

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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The *Examiner* closes a most beautiful tribute to Dr. Harper with this sentence: "And we also humbly pray that whatever in his work has been defective, or out of accord with the divine will, may quickly come to naught—a prayer in which we are confident no one would more heartily join could he speak his desire than William Rainey Harper."

In a recent speech, Rev. F. D. Meyer said, "The Baptist churches were venerable with age before the historic Episcopate was thought of. From the dens and corners of the earth to which their forefathers were driven they looked down upon the rise and progress of the Roman Catholic apostasy. In later days, they beheld the origin and growth of the English Episcopal church, but they themselves were older far. They had bishops long before the English church. Baptists stand towering among them all with the dignity which attaches to long ago."

The *Journal and Messenger* says: "The *Congregationalist* is right in its putting of the case. The argument for the use of individual communion cups cuts the ground from under Baptists in the matter of baptism and justifies sprinkling. The day is coming when it will be effectually used." The fallacy of many an argument lies in its major premise.

We wish our orthodox papers would be more careful to be accurate in their language when speaking of the great truths. We find this in one of the best of them: "Even the Christian is but half regenerated, when"—No man can be half regenerated, and it is wrong to use such language.

Some one has said that "the judges tell us from the bench that nine-tenths of pauperism and crime are caused by drink, and our physicians that if only irregular tipping were abolished half the current sickness of the land would cease." Why will men drink in the face of such facts as these?

Daniel Webster once said that free institutions would not survive the faith in immortality a single century. That liberty was dependent upon man's feeling his responsibility to God.

Rev. E. E. Hale, of Union College, is the son of Dr. E. E. Hale, one of the leading Unitarian preachers and authors. Prof. Hale has been a Unitarian, but he has made a profession of religion in a revival in a Methodist church and has joined the Presbyterians.

God's Chastening Love.

REV. A. C. DIXON, D. D.

Rebuke is speech; chastening is action. God first speaks, then acts. If we will not hear His word of rebuke, He will make us feel His act of chastening. The Koran tells of a colony located on the shore of the Dead Sea to whom God sent Moses with a message of law. They refused to obey the law and banished the messenger. As a result they degenerated into apes, and in this legend there is truth. To turn from God's law is to bring degeneration. But God loves his people too well to leave them to the degenerating influence of disobedience. He takes them in hand and lovingly chastens them into the obedience which words of rebuke have failed to produce.

A young wife met her drunken husband at the door and refused to admit him. "Don't you know me, my dear?" he asked, "I am your husband." "No, you are not," she replied. "I did not marry a drunkard. My husband is a sober man." And she locked the door. From that day to this she has had what she had married, a sober husband. It was the rough treatment of faithful love, the chastening that was needed. A less heroic course might have resulted in the horrors of a drunken home. So God adapts this loving chastisement to each of His children, and He makes no mistakes. If we will not hear the words of rebuke He must use the rod of chastening. "Whom the Lord loveth He chasteneth."

This chastening the prophet compares to "the refiner's fire and Fuller's Soap." The business of the fuller is not simply to cleanse but to whiten, and God's chastisements form a part of the process by which we are made in all our being whiter than snow. The refiner of silver sits by the furnace and applies the heat until he sees his own image reflected. John wrote, "We know that we shall be like Him for we shall see Him as He is."

God is not willing, however, to wait till Christ shall appear in glory for us to become like Him. It is needful that we should be like Him now, and His love leads Him to apply the fires that purify character. If, therefore, you are in the furnace, my brother, it is because there is good metal in you, and when the base alloy has been removed, the Father's image will appear. Such a glorious result makes it worth while to be patient.

If we hear not the word of rebuke, and heed not the hand of chastisement, God's love leads Him to proclaim to us plainly the fearful doom which such a course will bring. "The day cometh that shall burn as an oven." If we refuse to submit to the fire that cleanses, we will one day be overwhelmed with the fire that consumes. Isaiah says, "Wickedness burneth as a fire." Our Lord speaks of "the fire that is not quenched." It is rational to be afraid of sin, because it prevents high destiny and brings direful doom. It debases, degrades and damns. One can hardly exaggerate its consequences. A Hungarian king said to his worldly brother, "I am a great sinner against God and fear death and judgment." The brother made light of his melancholy thoughts and turned the subject into a joke. At that time when a man was condemned to death it was customary to sound a trumpet before his door which was the signal for taking him to prison or the place of execution. The king ordered that the trumpet should be sounded before the door of his mocking brother. Startled and terrified he begged to be carried into the presence of the King that he might learn how he had offended him. "My

brother," replied the King, "you have not offended me, but if the sight of the executioner is so terrible to you, shall not I, that have grievously offended God, fear to be brought before the judgment seat of Christ?" So God in love sounds the trumpet of impending judgment before the door of every selfish, sinful heart. It is wise to heed its warning. To treat it lightly is akin to insanity. The love that gives us precious promises gives also faithful warning and God is as true to His threatening as to His promises. The thunders of Sinai express God's love as truly though not so fully as the groans of Calvary. The punishment which the violation of the law brings is an expression of love. The pain of body which follows the breaking of the law is the touch of the finger of love. If there were no pain, disease might destroy us without warning. And every charge against sin in the Bible is the trumpet blast of love sounded in our hearts to awaken our consciences and lead them to cast out our worst enemies.

Love also listens and records. "They that feared the Lord spake often one to the other, and the Lord hearkened and heard it, and a book of remembrance was written." We can almost excuse love for eavesdropping. It delights to listen. The voice of the beloved is always sweet when it speaks of the one that loves and is loved. God delights to hear his people speak to one another of His love. The music of the angelic harps is not sweeter to Him than the voice of His children to praise and prayer. Fenelon always insisted that no conversation should end without a word about Jesus. President Wingate, of Wake Forest College, the greatest preacher North Carolina has given to the world, had the happy faculty of giving the conversation in the parlor a religious turn without offending the taste even of those who cared not for religion. Before they knew it the social company were discussing some question of Biblical interpretation or giving some experience. He was so full of Christ and truth that every one thought it very natural that he should talk about it. Sad to say, that religion is a tabooed subject in many social circles where Christian sentiment ought to prevail. Lord Melbourne, after hearing a sermon on personal piety, declared that it was a piece of impertinence in any preacher to obtrude religion into private life. To him religion was something which had to do only with prayer-books, surplices, churches and cathedrals, and should be brought out only on stated occasions.

God is listening to our conversation. Does He hear us speak of Him, not because we must, but because we delight to do so? Gen. O. O. Howard called to see Gen. U. S. Grant while he was dying, and reminded him of the great service he had rendered to his country, and the high place he would occupy in the remembrance of the people. The dying general replied, "Howard, tell me something more about prayer." Gen. Grant in that testing hour was more interested in the fact that God answers prayer than in hearing of his own military glory. Can you tell me when in that conversation God's recording angel began to take note? Was it while General Howard was speaking of General Grant's fame? Was it not rather when he began to speak to him of the love of God which shows itself in answering prayer?

It is the nature of love to care for its object. The mother cares for her child because she loves it. Love cannot be careless. So God cares for His people because He loves them and His care is as full and persistent as His love is strong. "They

shall be mine, saith the Lord of Hosts in that day when I make up my jewels." The jewel is a peculiar treasure made by the cutting and polishing tools of the lapidary and valuable not only for its intrinsic worth, but also because of its sacred associations. The sword hanging on the wall is prized not for the value of the steel in it, but because of the memories that cluster about it. It is associated with danger, suffering and sacrifice on the battlefield. It may mean the purchase of liberty with blood. The lock of hair in the old family Bible is of no intrinsic value, and yet money could not buy it. You care for it because it is associated with one you loved above your life. And the Lord cares for us not only because of what we are worth, but because we are associated with Jesus Christ. We are the purchase of His blood; our liberty was gained through His sacrifice. We are associated with Calvary and all the love it means.

CHRISTIANITY A REFORMATORY POWER.

Social evils abound. They are of all kinds and degrees. They confront us at every turn. They call for remedy. They should enlist more and more the heart and energy of the lovers of human kind. Many are giving time and study to the various problems connected with them. All sorts of panaceas for their cure, and for the improvement of the masses, are being broached and discussed in the press or the platform. Sociologists are studying the subject and giving the results of their investigation.

But as yet, there are too many theorists. Human nature is not taken sufficiently into account. Sin is too much ignored as a controlling factor. Long-existing conditions and ingrained habits are too potential to be overcome by the remedial agencies which are set in motion by well-meaning, but unpractical, thinkers.

After all that is said and done in the world for the moral regeneration of society and uplifting of humanity, there is, and can be, no improvement upon Jesus Christ as the great and radical reformatory agent of mankind. There is no better, surer, or more practical way to remedy the ills, of which we have so much, than in the application of the principles and precepts of the Gospel to everyday life. The incarnation of Christ is a revelation of human duties. His teachings cover every aspect of human capacity, relation and possibility. Those whom his truth and grace guide and control are elevating, purifying, moulding and helpful forces. Christians are designed to preserve, to enlighten and to transform society in all respects. They are described as "the light of the world," and as "the salt of the earth." As they put the brotherly spirit into business and into their associations with men, they will attract attention, and gradually influence and mould opinion, so that all social conditions will assume a more humane and benevolent character.

Christianity has already been a potent activity in ameliorating the ills of the race, and in proportion as its maxims are followed, will "false dealings in trade" cease, regard be had to what is fair and honorable and just between man and man, the differences between labor and capital be rightly and fairly adjusted, and race feuds and conflicts diminished. As the converting and sanctifying power of the religion of Christ affects all classes, so the old will be succeeded by the new life, which works for righteousness, peace, purity, well-being, happiness and prosperity, not only in individual, but in associated, relationships. —Presbyterian.

QUESTIONS ANSWERED.

By Senex.

A brother asks what is the difference between the orthodox Christian doctrine in regard to praying for the sick and God's answer to such prayer, and the doctrine of the believers in faith cure. That is hard to say, simply because it is hard to tell what the various classes of faith curists believe. One cannot say without having some of them arise and claim to be misrepresented. I had a friend once whose belief was definite and clear cut and therefore could be argued about. And what I say in regard to faith cure is simply the belief of that one man. As I announce this in advance, no one can accuse me of misrepresenting others.

The orthodox Christian belief is easily stated. We are to use the best medical and hygienic means in our power and pray to God, if it is His will to heal the sick. We believe that He will bless the means used; that He will direct the physician, giving him wisdom to diagnose the case correctly, and choose the medicines best suited to the case. We know what a powerful influence the mind has on the body, especially in nervous diseases, and we believe God will give strength of will, cheerfulness and hope to the sick. We believe that God will, if He sees best, exert a direct influence on the springs of life, so that the patient may be healed, but he will recover in a natural manner.

My friend believed that God would heal instantly and miraculously. If he and I had both prayed for the cure of a friend lying low with disease, he would expect the sick one to be instantly cured, to arise well and strong, as those whom our Lord healed did. I would expect him to get well and regain his strength and flesh gradually as was natural in the disease the patient had. In a word, he would look for a miracle. I for a cure according to God's natural laws.

He insisted the days of miracles were not over. I insisted they are. That inspiration and miracle working went together, and when one ceased, the other did also. Miracles were wrought by God's inspired messengers who brought revelations from God. The miracles attested the authority of the messengers, not of any one especial utterance, but the fact that the miracle worker brought a direct revelation from God. Peter tells us that miracles were the credentials, so to speak, of the miracle worker and meant to convince men that he had come from God. He said of our Lord, "a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know." In Hebrews we read, "God also bearing them witness both with signs and wonders and divers miracles and gifts of the Holy Ghost."

My friend said the days of miracles are not over because the Bible does not say they were to cease. That is not the way of the Bible. The great epochs of miracles were represented by Moses, the prophets, Elijah and Elisha and our Lord and his apostles, where there was new and great revelations from God. But the Bible does not say in either case "Now miracles are going to begin," and at the end, "Now miracles are going to cease." Nor does it say "Revelation is going to cease with Malachi for four hundred years." It showed ignorance of the Bible way for my friend to bring such an argument.

As is well known, James 5:15 is to faith-healers what Acts 2:38 is to Campbellites, and about the first thing my friend said to me in our first argument on the subject of his views was to quote that as a conclusive proof he was right. He expected me to say that was in the days of miracles and miracles have ceased. Instead of which I called his attention to the fact that he had no ground from James' words to claim that a miracle was wrought.

There is not a word to prove that the cure

would be instantaneous. It may have been, but that passage does not assert it. "The prayer of faith shall save the sick and God shall raise him up." But that would be true if he recovered in a natural way, regaining his flesh and strength by degrees. There is not a syllable to prove that the sick would be healed as Peter's wife's mother was, or the man at the pool of Bethesda or the lame man at the temple gate, instantly cured and restored to full health and strength. That James means they were healed according to the orthodox Christian doctrine of present day healing is made probable by the fact that the Greek word translated anoint in verse 14 is not *Chrio* (from which Christ is derived), which expresses a sacred or a symbolic anointing, but *aleipho*, which was used for the medicinal and ordinary toilet anointing of which the Greeks were fond. And besides the word is in the aorist tense.

Now, the healing of which James speaks may have been miraculous for the days of miracles were not over. But it cannot be proved from the words of James that it was. Therefore, the faith curists cannot use the passage in support of their doctrine. It is unquestionable that Paul had power to work miracles, but he used his power to prove to unbelievers he was a legate with a revelation from God. He left Trophimus at Mileton sick, and he prescribed medicine for the often infirmities and serious stomach trouble of his beloved Timothy. Therefore it is evident Paul did not think the Lord bore the sicknesses of his people in the literal sense of taking away their suffering. The fact that Paul did not heal Timothy and Trophimus and himself is a presumption in favor of the view that the healing James speaks of came along natural lines. For those thus healed were brethren and they did not need the proof of divine revelation as the Greeks and other heathen did.

Please observe that I admit James 5:15 may refer to miraculous healing, for the days of miracles were not ended. Those that claim these were miraculous cures and that similar cures can be made in this day because James' words are general and there is no intimation that miracles would cease, must face the fact that they cannot work cures which men can know are miraculous without doubt. They cannot restore a lost leg or arm or finger or even a tooth. In Mark 16:18, it is said that those who believe shall be able to heal the sick, but they shall also be able to take up serpents and drink deadly poison. (See also Luke 10:19.) And there is no word to indicate that "these signs shall not follow those that believe" till the end of time. It is trifling with Scripture to say that the power to work one kind of these miracles—healing the sick—remains and the power to work the others ceased.

My faith cure brother, driven out of his claim that James 5:15 necessarily meant that God worked the cures miraculously instead of in His usual method of work, fell back with great gusto upon cures which he had seen. His veracity was unquestionable. Some of the cures may have been real and permanent. But there are many imaginary diseases; the mind has great power over many diseases, especially nervous ones. And I could give as wonderful cures, which are thoroughly authentic, wrought by the Catholics, Christian Scientists, Mesmerists and even heathen, to say nothing of those wrought by regular physicians which, in instantaneousness, seemed miraculous.

I have written at too great length, but cannot refrain from giving a clipping from an article by Dr. J. M. Buckley published in some magazine or other some years ago. He wrote: "Faith cure, technically so called, as now held by many Protestants, is a pitiable superstition, dangerous in its final effects.

"It may be asked what harm can result from allowing persons to believe in 'faith healing'? Very great, indeed. Its tendency is to produce an effeminate type of character and to concentrate attention upon self and its sensations. It sets up false grounds for determining whether a person is or is not in the favor of God. It opens the door to every superstition, such as attaching importance to dreams, opening the

Bible at random, expecting the Lord to make it open so that they can gather His will from the first passage they see; 'impressions,' 'assurances,' etc. Practically, it gives support to other delusions. It greatly injures Christianity by subjecting it to a test it cannot endure. It destroys the ascendancy of reason in the soul, and, like similar delusions, it is self-perpetuating.

"Little hope exists of freeing those already entangled, but it is highly important to prevent others from falling into so plausible and luxurious a snare, and to show that Christianity is not to be held responsible for aberrations of the imagination which belong exclusively to no party, creed, race, climate or age."

IT IS BETTER FARTHER ON.

BY REV. W. J. MOSIER.

Solomon says, "The path of the just is as a shining light which shineth more and more unto the perfect day." An Egyptian proverb says, "Whoever drinks Nile water always returns." The testimony of travelers confirms the truth of this saying. There is something so entrancing about the climate or the verdure or the atmosphere or the scenery or the mountains or all combined that all visitors who get a taste of this marvelous beauty and richness constantly have a longing after leaving Egypt to return to enjoy its strange fascination once more. This certainly illustrates a great truth regarding Christianity. Every child of God who has tasted and seen that the Lord is gracious, never finds satisfaction again in the world. He finds that earth's cisterns, broken cisterns, can hold no water. He may be infatuated for a season by the pleasures of sin, but they soon fail and he longs to return to the fountain of living waters.

Not only so, but the longer one wholly follows the Lord, the more delightful His fellowship and service become. The way grows brighter, the joys become better and the blessings bigger as he proceeds. His heart expands and the supply seems inexhaustible as the needs increase. The Lord becomes intimate in all his life. God's will is more and more loved. God is more real every day. He is trusted more and more. The great burdens and little trials are all cast upon Him. He sings,

"Peace, perfect peace, in this dark world of sin,
The blood of Jesus whispers, peace within."

Though sorrow and trials and affliction are permitted, he realizes that God in His love and wisdom is dealing with him. Job had a hedge about him and Satan could not touch him except by divine permission. When so permitted, Satan is only the tool which God used for the testing and proving of His child. "Before I was afflicted," says the psalmist, "I went astray." "We know that all things work together for good to them that love the Lord." In prosperity we forget God. It is a great spiritual achievement when the child of God gets where he can truly rejoice in tribulation and count it all joy when he falls into divers trials. "If we suffer with him, we shall also reign with him." These light afflictions are working out for us an exceeding great and eternal weight of glory. "Weeping may endure for the night, but joy cometh in the morning." Again there is no joy to be found but in the religion of Christ. Infidelity cannot give it. Voltaire writes: "I wish I had never been born." But every Christian can say that the words of Jesus, "Your joy no man taketh from you," are true.

When a man becomes a bond slave of Jesus Christ, he has attained unto the highest liberty and the greatest happiness. Then his path grows brighter and brighter unto the perfect day. Then he is working in harmony with omnipotent power and perfect love and no weapon formed against him prospers and he is more than conqueror through Him that loves him. He lets God appoint him his life work and his daily task and give him daily guidance and provision and He makes his cup to run over and fights his battles and gives him his reward. He trusts and is not afraid. He is anxious for nothing and thankful for every-

thing. He prays without ceasing and is possessed by the peace of God which passeth understanding. This blessed condition grows more real and ideal day by day. At last the end of life comes and he says triumphantly, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Then the eternal rest and restful service which is accorded to all the faithful is his and an abundant entrance is ministered unto him into the everlasting kingdom of our Lord and Saviour, Jesus Christ. With such an assured goal and reward, let us forget the things that are behind and press forward toward the mark of the high calling which is in Christ Jesus.—*Christian Work*

THAT OLD SHAM.

BY REV. S. E. WISHARD, D. D.

It was, and is, a rare piece of antiquity, and has traveled all down the ages. It was a piece of original manufacture. It was a creature of emergency, but did not relieve the situation. It was made of fig leaves, by the first pair, nor has it even been improved upon, though the attempt has been made by a multitude of artists.

Their fig-leaf sham did not protect them from divine scrutiny. "All things are naked and open before the eyes of him with whom we have to do. He searches the hearts and tries the reins of the children of men. There is neither nook, corner nor cranny where sin can hide.

Human shams can never conceal facts from God. The things that are, and have been, and will be, are the things that he knows absolutely. "If I say, 'Surely the darkness shall cover me; even the night shall be light about me.' Adam, and every child of his, must come out into the open.

The fig leaves never covered a sinner from the sentence of guilt. That sentence has gone forth "Against all ungodliness and unrighteousness of men who hold down the truth by unrighteousness." The sentence of guilt is written deep down in the conscience. "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart." No external covering can shield us from the sentence that has gone forth against sin and iniquity. The moral nakedness of the soul must have a better covering than man's depraved genius has ever been able to discover.

Men have turned to sacerdotalism to find a covering for the shame and guilt of sin. By rites and ceremonies, by priestly incantations, the heathen have sought to escape the pains and penalties of sin. The degenerate branches of the church, that have fallen away from the simplicity of the Gospel, have sewed together their fig leaves of formalism to make for themselves a covering.

The latest patters are no better than the original that was invented when Adam was running from God.

There is another sham woven from the loom of the old deceiver, called "Doing the best I can." The charm of this fig leaf is in the fact that it forever prevents the wearer from getting acquainted with himself. He has a critical eye for the rest of the world, but no inward vision for himself.

When you come to look at that gentleman, and all the race, through the lens of God's truth, you make the discovery that there is not a living man that it doing the best he can. And those who come nearest the divine pattern are the first to realize and confess that they have left undone the things which they ought to have done, and have done many things they ought not to have done.

From all human inventions we turn to the covering which God provided for Adam and Eve. "Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them." God taught them his method of covering sin by the blood, and the protection of their bodies by the skins of those animals offered in sacrifice.

Turning from all shams, whether of ancient or modern fig leaves, we find covering and rest in the atoning sacrifice of the Lamb of God, slain for us.—*Herald and Presbyterian*.

The Importance of Higher Denominational Education.

W. D. NOWLIN, D. D.

Education, in short, is the constructive work of character building, and means the development and mastery of all of one's powers and faculties, physical, mental and moral. It commands the body, balances the mind, and regulates the affections.

Education enables one to think independently, to classify by orderly process, giving one a key to the hearts and affections of one's fellow-men, and placing one in a position to wield a greater influence in shaping the history of his times. Education not only enlarges one's powers and possibilities, but it feeds the springs of inspiration and enlarges one's vision, enabling one to comprehend and appreciate the grandeur, beauty and sublimity of life with its obligations.

This is an age in which men from the humblest walks of life are taking their places in the forefront with their fellow-men; men from humble callings taking their places in the legislative halls, soldiers from the ranks of toil becoming generals in the great army; the employee becoming the employer. The explanation is, this is an intellectual age, an age in which men in every rank of life are beginning to realize that mind is superior to matter, and that educated mind is superior to uneducated mind. If education, then, means the development and mastery of all the faculties and powers of man, higher education, of course, means the higher development and greater mastery of these faculties.

Accepting this definition, I suppose no one will call in question the importance of higher education. No education, however, should be higher or more extensive than is necessary for efficiency.

Time spent in grinding a tool is time well spent, but all the time spent in grinding a tool, beyond that necessary to bring it to a fine edge and make it most effective in service, is destructive to the tool. It is important, very important, to drill our soldiers, but all the time and energy spent in drilling beyond that which is absolutely necessary to the highest efficiency and best service is a waste. So we affirm that all the time and energy spent in the acquirement of knowledge or mental development beyond the point of one's highest efficiency and greatest usefulness is time and energy wasted. It will be observed, however, that we have prescribed no limits for higher education, other than one's highest efficiency and greatest usefulness.

Another element—and a very important element—to be reckoned with in the process of education is the moral element. Man being more than physical and mental power requires more than physical and mental culture; and so any scheme or plan for the development of man's powers and possibilities which does not take into account and provide for the moral development is little short of crime.

President Taylor, of Georgetown College, says: "From the days of ancient Greece, history has abundantly demonstrated that mere intellectual culture has no power to conserve virtue and establish character. 'All the mere products of the understanding,' says Coleridge, 'tend to death,' and a greater than he declares, 'knowledge puffeth up.' Some of the basest monsters that have scandalized history and scourged society have been men of imperial intellect, shrewd chemists taught in the secrets of nature and skilled in the art of concocting subtle poisons, profound philosophers able to discern the hidden springs of action and bold to execute schemes of wickedness, learned men familiar with the movements of nations and wise in methods of control. The men who foment strife, plot vicious revolutions and plan to evade law and cheat justice are not unlearned and ignorant men; they are trained rascals. The education that deals only with secularities enhances power without the restraints of godliness, and becomes a means of multiplying sin. It gives no guarantee of righteousness or even of good citizenship, and may prove a curse rather than a blessing."

He who is thoroughly developed physically, a veritable giant, with no mental and moral development, is a colossal slave; he who is thoroughly developed physically and mentally, a mental giant, with no moral character, is a shrewd scoundrel, and a menace to the public welfare; while he who is thoroughly developed physically, mentally, and morally is the finest specimen of God's handy work.

The development of the moral element we call Christian education. By Christian education, we do not mean the developing of one into a Christian, but the developing of one as a Christian and for Christian service. Christian education is that development of body, mind, and soul which gives physical symmetry, mental grasp and spiritual insight, thus equipping one for the making of, not a living, but a life.

It has been well said, "In any complete plan for training the young in matters that pertain to character, the Bible must have a permanent place, that the youth of our nation may possess those treasures of spiritual truth and inspiration that have been the strength of our fathers and are still the real strength of our civilization."

In speaking of the Bible, Mr. Charles Dudley Warner wrote sometime since in Harper's Magazine: "Wholly apart from its religious or its ethical value, the Bible is the one book that no intelligent person who wishes to come in contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full it is of illusions and illustrations from the Bible. This

is true of fiction, of poetry, of economic and philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion or theology or dogma; it is a question of general intelligence. A boy or girl at college in the presence of the work set for either to master without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student."

In somewhat the same spirit says the *Christian Advocate* of Nashville, Tenn., "We believe with all the fervor of our nature that religious training in youth is the only solid foundation for morality in middle life; that Christianity lends itself with incomparable fitness for the purpose of such training; that the essentials of Christianity as set forth in the Bible are so universally understood that to quibble at the teaching of the Bible in any school is inexcusable trifling, and that any school in which the Bible is not taught should be outlawed in this Christian land." Just as the food we eat nourishes the body and builds up its tissues, and determines the quality of these tissues, so the word of God gives fibre and muscle to our spiritual being and determines the quality of our character.

All are agreed that Christian education is of vast importance, but where is it to be had?

The state having no religious function can lay no religious tests upon the teachers whom it employs, and therefore many of the teachers in these state schools are distinctly irreligious, evolutionists, agnostics, sceptical concerning the most sacred things both in human experience and divine truth.

The secular school is not a religious institution, and cannot in the very nature of the case become such. The entire fabric of our Government, national, state and municipal, rests on the assumption that the state has no religious functions. Our Constitution provides that "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof," and this is unquestionably right.

This puts an immovable barrier between Church and State and limits the function of the State to things civil and secular, and the Baptists are responsible for this principle of absolute separation of Church and State.

So able a man as Dr. W. T. Harris, Commissioner of Education, in speaking of religious and secular education says: "The analytic understanding is necessarily hostile and sceptical in its attitude toward religious truth." The claim is made that secular education engenders a state of mind that hinders access to religious truth; and in justification of this claim he affirms that the "principle of religious instruction is authority, while that of secular instruction is demonstration and verification." He thinks "these two should never be brought together in the same school, but should be separated as widely as possible."

The father who educates his boy in an atmosphere not religious but distinctly sceptical, where the tide of agnosticism and infidelity threaten to engulf and destroy his spiritual life, is criminally careless.

We have noticed the importance of higher Christian education, but the question of denominational education has not yet been discussed. Denominational education includes Christian education, but Christian education does not necessarily include denominational education.

No doubt there are yet those who think that the early Baptists of this country were opposed to education, and that they were behind others in establishing and maintaining institutions of learning. This, however, is a gross injustice to our noble self-sacrificing fathers. History shows that the first classical school ever taught on Kentucky soil was taught by a Baptist minister. In Spencer's "History of Kentucky Baptists," page 488, on the question of education and the early Baptists is the following: "In nothing, perhaps, was the Baptist denomination more grossly misrepresented than in regard to their position on the subject of education. No one accuses them of being opposed to education now. And yet there is as much ground for such an accusation today as at any past period. They teach now just what they have taught in the past; that a liberal education is not necessary to the salvation of a sinner; that a collegiate education is not indispensable to the preaching of the Gospel. But that education is of vast importance to the happiness and enlightenment of mankind, and to the fuller understanding and higher enjoyment of revealed truth. Baptists have been staunch advocates of both secular and theological education wherever their history is known. The first classical school taught in Kentucky was established by Elijah Craig, a distinguished Baptist preacher, at what is now Georgetown, the first of January, 1788."

The early Kentucky Baptists, instead of opposing education, were in the forefront in establishing and maintaining schools of learning. We notice that Georgetown, nearly a century and a quarter ago, was the seat of a classical school established by a Baptist, and the first on Kentucky soil. And to show that these early Kentucky Baptists not only believed in education, but denominational education, and that the first Baptist college established within the territory of the Southern Baptist Convention was a result of a denominational need, and established for denominational purposes, I quote the following from Spencer's *History of Kentucky Baptists*:

"During the great revival beginning in 1827 and continuing nearly three years, there was deeply felt the need of a better educated ministry. As a result of this conviction, a number of enterprising men in different parts of the state resolved

to secure the establishment of a college, to be under the control of the Baptists, and located at Georgetown. The legislature, on petition, granted a charter January 15, 1829, incorporating a board of trustees of Georgetown College. These men were not only active in securing a charter, but were liberal in their contributions to this young college.

Issachar Pawling, who was born in New Jersey, October 19, 1757, and who emigrated to Kentucky and settled in the Blue Grass region, in early life, when the question of establishing a Baptist college in Kentucky was being agitated and a board of trustees incorporated to aid young men in procuring an education for the Gospel ministry, contributed to this board \$20,000. This looks very much like our brethren of that day believed in denominational education. Notice this was to be a "Baptist College" and "under the control of the Baptists," and the purpose was "to aid young men in procuring an education for the Gospel ministry." Can we, of today, give more substantial proof that we believe in denominational education than they gave by all means let us have the proof.

Someone might ask, however, "Why have Baptist schools, if the other denominations have already in the territory splendid schools, thoroughly equipped and largely endowed, and can give high grade literary culture and under Christian influences?"

Well, why? Catholics and others are usually glad to educate our children, and at their own cost. If there is not some good reason to justify the existence of Baptist schools, then they should not exist.

If we are to have Baptist schools as distinct from other denominational institutions, they must have their own peculiar justification. If a Baptist school does not exist for the purpose of furthering the interests and inculcating the views of its denomination, what reason can be given for its existence?

The existence of a denominational institution of any character can be justified only on denominational grounds. The only reason that can be given in favor of a denominational education is a denominational reason, and if a denominational education is of little or no importance, it is only because the denomination which it represents is of little or no importance.

If a medical education is of importance, it is only because the medical profession is of importance, and this education is important just in proportion to the importance of the practice of medicine.

A denominational education is important just in proportion to the importance of the principles taught by the denomination. If the world could ill afford to lose the principles of a denomination, that denomination can ill afford to neglect denominational education; for no denominational education, sooner or later, means no denomination. For an illustrious example of this fact, see the "Old School Baptists," who are in fact the no school Baptists.

Should we, as a denomination, fail to educate our children, and especially our ministry, the sad experience of our anti-missionary brethren will, no doubt, be repeated in our own history.

Thus we see a denominational education is of no more and of no less importance than the existence of the denomination itself.

The somewhat trite saying that "history repeats itself" is true, if the causes and conditions are repeated, for the simple reason that the same causes and conditions will always produce the same results.

But what do we mean by denominational education? What do we mean by a medical education, but an education in the science and practice of medicine?

What do we mean by a Christian education, but an education in which the principles of the Christian religion are taught and that type of character built which is the product of these principles? Then, when we speak of denominational education, can we mean less than an education where the principles of a denomination are taught and that type of Christian character produced which is the legitimate product of those principles? There is a vital psychological relation between faith and conduct. The man who steals does it because he entertains wrong views on the rights of property. Teaching determines faith; faith determines conduct and reveals character.

It has been well said, "We are what we are—physically, mentally, and to a great extent, morally—mainly in virtue of our diet." Food communicates its nutriment to the system into which it passes by means of the digestive organs, and it causes the recipient to be, to a certain extent, like itself. Buckle, in his history of civilization, shows how the characters, habits and dispositions of the various races are affected by the diet upon which they are fed. The general truth of this statement is obvious, and holds good in the spiritual realm as well as in the physical. Denominational life and character are the result of denominational principles. Tell me what a man believes and I can tell you what he will do, for believing and doing go hand in hand. Other denominational schools teach their peculiar views and the state institution is supposed to teach no denominational tenets, so if our principles are to be propagated, it must be done by our own schools.

A denominational school which does not teach denominational principles is a misnomer, and does not deserve the support of the denomination. The denominational school appeals to the denomination on denominational grounds and therefore must exist for denominational purposes. Baptist schools are expected to teach, not only Christian principles, but distinctive Baptist principles. When we say distinctive Baptist principles, we mean principles which distinguish Baptists from others. That being the case, the only sane reason why Baptists should not have and teach dis-

tinctive principles would be that all others hold the same principles that they do. Now, if all others should come to hold the same principles we hold, there would be no distinctive Baptist principles. These principles, however, would still be Baptist principles, but they would not be distinctive. But so long as there are people holding principles differing from Baptist principles, our principles must be distinctive. Then, it will be admitted that Baptists must hold distinctive principles so long as not all people are Baptist.

Are these distinctive principles of ours the truth as taught in the Scriptures? If so, are we not duty bound to teach them? If Baptists have more truth than other people, greater is their responsibility.

If denominational education has any claims upon us, if we believe that to do our whole duty to our Lord, to our children and to the world, as a denomination, we must have denominational schools, that commits us, so far as we are able, to build up such schools, at whatever cost, and not to shift the responsibility of educating our children upon the general Christian public or upon the state institution.

Not all that goes to make up a denominational education, however, is acquired in the schools. The home and the church are the arenas for much of this training.

Higher denominational education is essential to higher denominational life, character and success. We must educate, denominationally, or we must perish, denominationally.



LITERARY.

Any book here noticed can be had at publishers' prices by ordering from the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

With the bicentennial of the birth of Benjamin Franklin comes the announcement from Houghton Mifflin & Co. that they have in preparation a notable limited edition of Franklin's Autobiography, to be printed with the greatest care under the direction of Mr. Bruce Rogers, and illustrated with famous portraits in photogravure. In style and excellence of typography and manufacture, the volume will resemble "The Life of Cardinal Wolsey" by Cavendish, recently issued by this house. In this anniversary year there could be no more fitting memorial to the many-sided Franklin than this sumptuous edition of his Autobiography, which in itself is a classic, ranking with three or four of the greatest achievements in that form of literature. The eulogy which Franklin is now receiving he well deserved, for he may justly be called the first of American printers, journalists, publishers; the first of American authors, humorists, philanthropists; the first of American inventors, scientists, philosophers; the first of American politicians, diplomats, statesmen.

Jan. 17, 1906.

We have only read the table of contents of the *Treasury* for February, but how many things are there that one would not like to lose. Dr. C. E. Jefferson's sermon on the "Puritan Vision of God" is sure to be packed with strong sentences one wishes to retain in memory. Rev. F. F. Shannon's subject, "Old-Fashioned Honesty," is one on which people are thinking in these days of "grafts." Then who would willingly miss, Dr. G. W. Richardson on "The Church's Worldliness?" And we could name many more whose subjects attract attention. Published by E. B. Treat & Co.

The *Central Review* comes late in the month. This is a good idea, as it comes when the other magazines have been read and it is welcomed without rivals. The first article in the January issue is "Victims of Monopoly," and it is an illustrated account of raising fine apples in Florida. Dr. W. C. Brown follows with a paper on the question, "Do the Scriptures Teach the Doctrine of a Divine Call to the Ministry, etc." M. B. Wharton writes of the "Business Woman." There are quite a number of good stories.

Dr. B. B. Warfield is one of the intellectual giants of this age, and one for whom all orthodox folk should thank God. His answer to Dr. Marcus Dod, in the January issue of the *Bible Student-Teacher* is one of the best pieces of work done by this master in Israel. The *Bible Student and Teacher* is the magazine which we would be delighted to know was read by every preacher in the land.

Mirna, Wife of the Young Rabbi. By Wilhelmina Wittigshlager. Illustrated by W. H. Dunton. 12 mo., 345 pp. New York: Consolidated Retail Booksellers.

At this time, when the eyes of the world are turned towards Russia, a Russian Jew writes this story about her people. The story begins when Mirna leaves the man whom she has just been forced to marry. She makes her escape from Russia to Germany and thence to Chicago. She returns to Russia and becomes a leader among the Anarchists. She was imprisoned, but was afterwards released and goes back to Chicago.

The life of the Jews in Russia, London and this country is portrayed in vivid colors. Whether she deals full justice to Jews or to Russians we do not know. The story is swift, exciting and even bewildering at times.

SUNDAY-SCHOOL LESSON

Sunday, February 18.

A Day of Miracles in Capernaum.—Mark 1:21-34.

Motto Text.—“He healed many that were sick.”—Mark 1:34.

Capernaum was on the northern side of the sea of Galilee, on the great road from Damascus to Ptolemais. It was the Jewish capital of Galilee, and was the most important city in the province. Our Lord made this his residence.

“On the Sabbath day he entered into the synagogue and taught.” It was his custom from his youth to worship in the synagogue on the Sabbath.

“And they were astonished at His doctrine.”—at his teaching. And the following clause shows it was not with the matter of his teaching, but the manner of it.

“He taught them as one that had authority, and not as the scribes.” As the law giver who makes laws, not as the lawyer who explains them. No wonder they were astonished. Here was a carpenter from Nazareth speaking of the Scriptures the word of God, as if he had written them, and God acknowledging his authority by granting His own power! It was indeed the most amazing thing which ever happened.

“And there was in their synagogue a man with an unclean spirit.” Possessed of a devil. These demoniacal possessions are a great mystery. They were no sign of great wickedness—children were sometimes possessed. “Let us alone.” Referring to other evil spirits which were allowed to take possession of men’s bodies.

“What have we to do with thee, thou Jesus of Nazareth.” As Jesus of Nazareth, a man among men, the evil spirit impudently denies the Lord’s right to interfere with another race of beings. While in the body he thinks the Lord should not control them, though he acknowledges that this Jesus of Nazareth is the Holy One of God. The devils had a horror of being sent back to the abyss, so great a horror that this one called it destruction. Men were marvelling that he should speak with authority over the Scriptures; this devil knows him.

“Hold thy peace, and come out of him.” Our Lord did not desire the testimony of devils. It was the evil spirit who was acknowledging him, not the poor possessed man. “And when the unclean spirit had torn him.” Forced out by almighty power, the devil shows his malignity to the last, doing all the harm to the body he could. No doubt the man had a most terrible convulsion, but when the devil was gone he was uninjured.

“And they were all amazed.” And well they might be. Here was

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is **Hood’s Sarsaparilla** Which has cured thousands.

a young man to whom the unclean spirits bore witness, and whose word of command, given in his own name and by his own authority, they obeyed. They questioned among themselves, What thing is this? That God stood incarnate before them they did not dare to say, but what other explanation was possible? What new doctrine is this? That God should set such a seal of approval on the words spoken as this miracle. What man is this that the unclean spirits obey his authority? The miracles of Christ were wrought to prove who he was, and what his power, not with the prime purpose of relieving human suffering. Whenever God made a new revelation he confirmed it with miracles. When the canon of Scripture was closed with the most terrible curse on one, who should add to it, the miracles ceased.

From Capernaum, the center, the story of this healing spread over Galilee. What thing is this? was asked everywhere. The evangelist notes this fact, and then goes back to tell of the events which happened during the remainder of that busy day.

The preaching ended, our Lord, with John and James, went home with Simon and Andrew. They were originally of Bethsaida, but had removed to Capernaum, it is probable, because the Lord had made that his city. And Simon’s house was a home to him in Galilee as Lazarus’ was in Judea. Peter was married, it is probable. Andrew was not.

“But Simon’s wife’s mother lay sick of a fever.” We learn from Luke it was a “great fever,” of a severe and dangerous type. After they had entered the house they tell the Lord of her sickness. “And he came and took her by the hand and lifted her up.” Weak and emaciated by the disease which was rioting in her veins, when he bent over her: strong and well when he had lifted her up. Health and strength restored at once.

“And she ministered unto them.” This proved the greatness of the miracle. The fever might have left her and suddenly. It would not have left her strong and able to serve at the meal. He had power—God’s power it was plain, not only over the unclean spirits but over the bodies of men. God thus confirmed again his claim to have been the giver of the Scriptures.

“And at even when the sun did set.” They were very scrupulous in keeping the Sabbath, which was reckoned from sundown to sundown. Carrying the sick was considered a work which must not be done during the Sabbath. Those who had crowded the synagogue went home carrying to their sick the story of the casting out of the devil. And they waited till they could take their loved ones to him without violating what they thought God’s command. These old Galileans will rise up in the day of judgment and condemn many a complaisant Christian who has failed to keep the Sabbath holy.

The Sabbath being ended, the whole city came to the door with their sick. Were there any whom their unbelieving friends failed to carry? It is not probable. The suffering are eager to try anything which promises relief. Those who love them are ready to gratify them. To be carried on litters to the door could not injure them. Surely no sick man’s friends were so heartless as to refuse.

“And he healed many that were sick of divers diseases.” This does not mean that he left any unhealed, but that there were many sick in

Capernaum. Think what a vast number would be brought to a door in any city if men believed there was one there who was able and willing to heal all diseases.

The worst of all diseases is the leprosy of sin. The Christ is able and willing to heal all. Why do not men come to him to be healed, and carry all their dear ones? Alas, for the mystery of sin.

“And suffered not the devils to speak because they knew him.” Knew him to be the eternal Logos of the Trinity. His time had not yet come when his disciples should say to him, “My God,” as well as “My Lord.” And he would not receive the testimony of devils. Thus ended one day of his life. We have no reason to believe it was busier than any other.

Piles 14 Years

Terrible Case Cured Painlessly With Only One Treatment of Pyramid Pile Cure.

Free Package in Plain Wrapper Mailed to Everyone Who Writes.

“I have been a terrible sufferer of piles for fourteen (14) years and during all this time you can have an idea of how many kinds of medicine I tried. But I found no relief whatever. I felt there must be something that could cure me without having to undergo an operation which might kill me.



Now, after trying but one treatment of your ‘Pyramids,’ I am free, free to tell all sufferers of this dreadful disease to try this medicine—the Pyramid Pile Cure. It will cure when all others fail. Sincerely yours, G. Braneigh, Schellburg, Pa.”

Anyone suffering from the terrible torture, burning and itching of piles, will get instant relief from the treatment we send out free, at our own expense, in plain sealed package, to everyone sending name and address.

Surgical operation for piles is nerve-racking, cruel and rarely a permanent success. Here you can get a treatment that is quick, easy to apply and inexpensive, and free from the publicity and humiliation you suffer by doctors’ examination.

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Send your name and address at once to Pyramid Drug Co., 13725 Pyramid Building, Marshall, Mich., and get, by return mail, the treatment we will send you free, in plain, sealed wrapper.

After seeing for yourself what it can do, you can get a regular, full size package of Pyramid Pile Cure from any druggist at 50 cents each or, on receipt of price, we will mail you same ourselves if he should not have it.

GOD’S STEWARDSHIP.

God has placed us in various relations and lays us under solemn obligations. He grants us gifts, graces and possessions, and demands of us a corresponding service. He would not have us go through life thoughtless and indifferent to his claims and interests. He holds us to account as good stewards of the treasures entrusted to our care. We are disposed to think that life, talent, influence and position are our own and that we are answerable only to ourselves for their use and effect, but the Bible teaches very differently.

It becomes, then, a pertinent, personal and practical question in this day of rush and pleasure and materialism, Are we good stewards? Are we measuring up to what we possess and to what God requires of us in view of his conferments and favors? We must answer this question sometime and somewhere; if not now, then hereafter; if not at the bar of conscience while living, then at the bar of God when we are done with earth. This may not be a welcome consideration, but both reason and self-interest demand that it be duly weighed and pondered.

As a contribution to its solution, may we not follow Peter’s treatment of the subject in the fourth chapter of his first Epistle? In verses 7-11 he gives us some tests of good stewardship that are worthy of the thought, serious and prayerful, of the men and women of our day, as they were of those in the age in which the apostle wrote.

He maintains that where there is good stewardship there will be soberness of mind and conduct. He says, “Be sober.” This signifies something more than mere abstinence in meats and drinks, and includes a calm, serious state of mind and a staid self-control. We are not to go through life in a light, trifling way, merely “having a good time,” but we must recognize that there are trials to be borne, temptations to be met and resisted, duties to be performed, characters to be developed, and preparation for eternity to be made. Peter precedes his exhortation to soberness by the solemn fact that “the end of all things is at hand.” At that time the Jewish dispensation was about to end, and terrible judgments were to follow. It was also to these Christians a day of persecution. As respects us, there is the nearness of death. As for the world itself, “the time is short.” Soon, comparatively, viewed, it shall be among the things that were and then follows the final settlement with God. Considerations of so tremendous an import render it imperative for Christians to use all worldly enjoyments, possessions and agencies with due reflection and caution.

To good stewardship vigilance in prayer is indispensable. Our Lord makes this very clear when he, in setting forth the character and suddenness of his coming, declares: “Watch and pray.” It becomes us to keep ourselves in the praying habit and to be always on our guard against Satan’s entanglements, and not “be taken unawares.” The good steward will not be caught napping, but be awake to all seasons, conditions and opportunities for gaining divine strength for private and public duties and stations.

Nor is the good steward selfish. He is generous and helpful. He shares with his brethren in the good things which he possesses. Peter required the early Christians

to “use hospitality one to another without grudging,” or to extend entertainment to one another, as there was occasion for it, cheerfully and willingly. This was especially incumbent upon them at a period when persecution raged and when many were driven from home for principle sake and needed kindly care and shelter. It is still our duty to care for the needy of the brotherhood. God has given us what we possess, not for our own enjoyment merely, but also for others’ welfare.

The good steward will try to exemplify in all legitimate ways the Apostle’s more specific directions. “If any man speak,” whether as minister or layman, “let him speak as the oracles of God,” recognizing the authority of the sacred writings and expounding and applying their teachings and principles faithfully, intelligently and seriously. Our power over others is not so much in what we say, as in what God says. It is divine truth that moulds character, improves heart and life, cheers and comforts and incites to faith and activity. It is to be magnified at all times and upon all occasions. Peter further directs: “If any man minister,” or render service as an officer or a private Christian, “let him do it of the ability which God giveth,” or with all the energy and diligence at his command. In these and other respects we must, as good stewards, have God’s glory in view; “that God, in all things, may be glorified through Jesus Christ.” The beginning and the ending of the Christian life must be a God glorified through a divine Redeemer and Pattern.—Presbyterian.

THE LORD’S TIME.

In urging the sacredness of the Lord’s day a preacher used this story: “It came to pass that a man went to market having on his shoulder a string of several large copper coins (Chinese coins are strung on strings and carried on his shoulder). Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man and stole the seventh coin also. What an abominable wretch! Yes; but in saying this do you condemn yourself. You receive from the hand of the gracious God six days, yet you are not content. The seventh also you steal!” This is just what the worshipers of Mammon are doing in their effort to secularize the Sabbath. They want to deprive men and women of the rest and worship provided for them by the Creator through the Sabbath, and they want to rob God of the honor and glory which belong to him as Lord of the Sabbath. Before they are through with their unholy contact they will find that such work does not pay.

CURING A BAD TEMPER.

The revival in Wales is very real, add a church army officer tells a good story, founded on actual fact, showing how the outpouring of the Holy Spirit has affected an individual.

A miner with a particularly bad temper always said “Praise the Lord!” instead of giving place to his anger.

His mates determined to make him break his resolution to cure himself of his prevailing sin. Consequently, he found that his dinner had been stolen from his box the other day.

“Praise the Lord!” he cried: “I haven’t lost my appetite. They can’t take that.”

"BE YE THANKFUL."

Words and songs of thanksgiving are cheap, and if they do not represent the real state of the heart they are nothing. It is one thing to sing a song of thanksgiving and quite another thing to be thankful. The Lord looketh upon the heart, and of all the expressions of gratitude which shall be uttered on the day of national thanksgiving only those will be genuine and acceptable to God which proceed from a thankful heart.

If we would be truly thankful we must have grace in our hearts. "Singing with grace in your hearts unto the Lord." Thanksgiving is the fruit of grace. Some persons have very little of this world's goods, and yet they are singularly thankful, while others have abundance in store, but never feel a thankful spirit stirring within them. Some are constantly praising God and giving thanks in the midst of sore afflictions, while others are strangely ungrateful, although blest with uninterrupted health and prosperity.

Why is it so? Because the grace of God in the heart of one enables him to appreciate the smallest mercies, and the absence of grace from the heart of the other causes him to murmur and complain when his barns are filled with grain and his presses are bursting with fatness. Grace transforms affliction and makes it a blessing. Many a man counts his losses gains, because they contribute more to enrich his soul than his temporal gains.

"We thank Thee, O Father, for all that is drear, The sob of the tempest, the flow of the tear; For never in blindness and never in pain Thy mercy permitteth a sorrow or pain."

So sings the soul that grace has touched. Moreover, grace enables us to see higher mercies. The eye of man is blind to the best things. While he sees his houses, lands, gold, silver, and material possessions, and values them for what they can do for him, he does not see God and the riches of His love and grace. These things have no value, no reality to him. But when grace enters the heart a new world bursts on the view. "Blessed are the pure in heart, for they shall see God." "We look not at the things which are seen, but at the things which are not seen." If all worldly good should fail, if the corn should wither in the field and the flocks perish in the storm, still the kingdom of God and His righteousness remain. It is grace that brings forth the beautiful fruit of thanksgiving.

We draw near to God in prayer, but it is not meet that we should never come before Him except when we come begging for some help. No surer sign of selfishness could be found. Every day we should come before the Lord with the voice of thanksgiving. "Every day I will bless Thee."

Thanksgiving also excites joy. How shall we be happy? This is the question which interests most men. The answer is not difficult. Be thankful. The thankful soul is filled with the sunshine of joy and gladness. The more one gives way to the spirit of murmuring and criticism and fault-finding, the more miserable he will be. Many very prosperous people are very unhappy. If they would consider the source of their mercies and come to the Giver of all good with grateful hearts the clouds would be dispelled and the sun would shine in. "Enter into

His courts with praise; be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations." —New York Advocate.

FROM OREGON.

Dear Recorder:

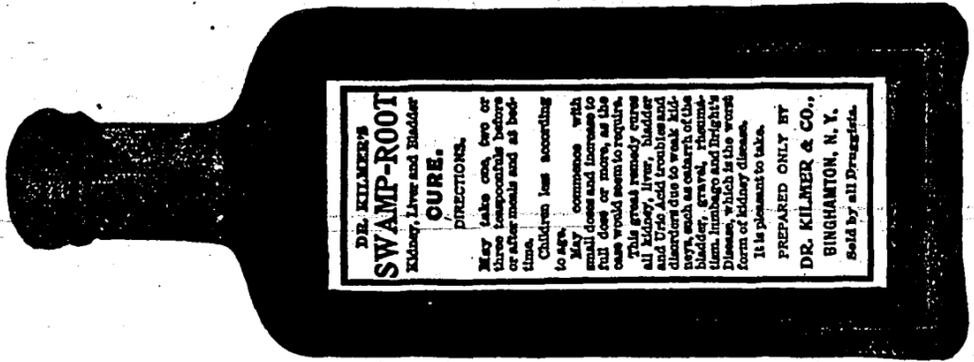
I bless the Lord for a religion of experience! May I tell to your noble family to whom the Recorder goes with its weekly burden of blessing an experience? I do so in hope that God may use it to guide some help hither.

I am settled in the city of La Grande, one of the three cities of Eastern Oregon. We have in this, our county seat, 5,000 or 6,000 people and a struggling church. To our church there came an appeal recently from the Mt. Pleasant church in the extreme north end of the county, "Come over and help us." My church heard the plea. Laid it before God and arose in one mind and said, "Go; and the Lord go with thee." Pursuant to the call and the voice of the church at home I went. It was to Elgin by rail, and there we changed cars and I took a "bob-sled" with Deacon Joseph Scott as conductor. Twelve miles over snow 3 to 4 feet deep we go, and the deacon pulls in at home. It was a typical Missouri home, for Scott is a Missourian and he has not forgotten his raising, and of course I felt at home at once.

When I entered the home its sanctity impressed. Its spirit charmed me. Supper past, we turn our faces toward the church house yonder in the distance. I lay aside my bear skin coat and lift my eyes to greet 70 people who have come through the drifting snow 1, 2, 5, 7 miles to attend the service. I lifted my heart in thanksgiving to God for the revival that faith there claimed. The service opens, and O, how the people sing! The word is open; the spirit energizes it. Deep feelings prevail; every heart is solemn, but no more. The second and third nights pass, and yet no more. The snow deepens, but grace with it. The audience now embracing practically everyone in 5 miles around has reached 130. And think of it! mothers and babies, mothers and babies, mothers and babies! yet, 23 babies under three years old are in regular respectful and reverent attendance. The church here had little or no preaching for almost two years. That noble deacon has been a father in Israel to the little flock. Bible in hand and faith set on the Lord, he has led them on. They have maintained prayer meeting and Sunday school weekly, but are hungering for the preached word. On the fourth night, God answered in saving power. Eight seek his face. Four definitely take up the cross, and the work deepens. After 12 days I must turn my face homeward. Eleven stand-approved for baptism and many near the kingdom.

This is one experience. It can be duplicated many times by our Oregon men. And here is the background for the picture. Mt. Pleasant is one of four churches in this great county, three of which are pastorless. These are linked with 17 other churches in Eastern Oregon Association, and places where we could establish that are without preaching. I am the only Baptist pastor in the county. Would God might lay upon the hearts of some of the dear brethren of the seminary who are young and unencumbered, who have grit and grace for hard work on little pay, to come out and get under the burden in the strength of the Lord and help

CERTIFICATE OF PURITY



This is to Certify that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is purely vegetable and does not contain any calomel, mercury, creosote, morphine, opium, strychnine, cocaine, nitrate potash (salt-petre), bromide potassium, narcotic alkaloid, whiskey, wine or any harmful or habit producing drugs. Swamp-Root was discovered through scientific research and study by Dr. Kilmer, who graduated with honors and is now actively engaged in the practice of his profession, which calling he has successfully followed many years. {State of New York, County of Broome, } S. S. City of Binghamton, }

Jonas M. Kilmer, senior member of the firm of Dr. Kilmer & Co., of the City of Binghamton, County of Broome, State of New York, being duly sworn, deposes and says that the guarantee of purity of Swamp-Root, as described in the foregoing certificate, is in all respects true.

Subscribed and sworn to before me April 26, 1898.

Jonas M. Kilmer



James D. Hadsell, Notary Public

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it will be found just the remedy you need. Swamp-Root makes friends. Each bottle contains the same standard of purity, strength and excellence. You may have a sample bottle of Swamp-Root free by mail, if you have not already had one. When writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to mention reading this generous offer in this paper. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

lift Oregon up out of her degradation and ruin.

Our field is rich in possibilities. Last year was indeed a year of blessing. 2,016 were added to our churches, 1,008 by profession and Baptism. Our entire force today is less than 10,000, but with these we covet and desire to take the state for Jesus Christ. Come over into Oregon and help us. Very truly yours, W. H. GIBSON. La Grande, Oregon.

CUTICURA GROWS HAIR.

Cleans the Scalp, Allays Itching, and Heals Humors when All Else Fails.

Warm shampoos with Cuticura Soap and light dressings of Cuticura, purest and sweetest of emollients, at once stop falling hair, remove crusts, scales, and dandruff, destroy hair parasites, soothe irritated, itching surfaces, stimulate the hair follicles, loosen the scalp skin, supply the roots with energy and nourishment and make the hair grow upon a sweet, wholesome, healthy scalp, when all else fails. Millions of the world's best people use Cuticura Soap exclusively for preserving, purifying and beautifying the skin, scalp, hair and hands as well as for all the purposes of the toilet, bath and nursery.

BLUE MOUNTAIN, MISS.

Our college town has become the

home of the families of two noted evangelists—T. T. Martin and J. F. Hailey. These brethren have recently conducted services in Asheville, N. C., and are now in a meeting at Sardis, Miss. They have many engagements for the future, but the little rest time they can spare will be spent here. We are exceedingly glad that they have decided to make this their home.

Also, Rev. Geo. W. Shaefor and wife, of Kansas, have located here, at least for the winter and spring. He has held successful revivals in the North, but the cold climate being so severe on Mrs. Shaefor, who is not very strong, they are looking for work in our delightful climate. Bro. Shaefor has preached a number of times since his coming and there have been 20 or more conversions.

Blue Mt. Female College is crowded with students, and a session of excellent work is in progress.

J. D. ANDERSON.

AN EAST TENNESSEE LETTER.

Dear Recorder: We are passing through an unusually mild winter. It seems that contributions to missions ought to be enlarged as the people can come together more easily and perhaps less will be needed for the poor than usual.

Pastor Raleigh Wright has been at Cleveland five months. During that time there have been 150 additions to the church. A lot has

been bought for a new building. Bro. J. H. Sharp will soon leave Elizabethton for Bell Ave. church in Knoxville. He is a popular pastor. All around where he is located his influence is felt for missions and all general interests of the denomination.

Rev. J. F. Vines has recently gone from the Central church in Chattanooga, where he did a good work, to the First church of Elizabethton, N. C.

Johnson City church is still pastorless. The members speak highly of a young pastor from Kentucky who recently spent a Sunday with them.

J. C. Shipe has removed from Wise, Va., to a splendid field made up of country churches near Knoxville.

Carson and Newman College is being largely attended. About 325 have been enrolled so far this year.

J. R. CHILES.

Jonesboro, Tenn.

We are glad to announce the recovery to usual health of Rev. E. H. Brookshier, who has been treated for several weeks in Norton Infirmary. He rejoices in being able to spend more years in the service of his Master. II.

The Words of Christ are PRINTED IN RED

J. CECIL NUCKOLS, Cincinnati, O. Box 4 Station F.

THE JOYS UNKNOWN.

EMMA THARP HALE.

I know not what my name shall be
When I shall cross life's narrow
sea,
But Christ has promised to His
own
A new name on a pure white stone.

I know not what song I shall sing
When I shall stand before my
King,
But I shall join in songs of praise
To Him who kept me all my days.

I know not what the robe I'll wear.
Save that it shall be wondrous fair,
For He shall clothe in spotless
white
Each one who walks in His glad
light.

I know not what my change shall
be
When clothed in immortality;
This body shall be glorified,
When in His presence I abide.

I know not what heaven's joys
shall be,
Nor what glad hope shall bloom
for me,
But filled with rapture rare and
sweet,
My King shall make my joy com-
plete.

And to those heavenly mansions
fair
I shall not give one anxious care,
For He has built them for His
own,
And thus His loving kindness
shown.

I know not half the radiance
bright
That shines within that home of
light,
But this I know—the Lamb shall
be
Our light throughout eternity!

CHRIST'S "NEW COMMAND-
MENT.

C. H. SPURGEON.

"A new commandment I give unto you. That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii. 34, 35.

Why is it a new commandment? Is it not included in the ten? You know how our Lord approved the lawyer's summary of the ten commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." How is this a new commandment, then—"That ye love one another?"

It is new, first, as to the extent of the love. We are to love our neighbor as ourselves, but we are to love our fellow-Christians as Christ loved us, and that is far more than we love ourselves. Christ loved us better than he loved himself, for he loved us so much that he gave himself for us, so that now no one of us is to say, "I am to love my friend, my brother, my fellow-creatures, as I love myself," but to interpret Christ's command thus, "I am to love my fellow-

Christians even as Jesus Christ, who died for me, has loved me."

This is a nobler kind of love altogether to the love which we are to manifest to our neighbors. That is the love of benevolence, but this is a love of affinity and close relationship, and involves a higher degree of self-sacrifice than was enjoined by the law of Moses.

Further, dear brethren, this is a new commandment because it is suggested by new characteristics. In our fellow-men, there may be something lovable; but in our fellow-Christians, there must be something lovable. Suppose they are only newly born to God—for my part, I hardly know of a more beautiful sight than a new born Christian. I like to hear the prayer of one who is just converted; there may be much of mistake and imperfection in it, but that does not spoil it. A lamb does not bleat in quite the same tones that a sheep uses, yet a lamb is a very beautiful object, and one likes to hear its feeble notes. And there is a beauty about the lambs in Christ's flock as well as about the full-grown sheep. There is nothing more lovely to be seen in the world than an aged believer, who has lived very near to God. How calm is the old gentleman's spirit; and when he begins to speak about the things of God, and to testify concerning the love of his Lord, how charmingly he talks! There is much that is beautiful about all true Christians, so try and search out their excellences rather than their defects. If we are ourselves in a right state of heart, we are all the more likely to admire that which is good in others, just as Mercy and Christiana, when they came up from their bath, admired one another. I would advise you, beloved, to imitate those gracious women. There is a beauty about your friend that there is not about yourself. Do not be always gazing in the looking glass: there are fairer sights to be seen than any you will find there. Look into your fellow-Christian's face: and as you see anything there that is the work of the spirit, love him because of that.

And, once more, this is a new commandment because it is a preparation for better prospects than we have ever enjoyed before. We, who believe in Jesus, are going to live together in heaven for ever and ever, so we may as well be good friends while we are here. We shall see each other there in one common glory, and be occupied for ever in one common employment, the adoration of our Lord and Master. The remembrance of this truth ought to break down many of the barriers which at present exist in society. There was a wealthy Christian, a man who stood very high in social position, who was in the habit of picking out godly people of a far lower class than that to which he himself belonged. He would bring home to his table the husbandman from the plough or the smith from the smithy, and one of his rich friends ridiculed him for seeking such associates; but he replied, "I do not think you ought to ridicule me for picking out those who are, socially, lower than myself, for those whom I have brought to my table are men and women who, I believe, will be nearer to the throne of God in heaven than I shall be. They are very poor, but they are better, and more pious, and more gracious than I am, so I thought that I might as well pick the best company I could while I was here, and associate with them." I like that gentleman's idea, and I can also bear witness that I have often

learnt more, in an hour's conversation with a godly poor man, than I have learned from an educated man who has known but little of the things of God. Never judge men by the clothes they wear, but what they are in themselves. It is a man's heart, and, above all, it is the grace of God that dwells within the man's heart, that you and I are to prize and love; may God help us so to do!

Thus, I think I have said sufficient concerning the new commandment which Christ gave to his disciples.

II. Now I must pass on to the second point—THE EXAMPLE BY WHICH CHRIST EXPOUNDED THIS NEW COMMANDMENT: "As I have loved you, that ye also love one another."

First, Christ loved them unselfishly. He certainly had nothing to gain from associating with them, and nothing to learn from them. It is true that he used them to help in the extension of his cause; but he first made them fit to be used, he owed nothing to them, and they owed everything to him. There was nothing in them when he first called them, and to the very last there was nothing good in them except what his grace had put there; and there was not nearly as much of that as there ought to have been, for he had to say, "Have I been so long time with you, and yet hast thou not known me, Philip?" Christians, you also are to love one another, not because of the gain which you get from one another, but rather because of the good you can do to one another. I once heard a minister speak very grumblingly of the Baptist denomination; he said, "I do not know what the denomination ever did for me." I could not help thinking to myself, "Well, now, that is a question which has never occurred to me, and probably never will. The question that has occurred to me is, 'What can I do for the denomination?'" And I think that is the kind of question which every Christian minister ought to ask, not only concerning the denomination, but concerning Christians in general. We ought not to ask, "What can these people do for me?" No, put the boot on the other leg, and say, "What can I do for these people?" If you want to love a man, you must not get him to do you a kindness; but you must do a kindness to him, and then you will love him. You cannot do good to another person without finding growing up in your heart some degree of interest in the person to whom you have done that good. It is possible that a child may forget its mother, forget that it drew its life, and its nourishment, and all the comforts of its infancy from its mother; but the mother does not forget that she reared it in its weakness and brought it up to strength. If you want to love a person, do some loving thing for that person, and love will so spring up in your soul to that person. Our Lord Jesus Christ loved his disciples unselfishly; let us do the same.

He also loved them very trustingly; for, though he was not unwise, and put no confidence in man, yet I might slightly alter one of our hymns, and say, concerning our Lord, "Oh, see how Jesus did trust himself unto the childish love of his disciples!" He never wore any armour when he was alone with them. In the midst of sceptical scribes and Pharisees, we can see him standing like a man on his guard, with his sword drawn in his hand; but as soon as he gets among his own followers, he opens

his heart to them, and tells them many things that he does not tell to others;—so many, indeed, that he once said to them, "If it were not so, I would have told you," as if he had no secrets from them, but unveiled his very heart to them. Of course, we cannot do this to the full with all professing Christians; but, still, when you are among your fellow-Christians, do not always go about suspecting everybody. I would sooner be taken in a thousand times than I would unjustly suspect one true hearted man. It is a shameful thing for any one of you to move among your fellow-Christians, and to be saying in your hearts, "I am afraid that many of them are hypocrites." Sir, I am greatly afraid that you are yourself a hypocrite, for most men measure other people's corn with the bushel that they keep at home. So if you think ill of other people, the sin is probably in yourself. I have often said that if there is any place where I am quite at home, it is among my own congregation.

"There my best friends, my kindred, dwell;
There God my Saviour reigns."
There must be a hearty spirit of trustfulness between those who love the same Christ, or else a lasting union between them is impossible.

Next, Christ loved his disciples sympathetically. He grieved with them in their griefs, and rejoiced with them in their joys. He entered into most intimate fellowship with them in their varied experiences. Let us try to do the same with our brothers and sisters in Christ, let us weep with those that weep, and rejoice with those that rejoice. Nothing tends so greatly to oil the wheels of life as a little loving sympathy; let us be always ready with a good supply of it wherever it is needed.

Our Lord also loved his disciples patiently. They must often have grieved him by their ignorance and unbelief. If any of us had been in his place, we should have said, "You set of stupid, we cannot bear with you any longer." But our loving Lord did not talk like that; after he had told them the truth twenty times, and yet they did not know it, he went on in the same fashion, and told it to them again and again until they did know it. As he was so patient with his disciples, it ill becomes us, who are ourselves so imperfect, to say concerning any of our fellow-Christians, "I cannot feel any affection for So-and-so," or "I cannot have any communion with So-and-so." Do you talk like that because you perceive some imperfection in them? But, my dear brother, have not you also many imperfections? It may be that some other person is looking upon you in the same cold light in which you are looking upon him, and that he is finding as much fault with you as you are finding with him. If so, it is a great pity that any of us should be impatient with one another when our Lord Jesus Christ is so patient with us.

Once more, our Lord loved his disciples practically. His love did not consist in the mere effervescence of transient emotion or in kind words only; but he loved them deeply, and shared all that he had with them. He even condescended to wash their feet as though he had been their servant; what more could he do for them? Yet he did far more than that, for he laid down his life for them. He gave up all he had for them; he gave up all the members of his body and all the faculties of his soul, his en-

tire nature, that he might save his people. "Having loved his own which were in the world, he loved them unto the end." "As I have loved you," saith he, "even so love ye one another." What a marvelous exposition of the precept the whole life and death of Jesus Christ make up for us! May we have the grace to follow where the path is so plainly marked out for us!

III. And now, thirdly, I am about to speak of THE RESULT BY WHICH THE PRECEPT IS ENFORCED: "By this shall all men know that ye are my disciples, if ye have love one to another."

Among all those who know that we are Christ's disciples, there is one very important person, and that is yourself. If you have love towards Christ's disciples, you will know that you are one of his disciples, for how does the beloved apostle John put it? "We know that we have passed from death unto life, because we love the brethren." It will be one of the clearest evidences to your own heart that you are really a disciple of Jesus when you realize that, for Christ's sake, you love the whole redeemed family of God. By this test shall all men know that you are his disciples, and you shall begin by knowing it yourself.

By this test shall your fellow-Christians also know that you are Christ's disciples. I do not know of anything which more commends a Christian to his fellow-Christians than a true spirit of love. I have read many controversial works, and have admired the force of the arguments in many of them, but when I have read them, I have not gathered from the perusal that the writers on either side were very eminent followers of Christ. They may have been; it was no business of mine to judge as to that matter. They may have been showing other precious qualities while they were contending for the faith once for all delivered to the saints, but the grace of Christian charity has not always been very manifest. For instance, if you read the controversy between Mr. Wesley and Mr. Toplady—well, I do not know which was the worse of the two; they could both say a thing very sharply when they tried, and the devil helped them to make it even sharper; yet they were both of them good men, and it was not according to the nature of either of them to say anything bad of the other. It is quite a relief to notice how Mr. Whitefield conducted his controversy with Mr. Wesley; as I have read it, I have said to myself, "This man is a Christian, and no mistake." It is reported that Mr. Whitefield was one day asked by a partisan, "Do you think that we, when we get to heaven, shall see John Wesley there?" "No," said George Whitefield, "I do not think we shall." The questioner was very delighted with that answer, but Mr. Whitefield added, "I believe that Mr. John Wesley will have a place so near the throne of God, and that such poor creatures as you and I will be so far off as to be hardly able to see him." As I read such remarks made by Mr. Whitefield, I have said to myself, "By this I know, as a Christian, that he must be a Christian;" for I saw that he loved his brother Wesley even while he so earnestly differed from him on certain points of doctrine.

But the point of our Saviour's remark is here: "By this shall all men know that ye are my disciples;" that is to say, the outside world will know it. Let me tell you a remarkable instance of this.

In the early days of Christianity, a terrible pest broke out in Alexandria. It was very dangerous to be near a person smitten with the disease and to touch such a person meant almost certain death. When the pest broke out, the heathen in Alexandria thrust out of their houses every person who had the slightest sign of the disease upon him, and left them to starve, and would not even bury their bodies for fear of contagion. But the Christians visited one another when they were sick with the pest and no Christian was left to die unattended. They were zealous to go and visit each other, although they knew that they should, in all probability, catch the contagion; and amongst the carcasses outside the walls of Alexandria there was not found one single corpse of a Christian; for, with sedulous care, they committed the bodies of their beloved to the earth in the sure and certain hope of resurrection unto eternal life; and the heathen said to one another, "What is the meaning of this?" And the answer went throughout all Egypt, "This is the religion of Jesus of Nazareth, for these Christians love one another." No sermon can be so eloquent to the world as a true manifestation of the love of Christ; and when God restores to his Church genuine, hearty and sincere Christian love—I trust we have not wholly lost it—but when he gives us much more of it, then shall the world be more impressed with the Gospel than it is at present.

I will tell you an anecdote; it is one which, I fear, might be multiplied a thousand times, and yet be true. During a revival, a young woman came into a certain congregation, and was impressed by the services. She heard that the Christian Church was the home of union and love—in fact, a little heaven; and perhaps more charmed by the beauty of the church than by the beauty of Christ, she joined the fellowship of believers there. After a little while, she heard some Christians speaking very bitterly of others; indeed, speaking of the faults of others, not at all as if they grieved over them, but as though they rather rejoiced to have something to say against their fellow-Christians. Immediately the thought crossed the mind of the young woman, "I have been deceived. The Christian Church is not the holy and happy family that I believed it to be." That conviction led to doubts upon many of the doctrines that she had been taught there, she neglected the means of grace, and then became sceptical concerning the Saviour himself. All this followed from finding disagreement where she

BARGAINS IN MEDICINE.

A woman once wrote us that she was not going to buy Scott's Emulsion any more because it cost too much. Said she could get some other emulsion for less money. Penny wise and pound foolish. Scott's Emulsion costs more because it is worth more—costs more to make. We could make Scott's Emulsion cost less by using less oil. Could take less care in making it, too. If we did, however, Scott's Emulsion wouldn't be the standard preparation of cod liver oil as it is to-day.

SCOTT & BOWNE, 409 Pearl Street, New York.

had hoped to find Christian love and union. It pleased the Lord to bring her, at last, back to the Saviour's feet; but, for many years, she was the subject of great doubt and inward struggle, and the occasion of it was the want of love among Christians. O, beloved, do not let it be so among you! If ours is not a loving church, I have labored in vain, and spent my strength for nought. If ye love not one another, surely ye do not love the Saviour; but if ye are knit together in love, then is our joy fulfilled in you, and Christ also rejoices over you.

I have finished my discourse when I have said a word or two to those who are out of the family of Christ. It must be a very sad thing not to be a member of the family of which the Head is the loving Lord himself, where the law that governs the family is the rule of love, and where the distinguishing mark of every member of the family is love one to another. And if it be true that we must either belong to that family, or else belong to another family, of which Cain, who slew his brother, was the firstborn son, it makes it a very solemn matter. There are two seeds in the world; and if you do not belong to Christ, the living seed, you belong to the serpent's seed. Woe to the man who is not of the family of God! Egypt had to weep and wail on that very night when Israel, beneath the blood-sprinkled lintel, could afford to sing and shout; and when the day cometh for God to let loose the angel of vengeance, woe unto you unless you belong to the family of love—to the host of the living God!

"How can I get love?" asks one. Love comes by the way of faith. First trust the Master, and then you will soon learn to love his servants. Rely upon the Saviour, and you will then feel an affection for all the saved ones. Commit yourself now into the hands that were pierced for sinners, and you will soon joyfully give a loving embrace to those for whom Christ's precious blood was shed. May we all meet in heaven, where love reigns supreme, for our Lord Jesus Christ's sake! Amen.

A Sometimes Overlooked Condition of Prayer.

By Rev. Henry S. Burrage, D. D.

There are not a few Christians who wonder why their prayers are unanswered. They have needs, and they think these are real needs. With these needs they come to God in prayer. But the answer is not received. In one respect they are like the psalmist: "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee and will look up." Having offered the prayer, they take the attitude of expectation and "look up," waiting for the desired answer. But because it is not received they are disappointed and filled with wonderment.

By such praying Christians the conditions of prevailing prayer in the Scriptures are overlooked. I wish to call attention to one of these, namely, a disposition and purpose to discover and do the will of God. Certainly there is no lack of teaching in the Bible, either by precept or by example, with reference to this condition. It is as clearly set forth as are the other conditions of true, accept-

able prayer. John says: "And in his infinite wisdom alone knows what are the best means for attaining the best ends, we may be sure that when he denies us the boon for which we pray, the denial of it must be a blessing and not the bestowal; so that at all times our prayer should be, "Not my will, but thine be done."—Ex-aminer.

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The fact is, our human sight is limited. We can see but a little way. If we could see as God sees, know as he knows, how different oftentimes would our prayers be. Our needs are not fancied needs. Sometimes it is the thorn in the flesh that troubles us, and we long that it may be removed. At once we turn to God, and again and again—like an apostle of old—we pray for deliverance, when our prayer should be for grace to endure our affliction, which may not be a light affliction in itself, but light when compared with the eternal weight of glory which will be ours in due time.

Sometimes it is a prayer for others. We think we see the need of our petition, and we are disappointed because the answer does not come. Do you remember how it was with Monica, the pious, solicitous mother of Augustine? How she prayed for her wayward son! He wished to leave Carthage, where he had become deeply entangled in the snares of a sinful life, and his heart was bent on visiting Rome. Monica was well aware of the temptations that would surround him there—temptations that would prove stronger, she thought, than those by which he had been overpowered in Carthage; and she entreated him with her tears and prayed, O how fervently, to God, that he might not go, and so bring upon her added distress. Because of her tears and earnest entreaty the son promised to remain in Carthage, but, forgetful of his duty, he broke his promise, embarked upon a vessel, which bore him across the Mediterranean, and he found himself in Rome, whither his longings had led him.

Yet it was there, in Rome, in the very place where his mother, in her affection for her wayward son, would not have him be, that Augustine was converted and entered upon that new life in Christ which brought such joy to the mother's heart. Pondering in his mind how God had brought him, though he but followed the impulses of a sinful, wayward heart, as he supposed, Augustine, in his confessions in the retrospect of his life, says: "But thou, my God, listening in thy high and heavenly counsels to what was the scope of my mother's wishes, refused her what she prayed for at that time, that thou mightest grant her what was at all times the subject of her prayer."

How slow we are to learn this

great lesson! Inasmuch as God in his infinite wisdom alone knows what are the best means for attaining the best ends, we may be sure that when he denies us the boon for which we pray, the denial of it must be a blessing and not the bestowal; so that at all times our prayer should be, "Not my will, but thine be done."—Ex-aminer.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for the liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

However much young men may enjoy flirtation with girls who enjoy the measure of liberty they are now demanding, they are not likely to be the companions they will choose from when they are ready to marry. There will always be a little taint connected with them, a suspicion of forwardness or commonness, or an inexpressible something from which they will turn away dissatisfied. The girls they will seek will be those who have been carefully guarded from indiscretion, who do not insist upon liberties which they must surrender when married, if happiness is to be attained. Beside all this, parents must be given some rights, though they do not seem to have many nowadays, the children largely regulating family matters. Still, parents may be interested in knowing who is paying court to their daughters, to whom their daughters incline and whether they are strictly observing the proprieties. To abolish chaperonage would be largely to abolish the mothers and at least to defeat their efforts to do their duty, and to break up all family confidences. It would scarcely seem wise to do this just to give the girls a little more freedom. It would be better to observe the etiquettes. Some of them are absurd enough, but in the main they represent the accumulated experience of centuries.—*Martyn.*

Dear Recorder: We have just closed a very successful meeting here. Bro. Sid Williams and J. A. Brown, of Texas, conducted it, 73 additions at Sunday afternoon meeting. Bro. Williams asked all present in what state they were converted, and I am glad to say that Kentucky was second, although we are over 600 miles from home. Still our state (Kentucky) shows up with other states when it comes to God's work.

Our pastor, Rev. C. Stubblefield, has been praying for such a meeting and now that the Lord has blessed us he feels very grateful.

A very prominent point brought out in the meeting was a statement from our pastor that he had buried 50 Baptists that had not put their membership in the church and only 3 that were members in good standing. This shows that a great many people come here to get rich first and will serve the Lord later, and it shows that God's will must be done, regardless of our prosperity. We have a great number of preachers in this country that would do better work for the Master if they would not preach. And we have a great field for men who can do something. If you have a surplus of such men, send them to us.

I wrote you a note once before but did not know anything of the country then. I left Morganfield Ky., Jan. 5, 1904. Am delighted with this country. There is no reason in the world why this Indian Territory should not be a Baptist state. The people here are most all poor people, but are as good, warm-hearted people as you ever saw, and I would say right here that this country would be an excellent place for people with money to donate some of it to build churches. The Baptists have a building lot in nearly every town or village in this country. Send us men to work up these churches. With best wishes for the Recorder, I am

Respectfully,
J. D. HAYNES,
Durant, Ind.

Subscribe for the WESTERN RECORDER.

Editorial

The London (England) Daily News some time since published an interview with Bishop Potter of New York, in which, in answer to the question what he thought of receiving "tainted money," he said: "The increasing sensitiveness of the public conscience upon this point is, I think, one of the most inspiring signs of the times. There are many who seem to think that if you take money and consecrate it unto good you do away at once by that act of consecration with the evil, no matter how great may have been the evil in the methods by which the money was originally obtained by the person who has given it. This is certainly a comfortable and convenient doctrine. But I cannot myself see any difference between that way of thinking and the idea of the Italian bandits, who, after robbing a traveler, take the money to the nearest shrine of the Virgin and consider that by so doing they have purified themselves and the money from the consequences of their crime."

One would suppose that a prelate with a conscience so sensitive as to accepting "tainted money" would hardly be the man to preside at the opening of a drinking saloon and give out the doxology.

The Daily News is very strongly opposed to accepting "tainted money" except under special conditions. It says: "No thanks should be given. There should be no honor paid to the donor. He should be warned publicly and drastically of the exceeding sin of exceeding wealth. The methods of the trusts should be unsparingly denounced. No memorial tablet should be raised to its donor. He should receive no credit and no flattery, nor should there be any talk of his generosity. And part of the money might, perhaps, be devoted to fighting the trusts in the law courts and in organizing a political party which will shatter these monstrous accumulations into fragments."

This is remarkable language to come from such a source. We note that money may be "tainted" without coming from the trusts, though the News forgets this. There can be "exceeding guilt" without "exceeding wealth," and there may be "exceeding wealth" without guilt. It depends on how the wealth was acquired. It is not a sin to be rich, but it is a peril. If it be a great sin to have great wealth it must be a less sin to have less wealth, and a sin to own anything at all, and on that theory all property of every kind is wrong. Then if the trusts give money for one purpose, to take the money and use it for another purpose, e. g., to "fighting the trusts," is to misappropriate the money, and cannot be justified. Then if the money ought to be accepted, it is right for the trusts to give it, and if it be right for them to give it, it is right for them to own it, since no man has a right to give what is not his own.

The remedy for the evils connected with the trusts does not lie along the line marked out by Bishop Potter and the Daily News. It lies along other lines. Let the trust magnates be held strictly to the requirements of law. Let the conditions which foster the growth of trusts be legally changed. Let there be limitations to the amount of wealth any corporation can own. Let there be progressive taxation. Let there be, above all, wisdom in the application of remedies.

TRIP TO FLORIDA

The writer and his better half had a delightful visit to Florida. It was another of our "bridal tours." The objective point was the Florida Baptist Convention at Bartow. By missing connections at Danville, Atlanta and Jacksonville, we did not reach Bartow till Thursday morning, while we were due there Tuesday evening. It is, however, an ill wind that blows nobody any good, and we took in Atlanta and Jacksonville on the way. In the Index office we found neither editor and only clerks in the Home Mission rooms, but we had a fine visit with State Secretary Jamison. The new edifice of the First church (Dr. Landrum's) is nearly completed, and we were delighted with the Sunday school arrangements, which are unsurpassed. The new edifice of Dr. Millard's church is going grandly forward. It has a fine location and a bright future.

At Jacksonville we hunted up the First Baptist church. It is a beautiful stone structure, admirably situated. Dr. W. A. Hobson has done valiant service and he has been ably seconded. This church numbers 500, having grown in five years from 100. Pastor W. L. Mahon has charge of the Main Street church, a new interest, with 100 members. Our cause in Jacksonville is in better condition than ever before.

Thence to Bartow, where the Convention was having the best meeting in its history. Since an account of it by the Rev. W. D. Turnley has appeared in our columns, we need say little concerning it. It was a time of holy enthusiasm.

On Friday the Convention went to Arcadia to visit the new Orphans' Home, where an interesting programme was carried out. This Home has 81 acres of land adjoining Arcadia, has a handsome brick building, 34 orphans and an increasing number of good friends. The Rev. and Mrs. B. M. Bean are in charge. We spent Sunday in Arcadia, and enjoyed the splendid hospitality of Mr. and Mrs. J. L. Jones. On last Thanksgiving night Arcadia had a great fire, but the ravages are being repaired rapidly. Our church there contains many choice spirits and they are without a pastor. Bro. Turnley having recently gone to Dade City after a faithful and successful pastorate, in which the number of members, the contributions to missions were greatly increased and a colony was sent out.

We took a run down to Fort Myers, the Southern terminus of the railroad and a very interesting place. The Rev. H. C. Peelman is our pastor there and it is a great place for tarpon fishing. Here the Louisville Tarpon Club have their quarters. The Royal Palm Hotel is delightful. We stopped over a day at Lakeland, where Pastor J. H. Tharpe is doing most effective work. An elegant modern brick house of worship, new and complete, with a parsonage adjoining, is the Baptist "plant" there. It is the best in town, and rightly since the best doctrine should have the best place. Bro. Tharpe recently published a little book on Methodism which threw some of the adherents of that faith into a frame of mind. The illustrations are humorous and are by Bro. Turnley, who has a decided talent as a cartoonist. Bro. Tharpe deals Methodism titanic blows, and so far the only reply has been personal denunciation.

Over at Dade City, Bro. Turnley has taken hold finely and he has a

good church which now rises from twice a month to every Sunday from the hope of glory. Yet according to standard Methodist doctrine, no Methodist congregation is a church of any kind. With them the denomination is the church as the "Methodist Episcopal Church, South," while the local congregation is a "society."

With the Presbyterians, there is confusion on the subject. They hold that the denomination is a church, and yet they teach also that a given congregation is a church. In the Bible, the word church always means an assembly. Whenever the word is used figuratively, it is the figure of an assembly. The Bible uses various figures of speech but that does not involve any change in the meaning of the words. Christians are called wheat, but in that figure the meaning of the word wheat is unchanged. So with church.

Tampa has grown greatly since our last visit several years ago. The cigar industry has made great strides forward. The population is estimated from 25,000 to 45,000, according to the boundaries considered. When the city limits are extended, as some cities have done, the latter will be the figure. Pastor McDonald has the care of the Sixth Avenue and Pastor Head of the El Bethel church.

Of recent years there has been a rush of tourists to the Atlantic coast of South Florida, but we confess a preference for the Gulf coast, and Tampa is the headquarters of that region. It is proposed to invite the Southern Baptist Convention to meet in Tampa, and certainly the body could be made comfortable there, and a special excursion to Cuba would be an added attraction. The Tampa Bay Hotel, under its new management (Mr. David Lauber), certainly is unsurpassed. Under the old management the hotel lost some of its prestige, but now it is all that is to be desired and the rates are reasonable. Things are not only fine but in admirable taste, and the amount of fine art gathered there for ornament surpasses anything we have seen elsewhere. The grounds are magnificent.

Florida no longer depends on tourists, though they are welcome and ample provision is made for them. Formerly it might be said of this state, as was said of a certain city in India, "Great is Florida, and the tourist is its profit!" but now the fruit, vegetable, cigar, tobacco, turpentine, lumber and other interests have made the people independent. This makes Florida more comfortable and more attractive to the tourist.

The Christian Standard fires at us this recent statement of the Herald and Presbyter: "Evangelical churches generally recognize each other as churches of Christ," and asks what we think of it.

There is no word concerning which there is so much confusion of thought as the word church. This is a pity for many reasons. It is difficult to express the Scripture-idea of church without being misunderstood. To deny, for example, that a certain organization is a church of Christ is taken as "unchurching" them, whatever that may mean, and is understood by some as equivalent to denying that the members of that organization are Christians. Once we saw two Jewish ladies take bitter offense because a preacher said the synagogues were not churches. They took it as a reflection on their religion, and yet well-posted Jews do not claim that a synagogue is a church.

Similarly, when a Baptist denies that the Methodist congregation on the corner is a church of Christ, some Methodists are apt to take this as denying the piety of the

Methodists and as cutting them off from the hope of glory. Yet according to standard Methodist doctrine, no Methodist congregation is a church of any kind. With them the denomination is the church as the "Methodist Episcopal Church, South," while the local congregation is a "society."

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If by "churches of Christ" be meant bodies meeting for worship and containing Christian people, then these evangelical bodies are "churches of Christ." If, however, it be meant that "churches of Christ" are those organized "according to the Scriptures," then these bodies are not "churches of Christ." Of course, the scriptural point of view is the right one, and it is a pity that current usage should have drifted so far away from that point of view.

We call special attention to the article of Prof. Brownell in this issue. Whatever be the view of the facts and figures he presents, the great and obstinate fact remains that our Baptist people are sadly lacking in interest in higher education, and the question comes, "What are we going to do about it?" The need is great; the need is urgent and our people are asleep.

The Baptist cause is the best cause in the world and therefore it should have the best advocacy. It should have the best representatives. Its manhood and its womanhood should have the best training and the best equipment. We discount our cause by failing to provide these. Hence, of all the people in the world, Baptists need schools of the best equipment and of the highest efficiency.

The reason our fathers established colleges was that there might be well educated men in our ministry, who could stand for "the faith once for all delivered unto the saints." This is of the greatest moment, but it is also imperative to have well educated laymen. So let our people wake up and rally to the great work of higher denominational education.

The Sunday school lesson last Sunday was on the temptation of Christ. Some of the expounders claim that the temptation would not have been real if there were no liability on His part to sin. If, then, Christ might have sinned, His sinning is a supposable case. Suppose, then, He had sinned—what then? Let those who take that view fairly face the consequences.

There is an important distinction between temptability and peccability. Christ was temptable and was really tempted, but He was impeccable and it was impossible for Him to sin. He felt the full force of the temptation, but there was no danger that His infinite moral strength would give way under the temptation. If Christ could have sinned—then suppose He had sinned—what then? There is no "then" to it, and can be none, and He could not have sinned.

Editorial Varieties

The Religious Herald, publishes the number of Baptist students in the University of Virginia and Washington and Lee and in other institutions in Virginia, comparing them with the number of the students of other denominations there. In the two institutions named the Baptist students are largely outnumbered, and on this fact the Herald comments. But we would remind our contemporary that the Baptists in these universities have a larger proportion in the student body, in each case than they have in the faculty. Give the Baptists a larger representation in the faculties, and they will have a larger representation among the students.

Prof. H. P. Halleck, of Louisville, says that only seven per cent of the pupils who enter the high schools of New York City reach the senior class, while in Louisville the rate is 37 per cent. This is because of the enormous foreign population in New York and the consequent lowering of standards. But New York is not the only place affected.

The Kentucky alumni of Richmond College had an elegant banquet at the new Seelbach Hotel on Tuesday night of last week. Dr. and Mrs. S. E. Woody presided over the occasion with becoming grace and dignity. Wit and wisdom followed after the dishes were disposed of, and the bright glances and winning smiles of the ladies illumined the situation.

The Seminary Sunday School lectures and the Pastors' Sunday School Institute last week attracted great crowds and awakened deep interest. Many visitors were here from a distance and we were glad to welcome many of them at our office. The programme as published was fully carried out and with great eclat. We were interested and edified by all we were able to hear. It is no disparagement of the other addresses for us to express our special admiration for the noble address of Mr. N. B. Broughton, of Raleigh, on the Great Possibilities of the Sunday School. The address will be issued as a tract.

In his able lecture Friday night Dr. J. M. Frost urged all present to see that at the General Association next June more time be given to the discussion of the Sunday School work than has heretofore been given. Each man thinks his work should receive extra attention. But really it is true that we ought to take more time for these subjects at the General Association. Let the brethren come to Richmond next June prepared to stay till Friday night.

A new education bill is to be promptly introduced into the new British Parliament.

Unless steps are promptly taken Niagara Falls will be a thing of the past. Dr. Clark estimates that taking 40,000 cubic feet of water a second from the cataract will destroy the American fall. Already franchises are being pushed which if carried through will take away 80,000 cubic feet a second. This is sheer vandalism.

The old fashioned conversion of Dr. Edward Everett Hale, Jr., has made a great impression. Being the son of his father, of course he was reared a Unitarian, but he was convicted of sin and made an old time profession of religion. Amen!

The Christian Index says: "Every denominational institution among Baptists ought to be under control and perpetual control of some organized Baptist body, preferably a Baptist Convention, or, at least an association."

The leading new theology paper in America says: "The time, however, is certainly coming when the demand of the intellectual spirit, as well as of the religious spirit must be in some measure satisfied, and, when the new preparations are finished, the new theological edifice will begin to rise." This is a confession that they have nothing now; only they think that some of these days their edifice "will begin to rise." What about all the talk we have read and heard about the "constructive" work of the new theology? Here is a confession that they have constructed nothing.

Dr. H. F. Sproels is quoted as saying that the best way to get plenty of milk is to feed high and milk dry. He says this is the best method with churches. The Baptist Standard apparently endorses the position of Dr. Sproels and cites Dr. Carrer's church as an illustration. Wonder if there is not something in it after all.

The Sunday School Lessons for 1906 are on the Life of Christ. A Copy of the NEW TESTAMENT with Notes is a Necessity. OVER 195,000 COPIES SOLD.

AMONG THE

Churches.

Walnut Street.—Pastor Eaton: Simon Peter, Why we love. One by letter.

Broadway.—J. R. Sampy preached at both hours. Pastor Jones will be home for Sunday. Two by letter.

Chestnut Street.—Pastor Weaver: The Light of the World. Convenient season.

East.—Pastor Wilson: Sunday School Evangelism, Winning Souls.

McFerran Memorial.—Pastor Hamilton: Worthy Workmen, Faded Glory. Three by letter.

Twenty-Second and Walnut.—Pastor Hunt: Sunday school, What to do to be saved. One by letter, one for baptism, two baptised. Andrew Carnegie will give \$1,250 for a pipe organ if the church will raise the same.

Clifton.—Pastor Foster: Lord's Supper, Soul Winning. Five by letter. Pastor Foster has been sick for some weeks.

Franklin St.—Bro. J. W. Greathouse preached at both hours.

German.—Pastor Jansen: Rock of Salvation, David's Repentance. One by letter.

Highland.—Pastor Dawes: Echoes of the Institute, Heaven. One by letter.

Immanuel.—Pastor Watts: Sunday School Work, Old Testament Revival. Bro. W. D. Powell begins to aid in a meeting next Sunday.

Parkland.—Bro. E. F. Wright: Christ's death. Bro. J. T. Watts: Service.

Southgate Street.—Pastor Gillon: Building, Christian Joy. Collection of \$1,000 taken for new edifice.

Third Avenue.—Pastor Ransom. Bro. R. Van Deventer.

Twenty-Sixth and Market.—Pastor Reed: On trial, A demon's prayer. One for baptism.

Hazlewood.—Pastor Althoff: Transformed life, Revival.

East Mead.—Bro. Hudson and Cox preached.

Highland Park.—Pastor McDaniel: Teaching, Religion for men. One for baptism.

Oakdale.—Pastor Mohler: Sunday School, Christ lifted up.

Ormsby Avenue.—Pastor Williams: Going forward, Being deceived.

Beechland.—Bro. T. H. Plemmons preached.

Thirty-Sixth and Grand.—Bro. J. T. Watts: Sunday School. Bro. J. W. Israel: Christ our life

Hope Mission.—Pastor Bruce reports a busy week.

Culbertson Ave.—Pastor Clutton: New birth, Only remedy. One for baptism.

The Pastors' Conference passed resolutions of sympathy with Dr. Carter Helm Jones in his sore bereavement. The resolutions were presented by Bros. Eaton, Hamilton and Dawes, who were appointed for the purpose the week before.

SEMINARY NOTES.

C. W. KNIGHT.

Bren. Holloway, of North Carolina, and T. L. Holcombe, of Mississippi, accept the care of 36th and Grand Avenue church, city, and Pittspoint, Ky.

The Sunday school lectures were probably more largely attended by pastors and Sunday school workers than they have ever been. The audiences were too large for Norton Hall, compelling us to go to other quarters. Good lectures and large audiences each time. Now you are sorry you didn't come. Too late. Some of our professors lectured at the Sunday school Institute and each one had special work and lectures for the visitors. Many visitors were here.

Supper for Sunday: Bren. A. C. Pyle, Huron, Ind.; C. W. Knight, Salem; Paul Medding, Little Flock; James Charles, Long Run; Dr. Sampy, Broad-

way, city; J. O. Fulbright, Maplewood; A. J. Gross, 8-Mile. Dr. Mullins addressed the Pastor's Conference Monday morning.

Rev. Van De Venter of Georgia spoke to students and faculty at chapel Monday afternoon.

We have over 235 students enrolled. Come on, brother, for this term. It is not too late.

Dr. Price, of Chicago, delivered the first lecture of the Gay series Monday night.

THE STATE.

Pastor J. W. Beagle writes: On the 7th of January, Rev. G. H. Argabrite came to us and for 16 days he labored with us and it is useless to say he wrought well, endeared himself to the people of Latonia, and our church was blessed and strengthened. Surely the Lord was with us. In the past month we have received 50 additions to our church, 33 of which were by experience and baptism, and one of this number was the pastor's own precious little daughter. To God be all the glory. We are on higher ground than ever before—a membership of 228 and a Sunday school with large attendance for January, 137. Prayer meetings largely attended.

Dr. N. B. Graves writes: I took charge of this work Nov. 1 last. At that time our Sunday school was in the teens. Now nearing fifty, with a decided upward tendency. There have been nine additions, four today, with more to soon follow. Congregation growing and the faithful few taking on new life. The outlook for Hickman is very bright. Drs. Harvey or Eaton would receive a cordial welcome should either come this way. Hickman, Ky.

OTHER STATES.

Bro. M. G. Johnson and C. B. Althoff have been greatly blessed in their evangelistic work in Lafayette, Ind. They have been laboring especially among railroad men. There have been about fifty professions.

Bro. Frank M. Wells writes from Sunbury, Pa.—I began a meeting here

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NEW TESTAMENT

A SAMPLE OPINION.

OMAHA, NEB.

Some weeks ago I saw the advertisement of your "Pocket Testament with Notes," and sent for one. I expected to receive a small book neatly but cheaply bound and containing a few notes, but what was my astonishment and delight to receive a beautifully bound, structurally perfect book, and with copious and complete notes and instructions. I am reading the book aloud to my family, and never has the Word of God been so full of meaning and enjoyable as it is now. All the doubtful passages have been made clear and the explanatory notes are reasonable and sensible besides being expressed in simple language. Much praise is due to the noble men who devoted so much time and labor to make this perfect New Testament.

Very sincerely and respectfully,

FREDERICK G. LAMB.

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CONTAINS 416 PAGES with 557 HYMNS Fourth Edition Now Being Printed.

What Dr. Geo. W. Truett, Dallas, Texas, thinks of it: "It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgment that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world to-day. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings, new song books must be bought. Fortunately, this new book thoroughly obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

An Organist of a Prominent Church: "I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the BAPTIST HYMN AND PRAISE BOOK. It promises large success in meeting the needs and wishes of the churches.

Baptist Sunday School Board

710 Church St., NASHVILLE, TENN.

We regret losing the Rev. H. B. Folk from the pastorate in this state. He did great work in Midway, and especially did he do good work for himself, in persuading one of our fairest and brightest maidens to go with him. He is therefore well paid for his services among us. We extend congratulations and best wishes. We regret being absent when they passed through Louisville.

Dr. G. A. Nunnally has come out as a candidate for Governor of Georgia. He will make a strong canvass and if elected he will make a good governor.

We hope the request of Dr. M. B. Adams in behalf of the Anti-Saloon League will be heeded and that our people from all parts of the state will write at once to their representatives in the Legislature urging them to favor the County Unit Bill. Now is the time to strike.

The matter of arranging the programmes for the special missionary meetings in different parts of the state is left to Drs. Carver, Bow, Weaver, Dill, Nash, and Bros. Watts and Williams. It is expected that the next 5th Sunday meeting all over the state will be emphatically missionary. We need a great missionary revival, and it is coming.

with First Baptist church last Sunday (Jan. 28) and we had three fine services. Three were saved at 10:30 service. The mass-meeting for men at 3 p. m. was largely attended. At night six others were converted and the pastor, Bro. Gardner, baptised three before a very large crowd, after I had preached on baptism.

Pastor C. A. Owens writes from Crawfordsville, Ga.: My church has voted me a three months' vacation to visit Palestine and Europe. I will sail from New York on Feb. 8th on the S. S. "Arabic" of the White Star Line.

From February 8th to March 8th the address of Dr. T. N. Compton will be, 229 Barnard St., Savannah, Ga. He is to supply the pulpit of the First Baptist church there. We congratulate the church.

Family Circle

Stories for the Young and Old

UNLOVING YET BELOVED.

BY HUGH F. OLIVER.

"Yes, Parson, that's my wife's picture, and that's the wedding ring on her finger. I put it there, and there it staid for years; but she doesn't wear it any more. It's metal is its only value now! If it wasn't gold, she'd throw it away. But I love her like a fool, and I'll work for her until I die."—Ship Captain to the Writer.

And dost thou scorn thy wedding ring? Some tears will hurry from their spring To eyes that still will look on thee And find none else so fair to see; As grapes that yield their juices sweet, Are pressed by ruthless, trampling feet, So on my heart thy feet are placed, And all its wine is turned to waste.

Its hope is gone, its happiness, And all its charm thyself to bless, But still remains a husband's love, Unchanging as the saints above; For not thy feet, nor yet thy tongue, May take away my theme of song; The wife I'll ever dream thou art To whom I gave an honest heart. As wept the Queen for lost Calais, And said, "When I have passed away, Upon my heart its name will shine." So, too, on mine that name of thine, "Till death," we said, when we were wed,

Though I alone remember now; "Till death" I'll keep my marriage vow.

With ship and crew and wind and tide, And all sea-tools and stars beside, And God for friend, until I die, For thee I'll brave the sea and sky; O, dreadful sea! yet friend to me, My heart would choose my grave to be So near thy waves 'twould seem their spray Was tears for him that's worlds away. Pinopolis, S. C.

PRISCILLA'S PROBLEM.

BY MISS KATE L. ROBER.

The doctor had prescribed two months in the mountains for the invalid, but the dragon known as "Can't Afford" stood in the way. "I'd love to," said Mrs. Floyd wistfully, "but July is over now and I guess I can stand August all right, and September will be cool. We haven't the money, and I can get strong without going away."

When her sister Priscilla heard of the decision, she immediately descended upon the household, and her advent was like an exhilarating breeze to the depressed family.

"You say you can't afford, do you, Emily? Well, let me try my hand at figuring out. William, how much do you give my sister for running expenses?"

William meekly named the figure, and Priscilla opened her brown eyes in astonishment. "Why, you capitalists, do you have terrapin and quail on toast?"

Mrs. Floyd smiled. "Not every day," she replied, "but you know all the time I've been sick, I've let Della do the ordering, and I suppose she isn't as saving as she might be."

Priscilla took up a pencil and a sheet of paper. "Let's see, how many are there of you?" she said musingly. "William, Jack, Helen, Grace, Della and myself. No, I'm not counting you, for you'll be up in the mountains, climbing cliffs and playing golf. Just wait till I figure out." She made a few calculations, and then looked up with satisfaction. "Here's a proposition, Will, you give me half that allowance, and use the other half toward sending Emily away for August anyway, and I guess we can manage September, too."

"I say amen to anything that will get Emily strong and well," was the hearty response. "I've been telling her all along that I could squeeze out enough to send her, but she seems to doubt it."

Mrs. Floyd looked dubious. "Will you give my poor husband and babies enough to eat?" she asked in mock anxiety. "I wouldn't want to come back to a starving family. I'll feel selfish enough as it is, going off all by myself."

"Don't you worry about that," replied her sister earnestly. "We want you to get strong. You and Will figure out where you want to go, and I'll attend to the rest. I'll give your family enough to eat, and I'll see that they have a good time."

So it came about that a week later Mrs. Floyd left for the mountains, and Aunt Priscilla took the helm of domestic affairs.

Her first step was to match the ging-

ham of Helen and Grace's morning dresses, and make a pair of full bloomers to wear with each dress for she had shrewdly guessed that the children's clothing formed a large part of the weekly washing. The bloomers were far more comfortable, saved the white underwear, and were preferable in appearance.

Then she took up the problem of providing for a hungry family at a minimum cost. She had carefully studied works on dietetics, so that she might know the comparative nutriment of various foods, and the amount required for daily nourishment. For summer, she decided that meat once a day was sufficient, and served this either at noon or night. The breakfast table was always especially attractive, and a bouquet of flowers freshly gathered from the garden, formed the centerpiece invariably. This meal consisted of cereal, eggs, fruit, a glass of milk for the children and a cup of coffee for the head of the family.

"It isn't good for you," laughed Priscilla, "and I want you to understand that I make it under protest."

Frequently the fruit or berries were stewed with a little sugar, and while still hot poured as a sauce over the cereal. This made it especially appetizing for those who ate cereal from a sense of duty, and for no other reason. When the fruit was served uncooked, a spray of flowers or a few geranium leaves garnished each plate, and Priscilla herself presided at the table, invariably neat and trim.

The noonday dinner was more perplexing, for the price of meat threatened to make serious inroads into Priscilla's weekly allowance. But her ingenuity came to her rescue, and with the assistance of the cook book she devised appetizing ways for the serving of the cheaper cuts of meat. Della had previously fried Hamburg steak in hard round balls, poorly seasoned, and unappetizing. Priscilla converted it into a tasty beef loaf, by seasoning with salt and pepper, sweet marjoram, a little onion, breadcrumbs, binding together with a beaten egg, and baking, serving with gravy made as for a roast. At other times she simmered it, thickening the gravy with browned flour, and serving on toast. Broiled it became a popular dish, the secret of which was that it was served the moment it was taken from the gridiron, and not allowed to dry in the oven.

Appetizing stews found their way to the dinner table. For these she purchased either the rack or neck of lamb, or the round of beef. As for desserts, Priscilla's artistic nature had free play, and was only held in restraint by the limitations of her pocketbook. Her first outlay was a good freezer, and her menus arranged so as to have ice cream once or twice a week. It was not difficult to persuade one of the children to officiate at the grinding, especially when "scrapping the dasher" was the promised reward. Frozen fruits were found more inexpensive than ice cream, but the latter contained the more nutriment. A pitcher of lemonade almost invariably appeared on the table upon a warm day, while at supper time Mr. Floyd frequently found a tall glass of iced tea beside his plate. Tapioca had previously been despised, but when made by Priscilla's receipt and served in glasses thoroughly chilled and topped with whipped cream, was a favorite dessert. It was made with fruit or berries, or even as a custard, with eggs. These glasses were used in serving many other desserts, and were a very tempting way of setting forth cold puddings or gelatine.

In planning her menu she found it necessary to consider expense as well as nutriment, so when the meat course was an expensive one, the dessert was simple, while ice cream was usually preceded by left-overs.

Daintiness was Priscilla's motto, and however plain the food, it was always temptingly set forth. The platter of cold meat was garnished with parsley, the dish of potato salad decorated with olives, the boiled fish served with slices of lemon, while the table cloth was clean, and the glass and silver bright. Priscilla herself wore always a trim, becoming gown, and her cheerful face was an antidote for any depression.

Her account book was carefully kept, and the weekly bills regularly met. As the warm weather of August was followed by the cooler days of September, she changed her menu to suit the different conditions, for she realized that the diet for warm weather was not the one for all the year round. As the children started for school their lunches were appetizingly prepared. The sandwiches were made with bread cut thin and the crust removed, while the meat for the filling was usually minced. Fresh fruit formed a part of the lunch, with plain cake, a couple of cookies, or a cupful of custard for dessert.

At length as September passed the invalid wrote that she could stay away no longer. "I can't even pretend to be delicate any more, so I want to return

to my poor, emaciated family who have been living on fifty cents a week to keep their mother in the mountains."

The evening she returned, she listened smilingly to the glowing accounts of Priscilla's management.

"I'm afraid you've hopelessly spoiled my family for my housekeeping," she exclaimed in mock despair. "But if you ever think of getting married, Priscilla, I will certainly give you a recommendation as a good manager."

"Thank you," replied Priscilla, and after a moment she added while the color deepened in her cheek, "perhaps before long I shall ask you for it."—New York Observer.

CHARACTER—A BUSINESS ASSET.

The story is told of a young merchant in a Southern town who had little capital, but whose credit was so good with the banks that he was able to get all the funds he needed for backing his business. A visitor asked how it was possible. The young man answered frankly: "The banks know that I am a man of my word, and my father was before me. When I say I will be at the bank tomorrow morning at 11 with one thousand dollars, they know I will be there at 10.55. I am a part of this town. I was born here, my wife and children are here, and I expect to die here. The man I bought this business from was not as honest as he might have been. I worked for him, but at the same time I protected the banks with which we did business."

The visitor had the curiosity to inquire further among the townspeople, and found that the honest merchant had worked for an employer who owed the banks over two thousand dollars, and had no intention of paying it. At one time, however, the young man knew that the owner of the business had more than that sum in an outside bank. He therefore notified the banks to which the money was owing that it should be paid within a specified time. Before that time came, the dishonest employer drew out the money and went off on a spree. The young man conceived that he had promised it should be paid, and that it must be done. He therefore borrowed the money himself, on his own note, and paid the banks in full.

When the business came on the market the banks helped the young merchant to buy it on credit, and continued to back him up. They considered that a character like this was worth, as a credit asset, a great many thousand dollars. They were entirely justified by the result, and as one of the bank presidents said, "They only wished they could get more like him."

All over the United States today young men are starting in business, and need all the assets they can muster. But the biggest asset is always the young man's own character. Pluck, energy, scrupulous integrity—these are the negotiable securities, so to speak, of the young business aspirant. Without the latter one, the other two are of little account. Time after time a man may have a fine business chance close to his hand, and yet some veteran in the financial field will shake his head and say: "He will not do. He has been in this or that questionable trade. He is tricky. We cannot afford to back him," and the opportunity goes to a man, instead, whose character is an asset on the balance sheet. "Honesty is the best policy." It embodies the experience of the whole world. The young man who is too smart to be quite honest is on the way to loss of credit and of solid success.—Christian Intelligencer.

THE AWAKENING OF ENGLAND.

The intellectual invasion of England is the most grave circumstance of the time in this country. We have surrendered our conscience, character, and custom to the United States and to France, while strenuously preparing to defend ourselves on sea and land against an attack that neither the Americans nor the French even dream of making.

The following programme of the daily life of an ordinary Englishman will develop the thought simply:

8 a. m. He awakes in the flat which has been adopted from France or the United States.

9 a. m. Reads a newspaper which is conducted according to American methods.

9:30 a. m. Rides to the city on a tramcar or a motor car that has been introduced into England from America.

10:30 a. m. Transacts his business

upon principles which he has copied from the Americans.

11:30 a. m. Continually using the telephone that was perfected by an American.

1:30 p. m. Has for luncheon French dishes which have been cooked by a Frenchman.

6 p. m. Joins his wife, who is dressed in the latest French fashion and has spent the day as American women are supposed to occupy their time.

7:30 p. m. With his wife and his daughter—who enjoys the liberty that American girls possess—dines at a restaurant according to the French custom, and during dinner they talk with much of the impropriety which is supposed to be common in France.

9 p. m. They attend a theater at which there is performed a play that has been adapted from the French.

11 p. m. They end the evening by having supper at a hotel which has been designed on an American pattern, and is controlled by an American-trained manager; having hurried throughout the day, as do the Americans, and devoted his whole attention to the pursuit of wealth according to their example.

12:30 a. m. He retires to bed, his wife being attended at the last by a French maid, who finally switches off the electric light that has been adopted from the United States.

The conquest of the English is complete.—London Truth.

DO THE HARD THINGS FIRST.

Suspended above the desk of a Pittsburgh bank president is this motto: "Do the hard things first." Ten years ago he was discount clerk in this same bank. "How did you climb so fast?" I asked.

"I lived up to that text," he replied. "There is not much else to tell. I had long been conscious that I was not getting on as fast as I should. I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing incapacity for my work. One morning I woke up. I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar.

"Suddenly the thought came to me, 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean annoying little things, my mental muscles have been allowed to grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't half as hard as I expected. Then I took a card and wrote on it: 'Do the Hard Things First,' and put it where I could see it every morning. I've been doing the hard things ever since."—Brooklyn Central.

A DEVOTED MOTHER.

Every one knows how devotedly the mother bird cares for her young while they are nestlings. She never leaves them alone long at a time and cares for them in the tenderest way. It was, however, a surprise to watch a mother the other day when the weather was dreadfully warm. When the sun shone on the nest the mother hovered over it with wings and tail spread wide. When it was hottest she sat forward on the nest spreading her tail feathers until the white tips of them showed. Then she kept up a constant quivering, fanning her wings and tail to give protection to the frail midgets in the nest. This mother was a humming bird.

IN HEAVEN SURE.

A gentleman who is a dear friend of mine," says a well-known minister, "has just been saddened by the death of his daughter, a beautiful girl of fifteen years. He told me the other evening that the incident which had comforted him most among all the telegrams and letters and flowers and visits which he had received from his many acquaintances and friends was the visit of an old grey-haired Irish washerwoman.

The old woman came to see him, and, with the tears streaming down her cheeks, said:

"The last time I saw your little angel was when my boy was sick, and I couldn't leave him to work, and I was afraid the children were going to be hungry. My heart was almost breaking, when that blessed child came tramping ankle-deep through the snowstorm with a basket full of provisions for me and the children. I have loved her and prayed for her every day since then. Sure, it's in heaven she is."

"My friend brushed the glad tears

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A postal card with your name and address sent to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.

from his eyes as he told me, and said: "The... forced me more than anything else."

...e may be sure that after our work is done in the world our friends will gain more comfort and gladness from recalling our deeds of mercy and kindness while we were here than from any other achievements we may have made, despite the applause of the whole world."

A PUNNING REPROOF.

Appropos of local nuns, not the least funny was that by which Lord Mansfield rebuked Sir Fletcher Norton's discourteous manners. Sir Fletcher, in pleading before Lord Mansfield on some question of manorial right, gave his lordship this chance to wipe off a long score of discourtesies: "My lord, I can illustrate the point in an instance in my own person; I myself have two little manners—" "We have all too good reason to know that, Sir Fletcher," interposed the Chancellor.

BETTER THAN SPANKING.

Spanking does not cure children of bad writing. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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Stories for Little Ones.

THE GRATITUDE OF DIXIE.

BY FLORENCE A. EVANS.

How Dixie's mother caught the distemper was a mystery; but, however the infection had come, by the time that her family of pups had completed their second week of life, she succumbed to the fell disease. Left orphans at this early age, in spite of all efforts to bring them up by hand, the unfortunate pups sickened and died, one by one, until only the smallest of all, upon whom the name of Dixie had been bestowed, was left. And it is in every way likely that he would in a few days have followed his luckless brothers and sisters had not unexpected aid come to him.

It happened that a stray cat, a miserable, dirty, gray creature, had just had a family of kittens in the barn, which had been found and ruthlessly drowned by one of the farm hands, and the bereft mother still wandered up and down, seeking her lost babies. And in the course of a day or two something happened which caused her to quite forget the loss of her own progeny. Dixie, sole survivor of his family, had been brought from his box in the house and placed in the grass for a warm sun-bath. The poor little puppy, deprived of his natural food, was visibly failing and his owners had almost given up hope of raising him.

He was feebly moving about, seemingly revived to some extent by the warmth of the sun, when the stray cat, in the course of her restless prowling, caught sight of him. Just what went on in her mind it is impossible to say, but it is probable that she took the forlorn little puppy for one of her kittens, which had been somewhat similarly marked. Straight as an arrow she sprang to the pup and lay down beside it, caressing it with her tongue, while Dixie, whinnying with joy, snuggled close in the soft fur.

At first the owners of the puppy felt inclined to interfere, fearing that the cat might do their pet some injury; but they soon saw that he was perfectly safe in her care. He began to improve at once, for the cat, happy at having something to care for once more, gave him all the food and all the washings that she would have bestowed upon her own kittens had they been left to her.

Dixie grew apace, like most fox-terrier pups and was soon almost as large as his foster-mother. By the time he was four months old, she had ceased to care much for him, but Dixie was as fond of her as ever, though it seemed to grieve and perplex him that she would not join in his rough-and-tumble play.

Time passed on, till Dixie was almost a year old, and then the gray cat who, in recognition of her services to the fox terrier, had been allowed to remain, on the place, became the mother of two more kittens. Dixie, it was plain to see, could not quite decide what the kittens were; but he rather liked them than otherwise and was several times discovered beside the box which was their home, observing them with the greatest interest.

Unfortunately, however, the new babies were discovered by the same man who had disposed of the previ-

ous family. He had no love of animals and, seeing that no one was about to stop him, he decided that he would make way with these, too. The old cat was also absent so putting the unhappy creatures into a basket, he quickly made his way to a pond which was near the barn and threw the basket, kittens and all, into the water. Then, evidently highly satisfied with what he had done, he went home. But he reckoned without Dixie, one of whose owners, half screened from view by bushes on the opposite side of the pond, saw all that followed.

No sooner had the man disappeared from view, than Dixie appeared on the bank, having apparently followed at a distance, to see what was to become of the kittens. He looked anxiously at the basket, already settling down, then he looked at the water and shivered. (Dixie hated water, and a bath was a time of extreme anguish to him.) A stifled cry from the basket, however, decided him and, hesitating no longer, he dashed in, swam to the sinking receptacle and took the handle in his mouth. To regain the shore thus burdened was a more difficult matter, but Dixie managed it and reached the bank just as the gray cat, evidently in search of her family, came running frantically down to the pond.

Dixie clawed the lid off the basket and the two kittens, half drowned, but still conscious, as could be told by their terrified shrieks, were released from what came so near to being their coffin. The cat at once took one of them by the back of the neck and started toward the barn, and Dixie, after a moment's hesitation, did the same by the other.

A visit to the barn half an hour later revealed the two kittens, showing only by a slight dampness of the fur the experience which they had so recently undergone, sleeping peacefully, while Dixie watched over their slumbers and the mother cat tried to express her feelings by rubbing against him as hard as she could.

As for the farmhand, the one of Dixie's owners who had witnessed the whole affair gave him such a taking to that he never, at least while he was on that farm, was guilty of another act of cruelty toward animals of any sort.—The Churchman.

APPLESEED JOHN

Many years ago in the farm lands of Ohio there lived an old man by the name of John. He had worked so hard all his life that his back was sadly bent. But his heart was kind, and his greatest desire was to do some good in the world.

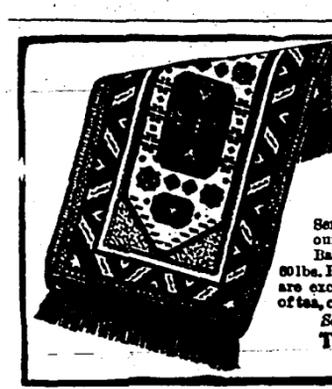
"What can I do to help others?" It takes a great deal of money to do much good, and I am so poor that I can scarcely buy food for myself," he said.

Poor John used to sit and study about this for hours. At last he said, "I know what I can do." His face was radiant with happiness but he told no one his plan.

When his master paid him that week he used most of his money to buy apples. Whenever he ate an apple he put the core into a bag, and when the bag was full he threw it over his shoulder and wandered away through the country. Now and then he would pause take a core from his bag, and drop it into a hole which he made with a stick in the soft, rich soil. Then he would go on, leaving the seeds to the care of sun and rain. People who saw him pass with his

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bag often wondered what he carried in it.

"He looks so happy it must be something nice," the boys said.

"Let's follow and see what he does," said one.

Soon they came to a sunny hillside. Here old John untied his bag and planted several apple cores. The boys looked on in surprise. After that they always called him Appleseed John.

When the cores were all gone he trudged away to the city to work for more apples. When he again had a bag full of cores he wandered across the country and began to plant his seed cores as before.

In those days there were many Indians all over the country, and they often met and walked with John. When they saw what he did with the cores they thought him very silly.

They said, "Appleseed John will be dead many, many months before those seeds will bear fruit." They did not know that it was for the people who should live after him that old John planted the apple seeds.

The little seeds took root, and tiny twigs appeared.

How slowly they grew! But after many years there stood in the woods and meadows many apple trees. In the spring their branches were white with the frag-

rant blossoms. How the birds and bees loved them! How the children loved to play under their long branches! They loved to catch the white petals as they fell. When tired, hungry travelers came that way they often stopped to rest in the shade of John's trees; and as they ate the good, juicy fruit, they wondered how apples came to grow there. But the boys and girls who filled their aprons with the rosy apples knew. "Dear Old Appleseed John," they would say. And sometimes instead of throwing away the cores they would plant them as John had done. People say this is one way Ohio became famous as an apple-growing state.

SUCH KNOWLEDGE IS TOO WONDERFUL FOR ME.

There is a tradition that the descendants of Seth lived on the summit of so lofty a mountain as to be able to hear and join in the song of the heavenly host.

The Bible is like a mountain range. Its peak pierces beyond the clouds into the sublimest elevations and atmospheres. Where the Word of God ends, heaven begins. The conceptions of things, human and divine, found herein surpass in grandeur and magnificence all the dreams of the ages and of the sages.—A. F. Pierson, D. D.

BAPTIST SCHOOLS IN KENTUCKY.

PROF. H. C. BROWNELL.

The time when a school of any character can set up a standard of work of its own, irrespective of generally adopted standards, and succeed, is past. This statement may be modified if the standard set is above the generally accepted standards in some subjects and below it in none. It may be further modified if the work of the school is purely local and if the school is isolated for want of transportation from more cultured communities. But the school that is turning out graduates who are at once to come into social or business contact with the graduates of standard schools of the same grade must do standard or better than standard work, or else suffer loss. The best they can hope to do is to struggle along without growth. The work of first class secondary or high schools is now quite uniform and covers all of the usual Eastern and Northern college entrance requirements.

Pupils of average ability can hardly complete standard secondary work in less than four years. The subjects are so arranged that pupils who desire to enter college for full classical work may specialize in Latin and either Greek, French or German. Pupils who are preparing for science courses in college may specialize in mathematics, physics and chemistry. And pupils who do not contemplate going to college may make their own choice of elective subjects. English is never elective, but must be taken by all pupils. Whatever the line of work pursued, it is customary to require from 32 to 40 half-year courses for graduation and degrees are not, or should not, be given for this work.

The province of the secondary school is to educate pupils along a great number of lines in an elementary way. These lines or courses of study may be comprehended briefly as follows: Four years' work in Latin, three years' each in Greek, French and German, four years of science, four of mathematics, four of English and three of history. In many high schools, manual training is substituted for work in ancient languages. It would take six years to do all of this work, and college courses are therefore arranged so that such subjects, excepting English, as are not offered for entrance, may be taken as college subjects.

With this view of educational conditions as they should exist, let us look at the Baptist schools in Kentucky and see how they fit into the general scheme.

It has been estimated that there are forty thousand white boys and girls in Baptist families in Kentucky between the ages of sixteen and twenty-one. There are probably fifty thousand between eight and sixteen. Eight out of fourteen Baptist schools report a total enrollment of only 1,034, with a probable maximum of 1,500 for the year. Of these about 400 are registered as primary pupils, 334 are doing secondary or high school work and about 300 are registered as college students. Of these last, however, at least 70 should be classed as high school students, because they are still doing work demanded by all standard colleges for entrance. We therefore are educating in college courses about 20 students out of 40,000 of college age, and out of these there will next June be only about thirty graduates.

We must, of course, make due allowance for Baptist children who

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Words of Wisdom to Business Women: Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Women Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself of Gynecological Afflictions.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves weary and expensive and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

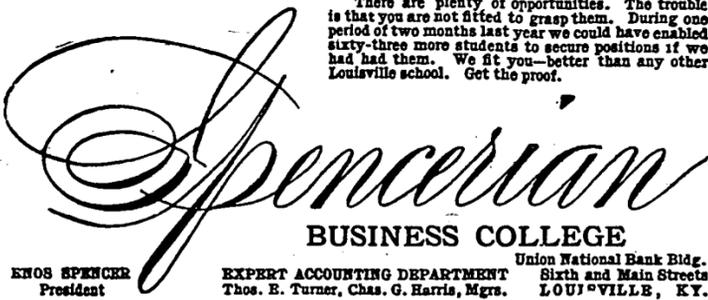
Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

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A STANDARD OIL MAGNATE RECENTLY SAID

"There never before were such opportunities for men and women."

There are plenty of opportunities. The trouble is that you are not fitted to grasp them. During one period of two months last year we could have enabled sixty-three more students to secure positions if we had had them. We fit you—better than any other Louisville school. Get the proof.



KNOS SPENCER, President

EXPERT ACCOUNTING DEPARTMENT, Union National Bank Bldg., Sixth and Main Streets, Thos. E. Turner, Chas. G. Harris, Mgrs. LOUISVILLE, KY.

are in other colleges within and outside of the state, but even then our colleges are but scratching with a tooth pick the ground they should cultivate.

In Louisville, approximately three per cent of all the children of school age are in high schools doing the work described above. In Kentucky, supposing the schools not yet heard from to have enrolled 400 pupils, only about one and a half per cent of our Baptist school children are in Baptist schools of all grades, while only one-half of one per cent are doing high school work.

If we feel that our schools are not doing what they ought, we now have the symptoms and must look for the causes of the difficulty and then the remedy.

I will give here what seem to me to be the causes and will at another time discuss them and their remedies.

Our schools are chiefly local as to their patronage, and they do not attempt to follow standards.

Some are governed by self-perpetuating boards of trustees.

Some of the secondary schools are called colleges and offer and confer degrees, thus leading their graduates to believe that they have finished a college education.

The secondary schools do not continually point their pupils to the college as the place in which to complete their education.

The colleges are compelled to maintain low entrance requirements because the public schools (outside of the large cities) and our own secondary schools are not doing the class of work that will permit the enforcement of standard entrance requirements.

Much of the secondary work is not of the quality and quantity demanded in city high schools.

Well informed people know that our standards are low and therefore send elsewhere. People who are not well informed as to educational standards usually want what they can get the cheapest and therefore send to the public schools or demand tuition rates of our own schools that will not permit doing

high class standard work.

Our colleges do not make earnest enough efforts to interest the pupils in secondary schools of all characters in college work. The source of supply for the college is the secondary school and pupils from secondary schools are going to the college about which they know and hear the most.

And, lastly, none of our schools has sufficient working capital.

GUARDING THE THOUGHTS.

A most helpful habit to lead on to rich and deep soul experience is that of carefully guarding the thoughts when one's head is laid on the pillow for the night. If these thoughts are kept steadfastly to uplifting themes there seems to be a holy atmosphere about the soul during sleep, for the first thoughts on awakening are usually the continuation of the last soul effort before passing into slumber. Think over these beautiful words in Jeremiah: "For I have satiated the weary soul and I have replenished every sorrowful soul. Upon this I awakened and beheld; and my sleep was sweet unto me." To awake to find the good night thoughts hovering like angels who have been keeping guard while we sleep is a bright outlook for the new day.—Congregationalist.

IF YOU HAVE Rheumatism

Cut, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

Hotel Royal Palm FORT MYERS, FLA.

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SPECIAL SHOWING AND SALE OF NEWEST WASH FABRICS.

Newest arrivals in Belfast Linen-finish Percales, in all the staple and novelty effects; extra finequality—Per yard 12 1/2c. Special—Anderson's Fancy Woven Madras, best-wearing wash material for shirts and waists; much under price.

Per yard 25c.

Special Sale of Novelty Gingham—In the very newest Scotch and French effects—

Price per yard, 12 1/2c to 50c.

Irish Dimities, in a large and choice assortment of large, medium and small figures—

Special, per yard, 25c.

Special showing of high-grade Wash Fabrics; a look at the goods displayed on our center counters will give you a very good idea of the correct things to be worn in wash materials for the coming season.

SALE OF SEWING MACHINES.

The very best for the lowest price is what we have to offer in the three serviceable Sewing Machines quoted:

Our celebrated Automatic Machine has stood the test; easy, light-running, with all ATTACHMENTS—

Price \$35.00.

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All orders must be accompanied by the cash. This offer is for old and new subscribers alike.

Western Recorder, Louisville, Ky.

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And visiting cards handsomely engraved in the latest style, furnished promptly, at reasonable prices, from \$1.00 to \$2.50 per 100. All kinds of stationery, including the finest assortment of Ladies' Stationery, that can be bought, e. g., Crane's Linen Lawn and Cream Wove, and all other late styles. Prices range from 35 cents per box to \$2.00. Send all orders to the Baptist Book Concern, Louisville, Ky.

NOTES FROM PEWEE VALLEY.

Dear Recorder:

I have been thinking for some time I would write a few words about our work here, but I have been so busy with my work at the Seminary that my good intention has been, up to this time, crowded out entirely. But now that the examinations are over and I have a sort of breathing spell, I gladly write these lines.

After supplying the church for the greater part of November, I was called to the pastorate and began my work December 1. Since then we have had many things to make our hearts glad in the Master's work. It was never my privilege to labor among a people with greater hearts and more generous spirits than these. They have gladly and repeatedly shown us every consideration and kindness in their power. Their many thoughtful acts of kindness and kind words of appreciation is indeed refreshing to the heart of their pastor.

Soon after we were settled in the beautiful little parsonage, the Ladies' Aid came swarming in with a whole multitude of all kinds of nice things, which made us feel that indeed we were welcome.

Besides these many expressions of sympathy and love for their pastor, this people are showing their love for the Lord, evidenced by the fact that many marks of advancement are attending our efforts.

We have just gotten in a nice pipe organ, the funds for which were raised before I came on the field by some very active members. This, together with some excellent voices in our choir, adds very materially to our worship in singing.

Our Sunday school is doing nicely under the administration of Superintendent Royester, good interest shown by all the pupils and the

IN MATCHTOWN.

Fortunately no Faith Was Required, For She Had None.

"I had no faith whatever, but on the advice of a hale, hearty old gentleman who spoke from experience, I began to use Grape-Nuts about 2 years ago," writes an Ohio woman living in Barberton, who says she is 40, is known to be fair, and admits that she is growing plump on the diet.

"I shall not try to tell you how I suffered for years from a deranged stomach that rejected almost all sorts of food, and assimilated what little was forced upon it only at the cost of great distress and pain. I was treated by many different doctors and they gave me many different medicines, and I even spent seven years in exile from my home, thinking change of scene might do me good. You may judge of the gravity of my condition when I tell you I was sometimes compelled to use morphine for weeks at a time.

"For two years I have eaten Grape-Nuts food at least twice a day and I can now say that I have perfect health. I have taken no medicine in that time—Grape-Nuts has done it all. I can eat absolutely anything I wish, without stomach distress. I am a business woman and can walk my 2 or 3 miles a day and feel better for doing so. I have to use brains in my work, and it is remarkable how quick, alert and tireless my mental powers have become." Name given by Postum Co., Battle Creek, Mich.

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

teachers are doing an excellent grade of work. I never knew a more faithful and efficient band of teachers.

We have now a Personal Workers Band, who are reading each week under the direction of the pastor, some select Scriptures most needed in personal work. This the pastor feels will be fruitful of much good, both in confirming the faith of the readers and enabling them to lead others to a personal trust in Christ.

In addition to the cash outlay necessary for the new organ and the addition to the house for it, a collection was taken of about \$200 to take care of some other improvements on the church grounds. By spring we hope to have a nice fence adorning our front and a lovely drive way leading up to the very house of God.

J. M. WALKER, Pastor.
January 29, 1906.

Dear Recorder:

I closed a meeting on the 29th of January with pastor W. S. Dudgeon at Charity, Adair county. There were eight bright conversions, and we trust that the twelve or fifteen others who were deeply concerned will soon trust the Lord and be saved. This was said to be the best meeting for twenty years at this place. The Baptists are very weak at this place, having no meeting house of their own, only a school house where a great deal of different kinds of doctrine, such as Campbellism, Mormonism, Methodism (of the sinless kind), Presbyterianism, and also comeoutism, have been preached for years. I labored with them for fifteen days, "preaching as never to preach again, and as a dying man to dying men." The result was that our position as a denomination was made so plain that in our closing service, at which time I preached on the Origin, Identification and Perpetuity of the Church of Christ, a large number expressed their endorsement of our position, and I believe that if the field is entered and rightly cultivated while the door is open to us, it will be but a short time until we have a strong vigorous church there.

Pastor Dudgeon is a prince to labor with.

I may engage as a general missionary and evangelist in the large and fertile boundary of the Russells' Creek Association.

Ginseng, Ky. J. B. FERRILL.

Dear Recorder:

Yesterday was a good day for the saints at Lewisville. In the morning we received one by letter, one by experience and baptism, making fourteen added to the church since we began our work here. Our congregations are increasing in numbers with every service. Our Sunday school, B. Y. P. U. and prayer meetings are growing in attendance and interest every week. We have a large Ladies' Missionary and Aid Society that is doing a fine work in connection with the church.

The ladies of the church made the hearts of pastor and family glad by a visit on our arrival with a large donation party bringing all sorts of edibles.

The Sunday school and church have sent \$12 to the Orphans' Home and \$5 to the Aged Ministers' Fund in the past month.

Surely the Lord has been good to us in directing us this way.

Fraternally,
J. F. HEACOCK.
Lewisville, Ark.

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The Song Book for the masses, and fills a long felt want for a song book for all services

MORE Songs, Better Songs, Best Binding, Cheapest Prices. For Use in Church Services, Prayer Meetings, Sunday Schools, Young People's Meetings, and Evangelistic Meetings. Churches buying "GLORIOUS PRAISE" need no other song book.

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If you are in need of a Song Book don't fail to see this one. Compiled by W. H. DOANE, Mus. Doc., assisted by W. J. KIRKPATRICK. Contains over 300 songs and music, comprising the CREAM of all times, old and new. "The best all round book ever put upon the market, and more popular music and hymns than ever before compiled in one book."

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More than 300 Songs, 114 Composers, and 125 Writers.

A Few Selections From Glorious Praise. To give you an idea of its value.

I got the Woodlawn Church to get it. Have made a number of speeches before our Associations, Pastors' Unions, etc., for it and about it. You can count on every church in the valley getting it when they get a new book.—A. C. Davidson, Birmingham, Ala.

One of the attractive features of this new song book is that it contains many of the latest and most popular new songs and the best of the old and never-dying hymns. This book is second to none of its price on the market.—CHRISTIAN INDEX, Atlanta, Ga.

I consider "Glorious Praise," as containing the best real Gospel songs that's now between two covers.—O. P. Maddox, St. Bethlehem, Tenn.

READ THE OPINION OF MUSICAL EXPERTS ON GLORIOUS PRAISE

W. H. Doane.

Dear Brother and Friend: I have never written you quite as explicitly as I wished with regard to the books, "Glorious Praise." We are using the book with great satisfaction in all our services. The tunes come nearer being all good than those of any book I have ever used, and really furnishes wings for devotion and praise. There are a number of catchy and bright pieces which the Sunday-school enters into with zest, such as "Joy Bells," "Walking in the Sunlight," "Victory All the Way," etc. Much of your own music is very choice. A number of your pieces are new to me, though they may have been published before. I have long thought the devotional note in your own work to be one of its characteristics, and most vital qualities. I value this highly, for I think it wanting in much of our church worship, and in great need of being fostered. I have been especially struck with the unusual beauty of 121, "Keep Thou Thine Own," "The Hour of Prayer," "Humbly, O Lord, I Wait," and "More Holy Would I Be," are, I being judge, among the first of their kind, and not surpassed for sweet devotional aspiration breathing in music. The solo and response, "Is It Nothing to Thee," is very impressive, and is capable of great effectiveness. On the whole, I doubt if you have ever quite made so good a book. The duets and solos with their choruses are a notable feature, adding considerably to the interest and value of the book. I use No. 1, "Glory, Glory," very much. It has a stately choral movement and loftiness of praise that make it worthy of being placed beside Old Hundred. I doubt if you have written anything

that will live longer. I wish to thank you again for the book, and to express my gratitude that you are doing so much for the promotion of the service of worship.

Very truly your friend,

C. M. RUPE.

W. H. Doane, Mus. Doc.

Dear Dr. Doane: We received 50 copies "Glorious Praise." We used them for our dedicatory services on the 23d of July. We are greatly pleased with them. We desire to thank you for suggesting them to us. They are exactly suited to our congregation. Please accept our thanks. We consider "Glorious Praise" a good book for the churches, not only because it contains the old and favorite hymns, but because of its diversity, it is suited to any service—the preaching service as well as the Sunday-school and the young people's meeting, and especially is it suited to evangelistic services. We know of no better all around hymn book for our small churches than "Glorious Praise." May God bless you, Dr. Doane, in the service you are doing for Christ and the churches.

Fraternally,
C. S. WINANS.

Pastor of the Baptist Church, Forest, O.
By order of the First Baptist Church of Forest, O.

ETTA M. CALVIN,
Church Clerk.

"Of all the song books we have ever used, this is the best by far. Everything in the book is a jewel."

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ANNOUNCEMENTS

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The Illinois Central maintains Double Daily Service, and operates the best of trains, with Dining Cars, Buffet-Library Cars, Chair Cars and Sleeping Cars, from Chicago, St. Louis, Cincinnati and Louisville south to New Orleans. The best road for reaching the winter tourist resorts of the South, including

New Orleans, Vicksburg,

Gulfport, Miss. Hammond, La.

Mardi Gras at New Orleans Feb. 27, 1906. Gulfport is a Mexican Gulf Coast resort having the new, fine "Great Southern Hotel." Regular ocean steamship sailings from New Orleans for Mexico, Central America, Panama, West Indies and Europe. Send or call for descriptive matter in regard to the above.

Havana via New Orleans

Havana, Cuba, is best reached via the Illinois Central through service to New Orleans and the new ocean liner, twin-screw, nineteen knot

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leaving New Orleans every Wednesday at 4:00 p. m., and arriving at Havana at sunrise Friday morning. Extremely low one way and round trip rates to points in Mississippi, Louisiana, Arkansas, Indian Territory, Oklahoma, and Texas on the first and third Tuesdays of each month.

Hot Springs, Ark. Florida

Daily Sleeping Car without change Louisville to Hot Springs via Memphis. Through personally conducted excursion sleepers, Louisville to California, Arizona, and Texas.

W. J. McBRIDE, City Pass. Agt., Fourth and Market Sts.

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PISO'S CURE FOR CONSUMPTION
Solely used for all cases of Cough, Spitting Blood, Weakness, etc. Sold by druggists.

The Farm

and Household

Hogs—Market active; butchers and shippers \$5.70 to \$5.72½; common \$4.50 to \$4.55. Cattle market steady; fair to good shippers \$3.90 to \$4.75. common \$2 to \$2.65. Lambs—Market easy at \$4.50 to \$7.75.—*The Sun Sentinel.*

Mr. J. A. Rash has sold his farm of about fifty-two acres on the Vanmeter pike to Mrs. Mary McCormick for the price of \$10,000 cash. This farm is well improved.—*The Sun-Sentinel.*

Mr. Lee Hiles, of Rogers Gap, Scott county, has bought the Sid Barnhill farm, of 53 acres near Muddy Fork, at \$32.55 per acre. George Johnson sold to Thos. Rogers 24 ewes at \$6.25 per head. R. S. Sprake of Stamping Ground, sold to J. W. Palmer a bunch of 65-pound shoats at 5 cents per pound. Mrs. Ed Martin sold 207 acres of land, located on Payne's Depot pike to Will Ferguson at \$106 per acre.

Winter oats that were sown early are looking fine. So much rain has prevented winter plowing. Corn is selling for 35 cents cash and 40 cents in trade. Mr. W. B. Gaddie, of Bengal, sold about 4,000 pounds of tobacco last week, at prices ranging from \$6.20 to \$9.—*Taylor County Enquirer.*

Jesse Pile has sold his farm in Nelson county, containing about 130 acres, to Robert Hines for \$1-700. Mr. T. S. Foxworthy has sold his farm of 203 acres, situated on Cox's Creek, to Mr. Phonnie Shader, of Louisville, for \$8,000.

The wheat prospects in Adair county are very good and a better yield than usual is expected. Farmers through this section have done very little toward the crop of the coming season. Very little ground has been broken and no fencing or clearing done. Jas Ward, of Casey Creek, bought hogs from the following parties at 4 cents per pound: 15 from W. H. Sinclair; 5 from Wesley Lemon; 5 from R. K. Jones; 14 from Ellis Bros.; 13 from J. C. Pelly.

The crop of tobacco grown on Woodburn Farm, in Woodford, the home of the late A. J. Alexander, last year, about 103,000 pounds, was sold by William E. Simms to the American Tobacco Company at an average of 10 cents per pound. This is the first time tobacco has ever been grown at Woodburn.

J. C. Caldwell delivered to Simon Weil today 247 export cattle that averaged about 1,400 lbs., at \$4.35 per hundred. Mr. Weil is connected with the firm of Lehman & Bro., the big Baltimore dealers, and has shipped many thousand exporters there this fall and winter. There were fourteen car loads.

Newt. Rankin, of Carlisle, bought in Mason, Monday, 14 mules at an average of \$164 per head. He bought Wednesday at Winchester 10 mules at an average of \$158 per head; and two saddle horses at \$150 each. He also bought of Wm. Davis, of Mason, one pair of mare mules, weight 2,800 pounds, at about \$40.

BENEFITS OF GOOSE BREEDING.

The goose begins laying in the early spring, in the latitude of southern New England usually in the early part of March, the time depending somewhat on the severity of the preceding winter and earliness or lateness of the spring. She will make her own nest of straw, and if natural incubation be practiced, should be allowed to sit and hatch where she makes her nest. She will not, like the domestic hen, permit herself to be removed for sitting to any place the owner may select. As the goose is usually a faithful sitter and excellent mother, it is well to allow her to incubate about thirteen of her own eggs—the excess over this number being removed and set under hens or placed in an incubator. The period of incubation is about thirty days, though if the weather is warm, the goslings may appear one or two days earlier. If she does not come off daily during the period of incubation, she should be lifted off the nest, and food and water be furnished her. During the actual hatching, she should be disturbed as little as possible, although it is advisable to remove the egg shells from the nest in order to prevent the unhatched eggs

OVER SEA HABIT.

Difference on this Side the Water.

The persistent effect upon the heart of caffeine in coffee cannot but result in the gravest conditions in time.

Each attack of the drug (and that means each cup of coffee) weakens the organ a little more, and the end is almost a matter of mathematical demonstration. A lady writes from a Western state: "I am of German descent and it was natural that I should learn at a very early age to drink coffee. Until I was 23 years old I drank scarcely anything else at my meals.

"A few years ago I began to be affected by a steadily increasing nervousness, which eventually developed into distressing heart trouble that made me very weak and miserable. Then, some three years ago, was added asthma in its worst form. My sufferings from these things can be better imagined than described.

"During all this time my husband realized more fully than I did that coffee was injurious to me, and made every effort to make me stop.

"Finally it was decided a few months ago, to quit the use of coffee absolutely, and to adopt Postum Food Coffee as our hot table drink. I had but little idea it would help me, but consented to try it to please my husband. I prepared it very carefully, exactly according to directions, and was delighted with its delicious flavor and refreshing qualities.

"Just as soon as the poison from the coffee had time to get out of my system the nutritive properties of the Postum began to build me up, and I am now fully recovered from all my nervousness, heart trouble and asthma. I gladly acknowledge that now, for the first time in years, I enjoy perfect health, and that I owe it to Postum." Name given by Postum Co., Battle Creek, Mich.

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

Postum Food Coffee contains no drugs of any description whatsoever.

from becoming capped by them. After the brood has been hatched for twelve hours, the mother and little ones should be removed to a large crop on short grass, and fed with meal. In a few days the goose and goslings may be given their liberty.

Corn meal and beef scraps mixed with water may be fed for a short time. Oatmeal thrown into a shallow dish of drinking water may be given. This food may be continued during the whole period of growth, though when the pasturage is ample, the goslings will be able to live upon grass. If soft food is given mornings and dry grain at night, more rapid growth will be obtained, and larger and finer fowls will result. The fowls so grown will also require less fattening when the period for fattening arrives.

Not only the flesh but the feathers of the goose are an item of profit. These may be plucked twice or three times during the season, though a single plucking would be better for the goose. If the feathers are plucked only when "ripe"—that is, when the quill becomes dry and hard, the operation is attended with but little pain. In England, it is said, the interference with this process by humane societies has had the effect of diminishing the number of goose breeders. The demand for goose feathers in these days of hair and cotten mattresses is probably not so great as it was during the days when the dowry of a maiden included at least one feather bed; yet some demand exists and will continue to exist indefinitely.

Goose breeding deserves encouragement. Thousands of acres of rough but good pasturage, which would support many thousands of geese, are returning to their owners practically no income. While the goose will not "make the desert bloom like a rose," it will make the deserted farms inhabitable and increase their value materially. The "gozzard" or gooseherd, who in "Merrie England," in the olden days, used to lead or drive his flock out on the common to graze each morning and bring them back each evening, may not become a conspicuous figure in American landscapes, but the geese themselves may dot the green pastures with white or gray, and by their voices break the silence which rests upon many an old homestead.—H. S. Babcock, in Country Gentleman.

ANTUMN-SOWN ANNUALS.

All those who have wished to see the full glory of annuals next year should endeavor to experiment with autumn-sown plants, and they will never again be content with the puny youngsters raised in spring. Having been subjected to frost and snow and battered by winter storms—the hero of a hundred fights—a plant that is raised in early September will commence to bloom earlier, and will make a better and brighter display than if raised when it should be six months old. Try it and see. Select a light and well-drained soil on which to sow the seed, resort to early and bold thinning, and keep the bed free of weeds and leaves. If the seedlings are transplanted, it is imperative that the roots get a grip of the soil before cold weather sets in. Some varieties that are amenable to autumn sowing are candytuft, cornflower, clarkia, godetia, iberis, linaria, lazia, elegans, nigella, silene, Shirley poppies, etc.

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DEATHS

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

WALLER.

On January 6, 1906, at the home of her sister-in-law, Mrs. Leslie Waggener, Mrs. Olive K. Waller entered into eternal rest.

She had been growing feebler for many months, but was ill only a few hours and passed quietly away. Worn and weary with the burden of life, she willingly laid it aside to enter into that rest that remains for the people of God. Austin, Texas.

HARRIS.

Whereas, it has pleased an all-wise Providence to remove from our church and community one of our most faithful and devoted members, viz., Sister Nellie Harris, wife of Bailey P. Harris, who departed this life January 9, 1906.

Therefore, resolved:

1. That we as a church meekly bow in humble submission to this dispensation of God's providence, fully believing that our loss is heaven's gain and that while we mourn our loss her happy spirit is at rest with all the holy angels.

2. That our prayer shall be that her Christian influence may be felt in our church and community for years to come.

3. That a copy of these resolutions be spread upon the pages of our church book and a copy furnished the WESTERN RECORDER and Franklin Favorite with a request that they publish the same and also a copy furnished the family.

Adopted by Mt. Vernon church, Saturday before the third Sunday in January, 1906.

J. B. CARTER, Mod.

J. T. LAMBERT, Clerk.

HOPE.

No matter what occurs, keep up your courage. The man of hope is the man of valor. Never borrow trouble. If it is in the future, it will come soon enough. The burden of calamity you dread may never come. And if it should ever come, it will find you better able to meet and bear it than you are today. As thy days, so shall thy strength be. "Sufficient unto the day is the evil thereof."

The life and words of Jesus and Paul furnish some apt and forceful illustrations of the uplifting, sustaining power of joyous, loving hope. On the eve of his crucifixion, when the clouds were black and threatening, Jesus comforted his disciples with those ever-memorable words: "Let not your heart be troubled; in the world ye shall have tribulation; but be of good cheer; I have overcome the world." And Paul, in prison awaiting death, cheered his fellow Christians on to a life of heroic endurance by the inspiring exhortation: "Rejoice evermore; and again I say, Rejoice." Christianity is a religion of hope.

All that is left you is a little lifetime in which to do some good, and you are wise only while the days are passing, as you seek to lay up in heaven the treasures of love which never fade. No matter who you are, or where your lot is cast, each day offers the privilege of doing good. Read back into your life each evening and honestly ask of your heart the question, "Have I so lived this day as to compel those I have served to feel, that Jesus is a real power in my life?" Help me, Master, to live with a purpose, and to say good-bye to each hour with an untroubled conscience.—Chambers.

Dear Recorder:

We closed on January 28th a very interesting meeting with Friendship church, Russell county, Ky. Bro. J. B. Adkin is pastor there. He certainly has brought things to pass. In the country, as it is, roads awful muddy, there was large congregations from the first; 8 professions 8 additions by experience and baptism, 2 by relation, making upwards of 90 additions in two years that he has had the care of the church. They have the largest house for a country church I have seen, and they fill it almost every service. May the Lord bless them together and make them useful all over the world. When leaving, they remembered me with a well filled purse. W. B. C.

INVESTING \$10 A DAY.

A distinguished scholar says: "A day in college is a ten dollar investment." This is a striking utterance. If it is well founded, it gives marked emphasis to the monetary worth of college education. The matter is worth investigating, and the wider the investigations, the more impressive are the results.

Here is a case in point. Two brothers, call them James and William, sober and industrious men, are engaged in the same plant. James took a common school education, and then went to work. William continued in school three years, 40 weeks a year, five days a week, making 600 days. In this extra schooling he spent about \$900 and at the same time he lost the wages that he might have made, say \$40 a month for 27 months, or \$1,080. Let the whole outlay be put at \$2,000. Working for the same company William gets \$1,200 a year and James \$480. The difference is \$720 a year, and that is six per cent. on \$12,000, and no taxes to pay. Instead of ten a day, every extra day which William spent in school was an investment of \$20 a day. It is 36 per cent a year on the money invested.

Here is another case. Two sober and industrious men, brought up in the same family, are doing the same sort of work. The elder stopped with the common school; the younger spent six years in high school and college. The extra schooling cost about \$2,400, and if this sum be more than doubled on account of loss of wages, the aggregate will not exceed \$5,000. In the year 1902 the services of the educated man brought about \$3,600, while his uneducated brother made less than \$600. The difference is \$3,000, and that is six per cent. on \$50,000, permanently invested, and no taxes to pay. It is 60 per cent. a year on the \$5,000, which at most the education cost.

Such cases might be indefinitely multiplied. They are not definitely conclusive, but they are very suggestive. The man who has taken a college diploma has already demonstrated his ability. If he has the capacity to solve the problems of the class-room, he has capacity to solve other problems. General statistics harmonize with the striking cases already cited.

Government reports sent out from Washington show that productive power is in direct proportion to school privileges. For example, in Massachusetts for a given year the production was \$260 for each man, woman and child, or 85 cents a day. In Kentucky for the same year it was \$127 or 40 cents a day. Whence comes this difference? It is largely a matter of education. The people of Massachusetts have an average schooling of 7 years, while the people of Kentucky have only a little over three years. It is the rule the world over that the producing power of a people is proportionate to their physical, intellectual and moral training. It is not climate, race, location, much as these things mean in the life of a people; it is right education that counts for most in wealth producing power. Some men succeed without education, but as a rule ignorance is not prosperous, and no man is less capable on account of his training.

These facts are full of significance for men who have sons and daughters, and for all who have the welfare of the country at heart, whether they have children to educate, or money to put into college endowment, or words to speak in

encouragement of educational work. Education is a paying investment.

If a laborer earns \$15 a month, or \$180 a year, he would capitalize at \$3,000, interest being counted at six per cent. Many young men leave places paying \$20 or \$30 a month to go to college, and then get places that pay twice as much, or even more than that. A young man working at \$5 a week in the Avery Plow works in Louisville put down his job to go to school. He now makes \$5,000 a year, while his old associates are making plows at \$5 a week. Yes, education pays.

Here is a simple statement from a prominent business man:

"My father was a day laborer in a factory. Four sons were born and reared in the humble home of that uneducated day laborer. I was the oldest son, and I used every opportunity to get a little education, attending the winter school, as did all my brothers. All of us grew to manhood, and all learned our father's trade. I still continued my education, largely by home reading. For several years I worked at my trade only a few months of the year, and with the money thus earned I attended school. My two brothers next of age seemed not to care for an education, neglected the common school, and took the first opportunity to leave it forever. I succeeded in encouraging my youngest brother to remain in the common school until he completed its course of study. In addition to this common school training, this brother secured a term or two of college training. My education soon enabled me to secure a foreman's position in the factory, but my two brothers, naturally as gifted as myself, had to remain as day laborers because they had not enough education to take higher positions. From a foreman's place I rose to be manager of the factory. I now manage several factories, and am a director in several large corporations. My youngest brother, whom I kept in school, is one of my foremen and earning a good salary. My other two brothers now work for me. They are still day laborers. During the last ten years, I could have put them both in positions paying \$1,500 to \$2,000 a year if they had had even a thorough elementary education."

Many parents in Kentucky are putting their money into lands or cattle and horses, and are not sending their boys and girls to college. They may secure great estates, but they will never have great sons and daughters. It may be that they will sacrifice the love of their children by leaving those children unprepared for the higher duties of life. In the bosom of many a man there rankles a thorn of bitterness, because his father thought more of his money than he thought of his children's education. It is far more important to be something than to have something. And yet being is the surest method of having. Money spent in education is money well invested.

J. J. TAYLOR.

Georgetown College.

The waves of the ocean spring up, we know not where or why. They come careering past us, the very emblems of resistless power. They subside and are lost among the succeeding waves. In like manner, on the vast sea of human life, individuals, then empires, mysteriously emerge. They raise their ephemeral forms conspicuously high, overwhelming whatever stands in the way of their march. They also subside and are lost, but the unfathomable abyss of humanity still remains, and God's eternal purpose moves on toward the accomplishment of the determined end.—Draper.

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ITEMS OF INTEREST

News the World Over

The death of King Christian of Denmark is a great loss to Europe. He was nearly 88 years old, but retained his mental and bodily powers, holding an audience the day on which he died suddenly. He was at one time a poor drawing master, but several deaths brought him the crown of Denmark. His beautiful daughters married thrones; one, the throne of Russia, one that of England. The third married the Duke of Cumberland. A son is king of Greece and a grandson of Norway. Every year his children gathered together on his birthday, and the late Czar used to say that was the only care free and happy time of his life.

At noon on the day after King Christian's death, the Prime Minister, M. Christensen, appeared on the balcony of the palace and addressed to the 50,000 people who had assembled in the square below, "King Christian IX is dead! Long live his Majesty King Frederick VIII." The same day the new king issued a proclamation in which he said: "It is our determination to maintain unswervingly the Constitution of our country and to preserve the rights and privileges of our whole people."

The Socialists in Russia selected a man by lot to murder Gen. Greznikoff at Tiflis. The murderer concealed his dynamite bomb in a paint can, threw it at the General in his carriage. The General was blown to atoms, his coachman and his orderly were killed and a lady passing by was mortally wounded. The murderer was caught by the infuriated bystanders and beaten into insensibility, when he was rescued and sent to prison.

Major John H. Van Wyck has died in New York City aged 70. He never rose to high rank in the Federal army, but few who did were as conspicuous for cool courage. He was one of the "forlorn hope" who attacked Fort Hudson. He belonged to a leading old Knickerbocker family, and was a cousin to ex-Mayor Van Wyck of New York City.

An anarchist stabbed the Catholic Cardinal at Barcelona while he was conducting services in the cathedral. Fortunately, while serious, the wound was not fatal, and the cardinal is slowly recovering. The assassin was captured and being asked what his motive was, he said he had nothing against the cardinal personally, but religion was contrary to his anarchical ideas.

We thought Theodore Tilton was dead long ago. But it seems he is alive in Paris and hard at work as a journalist.

He has written a book in regard to his troubles with Bœcher. As this is not to be published till thirty days after his death, we hope he will live to a very old age—say that of Methuselah.

M. Loubet, the retiring French President, who has given such general satisfaction during the seven years of his term, in speaking of his course recently, said he "had always believed himself bound to take the will of Parliament into account without seeking to exercise a pressure which would have been in vain and have exposed him to the risk of irreparable quarrels." It was a sensible Parliament which made so universally a popular President understand that pressure from him would be in vain.

This use of floating mines in warfare is a danger after the war is over. The German steamer Silvia struck one of these mines on January 31. It was in a sinking condition, but succeeded in getting to Vladivostok, where it was run on shore. Only one life was lost, but such a mine might blow a ship to atoms.

The *Christian Work* can no longer be counted among the religious papers which believed President Roosevelt is omniscient and infallible. It scores strongly the Statehood bill which he urged so strenuously upon the House, saying it seems to be unwise and un-American. The bill also in the case of Indian Territory violates solemn treaty obligations with the Five Tribes. It is probable the Senate will throw it out. Senator Quay worked hard for statehood for these four territories but it was four states he desired.

The courts have finished the trial in the famous Slocum case. There were hundreds of lives lost on that steamer, loaded with a Sunday school excursion, and the state of affairs on board the Slocum was infamous. Capt. W. H. Van Schalc has been sent to penitentiary for ten years. The owners of the Slocum deserve as severe sentence or longer ones.

Just before going to press, we are informed that Tuesday morning Dr. Geo. H. Simmons, pastor of First Baptist church, Peoria, Ill., was found dead in his bed. He leaves a widow but no children. We tender to her our sincerest condolences. Dr. Simmons was interested in several financial enterprises in Peoria. He was pastor of the Highland church, Louisville, and of the First church, Jackson, Tenn., and was well and widely known.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-34 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

The State Executive Committee of the Young Men's Christian Associations of Kentucky has issued the announcement of the twenty-eighth annual State Convention of the Kentucky Associations, to be held in Lexington February 22-25.

Among the speakers of this Convention are: Dr. Ira Landrith, Nashville; Pres. F. W. Hinitt, Danville; I. E. Brown, Chicago; C. J. Hicks, C. K. Ober, and Clayton C. Cooper, New York City; George T. Coxhead, St. Louis; Rev. Frank M. Thomas, Owensboro; Pres. J. C. Acheson, Danville; L. Coulter, Richmond, Va.; W. W. Dillon, Chicago; Dr. E. C. Dargan, Louisville.

At the night sessions there will be a popular presentation of special phases of the association work, these addresses to be given by some of the strongest experts in the country. The day sessions will be given over to section conferences, building movement institute and other special phases of the Kentucky work.

A limited delegation of not over five from a community where there are no Associations will be entertained by the citizens of Lexington, provided application for credentials, giving name and address of pastor or church clerk is sent to the State Secretary, Mr. Henry E. Rosevear, Third and Broadway, Louisville, by February 17th. The railroads of the state have granted a special rate for the round trip to Lexington. Tickets on sale February 22, 23, 24, return limited to 27th.

Dear Recorder:

I resigned my churches in Tennessee, Bearden and Mt. Olive, last fall and I have accepted the First Baptist church at Coeburn, Va., the first Sunday in January. This is a great field in Western Virginia, but it has been neglected for some time by the missionary Baptists so the methodist and anti-Baptists have gained some footing here. However, the Baptists are coming to the front and there are great possibilities here for the church and the outlook is encouraging.

Our congregations have been increasing since I have been here and I hope to do a great work for the Lord's cause here.

I cannot do without the RECORDER, because in my humble judgment it is one of the best religious papers in our country—none better. We ask your prayers for success in His service.

Fraternally,
S. A. COOPER.

Dear Recorder:

A protracted meeting was begun here on the night of the 15th inst., and closed on the night of the 26th. The preaching was done by Bro. J. H. Burnett, a former president of Liberty College, Glasgow, and the present pastor of the church in Springfield, Tenn.

Bro. Burnett did not spend the time in prophesying, smooth things and deceits or in perverting the right ways of the Lord, as the manner of some is but in rightly dividing the word of truth, giving each one his portion of food in due season. He taught sinners to repent, penitents to believe and believers to work out the salvation that God had worked in them, and hence saints were edified, sinners professed conviction and conversion, and one erring brother was restored to the way of peace and to church fellowship, who had been astray for about fifteen years.

The order was excellent all of the time, and the congregations that attended the night services were large in the main, but the largest gathering of all occurred on the night of the 20th, when believers and unbelievers of various kinds turned out because a report had been circulated that ex-Governor Preston H. Leslie, who was on a visit here at the time, would attend the service and make a short talk to the people. The distinguished statesman and Baptist was once a resident of this town and a member of this church, and so his former associates and their descendants were anxious to see and hear him. The venerable old man appeared and reasoned of righteousness and temperance and the judgment to come. He held that the word of God, the sword of the Spirit, is the best means of saving men from drunkenness, as well as

from other sins. He advised parents to make the home the principal training place for children, as the home training follows children to school and elsewhere. It was highly interesting and edifying to hear the veteran soldier of the cross tell how he worked and worshipped here in the old meeting house that was subsequently destroyed by fire. How he had persuaded men to leave the seat of the scornful and go to the altar of prayer and there plead with God for mercy and pardon; how he had walked and talked with the saved along the path of life; how he had stood by many of them in the hour of death, and how the light from heaven appeared to fill their souls with joy and comfort as they passed from earth to glory and made their faces more beautiful in death than they were in life. What an unction it is to be with a man who is high enough to sit as ruler among men and humble enough to sit "as one that comforteth the mourners."

We were made glad by the coming of the eloquent minister and the eminent and pious statesman, and we were made sad by their leaving, but they lessened our sadness by promising to come again.

ISAAC A. STORY.
Tompkinsville, Ky., Jan. 26, 1906.

GLORIOUS PRAISE.

The favorite with schools, colleges and theological seminaries. Recently we filled orders for Georgetown and Bethel Colleges. Expert judges of church music select it in preference to any other book. Contains over 300, the cream of the old and new hymns and tunes. More hymns and the best bound book in the market at the price. Not wire stitched, but sewed; stays open on organ without being propped or chained. Leading churches use it for all church purposes. Endorsed by the religious press. Glorious Praise needs no higher commendation than the fact that W. H. Doane, the composer of many of the choicest hymns and tunes that have appeared in the last forty years, is the compiler and composer of the book, aided by W. J. Kirkpatrick. Send for copy and examine it. Single copy post paid 35 cents. Per dozen \$3.60, not prepaid. Per 100, \$25.00, not prepaid. Send all orders to Harvey & Burnett, Box 616, Louisville, Ky.

TO KENTUCKY PASTORS AND CHURCHES.

My Dear Brethren: Permit me, on behalf of the beneficiaries of The Baptist Ministers' Aid Society of Kentucky, to thank the contributors whose promptness and liberality have enabled us to supply the needs of our old brethren during the past few months. Your kindness to them and to us is appreciated. But we come to you now with the earnest request for collections to meet the present demands of this work. We appeal to you now for a collection in each of your churches within the next six weeks. Winter brings special needs, and we cannot supply them unless you will provide the funds. Perhaps there are pastors and churches that believe they can send larger sums by waiting for a better time to take a collection. But, brother, it is quite likely that the amount you can secure now will be worth more to us now than the larger sum sent later. If you cannot comply with this request, please write me when you will take a collection for us. We ask that you and your church will offer special

prayer at your next meeting and follow the guidance of the Holy Spirit. Please do not pass this by without help. Send all contributions and communications to J. F. Bennett, Cor. Secy., Utica, Daviess Co., Ky.
Feb 1, 1906.

Pastor C. B. Althoff, of Hazlewood Baptist church, returns home from Lafayette, Ind., where he conducted a revival meeting that resulted in 51 additions to the church. Brother Althoff is humble and unpretentious, but somehow he brings things to pass by the help of the Lord and the brethren. H.

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WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 429 Dearborn St., CHICAGO.

WANTED.—Solicitors to sell capital stock in small lots, as a side line, for advertising purposes, in reliable, industrial Company. Send for particulars. Williams Biscuit Co., 280 La Salle St., Chicago.

WANTED—The afflicted to know that my Persimmon Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky. WANTED—A position further South by a lady teacher of experience. References. Address Box 34. Tracey City, Tenn.

WANTED—Position as illustrator. Address Box 186, Ellisville, Miss.

WANTED—In my home in Jeffersonville, Ind., four orphan children to educate, girls 6 to 15, but not divide family. The Baptist church endorses Christian character and competency. See Rev. I. W. Bruner, Kentucky Orphans' Home, T. J. Humphreys, Equitable Building, Franklin Miller, Lincoln Saving Bank. Address Mrs. Jessie Bishop, 813 E. Court, Jeffersonville, Indiana.

WANTED.—School children from Fifth to Eighth grades to send their names to Box 186, Ellisville, Miss., at once. School children only.

FOR SALE.—Good house and lot of nearly two acres in Saloma; also nearly 40 acres adjoining the town. Will sell separate or all together. Price very reasonable. Address R. F. Russell, Saloma, Ky.

Instantaneous Hair Dye. Best Made. Full instructions. Trial sample, ten cents. Full size, fifty cents. Julian Mfg. Co., Reading, Mass.