreys, Rev. S. C., Shelbyville, Ky. (1 00), Kelley, L., Lancaster, Tenn. (1 00), McCampbell, E. R., Waddy, Ky. (1 00), McKee, Miss Maggie, Louisville (23), McKinley, Mrs. J. B., Louisville (1 00), Moore, Mr. and Mrs. E. S., Louisville (2 00), Moore, Seely R., Louisville (50), Seales, Miss Hattie, Brooksville, Miss. (1 00), Tandy, Rev. R. H., Hazelhurst, Miss. (1 00), Willett, Miss M'annie, Louisville (1 00). Total cash received \$1425 22. HENRY ALFORD PORTER, Chairman.

DEAR RECORDER:

The Lord was with us in our meeting, and we are rejoicing because of the harvest. Bro. J. H. Martin, of Seelye, Tenn., preached for us for a little more than two weeks. There were thirty-four additions to our church, ten of whom were by baptism and the others by letter, and we were all edified and strengthened by his earnest gospel messages.

Bro. Martin is a strong preacher and deserves the love and confidence which he has won. May the Lord abundantly bless his labors. EBEN G. VICK, Pastor Parkland Baptist Church, Louisville, Ky.

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

SEATON. On the 19th day of November the writer preached the funeral of Miss Martha Seaton, twin sister of Mrs. Mary Barnes who was born November 11, 1837, died November 13, 1908. She had been a christian for 55 years all of which were devoted to the cause of Christ and helping others. She made her home with her sister and helped in raising the family. Her remains were buried at Hardinsburg to await the call to the first resurrection. J. F. WINGHELL, Stephensport, Ky.

You cannot give men your love until you remove your glove. What is needed is the warm hand clasp, the heart to heart contact. The Spirit's path to the human heart is through a human heart.

In the Beginning the English Bible was written in the simple language of the time that the people, even the children, could understand, but since that Bible was revised in 1611, 300 years ago, many changes have taken place in the English language so that many words, which were plain and clear in meaning then, are obscure and difficult to understand now. The American Standard Bible is the result of thirty years' research and constant effort to give to you and your children in your own plain and direct language, the true meaning. How much wider, clearer interest in the teachings of the Scriptures is such a Bible certain to create? 24-Page Booklet Free tells the story of the Bible, the numerous translations that have been made; contains letters of commendation from foremost ministers and religious writers, and names of prominent colleges and institutions endorsing the American Standard Bible. A postal card will bring the booklet - write to-day THOMAS NELSON & SONS Bible Publishers for over 50 years 37-41 East 18th St., New York

ORDER CHRISTMAS GLOVES BY MAIL. We carry everything under the sun in Gloves for Men, Women and Children. To Western Recorder Readers we will send Gloves on approval and you can pay after you get the goods. Children's Gloves, 25c to \$1.25. Ladies' Fabric Groves, 25c to \$1.00. Ladies' Short Kid Gloves, \$1.00 to \$2.00. Ladies' Long Kid Gloves, \$1.50 to \$3.50. Ladies' Gauntlet Gloves, 98c to \$2.50. Men's Kid Gloves, \$1.00 to \$2.00. Christmas Gloves Boxed For Presentation. J. S. HILTON Successor to GEO. CROSS. Fourth Ave. Between Green & Jefferson Streets LOUISVILLE, KY.

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A NORTHWESTERN SEMINARY.

I have read with much interest the article of Bro. J. W. Slaten, under the caption, "The need of a Baptist Seminary for the Northwest." He seems to hint that the chief reason for establishing such an institution is to get rid of the heresies of the institutions we already have. While I would not say a word of discouragement to the enterprise he proposes to establish nevertheless the question protrudes itself. What assurance have we that this new Seminary may not contract the prevailing disease and become as obnoxious as the ones to which we object? And again, though this may not be true but the new institution be preserved in all of its original purity, would the establishing of this new institution be a suitable remedy for the evils now existing in the institutions we already have? It seems to me that what we need today above everything else, as a remedy for our present troubles, is positive and decisive action on the part of our organized bodies looking to the correction of the evils where they now exist.

If there is an institution of learning called Baptist, that is teaching such heresies and cannot be controlled and regulated by the orthodox Baptist denomination by all means let the denomination withdraw all support and sympathy from it. Better to lose every dollar put into such institutions and have nothing to do with them than to be a party to the promulgation of such destructive heresies and distracting isms.

J. R. SAMPLE.

Summit, Miss.

GEORGIA BAPTIST STATE CONVENTION.

This great body of Baptists met November 27th at Madison, Ga. Ex-Governor Wm. J. Northern called the body to order. He was re-elected President by acclamation for the fourteenth time.

B. D. Ragsdale, the efficient secretary was re-elected. J. M. Terrell, Judge T. G. Lawson, Hon. Beverly D. Evans and Q. J. Williford were elected Vice Presidents. Bro. Williford delivered the address of welcome. Response by C. W. Durden.

The convention sermon was preached by Dr. O. L. Martin, of Barnesville on the "Sacrifice of Service." It was a great sermon. Dr. J. J. Bennett, the Corresponding Secretary, made report on the work of the State Board. They gave to State Missions \$49,277.37; Foreign Missions, \$56,429.33; Home Missions, \$33,685.08; Schools and Colleges, \$8,053.21; Ministers' Relief Fund, \$4,220.14; Margaret Home, \$269.56; S. S. Board, \$341.65; Orphanage, \$19,271.43; other objects, \$1,333.77; total, \$172,271.50.

They ask for \$224,000 for all objects for the next year. In Georgia there are eighty-two Associations, 1,585 churches, 237,000 members. There are thirty-three ordained Baptist preachers in Georgia named Smith. Dr. R. J. Willingham thrilled and moved the subject of Foreign Missions.

Dr. A. T. Robertson represented the Southern Baptist Theological Seminary. Dr. J. M. Frost was on hand to speak for the Sunday School Board and its work.

Dr. B. D. Gray, our Corresponding Secretary of the Home Mission Board, was at home, a member of the Convention, and in his

usual good trim and humor. Bro. C. W. Pruitt, of China, an ex-Georgian, who has been in North China, for twenty-seven years told us in pathetic strains of his work and made a touching plea for China.

On Sunday morning we heard Dr. E. C. Dargan preach from the text, "Behold the Lamb of God." It was a wonderful sermon. The little big preacher!

Sunday afternoon was the unveiling of the monument erected to Dr. W. S. McCarty, a former pastor of the Madison church. The monument cost about \$700 and the principal part of the funds was raised by the children. All the children in the town knew and loved him. He was pastor here about ten years. The shaft was of gray granite, inscribed on four sides. On the North side from Georgia friends, on the east by women's society, on the south by the community, on the west by the children who loved him.

The meeting was presided over by Q. J. Williford. Song, "Will There be any Stars in my Crown." Addresses by Hon. E. W. McCarty, Mayor, and Judge Baldwin, and Miss Bessie Butler read a paper, a beautiful tribute, and then an address was also made by Dr. J. J. Bennett. McCarty was a man greatly beloved.

The Secretary reported 465 messengers present. The next annual meeting will be at Dublin, Ga.

The Georgia Baptists know how to honor the visiting brother. The Georgia Convention is a great body, with many most excellent men.

Notes of the Georgia State Convention, by an On-looker.

The singing was admirably conducted by the Singing Evangelist W. E. Rodgers, of Atlanta.

Dr. Willingham's description of the mission field and the condition of the lost millions brought tears to the eyes of many.

Dr. Bennett asked all pastors in the Convention who would do their best to raise \$80,000 this year for Foreign Missions to stand. Nearly all arose.

Governor Northern presides over a convention with a grace and dignity that is exceedingly pleasant.

One prominent speaker referred repeatedly to the Baptist church when he could only have meant the Baptist denomination.

Br. Bow, of Louisville, Ky., representing the Western Recorder, said this paper had contended earnestly for the faith for eighty-three years, and that he expected it to continue to contend till the millenium, and then when there is nothing more to contend with and for the Recorder is to enjoy a thousand years of peace with nothing to do but record the joy, glory and righteousness of that period.

Our special friend, R. B. Taylor, has accepted the call to White Plains to succeed the lamented Dr. J. H. Kilpatrick. He goes from Sylvester, Ga.

The Hotel Morgan, at Madison, Ga., with Bro. Brooks as manager, is the best place in Madison to stop. The proprietor is genial and obliging, the menu is excellent, the beds clean and comfortable.

Rev. W. E. Rodgers, of Atlanta, Ga., 21 Crew street, is a singing evangelist who knows how to sing, without being bossy, egotistical or offensive. We would like to see him translated to Kentucky, and he could be. If some church or evangelist needs him,

write him as above. This is written without his knowledge or request.

A GOOD MEETING.

One of the best meetings experienced by the First Baptist Church of this city since I have been a resident, closed last Sabbath night, November 29th in which the pastor, Wm. P. Pearce, was ably assisted by Pastor A. N. Couch, of Vandalia, Mo., who eight or nine months ago came to the pastorate there from Fordsville, Ky., and intrenched himself in the hearts of his people. Bro. Couch came to Louisiana November 15th and began a campaign of righteousness, royally and loyally backed by the aggressive and faithful pastor and church, and continued with us until November 29th, preaching the blessed Gospel of the grace of God in a most clear, convincing and faithful manner, thereby endearing himself to God's people and reaching the unsaved.

Our local paper has the following to say about our dear brother and his preaching: Rev. A. Couch returned home Sunday night. He spent two weeks with us, preaching interesting, stirring sermons. Not an uncooth expression was heard, not a reasonable excuse given for criticism. There will be no reaction to this special meeting. Pleasant, kind, helpful, stirring in social and public ministrations the presence and addresses of Mr. Couch did us much good. He will be heartily welcomed back to our midst when he wishes to come.

The above is true—every word of it. We are glad Bro. Couch is one of us, and while it is Kentucky's loss, it is our gain.

JOS N. BARBEE.
Louisiana, Mo.

Without Pain, Great Cost, Operation or Trouble in the Secrecy of Your Own Home.

Trial Package By Mail Free.

Cured Quickly

Every druggist carries Pyramid Pile Cure in stock. Why? Because pile sufferers buy it in such quantities that the druggist is compelled to supply the demand, or lose this class of patronage.

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We closed a meeting of 10 days here last Thursday night. There were three received for baptism, several back-sliders reclaimed and a general revival in the church. We had the assistance of Bro. H. B. Taylor of Murray, Ky., who is easily one of the greatest preachers of grace in the South. Our people showed their interest in his sermons by packing the house every night and almost filling it in the day services. The meeting resulted in great good. Our church has made still further improvement by installing a new Acetylene plant.

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The Farm and Household

DECEMBER NOTES.

Clark county.—Mr. Dallas S. Powell sold a pair of weanling mules to O. Chenault, of Lexington, for \$180.

Taylor county.—The farmers in this county are now engaged in stripping their tobacco and getting their crop ready for the market. Light showers have fallen recently affording some relief. Corn has about all been gathered, and the early is of good quality and good yield, but late corn was greatly damaged by the dry weather. The price is very high and will still go higher.

REV. B. F. SKAGGS.

Woodford county.—Edwards & Hanna shipped a car load of mixed hogs and cattle to Louisville recently for which they received 4 3-4 cents. Willis & Schoberth sold 191 stock sheep for \$5.50 to Mrs. Jos. Garrett, and bought from S. Hampton twelve head of cattle weighing 1,000 pounds, for 4c. At the J. T. Frost sale horses sold at from \$100 to \$165; cows \$37.50 and hogs at 4c per pound.

Larue county.—Dry weather still continues in this county, although the showers last week did some good. Corn shucking is about finished. From \$3 to \$3.25 is being given for corn. The turkey crop is reported large this year and about December 10th, it is expected that the Christmas market will commence. R. G. Taylor sold to Messrs. Bell & Willett ten steers at an average of 3 1-2 cents last week.

Nicholas county.—Various sales of live stock reported in this county are as follow: Hogs lower than for some time previous, bring from \$4.50 to \$5 per hundred pounds; yearling heifers from \$16.50 to \$19.60; yearling colts from \$45 to \$50; horses from \$65 to \$111; calves \$30 to \$35; cows \$50 to \$77. Mr. Jas. Myers, of this county, purchased in Kansas City and shipped to his farm near Moorefield, seventy head of yearling Hereford cattle.

Bath county.—While the light showers of the past week have been of some benefit to the farmers, not enough has fallen yet. Wheat and rye have been greatly benefitted and are doing nicely. It is too late for the rain to do the bluegrass much good. Corn shucking is still going on and a great deal is being sold while some is being cribbed. Fodder is good and is selling at 25 and 35 cents per shock. A great many turkeys are being shipped to Eastern markets.

Montgomery county.—Farmers in this county are reported making extensive preparations for a large crop of tobacco to be grown in 1909, and the indications are that between 3,500 and 4,000 acres will be set out in the county and a number of new barns will be erected. Corn shucking still continues and sales are heavy at \$3 per barrel delivered. Fodder still selling at \$9.50 to \$11 per ton for clean timothy. Oats at about \$14 per ton. Much bluegrass seed is being delivered at 70c per bushel. Wheat and rye are both looking well but need rain. Fourteen etc. are being offered for turkeys for the Christmas market.

After years of continual searching for the 200-egg hen, poultrymen are willing to admit that hens which average a monthly egg production of ten eggs each are above the average. Much discontent has been caused through the publishing of almost impossible egg records for hens. The 258-egg per year hen of the Maine Experiment Station has been paraded in every locality, until people imagine that 200-egg hens are plentiful. The fact is that hens which produce eight or ten eggs each per month during the winter, and twelve or fifteen eggs each per month during the summer are profitable to keep, and there is scarcely a flock of 200 or more that will average much better than this.

Poultry naturally belongs to the farm. There is no place so suitable for it as the open fields of farming districts. Poultry that can range over fields during the day and roost in well-constructed houses at night, should be the most profitable. While it is admitted that hens kept in yards and properly cared for have produced a larger egg yield than is secured from hens that have their freedom, it must be remembered that the hens that have been successfully handled in yards have been properly fed for egg production and fed only for this purpose, while the hens on the range have been sorely neglected.

Throughout the world wherever poultry culture is given special attention, it is admitted that the colony system for growing poultry is the best. Wide range during the day and shelter in colony houses at night is becoming the accepted plan for most perfect handling. Hens confined in yards demand continual care and attention and the feed is more expensive than that of fowls on the range. For this reason, fowls kept in yards must produce more than those on the range, or it will not be a profitable manner of keeping hens.

Where houses are permitted to become foul and infected through the accumulation of excrement and other filth, the fowls that live within its influence are poisoned; if the floors are damp the conditions become worse. Fresh air is an absolute necessity for the fowls on the roost; drafts or cold, damp air are a positive injury. Fresh air must be furnished to the fowls without drafts, and the interior of the house must be free from poisonous influences. Houses are often left for six months or a year without the least attention or care. They are not cleaned during this time, and when the change of atmosphere comes, the cold and the damp, accompanied by extensive wind and rain storms at night, sow the seeds of destruction, and roush claims a large portion of the flock.—Country Gentleman.

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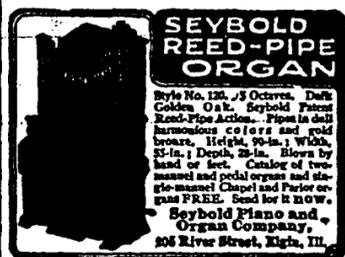
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ITEMS OF INTEREST

News The World Over.

The Harmsworth yellow papers in England are learning at a heavy cost that libel laws in England amount to something. These papers accused some firms of trying to establish a "Trust" after the American fashion. A soap company sued for libel and the court gave them \$115,000 damages; another firm got judgment for \$250,000, and a third suit was compromised at \$250,000.

Mr. Bryan, having said that if circumstances required it he would gain be a candidate for the Presidency, the Democratic papers, especially in the South, with practical unanimity, have assured him that another nomination by the Democratic party will not be among the circumstances. Some of them regret greatly that the people of the United States will not have him for president, but they see clearly the people will not, and they say their party will not go again to certain defeat in order to gratify his desire to run.

President Faunce said, and the news-papers quote it as if it were worth saying, "that the preacher of today ought to be open to new truth." There has never been a time since Noah was a preacher of righteousness that a preacher should not have his mind open to all truth. But it must be truth.

The Alaska-Yukon-Pacific Exposition at Seattle next year will be run on temperance principles. No intoxicating liquors will be sold on the grounds. The exposition grounds are a part of the campus of the University of Washington, and by law no liquors can be sold within two miles of the University. It might be possible to get the legislature to suspend the law for the time of the Exposition, but the Exposition directors have decided not to ask it. This will be the first of the great expositions to be run on temperance principles.

Prof. Peckham has proved that any dust which will burn may be the cause of explosions. An explosion in a sugar factory in Paris was caused by the sugar dust and a soap factory was wrecked by the explosion of soap dust. Mr. Simon has invented an apparatus for preventing the accumulation of dust which has proved very effective in factories, and which will be a great help in mines.

The United States Government has a naval sanitarium for consumptives at Fort Lyon, Col. Surgeon B. L. Wright is in charge. He has been trying mercury on the patients, having had some success in its use while stationed at Pon-sacola. The mercury is administered in large doses by deep muscular hypodermics. Thirty out of thirty-five patients have improved and the other five hold their own. Dr. Wright reports that the treatment is followed by almost immediate improvement in general condition, slowing of pulse, reduction of temperature and gain in weight.

The International Polar Commission has gathered the statistics of all the polar expeditions sent out since 1800. The number is a surprise. There were 573 expeditions to find the north pole and only 61 to look for the south. England sent the largest number, 107 north and 20 south; Russia comes next with 105 to

the north and only one to the south. The United States are third with 87 and 12, and fourth is little Denmark. And still the pole baffle man's best efforts at discovery.

We have been surprised to see in the papers that men and even ministers in evangelical bodies have been calling on Mr. Bryan to become a preacher. That Mr. Bryan is a pious and most eloquent man everybody knows. But these men who are calling him to preach pretend to believe in a divine call to preachers! Better go into their closets and pray to God to call him, and keep out of the newspapers with their calls.

Queen Alexandra is an adept with the Camera and has taken many pictures for years. Being anxious to help a hospital she chose quite a number of the photographs and had them published in a Christmas book. The title of the Queen's book is "Photographs from My Camera." Three hundred thousand copies were sold on the first day of its publication. The hospital will receive a large amount of money.

LEXINGTON'S NEW PASTOR.

Rev. R. K. Kelly has been called to the pastorate of the Fifth Street Baptist church, Lexington, Ky., and will enter upon his work with the beginning of the year. Bro. Kelly has been pastor of the Cane Run and South Elkhorn churches where he rendered very efficient services. The retiring pastor, Rev. C. W. Eley, leaves the Lexington field in a first-class condition.

Bro. Kelly is a graduate of William Jewell College, Liberty, Mo., and will finish his theological course in the Southern Baptist Theological Seminary next May. We congratulate the Fifth Street church in securing the services of this gifted young minister. The prosperity of this church is evidenced by the fact that the pastor's salary has been increased three hundred dollars.

STATEMENT FROM PRESIDENT E. Y. MULLINS AS TO THE E. R. LEWIS LETTER.

Editor Western Recorder: Your readers ought to know the facts as to the letter signed E. R. Lewis, which was published in the Disciples' paper, The Christian Standard, of Cincinnati, Ohio, in September, to which you refer in this issue of the Western Recorder. All who have seen the evidence are fully convinced that the writer of that letter was—

1. Not a member of the Disciples denomination, but was a Baptist attempting to write from the Disciples' standpoint.
 2. That the object was to stir up Baptists against the Seminary and me by false statements as to myself.
- The case is as follows: As soon as the letter by the alleged E. R. Lewis was read by one of the most prominent and intelligent of Southern Baptists he pronounced it spurious. That is to say, he saw clear indications that some evil minded Baptist was making a clumsy attempt to enact a false role with the intention above named. Here are his reasons, stated by himself:

1. "On reading this production I was at once impressed that it was a forgery by some Baptist for the purpose of injuring Dr. Mullins, for the following reasons: "1. The postoffice of the writer was not given, as is the case of all other communications."
2. "The writer had been reading the Baptist papers from Maryland to Texas, which few, if any, Disciples do. The phrase 'from Maryland to Texas' is a

Southern Baptist phrase, and not common to Disciples. "3. The expression, 'the great Whitsitt,' was used, and I knew that Dr. Whitsitt was in disfavor among the Disciples because of his book, 'The Origin of the Disciples.' "4. Terms were used with regard to Dr. Mullins and his work which I did not believe a Disciple would use. "These were the main reasons that induced me to begin the investigation of the question on the belief that the document was a forgery."

At the same time we felt sure and predicted that, in keeping with other methods recently employed, there would follow a secret campaign to circulate the Lewis article and use it to poison the minds of the Baptist brethren. This prediction has been exactly fulfilled. I now have the names and documentary evidence to prove that more than one individual has engaged in this secret campaign. One small church paper has exploited the Lewis letter at great length, using it as a basis for assailing our Seminary and our faculty violently, accusing us of so many sins and crimes I cannot name all of them. I believe he does not say we are horse-thieves or murderers, but nearly everything else. The editor has sent this little paper containing the Lewis letter and his comments broadcast over the South. I have documentary proof that others have been engaged in the campaign to exploit the Lewis letter for sinister purposes; that is, a very few others. Efforts have been made, to my knowledge, to get Baptist editors to use the Lewis letter against me and the Seminary.

An investigation was undertaken to locate and identify E. R. Lewis among the Disciples. A man who wrote with the interest and enthusiasm and confidence displayed in his letter must be well known. Accordingly, a letter was written to the editor of the Christian Standard, asking for information regarding E. R. Lewis. Here is the editor's reply:

"Dear Brother—Your letter of October 31st at hand. We have ransacked all the files and referred to the copy on file in the proof-reader's office, but are unable to learn the address of E. R. Lewis, who has the article in the Standard of September 26th. I do not know how it comes that we have not kept his address; it may have been misplaced. We should be delighted to furnish it to you if it were possible. Perhaps we may find it; if so, we will send it to you. Very truly yours,

"L. L. Lappin, Office Editor."

Another inquiry was addressed to Dr. I. J. Spencer, of Lexington, Ky., in the hope that he might give some information. This is what Dr. Spencer replied: "My Dear Sir—Your inquiry as to the person signing himself E. R. Lewis in his article in the Christian Standard of September 26th is just now received. I do not know him. I never heard of him before. If you will write to the editor of the Christian Standard, Box 764, Cincinnati, I think you can find out. If you desire me to inquire of the Standard, I will do so for you. Yours truly, I. J. Spencer."

"P. S.—Probably President A. McLean, of the Foreign Christian Missionary Society, Box 884, Cincinnati, or W. J. Wright, Secretary American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, could tell you, if Mr. Lewis be a Disciple. I find no E. R. Lewis in the last Year Book."

It will be noted that the Disciples' year book contains no name of E. R. Lewis, which proves that he is not one of their preachers.

A letter was written to the Foreign Christian Missionary Society, of Cincinnati. The reply is as follows:

"My Dear Sir—Your inquiry of the 7th has been received. 'The Standard' editor told me that he would write you and give you the information that you seek. I do not know E. R. Lewis. Yours very truly, A. McLean."

Supposing that some one of the general missionary boards of the Disciples would be able to locate Mr. Lewis, if he really existed, a letter was addressed to The American Christian Missionary Society, the home mission organization. This is the answer received:

"Dear Mr. —: Yours of the 7th received. We called up The Standard Publishing Company and asked them for the address of E. R. Lewis to whom you referred in your letter. They state that they have not been able to find it. They have been trying, since receiving his article, to locate the gentleman. We have on our preacher's list E. S. Lewis, Corning, Ohio. I have been wondering if this might be the same man. Regretting that we cannot give you definite information, we are, yours sincerely, "The American Christian Missionary Society, per Sarah Bird Dorman."

This letter refers to E. B. Lewis, of Corning, Ohio. This seemed a hopeful clue. Possibly a mistake had been in an

initial. An inquiry was addressed to E. S. Lewis. His reply is as follows:

"Dear Sir—Your letter received. I beg to say that I know nothing of the writer of the article referred to. Your brother, E. S. Lewis."

All efforts thus proved unavailing. We then suggested to the editor of The Christian Standard that he examine his subscription list and see if E. R. Lewis is a subscriber to his paper. This he did and found no such name among his subscribers.

The next suggestion was that the editor examine his files for the letter which accompanied the Lewis article. Surely an obscure and unknown non-subscriber would send some word of explanation with his article. Very promptly Mr. Lappin, the editor, did so, examining his letter files for months back, but found no scrap of a communication from E. R. Lewis.

The next request to the editor was that he examine his papers and see if he still retained the original manuscript of the Lewis article. This he did, and fortunately he had retained the article. He placed the manuscript in my hands. I now have it. It bears the following evidences of a desire to conceal:

- (1) It is typewritten.
- (2) It is on blank paper; not a letter-head.
- (3) It bears no address of any kind.
- (4) The signature even is typewritten, and not in the author's handwriting.

The next logical step was to advertise for Mr. E. R. Lewis. In a letter on the subject, the editor wrote me that he would insert in his next issue a request for information as to Mr. Lewis' whereabouts. I also wrote Mr. Lewis a letter in care of The Christian Standard. The editor inserted on the editorial page the following notice:

"E. R. Lewis has mail on the editor's desk in our care. Will he tell us where to send it? We have lost his address." Several weeks have elapsed, and there has been no response.

Meantime the managing editor of The Christian Standard has gone carefully over the Lewis letter again, and here is his conclusion, which I quote from a letter to me on the subject:

"As a matter of fact, the communication had a good and wholesome sound to us, but it is contrary to our rule to publish any communication unless we have the address of the author, and how it's happened I am not able to say."

"The facts are I have looked up the

article and I am convinced the writer is a Baptist. I am not much skilled in textual criticism, but there are three things in that article which lead me to this conclusion. In the first place, Mr. Lewis says: 'There was never a time since the Baptists excluded the great Alexander Campbell.' This is a view held by some Baptists and by none of our people. Again, Bro. Lewis says in two or three places: 'Each denomination,' 'other denominations,' and 'the two denominations.' This our preachers almost never do. We avoid saying 'other denominations,' or 'our denomination,' and say 'other religious bodies' or 'the denominations,' for it has been our aim, however far short we have fallen, not to be denominational. I am inserting a note on the editorial page of the next issue of the Standard, asking Mr. Lewis to kindly furnish us his address. Whether this will be of any avail, no one can say, but I thought it worth trying. We shall certainly aid you in every way we can. Yours very truly,

"L. L. Lappin, Office Editor."

It will be noted how accurately these conclusions tally with the independent conclusion of the prominent Baptist referred to above. As the editor remarked, "the dialect of the article is not Disciple, but Baptist."

The above evidence compels the conclusion that a Baptist with sinister designs, and not a member of the Disciples denomination, is the author of the Lewis letter. Let the real nature of the offense be noted:

1. This is not an article on a general subject over a non de plume in the usual sense.
 2. It is not an article written by a Baptist avowing himself a Baptist although writing over an assumed name for legitimate reasons. It is a Baptist posing as a Disciple.
 3. It is not a Baptist telling the truth about his brother, but writing an article which is a tissue of falsehoods from beginning to end.
 4. It is a Baptist writing to injure the influence and work of a man who, to say the least, is trying to attend to his own affairs and to do his duty in the fear of God.
 5. It is a Baptist thus assuming a false role and a false name in order to injure the influence and work of an institution which has been and is being marvellously blessed of God in the extension of His kingdom on earth.
- I have not the slightest doubt as to

how our Baptist brotherhood will regard this attempt to injure, from the standpoint of morals.

This article, or the substance of it, has been sent to the Western Recorder at the request of the editor, and to the Baptist World also at the request of the editor. It has also been sent to the Baptist and Reflector, of Nashville, Tenn., because I had a communication from its editor regarding the Lewis letter, and sent him a statement for publication some weeks ago. It is also sent to the Baptist Standard, of Texas, because in that paper also was reference made to the Lewis letter, and I made an explanatory statement in its columns.

E. Y. MULLINS.

The following is the article to which Dr. Mullins makes reference:

THE DISCIPLES AND BAPTISTS.

E. R. Lewis.

Some of the papers have in the last few months had articles answering Baptist writers and combating their views. This is not the time for that. There has never been a time since the Baptists excluded the great Alexander Campbell, that they have drawn so near to Disciples, and there was such a strong prospect of union.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, attended the meeting of the National Congress of Disciples held in Indianapolis in April, 1906. The Congress appointed a committee of Disciples and appointed Dr. Mullins chairman of a similar committee of Baptists, he to choose his Baptist colleagues, to draw up a basis of union between the two denominations. The two parts of the committee were to draw up a statement of what each denomination believe on the points of doctrine on which they differed, and then they were to meet and consider how these two statements could be reduced to one; each giving up unessential points. This combined statement was to be submitted to both denominations as a basis of union.

Every one can see what a wonderful advance in liberality this is. No one would imagine the great Whitsitt, who tried to prove the Disciples were responsible for the Mormons, nor Broadus nor Boyce, going to a meeting of the Congress and taking from the Congress any such appointment.

I expected an outburst of anger from the Baptist papers from Maryland to Texas, but Dr. Mullins is the most popular leader they have ever had. The papers praise him as they have never praised any of his predecessors. Every speech which he makes is the greatest speech ever heard. Every book that he writes is a marvelous exhibition of learning and greatness. Therefore the burst of anger which I expected did not come. Though, knowing that the reactionaries among the Baptists would be angry, the papers did not publish the fact that Dr. Mullins has accepted the task; or, if they referred to it, made little comment.

Dr. Mullins is such a great leader among his people, he can bring about the union desired if we say nothing to fire the reactionaries among the Baptists before he is ready to announce what he has done. Therefore, let the papers of the Disciples refrain for a few months from criticizing the Baptists on their doctrines. If the papers throw stumbling blocks in the way of Dr. Mullins, it may be years before another man will arise among Baptists who would be either able or willing to bring them into union with Disciples.—Christian Standard.

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