

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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Speaking on the present times, Charles Brown said: "What I judge to be the radical defect of the present time is lack of faith. It is a day of unsettled convictions. There is abundance of activity, but a lack of deep and unshaken assurance."

When Dr. J. J. Hall was in London he asked Archibald Brown, the pastor of Spurgeon's church if he intended to make it an "institutional church." He replied emphatically, "No! I had rather see it blown up."

It is as silly to talk of "cold logic" as it is would be to talk of "cold axioms" or the "cold multiplication table." Logic is simply the law of thought. No man can reason accurately who does not obey the laws of logic.

The Bible is rightly held responsible for all that logically follows from any statement in it. It teaches every inference which is logically drawn from it, whether men like those inferences or not. If the premises in a syllogism be true, the logical conclusion is true. And all the premises in the Bible are infallibly true.

Were there ever truer words or words that more of us need to take to heart than these of the Christian Intelligencer: "We never have grace given us for imaginary troubles, and that is why they are so hard to bear."

Prof. John S. Hart, in his work on English Literature, says: "As a pure specimen of exact verbal expression, there probably has been nothing superior to the Shorter Catechism since the days of Aristotle. The influence of this Catechism upon the conduct, the language, the modes of thought and expression of those who have received it, is beyond that of any other uninspired book which the literature of the race contains."

A TRUE CONVERSION.

By J. M. Weaver, D.D.

On the plains near Damascus, on his way to persecute the disciples of Christ, Saul of Tarsus was smitten to the earth by a dazzling vision of the risen and glorified Christ. Suddenly he heard a strange voice saying: "Saul, Saul, why persecutest thou me?" Astonished Saul answered: "Who art thou, Lord?" Jesus answered: "I am Jesus whom thou persecutest." Thoroughly convinced that He whom he heard and saw was the promised Messiah of the Jews he fully yielded himself to Him, saying: "Lord, what wilt thou have me to do?" Here in a moment Saul of Tarsus was changed into Paul the apostle by the power of God, the Spirit. His whole future life was changed, henceforth he was the loving slave of Jesus Christ. Paul expressed his life in a single sentence, "For me to live is Christ." This was a true scriptural conversion, all like it are correct, none other is. How important then to have one like it. A home in heaven depends upon it!

Let us in this paper carefully and earnestly analyze it and see what is implied in it leaving out the miraculous. We notice first that it implied a deep and thorough conviction of the errors of his past life. Paul was honest, but ignorant and filled with prejudice against Christianity. He thought that he was doing God's will while he was persecuting Him and rejecting His Son. Now without this conviction he would never have been converted, hence not saved. A man may very conscientiously and sincerely go forward in error. Every true conversion results from this conviction. It is a sad fact that many convictions of today are very shallow, hence the conversions are very feeble. Generally the deeper the conviction the more thorough the conversion. This doubtless is the reason the church of today is filled with so many feeble and lifeless Christians, if they are converted at all. Through various influences they have been led to join the church, never having a conviction of their sinful condition, hence are inactive and inefficient in the Kingdom.

Notice in the next place that a true conversion involves a full surrender of our life to Jesus Christ. In this full submission Paul exclaimed: "Lord, what wilt thou have me to do?" This was to say: "Lord, henceforth I am thine, wholly thine; my will is swallowed up in thine; my heart will have no room for any but Thee; my life shall be wholly consecrated to Thee; my whole being henceforth shall be ruled by Thee." Without this full surrender there is no conversion, hence no salvation. Without this no one should claim a scriptural conversion, should not be baptized, should not join the church. To do so is dangerous and may be fatal to our future welfare. It will be sad and startling in the day of judgment to have Christ, the Judge, say as He says He will say to some professors: "I never knew you!" Let us all say with the poet:

I'm thine, O Lord, and thine alone,
I'm thine by every tie;
By duty's claims, by love's glad choice,
For thee to live or die.
There's not an angel blest in heaven,
So bound to thee as I;
To them thy love its gifts has given,
For me love's self did die.

"My life, my time, my strength, my all,
I'd hold and spend for thee;
O set my heart as free from earth
As saints in glory be.

"With single eye and fervent heart
Let this poor life be spent;
Eager to use for thy great name,
Whatever thou hast lent."

Now notice that such a conversion always results in glad obedience to our Saviour. In this case Paul went immediately on to know the Lord and do His will. He went as commanded to Damascus and was baptized and henceforth lived and labored to do God's will and extend the Redeemer's Kingdom among men. Persecutions had no effect in staying him in his course. What a noble record is this? "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths often. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea; in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Surely he was truly converted to God and consecrated to His cause. To hesitate in our course is to fail and not reach true conversion. This conversion always results in spiritual development giving unto the faithful happy, soul radiant visions of future glories, a death of triumph and heavenly Home of bliss forever. Dear reader are you thus converted? Then manifest it in a life of obedience that the world may know. Are you still unconverted? Why not seek it now that your life may not be a failure in time and eternity. Delay is dangerous.

OBSTACLES TO REVIVALS.

These are general and special. The general are the natural desire of mankind to be left undisturbed in that manner of life which is found pleasant; an environment which excludes religion; occupations which exhaust energy; thoughtless dissipations of fashion; false pride; and obstinacy.

The special impediment is the sin which easily besets—not the same in every one; it may be vanity, frivolity, love of gambling, intemperance, covetousness, ambition, licentiousness, jealousy or revenge. Even absorption in the financial and social affairs of a church may interfere with the meditation and concentration necessary to develop will power and sustain spiritual emotion. By closely observing conditions and circumstances it is frequently possible to decide whether a church is drifting from, rather than advancing toward a time of refreshing from the presence of the Lord.

There are other obstacles, less obvious, but none the less morbidly powerful. If a minister thinks that he can "get along without," or does not care for a revival, he will be an obstacle. Unenthusiastic leaders are seldom followed, and indolent or unsympathetic generals rarely achieve victories.

Should the traditions of the church,

memories of powerful conversions among all classes, convictions at family prayer, the meetings in mid-week, which were often seasons of solemn joy and convincing testimony, prove too strong to be ignored, and the Minister, unconcerned members of the church and official boards fear that "intended entertainments may be interfered with" and fashionable congregations of other communions look down upon them, there is a final expedient which may be trusted to check undesirable activity.

It is the delivery of sermons on "the psychology of conversions" or the circulation of books treating that subject. This will be sufficient to fill the minds of the unconverted with the notion that at any time they may proceed along the lines of Psychology or New Thought, to all that is necessary. With few exceptions it may be relied upon to remove wholly, or diminish greatly, that intensity of feeling and that power of exhortation which are essential to produce the effects described in the direct teachings of Christ, His parables, and the instructions and heart-rending appeals of the Apostles.

No absurdity is greater than that which assumes that either physical or mental science, or both combined, can penetrate the human soul and create a light which will reveal the processes of the Holy Spirit in regeneration. He who thinks that he can identify and classify every step in his own conversion, as he can point out the influences and circumstances which led him to choose his business or profession, may well pause long enough to ascertain whether he can respond to the New Testament tests of regeneration or conversion.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

These are the voices of the Holy Spirit, uttered by human lips warmed by believing hearts, to the awakening and salvation of those that hear.—N. Y. Christian Advocate.

Can you reconcile your business with God. Was yesterday's "deal" in accordance with His mind? Will your books stand a heavenly audit? In your office dare you put up the prayer, "Abide with me, come not to sojourn, but abide with me"? Will you reconcile your business methods with God?—Aked.

In the dreams of every good man and woman there are seen the ascending and descending angels. Where the pillows of stone are there will the angels be gathered.

REDEMPTION FROM ALL INIQUITY.

Evangelist T. T. Martin.

Redemption means that sin deserves punishment, just punishment, and just punishment means real redemption. Many claim to believe in redemption through Christ who reject the doctrine of redemption from all iniquity.

The greatest question in all religious thought, in all thought, is, from what sins, from what part of our sins, from how many of our sins, does Christ redeem us? Does He redeem us from our sins only up to a certain point in life, or from all our sins? Were it not for the confusions caused by religious error, there would hardly be need for the question; for when Isaiah says, "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all," (Isa. 53:6), evidently if only a part of our sins were meant, the Spirit would have led Isaiah to limit it; for the natural inference is that all our iniquity, and not a part, was laid on Him. When the Saviour said, Matt. 26:28, "This is my blood of the New Testament which is shed for many for the remission of sins," had He not meant all sins, He would have limited it, for the language does not even intimate that the blood was shed for only a part of our sins. When Peter tells us, 1. Peter 2:24, "Who His own self bare our sins in His own body on the tree," there is no intimation that he bore a part of our sins only. The language does not even suggest that thought, but the natural inference is, all our sins.

But we are not left to even natural inference. The language of God's word is plain. We have given us a type of Christ and His work, in Lev. 16:21-22, "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities." Notice the expressions, "all their iniquities," "all their transgressions," "all their sins," "putting them upon the head of the goat," "and the goat shall bear upon him all their iniquities." Take in line with this Scripture Isa. 53:5-6, and then Matt. 26:28, and come to Titus 2:13-14, where Paul makes it just as clear that Christ bore all our sins, "our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity." Notice "all iniquity."

Then, when one repents from sin and accepts the Saviour as his Redeemer, he is Redeemed from all iniquity, and is, therefore, sure of Heaven.

But the objector asks, does God lay our sins on Christ before we commit them? Did Christ bare all of our sins before we committed them? If God did not lay our sins on Christ before we committed them, He did not lay any of our sins at all on Christ, for we were not born when Christ was crucified, and our sins were all future when Christ bore them; hence, He either bore our future sins or none at all.

It is just as much right for Christ to redeem us from all iniquity as to redeem us from our sin. It is as just for God to lay all our sins on Christ as for him to lay one on Him.

But the objector raises the cry that this is dangerous teaching. Paul admitted that objection when he stated that he was "the Saviour of death unto death, and to the other the Saviour of life unto life." It is dangerous to hypocrites, and to those who, from religious prejudice, will not accept, by faith, complete redemption through Christ, for God has but one kind of redemption for us. The man who does not accept complete redemption from all iniquity, but, as he thinks, only redemption up to the time he accepts the Saviour, gets nothing but a fatal delusion; for with God it is eternal redemption, complete redemption, redemption from all iniquity, or the rejector of such redemption must

be responsible for his own sins.

And then the objector loses sight of the new motive that influences the one who receives complete redemption, redemption from all iniquity. Our Saviour makes it clear in Luke 7:41-43, "There was a certain creditor who had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged." If the one who is forgiven most will love most then redemption from all iniquity is not dangerous to the one who is really redeemed. Not only so, but if the one who is forgiven most will love most, then redemption from all iniquity will cause one to love more than redemption from only a part of iniquity. If, then, love is the motive which God desires to influence us in serving Him, and redemption from all iniquity will cause one to love more than redemption from only a part of iniquity, because our Saviour says that the one who is forgiven most will love most, then assuredly redemption from all iniquity is God's plan with us, or some one has gotten up a plan that will accomplish God's purpose better than God's own plan.

Further, the objection that redemption from all iniquity is dangerous teaching, loses sight of the fact that the motive of love produced by redemption from all iniquity acts on a new spiritual nature. "Whosoever believeth that Jesus is the Christ (complete Redeemer from all iniquity, Lev. 16:21-22; Isa. 53:5-6) is born of God." 1. John 5:1. The motive of love is produced by redemption from all iniquity (Luke 7:41-43; Titus 2:13-14); this love will manifest itself in the life. "If a man love me, he will keep my words." John 14:23. And the effect of this love upon the life is increased by the fact that it is acting upon a new spiritual nature, "born of God."

Blue Mountain, Miss.

HOSPITAL EXPERIENCE.

By J. N. Fradenburg, D.D.

I can tell neither the time nor place of my conversion. In my early Christian experience this was the cause of much anxiety and distress, and especially when I heard a preacher say—and I have heard several—that unless a person could tell the exact time and point out the very spot he had not been converted at all. I longed for such an experience, but all my seeking seemed to be of no avail. At length I concluded to let the time and place care for themselves and attend to the fact. This I am now convinced, was the only wise course for me to pursue.

My experience has not been of the rapturous kind, but it has been equable and growing; and, whatever it has been, I would not wish to exchange it for another, concerning which I can know but little except by inference and from testimony. I would rather be myself than any other person or being.

It was three years ago. I had been five hours in the operating room, and had been brought to my own room again. I recall several struggles for breath, partially successful, interrupted by periods of unconsciousness. I was now myself, and my mind was perfectly clear. I seemed to have recovered the use of my senses, one at a time. I could hear before I could see. And now a strange, indefinable feeling came over me. It settled into the consciousness that the whole room was filled with the divine presence. This presence filled every corner, every inch of space—I thought of it at the time—even the space occupied by furniture, bedding, clothing, medicines, my watch and other articles

and my own body. This consciousness of God continued undimmed so long as I remained in the hospital. The room became my Bethel, and so I think of it now.

I had neither physical strength nor any desire to stir; indeed, I could not have moved had it been otherwise. My first feeling was that of safety. I had no ec-

static moments, no thrills of rapture, no ascensions to "the third heaven." But I had quietness of spirit, peace of mind, rest of soul, contentment of heart, and much comfort, and these without interruption or diminution. God—the Father, the Saviour, the Comforter—was with me. My waking moments were occupied with praise more than prayer, and my dreams were of preaching or other Christian service. I am slow to relate my experience. It has always seemed to me small in comparison with that to which so many others testify. And then, too, I fear overstatement. Besides all this, language cannot express with accuracy personal spiritual experiences. It can only hint at them. So, at least, it appears to me. On a theme so sacred, our words should be cautiously chosen when we speak of special or rare experiences.

I may, however, without reserve make a record of those passages from God's Word and sacred hymns which now abide in my heart—my casket of jewels, my crown of diamonds—which afforded unspeakable comfort. I repeated them by day and by night, again and again; I repeat them still.

"My God shall supply all your need according to his riches in glory by Christ Jesus." Many years ago I had taken this as the golden text for my life. I emphasized my God—your need—all your need. I thought of the measure of the supply, all your need according to his riches, and the relation of Christ Jesus to the supply. It was enough; it is enough—not always for what I want, but for what I need. I truly want only what I need as God sees it.

"All things work together for good to them that love God." All things are not good; and some things will never be good, either separately or together. But they "work together" for good to God's true children. In the "all" was the condition in which I found myself, and everything connected with it. I proved the truth of the statement; not as a promise, but as a fact. I then placed by the side of this another passage: "Our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Test your command of words in an attempt to make the passage more emphatic. I asked the reason for the selection of the word "weight," and endeavored to grasp the meaning of the expression "weight of glory." Then I heaped up the vast accumulation, "weight of glory," "eternal weight of glory," "exceeding and eternal weight of glory," "more exceeding and eternal weight of glory," "far more exceeding and eternal weight of glory," and I was out upon a boundless and fathomless sea. "Light affliction," "for a moment," sinks out of sight, is nothing. I always added a third passage: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." I emphasized in and more. In the midst of all things of this character we are conquerors—receive no harm, overcome; but we are more than conquerors—are actually benefited, are stronger, wiser, better. This also I have proved. I could then read with more true appreciation the Saviour's discourse, "Let not your heart be troubled."

Two psalms were my favorites and furnished much profitable meditation. "The Lord is my Shepherd" became my personal possession. It is the psalm of the personal pronoun of the first person singular. This pronoun occurs seventeen times, and there are but one hundred and eighteen words in the whole psalm. Wherever the pronoun occurs, I substituted my own name. This helped my faith. It became to me an inexhaustible storehouse of spiritual food.

The ninety-first psalm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"—none richer in heavenly manna. I will speak only of this first verse—there are many others full of com-

fort. I prayed that God would teach me the meaning of "the secret place of the Most High," and "the shadow of the Almighty"; and it seemed to me, and seems so still, that He answered my prayer. It was a precious lesson. I felt secure.

The hymns which instructed, fed and comforted me were scarcely less valuable. My heart sang them then and has been singing them ever since.

The two great hymns, considered by some as the two greatest, were frequently in my heart, and were found to be of great "lifting" power. I often turned to them and was never disappointed: "My faith looks up to Thee," and "Rock of Ages, cleft for me." They were always appropriate and adapted to my own condition. In their repetition my soul stretched out toward God, or took a firmer hold on God. I felt the throbbing of the infinite heart pressed close to mine.

But perhaps the greatest hymn for me was "How firm a foundation, ye saints of the Lord." One stanza was impressed upon my faith as prophetic of my recovery. It was more than medicinal. I did not, I could not doubt:

Fear not, I am with thee, O, be not dismayed,

For I am thy God, I will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my gracious omnipotent hand.

The whole hymn was very precious. That I was not safe in the hands of God—in the heart of God—was a proposition absolutely unthinkable.

We must give not only the mind but also the undivided heart to the Word of God and other religious reading if we would receive therefrom the highest profit. It then becomes the food of the soul.

Slow reading, stopping, meditating, praying for divine illumination, unprejudiced heart, and clearness of thought—returning to the subject again and again—adopting, appropriating, applying; this feeds, inspires, comforts, transfigures.

I have found it so.—New York Advocate.

The command to work or carry out our own salvation is rightly linked with the affirmation that God worketh in us. For it intimates that the divine ordering neither annuls nor directly counteracts man's own agency in the matter of salvation, any more than in providences affecting the outward life. Every believer knows that he was won, not arbitrarily forced, to submission to the wiser, better will of God. Except the power of divine grace had first persuasively drawn his heart, he never would have submitted; so that gratitude was blended with gladness in his blessed experience of being "made willing." Both truths—God's determining or working in us, and our yielding yet working out our own salvation—are clearly revealed. The one to impress the supremacy of divine grace, the other to enforce the sense of human responsibility. And the opposite results, of faith and unbelief, may be thus summed up: God's determination, with which man's will is in unison, admits to the everlasting kingdom; while man's own sole inclination and decision exclude from the kingdom. And the personal consideration may be added, that though we cannot harmonize the two revealed facts, of God's ordination to life and man's uncontrolled choice of life or death, yet any and every one may practically reconcile them by believing!—B.

Love is a guardianship, no less than a passion. There is nothing in the world like love for breaking barriers. There is nothing in the world like love for building them. I think, then, that it is just because God loves me that He hath hedged me about, that I cannot get out.—G. H. Morrison.

If we plant a good thought it will ripen by and by, and the fruit will more than justify the planting. If we want the harvest we must plant the seed. Whatsoever a man soweth, that shall he also reap.

WARNING! WARNING!

J. Lewis Smith, D.D.

What do our Baptist brethren in New England mean? I don't know whether to be frightened or not. They have just had a great New England Baptist Conference in Boston, and the subject of the conference was union and confederation.

Here are a few gleanings from some of the speeches.

Dr. Fennell, of Providence, R. I., said: "The problem of the city is a hard one. The population of the United States has changed so that one-third is in the cities, and if it goes on at the same rate one-half of our people will soon be in the cities. The corruption and vice of the cities are increasing; the influence of the churches is declining. The moral forces are divided, the churches crowd to one section of the city, and in most cities are not gaining. The conditions make us sorrowful. We may redeem the cities by federation of the churches. Many believe that there ought to be one church in a city, and all the others branches. We may not have, but we can have a common board of pastors and laymen of all the churches to consider the religious work of the city as a whole. There is great waste of energy in ill-advised, individual schemes. We should have interdenominational federation, consultation and co-operation. Then we need the collegiate idea where several churches are combined under one pastor and management with associates. This is better than one strong church and missions or branches. It will also give strong leadership over the section of the city."

Rev. Edward Holyoke, D.D., of Providence, R. I., followed: "The past, however glorious, is only good to make a future out of. I look for the open gates. We have an opportunity to develop Baptist consciousness, as illustrated in the program of this conference. We have the opening to make the best Baptist denomination the world has ever known. We enter through the gates of union, union first with Free Baptists. Rhode Island Baptists have voted unanimously in favor of this union."

Again he said: "An open gate is that of the enlarging influence of the church. Bury your doubts and press forward to the winning of men and women into the church. From the gates wide open to receive everyone who is a follower of Jesus Christ, make the doors wide enough to take in the men with millions who will put the church on the basis of dignity and power which is her right."

Dr. F. L. Wilkins, of Portland, Me., "recognized with pleasure the fraternal union of Baptists and Free Baptists in the conf. ence."

Rev. J. S. Lyon, of Holyoke, Mass., endorsed the movement for the "federation of churches in cities, and also in small towns, where there is not room for more than one." Moved a resolution to the same effect and the resolution was adopted by the conference.

Dr. Galusha Anderson, thought Baptist churches could achieve the purpose of co-operation and federation without sacrificing their independency. He said: "Paul was not a bishop, but an apostle, not a director but a helper. I favor the federation of all evangelical churches for the redemption of the cities. Evangelical churches have ninety-five points in common. Let us emphasize these and band together for this work."

Dr. E. A. Hanley, of Providence, R. I., said: "Co-operation between the churches would give the benefit of united wisdom and power in dealing with city problems. Baptist independency is an obsession. We are entering on an era of world-wide fraternity. Those who have better administration have gained an advantage of Baptists. We must co-operate or resign. The time has come for greater concerted action. Enter as fully as possible into the federation of churches. The problems are becoming too great for one denomination. All Protestant bodies should co-operate in dealing with the vast problems which confront us. I rejoice in the union of Baptists and Free Baptists, and sincerely trust it may be fully consummated. Baptists should lead in the work of federation. Insist on the idea that the churches are organized for service and we shall be in the line of victory."

Dr. Wilmarth, of Philadelphia, writing to the Watchman on the theme of confederation, said: "Christ prayed not for unity of action or form, but of life. Unity of action and organization is not what he prayed for, but would be an inevitable result so far as that prayer is fulfilled."

Question: If Christ wants it fulfilled, then didn't he pray for just that—unity of organization and action?

Listen! Dr. Wilmarth gave the only note of warning that was given by any one and the only sensible view any true Baptist Christian could take on the subject in the words:

"The council seemed to realize the hopelessness of any plan, like that of the Lambeth Conference, which looks to the absorption by one denomination of the rest; or of union through controversy or through compromise. The idea seems to be to recognize all these denominations as parts of 'the church of Christ,' to leave each one to its own autonomy, to take for granted that the differences are comparatively unimportant and to federate the different bodies for comity and co-operation. All this sounds very plausible, and to a certain extent may be desirable; but serious questions occur to my mind. Will this plan promote the absolute unity for which Christ prayed, or will it tend to perpetuate denominational separations? Will it emphasize the duty of absolute obedience to Christ or will it make denominational differences matters of little importance and emphasize what men love, prefer or choose, instead

of what Christ teaches and commands? Will it produce a robust Christianity? May it not possibly tend even to delay the fulfillment of Christ's prayer by substituting the idea of a vision and personal preferences for the idea of growing into an absolute unity in truth and love? I suggest these queries for the consideration of those who believe that Christ's work is final and authoritative."

Now, this is the only sensible note in all this great New England Conference. We beg the brethren to stop and consider this warning of Dr. Wilmarth.

1. Confederation will never, never promote the unity for which Christ prayed.

2. Confederation does tend to perpetuate denominational separations.

3. Confederation fails to emphasize obedience to Christ and looks upon denominational differences as of little matter and hence emphasizes and proclaims men's preferences rather than Christ's teachings and commands.

4. Finally, confederation of differing sects cannot possibly produce a robust Christianity. This it can never do so long as it tends to division and personal preferences. If men cannot agree on the simple commands of Christ, let them eschew all compromise and cling tenaciously to the commands of their Lord and King. May I give you and the New England churches an object lesson? It is found in the London Baptist of June 18, 1908. It is an editorial, entitled "The Set-back of the Churches."

Here is your warning, brethren. Listen! "We have read with quite eager interest the accounts which have so far appeared in our columns of the sayings and doings of the Baptist county assemblies, that have been convened and we regretfully confess to a keen sense of disappointment and depression.

The actual statistics presented show that in point of membership the churches are hardly holding their own, while in very many cases, despite an obvious desire to meet adversity bravely, and sometimes to explain it away, there has been a substantial decrease. A lack of the old time interest in divine things is generally admitted and with this painful indication there is a slackness of energy in the work of evangelism."

Again he says: "Taking the case of Yorkshire, where Baptists have a proud historical record and a numerical strength, what sort of illustration of the truth of this law do we find? It was stated at last week's meetings of the Yorkshire Association that in that particular county for every member of a Baptist church there are 150 people who are not members and for every adherent there are nearly 40 non-adherents. There are twenty-one towns in the county, with a population of over 10,000, which have no Baptist church. Of thirty-seven towns with populations of between 5,000 and 10,000 only thirteen have a Baptist church. Of fifty-eight towns with populations from 2,000 to 5,000 only eleven have a Baptist church. In the Ipen Valley, radical and temperance though it is, Baptists have no church, and in the Osgoldersoss Division they have one church with eleven members. In the rural districts they are worse off than they were fifty years ago. Whilst the population has increased by a million in the last thirty years, Baptist churches have increased by only twenty-nine. So much for the facts going to prove how little of the spirit of aggression exists."

Now, hear me! How much of this is due to the long established practice in England of this very spirit of denominational comity and confederation?

The following letter to the London Baptist gives the answer:

"To the Editor of the Baptist—Sir: Doubtless we all deplore the declension of church membership in our own and other denominations, but is it generally understood that, as Baptists, we are under one or two compromises which must seriously affect the progress of the denomination? As Baptist ministers we are most willing to preach in pulpits of other denominations, and also to act as speakers at social, etc., but we do this under what we think an honorable understanding that we will not obtrude our specific beliefs upon the people on these occasions. Even if the demands of truth and exegesis of the text plainly point to truths as we hold them, we still keep them in reservation.

"Again, a large amount of open-air work is done by the denomination as a whole; and in this work also, it is generally recognized that all should preach Christ and the Cross, and all should studiously avoid saying anything about the stamp of church founded by Christ and continued by the apostles under his directorship and the guidance of the Holy Spirit. It is out of place to tell people to unite themselves with a church, in the New Testament way, by baptism. Thus by a double compromise, entered into through fear of offending the susceptibilities of Christians outside our ranks, we are seriously retarding the return to the Christic conception of the church and fixing and demarcating the Baptist denomination to remain one of the smaller sects forever.

"The question is, would it not be to the advantage of the church of Christ, as a whole, for us as Baptists to throw off this compromise; to refuse to go where we know our mouths must be muzzled, and to carry on an active propaganda in the streets and open spaces of our towns along the lines of the New Testament teaching?

There are hundreds of large villages and I think I may say towns in this country in which there is no Baptist church. When will there be such a church, if we continue our present policy? Could we not raise a fund to support a couple of preachers who could be sent into towns where no Baptist work is done? Let them preach Christ coupled with the duties of Christians to form

themselves into a church after the example of the primitive church, setting forth the teaching of Scripture and the advantage to be had by conforming to it." . . . I am, sir, yours faithfully, "Arthur Hurn."

"Little Leigh, Northwich."

This editorial and letter to the editor tell the whole sad story and the only way out.

It is plain to be seen that the setback of the Baptist churches in England is due to—

1. Their placing comity and suavity above their honest convictions.

2. To their false notion that God's cause will be advanced by sticking to the one subject of Christ and the cross; and,

3. To their compromise with all forms of error and division, of the truth concerning the New Testament church and its ordinances.

Two things our English Baptist brethren now find it hard to do, first, to return to the Christic conception of the church and its ordinances, and, second, to keep from being hastily relegated to the diminishing circle of one of the smaller sects. They are fast being relegated to the corner. Their spirit of compromise, their suavity, comity and desire for federation with other sects have brought this condition about, very largely. Then it is plain to be seen that the principle of confederation has not only stopped the progress, but robbed them of their power to witness for the whole truth as it is in Jesus and His Word.

All this is an object lesson for our New England Baptist brethren. Beware of the confederation, brethren. It has done it, and it will now, destroy the witnessing power of Baptist churches to enter into any sort of union with the sects of the day that will close the mouth to the whole or any part of Gospel testimony.

Baptists have much to lose in such unions. Put a muzzle on them in any form of Christian work and you necessarily drive them into compromise of the truth, and a neglect to emphasize full obedience to Christ, and there follows inevitably a failure to build up a robust Christianity. Listen, brother, if this desire for federation, recognizes all denominations as parts of the church of Christ, and seeks to minimize and make unimportant sectarian differences then it is sin against Christ, in bidding up the preferences and choices of men, rather than the unity of action and organization for which Christ prayed.

Long Beach, Cal.

PREACH THE CROSS.

By Rev. Theodore L. Cuyler, D.D.

"First of all," wrote Paul to the Church of Corinth, "I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for Paul had sounded the Gospel-trump through the cities of Asia Minor, and under the shadow of Mount Lebanon, before he ever struck its key-note amid the voluptuous idolaters of Corinth. But it means that as the principal thing he preached the Cross of the crucified Son of God. Whatever else came second, this always came first; whatever else he omitted, he never omitted the very core and marrow of the Gospel of salvation.

The atonement is the cardinal doctrine of the Bible. Other religions systems make prominent the character of their divinities, or the life of their founders, or some sacred rites of worship. But the core of Christianity is the sacrificial death of its Divine Founder. The Bible does not understate Christian ethics, or the spotless example of Jesus; but the atonement transcends all other truths in sublimity and saving power. If I could deliver but one discourse to a congregation composed of all the nations of the globe, this should be my text: "Christ Jesus died for our sins." This is the text that has rung round the world wherever pure Christianity has found a voice. This is the truth that shook pagan Rome, and confounded human philosophers; and it is the truth that has lain warmest and closest to the Christian's heart in every age of the Church. The touchstone of every minister is this: Does the man preach Christ and him crucified? Wherever the highest spiritual power is developed from a pulpit, wherever sin is most fearlessly assailed, wherever sinners are awakened and most thoroughly converted, wherever the richest outpourings of the Holy Spirit have been enjoyed, there has been commonly the most faithful preaching of the guilt of human sin, and of salvation only through the atoning blood. It is the imperative duty of every ambassador of God to thunder against injustice, and intemperance, and licentiousness, and fraud, and hypocrisy, and covetousness, and every form of impiety; but the true vantage ground from which to assail them is beside that Cross, where Jesus died to condemn all sin, and to save the sinner. If I were a member of a church seeking for a pastor, my first question would be, Does he make foremost the atoning blood of Jesus Christ? No erudition, or eloquence, or "advanced thought," can supply the lack of this one thing needful. From the most brilliant or erudite discourse that has no Christ in it, the hungry, unsatisfied believer comes away complaining, "He has taken away my Lord, and I know not where he has laid him!"

Be careful also how you present Christ; for not every theory of the Cross is either Scriptural or soul-giving. Theodore Parker was the apostle of "the humanities," and fearlessly denounced many wrongs; yet he often spoke of the crucified Redeemer in language that makes our blood run cold. Some pulpits teach that Jesus died simply to display his fortitude and his sincerity to a principle; another pulpit teaches that he died to set a sublime example; another that the only aim of the Cross was to make an exhibition of wickedness, and to lead men to abhor it. Not long ago

a very prominent pulpit presented a theory of the atonement from which almost every drop of vital fluid had been drained away. Neither Paul nor Peter would have recognized their own utterances under the gloss that was put upon them.

The only theory of the atonement that meets the tremendous necessities of a world lying in wickedness, or the mighty demand of the New Testament Gospel, is this plain, simple line, "Christ Jesus died for our sins." The three great ideas compressed into this line are substitution, sacrifice, salvation. Christ Jesus became our substitute, and suffered for us. Christ became our sacrifice, and laid down his life to take away our guilt. Christ secures eternal life to every true believer and faithful follower. In these three points the vast body of regenerated believers agree; and if the much prayed for unification of all Christian denominations ever comes, it will crystallize around the core-truth of the Cross. It will be a union in Christ for a world without Christ.

All success in preaching lies just there. Paul's key-note, struck under the shadow of the Parthenon, and in defiance of Caesar's lictors, has been the secret of power for eighteen centuries. Luther preached this Gospel of atoning blood to slumbering Europe, and it awoke from the dead. Amid all his defenses of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water lilies of the Ouse; Bunyan made the Cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kingwood, and the swarthy miners of Cornwall. Moody's bells all chime to the key-note of Calvary. Spurgeon thundered this doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters! The heart of God's Church has ever held to this as the heart of all Christian theology, "Christ Jesus died for our sins." If the greatest of all human preachers made this the foremost text of his wonderful ministry, then, my dear brother, you have but to plant your pulpit in full view of the Cross, and make every line of your labors converge toward "Christ and him Crucified."

THE GLORY OF THE LORD APPEARED IN THE CLOUD.

Phillips Brooks once preached a sermon from the text, "Who passing through the valley of weeping make it a well." He said there were two ways of treating sorrow. One may say, "This that I have to bear is hard, but the clouds will break, and there will come better days. Compensation is in store for me. It may not be in this world, but some time it will all be made up to me." Or he may say, "I will make do just what Scripture tells me to do. I will make do my valleys of weeping well-springs of joy. I will turn sadness into occasions for rejoicing." The apostle says, "In everything give thanks." Assuredly we can not be thankful for everything, but in every experience that comes to us we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies had left him "the sun and moon, a loving wife, many friends to pity and relieve, the providence of God, all the promises of the gospel, my religion, my hope of heaven and my charity toward my enemies." Can you see the glory of the Lord in the cloud?—The Standard.

The men of uprightness are those on whom the nation leans in its time of need. Better a monument like Bunker Hill than a leaning Tower of Pisa.

High speed and careful control make the best schedule.

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 following is the contents of the American Review of Reviews for February, 1909:

"The Water-Front of Messina" (frontispiece); "The Progress of the World—The Lincoln Centenary, Lincoln the Great Nationalist, His Training and Character, Already a Colossal Figure;" "Record of Current Events;" "A Great American Editor" (with portrait of the late Orlando J. Smith); "President Roosevelt's Tribute to Lincoln;" "The Lincoln Centennial Celebration;" "Dr. Richard C. MacLaurin;" "Italy's Exhausting Emigration" by Walter E. Weyl; "The Rockefeller Institute for Medical Research," by Herbert T. Wade; "Government Solves the Smoke Problem," by John L. Cochran (with illustrations); "Harvard's New President," by Frederic A. Ogg (with portrait of A. L. Lowell); "Ik Marvel," Man and Writer," by Joseph B. Gilder (with portrait); "President W. C. Brown, of the New York Central;" "Queen Helena, Heroine of the Italian People;" "The China That Is," by David Lambuth; "The New Books" (with portraits).

ITALIAN BAPTISTS IN THE EARTHQUAKE.

We give below extracts from a letter received from Dr. D. G. Whittinghill. This letter was written in Naples, January 10th. It shows the awful conditions which exist in lower Italy on account of the earthquake. Parties have been remitting funds to the Foreign Mission Board for these sufferers, and the corresponding secretary has been sending them forward to Brother Whittinghill: "As you see, I am in Naples. I have come here to meet Pastor Stagnitta and his family, who have just reached the city after days of suffering and sorrow. The family is in a pitiful condition. The mother, with a broken collar-bone and wounds on the head, is in bed with her oldest daughter, who has her feet badly swollen. The younger daughter, who is an invalid, is in a bad condition. On the morning of the earthquake the two daughters fell to the floor beneath, but fortunately remained in bed till daybreak, where they suffered cold and almost untold agony, as they did not know the fate of the mother. To add to their suffering, they were a whole week under a tent in the ruin (part of the time) and shivering for want of proper clothing. After spending two days and nights on a third-class train, they arrived here, but the women had no shoes, nor hats, nor anything decent to wear. Tomorrow I shall conduct the entire family to Rome where they will be well cared for till they recover from the terrible shock. The day following I hope to go on to the stricken cities to carry help and food to our brethren who remain and are alive. "Strange to say that we only lost two members of our congregation in Reggio—two Germans—and only one child of the kindergarten; however, the parents of several others perished. Another fact still stranger is that every church in the city is in ruins (including the cathedral, except ours. It seems to be a special providence that we suffered so little, comparatively, while so many others were called so suddenly away. Think of 40,000 lives lost in Reggio alone! while in Messina there are at least 100,000 lives lost. Was there ever anything worse, especially in modern times? "I'm sad to be compelled to tell you that Pastor Seuderi and family are almost certainly lost. He, his wife, mother, sister, sister-in-law and youngest brother were all together the night of the disaster, and thus far no word from or about them! A brother who lives across the Strait at Reggio can not learn anything of them. Thus far we know of only two members out of the thirty-three of the church safe and sound."—Religious Herald.

AN URGENT APPEAL.

To the Baptist Pastors of Kentucky: The writer knows something of the multitude of pressing calls on the pastor, and of how hard he is worked. But it is true that all of our denominational interests are dependent almost solely on the pastors for keeping constantly before the churches these interests. As is the pastor so is the church. If he will lead the church will follow. If he does not lead the churches will do little for those interests. This is specially true of the minor interests. It is to one of these "minor interests" that

wish to call your attention. I refer to the work of the Baptist Ministers' Aid Society. What is the principal cause of the necessity of constantly reminding the brethren of it? I am persuaded that it is because so few churches have arranged to make regular contributions to it every year, or several times a year. If the churches would do this, then the principal work of the Corresponding Secretary would be to help the pastors to get their people to do more, rather than to help them to do something, as is the case now and has been during the Society's history. True, many churches and many brethren and sisters do well, and do it regularly; they have only to be reminded of the needs. But there are scores of thousands of Baptists in the State who know nothing of the aims and purposes of the Society, and do what he may the Corresponding Secretary can not, in a lifetime inform them without the active assistance of the pastors. To visit the churches remote from the railroads is a task not only impossible but impractical. Even those on the railroads are so numerous that they cannot be reached in many years. So the next thing to do is to try to interest pastors and people by means of the printed page. Recently some twenty thousand folders were sent out to the pastors in the hope that they would judiciously distribute them among their people. Brother Pastor did you get some of them? Will you not use them? Did you fail to get them? I shall be glad to send you some if you wish them. One pastor was kind enough to ask for four hundred. Brother Pastor, in the mysterious providences of an all-wise God you, or some loved one, may even in the not distant future, be a beneficiary of this Society. No difference what is your age, or your position, or your present state of health, or your present salary, or what you may have laid up for a rainy day, you may sometime, even soon, be a beneficiary. Will you not stop right here and think of this? If you will I believe you will agree that you should so conduct yourself now as if you knew you would sometime, even soon, be a beneficiary. The day is, when as never before, God is showing His people that He meant what He said, and said it for their good, when He said to them, "Lay not up for yourselves treasures upon earth... for where your treasure is there will your heart be also." It is a solemn command which the devil induces us to violate as often as any other. The writer has fought more battles on this ground with Satan than over any other perhaps. How the people of God need to read prayerfully and often Matthew 6:19-34. Will you not read it now? J. D. MADDON, Cor. Sec. Owensboro, Ky.

ANENT ALIEN IMMERSION.

Not long since I received a small tract on the historical phase of the above subject, written by Dr. McGlothlin, of the Seminary. As I recall its contents, it had much to say about Rev. J. L. Walker's views, while editor of the Western Recorder. All of which, I have no doubt, is true. But in the early seventies, there was a three-cornered controversy in the same paper by three stalwarts in controversy. These were Dr. J. L. Burrows, then pastor of Broadway Baptist church, Dr. J. M. Weaver,

is not baptism. They have a problem here to deal with that does not confront the Baptists. Our practice is to follow the plain precept and example of Jesus Christ, and that leads us all to be immersed and to believe in immersion as the only scriptural form of baptism." How men claiming to be scholars, and able to read the Bible in the original, can do and say such things is almost beyond comprehension. If it was the ignorant we might be prepared to make all due allowance, but for the learned to do something in the name of the blessed Trinity that they say themselves is not in the Bible, seems to be without excuse. When will the people learn that obedience is better than sacrifice. C. A. BARNES. Palmyra, Tenn.

WE MUST NOT QUIBBLE ABOUT THESE THINGS.

A minister came to the adjoining neighborhood to hold a protracted meeting. As his custom was he preached his first sermon on baptism. In the discourse he assured his hearers on the authority of a Greek scholar that there was no such thing in the Scriptures as immersion. The meeting went on for several days, and a number were added to the church at its close. The minister then consulted with them as to how they wanted to be baptized, and to his great distress nearly all of them wanted to be immersed. He sprinkled the few, and then announced that they would go to the Cumberland river and baptize the others. A Baptist minister, living in the neighborhood, attended the meeting, and was invited by the preacher holding the meeting to go with them to the river, and witness the baptizing. He went, and upon the arrival at the river bank, as they made ready to go to the water's edge, he thought to himself he had the preacher in a trap that he could not well get out of. So he went to him and asked him: Brother, how can you do this, and he answered by saying, O, well, we must not quibble about these things.

The Baptist Tribune tells the following: "In a Texas town use of these tablets will give quite recently a Methodist pastor received a number into his church four of whom expressed the desire to be immersed. He went to the baptizing place, where a great crowd had gathered. As he was leading the four candidates for baptism down into the water, he said: 'I am immersing these brethren, but I do not believe it scriptural baptism.'" To this the Tribune well adds: "It is unnecessary to add that this Methodist pastor has lost his influence in that community. Any man who will do in the name of Christ what he does not believe in, and is not worthy of common respect. We are forced to the conclusion that the pseudo-Baptist brethren will have to give up immersing people or give up fighting immersion, one or the other. It is clear, on the other hand, that so long as they immerse they cannot hold the respect of the people, if they state publicly that immersion shall,

is not baptism. They have a problem here to deal with that does not confront the Baptists. Our practice is to follow the plain precept and example of Jesus Christ, and that leads us all to be immersed and to believe in immersion as the only scriptural form of baptism." How men claiming to be scholars, and able to read the Bible in the original, can do and say such things is almost beyond comprehension. If it was the ignorant we might be prepared to make all due allowance, but for the learned to do something in the name of the blessed Trinity that they say themselves is not in the Bible, seems to be without excuse. When will the people learn that obedience is better than sacrifice. C. A. BARNES. Palmyra, Tenn.

The Stomach of the Child

Is the Organ All Parents Should Protect and Keep Normal.

The stomach of a child is the organ above all others upon which the future of a child depends. Bodily development is fast in children, and the nourishment necessary to meet such development is the one essential demand from a parent. Most mothers and fathers, jealously guard a child from the formation of bad habits, yet in this age our children early become the victims of wrong food, over eating and irregular meals. It is most appalling to know the effect of stomach troubles among our children. Most children who are nervous, cross, who dream, sleep restlessly, who tire easily and have no desire for child exercise, generally have stomach trouble, indigestion and dyspepsia. Stuart's Dyspepsia Tablets are intended to thoroughly digest food and to place the system in shape to obtain all the nourishment it needs from such food. These tablets mix with the juices of the system, enriching them and giving to the body the ingredients necessary to build up the rapidly forming brain and body of the young. Stuart's Dyspepsia Tablets should be given to children after each meal and at bed time. They are made from pure vegetable and fruit essences and contain no harmful chemicals whatever. The greater vim to a child in its school work or at its play. They will produce appetite and soothe the nerves, destroy abnormal cravings and will allay the bad effects of sweets and such improper foods as most children enjoy and will eat no matter what is done to prevent it. It is due the child that his stomach be protected by the parent, and if Stuart's Dyspepsia Tablets are given after meals, the habits of the child will not tear down the stomach and digestive juices nearly so rapidly. Stuart's Dyspepsia Tablets are given to each and every degree of life. Any condition of the stomach welcomes them, from the strongest to the weakest. For sale by all druggists, price 50 cents. Send us your name and address today and we will mail you at once a trial package free. Address F. A. Stuart Co., 150 Stuart Bldg., March,

Live Stock Markets.

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

Table with columns for SHEEP AND LAMBS, listing various types of sheep and lambs and their market prices.

Table with columns for BURLEY—Dark Red, listing various types of burley and their market prices.

Table with columns for BURLEY—Bright Red, listing various types of burley and their market prices.

Table with columns for DARE, listing various types of dare and their market prices.

Table with columns for BUTTER, listing various types of butter and their market prices.

Table with columns for POULTRY, listing various types of poultry and their market prices.

Table with columns for EGGS, listing various types of eggs and their market prices.

"The Kingdom of God has no frontiers. Wherever there is sin and need, there Christ wants his kingdom established. No boundaries confine that kingdom to any little locality. It is world-wide and heaven-broad in its extent."

GERMAN BANK advertisement with address: Fifth & Market St., Louisville, Ky. CAPITAL \$250,000. SURPLUS \$470,000. General Banking & Savings Bank. Interest Paid on Time Deposits. P. VIOLINI, PRESIDENT.

NOTES FROM WALES.

Maerdy.

When I left America, in April, 1908, I had decided not to accept another pastoral charge, but after having preached in different parts of Wales through the summer and fall I was prevailed upon to accept a call to the English Baptist church at Maerdy, and began my pastorate in November, 1908. This place is situated in what is known as the little Rhouda Valley, and is very mountainous. We have here seven churches by different denominations, and among them two Baptist churches—one Welsh and one English. I am glad to see signs of a revival in the English church in all the services—backsliders are returning and three have been baptized since I came.

Rev. Peter Price.

Mr. Price is a Congregationalist minister at Dowlais, who made himself very notorious by the articles he wrote during the late revival in Wales against some features of the revival, which he regarded as objectionable to him. I don't know what they were, but I know that they created a great stir in Wales at the time. I was then in America.

Sunday, January 17th, he preached here at Maerdy, at the half-yearly meeting of the Welsh Congregational church, and having read of him when I was in America, I was very anxious to hear him, hence I went in the afternoon, and heard from him one of the best sermons I ever listened to. His text was Acts 2:4; his points, "Man in possession of the Spirit, and the Spirit in possession of man." It was a rare treat. He is a strong evangelical preacher and an earnest Christian man.

My First Funeral in Wales.

Thursday, January 21st, I officiated at my first funeral in Wales. I officiated at hundreds of funerals in America, but I never before had a civil document to authorize me to do so. I copy it from my paper:

"The Urban District Council of Aberdare: Notice to Minister—To the Rev. J. T. Griffith: 18th January, 1909. Please attend the funeral of William Bowen, aged sixty-seven years, from 59 Griffith St., Maerdy, to be interred at the New Cemetery, at 2:30 o'clock, on Thursday, the 21st day of January, 1909.

Thos. Phillips, Clerk.

The time allowed for service in the chapel is restricted to fifteen minutes."

This shows how the civil authorities control things here. The chapel referred to above is in the cemetery.

The Star of Gomer.

This is the Welsh Baptist's Bimonthly Review. It was named "Star of Gomer" by its founder, Rev. Joseph Harris (Gomer) of Swansea, South Wales, who started it in 1814. Mr. Harris was one of the most famous Baptist ministers of his day, and the services rendered by him to his generation and generations following were inestimable. The Star of Gomer which he started has had its periods of success and failure. Two years ago it failed for want of proper support, but it has been re-started again, this January. Its editor now is the Rev. G. Roberts, of Caernarvan, Anglesey. This issue contains excellent articles. The first article con-

tains a comprehensive history of the life of the Hon. D. Lloyd George. I hope to see its jubilee year.

JOHN T. GRIFFITH.

Maerdy, Glam., South Wales, Eng.

DEAR RECORDER.

Treherbert.

Monday, January 11th, the district meeting of the English Baptists of the Rhouda Valley was held at Bethany, Treherbert. I met here a noble band of Baptist ministers and laymen. At this meeting my letters of recommendation from America were read, and among them the two following from Crozer Theological Seminary, which on account of their historical value respecting my relationship to the above excellent institution, I desire to have in the Recorder.

"Crozer Theological Seminary.

Chester, Pa., April 21, 1908.

Rev. Dr. Griffith:

My Dear Brother—You write me that you are going back to Wales, intending to make the country of your birth the country of your last days. For your sake I am glad of your determination, for our sake I am sorry.

You were my first Welsh student. You proved a worthy representative of your nation—versed in the Bible, accepting heartily its teachings, imbibing its spirit, the Bible moulding your whole ministry. Naturally the tie between teacher and pupil became on my part a relation of warm and permanent friendship.

May the Lord's blessing abundantly rest upon you in your new relation and work.

Yours in the best of bonds.

Henry G. Weston."

The greatly and worthily honored President of Crozer Theological Seminary since 1868.

"Crozer Theological Seminary.

Chester, Pa., April 24, 1908.

My Dear Friend—Your postal just received. When I saw in the Commonwealth that you were soon to leave this country, I determined to ask how soon, hoping to have you with us next commencement at the fortieth anniversary of the Seminary, and have you, as our first ordained, take part in the public exercises. I see, however, that it is too late. We are planning to hold a Ministers' Institute preceding our commencement, as enclosed programme shows. We want to hold appropriate exercises inaugurating the beginning of the second forty years, by having the earliest students of the first forty as our guests. Sorry you cannot be with us. I will have the registrar change your address, and will see that all literature pertaining to the Seminary be forwarded to you. I wish to thank you as a Baptist for the magnificent services you have done our denomination through your ministry. It is such as you that we owe our strength.

May years of service be granted you, and if by any chance I should visit Wales soon I will be sure to look you up. Shall be glad to receive a word from you occasionally. Very fraternally,

Milton G. Evans."

(Dean and professor of Christian Theology.)

I can never forget Crozer Sem-

Maerdy, Glam., South Wales, Eng.

With reference to question by J. R. Sample, in Western Recorder of January 14th, as to my reason for believing the Supper at the home of Simon was on Tuesday night, I answer: I did not say Tuesday night, but "that same night," after referring to the day as being Tuesday. See "Harmony of the Gospels," by Dr. Broadus, page 169, Sixth Edition, 1900. The Jews reckoned the new day to begin with the setting of the sun. It was "our Tuesday," as Dr. Broadus says. My desire was to fix the point of time rather than to name it.

J. R. CHILES.

Johnson City, Tenn.

Mrs. De. Smith: Tommy, do you want some nice plum jam?

Tommy: Yes, mother.

"I was going to give you some to put on your bread, but I've lost the key to the pantry."

"You don't need the key, mother. I can reach down through the window and open the door from the inside."

"That's what I wanted to know. Now just wait till your father comes home."—The Catholic Mirror.

We become like our associates. Choose well your companions. Living with Christ makes one Christlike.

BOTH GAINED

By Change to Postum.

"We have given Postum over a year's trial," writes a Wisconsin lady, "and our only regret is that we did not try it before. Previously we used coffee twice a day and were very fond of it.

My husband had been subject to severe attacks of sick headache for years and at such times could not endure the sight or smell of coffee. This led me to suspect that coffee was the cause of his trouble.

"I was also troubled very much with acidity of the stomach and heart palpitation after meals. I had been doctoring for this, but had not suspected that coffee was the cause.

"Finally we purchased some Postum and it did for me what the medicines had failed to do.

This first day we used Postum I noticed less of my own trouble the second day was entirely free from it and have never been troubled since.

"My husband has been entirely free from attacks of sick headache since he quit coffee and began to use Postum.

"I have heard people say they did not like the flavour of Postum, yet I have served it to them without detection, because it has the color and snappy coffee taste, similar to mild high-grade Java. This shows they had not made it right. When made according to directions on pkg., it is as delicious as coffee and besides it is wholesome."

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

"There's a Reason."

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



SANE EVANGELISM

By W. W. HAMILTON.

JUST OUT

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TRY US.

"THE MASTER OF MY BOAT."

By Joseph A. Richards.

I owned a little boat awhile ago,
And sailed a morning sea with
out a fear;
And whether any breeze might
fairly blow,
I'd steer the little craft afar or
near.
Mine was the boat,
And mine the air,
And mine the sea—
Not mine a care!

My boat became my place of
nightly toil.

I sailed at sunset to the fishing
ground.

At morn my boat was laden with
the spoil

That my all-conquering work
and skill had found.

Mine was the boat
And mine the net,
And mine the skill
And power to get.

One day there passed along the
silent shore

As I my net was casting in the
sea,

A Man, who spoke as never man
before,

I followed him—new life began
in me.

Mine was the boat
But his the voice
And his the call—
Yet mine, the choice.

Ah! 'twas a fearful night out on
the lake,

When all my skill availed not
at the helm,

Till him asleep I waken, crying
"Take,

"Take thou command, lest wa-
ters overwhelm."

His was the boat
And his the sea,
And his the peace
O'er all, and me.

Once from his boat he taught the
curious throng,

Then bade me let down nets out
in the sea,

I murmured, but obeyed; nor was
it long

Before the catch amazed and
humbled me.

His was the boat
And his the skill,
And his the catch,
And his, my will.

—Selected.

OUR PULPIT.**"CONFORMABLE UNTO HIS DEATH."**

By Rev. Alexander Maclaren, D.D.

"And they stoned Stephen call-
ing upon God; and saying, Lord
Jesus, receive my spirit. And he
kneeled and cried with a loud
voice, 'Lord, lay not this sin to
their charge.' And when he had
said this he fell asleep."—Acts
vii. 59, 60.

Those of you who were here last
Sunday will remember that my
sermon then was principally di-
rected to dealing with two of
Peter's miracles, the healing of
the palsied Aeneas and the raising
of the dead Dorcas, which were
evidently modelled after the fas-
hion of our Lord's miracles. They

suggested the thought that the act of surrender.

aim of a true Christian in his
life and work, should be likeness
to the Lord. I complete the con-
siderations on which we entered
then by my remarks this morn-
ing, which are mainly directed
to the death of the first martyr,
which is evidently modelled upon
Christ's death. He teaches us
how to live; He teaches us how
to die. So from the words before
us we draw the one thought of
what death becomes to a man who
is able, by faith and love, to meet
it as Jesus Christ met it. It be-

I.—A Willing and Trustful Surrender.

I need not, I suppose, spend
time in pointing out the evident
traces of a deliberate imitation of
the great example in the last
words of the proto-martyr, but the
difference between the dying
Christ's words and the dying
Stephen's are as instructive as the
resemblances, and fling up the re-
semblances into greater promi-
nence. I do not think it is fanciful
from that point of view, if I point
to begin with, to the differences
in the order of the two prayers.
It was at a very early stage of the
long agony of the Cross that Jesus
Christ prayed that his murderers
might be forgiven, and it was at
the end of the agony that He
said: "Into thy hands I commend
my spirit." But Stephen reversed
the order, not consciously, but his
first cry was, "Receive my
spirit," and his second was,
"Lay not this sin to their
charge." I think that is a
hint that the servant had not
attained the sublime patience with
which the Lord endured the long
agony of the Cross. No wonder if
bruised beneath the cruel, heavy
stones, and bleeding from many a
jagged wound, he, like many an
other sufferer at the stake or on
the bed, cried to the Lord to take
him out of his pain.

Then the other difference which
springs to sight in the most super-
ficial reading, is that while Je-
sus addressed the Father; Steph-
en addresses Jesus. No doubt, the
prayer "Lord Jesus! receive my
spirit," was the answer of faith
to the vision that had been grant-
ed of the opened heavens, and the
Christ sprung to His feet to help
His servant. But, however little
conscious of theological inferences
to be deduced from this cry to
Jesus Stephen was, the fact that
here, instinctively, and most nat-
urally, at that early stage of the
history of the Christian Church
the dying martyr turns to Christ
with a prayer does witness to his
belief in Christ's divine nature
and Lordship over life and death.
Strange that a dying man should
cry thus for help to a dead man
who had not been able to save
himself—inexplicable, as I believe
on any rational ground, without
the admission of the great fact of
the Resurrection and Ascension
of Christ.

If Christ were risen indeed, and
only then, it was natural that the
martyr should turn to the Crucif-
ied, and say: "Receive my spir-
it."

There is another slight, but
very real, delicacy of difference
in the two prayers, in that Jesus

lays great emphasis upon His
own act of voluntary decease, while the ser-
vant said, "Receive," meaning
substantially the same thing, but
with a difference of perspective,
and giving greater prominence
to the Christ-act of really to
reception than to the servant's

Now, all these differences which
as I say though slight, are instruc-
tive, rest on, and are the expres-
sion of the one difference that the
one death was the death of the In-
carnate Word, and the other was
the death of the humble servant,
and they hint to us that however
close may be the imitation pos-
sible to the best of His followers,
either in life or in death, there
will always be something over,
which we can only adoringly bow
and aspire.

But now turn, briefly, to the
resemblances of which I have
spoken in this first of the mar-
tyrs' prayers. We see in it, first,
a willing surrender.

Ah! how different a death into
which a believing will enters, con-
curring with a physical necessity
and accepting it, and the death
in which a man is dragged out of
life by an unwelcome compulsion
arising from his bodily condition.
He is like a man hanging on the
edge of a precipice, and convul-
sively thrusting his nails into the
crumbling rock, and feeling it
yielding to his touch, or like one
swept down by some swirling
stream, and grasping the boughs
that overhang the water, which
he feels give with the weight
and the strain of his clutch. To
go out of life because we must,
is misery, to go out of it because
our wills accept the necessity is
triumph and victory. The one is
death indeed, the other is the
opening of the spirit to the influx
of a larger life. Blessed is he
who at that last hour goes will-
ingly, because he knows that he
goes after his Lord, recognizing
that the grave, too, is a "place
whither the Forerunner for us is
entered"—hears as he passes into
the gloom that Jesus lights up.
"he that followeth Me shall not
walk in the darkness, but"—even
there—"shall have the light of
life." It is blessed to have Him
with us when the awful isolation
of deaths parts us from all others,
and the spot where we stand be-
gins to sink, as did the ground
round Korah and his company,
and a gap to open which deepens
and widens to a gulf, across
which the love that is closest can
only cast a wistful look. The man
that dying is made like Jesus can
leave earth behind unregretting,
and pass into the obscure unfear-
ing. There is another thought sug-
gested by that prayer: "Receive
my spirit," namely, that there
dawns before the dying eye the
vision of falling, not into a vast
dim-abyss, but into soft and lov-
ing hands outstretched. I spoke
of dropping from a precipice. Do
you expect that a yard or two
below your feet, there will be
stretched out the hands that were
pierced with the nails, and which
will receive you when you fall?
It is a blessed thing, dying, to
drop into the hands of the loving
Christ.

That prayer "Receive my spir-
it" overlooked all the externals of
death, and change of condition,
and was absorbed in the calm
moment, how far he was from it
hope: "I shall be closer to him
all! What a calm ensued on the
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THE NEW "LIBERTY."

By George W. Hamilton.

The matter of Christians and the destructive criticism is not a matter of calling for platitudes about "love and liberty." We are all agreed that "love is the greatest thing in the world," that all we do or say must be done or said in love. "Love never faileth," said Paul in the great chapter; but Paul discriminated. He did not say "love never faileth" to Alexander the coppersmith. He said of him, "He did me much harm; the Lord reward him according to his works." If there is not both fire and iron in that speech, then I can not recognize them when I see them. Paul did not say, "Though I give my body to be burned and have not love it profiteth me nothing," to the tyrant judge who commanded that he be smitten in the mouth. He said, "God shall smite thee, thou whited wall." And in the half-retraction that followed, the deference is not toward the tyrant, but toward the Scripture—the same Scriptures that are so meanly assailed and discredited by some "Christians" (?) today. "I wist not that he was the high priest, for it is written," etc. Peter did not deal especially in dissertations about love and liberty with Bro. Magus when he exclaimed, "Thy money perish with thee, because thou hast thought the gift of God may be purchased with money," nor did Paul weakly and meekly agree with Peter in his dissimulation with the Jews and discourse about "love and liberty." He "withstood him to the face, because he was to be blamed," and sturdily repeats his charge of dissimulation. The Scriptures, in this as in everything, declare their divinity; they ring true to truth, loyal as gold to righteousness; they make a difference between right and wrong, between truth and a lie; and know nothing of the deference to men that is called "diplomacy," the "toleration" and "liberality" that is in reality cowardice and treason to the cause of Him who has called us to serve Him with all our mind and strength and heart and soul. These heroes of God are true—from Genesis to Revelation. God has manifestly no use for paltering or compromises or half-heartedness, in all the crises of his Book. He gave us ability to reason on that we might discriminate; backbone, that we should stand erect, and not worm, prone and spineless in his service like snakes.

This time is a crisis time. The unbelief that has arisen within the church must be exposed and fought. By sheer force of his "intellectuality" the so-called critic has worked himself into identically the same religious condition as the heathen of this and all other ages. He is precisely where he would be if there were no revelation and had been no Saviour. And as men are like sheep, and some fowls, to follow, he has a promising "following"—that struts after him like a procession of fowls, in well-satisfied grandeur, continually observing their leader. Sure, Satan has counted big on the peaceableness of Christians, but by all that is true, there is need now for plain speaking. Love should consider the weak, the honest-hearted, the unguarded—whom smooth speech and scholarly airs are deceiving, and who are

dear in the eyes of him who compassioned the multitudes as for all these new schemes, than a shepherdless, and warned against new pedagogy, for instance, given any thing better to the world than the old-fashioned family instruction, on Sabbath afternoons spent in singing and reading and helping conversation, and mothers' reciting to the little ones the stories of the Bible? It may be that these simpler methods did not bring out sharply the literary excellence of the book nor its wonderful unity of design and purpose, but they did something better; they brought out the book itself and let it make, as it always did, its own impression of unity and power.

All must be done in love, but it must be love toward God and the salvation of men, toward the church and toward the helpless and innocent rather than love toward error or scholarly deceivers. Our own hearts must be kept right; humble, but loyal; generous, but unyielding; tender but true toward Christ and toward the "little ones" whom he compassioned in tender distinction, many times.

This is the issue, the only issue. Is the Bible the word of God? Do we believe it and still stand upon the platform of the fathers. "Where the Bible speaks, we speak; where it is silent, we are silent"—The Christian Standard.

TOO MUCH MACHINERY.

By Rev. G. N. Thomssen.

In the providence of God, the missionaries of our Telugu Mission are representatives of the best nations of Europe as well as of America. It cheered us greatly to have also some Swedish brethren join our number last year. After our annual conference last year, I asked these brethren what they thought about the same, and the answer they gave has saddened me ever since. It was this: "We dare not report to our Swedish churches the proceedings of this conference. They would say, 'How can God's Holy Spirit work where there is so much machinery?' These brethren, in that remark, pointed out the cause of all the trouble with our Missionary Union, and with missionary societies in general, the world over. We have too much machinery, and do not trust the Holy Spirit in our work for guidance and help as we used to do in the days when we were poor.

Some years ago, when the new period of reconstruction began in our mission, I sounded a note of warning, and the reply I received was that what I said was true, but that after we had entered upon the new period of reconstruction we would have far greater success than we have at present. I have been waiting for years for this new success to show itself; but the sad fact is that we are not gaining ground, but are losing ground very rapidly.—Journal and Messenger.

METHODS OF STUDY.

The advocates of recently devised methods of Bible study, especially those called "the inductive," "the literary and scientific," and "the new pedagogical," have much ridiculed some of the older methods. Especially have they made light of the old-fashioned, old-time direct reading, memorization, and catechetical method. But is the sum total of Biblical knowledge among

young people any greater today, for all these new schemes, than a generation or so ago? Has the new pedagogy, for instance, given any thing better to the world than the old-fashioned family instruction, on Sabbath afternoons spent in singing and reading and helping conversation, and mothers' reciting to the little ones the stories of the Bible? It may be that these simpler methods did not bring out sharply the literary excellence of the book nor its wonderful unity of design and purpose, but they did something better; they brought out the book itself and let it make, as it always did, its own impression of unity and power.

ARE EVANGELISTS FAILURES?

Dr. R. S. McArthur, in giving a description of the visit of Gipsy Smith to New York says some interesting things as to evangelists. I quote rather freely from this article in order to draw some further lessons:

What the spiritual results of his mission will be cannot now be determined. It will be impossible ever to tabulate the results in full. It must be affirmed that in recent years but few additions to churches have followed the labors of evangelists. Perhaps the fault is with the churches themselves in not following up with vigorous efforts the impressions produced by the evangelists. The labors in New York of Dwight L. Moody, in the latter years of his life, resulted in but few conversions and but few additions to the churches. Indeed, Mr. Moody seemed largely to have lost his grip on audiences of unconverted people, and somewhat also his faith in the power of the gospel to reach the unconverted. He gave constant emphasis to the work of deepening the spirituality of church members. All admit that this is a good work, but if men and women are not brought into the churches, there will soon be no church members whose spiritual life can be deepened.

Further along the Doctor says: "But it is doubtful whether the work of Dr. Torrey and Mr. Alexander is very fruitful in this regard. Unconverted people do not go in large numbers to evangelistic meetings."

That Dr. McArthur takes rather a pessimistic view of evangelism is seen from the conclusion of this quotation, which is: "In the long run and the far reach it is found best that pastors should be their own evangelists, and that they should always watch for souls, and strive to win them to Christ."

Much depends upon the evangelist and his methods. All does not depend upon results. The biggest results from a human standpoint are often stupendous failures from a divine standpoint, and vice versa. Many times churches are injured by great gatherings during the exciting times of temporary religious fervor, having no deeper foundation than the emotional nature. The danger therefore that some of us see in modern evangelism, whether by pastor, or professional evangelists, is not where Dr. MacArthur has located it—in meagre churches with unconverted material by questionable methods. Or if the Dr. has pointed out the one weakness, let me point out the other. This brings me to the evangelist and his message, or method, for some have all message and no method, while others have all method and no message.

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As to Mr. Moody, while he might have "lost his grip on audiences of unconverted people," this writer can never be made to believe (and, furthermore, thinks in the ease) that "he lost his faith in the power of the gospel to reach the unconverted," as stated by Dr. MacArthur. Moody was one of the greatest gospel preachers since Paul. His work is still going on, and men are still being saved by reading his sermons.

His immediate successor, in my opinion, is one of the world's greatest evangelists, Dr. R. A. Torrey. In the face of all modern criticism, from the rankest Arminian down to the most obstreperous higher critic, Dr. Torrey has stood four-square on the Pauline doctrine of "salvation by grace through faith in Christ." Again, take Dr. A. C. Dixon, as the pastor of the Moody church, Chicago. There is no greater preacher of an orthodox faith on the American continent, and that, too, in a city where every "ism" from so-called "Christian Science," through all the heretical ramifications of infidelity down to the bold anti-scriptural and anti-christian doctrine of "Unitarianism," flourishes—and that, too, in very high places. These men are worthy successors of Moody and are doing more to evangelize the world than their critics combined. One of our greatest southern evangelists is T. T. Martin, of Blue Mountain, Miss. He is sane and safe and of

awful doom under the wrath of a broken law, and sin-avenging God, with as much ease and grace as ever characterized any great soul under his ground. With such optimism and sublime hopefulness on the evangelistic movement of today. If we are true to God and his word we can't possibly fail. It is when we drift from our moorings out into untried seas and experimental waters that we tremble and fear, and well may we, for we are sure to go to pieces on the rocks.
W. ALEX. JORDAN.
Yazoo City, Miss.

The "British Weekly" tells of a custom which was in vogue among British farmers two hundred and fifty years ago. Many of them were in the habit of setting aside a part of their land, oftentimes of their best land, for the use of the devil. They called it the "Goodman's Croft." They meant the devil's croft, but they were afraid to name it thus plainly. Possibly they fancied that he would appreciate being called "good man." In this croft nothing grew but briars and thorns and weeds. But the seeds of the weeds did not confine themselves to this croft. The seeds went everywhere. In our fields we no longer set aside a devil's croft. But how about our lives? Do we sometimes hand over some part of a day to the development of briars and thorns and weeds? And does it promote our permanent happiness?

there is a better-equipped living evangelist, doing greater good, leading more souls to the Saviour than T. T. Martin. A veritable cyclone of power, depending wholly on God and His Word for results, he sweeps from under the sinner every vestige of dependence on self-help, and portrays his

"No," exclaimed the lecturer emphatically. "Art cannot improve upon Nature." He paused to give effect to the great utterance, and from the back of the hall came a piping voice, "How do you think you would look without your wig?"

Editorial

It is with profound regret that we announce the death of Rev. Dr. H. G. Weston, which occurred at his home, in Upland, Pa., Saturday morning at 7:30 o'clock. He had been critically ill for about two weeks, when blood poisoning developed, from which he died. His funeral occurred Monday afternoon in the Seminary chapel, and was conducted by Dean M. G. Evans, and the other members of the faculty of Crozer Theological Seminary.

Dr. Weston was a stalwart friend of the Recorder, and his departure produced great grief in this office. An extended notice of his life will appear in our issue of next week. His death is a denominational calamity and there is no one to take his place.

Religious organizations are multiplying and, in every case, it is strongly intimated that it will be a dereliction of duty if each professing Christian does not instantly enroll as a member. This naturally raises an important question concerning church membership. After all, does a New Testament church stand for anything and are there any distinct and well defined obligations resting on its membership? About the only duty not assumed by an outside organization is that of providing the pastor's salary.

One League obligates its members to make an effort to lead a soul to Christ within a given period; another to read a chapter in the Bible every day; another to engage in private daily devotions; another to maintain family prayer; another to contribute a certain part of the income to religious purposes; and another, a Sunshine League, to scatter a gospel of good cheer.

If membership in a New Testament church does not include the duties just enumerated, then what does it involve? It is unquestionably the duty of every member to make diligent efforts to lead the lost to Christ and it is equally clear that he should be a regular student of God's Word. How have stated times for prayer, give a definite part of the income for religious purposes and strive to be a blessing to others.

Of course, many Christians make but a feeble, if any effort to carry out these obligations. But does their failure and the indifference of the particular church to which they belong justify the organization of these leagues to usurp the mission and functions of a New Testament church? The existence of such leagues, to the extent of their strength, weakens and nullifies the obligation involved in church membership.

It may be urged, however, that these leagues are organizations of the church and strengthen its life. This affirmation might have a little weight if there was a universal church of which the various denominations are branches, but such is not the case. No organization is a part of an individual church unless by formal vote, it is authorized and ordered by that body; and it is further implied that the conduct and con-

tinuation of such an organization is conditioned entirely upon the will and pleasure of the church. To say that because the members of a given organization are members of the church, therefore the organization is an organization of the church, is absurd. If the Board of Directors of a bank were all members of the same church that fact would not make that organization an organization of the church.

There is already a strong disposition to leave baptism and the Lord's Supper in the hands of each Christian to be administered when and where he may elect. If the individual can determine as to the validity of his baptism and interdenominational gatherings can administer the Lord's Supper; if membership in various leagues will secure greater and more desirable results in Christian activity, why have a church at all?

The New Testament church is the only organization to which Jesus committed his work. It would be well for those in the clutches of the organizing fad to pause and give due and serious consideration to this fact. What is sadly needed is a little old fashioned loyalty to the New Testament church. Its mission is the same to every age, and its essential characteristics are to be maintained in every generation. It is not subject to the will or whim of men; but as organized by the Lord, so must it remain even to the end. Let competing institutions beware and every Christian give his loyal support to the church that Jesus organized.

The City Temple, London, England, furnishes a religious puzzle that seems incapable of solution. In simple fairness it should be added the same condition prevails in some churches in the United States, though it is not as extensively advertised as the doctrinal lapse of the London church.

For many years Dr. Joseph Parker was pastor of the City Temple, London, and ranked as one of the greatest preachers of his day. Like C. H. Spurgeon, he consecrated his brilliant intellect to the proclamation and defense of the old-time Gospel. For about two generations he occupied this world-famous pastorate and great crowds were in constant attendance on his ministry. He had scant patience with religious fads and fancies and gave instant and positive rebuke to any departure from the vicarious method of salvation. On one occasion he said:

"In the past thirty-three years I have seen enough dead theories and discarded hypotheses to fill a good-sized cemetery. They entered the world like an amateur military band, with much noise and swagger, and coughed their way out of it like a squad of consumptive tramps. Whenever a preacher is parading a new theory in religion I know the first nail in his coffin has been driven and clinched. The one thing that is forever new and fresh is the old gospel, which is, in fact, from everlasting to everlasting."

And not long before his death he said:

"If ever this church allows the glory of Jesus and the worth of His atonement to be belittled in this pulpit, I hope it will be closed for a regenerate church membership. The fact is that in both England and America Baptists churches are suffering and seriously suffering from following just such a course. Many special meetings have been held where the burden of the effort was

Naaman is not a matter of doctrine, but of human sympathy and brotherly love. I do not believe that any catch words about the blood of Christ and the atonement can do any good. The thing that really saves a man is not the doctrines of Christianity, but the awakening of his self-respect. Set him doing something for his fellow men. This is really the saving of any man—the Christ that works within. Faith in God and faith in man are the same thing. Make a man realize that there is something in him, and give him something to serve and you have flung him into the heart of God."

Now comes the puzzle. Why do the members of this church submit to such a ministry? Conduct like this is a reflection upon the sincerity and ability of Dr. Parker. Is the teaching and training of an average life time to count for nothing in a contest with error? What plea can be advanced to justify such conduct? Truly they have aided and abetted in the betrayal of the truth, for each church member is morally responsible for the pulpit utterances of the pastor.

There should be no infringement on the rights and liberties of Dr. Campbell, but he should not be permitted to attack and ridicule doctrines that are held as vital and essential. Under such circumstances silence is always regarded by the public as an endorsement. Truly the retention of Mr. Campbell is a puzzle.

Dr. John Clifford, in a London paper, laments the decrease in English Baptist ranks for the year 1908. He says:

"The spiritual harvest in Britain is disappointingly small, although the sowers have been many, and the seed, has been the good seed of the Kingdom. Buildings of brick and stone increase, but the church, which is the habitation of God through the Spirit, shrinks within smaller and smaller areas. We are giving more money than ever for the work of the Kingdom and winning fewer recruits for the army of our God. The last thing the good Samaritan gave to the wounded pilgrim on the Jericho road was his money; is it possible that an increasing number of us are giving money and nothing else?"

Towards the close of the same article he speaks of the effort to put forth as follows:

"Our work, then, is to persuade our friends, and particularly our young friends, without special reference to the details of the interior processes of the spiritual life, to 'take sides,' and to say that they 'take sides,' to say it to themselves definitely and by a conscious act, to place themselves on the side of God and His Son and His church, by union with a group of men and women of like aims and spirit."

As we see it, the work that Dr. Clifford emphasizes in the above paragraph cuts from beneath Baptists the very ground on which they stand. If people and especially young people, are to be urged to "take sides" and that, too, without reference, special or otherwise, to the interior processes of the spiritual life, why should Baptists longer contend for a regenerate church membership? The fact is that in both England and America Baptists churches are suffering and seriously suffering from following just such a course. Many special meetings have been held where the burden of the effort was

to get people "to take sides" rather than repent and trust in the Son of God for salvation. Taking sides, especially the religious side, is the respectable thing to do but that is as far removed from regeneration as death is from life. The regenerate soul will "take sides."

When Baptists preach a gospel of taking sides without special reference to the interior processes of spiritual life, whether general or specific, their mission has come to an end.

The February issue of Our Home Field concludes an excellent article as follows:

"Two and a quarter millions of Southern Baptists, increasing at the rate of one hundred and fifty thousand a year, are equal to a program of their own in helping to bring the world to Christ. 'Union' and 'comity' are the persuasive pleas before which purified, disciplined, successful denominationalism must stand with courtesy and kindness, but with conviction and courage. Baptists are to minister and not to be ministered unto, but we are strong enough to determine the method of our work and the plan of our propagandism. Oh, that we may come speedily into a consciousness of our day and opportunity!"

Strong, wise and timely words these. The Federal Council and The Home Mission Council are both planning with reference to work in the home land, especially to see that it is more economically done and also to prevent denominational over-lapping. "Union" and "comity" are the words used and the fundamental idea is that "the church of Christ" includes all religious organizations that claim to be Christian.

Yes, Baptists are "strong enough" and certainly have sufficient wisdom to "determine their own method of work and plan of propagandism, and this they will do "with courtesy and kindness but with conviction and courage."

The officers of the Home Board are to be commended for this candid and manly declaration. It is just and fair to all concerned and will prevent Baptists from being placed in a compromising attitude.

"A fool is known by the multiplicity of his words." So said the wise man, and sometimes we incline to the belief that he had special reference to public prayer.

A little lad had just returned from church. "Ma," said he, "does God know everything?" "Yes," answered the mother. "Does he know every little thing?" "Yes, my son, but why do you ask such a question?" "Well," answered the little fellow, "our preacher told the Lord so many things this morning, that I just wondered how much God really did know."

Sometimes it becomes positively nauseating to listen to the information volunteered to the Lord in public prayer. How unfortunate it is to "gossip" before God's throne and call such a performance a part of worship.

The burdened, reverential, worshipping heart is never guilty of such conduct.

Professor Lombroso, an Italian criminologist says, "Criminality is a disease, and should be treated as such." Yes—a disease of the soul, and Jesus Christ is the only physician that can cure it.

EDITORIAL VARIETIES

"The soul of all reform, is the reform of the soul."

There is a depth in moral guilt that cannot be fathomed.

Church prosperity cannot be properly measured by statistical columns.

Beware of concealing conviction to stand well with any company.

"One may as well try to quench his thirst with salt water as to attempt to satisfy his soul with gold. The more of it he has the greater does his thirst become."

Churches that hesitate about exercising proper and wholesome discipline should remember that the extent and value of the harvest depends somewhat on the proper weeding.

A Western preacher in naming modern religious tendencies mentioned over-organization of church and Bible school, ignorance and discrediting of the Bible, Unitarianism and doubt of the resurrection and deity of Jesus. Was he far wrong?

Don't fail to read the wonderful offer of the premium for all new and old subscribers to the Western Recorder. The Complete Story of the Italian Earthquake Horror, etc. Think of it! A regular \$1.50 book, handsomely bound, 400 pages, free.

Dr. B. A. Dawes, the gifted and efficient pastor of the Baptist church, at Georgetown, dropped in to see us this week, while in attendance on a committee meeting with reference to the young people's work. He reports the college and his church as being in excellent condition, and both doing first-class work.

There are ten Baptist churches in Berlin, besides thirteen other points where preaching is maintained. An important factor in the work there was the Rev. Edward Scheve, who has just passed away. He came to the Baptists from the Lutherans, was ordained in 1857 and, at the time of his death, was the senior Baptist minister in Berlin.

Dr. Walter M. Johnson, of Louisiana, was a welcome visitor to our office last week. He came to Louisville to deliver an address before the Missionary Society at the Southern Baptist Theological Seminary on Mission Day. Taking the unique theme of "Baptists at the Throat," he delivered one of the strongest addresses that has been heard in Norton Hall in a long time. We are glad that Bro. Johnson visited our city and Seminary and hope that this trip to Kentucky made impressions that it will be easy to induce him to come back again.

It is with sincere regret that we chronicle the death of Dr. J. B. Turpin, of Parkersburg, W. Va. Dr. Turpin, after a long, successful pastorate at Charlottesville, Va., assumed the pastorate of the First Baptist church at Parkersburg, a little more than one year ago. He was a scholarly, genial man, and was singularly successful in the ministry. His Parkersburg pastorate bid fair to surpass in achievement what he had accomplished elsewhere. We tender our condolence to the bereaved church and family.

Evan Rogers, of Lebanon, Ky., has been called home. On Wednesday afternoon, February 3rd, he was in our office, and seemed so cheerful and hopeful. He was taken sick that evening on the train and next morning the news of his death reached us. Surely we "know not the day nor the hour." "Be ye also ready." He was a good man, an efficient worker, his pastor's friend, a true, well-informed Baptist. He combined stalwart strength of character and firm conviction, uncompromising principle with the sweet spirit of Christ. He was always a true friend to the Western Recorder. He wrote for its columns and stood firm for the doctrine it teaches.

The Baraca Class of the Walnut Street Baptist Sunday School, Louisville, entertained the men of that church at their annual Banquet, Tuesday evening, February 4th. It was a notable occasion, and about two hundred were in attendance. A committee of ladies had charge of the banquet feature, and deserve the highest praise for the excellent service rendered that evening. The special speakers of the occasion were Judge J. P. Hobson, of Frankfort, Col. T. D. Osborne, Dr. H. A. Porter and the Editor of the Western Recorder. Special emphasis was given by all the speakers on the importance of Christian stewardship. Mr. George E. Hays is the teacher of this class and has accomplished marvelous results in reaching men and enlisting them in religious work.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: Christ's Letter to the Church at Pergamos, Rev. 2:12-17. The Lamp of Life, Matt. 25: 8. S. S., 383. By letter, 1. Broadway—Bro. E. Y. Mullins supplied in the morning and Bro. John R. Sampey in the evening. Pastor W. W. Landrum was announced for next Sunday. Chestnut St.—Pastor J. M. Weaver: Sins of Omission, Judges 5:23. Forsaking God, Jer. 2:12-13. S. S., 133. By letter, 2. Crescent Hill—Pastor J. F. Griffith: The Lord's Supper, I. Cor. 11:24. The Effect of Gospel Preaching, Acts 13:44. S. S., 92. By letter, 2. Clifton—Pastor J. T. Betts: Christian Confidence, John 9:25. The Gospel, Its Power, Its Purpose and Plan, Rom. 1:16. S. S., 156. By letter, 1. Calvary—Pastor J. S. Detweiler: Sins Blotted Out, Isa. 44:22. Missionary Lecture, Judson, by Rev. V. B. Clark. S. S., 171. Dear Park—Pastor Edwin R. Harris: Giving, I. Cor. 16:2. Bro. J. R. Witherspoon: Zeal. S. S., 62. East—Pastor Geo. H. Critcher: Co-witnessing, Acts 5:32. The Cross and How to Approach It, Mark 8:24. S. S., 208. By letter, 1. Eleventh and Jefferson Sts. Mission—Supt. B. T. Kimbrough: The Law of the Harvest, Gal. 6:7. S. S., 72. Our new superintendent of the Sunday School is Bro. Roggenkamp, one of the deacons of Chestnut Street church, and he is taking hold of the work in earnest. Franklin St.—Pastor T. J. Duvall: Missions and the Mission of the Church, Mark 16:15-16. An Old Man Made New, John 3:3. S. S., 239. One profession at the evening service. Fourth Ave.—Pastor E. S. Alderman: Fellowship, I. John 1:3. The Greatest of Graces, I. Cor. 13:7. S. S., 209. Highland—Pastor L. W. Doolan: Rainy-Day Religion, Ecc. 11:4. Ps. 91:15. The Sixth Commandment, or the Security of Life, Ex. 20:13. S. S., 168. By letter, 6. Hazelwood—Pastor Chas. B. Althoff: The Christian's Joy, Gal. 5:22. The Bread of Life, Ps. 119:38. S. S., 78. Hope Rescue Mission—Supt. W. M. Bruce. John 17. Bible Class attend., 93. The large attendance and deep spiritual interest at the mission this winter is remarkable. We had a wonderful service Saturday night and many conversions. Highland Park—Pastor G. F. Davison: Christian Desire, Rom. 10:1. God's Gift to Man, John 3:16. S. S., 73. Bro. J. Y. Turner preached for us at night. Immanuel—Pastor J. C. C. Dunford: The Wonderful Christ, Isa. 9:6. Disobedience to the Gospel, Rom. 10:16. S. S., 170. Jeffersonville (Ind.)—Bro. J. H. Padfield: Incarnation, Heb. 2:15-17. Paul's Promises, Phil. 4:18. S. S., 50. Knob Creek—Pastor R. W. Grizzard: This Do in Remembrance of Me. No service at night. Ormsby Ave.—Pastor G. D. Billeisen: Burden Bearing, Phil. 4:12-14. Paul's Defense Before Felix, Acts 24:10. By letter, 1. Five received the right hand of church fellowship. The Lord's Supper was administered in the morning. Oakdale—Bro. W. T. Smith: The Look that Counted, Luke 22:61. True Spirit of Service, Matt. 5:23-24. S. S., 88. Pastor Mohler has resigned and the church is without a pastor as yet. Portland Ave.—Pastor L. W. Smith: Importance in Prayer, Luke 18:1. S. S., 135. Parkland—Pastor E. G. Vick: The Cost of True Discipleship, Luke 9:23. The Secular and the Religious, Matt. 22: 21. S. S., 167. For baptism, 1. Twenty-sixth and Market: Pastor R. E. Reed: Strength in Christ, Phil. 4: 13. A Deceived Heart, Isa. 44:20. S. S., 394. By letter, 1. Third Ave.—Pastor S. J. Cannon: Lot's Choice, Gen. 13:11. Christ Became Poor, II. Cor. 8:9. S. S., 104. Twenty-second and Walnut—Bro. W. O. Carver: Characteristics of Members and Church Life in the Early Jerusalem Church, Acts 2:41. Jesus' Command, Follow Me, Matt. 9:9. S. S., 547. Pastor Hunt is in a meeting at Marcelline, Mo. Thirteenth and Kentucky—Pastor Jas. A. White: Christ the Door, John 10:9. Divine Friendship, I. Sam 18:3. S. S., 49. Thirty-sixth and Grand Ave.—Pastor J. C. Given: Sincerity a Christian Virtue. Self-Centered Life or Christ-Centered Life, Gal. 2:20-21. S. S., 25. We have to thank Bro. Raniff for a warm

near Breckinridge street, for a warm house yesterday. Bro. Raniff presented the church with a magnificent stove, which was put in place and enjoyed at both hours yesterday.

SEMINARY NOTES. BY ELIAS A. COTTELL.

Missionary—Day exercises were held in Norton Hall at 10 o'clock on Wednesday morning, February 3rd. Summary of the work done by faculty and students for the month of January: Regular sermons preached, 176; supply sermons, 78; funerals, 4; missionary addresses, 40; Sunday School classes taught, 175; conversions, 16; baptisms, 5; received by letter, 5. Letters were read from missionaries on the frontier, in South America and in China. In all of these letters the work was shown to be progressing, and the need of more workers was urged upon us. Bro. W. H. Canada wrote of the serious illness of himself and family while on his return voyage to South America. Bro. W. N. Johnson, of Alexandria, La., delivered the address of the day. He gave us a magnificent address, setting forth the imperative demand that Baptists rise to the consciousness of their possessions and possess them. He set forth, in clear and unmistakable terms, the peculiar mission of the Baptists because of the doctrines for which they stand. They have a message for the whole round world that cannot be delivered by any other people. His subject was "Baptists at the Throat."

Dr. Mullins preached at the First Baptist church, of Atlanta, on the fifth Sunday in January. V. B. Clark lectured on Judson last Tuesday night (February 2nd) in Norton Hall, before the students Missionary prayer meeting. On Friday night he lectured on Paton at the Masonic Home. On Sunday he lectured at Calvary Baptist church on Judson.

Students and faculty preaching: J. C. Daniel, Hamilton Avenue Mission; A. H. Mahaffey, Little Flock; T. C. Bagby, lectures to B. Y. P. U. of Highland church; C. T. Brookshire, Concord, Galatin county; H. O. Meyer, Eighteenth Street; G. Oster, Swedish Mission; J. N. Likins, Bethel, Ind.; W. F. Wagner, DuPont, Ind.; W. S. Brooks, for the Anti-Saloon League at Stanford, Sunday; Dr. E. Y. Mullins, Broadway, in the morning; Dr. J. R. Sampey, Broadway at night.

Dr. Sampey will lecture before the Louisville Literary Society this week, on the "Religious and Moral Life of the World."

Dr. A. T. Robertson will attend the Religious Educational Association meeting in Chicago this week.

Dr. W. O. Carver delivered two lectures in Grubbia and two in Clarksville, Tenn., last week.

Dr. Carver supplied Twenty-second and Walnut Sunday night.

J. O. Colley lectured for Anti-Saloon League in Union Springs, Ala., Sunday January 31st, and at Stanford, Ky., on February 7th.

EATON MONUMENT FUND.

Gift of \$500 from Joseph H. Eaton.

Those who have been watching this movement with deep interest will be glad to know that at last the work of the sculptor is finished, and the work of the founder is begun. On January 28th, the chairman, with Mrs. T. P. Eaton and Col. Thomas D. Osborne, made a trip to Chicago. There they were met by Joseph H. Eaton, of Denver. The object of this visit was to make the final inspection of the plaster model of the statue. They were pleased with the work of the sculptor, and while nothing in bronze can be perfect, they believe the statue is going to be eminently satisfactory to the lovers of Dr. Eaton.

The countless people who are interested in this monument effort remember that it was announced a few months ago that an anonymous subscription of five hundred dollars was received. The subscriber now allows his name to appear, although he has given his consent with great reluctance. The generous donor is Mr. Joseph H. Eaton. The success of the whole movement was practically assured before Mr. Eaton made his subscription, and his gift was not necessary to complete the matter. He was not requested to give, and it was expected that the monument would be completed without cost to Dr. Eaton's immediate family. Mr. Eaton, however, generously refused to be counted out and insisted on giving this handsome sum toward the monument which commemorates his illustrious father's life work. This is a most gracious thing for Mr. Eaton to do, and one which his friends will all appreciate.

"I hope you will have no trouble to raise the necessary amount," writes Mr.

Alvan D. Freeman; "he did a great work ere he fell on sleep." "I beg your pardon for being so long in remitting," writes one. "There is not a man in all history that deserved a monument more than Dr. Eaton," writes Mr. S. S. Fitzpatrick, "and here is wishing you success in this work that will perpetuate the noble deeds of Dr. Eaton."

CASH RECEIVED.

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged \$1736 22', 'Adkins, Rev. B. P., Cora, Ky. 1 00', 'Cox, Rev. T.D., Columbin, Miss. 1 00', etc.

Total cash received \$2281 72 HENRY ALFORD PORTER, Chairman.

THE STATE.

Secretary W. D. Powell is resting by holding a meeting at Douglas, Ga. Reports received from there indicate great crowds are attending the meetings, and six have joined the church. Among the professions is a Roman Catholic from Monterey, Mexico. The weather is favorable and it is confidently expected that there will be a very large ingathering.

A letter from Bro. A. N. Whittinghill, of Bardstown, says that he has sold his farm and is now ready and desires to enter upon full duty as a minister of the gospel. Again giving all his time to the work. He has just closed a fine meeting in Ohio county among his kith and kin. He baptized nineteen of the best people in the community. He says, "I expect to put my whole life into the ministry again." He also says, "When I baptize heads of families, I always tell them they can't do without the Recorder."

State Evangelist R. A. Barnes has just closed an interesting meeting at Hawesville. He preached for nineteen days. There were twenty additions to the church, eleven by experience and baptism and nine by letter and restoration. The church was greatly revived and strengthened. Nice offering was made for State Missions. Bro. Barnes goes next to Brodhead for a meeting. He is doing a fine work and the Lord is blessing him and crowning his efforts with great success.

The South Side church, Covington, whose pastor, the beloved Vickers, passed to his reward on New Year's Day, has called Bro. F. P. Gates, of Mt. Olivet, Ky. He enters upon his work at once. Bro. Gates has a noble assistant in his God-given work in his excellent wife. They have done a great work at Livingston and at Mt. Olivet, and we predict and pray for greater success in their new field. The opportunity seems to be almost unlimited. The prompt action of this church indicates the live condition of the membership.

Bro. S. M. McCarter, State Evangelist, writes: "We closed a great meeting at Brownsville, Ky., Sunday, twenty-seven conversions, twenty-seven additions by baptism, six by letter and two by restoration. All business houses closed for the services at both hours. The sheriff, county clerk and jailer united with the church. It was a great time for the church. They just completed their new house of worship. They will call their pastor, Bro. Page, for all time. Our work is hopeful in Brownsville. I go next to Monticello."

Pastor Warren, of the First church, of Owensboro, has been aided in a meeting by Bro. M. F. Ham. The church was already at revival heat through the preaching of its pastor, and rallied to the work of the meeting. God greatly blessed Bro. Ham's earnest preaching, and many were converted, who joined the other churches and other denominations. One hundred and twenty-four were added to the First church, making 500 who have been received since Pastor Warren came, sixteen months ago. Six members of the First church, at the close of the meeting, promised to support each one a missionary in the foreign field. The church was already supporting six missionaries.

A GOOD BOOK.

Get that book by A. C. Dorris, "My Christian Experience and Call to the Ministry." It gives timely emphasis to a doctrine that Baptists cannot afford to forget.

Read the book and if you have not been made alive by the Holy Spirit, then remember Jesus said, "Ye must be born again." If God has not called you to preach the gospel, then don't try. Price 35 cents, postpaid.

CALHOUN.

This is the capital of McLean county. Rev. Alva F. Gordon is bishop. The Associate editor is engaged to begin a meeting here on the 14th inst. He looks forward to this meeting with great interest and hope. Pray for us.

J. G. Bow.

R. P. Y. U.

THOS. J. WATTS, COR. SEC'Y.

The Florida Baptist Convention voted at its recent meeting to put a B. Y. P. U. secretary in the field.

The new Texas B. Y. P. U. secretary is Rev. Joe W. English. He succeeds E. E. Lee, who has become Field Secretary for the Sunday School Board.

Williamsburg, Ky., has a B. Y. P. U. with 100 members, and an attendance ranging from one hundred to two hundred.

A new Union has been organized at Great Crossing church, near Georgetown, with 45 members and a fine outlook.

A B. Y. P. U. Conference will be held at Owensboro, February 21st. Field Secretary L. P. Leavell and Cor. Sec'y T. J. Watts will be the speakers.

The Executive Council of the Southern B. Y. P. U. held an important meeting in Louisville last week. The program committee for the Southern B. Y. P. U. is as follows: Thos. J. Watts, Chairman; B. A. Dawes, R. E. Reed, L. W. Doolan. The committee on Arrangements is composed as follows: M. P. Hunt, Chairman; H. A. Porter, E. S. Alderman, B. A. Dawes, T. J. Watts. The Executive Committee will recommend to the Southern B. Y. P. U. the appointment of a General B. Y. P. U. Secretary.

The Executive Committee of the Kentucky B. Y. P. U. met in Louisville last week immediately after the adjournment of the Southern Committee. The proposed Kentucky Baptist Assembly was discussed and its proper financing had consideration. The prospects for a great assembly are bright. A number of the choicest speakers in the South have been secured, many of whom are specialists.

The writer visited the B. Y. P. U. of Twenty-second and Walnut-street church on a recent Monday evening. They have a splendid work going on there. Wish we might have a few hundred unions as effective as this one.

It is hoped that the Southern B. Y. P. U. Convention, Auxiliary to the Southern Baptist Convention, will be the best in the history of the organization. There will be no B. Y. P. U. Convention this year, and it is expected that very many of those from the South who have been in the habit of attending the B. Y. P. U. Convention will turn their faces toward Louisville in May. The work of the B. Y. P. U. in the South has been experiencing a decided revival of late and there has been unusual progress. The program committee will make announcements from time to time through the columns of the various State papers relative to the speakers for the Convention. Kentucky will, of course, be largely represented. One of the largest and most conveniently situated auditoriums in Louisville will be secured for the use of the Convention.

The East Tennessee Baptist Encampment will open July 5th.

Rev. John R. Sampey, D.D., has been secured for the Kentucky Baptist Assembly, Georgetown, Ky., July 5-12th. He will deliver six addresses on "Mountain Peaks in Old Testament History."

Sunday School Secretary W. J. Mahoney will be dean of the Sunday School department of the Kentucky Baptist Assembly, New Liberty, Ky.

W. M. U. NOTES.

The ladies of both Chestnut Street and Fourth Avenue churches at their February W. M. U. meetings had the pleasure of listening to Mrs. Metzgar, recently from the mission field in the Congo. Mrs. Metzgar told of the many marvelous changes wrought in the lives of the natives who have accepted Christianity.

We sympathize with the Y. W. A.'s of Frankfort in the loss, by death, of Miss Ruth Robinson, one of their most useful and much loved members. While many of our Kentucky Sunbeam

SEEDS BUCKEY'S SEEDS SUCCEED! SPECIAL OFFER: Made to build New Business. A trial will make you our permanent customer. Prize Collection. Write to-day; Mention this Paper. SEND 10 CENTS. H. W. Buckee, Farm 10 Rockford, Ill.

leaders are having to give up their work from one cause and another, others are coming forward to take their places. Mrs. E. E. Lee, Owenson, after four and a half years of faithful service as leader of the Long Ridge Sunbeams, lays down the work to be taken up by Mrs. W. H. Harrison.

At Corbin, Mrs. Carrie Oakley takes up the work laid down by Mrs. Andrew Jackson.

Mrs. J. L. Owens leaves a well organized Band at Liberty and goes with her husband to his new field at Middlesburg. From her new home she writes to Miss Wilson for "Helps" to organize a new band.

And new Sunbeams arise and shine in many parts of our State. Miss Ada Kalgore and two other young women are assisting the Catlettsburg Sunbeams to shine.

Mrs. H. E. Carter, of Valley Station, is the leader, bright and cheery, of the new Sunbeam Band of Salem church.

The Sunbeams at Smith's Grove on the 10th of January were four years old, under the same wise leader, Miss Sallie D. Witherspoon, who says: "This work with the children has been such a blessing to me. I hope the time will come when every church in Kentucky will have a Sunbeam Band."

Miss Wilson is asking her Sunbeams, as their Home Mission work, to help build a chapel in a beautiful town in Cuba called Cardenas. Now, this means that the Southland Sunbeams must give \$6,000 if they want to build this church, all by themselves, and Kentucky Sunbeams must give \$500 of the \$6,000. How much is your Band going to give? Miss Wilson would like to know. Why just think of it, last year Kentucky Sunbeams gave \$800 to missions.

The Seminary Library seems to be a favorite resort for the Seminary students and their "lady friends." A Louisiana State meeting of students from the Seminary and the W. M. U. Training School was recently held at the Library. Also on February 2nd, the Georgia students met their Georgia co-workers from the Training School and spent a delightful social hour at the Library.

Missionary Whittinghill says: "Every church in Reggio is in ruins, including the Cathedral, except ours. Pastor Sendovi and family are certainly lost. We know of only two members out of thirty-three of the church at Messina safe and sound. We are greatly afflicted and hardly know which way to turn nor what to do. How they need our material and spiritual help—no one knows who has not seen poor Italy, especially the Southern part. Pray for us and help us in our sorrow."

The Baptist Advance, Ark., says: "It looks like the good women in the State are going to give twice as much this year as last—as a Christmas offering to China."

The W. M. U. of Westlake, Ia., gave during the year 1908, \$359.93 for all objects.

For the first time Kansas City will entertain the Woman's Baptist Foreign Missionary Society of the West, and are preparing to give them a royal welcome April 20-22.

Many years ago an aged Chinese convert burnt into his wrist with a hot iron, the sign of the Cross, explaining his action in these words, "I am an old man, and my memory is failing. I wish to remember continually my Lord's love in dying for me."

An Industrial Training School has been established at Shaki, Africa, under the management of Brethren Duvall and Maclean. Here while the child learns to read and write and to know something of Christianity, he is taught some useful occupation, such as carpentry, blacksmithing, tailoring, etc. Thus they are taught to supply their own wants, to make themselves useful to their fellow creatures and to see that they are not to live without work simply because they are educated.

Family Circle

Stories For The Young And Old.

A CAT TALE.

The little old woman to town would go To buy her a Sunday gown, But a storm came up, and wind did blow, And the rain came pouring down; And the little old woman, O, said to see! In a terrible fidget and fret was she— In a terrible fret was she!

The little old man was cross and cold, For the chimney smoked, that day, And never a thing would he do but scold In the most unmannerly way. When the little old woman said: "Listen to me!" He answered her nothing but "fiddle-dee-dee!" No, nothing but "fiddle-dee-dee!"

Then Muffin, the kitten, said, "Deary mo! What a state of affairs is this! I must purr my very best purr, see, Since everything goes amiss!" So Muffin, the kitten, she purred and purred Till, at last, the little old woman she heard— The little old woman she heard.

And she smiled a smile at the little old man, And back he smiled again, And they both agreed on a charming plan For a walk in the wind and rain. Then, hand in hand, to the market town They went to look for the Sunday gown— For the coveted Sunday gown. —St. Nicholas.

THE COUNTRY DAUGHTER AT WORK IN THE CITY STORE.

By May Mehan.

There are six thousand girls and women at work ordinarily in the establishment with which I am connected. About holiday-time this number increases to over eight thousand. In my particular department I have under me three hundred girls and women, says a writer in the Mother's Magazine.

In our particular establishment about 35 per cent of the new girls taken on each year are recruited from the country. I should say that only about 10 per cent of these make good and permanently identify themselves with the establishment. Those who do not remain leave for one of three reasons: as a rule—they are physically unfit for the work, or they cannot live on the wages paid (five to eight dollars a week for beginners), or they have no ability as saleswomen.

My personal experience with girls from the country seeking work in the large stores, is that their parents (in most instances) should never have permitted them to make the experiment. I will give an instance. There came into my department a short time ago, a young girl, the daughter of a minister of an interior Illinois town. The girl had never been educated to any special line of work, and therefore "she must have the makings of a good clerk,"—one of the most mistaken notions parents ever entertained. This girl received \$6 a week wages. Her room, board and noonday lunch cost her \$4.50 a week, and were very plain at that. Her earnings were 60 cents a week. Taking out from the 90 cents she had left, her laundry and incidental expenses, there was not only nothing left, but debt was a certainty. All the bright things of a city that a fresh country girl would enjoy—entertainments, parks, museums, sight-seeing—she must deny herself, or secure in a way debasing to pride, and inevitably ending in loss of name and honor.

I advised her to write home to her mother and tell her the truth. She did so, and received back a long plaint that "the store did not appreciate her abilities, and the wages were outrageous." The child eventually fell sick, and had to be taken home. When her father came for her, I tried to impress on his mind the truth, but all I got from him was a denunciation of the "system" of the store and the "brutality" of modern civilization.

However, I hope that what I have to say here will fall under his eyes, and that he will realize that I am presenting a number of wholesome truths for the loving country parents and the ambitious country girls.

In the first place, there is no demand in the city for country girls except as domestics, and as domestics (although the pay is usually far better than that of the average clerk) few of them are qualified, or will serve. The city has more than enough girls of its own for

clerkship; girls who are stronger, who live at home, who know better how to economize, who make better clerks than the product of the country. The girl from the country, if she has good character, references, and any sign of ability, can promptly get work at from \$5 to \$8 a week, but thrust immediately into competition with the keener, shrewder, better equipped city girl, she almost invariably loses out.

Second, living is high in any large city, when compared with country living. The smell of green grass, the sight of trees, the privilege of rooming in a respectable neighborhood, even locating one's self near to a park or a body of water, must all be paid for. Journeys on foot are next to impossible, and if one moves around at all, the carfare will easily rise to \$2 a year.

Third, the city girl is surrounded with relatives, friends, a home pleasant to her entertainment, and in a sense to her support. The country girl thrust into the city, untrained, and with her own school way to make, is alone but for the saving letters from home. The attacks of nostalgia she will go through before she becomes hardened can never be compensated for by any \$8 a week salary.

Fourth, the systems, wage scales, methods of great stores, have been established for years. They contain many humane features for the rightful care of employes, but they deal with the mass, and not with the individual. The country girl, not accustomed to this as the city girl is, finds herself a number in a bunch of numbers. She must accept the system or quit. If she sticks it out and conquers, she will learn that the system encourages her to be pure, to be thrifty, to be apt and successful, but the effort and the sacrifices must be on her part.

Fifth, a girl living alone in the city absolutely requires a weekly income of \$10 a week to just keep over the border line of starvation and debt. On \$12 a week she will be a trifle safer, and on \$15 a week she can begin to lay aside, by the strictest kind of effort. She will be on the road to a definite competency after she earns \$75 a month, and knows at least one line of business thoroughly. She must thoroughly convince her employers that they need her, before she will ever get any such money.

My assistant, who is a country girl by origin, worked the first fifteen months at \$4 per week, and spent three months in a hospital to recover her health, coming out heavily in debt. She worked two years at \$7 a week, six months at \$8 a week, a year at \$10 a week, three years at \$15 a week, and now receives \$30 a week, and goes to Europe as a buyer, whenever I cannot go. She will be married next spring, and brings her husband a nest egg of \$2,000 and a well-disciplined body and mind. She is one country girl in ten thousand. She said to me the other night as we were retiring:

"If I had it to do over again—" "Well?"

"I'd stick to the home and farm." I have been fifteen years in the work, and I am of city origin. I earn over \$2,000 a year, and live and travel well, but in that fifteen years I have seen enough freshness and fairness of the country fade away in the dust and warfare of a city store to break any mother's heart. I like the work. I was trained for it. I did not come into it helpless. I was backed by friends and my own tried abilities. I tried to prove the "system" needed me, and I succeeded.

But the country girl comes into the whirl with no such equipment, and where she succeeds the sad majority are swallowed up or thrown back broken to their native shores. You ask me if there is a place in the city for the country girl? My answer is this: There is a place of successful work everywhere for the girl of any origin who trains herself for it. Trained women workers never lack work or fair incomes.

So, the country girl who masters all the details of clerking before coming to the city, who studies out the system of a great store before entering it, who fits herself to be a leader in the silk, the glove, the millinery, the lingerie, or any other department, who saves so that she will have a bank account to fall back upon during the days of small wages—she can enter a large store and master it. Mothers should understand this, and not permit a helpless young girl to plunge into city work untrained.

But more than clerks, the city always needs bright bookkeepers, alert cashiers, boy-replicated stenographers and typists, aggressive sales agents, instructors in new domestic articles, etc. The city cares little whether these come from country or town. It wants the ability, and is willing to pay for it. That is something so many of my sex fall down on—they wish the reward without producing the ability. They expect to be paid on account of their sex and not their ability. Let

this be understood by mothers who hope to have country daughters succeed in the city's field of work. A woman must be a man in every respect when she goes to work. She need not lose her sense of honor, she need not lose the refining graces; she should cling to the things religious and feminine in her private life as she never did before, out in the daily work she must assume the strength, the dignity, the self-reliance, and alertness of a progressive and upright man. Train your daughters in this thought, if they would succeed.—The Metropolitan.

JACK'S NEW YEAR GIANT.

Looked at from all sides, it seemed time that Jack should go to work again. Christmas was past and the holidays were ended. The little candles on the Christmas tree had burned out. The visit to grandma's was over, and the New Year party broken up. And now there was nothing for Jack to do but to collect his scattered books and trot back to school. "O-oh!" sighed Jack; "it's hard lines to have to go back to school. I wish I was Jack the Giant Killer and had nothing to do but climb a bean stalk." "Well, boys, a happy New Year!" said Miss Lucy, as the boys clattered boisterously into the school room, and "Happy New Year!" echoed all the fresh young voices.

After a sober little talk about the old year that was gone and the new year that had come, Miss Lucy said: "There is one job I have laid out for you this year, boys, and that is to kill a giant that goes stalking about, doing great and lasting injury to the boys and girls in our land—a giant that needs to be killed."

Jack started. Had Miss Lucy heard him talking to himself a while ago? "I will not tell you the giant's name now," said the teacher, "but I will let you know if I see him around."

As I told you, Jack didn't feel a bit like going to school, and he missed his spelling and blotted his copybook, until Miss Lucy had to give him several bad marks on his report. "Ah, Jack!" she said, "that giant has met you in the way, and got the best of you."

"Is it Giant Laziness, Miss Lucy?" asked one of the older boys. "That is his name, Frank; and here is the sword to kill him with," and Miss Lucy wrote across the blackboard: "Not slothful in business, fervent in spirit, serving the Lord."—Jewels.

KING SOLOMON AND THE ANTS.

One morning the Queen of Sheba started back to her home in the south. King Solomon and all his court went with her to the gates of the city.

It was a glorious sight. The king and queen rode upon white horses. The purple and scarlet coverings of their followers glittered with silver and gold. The king looked down and saw an ant-hill in the path before them. "See yonder, little people," he said; "do you hear what they are saying as they run about so wildly? They say, 'Here comes the king men call wise and good and great. He will trample us under his cruel feet.'"

"They should be proud to die under the feet of such a king," said the queen. "How dare they complain?" "Not so, great queen," replied the king. He turned his horse aside and all his followers did the same.

When the great company had passed, there was the ant-hill, unharmed, in the path.

The queen said, "Happy, indeed, must be your people, wise king. I shall remember the lesson."

"He only is noble and great who cares for the helpless and weak."—Exchange.

WITHOUT MOTIVE.

The venerable and learned Justice John M. Harlan, during a game of golf at Chevy Chase, explained the intricacies of evidence to a young man.

"Usually, in conflicting evidence," he said, "one statement is far more probable than the other, so that we can decide easily which to believe."

"It is like the boy and the house-hunter."

A house-hunter getting off a train at a suburban station, said to a boy:

"My lad, I am looking for Mr. Smithson's new block of semi-detached cottages. How far are they from here?"

"About twenty minutes' walk," the house-hunter replied.

"Twenty minutes?" exclaimed the house-hunter. "Nonsense! The advertisement says five."

"Well," said the boy, "you can believe me or you can believe the advertisement but I ain't tryin' to make no sale."—Washington Star.

He that ruleth his spirit is greater than he that taketh a city.

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THE TALE OF THE LITTLEST MOUSE.

The littlest mouse lived with his father and mother and little brothers in a small, round nest in a field. He was very happy, playing in the field all day, and going to sleep—snug and warm at night—in his grassy bed.

Mr. and Mrs. Field Mouse had seen the world, and knew how to bring up their children. They taught them never to go into the streets, where there were cats and dogs, and great horses and carts going by, and all sorts of danger from all sorts of things.

One day there came to visit them a big, sleek, fat gray mouse—a cousin who lived in a house on a street. The little Field Mice were overawed by his fine ways.

"You would never be contented here if you could once see my house," he said to them. "Such feasts as we have. There's always cheese in the dresser. The maids are careless, and they leave everything around. There is really too much to eat."

The little Field Mice opened their eyes. Very often in their home there was not enough to go around. They knew what it was to go hungry to bed.

The idea of anyone having too much to eat, filled them with envy.

After the cousin had gone, the little mice said to the father and mother: "Why can't we live in a house, and have more than we want to eat? Why can't we be fat, and have a fine gray coat like cousin's?"

But the wise parents said: "Don't be carried away by such tales. Your cousin is proud, and makes the most of his good things. He didn't tell you about the cat that lives in the house, and has eaten up three of his family. He didn't tell you of the big steel traps lying about, nor how his brother got caught in one of the dreadful things. You may not have such good things to eat, nor wear such a fine coat, but it is better to be safe and happy in a small, humble home, than to be always afraid in a big, handsome one."

The littlest mouse thought differently. They did not understand, he thought; he wanted to find out for himself. So, that night, after they had been snugly tucked in bed, and his father and mother had gone to sleep, he stole softly out across the dark field and into the street to his cousin's house. Trembling with excitement, he knawed his way into the cellar.

Never had he seen such a place before—so big and so dark. He heard something move near him, and he jumped in fright, but to his joy, he saw that it was only his fat, sleek cousin. The littlest mouse explained how he had run away, and that he wanted to see the life his cousin had told him about.

"Well," said the big gray mouse, "come with me, and I'll show you around, but look out for the cat!"

They started on their journey through the big house, and the littlest mouse opened his eyes in wonder and said so many times that he wished, too, that he might live there.

"You're happier where you it,"

are," said the cousin, and the littlest mouse wondered what he meant. At last they reached the dining-room. There had been a fine supper that night, and the careless maids had left it standing until morning. Here was a feast indeed! There was pie and cake

and crackers and cheese. Five other mice were enjoying the good things—all of them as sleek and fat as the cousin. The littlest mouse followed their example, and began enjoying himself, too. But as soon as the moon was at its height, there was a scuffle, a squeal and a scampering for a big, gray cat bounded into the room, and caught the mouse that was nearest the door.

Wild with fright, the other mice scampered away from the room. They ran to their holes, the big gray cousin making room for the littlest mouse with him; and there they stayed, hardly daring to breathe, for a long time. At last they ventured out again into the kitchen, and while the cousin nosed around, the littlest mouse spied a big bit of cheese in a beautiful shiny box. He made a dive for the tempting bit.

Snap! Chick! The littlest mouse was fast. He knew now what a trap was.

"Help, help!" he cried. The cousin ran to the rescue. "Oh, you silly mouse!" he cried "you will never get out. They'll come in the morning and give you to the cat. Oh, it was just so with your cousin, who was caught in the trap last week! Oh, dear! Oh, dear!"

The littlest mouse was wild with fright. He struggled and he wriggled. Something sharp cut his foot, but he hardly felt the pain. If he could only get loose and back to his own home. Would he ever see it again? He twisted in and out. Harder and harder he wriggled until—slowly inch by inch—he worked himself out and was free again.

"That's because you are such a little fellow," said his cousin. "I never could have got out." With a hurried good-bye, the little mouse ran as fast as his bruised leg would carry him out of the house, and across the fields to his old home. His mother had awakened and missed him. How glad she was to see him! She cared for the poor, sore foot, then put him snugly in his little grass bed, where he went to sleep—happy and safe—and determined never to leave home again.—Anne G. Mahon, in Kindergarten Review.

"Move up, you Jew," said the American in the bus, rather softly out across the dark field and into the street to his cousin's house. Trembling with excitement, he knawed his way into the cellar.

Never had he seen such a place before—so big and so dark. He heard something move near him, and he jumped in fright, but to his joy, he saw that it was only his fat, sleek cousin. The littlest mouse explained how he had run away, and that he wanted to see the life his cousin had told him about.

"Well," said the big gray mouse, "come with me, and I'll show you around, but look out for the cat!"

They started on their journey through the big house, and the littlest mouse opened his eyes in wonder and said so many times that he wished, too, that he might live there.

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**Sunday-School
& Lesson**

Sunday, February 21st.

Stephen, the first Christian Martyr.—Acts 6:8-15; 7:54 to 8:3.

Motto Text.—“They stoned Stephen calling upon God and saying, ‘Lord Jesus receive my spirit.’”—Acts 7:59.

“And Stephen, full of faith and power.” Stephen was one of the seven deacons chosen by the church to look after the finances. The Apostles could not leave their work “to serve tables,” and these “tables” were like those of the money changers in the temple which the Lord overthrew, the reference being to the money which was received and not to food. Stephen was probably one of the Grecians, that is of the Jews from foreign lands who spoke Greek as their every day language. He who is full of faith will also be full of power with God and man. Miracle working was not confined to the Apostles. Stephen’s miracles are not specified, but they were great ones and attracted widespread attention.

“Then there arose certain of the synagogue, which is called the synagogue of the Libertines.” Pompey carried away many thousands of Jews who were made slaves in Rome. These and their children had been in large numbers freed by their Roman masters, many purchasing their freedom. Returning to Jerusalem they were called “Libertines,” that is, freed men. There were very many synagogues in Jerusalem, more than 400 the Talmud said. Men from the same country built synagogues for themselves, and the frequenters of five of these disputed with Stephen. “Asia” means the province of that name in Asia Minor.

“Disputing with Stephen.” Whether in public debates or in private is not certain. Probably he reasoned with them in these synagogues. Stephen’s arguments to prove that the Lord Jesus was the Messiah, backed as they were by the miracles which he worked in the Lord’s name were unanswerable.

“Then they suborned men.” Bribed them, and instructed them in advance as to what they should say. As they could not answer Stephen’s arguments, they determined to silence him. “We have heard him speak blasphemous words against Moses, and against God.” The old story of Jezebel and Naboth repeated. The blasphemy against Moses “consisted in contempt of him and his institutions and was a capital offense.”—Schaff.

“And they stirred up the people.” How long these suborned

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witnesses worked there is no way of knowing. The common people were loyal to Moses and his institutions. To attack these was to arouse their patriotism as well as their zeal for their religion. It was important for these conspirators to get the people on their side, else the Sanhedrim would be afraid to do anything. The elders and the scribes could be relied on to go to any length against the fearless deacon.

At last they seized him and carried him before the Sanhedrim for trial. The Greek verb indicates that they were very violent in their seizing. “And set up false witnesses,” as in the case of Stephen’s Master. Perjury is no new sin. “This man ceaseth not to speak blasphemous words against this holy place, and the law.” The holy place was the temple. The Sanhedrim met in a room in the temple inclosure, though not in the temple itself. “For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.” It may be Stephen had said something which they perverted into this charge. But as they were suborned, false witnesses they probably had no foundation whatever for what they said.

“And all that sat in the council.” There were seventy-one in the Sanhedrim, including the high priest, if all were present. “Saw his face as it had been the face of an angel.” God had various ways of indicating his presence with, and his approval of his saints. Stephen was accused of blasphemy against Moses, and his face shone as Moses’ had when he came down from the mountain after being alone with God for forty days.

The lesson skips the great speech, one of the noblest ever delivered, which Stephen made. “When they heard these things they were cut to the heart.” It seems that they interrupted Stephen. They were so angry they would hear no more. Cut to the heart means they were greatly enraged. How different from the “pricked in the heart” who heard Peter. They were so angry, these chief priests and elders sitting as judges, that they snarled like wild beasts.

“But he, being full of the Holy Ghost.” What a contrast to the Spirit which filled them! “Looked up steadfastly into heaven.” God granting him a glance into heaven as he stood there facing death for his Lord’s sake. “Saw the glory of God.” Some manifestation of God’s presence. “And Jesus standing on the right hand of God.” As though he had risen to receive his servant, or to go to his aid to strengthen him. His Lord in heaven was not unmindful of Stephen’s sore strait on earth.

“Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” Surely they would yield their opposition to the Lord when they knew he was at the right hand of God. But far from softening or awing them, this increased their fury.

“Then they cried out with a loud voice.” Do not forget that this was not a street rabble, but the highest judges, the rulers of the nation, who thus acted in a way to disgrace the lowest and most ignorant. Grave elders and stately priests stopped their ears with fingers, and rushed like wolves upon the quiet figure with

the shining face. The Romans did not allow the Jews to sentence any man to death. But it is thought Judaea had no governor at this time, and the Sanhedrim dared more than they did when Pilate was in the city. Besides this was not a judicial execution. It was murder by a mob if the mob was composed of the highest in the land.

“And cast him out of the city.” They were not so crazed with fury as to forget that the law forbade executions in the city (Lev. 24:14) and they would give a legal look at their action by carrying Stephen out of the city and inflicting the death which the law directed for those guilty of blasphemy. “And the witnesses laid down their clothes.” The law required the witnesses to throw the first stones. They took off their outer garments, their mantles, in order to use their arms better in throwing stones. “At a young man’s feet, whose name was Saul.” Probably about thirty years of age. He was active against Stephen, and being known as an enemy to him, the witnesses entrusted him with the care of their mantles.

“And they stoned Stephen, calling upon God and saying, ‘Lord Jesus, receive my spirit.’” Which shows that Luke, the writer of this story, considered God and the Lord one. Stephen did it evidently, as is shown by his praying to the Lord. “And he kneeled down, and cried with a loud voice.” That his enemies might know he forgave them.

“Lord lay not this sin to their charge.” Nobler words were never spoken, save “Father forgive them, they know not what they do.” “And when he had said this, he fell asleep.” The calmness of sleep after his cruel suffering. “And Saul was consenting to his death.” The witnesses laid down their garments at his feet. Saul did not actually throw the stones, but he was as guilty as the men who did. A sin which Saul acknowledged again and again with deep penitence.

“And at that time.” That very day the Greek means. Inflamed by their murder of Stephen the mob rushed to seize other Christians. They fled to other cities, everywhere preaching the word. This is one of the many instances in which Satan overreached himself and God made the wrath of men to praise him. Saul was always thorough in all he did. He was not content with murdering Stephen, but wherever he knew of Christians he went to their homes hauling—which is what the old English ‘haling’ means to prison to be tried by the law. Ah, how deeply the great Apostle repented of the persecution.

We ought to consider it a duty to read some little bit of good literature every day of our lives. We will find it a pleasant duty, and if we don’t do it we are robbing ourselves of many good things that belong to us.—Nathaniel Butler.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall’s Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall’s Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, O., by F. J. Cheney & Co. Testimonials free. Sold by druggists. Price, 75c per bottle. Take Hall’s Family Pills for constipation.

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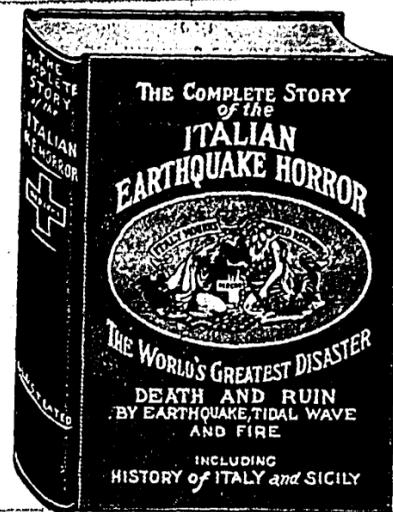
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A WEEK'S CAMPAIGNING.

By Secretary P. T. Hale.

Friday evening, January 22nd, I started on a week's canvassing, to include some of the churches in Boone county. Bro. Scruggs that night secured a conveyance and took me to see some of the Midway members. He feels sure that the amount secured will be augmented, and hopes that the amount given by his church will not be less than \$500. Pushing on Saturday morning, I came to Falmouth and remained over until Monday afternoon, preaching twice on Sunday. Monday morning, Rev. R. H. Tolle, their beloved former pastor, kindly came down from Dayton and assisted me very greatly in canvassing. Some \$600 were secured while we confidently believe that there will be three scholarships of \$1,000 each given to Georgetown College, beside some other gifts which will be made.

Monday night, at Erlanger, I found the pastor, Bro. Marshall C. Frazer, waiting with a horse and buggy to hurry me out to an appointment at his country church at Union, seven miles distant. It was pouring down rain, and the audience had given us out and dispersed. However, we canvassed next day, seeing such members as we could, who gave \$600. Bro. Frazer will make a house to house canvass, and it will not be surprising if the offering of this splendid little church amounts to \$1,000.

Tuesday morning, Deacon James Huey, the elegant hospitality of whose home we had enjoyed, and a most intelligent and liberal helper of all our denominational enterprises, carried me across country to the parsonage of Pastor McMillan, of the Big Bone church. Here I was most cordially received and Bro. McMillan carried me around to visit some of his members. However, the roads were in a fearful condition, and the pastor will finish the canvass a little later. The few we saw were intelligently posted about the work and gave some \$300, but this is not all Big Bone church will give. This is the church of which our honored brother and father in Israel, Dr. James A. Kirtley, was pastor for fifty years, and it is one of the most famous churches in the State.

The next church on my visit was Gunpowder, where I hope to get some ammunition for our campaign. Pastor Alie Stith had written me of his desire to help in the work, but unfortunately he was absent. However, Bro. Bluff Adams and his consecrated wife said when Bro. Stith came they were satisfied the church would do its part, and led the offering with a cash contribution of \$100. He is a brother to the lamented Dr. Adams, so long pastor at Union and other churches. Deacon Revell led the contribution of the Burlington church, with \$100, others followed, and when Pastor Stith makes his report, he will not be ashamed of this excellent church.

Although it was freezing cold, Bro. Adams kindly drove me in his buggy seven miles to Grant, Boone county, to the Bellevue church, where I preached at night for Pastor H. H. Hensley. The church is filled with hope by the coming of this intelligent and aggressive young pastor. To show the spirit of Bro. Hensley, as there was no conveyance available, and there was a brother in the country who he thought might give liberally to our schools, he promptly expressed his willingness to go with me on foot to visit this member. It was very dark and a blizzard was blowing and the snow coming down. Over a mud road for a mile and a half—it seemed three—we walked on this trip. I am still hoping that the brother whom we visited will give the \$500 to our schools that we hoped for. But I shall never forget the spirit of prompt and sacrificing helpfulness of Bro. H. B. Hensley.

When we returned from our trip to the country, the fury of the blizzard had increased, but through the darkness and storm a few faithful ones gathered for worship. A few members gave nearly \$200 in cash and some gave notes; and I am confident the offering of the church will likely be \$500.

I came on Sunday to Ludlow. A memorial service for the late Moderator of the Association, Rev. A. Logan Vickers, was held at 3 p. m. Bro. Vickers was worthy of all the many heartfelt tributes that were paid to him by the speakers.

A few of the members at Ludlow gave over \$300 to our work, while others will be heard from. While not strong financially, this is a noble band. On this trip over \$2,200 was secured for the Baptist Education Society, while many others who have not yet made their offering will do so before the month is out. The response of Boone county to the appeal of the denomination for its schools was prompt and generous.

I find, on getting back, many communications from the pastors expressing their purpose to take an offering during this month. One noble sister writes that she has a very valuable Duroc pig which

she is going to sell and give the proceeds to the Society. One specially helpful feature of the campaign has been the interest of our intelligent, consecrated Baptist womanhood, as well as that of the pastors and business men in this canvass.

The above is a specimen of a week's campaign which has been carried on now for going on three years, amid summer heat and winter cold, and which we hope may be closed by midnight of February 28th.

THE NATURAL FLAVOR

of the richest and purest cow's milk is retained in Borden's Peerless Brand Evaporated Milk (unsweetened). It is especially adapted for use either plain or diluted on breakfast fruits or cereals. In coffee and chocolate it is much better than fresh cream. It enriches all milk dishes.

A HOME MISSION CRISIS.

A most urgent call comes to us from our Home Mission Board. The need is imperative. The steepest hill of the mission year is just before us, and we must all pull together and with all our might. Here is the situation as sent out by the Board:

Total cash receipts to January 10th \$1,878 00
Board's present indebtedness 100,000 00
Amount required to be raised during February, March and April 250,000 00

This means for Kentucky that she must not fall short of the \$25,000 which we have set as our Home Mission mark for this year. We ought if possible to go beyond it. Our credit on this year is only \$7,500, leaving us \$17,500 to be raised by April 30th. As Vice President for this Board for the State of Kentucky, I make most earnest appeal to the Associational Vice Presidents and the pastors of the State to do their utmost in this great work. God is abundantly blessing the labors of this Board, and we must not let it come to the Convention hampered by a heavy debt. In Kentucky, for the next three months, let there be a strong pull and a pull altogether for Home Missions.

J. S. DILL,
Vice President for Kentucky.

NO MEDICINE

But a Change of Food Gave Relief.

Many persons are learning that drugs are not the thing to rebuild worn out nerves, but proper food is required.

There is a certain element in the cereals, wheat, barley, etc., which is grown there by nature for food to brain and nerve tissue. This is the phosphate of potash, of which Grape-Nuts food contains a large proportion.

In making this food all the food elements in the two cereals, wheat and barley, are retained. That is why so many heretofore nervous and run down people find in Grape-Nuts a true nerve and brain food.

"I can say that Grape-Nuts food has done much for me as a nerve renewer," writes a Wisconsin bride.

"A few years ago, before my marriage, I was a bookkeeper in a large firm. I became so nervous toward the end of each week that it seemed I must give up my position, which I could not afford to do.

"Mother purchased some Grape-Nuts and we found it not only delicious but I noticed from day to day that I was improving until I finally realized I was not nervous any more.

"I have recommended it to friends as a brain and nerve food, never having found its equal. I owe much to Grape-Nuts as it saved me from a nervous collapse, enabled me to retain my position.

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

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

How to Get Rid of Catarrh

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

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membrane and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 115 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

SALYERSVILLE MEETING.

I desire to make a short report of our meeting held in Salyersville, Ky. This is the county-seat of Magoffin county. It is really a beautiful place, eighteen miles away from the railroad. The people are the best, just the same kind that we find in all of our mountain coun-

try. We talk about good people, but to tell the real truth you can find none better than the mountain people. I love them all. Some of them are better than others, but this is true of all people.

We held three services a day for about three weeks. The meetings were good from the beginning and got better every day. We organized a church and left it with some fifty members. Six of them came by letter, the others by baptism. I am sure that the Baptists have a fine opportunity. With a good pastor on the field fine success is assured. Our Home Board takes care of a very fine school at this point, which has 200 students. Prof. R. M. Harlowe is the president, a more congenial, godly gentleman I have rarely met.

I wish some of our rich Baptists could go and see how much this school needs larger buildings and better equipped buildings. It seems to me if they could see our great need that they surely would come to our help. The Home Board has done nobly.

Just a word about our work here. Our school has passed the 250 mark. We are beginning to look for the 300 mark. What can we do with 250 students with no dormitory? This school should by all means build during the summer two buildings that will take care of a hundred students each. I believe our people here will help to do this to the extent of their ability. We need a church building, but I am frank to say that the dormitories are needed first. We have been worshipping in the chapel, which is too small, but we can get along some way with this. I am sure we can never do without dormitories. We pray that God will put it into the heart of some man to erect his monument here in our town in the form of a building.

How happy it would make me to say publicly, "Come on to our school; no boy or girl shall be turned away, money or no money."

I have many calls for meetings in the mountains and out of them but as yet I have felt impressed to work in the Big Sandy Valley. Pray for us.

W. H. SLEDGE.

Prentissburg, Ky.

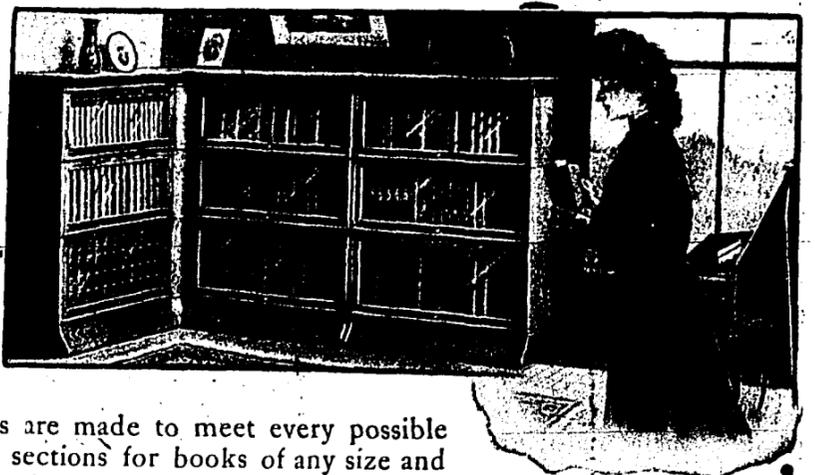
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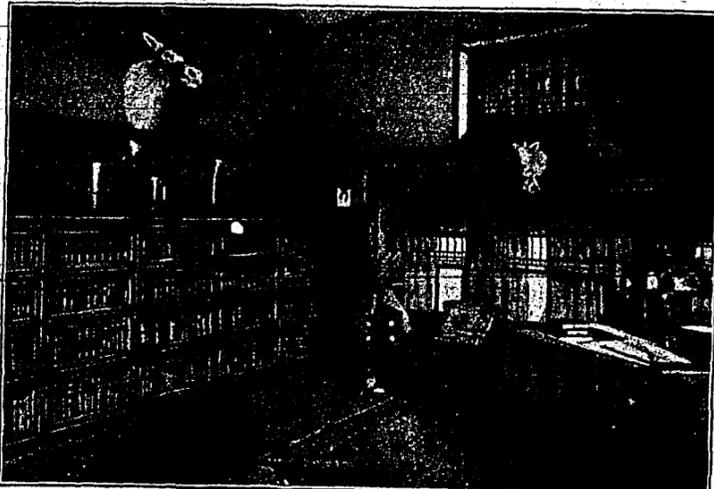
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The Farm and Household

J. L. Harley, of Pendleton, sold to H. F. Smith, of Shelby county, two weanlings mare mules for 97.50 a head.

Mr. Ben Mattingly, of Marion county, bought a three-year-old jack of G. W. Gootee recently for \$500.

J. E. Filiatreau, of Nelson county, bought of W. T. Figg, one two-year-old jack 14 1-2 hands, for \$300.

W. B. Burton, of Lancaster, shipped twenty mules recently to Wilson, N. C. The mules cost Mr. Burton \$3,600. He also bought a pair of mules from a Benna Vista Stockman for \$400 and five mules in Jessamine county for \$165 per head.

An order for 285 hogsheads of the 1907 pooled crop grown in Robertson county was received here the first of the week. This takes up most of the crop lots of the first prizing, samples of which were sent to Winchester some time ago. The value of this order is \$60,000 or \$70,000, and when the money is distributed times will seem much better. —Robertson Advance.

Crittenden county.—The people of this county are hauling their tobacco, with a fine season for the business. It is grading out fine, 10, 10 and 5 for the best grades. Every one is highly pleased. The report is now that there will be a large crop this year. No sales at present. Stock is looking well. Horses and mules are high. More fall plowing than for many years.

A very good lot of mules on the market and nearly all in good flesh and brought good prices in Warren county court day. W. S. McClanahan bought of Franklin, 26 head and Wm. Crump bought 12 head. Dick McElwain sold a fine pair black mare mules to Marsh Miller for \$450. Noah Hall sold to Lee Jewell, of Barren county a pair of mules for \$310. Harry Lazarus & Co., bought 28 head and sold 46 head.

Harry Lazarus & Co., of Bowling Green, bought three loads of mules in Tennessee at \$95 to \$100, two loads in Western Kentucky at \$110 to \$175; sixteen mules in Glasgow, at \$100 to \$150, and one load in Larue and Hardin counties at \$80 to \$200. The same firm sold 5 loads of mules to go South at \$100 to \$185; and one load to go East at \$80 to \$185. Good fat mules of all sizes and good fat Southern horses in strong demand.

More calves, hogs and sheep were received at the Kansas City Stock Yards in 1908 than ever before in a single year. The total number of animals unloaded at the yard was 7,850,000 head, an aggregate of 600,000 greater than in any previous year. The cash paid out for this live stock was also greater in amount than ever paid out in any single year before, and averaged nearly a half million dollars for every business day of the year. — Winchester Democrat.

A WHITE LEGHORN EGG FARM.

In New York State, on one of those breezy hills which are to be found in almost every county, Mr. Wyckoff, many years ago, started out to make a living for himself and his family from the soil. His only capital was his ambition, good health and a wife full of cheer and encouragement. In looking about for a farm, he found an old man who was so anxious to sell that a man without money was able to buy. Mr. Wyckoff's father went security for the first payment and loaned his son cash enough to purchase a team, a few cows, some tools, seed and 25 scrub hens.

The buildings were for the most part in a tumble-down condition, and as the new farmer hadn't a cent to make any improvements with, he determined to develop the poultry end of the business, as it required no expenditure of capital. He housed his flock in one of the old buildings; they laid fairly well, but recognizing the advantage of having thoroughbred stock, he soon replaced them with Brown Leghorns. From the eggs laid by these he saved in one winter and spring \$75, and with it bought White Leghorn eggs. The next year, the third on the place, he had a flock of 180 White Leghorn hens. That winter eggs were unusually high, and his flock returned him \$90 in eggs laid. This money was invested in buildings, the hens paying for all the improvements made.

Mr. Wyckoff never invested an outside dollar in his poultry since the day he bought his first 25 scrub hens. Every cent his hens made was put back into new buildings and yards. It took five or six years to get the business well started owing to lack of capital, but since then he has sold about 4,000 worth of produce from his farm annually, of which about \$3,500 is from eggs and poultry. He always kept a few cows, and for many years depended on the dairy to pay the interest on the purchase price of his place.

It may interest some to know what sort of a ration was fed on this farm. In the morning a mash was compounded as follows: One bushel corn, two bushel oats,

ground fine; to each 200 pounds of this mixture add 100 pounds bran and five or six pounds beef scraps; moisten with milk. This is fed in troughs, the feeder returning in 10 minutes to take up any food was given, either mangels or cab-more where needed. At noon, green food was given, either mangels or cabbage in winter, clover or kale in summer; sometimes a light feed of mixed grain in the litter. Night feed was usually mixed grain; in winter two bushels each wheat, oats, buckwheat and corn; in summer the corn in the mixture is reduced.—E. K. Parkinson in Country Gentlemen.

To Drive Out House Flies.—The Water Pollution Committee of the Merchant's Association of New York has asked the Board of Health to undertake the distribution among householders and hotel and restaurant keepers of cards bearing rules of value during "fly time." Some of the rules are as follows: "Keep the flies away from the sick, especially those ill with contagious diseases. Kill every fly that strays into the sick room. His body is covered with disease germs. Do not allow decaying materials of any sort to accumulate on or near your premises. All refuse which tends in any way to fermentation, such as

bedding, straw, paper waste, and vegetable matter, should be disposed of or covered with lime or kerosene oil. Screen all food."—Medical Record.

Because the growing flock is not weak or sick, it does not follow that they are making the best use of the food consumed. It is possible for a chick to be apparently strong and healthy, yet unable to digest the highest possible per cent. of its food because certain food elements necessary to round out a growth-making diet are lacking.

The purest gold comes from the hottest furnace, the best Christian from the fires of affliction and persecution.

\$5,000 Reward

Will be paid to any person who can find one atom of opium, chloral, morphine, cocaine, ether, chloroform, heroin, alpha and beta eucaine, cannabis indica, or chloral hydrate or any of their derivatives in any of Dr. Miles' Remedies. This applies to goods in original packages, unopened and not tampered with. Certain unscrupulous persons are making false statements about these remedies.

"I have been troubled with a terrible headache for the last ten years; the doctors could do me no good. I saw Dr. Miles' Anti-Pain Pills advertised in the Sunday magazine, so I thought I would try a sample. I did so, and they helped me wonderfully. I had headache so badly I could hardly see to work, so I sent to the drug store and got a box. In a couple of hours I was all right, it was the first medicine to do me any good."

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THE EMPTY HAND.

There is an old Arab proverb which says, "The empty hand is soiled." The empty hand is soiled because it is bare and open to all the dust that flies. Palm and fingers not closed about anything in fervent clasp may well collect the soot and grime ready to lodge wherever space offers. Friction is often a good cleanser, at least it prevents undesirable accumulations. The hand that is plunged into honest work and is kept busy has an advantage over the idling fingers. A good deal may be rubbed off by toil, where indolence but gathers soil. The hand that carries a gift is proof against contamination that might otherwise befall. There is no protection for one's self like service for others.

A Bible blessing is pronounced upon "clean hands." It is worth while to "wash them in innocency" and to keep them clean. To keep them clean, see to it that they are not empty. Again and again we find that the marginal reading for "consecrate" is "fill the hand," and God says, "None shall appear before me empty." But the question is, "Who, then, is willing this day to 'fill the hand' unto God?" It is to Him that the consecration must be made. It will not do to load the hands with what He disapproves.—Good Work.

Sometimes professing Christians are beset by special hindrances to their usefulness—tendencies of speech or action that mar the beauty of holiness most sadly. What are you going to do with the evil habit, or the half-dozen, which are hindering you? Fight them one by one, that is one way. What did you do last winter when the panes of the window were covered with frost, and you could not see out of them? Did you scratch them off with a knife? That would take too long. Heat up the room and the frost goes off the pane. Warm up the soul with the love of Christ and the bad habits will run off. That is what Chalmers calls the "expulsive power of a new affection." Bring Jesus Christ into the soul and you will overcome the evil habits.—Theodore L. Cuyler.

BE STRONG.

Greatness and goodness are close akin. Goodness shows itself in service, and Jesus said, "He that would be greatest in the kingdom of God shall be servant of all." There is no degradation in service where love leads the way. John the Baptist was one of the greatest men of the ages, yet he said he was unworthy to stoop down and unloose the latchet of Jesus' shoes, the most menial service known in his day. It takes a great man to be willing to serve. Weak, vapid, senseless men may sit and be served. But a strong, good, great man will be found like his Master, ministering rather than being ministered unto.

DEAR RECORDER:

The Sunday School Union of Little River Association, organized last year at the suggestion of State Secretary W. J. Mahoney, convened with Harmony church two days this week. Bro. Mahoney was with us and made two or three strong and instructive addresses and won a warm place in all hearts. Other addresses were made by brethren W. E. Hunter, J. T. Cunningham, R. W. Morehead, F. M. Wilson, M. J. Groom and others. I will not take up space to particularize regarding striking features of the various addresses, but simply state that, barring the little talk of the writer, all were instructive and interesting and evidenced the wisdom of Secretary Mahoney in introducing the idea of Baptist Sunday School Unions to the Associations of the State. Every indication points to much good as likely to grow out of them if duly encouraged.

T. E. RICHEY, Princeton, Ky.

DEAR RECORDER:

Please find enclosed herewith post-office money order for \$2 renewal, and come to me at 1920 Everett street, Houston, Tex., instead of Savannah, Mo. I have accepted a call to Bishop Street Church, this city, and wife and I arrived here the 8th inst., and have been cordially received.

The Recorder has been making its weekly visits to our home for twenty-two years, and we don't want to miss a single one, so please come this week.

J. H. RIFFE, Houston, Tex.

DEAR RECORDER:

Our work starts off well at Fairfield. I baptized three after preaching Sunday night, making five baptisms recently. Bro. Raleigh Wright did good work here as pastor before entering evangelistic work. Bro. C. Hodge, another of Kentucky's sons, is my neighbor in an adjoining county. He is bringing things to pass at McLeansboro. I attended the

dedication of their new house of worship, December 20th. It is modern and beautiful.

Rev. E. P. Brand, D.D., Secretary of Missions in Illinois, was with me and preached for us December 21st. Illinois Baptists are asked to give this year \$92,500 for missions. I have been a reader of the Recorder since I first entered the ministry and find it good meat. I love Kentucky.

J. A. MCCORD, Fairfield, Ill.

DEAR RECORDER:

Enclosed you will find money order for \$5, for which you will please continue sending Western Recorder to my address. It don't seem to me that I could do without the Recorder. I don't believe the Recorder has an equal in all the publishing world.

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year, which is a 25 per cent. increase over last year. There are others who will yet come in.

President George J. Burnett spent this week in the East, and while there attended the installation of the new president of the Woman's College, Baltimore. The Recorder is eagerly read each week. We are very proud of our Kentucky contingency, May their numbers greatly increase.

The new \$10,000 building, which has been in use since Christmas, is a great relief and pleasure to all.

Our labors here have been wonderfully blessed of the Lord and we are grateful to Him.

I served an apprenticeship of fifteen years with the Baptist Book Concern and Western Recorder, and put some of my heart's best blood into them, so they are dear to my heart.

We all rejoice that Tennessee is so soon to enter the dry list. May our native State (dear old Kentucky) follow shortly.

During my two years' stay in Tennessee, there have been many changes. We are still without a pastor here in Murfreesboro, but hope that we will not be in that condition long. This is as near an ideal home town as can be found, and the fact that it is the boyhood home of Dr. Eaton endears it to my heart even more.

J. HENRY BURNETT.
Murfreesboro, Tenn.

OTHER STATES.

A church with twenty constituent members has been constituted at Fairmount Park, a suburb of Norfolk, Va.

The Meeting in the Athens church, Ga., resulted in 130 additions to the fellowship of the church.

A meeting in the Wadesboro church, N. C., closed with twenty-nine additions, twenty-one by experience and baptism.

The Little River church, N. J., has set apart Bro. J. E. Lanier to the full work of the gospel ministry.

The Jacksonville church, Texas, has set apart Brethren E. M. Bateman and J. S. Jones to the full work of the gospel ministry.

The Regular Baptist, formerly published at Mexico, Mo., is now published at Nashville, Tenn. W. W. Mullens is editor and publisher.

A meeting in the Hartwell church, Ga., in which Pastor T. M. Galpin was assisted by Elder H. C. Buckholz, closed with ninety-three additions to the fellowship of the church.

The old Sardis church, in Caldwell county, N. C., has closed a meeting in which there were forty-five professions of religion and thirty-eight additions to the fellowship of the church.

On February 7th we had the privilege of preaching to the saints at Williamstown. We met there Revs. J. W. Waldrop and W. R. Elliston. Congregations were good and we had a most delightful time.

The church had called Bro. F. P. Gates, of Mt. Olivet, for half time. It was his purpose to accept the call, but could not come for half time without other work within reach. This was not offered. Bro. Gates had been supplying for them for some time. He has just accepted a call to South Side church, Covington, and will enter at once upon his work there. Bro. Gates and his efficient helpmeet have accomplished great things at Livingston and at Mt. Olivet, where they have labored for the past six years. At each place they have built a splendid church house and greatly developed the membership.

We expect even greater things at Covington because of greater opportunities. Returning from Williamstown we came by Cincinnati and then to Louisville by boat. A most delightful trip. The steamers City of Louisville and City of Cincinnati are regular floating palaces, the officers are polite and kind. The menu is fine. Try a trip this way next time you go to the Queen City.

J. G. BOW.

Dr. J. D. Maddox, Owensboro, writes: "Dr. T. N. Compton preached a really delightful and helpful sermon at Third church the night of January 31st, on the 'Reality of Sin and the Need of a Saviour.' From 'For He shall save his people from their sins.' Matt. 1:21. fine spring milkhouse; lot of fruit and there was fine feeling and one intelligent woman professed conversion. Dr. Compton seems a perfect 'fit' for Third church. He is taking hold grandly."

It is a mistake to slacken speed by letting the fire out. There must be some force even for self-restraint.

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ITEMS OF INTEREST

News The World Over.

The liquor men have had very much to say of the loss of revenue to the cities by the shutting up of saloons, and thus losing the license they paid. It was a new form of Satan's old temptation offering to give the kingdoms of the world in return for worship. Our people have not yet sunk so low as to put money above souls. But the experience of Atlanta for a year of prohibition shows an increase of revenue. In 1907 the city's revenue was \$2,422,071; in 1908 it was \$2,683,084.

Mr. H. B. Abbott tells of kahisibu, a preservative which the Japanese make from persimmons. As soon as the persimmons are fully grown they gather them, crush them, mix with water and let them stand four or five days. Then the kahisibu is ready for use. It can be kept for years. It prevents the decay of wood, is used to preserve fish nets and ropes, packing paper and wooden vessels.

President Roosevelt must have been as much surprised at the strong resolution against him passed by the House of Representatives as was the Emperor William at the outburst in the Reichstag over his interview. President Roosevelt has formed quite a long "Ananias Club," and now the erstwhile subservient House formally adds him to the club by a vote of 211 to 36. That was the majority which passed the Perkins resolution, declaring that the statements in the President's message were "unfounded in fact." Will he take this as meekly as William did?

An event of more than usual interest is the bringing to New York of an exact reproduction of the ancient Nestorian stone at Sianfu, China. Mr. F. V. Holm was sent by archaeologists in New York to buy the original stone, but the Chinese would not sell. Then he engaged some Chinese stone-cutters to make him an exact copy, the stone to be of the same dimensions. They did so with painstaking fidelity, and Mr. Holm declares it is exactly like the original.

There will be no danger of the world's becoming over-populated for ages. For Bishop Warren says that in Santa Rosa, Luther Burbank shows him a cactus that would annually produce a ton of luscious fodder for cattle to the square rod, besides bearing quantities of a fruit like apples that sell for a dollar a dozen in the hotels in San Francisco.

Mr. Brisbane, editor of the American, was talking to a group of Presbyterian ministers, says the Congregationalist. One of them said that on a certain occasion the yellow press would give only half as much space to President Elliott as to the prize-fighter Jeffries. Brisbane retorted: "And if I said to you, gentleman, there stands President Elliott and there Jeffries, nine-tenths of you would look at the latter."

The Interior says Mrs. Carrie Nation is now lecturing in Scotland. In the streets of Glasgow she was rudely hustled by a turbulent crowd and took refuge of all places in a saloon to escape indignity. The Interior comments that the irony of fate must have been working over time on the day that a saloon afforded protection to Carrie Nation.

One of the many interesting incidents which has happened in Messina is that

of a parrot. Some Italian sailors heard a voice crying, "Maria! Maria!" They went to work with a will to get into the ruins whence the voice came, and found a parrot. They turned away when the parrot renewed its cries. Then in the adjoining room they found a little girl lying senseless. When the sailors lifted up the child the parrot ceased to cry and fluttered its wings for joy. Queen Helena herself nursed the child to consciousness and comfort.

More than 12,000 persons were rescued from the ruins of Messina. One little girl, three years old, was found on the 12th, who had been buried for sixteen days without food or water, and was brought out uninjured. The contributions reached the amount of \$10,250,000; \$3,000,000 coming from the United States. The survivors are in the other cities, most of them in Naples. The problem is to get work for the 200,000. It is costing \$100,000 a day to feed and care for them.

The Supreme Court of the United States has affirmed the decision of the State courts of Texas, against the Walters-Pierce Oil Company. The Supreme Court was unanimous. The oil company is fined \$1,623,000 for violating the anti-trust law of Texas, and is forbidden to do business in the State.

MAKING THINGS RUN SMOOTHLY.

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There are plenty of oils on the market. Some are heavy, some are light. Some are good for one thing, some are good for another. But the ideal oil is the one that answers all practical household purposes. "Household Lubricant" not only fills the bill in this particular, but it comes ready to use—in a handy can with a removable spout. Just as you buy it in the store you use it. No chasing around to hunt a feather or a straw to apply the oil as in days of old. The Household Lubricant can with its reversible spout, which permits closing the can to prevent spilling and leaking if upset, and the carefully compounded oil which it contains answers every condition demanded for the perfect household lubricant.

There is nothing that ordinarily gives more dissatisfaction in the handling than an oil can with its shallow bottom and mussy, dripping spout. The Household Lubricant can eliminates all this. The can itself is of such a shape and size—even in the larger, 8 ounce size, that it is very easily handled and "stays put" when you put it down. So universally recognized are the merits of this oil that it is found on sale in every little hamlet and village in the land.

DEAR RECORDER:

We had with us on last night at 8 o'clock Bro. W. M. Wood, pastor at Humboldt, Tenn., who gave the young ladies a most interesting address on "The Christian and Worldwide Missions." He expressed himself as delighted with the school in every way and especially the religious life. The Missionary Band has two regular meetings each month now, in addition to the weekly prayer meeting.

We are looking forward to a great meeting the first week in March, when Bro. J. C. Massee, of Chattanooga, is to be with us in the College Chapel. We ask every reader to pray for that meeting.

Our enrollment has reached 249 this

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CHARTS, VOCABULARIES and OBSERVATIONS, with EXPOSITORY NOTES, copious References, etc., complete in 305 pages. "The Book is what it claims to be—'The Bible on Baptism.'"—Rev. E. W. Tyler, Ga. "If you are interested to know what the Bible teaches on Baptism, you have it here in a nut-shell."—Rev. J. M. Kelley, Ga. "No passage, or sentence, or word, or syllable is passed by that sheds any light on the subject, and the whole treatment is drawn from the inspired originals, with charts and parentheses that explain everything, so that the commonest English reader can fully master the subject."—Rev. J. N. Hall, Ky. The price of the book is \$2.00, postpaid. "The use of it one day in the baptismal controversy is worth that."—Rev. A. Malone, Ky. The 47th page alone is worth the price of the book."—A Georgia Baptist Pastor. "You have done well in putting the price at \$2.00—it costs so much more to get up books of that kind."—Rev. John A. Broadus, D.D., LL. D. Dr. Broadus gave his order for the book. In towns of no more than 150 to 200 population the author has sold from 25 to 30 copies of the book. He has sold a copy to each, to as many as 37 different brethren in a day. He had sold, awaiting delivery, upward of a thousand copies before the book appeared in print. Ninety per cent of the ministers to whom the author has shown the book have bought it. Send all orders to H. R. McLendon, Manchester, Ky., and get the book by return mail.

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McLendon's Book of EVIDENCE on BAPTISM was Twenty Years in Preparation. It presents the subject in

It is astonishing how soon the whole conscience begins to unravel if a single stitch be dropped. One sin indulged in soon makes a hole you could put your head through.—Buxton.