

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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It has been suggested that the Louisville Baptists might be persuaded to invite the General Convention of white and colored Baptists if it were not that there would be a flood of negroes, Louisville being in the South. The *Baptist Argus* said that Dr. E. C. Morris, the negro member of the executive committee of the "General Convention," was willing for the negro representatives to be confined to a limited number.

The *Index* answers the *Argus*: "But the General Convention decided that all Baptist churches and all Baptists should have equal representation without regard to race or color. To turn around now and change all this, so as to eliminate the negro brethren, would be to insult them."

We respectfully ask the *Watchman* if the words of Satan ought to be called "a Scripture saying." It was the devil who said, "All that a man hath will he give for his life." And the Bible surely declares that he said it.

Dr. Sanday, the Oxford scholar, who is so heretical, defends men who stick to their pulpits when they do not believe what they have been set apart to teach. The *London Baptist* answers: "So by this self-accommodating arrangement they may go on undermining the truth they are set to proclaim, and erstwhile, if they find it agreeable and easy to let that go, they may at least hold on to their salaries!"

The *Churchman* says: "It is because the church and the Christian parents have failed to give the religious instruction they ought to have given that this demand is made for such instruction in public schools. With anxiety, it seems sometimes almost with desperation they ask that the state shall do what the church has failed to do."

The blessing of God in the great revival seems to have been to the Welsh people as a people. For the Welsh churches in England have been greatly blessed, even when there was no revival in the English-speaking churches in the same cities. The same is true of the Welsh missions in India. The people crowd to their mission stations asking the way to salvation.

The *Standard* is right in its standard for colleges. It says: "That which entitles a college to be called great is to be found in the number of great men it has graduated. Any college that can turn out strong men intelligently and morally is not small."

The *Watchman* says that no newspaper has been printed in Norway on Sunday. We wish the day may speedily come when the same thing can be said of this country.

Why is so Much Money Needed For Our Colleges.

J. J. TAYLOR, D. D.

In America, the work of establishing schools began as early as 1618. About that time Sir Edwin Sandys, President of the Virginia Company in England, secured from the government a grant of ten thousand acres of land to aid in founding a college in Virginia; and to that the bishops of the church, encouraged by the king, added the sum of fifteen hundred pounds. With so liberal a fund the enterprise was launched; but it lacked money. At one time the colony took the matter up, appropriated additional lands, and authorized the County Commissioners to solicit subscription. After seventy-five years of baffled effort, to the remnants of former contributions the English government added two thousand pounds and twenty thousand acres of land, and chartered the institution as the College of William and Mary, which is still in existence and still drawing money from the State, \$25,000 a year with special appropriations for repairs. And through the centuries the founders and friends of the great school have always anticipated the need of much money.

The history of educational effort conforms to this idea. Those who are familiar with the subject know how many promising Baptist schools in Kentucky have died or passed into other hands for lack of money, and how those that have survived have suffered from the same cause. On the other hand, institutions that are accounted great have financial resources; Leland Stanford, twenty millions; Harvard, eighteen; Columbia, fifteen; Chicago, twelve; Yale, ten; Cornell, seven; Brown, five; Hopkins, four; Colgate and Princeton, three millions each, and all in need of more. In a recent interview, which has almost the solemnity of a dying statement; President Harper expresses the opinion that a college needs a round million to meet the demands of the times, while a university ought to have at least fifty millions.

These large sums are needed for expenditure in many ways: First, for material equipment: Grounds, buildings, scientific and athletic apparatus, libraries, periodicals. No great institution can exist without a home. Whether in the city or the country, grounds and buildings cost money for the purchase price and money to keep them in order. Science can not be successfully taught without expensive laboratories and costly chemicals. All departments of investigation demand works of reference imported from distant lands at heavy expense. Complete education takes account of the physical man, and again money is needed to equip gymnasiums with modern appliances for muscular development. In these material furnishings Brown University, our oldest Baptist school, has some two millions invested; Vassar nearly as much; Colgate a million or more, while Georgetown, next in age after Colgate, has to be content, though not satisfied, with less than one fifth of the sum.

Endowment is a second item for which much money is needed. In any great school the current expense account for heat and light, for insurance and repairs, for printing and other incidentals, is quite large. To this must be added the greater item of salaries for teachers. No college can be great without teachers strong both in character and scholarship, the first be-

ing first in importance; and such men or women deserve fair compensation for their services. As a class, teachers draw meagre salaries, and yet the aggregate in any modern institution, with its various departments, is necessarily large, too large for patrons to pay.

Today there is not on earth a great school supported only by fees from students. By reason of youth, the possible students in any school are not money makers. The vast majority of them severally belong to families that are not rich. Apart from tuition, the loss of service at home and the cost of books and board and transportation become a tax often hard to bear. If some belong to wealthy families, the matter is not under their control; and often parents who have the means lack the inclination to spend money for the education of their children, or the children in the prospect of being rich are too indolent to do the difficult work of a college course. So endowment becomes necessary to maintain a college and to put its advantages in reach of those who are liable to use them best, and so to make the best returns to society.

The directors of our secular schools clearly perceive this necessity. Our Kentucky State College receives from public funds \$79,000 a year, equal to a six per cent endowment of \$1,316,000; and the Legislature soon to meet will be asked for \$50,000 more to erect a new building. Even with this our appropriations to public education will be far less than those of some other Southern states.

In the items of expenditure mentioned, the need of so much money is amply explained, but the question has a local and special bearing. "Our Colleges" here means the Baptist colleges in Kentucky, the institutions for which we as a great brotherhood are responsible. It is right and timely to ask why they need so much money. The question has an important bearing on our denominational life; it deserves our best thought, and such response as the facts justify.

Our colleges need so much money because they have received so little. This is not said in a spirit of complaint, but of perfect candor. In the Southern brotherhood, Kentucky Baptists were first to enter the field of higher education. They perceived the impossibility of maintaining their prestige and power without educating their people. Though few in number and poor in purse, they bravely set themselves to the task. Distinguished scholars from North and South were called into service; high standards of work were established, and noble plans devised; but somehow the early promise has not been fulfilled. Our educational efforts have been irregular and fitful, our forces scattered and unorganized, and the needed money has not come. Our leading college has less than a half million in total assets, and all our other schools together have hardly so much. The zeal of the fathers seems to burn low in their children. Our wealthier brethren have not given the matter their attention and support. The largest contribution to the Kentucky Baptist Education Society has come from a Georgetown alumnus, resident in Louisville, who is not a Baptist, the next from a New York Baptist now deceased. Among the living the largest contributor is a Georgetown trustee, who at different times has given sums aggregating \$3,500. Out of our great constituency probably not a score have given as much as a thousand each, and not three hundred have given as much as \$100, while thousands have given nothing.

So it is not strange that our colleges need so much.

In point of age, Georgetown college stands between Colgate and Richmond, Colgate being ten years older, Richmond three years younger, both in states where Baptists are several thousand short of our Kentucky hosts. In comparison with Georgetown, the younger school has twice the assets, while the older passes the three million mark. As Kentuckians, we are behind other states in educational work; as Baptists we are behind others in the state. In Kentucky there is probably one Presbyterian to five Baptists; yet Centre College has nearly twice the endowment of Georgetown, and every year it is drawing Baptist boys into its halls. Back in the thirties the followers of Mr. Alexander Campbell tried to wrest Georgetown College from the Baptists; they failed, but they proceeded to establish a school of their own, and today their institution in Lexington has larger financial resources than any Baptist college in the state.

Our colleges need more money because they represent the intellectual life and public spirit of a great people. An honored brother says: "Baptists have the best doctrine, and ought to have the best place to proclaim it." The idea may be carried farther. If Baptists have the best doctrine, it ought to bring forth the best fruits, the noblest character, the greatest liberality, the strongest institutions. "By their fruits ye shall know them." In my high estimate of Kentucky Baptists, there is no college in the state that rightly represents their dignity and power. Whatever the cause, we have certainly allowed our educational work to fall into abeyance. It is rarely discussed in our pulpits, and greatly neglected in our associations. Teachers are confined to their class rooms, and can not push it; and our papers have never learned the gracious art of pressing the theme. But I believe better things are before us. Familiar with the current denominational life in the state, keenly alive to the issues that have engaged us, I speak with hope and confidence. In the name of our fathers whose memories we revere; in the name of the truth which we hold; in the name of the King whose we are and whom we serve, let us open our hearts and our hands, and out of the abundance which God has bestowed let us give our colleges the money that they need!

Rest in Christ.

Coming to Christ, we enter into the rest of faith. The very act of trust brings tranquility, even when the person or thing trusted in is human or creature, and therefore uncertain. For to roll the responsibility from myself, as it were, upon another brings repose; and they who lean upon Christ's strong arm do not need to fear, though their own arm be very weak.

The rest of faith, when we cease from having to take care of ourselves, when we can cast all the gnawing cares and anxieties that perturb us upon Him, when we can say, "Thou dost undertake for me, and I leave myself in Thy hands," is tranquility deeper and more real than any other that the heart of man can conceive. "Thou will keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

Cast yourself upon Christ, and live in that atmosphere of calm confidence; and though the surface may be tossed by many a storm, the depths will be motionless and quiet, and there will be "peace subsisting at the heart of endless agitation."—*Alexander Maclaren*.

The Holy Spirit.

PRAY FOR IT.

JOS. N. BARBEE.

The Bible would be far from a complete book, as in all the works of God we expect the best and most perfect results, without the embodiment and teachings of the Holy Spirit and the offices he performs. It has been said that the "great and charming book, containing a true revelation of the mind of God, opens and closes, so to speak, with a reference to the Spirit of God and his work. Gen. 1:2; Rev. 22:17."

The infinitely blessed God has subsisted in three distinct Persons from all eternity. He did not become tri-personal, therefore, simply for the sake of carrying out the plan of human redemption. He was God the Father, God the Son and God the Holy Spirit before man was lost, and a revelation of this stupendous fact was made after that man fell, and when the revelation was made it was made in connection with the disclosure of the divine purpose to save the lost. It is seen, then, that each Person in the God head has an agency in our redemption, as this momentous truth is set before us throughout the whole Bible and that with great prominence.

We can understand, then why they are happy who do truly ask for the Holy Spirit and to whom He is given by our Divine Father in heaven; at the same time this very truth doesn't render the thought any the less sad that there are those who hold such views of the Holy Spirit and His work as to render it impossible to pray for the Holy Spirit. Reference is had to those who maintain that the term Holy Ghost is merely used in the Scriptures to designate a divine influence—the power of God—God's energy when exercised in a particular way. The adoption of this view, we are told, is explained on the ground that they don't recognize it as true that the Holy Spirit is a Person, having an individual subsistence and possessed of all divine perfections.

It is true, as we understand it, that while the Third Person in the Godhead isn't as separate from the Father and the Son as one human being is from another, it is most certainly true, and equally true that He is in Himself a distinct intelligent, powerful and divine Person.

While we deem it unnecessary to quote all the passages of holy writ representing the Holy Spirit as one who is, or can be, the object of our acts, subject of our prayers—as well as God the Father and God the Son—performing operations which imply intelligence, will and individual subsistence, we will say that He is the author of the new birth. Jno. 3:5, 6, with 1 Jno. 5:4. Inspiring the Scriptures, 2 Tim. 3:16 with 2 Pet. 1:21; the source of wisdom, Isa. 11:2; Jno. 14:26, 16:13; the source of miraculous power, Matt. 12:28; Luke 11:20; Acts 10:11; Rom. 15:19, appointing and sending ministers. Acts 13:2, 4; Matt. 9:38; Acts 20:28; directing where the Gospel should be preached, Acts 16:6, 7, 10; dwelling in the saints, Jno. 14:17; 1 Cor. 14:25; 3:16; 1 Cor. 6:19; Comforter of the church, Acts 9:31; 2 Cor. 1:3; Sanctifying the church, Ezek. 37:28; Rom. 15:16; the witness, Heb. 10:15; 1 Jno. 5:9; convicting of sin, righteousness, judgment, Jno. 16:8-16. Personality of Holy Spirit is taught. He creates and gives life, Job. 33:4. Appoints and commissions His servants, Isa. 48:16; Acts 13:2, 20:28. Directs where to preach, Acts 8:29, 10:19, 20. Spoke in and by the prophets, Acts 1:16; 1 Pet. 1:11; 2 Pet. 1:21. Suffered Paul to go to Bythia, Acts 16:6, 7. Instructs Paul what to preach, 1 Cor. 2:18. He strives with sinners, Gen. 6:3. Can be vexed, Isa. 63:10, Teaches, Jno. 14:26. Dwells in saints, Jno. 14:17. Testifies of Christ, Jno. 15:26. Reproves, Jno. 16:8. Guides, Jno. 16:13. Glorifies Christ, Jno. 16:14. Comforts, helps, sanctifies, etc., etc. Can any man credit this testimony and conceive otherwise of the Spirit than as a holy, wise, intelligent Person?

We say pray for the Spirit. But they with whom these evidences of the personality and divinity of the Holy Spirit go for nothing and who assert that what is called the Spirit of God is nothing but a power,

cannot pray for His presence and comforting influence. But no true Christian will intelligently reject the doctrine of the personality of the Holy Spirit.

Dr. Hodge's Theology, Vol. 3, page 475, says: "Every believer feels that he stands to the Holy Spirit in the relation which one person sustains to another; a person on whom he is dependent for all good; whose assistance must be sought, and whose assistance may be granted or withheld at pleasure and who may come or withdraw either for a season or forever. Such has been the faith of the Church in all ages. Hence the prayers so frequent in Scripture, and so abundantly on the lips of believers, that the Spirit would not cast us off; would not give us up; would not be grieved by our ingratitude or resistance, but that He would come to us, enlighten us, purify us, elevate, strengthen, guide and comfort us; that he would come to our households, renew our children, visit our churches and multiply His converts as the morning dew, and everywhere give the Word of God effect."

Louisiana, Mo.

Jeremiah The Patriot.

BY REV. J. B. CHILD.

Jeremiah has been so largely and thoughtlessly taken as a type of pessimism, that in the popular conception he is hardly recognized as a prophet, and much less as a patriot. Because it fell to him to deliver a divine message that was dark and foreboding, and because of his book of Lamentations, he is referred to as the "saddisvised prophet, and a word has been coined from his name to apply to all dark utterances upon religious and national affairs. Such utterances are called "jeremiads." The word is always used in a bad sense, implying that the language is untrue and uncalled for.

A "jeremiad" is entitled to no respect. The man who writes it is called a "jeremian," with a small "j," and that stands for a croaker, an alarmist, a pessimist. All this bears hard upon a faithful prophet, a good man and a true patriot. Though we cannot destroy these words so unfortunately built upon a good name, we ought to realize that they cannot be used without an unfair implication. Is it not better to leave the use of them to those who really mean the disrespect that is implied?

In the time and conditions of Jeremiah it was not strange that he should be counted unpatriotic. His country was invaded by a foreign power, and it was the first instinct of the people to resist. It was considered a necessity of patriotism; and when Jeremiah stood among them and counseled submission, they thought it must be that he was in the interest of the enemy. Such counsel was dangerous to the state, and they would have none of it. It went for nothing with them that Babylon was a great nation and Israel a small one; and nothing with them that Babylon was a their deliverances from greater nations in the past might well warrant them in this, had they been true to God and walked faithfully in His ways. But it was disobedience to God that had weakened them: it was sin that had brought them down till there was nothing for them but to fall to pieces. Jeremiah saw this and said it. It was not his choice nor his despondency; it was not his cowardice, nor his self-interest. It was his message from God. The answer of the people was to call him a traitor and seek his life. They said: "Let this man be put to death, for he weakened the hands of the men of war; . . . he seeketh not the welfare of this people, but the hurt." He was put into prison, and only saved from death by a stratagem of his king, who knew that Jeremiah was God's prophet.

Notwithstanding the general judgment against Jeremiah, his conduct showed that he was patriotic and true. He was as loyal to his country as it was possible for a man to be who knew that his country was disloyal to God. If the people generally had been as good citizens as he the national overthrow would not have come. He was accused of seeking favor with the king of Babylon; but when the test came—when

the Jews were conquered, and Jeremiah taken into the conqueror's protection, the privilege being given him to go to Babylon and live in honor and comfort—he chose rather to stay with his people and share their fortunes. He was their's to live and die with them, though not their to turn away from God with them. Jeremiah loved his country well, and dealt kindly and truly with it; but he had a better patriotism than to say, "My country, right or wrong." He knew that no race, nor gifts, nor polity, nor form of government can so settle a state that sin against God will not unsettle it. He knew that a man serves his country best by serving God first.

It is not necessary to deny that a man may be patriotic without being religious, but it is necessary to affirm that the best patriotism must have in it the recognition of God. We should keep it before the people that a nation that does not honor God cannot prosper. If in its prevailing laws and customs it sets God aside, it is going down. The true patriot, like Jeremiah, abides by the nation and goes down with it if need be in his earthly fortunes, but all the while maintaining his witness for God and truth. We do not know how much good was done by what Jeremiah said; but we know that it was right for him to speak for God as he did, and that it will be right eternally; and we know that if the nation did not profit by it, it was because there were not more like him.—*Watchman.*

"Come And Dine."

In the grey of the morning by the grey of the sea, Jesus showed Himself to His disciples. He had come through death. All power was given Him in Heaven and earth. He was King of Kings, and Lord of Lords. A little longer and He would ascend into Heaven to judge the world in righteousness.

"And when the morning was now come, Jesus stood on the shore." He was there to meet His fishermen friends after their night upon the deep. He met them with a meal—a meal of His own providing. "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." This was not the first time that the Master had ministered to His servants. There was a day when He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Now He greets them after the night's fruitless toil on the sea. Weary and disappointed, they were to find a success of which they had not dreamed, a success sudden, enormous, bewildering. They were not able to draw the net "for the multitude of fishes." A word from Jesus, and the magnitude of the blessing was more than they could manage. They staggered beneath its burden. A vision of Jesus, a word from Jesus, and the night of weeping yields to morning joy. He fills the lonesome, aching heart with delightful song. He gives the weary worker astounding prosperity, until he is not able to draw the net for the multitude of blessings.

There is yet, however, a deeper thing in the story of that memorable morning. There is an incident, very homely and beautiful and tender, set in the midst of the great symphonies of this closing chapter—like some sweet familiar strain of song stealing into a mighty oratorio. It warms our heart as the genial flames must have warmed the hearts and gladdened the eyes of those weary boatmen in the grey of the morning. "As soon as they were come to land they saw a fire of coals there, and fish laid thereon, and bread." Christ had come through death; He was Lord and God—and He kindled on the beach a fire for His fishermen friends. He was the Bread of Life, sent down from Heaven, for a world of starving souls—and He prepared an early, unexpected breakfast for a handful of tired disciples. "Jesus saith unto them, Come and dine."

It is safe to say that that picture would never fade from the canvas of their hearts—the grey morning, the grey sea, the bulging net, the glowing fire, the ready repast, the ministering Master. It is one of those incidents, home-like yet surprising, simple yet sublime, expressing in a common gift

a thoughtful, measureless love, which is remembered and cherished long after more imposing incidents are forgotten. It is so that the scent of the heather, or the salt spray of the sea, or the picture of a cottage in a leafy lane, or the strain of a song, or the sunshine on the meadow, or the mist and the rain on a lonely hill will waken thoughts which lie too deep for tears, and appeal with a language too great for words.

It was He who said with a lonely authority that no man has dared to assume, "All power is given unto Me in Heaven and in earth," Who said by the grey of the sea in homely familiar phrase, "Come and dine." It is He Who puts into our heart and into our mouth the great words, "Thy Kingdom come: Thy will be done in earth as it is in Heaven," Who teaches us also to pray, "Give us this day our daily bread."

What is the rich suggestion? Is it not this—that our Lord is the Lord of our common human need, as well as the Lord of the deep, deep dreams of our immortal spirit? Winding in parallel lines throughout the whole of our wandering years are these two companion truths—"I am He that liveth, and was dead." "Come and dine."—London Baptist.

Hold On To Our Sabbath.

Voltaire is reported as having said in a fit of sullenness: "I despair of destroying Christianity in any country as long as millions of human beings meet on Sunday to worship God."

Voltaire was right. The secularization of the Sabbath, if it becomes universal, would involve, sooner or later, the overthrow of Christianity. The two are joined together in the purpose of God, and they must stand or fall together. It is the profound conviction of this truth, which stimulates and sustains Christian men in upholding the sanctity of the Lord's day. They know that the gathering of myriads of men of every class of society every Sabbath day for the public worship of God establishes one of the most elevating and refining influences which can be set at work in any community. They are persuaded that whatever interferes with this use of sacred time, or which tempts men and women to forsake the assembling of themselves together for divine service, is injurious to public morals, destructive of peaceful order and a hindrance to the good work of the Church of Christ. On this account they oppose everything that threatens to be a rival to the church service, or any use of the Lord's day for other purpose than worship. Baseball matches, Sunday newspapers, open saloons, great excursions by land and sea, gay entertainments and society receptions they look upon as hindrances to the cultivation and manifestation of that piety and reverence for God and his appointed ordinances which ensure and guarantee a right and Christian Sabbath observance. Voltaire would have rejoiced in them as helpers in his crusade against Christianity, and would have found in them an assurance of the victory for which he longed.

Just now there is a special call for the Christian public of Pennsylvania to be thoroughly aroused to the encroaching demands of the secularists in our cities and towns for less legal restraint in regard to Sabbath observance. They wish to get rid of what they call "the blue laws" upon our statute books. They are taking the question into politics and seeking to elect representatives to our legislature who will be favorable to their repeal or to their modification. They are using the daily press to facilitate and further their object. The saloonists and all who want more liberty of action for business, social and personal ends are in sympathy with them. Public sentiment is being manufactured in their favor. Unless the friends of the Christian Sabbath are watchful, faithful and firm, there is reason to dread these and other efforts to break down the legal bulwarks against its desecration and to give up the greatest and best of all days to secularization, and thus contribute toward the overthrow of Christianity as a dominating and regulative force in our land.—Presbyterian.

Divine Healing And Anointing.

J. M. WEAVER, D. D.

That divine healing, through faith, prayer and anointing with oil, was practiced in the apostolic times cannot be denied by any one who believes the teaching of the word of God. James distinctly says: "Is any sick among you? (Christians) let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Jas. 5:14, 15. The proof is abundant that in the centuries following this was practiced among many of God's children. So, in the present day, many consecrated Christians both teach and practice it. Why do not all? There are two reasons for it. One is because fanaticism has entered and rendered the practice ridiculous and sometimes blasphemous. "Cranka" of various kinds, moved, as I believe, by the devil, have gone around with a vial of oil in their pockets and taught their dupes to "disregard symptoms," and claim that they are healed, when the senses teach otherwise. A lie in these cases is as sinful as in any other case. For this reason, the doctrine of divine healing through faith and anointing has been brought into contempt and many Christians have become utterly disgusted with it and indignantly denied it. The other reason is that skepticism in regard to the truth of God's word and the deadly influence of unbelief in the church have led many to cast aside the doctrine and deny the true teaching in regard to many other truths. Unbelief is a most damning sin, and, as in the days when Christ was upon the earth, ties the hands of the dear Saviour. Mark says: "And he could there do no mighty work, save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief." Mark 6:5, 6. Mathew says: "And he did not many mighty works there because of their unbelief." Matt. 13:58. I believe that this accounts for much of the opposition to this doctrine. Should the churches return to the apostolic faith, discarding unbelief, I am sure that this doctrine would again take its scriptural place in them.

What saith the Scriptures on this subject? Of course, as Baptists, we will be governed by the Scriptures. If they teach this doctrine, every true Baptist will subscribe to it, and if they deny or ignore it, all Baptists will repudiate it. "To the law and testimony." Let us be honest and open to scriptural teaching upon the subject. Surely if this great and precious privilege belongs to us through the finished work of Christ, every child of God will rejoice to enjoy it. Did Christ in His atonement make provision for the healing of the believer's body as well as for the cleansing of his soul? This is a question of fact. Matthew says: "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bore our sicknesses." Matt. 8:16, 17. That he bore our sins is as plainly stated. Peter says: "Who his own self bore our sins in his own body on the tree." 1 Pet. 2:24. Now, if we can by confession and prayer put our sins upon Him as provided for, why may we not put our sicknesses upon Him as provided for? But it may be said that He was never sick in bearing our sicknesses, so we may say He had no sins through bearing our sins." He knew no sin." Thus according to the provisions made in redemption, we can obtain blessings for the whole man, body, soul and spirit. Why, then, may not our diseases be healed as well as our spirits cleansed of sin? Both, in some sense, are of the devil. John says: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 Jno. 3:8. In doing this He went about casting out demons and healing the sick and forgiving sins. Where His work is fully accomplished there will be no more sin nor disease. Man thus made whole will be like Christ, sinless, diseaseless and sorrowless, as John says, "We know that when he shall appear, we shall be like him." 1 Jno. 3:2. When Jesus healed a woman in a Jewish synagogue He said unto those objecting: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the Sabbath day?" Luke 13:16. In Acts 10:38, it is said: "How God anointed Jesus of Nazareth with the Holy Spirit, and with power, who went about doing good, and healing all that were oppressed of the devil." How Satan afflicts with disease we may not understand, but that he does is plainly stated in the Scriptures. He afflicted Job. The twelve apostles were commissioned to heal the sick. "And he sent them to preach the kingdom of God and to heal the sick." Luke 9:2. He also sent forth the seventy with this command: "And heal the sick therein and say unto them, The kingdom of God is come nigh unto you." Luke 10:7. The disciples did this also: "And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6:13. Surely, with these Scriptures before us, we cannot doubt that men may be healed of their sickness by the prayer of faith. Was this power ever annulled or taken from the churches? He who so declares, let him prove it. Let him find in the Scriptures where it was done.

2. How may we avail ourselves of this great privilege? We are not left in ignorance of the way. James, as I have already quoted in another connection, tells us: "Is any sick among you? Let them call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise

him up; and if he have committed sins, they shall be forgiven him." What is the prayer of faith? It is the prayer wrought by the Spirit referred to by James in verse sixteen of this chapter: "The effectual fervent prayer of a righteous man availeth much," rather "the inwrought prayer of a righteous man." The prayer which God always hears and answers is that inwrought in the soul by the Holy Spirit. This He hears and answers, because such a prayer is in accordance with the will of God. Only he who yields to the Spirit, the righteous man, can offer such a prayer. But some one may say that this anointing with oil is medicinal. But surely James would not teach that anointing with oil would cure all diseases! Yet this advice is for all that are sick. The April number of the *Baptist Review and Expositor*, in a strong exegesis of this passage, Dr. Forrester says: "The oil was hardly to be applied with medicinal intent. It is true that such use of oil was freely made in the time of James. It was not, however, the only remedy for all diseases. The fact that, so far as material things go, oil is the only prescription James here makes, when he is giving a remedy for all cases of extreme illness, is enough, it would appear, to show that he is not prescribing oil as a medicine. So to prescribe it would be to say that he regarded oil as the only worthy medicine for extreme cases of sickness of all sorts. It is hardly fair to James to hold him to any such medical opinion. But, if not for medicine, then why the anointing? Two suggestions will be made, either one or both of which may be true. One of them rests upon a practice of Jesus and the Twelve. Recall, for example, the case of the blind man whose eyes Jesus anointed with clay and whom he directed to wash in the pool of Siloam (Jno. 9:6); and compare the case of Naaman (2 Kings 5). See also the statement that the Twelve "anointed with oil many that were sick, and healed them." (Mark 6:13.) Now, why should oil, water or clay be used in such cases of miraculous healing? Why, if not to show that they who wrought the cures were in league with One who could work, at will, with or without the use of means? The other suggestion is, that oil was intended to be a symbol of the Spirit by whose power the cure was to be effected, such symbolism being familiar to the Jewish mind of James. Both of these suggestions are believed to be reasonable, and they do not exclude each other. Both of them may be held, as illustrating what may be here set down as a true principle of scriptural hermeneutics, viz., that where the Holy Spirit employed an expression which will bear either or both interpretations equally well, and the context of which cannot be made to decide between them, He probably intended that both should be understood." This is, as I believe, a correct exegesis, logical, reasonable and unanswerable. You will notice that the elders are to be sent for, showing faith in the one sending. No minister or elder is to thrust himself upon the sick, nor is it his duty to anoint any one unless requested so to do. Now, are there any well authenticated cases of healing in this way at the present day? I answer, yes, many. I am personally acquainted with many such cases in this city. Will you pardon me if I give you one or two cases among the many which have occurred under my own ministry of forty years in this city. I will give you but two. Several years ago an old brother named Burkhardt, known to some of you because of his work in the Burkhardt Mission on Jefferson street between Fourth and Fifth in the city. He was a man of strong faith, godly character and a believer in divine healing through faith. He was one afternoon suddenly taken sick at his carpet store and was taken home and put to bed. About ten o'clock at night he sent a messenger to me asking that I would immediately call to see him. I went at once and found him quite sick with a high fever and at his request prayed with and anointed with oil in the name of the Lord and left. He was healed and next morning quite well and went to his work. On Wednesday evening following he went to prayer meeting at Broadway Baptist church, of which he was a member, and in the fullness of his joy and gratitude he arose in the meeting testifying to the goodness of God and stating the facts now mentioned my name and what I had done. There were present two men, a father and son-in-law, both members. The daughter of the father and wife of the son-in-law was at home sick and given up as incurable by the physicians, with a complication of diseases, among them heart trouble. When the men returned home from the meeting they were jesting about old brother Burkhardt's testimony. The sick wife listening turned to her husband and said: "That is my only hope. Send for Brother Weaver to come and see me." While the husband did not believe in divine healing, yet to gratify his wife, he wrote me a postal card requesting me to call. At the time I was holding a protracted meeting in the country. Upon my return my wife handed me the card and at once I called. It was about noon and her husband was home for dinner. After reading some passages of Scripture and finding the woman had faith to be healed, I said to her husband: "You believe the word of God, do you not?" He answered, "Of course I do." Then I said, "Listen to these words: 'Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' Do you believe that?" "O, yes," he said "it is in the Bible." "Will you join me in a special prayer for your wife's healing?" I asked. We knelt at once and asked for the healing, and I left. The next morning the wife sent for me and said: "I want you to anoint me with oil and pray for me." I did so. I had not done so before, because she did not request me to do so. I left immediately. The next morning she arose from her bed and walked down stairs to the yard,

something she had not done for six months. The next day she went up town shopping, as she had not purchased any clothing for six months, expecting to die. I heard nothing more from her; but about six months afterwards, at the close of a mass meeting in Walnut Street Baptist church, as I was leaving the building, a large healthy looking woman met me in the aisle with a shining face and seizing my hand said: "You do not know me." I said "No, I do not." With great joy she said: "I am—and I was healed the time you visited and anointed me, and I received then a great spiritual uplift, and now I am well and as happy as a queen!" I give you simply the facts, as I recall them, you can put your own construction upon them. Again, about three years ago, as many of you know, I was taken down with the La Grippe and suffered greatly. For about a year I went down in health until I weighed only 119 pounds. I expected to die, as did some of you, as you told me afterwards. My church sent me to Dawson Springs, where I remained eight or ten days, and returning I could not see that I had been benefited. I was so weak that my wife had to go with me to help me on the cars. Upon my return I gave up to die. I went up to my study in the church and kneeling I prayed: Dear Father, I am not fit to work for you, but if you have any more work for me to do, heal me, you can do it, but the physicians cannot. If there is nothing more for me to do, please take me home, I am ready. I have no will of my own in the matter, Thy will be done." Immediately, in a moment, I felt that I was healed and I arose praising the Lord! I had been living on toast and tea and they did not agree with me, but I went home and to the astonishment of my wife and children, I ate a hearty dinner. "What does this mean?" said my wife. "What has happened?" I told her about the matter and said: "Now you have the facts, you can draw your own conclusions." From that time I was well and gained about a pound a week for about twenty-five weeks and now I can do as much preaching and visiting as I ever could. Brethren, I give you the simple facts as they occurred and shall leave you to draw your own conclusions, making no further comments upon the facts. You may ask me why I was not healed sooner and I can only say that I believe it was because of the lack of faith which is the gift of God. The great law in His kingdom is faith. "Be it unto you according to your faith" is the law. A large number of cases of healing has come under my observation in this city but I will mention no more. Some questions doubtless arise in your minds in regard to the subject which I will consider briefly. "Is the use of medicine wrong?" or is its use consistent with divine healing? I do not believe it is forbidden, but is consistent with it. Sometimes as we pray God may indicate some remedy which will be the means of healing. Paul said to Timothy to use a little wine for his stomach's sake and of infirmities. When Hezekiah was sick the prophet Isaiah prescribed figs, and through these God healed him of a boil. Luke was a physician and now there are many Christian physicians who always pray for their patients. God heals sometimes without and sometimes with means. He is a sovereign and does as He will and it ill becomes man to prescribe for Him. "But if this doctrine be true, why should any Christian ever die?" it is sometimes asked. I answer, "It is appointed unto man once to die." This is the inevitable lot of all and when the appointed time comes there is no faith for healing given. Once when my wife was very sick I sat up with her about ten days and nights, never removing my clothing. Then, standing by her bedside, she looked up at me and said: "Husband, I am dying." Taking a ring from her finger she gave it to me saying: "Wear it for my sake." Then she mentioned several pieces of jewelry, a watch, etc., and asked me to give them to certain of our children, mentioning each by name. Then she closed her eyes and folded her hands over her breast saying: "Now I will be dead in an hour." I passed into an adjoining room and kneeling in prayer said: "Lord, if possible, leave her with me, yet thy will be done." I arose with the answer in my heart that she would recover and went back in her room. She was sleeping. I sat on the bedside for about three-quarters of an hour, and then suddenly her eyes opened and she exclaimed: "Husband, I am going to get well!" I answered, "Why, you said you were going to die." "Yes," she said, "but I am not." She lived five years longer and then was taken sick and when I asked her to join her prayers with mine that she might recover she said: "No, husband, the time of my death has come, while I am prepared to go, I have no faith for healing." And though I besought her with tears to join her prayers with mine for her healing she said: "No, I have no faith in that direction." And she quietly died in full faith. When our death, appointed of God, comes we must go. I found that at that time I could not pray with faith for my wife's recovery. Again, some one may say, "Is not divine healing a miracle and are not the days of miracles past?" To the first I answer yes; to the second no. Every case of regeneration is a miracle. It is an act of creation which none but God can perform. God is not only a living God but also an acting God. Only unbelief can stay his hand in performing miracles today. "When the Saviour was upon earth He laid His hand upon multitudes and healed them, and He is 'the same yesterday, today and forever,' and I can see no reason why he should deny His power to heal today. I believe that He is the same wonder-working Saviour today that He ever was. Only believe, 'all things are possible to him that believeth' said Jesus. Brethren, may I not close this long article with the words of Jesus, putting all the emphasis possible upon them: *Have faith in God.*

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.

The Egyptian Sudan. Rev. J. K. Giffen, D. D. \$1 Net. Fleming H. Revell Company, New York and Chicago.

At last we have a book on Sudan, and it is a good one, too. Dr. Giffen has been a missionary in that strange and interesting land. Here again the missionary does service in exploring the world and in adding to human knowledge. Within a year after the battle of Omdurman, Dr. Giffen penetrated 500 miles beyond Khartoum and opened a mission station. The country is surpassingly fertile and it has untold possibilities. The character, customs and beliefs of the people are of special interest. The reader is kindled with missionary zeal for that region. Dr. Giffen is a missionary of the United Presbyterians, who have long had missions in Egypt.

Song of the Ages. By Reginald J. Campbell. \$1.25. A. C. Armstrong & Son, New York.

A volume of sermons, the first of which gives its title to the book. The other topics are: Unrecognized Christ, Where Jesus Failed, Divine Equivalent of Pain, Burning of the Tares, Death of the Soul Wasted Sacrifice, Hell's Vision of Heaven, New Birth, Cleansing Blood, Seed of Abraham, Joshua's Votive Prayer, Our Father's Business, Christ the Resurrection, Why Was He Scourged? Call of Samuel, The Sword of the Lord.

Mr. Campbell is an apostle of the current diminished Christianity, and these sermons are along that line.

Jonathan. A Tragedy. Thomas Ewing, Jr. \$1. Net. Funk & Wagnalls, New York.

Jonathan is one of the most interesting and most beautiful characters portrayed in Scripture. Mr. Ewing has taken the incidents given in 1st Samuel, and has expanded them in blank verse and dramatized them. He quotes freely from Scripture, taking any passages from anywhere, which fit into his purpose. His historic imagination fills out the Bible outline, while keeping within the limits of the record.

The Teaching of Jesus Concerning Christian Conduct. Andrew C. Zenos, D. D. 75 cents. American Tract Society, New York.

The ground is very well covered, though in outline. The Christian Man, The Antecedents of Christ's Teaching, The Mainspring of Christian Conduct, The Golden Rule, Self-Culture, The Sabbath, The Christian in Social Relations, in the State, in the Family, in Business and in the Church. These are the topics. These, with the introductory, the Summary and the Indices, make up the volume.

Home Mission Readings. Alice M. Guernsey. 50 cents, Net. Fleming H. Revell Company, New York and Chicago.

The problem of how to make a missionary meeting interesting is made easier by this book. It is a collection of incidents and sketches illustrating the various phases of home mission work, especially adapted to women's missionary meetings and young people's societies, though interesting and helpful to all mission workers.

Methodism Unmasked. J. H. Sharp. \$1. Lakeland, Florida.

The copy before us in one of the "Sixth Thousand," showing this book is having a wide circulation. The introduction is by the Rev. W. D. Turnley, whose graphic pen also furnishes the cartoons which are very striking. The author most trenchantly shows his objections to Methodism, both as a system of polity and as a system of doctrine. He deals titanic blows. The reader is strongly reminded of Dr. Graves' "Great Iron Wheel." There is no mincing of words and no throwing any mantle of charity over errors. We do not know when we have seen a more vigorous polemic. The book closes with statements from the Revs. J. B. Holley, W. C. Staser, Joseph D. Porter, H. C. Harris and W. G. Patterson, telling why they became Baptists.

The New England for February contains articles of especially vital interest to the New Englander—able discussions of subjects that affect Yankeeland and through it, the larger world—and bright stories and verse.

The Newfoundland side of the fishing question is presented by P. T. McGrath, editor of the St. John's (Newfoundland) *Herald* and a man of judgment and keen insight. Commanding facts of the long history of the dispute are brought forth. The reader of this clear article will feel that he has himself been on the ground and been personally enlightened. Illustrated.

On the other hand, Thomas J. Partridge in *The Recapture* of the E. A. Horton relates the American sea-captain's side of the same dispute. He tells the true story of a captain, who by stratagem recaptures his vessel, which has been taken prisoner by British subjects, and sails it back to the welcome harbor of Gloucester. Illustrated.

SUNDAY-SCHOOL LESSON

Sunday, Feb. 25.

The Lord's Power to Forgive

Mark 2:1-12.

Motto Text.—"The Son of Man hath power on earth to forgive sins." Mark 2:10.

After the busy day of the last lesson, our Lord went through Galilee preaching. He made Capernaum his home during his Galilean ministry. To that city he returned. "It was noised abroad." It is not to be wondered at, that after his previous visit, the greatest interest was taken in his return. Whoever heard he was in the city told all his friends and soon no one was ignorant of his presence.

"In the house," probably Peter's "And straightway many were gathered together."

Capernaum being the commercial center of the province, and being on the great highway to Damascus, there were many in the city who had not seen nor heard our Lord on his previous visit. "Inasmuch that there was no room to receive them, no not so much as about the door." Even the porch or entrance to the house was crowded. "And he preached the Word unto them." The Word of God. How he preached we know from the sermons by the evangelists.

Eastern houses were built round an open square, with one entrance. The roof was flat, and there were stairs on the outside running up to the roof. Round the enclosed court was usually a porch, and the roof of the porch was of matting or wooden tiles. Our Lord sat in this porch, and the court was crowded with listeners, as were the rooms and the entrance.

"And they come unto him." Probably several of the relatives and friends of the sick man accompanied the bearers. "Bringing one sick of the palsy, which was borne of four." Showing how helpless he was. Four carried a light litter, on which was a thin bed whereon the sick man lay. "And when they could not come nigh unto him, for the press." It seems strange that the crowd did not give way to the bearers of the sufferer. Curiosity to hear made them hard hearted. Kindness ought to have led them to make way.

But these were resolute men who were carrying the litter. Their sick should be healed. The Master was able to heal, they believed, and He never refused. With much difficulty they lift the litter to the roof of the building. They went up the narrow stairs outside and then with cords, drew up the litter.

"They uncovered the roof where he was." They could easily hear him and know in what part of the porch he was sitting. The damage

Liver and Kidneys

It is highly important that these organs should properly perform their functions. When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

to these simple roofs was but a trifle, and could be easily repaired. Down at the feet of the Savior they laid the paralytic, and allowed his pitiable condition to plead for him.

"When Jesus saw their faith." They had given proof of their faith in his willingness and his power, by their allowing nothing to interfere with their bringing the sick man. If only we showed the same energy and persistence in bringing our friends to the Savior that their sins might be forgiven them.

"Son thy sins be forgiven thee." There is no reason to think there was any special connection between any sin this man had committed and his disease. Our Lord saw his heart and knew that he desired peace with God. Shut out from the business of life by his disease, he had many quiet hours in which to think of God, of death, and to pray for the forgiveness of sins. It would seem that much as he desired the healing of his body his deepest desire was for the forgiveness of his sin, and our Lord granted the greater request first. After his sins had been forgiven it really mattered very little whether his body were healed. Life is short at best, and eternity is beyond.

"But there were certain of the scribes sitting there." These were the expounders of the law. Luke tells us they had come from far and wide to listen to this new teacher. "And reasoning in their hearts." As was natural and right "Why does this man thus speak blasphemies?" They had learned from his words his reverence for God and for the Scriptures. It was indeed strange that a man who had spoken so truly and reverently before, should break out in such arrogant blasphemy as this.

"Who can forgive sins but God only?" They were right—no one can, and it were the highest of blasphemy, for any creature thus to forgive sins on his own authority. By such forgiveness he claimed to be divine. The scribes saw that he merely did not declare absolute, saying, as they themselves did, and as preachers do to penitent believers, that God has forgiven their sins, but that He this carpenter, forgave sins. Jesus was no "good man," he was God or he was the most wicked blasphemer who ever lived.

"Why reason ye these things in your hearts?" The multitude did not see under his words the claims to divinity as these men did. Our Lord shows his omniscience by telling their thoughts. He will prove to them that he is God and yet without direct assertion as yet. He openly puts God to the proof. If he were an imposter and blasphemer, claiming to have divine authority without having it, he might say "Thy sins be forgiven thee," because that could not be disproved by the spectators.

If he had blasphemed in claiming God's prerogative of forgiveness, God would not allow him to exercise his power in healing diseases. It was a critical test. He had claimed to forgive sins by his own authority. This lesser miracle was open to the testimony of their senses. They might deny that the man's sins were forgiven; they could not deny the complete and instantaneous healing of his body.

"But that ye may know that the Son of Man hath power on earth to forgive sins." Our Lord calls himself the Son of Man, none of the New Testament writers speak of him thus; and Stephen's use of the term is evidently a quotation of our Lord's use of the name. Alex-

ander says: "The true sense of the term is determined by Dan. 7: 13 where the phrase is confessedly applied to the Messiah as the partaker of our nature, a description which of itself implies a higher nature, or in other words he is called the Son of Man, because he is the Son of God. The exclusive use of the expression by our Lord may be accounted for by the consideration that it is not in itself a title of honor, but of humiliation, and could not therefore be employed without irreverence by any one but himself."

"Arise and take up thy bed and go thy way into thine house." If he obeyed the Lord's power to forgive sins was established by his own test. He had worked miracles of healing before, but this time the miracle was a proof of his divinity and not such as the prophets wrought. Hence the amazement.

This man had divine power in himself, in his own name. The multitude did not see all that was involved; the scribes did. But with the perversity that is in our sinful nature they explained away this plain test and refused to believe. Without the aid of the Holy Spirit we cannot believe what we do not wish to believe. Our minds are depraved as well as our hearts. Some of the scribes believed, and glorified God in their hearts. Others glorified God without seeing all that was involved. Many a sermon could be preached on the glorifying God in this verse. He is glorified by the forgiveness of sins above everything else on this planet. Whenever any blessing comes to us or our friends, let us glorify God.

A LAYMAN'S WORDS TO HIS CHURCH.

REV. W. L. STANTON.

We are a Church without an under shepherd. Our recent experience teaches us that we need a pastor who not only gives evidence that he has exercised repentance toward God and faith toward our Lord Jesus Christ and who professes to be filled with the Holy Spirit and whose life is in accord with his profession, but one who is sound in the principles that distinguish regular Baptist churches from all other denominations and who has the courage to stand for and teach these principles. This is true because regular Baptist churches are the only organizations that stand for the New Testament as their only rule of faith and practice, and reject ordinances and doctrines that are the commandments of men, among which are infant baptism, baptismal regeneration and all the departures from the word of God in the fundamental principles which constitute a true Church of Christ.

A distinguished Baptist preacher said recently, "We Baptists have a message for the world. We alone hold unwaveringly, uncompromisingly the whole system of doctrines known as distinctive Baptist principles."

Christ's last words before his ascension were, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded. And lo I am with you

always, even unto the end of the world."

It is a noteworthy fact that Baptists are most numerous in sections where Baptist principles are most strictly adhered to, and that our Baptist missionaries in foreign lands have more converts than all the other denominations put together; although we have one-tenth as many men and expend only about one-tenth as much money on the mission fields. This shows that our Lord's blessing rests upon his churches more than upon institutions of human origin. Jude says, "Beloved, when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once delivered unto the saints."

As Paul neared the end of his life he wrote Timothy, "Hold fast the form of sound words;" having previously warned him against things "contrary to sound doctrine according to the glorious Gospel of the blessed God which was committed to my trust." To the Thessalonians he wrote, "As we are allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God."

Christ's message to the church at Sardis was, "Remember, therefore, how thou hast received and heard and hold fast," and to the church at Smyrna, "Be thou faithful unto death and I will give thee a crown of life."

Oh, that we may be able to say with Paul at the last, "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 to me at that day; and not to me only, but unto all them also that love his appearing."

1st Baptist Church, Los Angeles, California.

A STRANGE QUESTION ON A STREET CROSSING

Dr. R. A. Torrey, the famous evangelist, recently related a remarkable experience he had in Chicago. He said:

"I remember one time I was walking up the busiest street in Chicago. About a hundred yards ahead of me was a man. I had met hundreds that morning—thousands, I suppose. Something said to me, 'Speak to that man about his soul.' I stepped into a doorway and said, 'O Lord, if this voice in my heart is from Thee, I will do it.' It became clear.

"I turned round and started after the man, who was just coming across the crossing. It was one of the busiest streets in Chicago, and yet the crossing was perfectly clear. I don't know to this day, except in the providence of God, how it happened so. I laid my hand upon his shoulder and said, 'My Friend, are you a Christian?' "He replied, 'That is a strange thing to ask a stranger in the middle of the street.' I said, 'I know it is. I don't ask every stranger that, but I felt impelled to ask you.' "Well, now, sir, this is very singular," he said. "I am a graduate of Amherst University, but you see what I am now. I am a drunkard. I have a cousin in this city who is a minister of the Gospel. He was talking with me about

my soul when I met him a short time ago, and here you come along, a perfect stranger that I never saw before, and ask if I am saved." It made such an impression on the man that he took Christ—not that day, but two or three days afterwards—and was saved."

FUEL FOR GRACE.

Jesse Pullen, a reformed and converted drunkard, was trying to lead to Christ one of his old drinking companions, and when the latter expressed a fear that he would not hold out, Pullen said: "You know that I run a little steamer in the summer. I don't wait until I get up steam enough to carry me across the sound before I start. I would blow the boat all to pieces. The boiler wouldn't stand it. But when I get about twenty pounds of steam up, I sing out: 'All right, captain; go ahead.' Down in the hold I have plenty of coal, and as fast as we use up the steam we make more; and so we go across the sound, though we never have more than twenty or thirty pounds at any one time. Now, the Lord Jesus does not start us off with grace enough for a whole lifetime. Poor human nature couldn't stand it, I suppose. But he wipes out all our past sins with his mercy and gives us just grace enough for one day's duty. But, mind you, he provides plenty of fuel to make more grace, even the Bible and prayer and the Holy Spirit; and so all the way along the voyage of life we have grace and help in time of need."—*Ram's Horn.*

Ex-Chancery Clerk Cured of Cancer—Six others Cured, also—Strong Endorsement for the Combination Oil Cure.

Williamsburg, Miss, June 8. Dr. D. M. Bye Co., Indianapolis, Ind.

My Dear Sirs—Thanks to you and your most wonderful treatment. I have been cured for more than 18 months, and have recommended your treatment to six others, who had cancers of from one to ten years' standing, and all are cured and are today praising the name of Dr. D. M. Bye and his wonderful medicine. Oh, that the afflicted everywhere would try it and be convinced. I would just love to travel and tell it to every one who has cancer, where I am able to do so, of my own accord—to tell them what you have done for me and others of our county. I can hardly rest satisfied when so many need your medicines. Do you know, so many people look upon your advertisements as one of the many quick nostrums that are afloat over the land and will not try it for fear of being duped? I can get you testimonials from all who have been cured here. I was the Ex-Chancery Clerk of this county at the time I took your treatment. In any way I can serve you, my benefactors, command me. Yours truly,

R. NORWOOD, Ex-Chancery Clerk.

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SECTARIANISM.

BY J. L. D. HILLYER.

I have just read the most excellent article of Dr. W. H. Felix in the RECORDER of February 1, on "The Relation of Our Schools to the Denomination." I do most cordially agree with Dr. Felix on each point that he discusses. Fully imbued with the Georgia sentiment, I of course agree with him that the denominational schools should be under the control of Baptist general bodies. You see Mercer University was started in 1828 by the gift of Josiah Penfield of \$2,500 to the Baptist Convention of Georgia to establish a Baptist school in Georgia, by the convention, provided the convention raise \$2,500 more. Jesse Mercer at once subscribed the \$2,500 and the money was put into the hands of the convention. Dr. Adiel Sherwood, who had a school of theology at his home in Putnam county, at once turned over that enterprise to the convention and it was grafted into Mercer Institute at Penfield. That started Georgia Baptist educational history and fixed the plan of educational work among them. I was raised on that plan. I was born at Penfield. My grandfather was president, my father a professor. I was baptized at Penfield and got my diploma with the last class that graduated there. My preference for that method of control is therefore very natural, and I don't think there is anyone in Georgia who has any desire whatever to change that plan. The local conditions in Kentucky I do not pretend to understand. So I just agree with Dr. Felix.

But his article prompts me to put in a thought that I have had on my mind for a good while. It is this:

No religious movement can be relied on that is not sectarian.

I have often wondered if people who denounce and "curse out" sectarianism know what they are talking about. In its physical aspects, the work of Christ and the Apostles was to establish a "sect." It was to be a sect to which his disciples were to adhere through persecution and to death itself. The idea of one religion being as good as another was born and nurtured in a heart that had no religion of any sort.

Catholicity may be a good sort of a spirit to cherish, but if it demands of me that I surrender one single conviction that I have concerning the teaching of God's word and the duties it enjoins or the doctrines it inculcates, then Catholicity must come to a halt, and my sectarianism must assert itself. I am a sectarian through and through. I believe in Catholicity of a Baptist kind. I believe in soul liberty. I believe that my Methodist and Presbyterian brethren have as much right to hold their doctrines as I have to hold mine so far as I am concerned. I believe that in the light of God's word they have no right to believe and do somethings that they hold dear, but I have no right to coerce them. I don't believe that anybody has. That is their peculiar sectarianism. Let them hold to it. We Baptists have our sectarianism. I believe, as I believe in my existence, that we are right and it makes us sectarian and I am glad of it. Paul was one. He did not mind being counted with the sect everywhere spoken against. "Let no man be ashamed of the adjective 'sectarian' if he believes enough of anything to be truthfully described by it."

Some of the sects are so well agreed upon leading doctrines that

they constitute a sort of composit sect. What is known as Evangelical Christianity is composed of different sects, and together these compose a new sect. These hold in common the doctrines of the divine authority of the Bible, the Deity of Christ, the vicarious atonement, individual responsibility, regeneration by the power of the Holy Spirit, eternal life of the Soul, and they look for the resurrection of the bodies and their reunion with the souls in a future state. The Evangelical Christians are a sect as distinguished from all the rest of Christendom, and all the world besides. I am one of them and I am glad of it. Then I belong to a narrower sect, and I am glad it is narrow. The way to heaven is narrow. Truth is narrow. Duty is narrow. "Broad is the way that leads to death."

Our religious schools ought to be sectarian. The young minds ought to be intensely impressed with the spirit of conviction. No educating process of jelly-fish kind can make strong men and women. The great moral defect of our state education from the common school to the university is that it has a chain across the door where religious truth is supposed to be stored. Every other hall of science sought by man stands wide open, inviting the student to enter, but the one, wherein are stored the issues of eternal life is stretched across with a rusty chain and a warning saying in the voice of the law: "These things are not worthy, because they are 'sectarian.'"

I would not give a buckeye for a system of morality that was not religious. I would not give half a buckeye for a religion that is not sectarian. I do not favor union meetings because they are impractical, and they are so because they discredit sectarianism. Yet because evangelical Christians have so much in common I can heartily rejoice with those who are saving souls through their preaching of the Gospel, though they "follow not with us."

R. F. D. 3, Rome, Ga.

"OUR PEOPLE DIE WELL."

BY HUGH F. OLIVER.

When the Methodist movement had passed the station of infamy and was no longer a doubtful experiment, its immortal originator, John Wesley, exclaimed in an ecstasy so intense as to be entirely serene, "Our people die well." Ages before and throughout ages long, from the day of John the Baptist's martyrdom at Machaerus until now, Baptist leaders have recognized with calm, collected but exceeding joyfulness the same fact gloriously and abundantly manifested in the homes and prisons of the hosts they led. A fresh and most refreshing illustration of the good foundation on which this exultation rests, and of the perennial fountain whence flows this great gladness, is supplied by the death of Wm. R. Harper of the University of Chicago. Our own sublime brother, John A. Broadus, died quoting, "Jesus, I love thy charming name." This scholar dies testifying, "God always helps." While our hearts hearing are pulsating with thanksgiving, let us not fail to hear the symphonic noise of the seraphim and cherubim, angels and archangels, "an sevenfold chorus of halleluiahs and harping symphonies," chiming in sweetest rhythm and holiest rhyme with the joy of Him of whom we know, "Precious in the sight of the Lord is the death of His saints."

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INTERESTING FIGURES.

The expenditures of the United States for the last available year are less than any other country in the world. Austria-Hungary being the greatest. United States: Population, 80,372,000; expenditures, 640,323,000; per capita, \$7.97. Austria-Hungary: Population, 45,540,000; expenditures, \$647,909,000; per capita, \$14.27. Next largest is the German Empire: Population, 58,549,000; expenditures, \$553,222,000; per capita, \$9.45. Cuba has a population of 1,573,000; expenditures, \$19,515,000; per capita, \$12.40. The greatest altitude in any state or territory is that found in Alaska. Place, Mt. McKinley, altitude 20,464 feet; next is Mt. Rainier, Washington, 14,526, and next highest is in Colorado, Blanka Peak, 14,404; there are two places about the same. One Fremont Peak Wyoming, 13,790, and Wheeler Peak, Nevada, 13,036. The heaviest rates per word for telegraphing from the United States to any country (from New York) is to that of Hayti. The rate is \$1.55 per word; the next is Japan and Korea (Seoul), \$1.53 per word each, and next highest is Brazil, \$1.40 per word. The two next lowest are Mantanzas, 20 cents per word, and Havana 15 cents per word.

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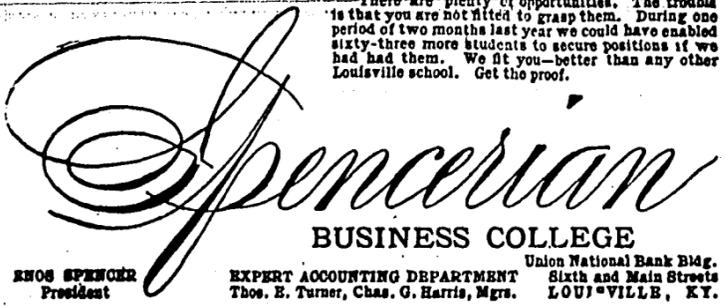
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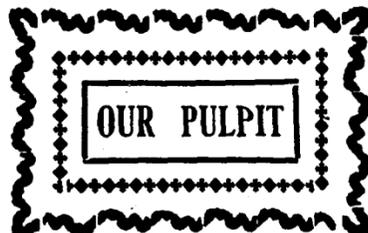
SING, MY HEART!

BY EMMA C. DOWD.

Sing, my Heart! Hungry? Make food of song. On meaner things Does many a soul in affluence subsist. Not always is the feast for him who sings; And lips may tuneful be that go unknissed. Sing, my Heart!

Sing, my Heart! Dishonor and deceit dwell in life's mart? Fear not! Remember Right reigns over Wrong! To slay man's enemies is not thy part. Make thine own doors all fast with truth and song. Sing, my Heart!

Sing, my Heart! Dark? What matters that? Day follows night, And day is good. Yet only night has stars. Cloud-hidden? Yes, but shining out of sight. And song is there! Till morning bursts her bars. Sing, my Heart! -New York Advocate.



DISILLUSIONMENT OR FULFILMENT?

BY J. T. FORBES, OF GLASGOW.

"And the mirage shall become a lake, and the thirsty land springs of water."—Luke xxxv. 7. By a great prophetic anticipation this chapter is full of the music of the divine deliverance of the people from exile and their glorious condition after the return. It is a song-burst of liberation. The prophet reaches beyond the time when the nation lies smarting under the punishment of its unfaithfulness and sin, to the day of deliverance when she shall have received at the Lord's hand double for all her sin. He sings the song of the captive people's redemption. The diseases of their bodies and the wounds of their spirits shall be healed. The very desert through which they are to travel shall be gloriously transformed. For them "the mirage shall become a lake, and the thirsty land springs of water."

Now, the peculiar thing called the mirage is, we are told, an "optical illusion, occasioned by the refraction of light through contiguous masses of air of different densities. In deserts, a plain thus assumes the appearance of a lake, reflecting the shadows of objects within and around it." Those who have witnessed the illusion say that as they toil through the hot sand, there will rise before them a sheet of water like a calm sea, beautiful with wooded islands. To men parched with thirst, the sight is welcome beyond words. They hasten forward but get no nearer to their aim. Gradually the expanse of water lessens, the nearer they approach. In a few minutes no lake can be seen, and instead of the lap of wavelets against the stones of the shore there is nothing but the crumbling of hot sand. The waters

are "waters that fail." Job describes the disappointment of similar experiences: The caravans that travel by the way of them turn aside; They go up into the waste and perish. The caravans of Tema looked, The companies of Sheba waited for them. They were ashamed because they had hoped, They came thither, and were confounded.

Now what the prophet says to God's people is that their journey shall be free from the customary deceptions and disappointments of the caravan life amid the sands. The blinding glare out of which the deceiving mirage arises shall not torment them. When the thirsty travelers see in front of them the glitter of water and the lush greenness of reeds, it shall not mean for them the common desert illusion. For them the appearance will prove to be a reality. Waters shall spring forth in the waste and brooks in the desert. What the sceptical among them think to be the common mirage shall prove to be a lake with rushes "standing green" in its cool margin. Their very dreams shall become realities, and what they fear may be illusions shall prove actual blessings. "And the mirage shall become a lake and the thirsty land springs of water."

It is not needful to pause to try to discriminate between the literal and symbolic elements of this song of the liberation. It is the common teaching of the prophets that a transformation of the natural world accompanies that of the spiritual. A cleansed nation dwells in a changed world. What I want to learn and utter is the teaching of the words, "And the mirage shall become a lake"—teaching which bears witness that for people whose faces are set Godward there is no final subjection to the ordinary disillusionments of life, that instead of seeming realities turning out to be appearances and apparent blessings proving dreams, the disappointments and illusions of life shall be changed into good that abides, dreams shall be fulfilled, and for every disappointment God will provide "some better thing." "And the mirage shall become a lake and the thirsty land springs of water."

THE MIRAGE OF LIFE. "What shadows we are," said Burke, "and what shadows we pursue!" Cynics and wits, philosophers and poets have exhausted themselves over the emptiness of the things men pursue; and tired men and women, out of whose eyes hope has died, have said the same things in less brilliant language. "There are two tragedies in life," one writer said; "the first is not getting what you want, and the second is getting it." How often the lake of satisfaction as it appeared through the distant years turns into the mirage! There is tragedy or irony in success or in its circumstances. A man goes into business, is honorable, diligent, judicious, and after years of hard work, successful. He makes a pleasant home, circumstances grow easier, life opens out new possibilities of usefulness and of happiness and suddenly an unsuspected disease develops, and in a short time death ensues. He comes to the pool of happiness and finds it a receding mirage. Or consider the case of an author—like the late George Gissing—who struggles along the way to fame through years of hardship and neglect. He knows the bitterness of non-success and even semi-starvation; then gradually his gift

is recognized, he is successful; but in a few years, while still young and full of capacity, he dies. Or suppose a man to live a long, full life. Well, then, the case is sometimes harder still. It is one thing to be at the top, it is another thing to maintain oneself there. It does not take a long time for the world to forget a man. He becomes for it an extinct volcano. A man who had known success said: "I am trying to accustom myself to being forgotten." Or grant that the fate of oblivion does not overtake him; it may be that while all the gifts of success are still there, the power to enjoy them is gone. Recognition has come to a man when he can say only in the immortal words of Johnson, "I am known and do not need it; I am old and cannot enjoy it: I am lonely and have none to share it." It is not from the hackneyed verses of orthodox hymn-writers that this testimony comes. Byron calculated that he had passed, in his whole life, eleven happy days. Nelson envied him "whose undisturbable possession lies six feet below the earth." "Ah," says Thackeray, "vanitas vanitatum, which of us is happy in this world? Which of us has his desire, or, having it, is satisfied?" These are not the men whom the world thinks failures. They have reached what once they dreamed of—success, a commanding position, fame; and as they stoop to drink, the water disappears, and there is only the burning desert sand. They get what seems to be the reality of what they aimed at, and it proves no reality, but the mirage.

THE "LAKE" OF THE CHRISTIAN LIFE.

The promise to the returning exiles—the promise to those who accept deliverance, who avail themselves of God-given opportunities, and submit themselves to the divine guidance is that the opposite of all this experience shall be true for them. The things that are regarded by others and themselves as illusions—generous illusions, may be, but still illusions—the hopes of early days, the dreams of great and useful service—these shall prove to be realities. The form may change, but the essence shall remain. All the disappointments and illusions of life's travel-experience shall be changed to real blessings; "and the mirage shall become a lake, and the thirsty land springs of water."

To have this experience means the acceptance of Divine opportunities. It means supremely the receiving of the grace of God that bringeth salvation. The people to whom the promise was made were evangelized by the prophet; forgiveness and a new career were offered to them in God's name. If they accepted God's grace and pardon for the past, then the desert for them should rejoice and blossom as the narcissus. This call came to them to follow some leader from Babylon to Jerusalem, and there to make a pious settlement. It seems to us to follow the Son of God through life from seen to unseen, from earth to heaven, from man to God. And only as we accept it will the transforming power that turns dreams into realities come into life. It is Christ that makes the mirage element of life into the lake of satisfaction. Jacob dreamed of a ladder between earth and heaven. Christ's disciple will see the angels of God ascending and descending upon the Son of Man. Paul dreams of the Macedonian with praying hands. Christ gives him more churches than many of the ancient philosophers had individual converts. There comes

from him no wail of despair ever surrounded by the gratification of fruitless effort and pleasureless all my wishes and all my ambitions, and at times I'm near terrified, for it's as if God had mista'en me for some other woman." "And the mirage shall become a lake, and the thirsty land springs of water." "Delight thyself in the Lord, and He will give thee thy heart's desire," because your desire will be His. The form of the answer may change, but your hopes of life will not be ultimately deceived if you follow Christ. He Himself has not yet got all His desire. But it is coming. "In Me ye shall have peace." Through the illusion of the temporary and the changeable, that may allure the soul for a time, God leads his true children to the Eternal and the unchangeable; through the blanks of personal loss comes the glory of His fuller presence; through the space of the withdrawn comfort comes the flood of the granted power.

To have this guarantee of ultimate success, this deliverance from disillusionment and disappointment means the simple acceptance of Divine guidance in the affairs of life. These people to whom this promise is made accept what is to them the guidance of God through prophet and ruler in the return. To men today it means the guidance of the word in the Scriptures and in life; it means a spiritual interpretation of events, the conscience quick and the heart sensitive to follow God's leading.

The first choice, the first ambition, the career we ourselves had planned, so often comes to nought. And we lament over our first dream. When the second Temple was founded we read: "But many of the priests and Levites and heads of father's houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." The new design was noble, but it was not the first. Some plan is carried out, but not the first. It is not our first and dearest dream. But it is better. The old plans die, but what was good in them, in spirit and aspiration lives. And God gives "some better thing." If he takes away, it is that He may establish. There was something in the first plan, perhaps, that lives; its soul is with us in the New. But the new is better. God does not give men all their true ambitions even—not His own children. I have seen some good men go into the Christian ministry, but the best candidate I ever knew never came forward. He is not in the ministry—his ministry is in business. But his dream is not a dead thing. His life is influencing many today. His ministry is. His way was not plain to him. His ideal remained an ideal, while he went on with his business life as the providence of God seemed to prescribe to him. But God does not let true thoughts die. "And the mirage shall become a lake and the thirsty land springs of water." The house that the Christian dreamed of building with his own hands is not built, but a house is built "not made with hands," and the glory of the latter house shall exceed the glory of the former.

The eternal life—the reality of living for God and walking with God—means not only deliverance from illusion in the sense of being delivered from being finally deceived, but it means that out of the apparently unsubstantial stuff of hopes and ideals the very reality longed for is ultimately created if not here, then in the fuller life. It means that the soul is not to be defrauded of its birthright. It means final satisfaction. Margaret Ogilvy said: "And now it has all come true like a dream. I can call to mind not one little thing I etted for in my lusty days that hasna been put into my hands in my auld age; I sit here useless,

surrounded by the gratification of all my wishes and all my ambitions, and at times I'm near terrified, for it's as if God had mista'en me for some other woman." "And the mirage shall become a lake, and the thirsty land springs of water." "Delight thyself in the Lord, and He will give thee thy heart's desire," because your desire will be His. The form of the answer may change, but your hopes of life will not be ultimately deceived if you follow Christ. He Himself has not yet got all His desire. But it is coming. "In Me ye shall have peace." Through the illusion of the temporary and the changeable, that may allure the soul for a time, God leads his true children to the Eternal and the unchangeable; through the blanks of personal loss comes the glory of His fuller presence; through the space of the withdrawn comfort comes the flood of the granted power. The promise is to a forgiven people who accept the gracious call of God, to an obedient people who accept the gracious guidance of God. Grip the meaning of the influences falling on your life. Feel in them the call of Christ and arise. See in Him the Giver of the water of life, the Opener of the springs of the soul. And for you there will be, through whatever troubles you may pass, no final deception in life; the dream of the soul shall, here or elsewhere, become the deed. "And the mirage shall become a lake, and the thirsty land springs of water."—Baptist Times.

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SOCIAL EQUALITY.

E. C. MORRIS, D. D.

Editor Western Recorder: In response to your request that I write an article for your very excellent paper on the subject of "social equality." I would say that I hail with delight the opportunity, for I am sure that the position which my people, as a whole, occupy in relation to this matter has been greatly misunderstood, and and in some instances wilfully misrepresented. I am writing from the standpoint of a negro who is exceedingly proud of his race, proud of its history and achievement, and very

hopeful of its future. The question, as I view it, is a very delicate one. It cannot be discussed as it would relate to individual cases, and must be considered as it would naturally relate to the races as they are constituted.

Changing the phraseology of the subject without changing its meaning, substituting the word *intermingling* for equality, I say without hesitation or equivocation that I am opposed to the social intermingling of the races, for many reasons. Foremost among these is the fact that of the eighty million people in the United States, only ten million of these are negroes, or only twelve and one-half per cent. of the entire population. Nearly all the remaining seventy million Americans belong to the Caucasian or white race. With this fact existing, and with a white immigration of a million each year to add to the natural increase, race intermixture is very undesirable on the part of the negroes from the standpoint that "self preservation is the first law of nature." We not only favor the absolute separation of the races, but oppose any theory that seem to lean towards social intermingling of the two.

I think I know whereof I speak when I say that nearly every intelligent, educated negro not only opposes the social intermingling of the races, but is absolutely content with the society of his own race.

It is of course the desire of all intelligent negroes that their social life shall be equal in temperance, refinement and civilization to any other in the world, but the wish is that this social life shall be to themselves.

It is true that our race is the rearward race in the United States, and many of the high ideals in the white race are desirable examples on the part of the negro race, but if there were ever a desire for what is called social equality, so far as it would relate to the negroes, it may be traced to the ignorant untutored element, and as the race continues to advance in education, wealth and intelligence, the matter of "social equality" with other races will disappear. This statement, however, does not reach the real social circles in the races. I do not think that notions or opinions as to this question should enter into our Christian fellowship, or influence us in our relations with other men in their civil or political rights. I think the position of any race on this question when rightly understood will be approved by the stronger race and the discussion of the "bug-bear of social equality" will pass into history.

I need to only point to certain conditions which maintain in nearly every section of our country to show that the negro as a race pre-

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fers separate society, and whenever or wherever this condition is changed it is an exception rather than the rule.

In most of the oldest and best communities in the United States the races prefer to have separate churches, separate clubs, separate lodges and separate society (in a social way). This does not mean that the negroes believe that they are inferior by creation to any other race, for they do not believe that. But they do believe that it is far better for both races that they maintain strictly their racial identity.

They have many excellent examples by older races than their own, which tend to show that the strength of any race lies in the fact that it lives as near as possible to itself.

In the South, where the question of social equality is most discussed, and where it seems to be most feared, in my judgment, there should be less feared or said about it. Perhaps in no part of the civilized world have there been two races so evenly divided as the white and negro races in the South, and yet they have maintained separate society and the best and most influential in both races are determined that it shall remain so. In every conceivable way, the two races have worked together in the South; in the factory, in the field, in the counting room, the stores, and a thousand other places, and when the day's work is done, each and all go to their several homes with perfect satisfaction, with no thought of "social equality."

Then, in the religious life of the Southern people, they have maintained separate churches, with ministers from the two races greatly to the promotion of the cause of religion by reason of their separate churches, and yet the ministers of these conspicuous races, with other representative religious leaders, have freely mingled in the religious services, in associations, conventions, etc., without any thought of this brief association leading to the intermingling of the races in a purely social way. The white and negro Americans have shown what folly the Jews and Samaritans practiced before and during the days of Jesus on earth. It is said in holy writ "that the Jews had no dealing with the Samaritans."

It is evident that the Jews carried their notion of separation too far. They could well have sustained separate society and at the same time carried on civil, religious and commercial relations with the Samaritans. I think the words of the Master in reply to the Samaritan woman is all that is necessary on the question of religious association.

I wish to say further, so far as this matter relates to the negroes, that when the truth is known about it, it will be clearly seen that the negroes are becoming prouder of their racial connection and identity, and will bitterly oppose any theory which would tend to destroy that identity.

The Indian is proud of his race, notwithstanding the fact that he is regarded by others as a savage. The Chinaman is content to be a Chinaman; the Japanese a Japanese; the German a German; the Jew a Jew, and rest assured the American negro is proud to be a negro, and would not consent to have the brightest pages of his history wiped out by any theory as to the relations of racial society.

Dr. Morris is President of the National Baptist (Colored) Convention, and no man is more influential than he among the negroes of the land.—Ed.]

GAMBLING WITH DEATH.

What Many of Us Are Doing Three Times a Day.

For everything we get something is taken away. Every act pulls two ways. Some men in power dole out their souls for it. They can't have soul and power at the same time.

And so, in this quick-living age, most of us can't have energy and health at the same time. One or the other must be lost, and it is usually health.

We know we are doing wrong and would like to reform, but we have a morbid fear of being laughed at if we aim to live and eat according to conscience and good sense.

Some of us break away for awhile and enslave ourselves to a diet. We read about the hardy Scotsman being fed on porridge and oaten cake making soldiers of muscle and dash, and how Caesar's army was fed on corn. But the diet doesn't last long. We quickly swing back into the great line, eating and drinking to fullness like the rest, eating anything and everything, at any time, and any way we find it. We say "what is a stomach for if it isn't to obey the palate."

But there is really no one rule applicable to everybody's stomach. What one man may eat, another may not.

But the dyspeptic should remember that the death list has a dark shadow hovering over it with a long bony finger pointing to "died of heart disease." Physicians will tell us that there are few cases of heart disease that do not come from a stomach derangement.

At every meal we may be brewing for ourselves a terrible case of dyspepsia. It may come upon us after breakfast tomorrow morning, or after that oyster supper tomorrow night.

Acute indigestion means that you have even chances for death or life. That's the gamble you are taking. That precious gastric juice decides, as a rule, whether you continue to live or not.

Therefore, if you feel your food lies like a "lump of lead" on your stomach, beware! Your gastric juice is weak. It can't dispose of the food in time to prevent fermentation. Take something that will do it effectively and at once. Take Stuart's Dyspepsia Tablets, the most powerful tablets in the world for the relief of all kinds of stomach trouble, nausea, indigestion, the worst cases of dyspepsia, fermentation, bloaty feeling, sourness, heartburn and brash.

One grain of an ingredient of these tablets will digest 3,000 grains of food. Your stomach needs a rest at once. Stuart's Dyspepsia Tablets will relieve your stomach of more than two-thirds of the work it has to do, digesting perfectly whatever food there is in your stomach.

You can't do your work well, or be cheerful, or have energy or vim or ambition, when your stomach is bad. Make yourself feel good after a hearty meal, feel good all over, clear your mind and make you enjoy life, by taking Stuart's Dyspepsia Tablets.

Give your stomach a rest, so it can right itself, then you need fear nothing. You can get these tablets anywhere for 50 cents a package.

SINGING.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing

in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that rob- ins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleansed their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music, for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh that we might sing evening and morning, and let song touch song all the way through. Oh that we could put songs under our burden! Oh that we could extract the sense of sorrow by song! Then sad things would not poison so much. Sing in the house—teach your children to sing. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling.—Henry Ward Beecher.

AN ISAIAH-LIKE MINISTRY.

By O. P. Eaches, D. D.

The new wine of the twentieth century needs the new bottle of the twentieth century to hold it. It is not possible for one age to wear the intellectual clothing of a preceding age. Every age needs to think over for itself and to express in its own way its beliefs. It remains true, however, that a man of 900 B. C. who understood God and himself and his times would, if put down in this century, understand it in its main outlines. The ministry and church of to-day need the vision that Isaiah had at the beginning of his ministry.

An Isaiah-like ministry needs a vision of Jesus Christ. Isaiah 6:1 reproduced in any life will create a true prophet. John says (12:41) "Isaiah said this because he saw Christ's glory" and it was of him that he spoke." The secret and power of the large prophetic ministry was this vision of the Christ. A ministry that does not see Him, get His message, understand His life, have His spirit, bring Him in contact with men must be a failure. Learning and eloquence and literary power, a leadership in reforms and social science and ethical teachings—if these be all or the predominant element, there will not be a ministry akin to Isaiah's. The foundation of the Christian ministry, its impulse and power will spring from a vision of the living Christ and a constant fellowship with Him.

How large and commanding a Christ did Isaiah see? His Christ was high and lifted up. It was a vision of a Christ with Deity in Him. Christ and Deity were commensurate terms. A Christ of the Ralph Waldo Emerson kind will not avail much for saving men. The Christ of the first century may be far surpassed by a Christ who may appear in the twenty-first century. If the pre-existence of Jesus be denied, if His miracles are myths, if His teachings are not final and authoritative, if His death is not a reconciling death, if the grave kept hold of Him—we have but a small sized Christ left to us. Such a Christ will make a small sized Christianity and present a small sized Gospel. Professor Bascom says: "The more intelligent we become, the more per-

plexing is the assertion that Christ is the second person of the Trinity." The incoming ministry and the prophetic men of to-day need, in a supreme way, to have a vision of a Christ very high and lifted up.

An Isaiah-like ministry will have a vision and sense of the holiness of Christ. Recent years have had visions of God's tenderness and mercy, awakening universe has presented a larger God than Isaiah saw, but there has been a lessening sense of His holiness. Society at large needs a sight of God's holiness that there may come a tremendous influx of that power that makes for righteousness. A vision like Isaiah's alone will beget a sense of sin. This term, sin, must not drop out of our thinking until sin itself drops out of our lives. Dr. Strong said recently: "I make no doubt that one of the radical weaknesses of our denomination at the present time is a superficial sense of sin." A popular evolution has driven away the thought of sin as guilt. John Fiske says: "Theology has much to say about original sin. This original sin is neither more or less than the brute inheritance every man carries in him." In this view men need not conversion, but culture. Education will take the place of regeneration. A popular literature that has no profound sense of sin eliminates the word hell from the language. If there be no sense of sin, there will be shallow conversions, there will be no root of conviction, no felt need of Christ, the church will become a social fellowship club and Christ Himself only a Good Samaritan walking among men constructing hospitals and sewers. A ministry too aesthetic or tender to think over again Christ's thoughts and utter Christ's words will not avail much as a Christian ministry.

An Isaiah-like ministry will have a sense of forgiveness through the Cross. The healing of the lips comes from the altar. The altar has only one meaning, an atonement. It stood between God's holiness and man's guilt. It brought forgiveness from God and holiness to man. The ministry, the age, the seminary need that quickening and purifying touch that comes from the Cross. A ministry may have learning and eloquence, but the live coal from the altar is needed to awaken and sanctify the lips and life. The ministry that, in the long run, has power is that which awakens a sense of sin, brings a man to himself, brings God to the man, and brings the man to God. At the Cross God and man meet together. The Cross is not example, but atonement; rather it becomes an example and inspiration because it is an atonement. Jesus the Redeemer becomes Jesus the Reformer and Reconstructor.

The age needs a vision of the unseen that materialism and commercialism may lose their control. The church needs a vision of her Master that she may repeat His life and do His work in the world. The ministry needs a double vision, one for its own up-building, one that it may transmit to the world to which it ministers. Wanted.—A vision of the Christ that will make an Isaiah-like ministry.—Baptist Commonwealth.



Relieve inflammation of the throat caused by cold or catarrh. Contain nothing injurious.

Editorial

Dear Dr. Eaton:

Recently a Christian (?) preacher—I mean a Campbellite—said to me, “the expression of Christ, ‘Of such is the kingdom of heaven’ means that children come into this world in a saved state.” He laughed at the idea of depravity and the necessity for regeneration. In a Kansas town, a few Sundays ago, at a Sunday school mass meeting, the pastor of the Methodist church said, “You teachers do wrong when you tell the boys and girls that they are sinners. You ought to teach them that they are already Christians, that they love Jesus and that Jesus loves them.”

Will you answer the following questions in the RECORDER at an early date:

1. Are we not in great danger of getting young people saved (?) without a Saviour?

2. What did Jesus mean when he said, “Suffer the little children, etc.?”

3. If a child dies before reaching the years of accountability, on what ground does it enter heaven?

4. In what way shall we preach to young people their lost condition, seeing they are not as yet out-broken sinners?

Yours fraternally,

J. H. Dew.

1. That sort of teaching is dangerous to the last degree. It is even worse than teaching children that they are saved because they have been “christened.” Children should be taught with greatest care and emphasis that they are sinners and that they should repent and believe on the Lord Jesus Christ.

2. He meant just what He said.

3. A child dying before reaching years of accountability is saved through the merits of the atonement of Christ. That so far does away with original sin that no man is condemned because of any sins he did not himself commit. If a man should live fully up to his light and never commit a sin, he would go to heaven without repentance. Our Lord told the lawyer (Luke 10:28) who had repeated the law, “Thou hast answered right: this do and thou shalt live.” The lawyer had asked, “Master, what shall I do to inherit eternal life?” Jesus answered that to keep the law is to inherit eternal life. Paul, by inspiration, tells us (Rom. 10:5): “For Moses describeth the righteousness which is of the law; that the man which doeth these things shall live by them.” That is to say that the man who never violates God’s law is saved without repentance and faith. Since all who reach years of accountability do actually sin, there is no hope for them on the basis of doing, they must accept the offer of grace to sinners. But children dying in infancy have never violated God’s law and they are saved without repentance and faith, but still on the merits of Christ’s atonement.

4. Show them the guilt of sin and the holiness of God. Show them particularly the sins of which they are guilty—selfishness, temper, deceit, etc. Also show them the guilt of their sins of omission. Let them understand the guilt of what are considered “little sins,” as well as the guilt of crimes. Our preachers need to study the art of preaching to children. And they ought to make special efforts to have more children in their congregations to listen to preaching.

We publish this week Dr. Weaver’s paper on “Faith Cure” and we take this occasion to say a few things on the subject.

1st. To discard the use of means and hold still for God to work a cure is not faith. Faith is active. “Faith without works is dead.” True faith uses the means within reach. To set aside means is extreme Hardshellism. Doctors and medicines are means for curing diseases, and the man of truest faith is the man who makes the best use of them when he is sick.

2nd. Mind cure is also a means for curing disease. The mind has wonderful power over the body. Not only are imaginary ailments and certain nervous troubles cured by the action of the mind, but diseases that else had been fatal are thus cured. Often the mind can cause a reaction in the system which medical skill is in vain. Mind cure is seen in many directions. It is linked with religion in many ways. The Mohammedans have it, and many genuine cures are wrought at Moslem shrines. The Buddhists have it. The Roman Catholics have it, and of recent years Christian (?) Science (?) has built upon it, as has Dowie, and as have the advocates of faith cure. We know the faith cure people object to being classed with these others, but since the phenomena they present are exactly the same, the classification, so far forth, is inevitable. So do the Dowieites and the Christian (?) Scientists (?) and the Roman Catholics object to such classification. And, though we have no information on the subject, we suppose the Moslems would also object. But mind cure is mind cure, wherever found and with whatsoever doctrine it may be associated.

3rd. All cures are of God. And just as God uses remedies and doctors, so He uses mind cure for healing diseases, and this is often done in answer to prayer.

4th. The passage in James (5:14), “anointing him with oil in the name of the Lord,” so far from being opposed to the use of means, is point blank in favor of such use. The word for anoint here is *aleipho*, and it is used for anointing for toilet and for medicinal purposes, e. g., Matt. 6:17, “When thou fastest, anoint thy head,” etc., and Mark 6, “Anointed with oil many that were sick,” etc. On the other hand, *chrio* is used for anointing religiously, for the setting apart to special service, e. g., Luke 4:18, “He hath anointed me to preach the Gospel;” Acts 10:38, “How God anointed Jesus of Nazareth,” and Heb. 1:9, “Thy God hath anointed thee with the oil of gladness,” etc.

The Bible deals in the concrete rather than in the abstract; we need not cite instances. Anointing with oil was, and is, a fine remedy in many diseases, and especially in diseases of the skin, then common in Palestine. So the teaching of James is that the elders are to visit the sick man, pray with him, but they are not to be content with that. They are also to anoint him with oil: that is to say, they are to administer whatever remedy the case requires.

5th. Anointing is anointing. It is not putting a drop or two on the forehead. Anointing is a copious application of the oil. When the priest’s head was anointed the oil ran down the beard and even to “the skirts of the garments.” Ps. 133:2.

The work of raising an endowment for the Hall-Moody Institute at Martin, Tenn., is to be undertaken. The work of raising the en-

dowment for the Southwestern Baptist University at Jackson, Tenn., has been on hand for some time and is still unfinished. President Hale has been signally successful in his efforts and it would be a great pity for his work to receive a check at this time. Since the constituency of the University and the Institute are largely the same, simultaneous appeals to them for the two institutions may lead to friction which would be unfortunate. We hope an understanding will be reached between the two. Indeed, we think it would be well if organic relations between these institutions could be established. They are near each other and are both enlisted in the same great cause. We rejoice in the prosperity of both, and we believe there is a great work for each to do. We believe that work will be better done and that better results will be reached if the institutions are properly coordinated.

The Gay lectures at the Southern Baptist Theological Seminary were delivered in Norton Hall last week by Prof. Ira M. Price, Ph. D., etc., of the University of Chicago. His general theme was the Old Testament. His views are certainly moderate for that University. But we would remind him that the author of Kings, referring to “the book of the chronicles of the kings of Judah,” and “the book of the chronicles of the kings of Israel” by no means proves that what he gives us he got out of those books. Prof. Price has a pleasing delivery and he showed a thorough familiarity with the literature of the subject and to that literature he has contributed. While expressly disavowing any discussion of the inspiration and authority of Scripture, the hearer could easily perceive his position on these subjects. He accepts some of the “results” of the higher criticism but does not by any means accept them all, and he evidently belongs to the “mediating” school. Some things he said were painful to hear; for example, when he spoke of Jehovah’s using “tricks” on the people of Israel.

We have just received a book by Dr. G. B. Foster, another professor in the University of Chicago, a book of the most radical and destructive character. Dr. Foster denies that the Bible is of any authority, or that we are under any obligation to obey the teaching of Christ. Dr. Foster denies the divinity of Christ, saying, among other things: “Jesus did not transcend the limits of the purely human.” Yet he is professor in the University of Chicago, and his book is published by “The University of Chicago Press,” and is one of the volumes of the “Decennial Publications.” !!!!!

It is probable that the General Convention of the Baptists of North America will meet this year in Louisville. An effort was made to secure an invitation from Wall Street Church. Since theirs is the largest church building in the city, this seemed the logical place for the meeting to be held. It was thought that the matter of negro attendance could be solved by giving the negro members a section of seats on the main floor and assigning the negro visitors to the South gallery. The deacons, however, doubted whether the attendance of negroes could be limited to this space, and whether such an arrangement would be agreeable to the negroes even if it could be made. Since every negro church has the right to represent in the convention on equal terms with

every white church, and since the negro members have the same rights on the floor as the white members, the deacons did not think it wise to extend the invitation. The matter was then dropped and was not presented to the church for action.

The deacons of Broadway church then were induced to take the matter up, and on the opinion of Dr. E. C. Morris, president of the National Convention of Negro Baptists, that the number of negro members and visitors could be limited to convenient proportions, the deacons agreed to recommend to the church, Wednesday night of this week, to extend the invitation. There seems to be little doubt that this will be done and that the Convention will meet in Louisville. The Southern Baptist Convention meets in Chattanooga May 11th and adjourns May 14. The general Convention will meet May 15 and 16, and then the Northern Anniversaries will be held in Dayton, O. On the night of May 16, it is hoped that Gov. Folk, Mayor Weaver, Mr. Hughes and Mr. Colby—our great Baptist reformers—can be secured to make addresses on civic righteousness. These addresses will probably be in the new Armory building.

In the new edition of “Who’s Who in America,” there are 16,216 persons mentioned. These are given as the “Notable Living Men and Women in the United States.” While there are some not mentioned more notable than some who are mentioned, still there has been a world of labor put into this book.

The results are of interest. Of these 16,216 persons, 295 were born in Kentucky and 165 live here; 182 were born in Tennessee and 184 live there; 448 were born in Virginia and 208 live there; 157 were born in Georgia and 138 live there. For the Southern states the figures are: Alabama 153-134, Arkansas 30-58, Florida 27-69, Louisiana 100-104, Maryland 305-304, Missouri 257-343, Mississippi 94-67, North Carolina 187-131, South Carolina 179-90, Texas 54-150, West Virginia 62-73.

Of our “notable” foreign born citizens, 348 were born in England, 122 in Scotland, 329 in Germany, 58 in France, Ireland 166, Canada 260, Mexico 6, Austria-Hungary 52, Belgium 10, Russia 27, Poland 10, Spain 4, Turkey 20, Sweden 33, Bohemia 6, Italy 26, Switzerland 28, Holland 21, India 22, Rumania 27, Wales 15, South America 15. The little effect all South America has had on the United States.

They say that poets have to be born.

“That’s what they say, but I never could understand why.”—Plain Dealer.

The Congregationalists report 66,293 members on their foreign mission fields, of whom 6,464 were added last year.

According to a recent census bulletin, out of every 1,000 persons over 13 years of age in the United States 106 are unable to read. This includes all classes, of course. This is not a very creditable showing.

The Rev. S. T. Mathews, Jr., has prepared and published in the *Salem (Ind.) Democrat* an interesting history of the Baptists in Washington county, Ind.

A Kansas paper wonders how people would complain if they “had to sit on as uncomfortable seats at church as at the circus.”

Editorial Varieties

A London paper said that “every school boy” knew that the fable of the fox and the grapes was contrary to nature, because foxes do not eat grapes. An Oxford professor decided to try the experiment. He bought some grapes, took them to the Zoo, offered them to a fox and the animal ate them greedily.

Our State Board of Missions have appointed Dr. G. C. Skillman state evangelist and he enters upon his work March 1st. He is well known and greatly loved in Kentucky and he is a preacher of rare power. He has held successful meetings in more than forty of our Kentucky churches. Of recent years he has lived in Missouri, where he has been pastor and where he has done effective evangelistic work. Churches wishing his services should write to him, 115 W. Ormsby Avenue, Louisville, or to Dr. J. G. Bow, 642 Fourth Avenue, Louisville. We now have four state evangelists, beside a Sunday school secretary. We congratulate Bro. Bow on the realization of his long cherished hopes.

Prof. Valentine Naiparsse has come out against hand shaking, on the ground that thus microbes are conveyed. There are, he says, over 80,000 microbes to the square inch on people’s hands and claims that to shake hands is suicidal. But if everybody’s hands are so richly supplied with microbes, what difference does swapping a few make? Some modern men of science are far removed from Solomon.

We have spoken of the tactics of heresy to represent orthodox men as harsh and severe, and heretics as very sweet and gentle. It has ever been so. Judas Iscariot was very “sweet” in betraying Christ. He went up to Jesus “and said, Hail, Master; and kissed him.” (Matt. 26:49.) Now was not that “sweet” in Judas?

The venerable Dr. J. G. Montfort, for over fifty years editor of the *Herald and Presbyterian*, died on the 1st inst. He was a stalwart defender of the evangelical faith and did most efficient service. Not only the Presbyterians, but all evangelical Christians are greatly indebted to him. We earnestly hope that the standard of the *Herald and Presbyterian* will not be lowered now that Dr. Montfort has gone to his reward.

Our Home Field for February reports only \$56,142.79 received by our Home Board since the first of last May. Georgia stands first with \$8,199.45 and Kentucky next with \$6,157.59. In rallying for missions, let not Home Missions be neglected.

The Rev. Joseph N. Barbee writes: “About 45 years ago I began to read the Recorder, and during all these years it has been a great stay, comfort and teacher to me, and from it I derive a vast amount of spiritual food. In systematic theology it is almost equal to Hodge. He who reads the Recorder will never go wrong in his theology, and if he lives by its teachings he will not miss heaven.”

Both Georgetown and Bethel Colleges use Glorious Praise in their chapel exercises. We have had orders for this “glorious song book” as Dr. Frost called it—from all parts of the country, from New England to Panama. Dr. W. Howard Doane is recognized as the best man to prepare a Gospel song book, and Glorious Praise is the crowning work of his life. He would be a rash man who would deny that it is the best book of its kind on the market.

The “higher critic” and the “new theology” men are criticizing Dr. R. A. Torrey for preaching the old fashioned Gospel instead of proclaiming the new-fangled notions. The reason is that Dr. Torrey wants souls saved and the old fashioned Gospel is the only thing whose preaching ever led anyone from darkness to light, from the power of Satan unto God.

Current Literature quotes Dr. W. R. Harper as saying just before his death: “I am going before my work is finished. I do not know where I am going, but I hope my work will go on. I expect to continue work in the future state, for this is only a small part of the glorious whole.” Shortly before his death the Apostle Paul said: “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished the 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.”

AMONG THE Churches.

Walnut Street (Third and St. Catherine Sts.) Pastor Eaton. The Lord is with thee. Abijah. Four by letter. One baptized.

Broadway, Pastor Jones: Fellowship in Christ's suffering. The faithful saying. Three for baptism.

Chestnut St., Pastor Weaver: Wonderful magnet. Christians set apart.

East, Pastor Wilson: Draught of fishes. Successful fishermen.

McFerran Memorial, Pastor Hamilton: Grace, Great men. Annual banquet about March 1st.

Clifton, Pastor Foster: World evangelization. Soul winning.

Franklin St., J. W. Bates: Decision, Joy.

Highland, Pastor Dawes: Man's divine conductor. Hell.

Immanuel, Evangelist W. D. Powell: Here am I, send me. The way to go. Two by letter. One for baptism. Meeting daily.

Parkland, Pastor Taylor: Sunday School. ...ng who missed his chance.

Southgate St., Pastor Gillon: Water of life. Liberating gospel.

Third Avenue, Pastor Ransom: Ties to Jesus. Ties from Jesus. One by letter.

Twenty-Sixth and Market, Pastor Reed: Discipleship. Almost persuaded. One for baptism. Three baptized.

Thirty-Sixth and Grand, Pastor Holway: Faith. Two for baptism.

Hazelwood, Pastor Althoff: Value of an ideal. Way of good men.

Highland Park, Pastor McDaniel: Lord's Supper. Seeking the Lord.

Oakdale, Pastor Mohler: Grieving the Spirit. Be sure your sin will find you out. Two by letter. One restored.

Ormsby Avenue, Pastor Williams: Two natures. Tried by fire. One by letter.

Beechland, Pastor Hill: Enthusiasm. A new building is contemplated.

Marydale, Pastor Willion: Two ways.

Culbertson Avenue, (New Albany) Pastor Clutton: Faith. Protracted meeting in progress.

Hope Mission, Pastor Bruce reports a good week.

SEMINARY NOTES.

Speakers for Commencement: T. P. Bell, Georgia, Alumni address; W. J. Williamson, Missouri, Missionary address; K. B. Tupper, N. Y., Baccalaureate address.

Dr. W. D. Powell, state evangelist, dined in the hall Monday and made a speech.

Bro. I. L. Parrack has been appointed missionary to Para in the Amazon valley, South America.

Dr. G. B. Eager has been called to Pleasureville, Ky.

Bro. J. I. Brock has been forced to leave the Seminary on account of his health. He hopes to return later.

Bren. M. O. Patterson and Barkley report glorious visits to their native states.

Bro. C. E. Maddy has accepted church work in Greensboro, N. C.

Supplies for Sunday: Bren. W. C. Wood, Bear Creek; L. M. Ritter, East Meade; I. L. Parrack, La Grange; A. T. Cinnamon, Lebanon Junction; P. H. Farrington, Portland Avenue; W. F. Bostie, Reform School; C. C. Smith and H. M. King, East church.

Bro. J. W. Israel is holding a meeting at Shiloh, Ind.

THE STATE.

Pastor G. H. Lawrence writes from Smallhouse: "I have just closed a great meeting at my church at Cool Springs, Ohio Co., in which I had the assistance of W. H. Smith, of Rochester, Ky. It was a series of sermons, based on the one text found in the Gospel by John 5:29, 'Search the Scriptures,' and the search was one of great worth to all except those who hate Baptist doctrine and Bible truths.

Truly Brother Smith is a great and good man. There were 10 additions to the church, four by baptism, and the church wonderfully built up."

Pastor O. M. Huey rejoices in the blessing of God on his work in Somerset. Since he went there two months ago he has welcomed 78 new members into the church, about half of them by baptism. A larger house is needed, urgently.

Pastor H. S. Greenwell, Barbourville, writes: "We have opened up nicely for the first day; over 150 in now. Will reach 200 by the last of this week or the first of next week. I think there will be a large attendance. Raining hard. 125 in this a. m. I hope you will change my address from 214 E. Oak St., your city, to Barbourville, Ky., and much oblige."

Pastor Jos. T. McGlothlin writes: "We have been recently revived at Franklin. Bro. W. W. Hamilton was with us and was used of the Spirit. There were a score or more conversions and thirty additions. The oldest members can not remember a revival that was so satisfactory as this one. Bro. Hamilton is so well known that it is needless to say that the work is substantial and permanent. We organized a new society to be known as The Inner Circle and pledged personal work."

Pastor Cecil Cook, of Henderson, is ill with typhoid fever. Many prayers are going up for his speedy recovery.

Pastor W. R. Briscoe writes: "I am in the midst of a royal people in the Mts. Livingstone has paid up all debts to date, raised one-half as much for missions as pastor's salary, strained themselves to pay off church debt and make the Sunday school have a good time, and now are getting ready for a meeting with Bro. Argabrite to do the preaching by surprising the pastor with a nice box of groceries. Words cannot express our joy and gratitude while serving such a people. Pray for the meeting. Mt. Vernon is looking up."

OTHER STATES.

Pastor Henry R. Schramm writes from Deatsville, Alabama: "I begin the fifth year of my ministry here at Deatsville next Sunday, February 11. The church here has built us a fine parsonage since I have been here and the church has had some accessions and made advances along mission lines. I also preach at Independence, Ala., and at Tallahassee two Sundays in each month. The work at Independence and Tallahassee is putting on new life. The Lord bless you all and add many subscribers to your list."

We are sorry to hear of the burning of the magnificent house of worship of the Southside Baptist church in Birmingham, Ala. Bro. A. C. Davidson is the beloved pastor. The loss is reported at \$57,000 and the insurance at \$25,000. Of course they will rebuild at once.

Pastor F. P. Turner writes from Monticello, Arkansas: "We have just closed a great meeting here. Pastor J. J. Porter, of Joplin, Mo., did faithful and earnest preaching for us for three weeks. His exposures of sin were fearful. His persuasive appeals powerful. There are up to date 85 accessions to our church. More than 50 made public profession of faith, who have not yet joined. Some have joined the Presbyterians and Methodists. We praise the blessed Lord and press on."

Bro. Frank M. Wells writes from Sunbury, Pa.: "Our church here numbers 225 members. I never saw a better little church. We have had 20 accessions and all of them will join the First church. The meeting has been a great joy to my own heart. Wherever the church lives right, the work is easy. Let us all follow the advice given in 2 Chronicles 7:14. I enjoy every issue of the Recorder."

Pastor J. W. Porter writes from Newport News, Va.: "We took a collection last night of \$16,000, and with several of the congregation to hear from, the amount will approximate \$20,000. Our building committee has already been appointed and work will be resumed at the earliest moment. We shall not content ourselves with any less building than we had. We are not dismayed or discouraged. I still believe, and am practicing what I have preached, 'that all things work together for good to them that love God.'" Amen. Pastor Porter lost his library of over 1,000 volumes.

Bro. Spencer Chaplin of Columbia, N. C., becomes editor of the Economist, and moves to Elizabeth City, N. C.

Pastor J. F. Vines of Tennessee accepts call to Elizabeth City, N. C., First church, and enters upon his work January 1st.

Pastor W. B. Wolf, of Reynoldson, N. C., accepts call of Macedonia church, same state.

J. W. THOMAS DEAD.

This railroad prince and prince of gentlemen passed suddenly away on Monday morning of this week at his home in Nashville. The writer never had a better or a truer friend, and he feels deeply and keenly a sense of personal bereavement. Major Thomas has devoted his life to railroad business, rising steadily and without a break from station agent to President of a great railroad system. He knew every detail and his personality was felt all through the great system of which he was the head. He was loved by his subordinates in a remarkable way. He gave them gentle leadership and they responded with gentle loyalty. He succeeded at whatever he undertook. When the Tennessee Centennial was projected and many were doubtful of its issue, instinctively they turned to John W. Thomas, and from the moment he consented to be its President its success was assured. So with Montague and so with whatever he touched, and as Johnson said of Goldsmith, "He touched nothing he did not adorn."

He was a most generous man—warm in his sympathies and devoted in his friendships. His home life was beautiful and as a citizen he stood on the highest plane. Withal he was a modest man and did not seek prominence. With him it was never I but it. He had a lofty sense of honor, and it is impossible for any who knew him even to think of any low act or thought in connection with him.

Early in his life he professed faith in Christ and for nearly all his life he was a prominent member of the First Baptist church in Nashville. The demands on his time were such that he was not as active in denominational affairs as his brethren desired, but he took a lively interest in those affairs and from time to time gave substantial evidence of that interest. When the Southern Baptist Convention met in Nashville last, he was made one of the vice presidents. "Far away we reach before we find A heart so manly and so kind."

Mr. Thomas was a man of fine literary tastes and of rare gifts as a public speaker. Only occasionally would he accept service of this kind, and then he always measured up to the occasion. He had "the clearness of Swift, the naturalness of Defoe and the descriptive power of Mandeville." Had he entered politics, listening senates would have applauded his utterances. Indeed, he was always equal to every occasion in his life. As he rose in position and power he filled each place as faithfully and as successfully as he had filled the previous one; and there is no reason to think that his limit was reached when he became the head of a great modern railroad system.

The writer from a child knew and loved Mr. Thomas, and when the summons came he went to take part in the funeral and to pay a loving tribute to his departed brother and friend.

My Dear Recorder:

We had a glorious watch-night service Sunday, December 31, 1905. We began at 8 p. m. and finished at 12:30 a. m. of January 1. Sixteen candidates were baptized and over \$200 contributed as a thank-offering. The Lord is certainly doing great things. Blessed be His name! Next day we had our annual children's meeting which came off splendidly. A dozen musicians from the Federal soldiers stationed here learned to play some of our songs, the "Glory Song" and "Diadem," and came to our church to play for us. We had over 1,000 people present. It was really one of the best meetings we ever had. Praise the Lord! But we are also having new persecutions. Bro. Cannada barely escaped being assassinated last week. The native converts are suffering bitterly. Pray for us and for the great work here. Yours I. H. N. for Brazil, SOLOMON L. GINSBERG, Pernambuco, Brazil.

Dear Recorder:

Doubtless many of your readers know where the hustling town of Livermore, Ky., is situated and have heard of it before, yet I feel it will be of interest to some to hear of it again, especially when I tell of the great victory for God and the right that we have just won for it.

Livermore stands on the right bank of the beautiful Green river in McLean county and at the mouth of Rough river. There the clear, silent waters of Rough join the cool, sparkling waters of the Green and mingling together slowly glide to the majestic Ohio; then ever mixing ever joining other waters, find their way to the Gulf.

The O. & N. division of the L. & N. Railroad crosses Green river at this place. Here also we have nine Dimension Mills, a chair factory and one of the largest slack barrel stave factories in the world, covering over twenty acres of ground. Besides these, we have a flour mill, two machine shops and numerous merchandise establishments, all doing a thriving business.

In the last six years we have had three hard fought battles against licensed saloons. The first we only gained the victory by ten votes, the second by thirty-six and the last was won last Saturday, the 10th of February, by an overwhelming majority of 82, being over two to one. The saloon element forced this last election on us and gave us only two weeks to make the fight.

The three religious denominations of the town, the Baptist, Methodist and Presbyterian, rallied together and began work by making a complete organization. On the first poll of the town it looked very bad for us, but that made us only more determined to win. The first big meeting was held at the Methodist church on the 31st of January, when Bro. J. L. Reid made an eloquent address to a large audience. On the following Wednesday night, Bro. Ratcliff, of Fordsville, gave a very fine lecture at the Baptist church for the cause, in the interest of the Livermore Graded School. On Thursday night the Baptist church was filled to overflowing to hear Dr. Wm. D. Nowlin of the Third Baptist church of Owensboro, accompanied by James H. Parrish, the great singer. Dr. Nowlin's address was very eloquent and convincing, and the singing of Mr. Parrish was grand. All during the week Bro. Thurston, of Owensboro, was holding a revival meeting at the Presbyterian church.

During the election day, the school children, led by Prof. Thomas, paraded the town with banners and flags flying and churches and school bells ringing carried the enthusiasm to a high pitch.

Several days before the election it could be clearly seen that the victory was won, but the fight was carried on until the last vote was cast. Victory was expected, but when the vote was announced, it was so much more than was looked for, that great joy prevailed over the town.

All worked manfully for victory, but none should receive more praise than the colored people. Heretofore the colored people have been relied upon by the whiskey element to bring them victory, but they rallied to our defense this time and cast an overwhelming vote for the right.

Yours very truly,
L. P. Downs.

Dear Recorder:

I asked the Baptist brethren and sisters of Dunmor, Kentucky, to congregate themselves together on Monday night after the first Sunday in January, 1906, and come from their homes to the Baptist church and spend a few days in waiting upon the Lord, which they readily responded to. Rev. W. H. Smith, of Rochester, Ky., did all the preaching for 11 days and nights. Bro. Smith did not spend the time in prophesying smooth things, or telling "grave yard" stories, but taught the people what saith the Scriptures. He taught sinners to repent, penitents to believe, and believers to work out the salvation that God had worked in them, and hence sinners were edified, sinners converted to the number of sixteen and seventeen additions to the church, and all Christians in Dunmor greatly revived. The order was excellent all of the time. Bro. Smith greatly endeared himself to both pastor and people. There may be just a great many preachers that will encourage younger preachers and exhort them to greater usefulness, but none can take any more pleasure in so doing. May all the glory be given unto the Lord both now and for ever more.

G. W. MILAM.

Dear Recorder:

I have read the Recorder for 40 years. I have been a subscriber ever since I had a home of my own. It has helped me, comforted and strengthened me and held me loyal to God's word and the principles and practices of Baptists.

Fraternally,
T. D. MERRITT.

Dear Recorder:

We most gratefully recognize and declare the abounding grace of God in our work here. In spite of the world, the flesh and the devil, and the pastor's many faults and mistakes, God's grace has been and is now plainly manifest. The pastor marvels at the patience and long suffering of his people. The only possible rational explanation is God's abounding grace through our Lord Jesus Christ. Last year was our best financial year for church expenses and missions. January 1 found all bills paid and a balance in the treasury. Our people gave \$300 more for missions, etc., than for local church expenses. While we gave far more largely to foreign missions, our proportionate increase was larger for state and home missions. Our finance committee reports by far the best subscription for church expenses this year we have ever had, exceeding last year's total subscription nearly \$200. Now with more to follow. The subscriptions were secured far more promptly than ever before and there were a number of voluntary increases. Our Sunday school and congregations are better than ever. There have been more additions to the church by baptism and letter at our regular services in the last several months than ever before. Our college is prospering. Prof. Edmund Harrison and his excellent faculty are doing the best work of their lives. There is great need of an endowment. Why will not our prosperous brethren endow their female colleges? Let some of our leaders thus glorify God as His stewards. We thank God and take courage. Let us glorify Him more and more!

CHAS. H. NASH

Hopkinsville, Ky.

We are pained to learn of the death of the wife of Evangelist W. Y. Quisenberry, of Louisiana. She was a noble woman and the daughter of Dr. W. G. Curry, of New Decatur, Ala. H.

Dear Old Guard:

You will be glad to note the kingdom is coming in Louisiana. More live pastors than ever; more and by far better missionaries than ever, and, by many odds, more people than ever have a mind to help, who are willing "to strengthen their hands for the good work." As yet, however, much "lieth waste," and our need is greater than ever. 15 parishes without the Gospel (no Baptists) and 62 towns from 1,200 to 2,000 population in same condition.

J. D. ADCOCK.

Leesville, La.

FROM EAST TENNESSEE.

Carson and Newman College has the largest attendance in its history. About 350 enrolled. Another magnificent building is soon to be added to our already splendid equipment. Dr. Jeffries is happy. Great revivals in this part of the state. 30 accessions to Rutledge church recently, 21 by baptism.

Dr. Perryman, of Deadrick Avenue Baptist church, seems to be taking Knoxville. S. E. JONES.

Jefferson City.

THE NURSERY'S FRIEND.

is Borden's Eagle Brand Condensed Milk. Scientifically prepared as an infant food it is the nearest approach to Mother's Milk. Send for Baby's Diary, a valuable booklet for Mothers, 108 Hudson street, New York.

Some recent lax theologians are claiming that the Apostle Paul did not know whatever he fails to mention in his epistles. They are specially claiming, for example, that Paul knew nothing of Christ's birth, because he does not mention it. Paul nowhere mentions that two and two make four, and according to these reasonings (?) Paul did not know that two and two make four. These gentlemen forget the great differences between them and Paul. He did not tell all he knew, while they tell a great deal more than they know.

Pastor Kincannon, of Lexington, Miss., leaves this week for his home after attending the special courses of Sunday school and Gay lectures at the Seminary. H.

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Family Circle

Stories for the Young and Old

PEACE.

Peace beginning to be, Deep as the sleep of the sea When the stars their faces glass In its blue tranquility; Hearts of men upon earth From the First to the Second Birth, To rest as the wild waters rest With the colors of Heaven on their breast.

Love, which is sunlight of peace, Age by age to increase, Till anger and hate are dead And sorrow and death shall cease; "Peace on earth and good will" Souls that are gentle and still Hear the first music of this Far-off, infinite bliss!

Sir Edwin Arnold.

A DOG, A CAT, AND A FEW OTHER PEOPLE.

Karl sat on the woodpile and dug his heels into the sawdust. Girls? Humph! Never again in his whole life would Karl plan to have a jolly time with a girl. It was time wasted. Why upon earth did Aunt Eleanor invite him here with Fleda? And why had she been writing, for weeks and weeks, about the happy time she was going to give him at her pretty home in the edge of the country? Aunt Eleanor must have known about Fleda.

How sorry Karl had felt those first days! How still he had walked about the house and how the happy whistle and the glad burralls nearly had choked him, when he smothered them! But he had been glad to do it, because of Fleda. "Poor little Cousin Fleda!" Poor—nothing! Karl thrust one heel so violently into the sawdust that the sticks upon which he sat slid down and brought his teeth together so sharply that his tongue was bitten till it bled. Karl scrambled to his feet and spat until the tongue stopped bleeding. What a queer taste there was to blood! How could cats and dogs, lions and tigers like it?

Congo, his fox terrier, knew that something was wrong with his small master. He stopped sniffing at a fine hole under the garden fence and ran up to watch the strange actions and to wonder why the scent of a field mouse wasn't as interesting to a boy as to a dog. If Congo could interest Karl in the nest of the field mouse it surely would drive the frown from that dear round face, which meant all the world to Congo. The fox terrier had thought he knew all about boys, but for a day or two this little master of his had been a riddle.

They both had been so glad to get out of the apartment house and come, for the long summer vacation, into this pretty home, with the lawn in front and the garden at the back of the cottage. How they ran that first afternoon! And what fine somersaults Karl turned on the soft grass, while Congo jumped over his flying heels and barked with a whole kennel of ordinary dogs, while the lady in white—Aunt Eleanor, Karl called her—laughed at them until Jennie, the maid, ran out to join in the merriment. And how rosy and happy the small boy grew with the pleasure of pleasing them!

But from the moment that the carriage drove to the door and the little girl, named Fleda, with her mother and a big Maltese cat, and trunks, boxes, hats and bundles, were transferred to the pink chamber in the pretty white cottage, everything had changed. It had been: "Hush, Karl! you'll waken Fleda," and "Sh! Karl, don't make such a racket! Fleda is nervous," and "Karl, I do wish you would remember Fleda." As if there were any chance of forgetting her!

During the first few days Karl had hung about, loitering, with all his boyish heart, to do something for this little cousin, whom he never before had seen. He ran errands and wanted to bring her so many flowers that Aunt Eleanor had to tell him, very gently, that she feared the plants might be lonesome, with so many of their pretty children gone.

Karl stuck out his tongue as far as possible and carefully touched it with one finger, to make sure that the bleeding had stopped, and even while doing so remembered that Aunt Eleanor and Jennie seemed very anxious at first, but as the days went by they had little conferences and, finally, neither Aunt Eleanor nor Jennie had called "Sh!" at either himself or Congo. It was only the mother of Fleda who did that now. But the mother of Fleda could say

"Sh!" enough for three, and not half try.

Soon that same mother was telegraphed for and went away, very tearfully, leaving many commands as to every duty concerning her little girl. Karl had been sent, at once, for the doctor. And after a morning and an afternoon visit for two days Karl, who was half asleep upon the grass, with Congo for a pillow, overheard him say to Aunt Eleanor, as the two stood for a moment upon the veranda behind the honeysuckle.

"No, no; its nothing but habit, Miss Dearing. And we doctors often find that habit is harder to overcome than genuine disease. The mother must have been greatly alarmed when the child had scarlet fever, and by petting and coddling has taken the spirit out of her. Such cases are frequent with adults, but very rare in children. Isn't the mother a nervous—"

Karl didn't hear what the doctor thought Fleda's mother was, but he was sure it must be something pretty bad. "Do! Why, wake her up! Where's the boy I saw about here? Seems to me he should be able to stir some life in her. If he isn't I shall be very much disappointed in him!"

Aunt Eleanor laughed a little. "We've constantly been hushing him—poor little fellow!"

"Don't do it! Let him whoop, hurrah, and whistle all he wants to. Maybe the little girl will contract health as she did disease. Don't be afraid! Wake her up!"

Karl remembered the rueful laugh of Aunt Eleanor as the doctor drove away. Then he sat up and held Congo by one leg, so that he should not run off, while he made up his mind not to disappoint the doctor.

Pretty soon he was creeping silently to the back stairs, with Congo crowding close at his legs and watching with quick eyes and half panting with eagerness to do his share of anything his small master might undertake. On up the stairs they stole, through the hall and to the very door of the pink guest chamber. Then Karl bent over and whispered, "Sic em" into one white, quivering ear. And Congo bounded through the door and upon the bed where sat the little girl, bolstered with pillows, while her great yellow-eyed cat lay sleeping beside her.

"Boo! woo! woo!" went Congo. "Spit! spit! swish!" answered the yellow-eyed cat, and struck at his face with her sharp claws till poor Congo, with his tail between his legs, was glad to run away as fast as four white feet could carry him. And the little girl only spread out her fingers and sat stonily with never even an "O!" from her month.

Thus ended Karl's first attempt at arousement. Then it was that he went down to sit upon the woodpile, dig his heels into the sawdust, and give his opinion of ryle. Karl didn't like to think that the doctor might be very much disappointed in him.

Pretty soon Aunt Eleanor came out and called to him. "Poor little laddie! Auntie is afraid she isn't giving you the good time she planned. Suppose you take me for a playfellow. How would that do?"

Karl cried, "Jolly!" And Congo added, "Bow!"

"Then let's get to work. Suppose we make a clothesline tent. I had planned that before you came. Jennie bring out the drawers for the tent! Never mind Fleda for a minute. Here's a small, well boy who is in need of attention."

Jennie came out with her arms full of soft-colored drawers. These were thrown over the wire between two of the arms of the revolving clothes-tree. And the three smoothed and milled and natted. Karl chanted some stanzas from the madrigal and sang them as Aunt Eleanor directed. To those that tied the back of the tent. But in front they fastened it to the upper ends of two high poles which they stuck into the soft turf. That made a fine doorway. Karl was delighted, and Congo ran about as if he were architect, builder and house-furnisher all in one. Then Jennie went back upstairs to watch from the window, while Aunt Eleanor and Karl brought chairs, cushions, a folding table with tea things—for Karl and Aunt Eleanor were going to make tea in the pretty tent.

"You may cut a few flowers, dear. Then, while we drink our tea, I'll tell you a story. But tomorrow I shall expect you to tell one. And after the stories—what do you think? There's coming the dearest little pony cart! And I'm going to let you take me for a drive!"

"Hin, hip, hur—" Karl stopped and glanced up at the window, where Jennie stood nodding and waving her hands, and where a child gazed out from her pillows over a great, curled-up Maltese cat.

"That's right! Shout!" laughed Aunt Eleanor. "We really are having a good

time, aren't we?"

"Well, I think so!" Karl cried, gleefully. "Wow! wow!" begged Congo, sitting up. Congo had smelled the cookies. And such cookies! Mmh!

Beside the window Jennie was talking. "My! an' thim cookies is good!" she said, nodding her head. "An' th' cambric tay'll be afther makin' th' boy wild wid daylight!" Then a little later, "What's that? O, she's tellin' av a fairy story. Thim stories av hers does bate iveryth. An' here comes th' pony cart!"

Well, now, if thim two darlins aint atther havin' a blissid day av it!" The little girl grew restless. The next day it was much the same, save that Karl told the story while the cambric tea was being drunk. "It's about bears—is th' story he's tellin'," said Jennie, with a broad smile on her kind face.

"I wish I could hear the story. Call him up here!"

But Aunt Eleanor wouldn't let Karl go. If Fleda wanted to hear stories she must come down into the tent. So the next day Fleda was ready. "I'm going out there!" she said to Jennie. "Get me dressed, quick!" And you may imagine Jennie's fingers were spry.

"Bingo, come!" But when Bingo found where he was going, and into what company, he put up his back, swelled up his tail, said, "Spit! spit!" jumped out of Fleda's arms, and ran upstairs so fast that he looked like a long-drawn-out Maltese bo.

The little girl was made very welcome. Karl forgot all he had said when sitting upon the woodpile, and brought the easiest chair, while Jennie tucked a hassock under her feet. When the pony cart came she was given the most comfy seat. And it was not long before a little color came into her cheeks and a smile upon her serious face. "Why—why, it is lovely to be out!" she said. "I had forgotten."

And that was the beginning of a delightful summer. When the mother came and was about to scold, the doctor came and gave the lady one of his very decided talks. So there were four happy people together—yes, five—for there was Jennie. Six we must not forget Congo. Only one was miserable. It was the maltese. She would not forget that she was a cat and that Congo was a dog. She wished, in her cat heart, that doctors and boys would stay where they belonged, and that tents, cambric teas, bear stories and pony carts never had been heard of.—New York Advocate.

THE WAY TO MAKE MONEY.

I bought a lot and erected a \$5,000 house and made all the money selling dishwashers. I have been in the business over four years—in the past three months I have made over \$800. Dishwashers are used three times a day, that is why they sell better than washing or sewing machines, which are used only occasionally. When people pay \$25 for a sewing machine, which often stands idle for weeks, imagine how quickly they will pay \$5 for a dishwasher, which is used three times a day. A dishwasher will save its cost in dishes every year. You cannot break dishes in a dishwasher. You can wash and dry the dishes beautifully in two minutes, without putting the hands in water, or touching the dishes. I do not canvass, but sell by mail. Write to the Mound City Dishwasher Co., St. Louis, Mo., Department 120, and they will give you particulars and start you in the business, so you can make a fortune right at home, as the dishwasher sells itself and sells to everybody. Miss L. A. C.

"John," said Mrs. Bassett, as they sat at breakfast in their pretty suburban home, "we must have a new hoe. Shall I order one from Money-maker's by mail, or will you go up there today and get one?"

"I'll go and get it, my dear. A hoe is rather an important implement, and should be carefully selected."

At noon, therefore, Mr. Bassett went uptown to Money-maker's department store, and inquired of the affable floor-walker where he might find hoes.

"Street floor, third aisle to the left," was the reply, and John Bassett marched on, thinking how much more methodically a man shops than a woman.

But when he reached the counter he saw nothing but stockings.

"I beg pardon," he said to the pompous sales-lady, "I was mistakenly directed. I wish to see hoes."

"Right here, sir," said the pompous one. "Twenty-five cents a pair."

"Oh," said Mr. Bassett, a light breaking in on him. "I don't mean that kind of hoe. I mean just common, ordinary hoes."

"These are the cheapest we have, sir. Twenty-five cents a pair."

"But I mean hoes; I don't want a pair. I only want one."

The girl stared.

"We never separate a pair of hoes, sir."

"If they did, would they be half-

hose?" said Bassett, unable to quell his humorous instinct.

Again the salesgirl stared haughtily, and Mr. Bassett hastened to add: "I beg your pardon, I'm sure. But I don't mean this kind of hoe at all. I mean garden hoes."

"You can wear this kind in the garden," said the girl accommodatingly, and Bassett turned away in despair.

"Look here," he said to a floor-walker, "can't you tell me where to find hoes. Garden hoes, you know, to use in the country—in a small garden."

"Certainly, sir. You'll find what you want in the basement, at the foot of these stairs."

Downstairs Bassett marched, and, after arriving at the department in question, found himself surrounded by a fine assortment of large reels of rubber hose.

"Where can I find hoes?" he exclaimed, gazing at the clerk in exasperation.

"Right here, sir. Will you have black rubber, brown rubber or electric hose?"

"Not that kind; I mean hoes, for a gardener, you know."

"Yes, sir. This is our best garden hose."

John Bassett looked at the clerk. "Never mind," he said; "I've decided I don't want to look at hoes, after all. I'm going to buy a rake."—Carolyn Wells, in Saturday Evening Post.

TRUE CHARITY.

Pisistratus, the Grecian General, walking through some of his fields several persons implored his charity. "If you want beasts to plow your land," said he, "I will lend you some; if you want land, I will give you some; if you want seed to sow your land, I will give you some; but I will encourage none in idleness." By this conduct, in a short time, there was not a beggar in his dominions.

The only true helper of the poor is the man who helps them to help themselves.

Hotel Royal Palm FORT MYERS, FLA.

Charming Winter Climate. Fine Tarpon fishing and Quail Shooting. All modern improvements that contribute to the comfort of its patrons. Prices \$3.00 per day and up. PHIL F BROWN, Manager.

CRADDOCK-TERRY COMPANY BUILDS NEW FACTORIES.

The Craddock-Terry Company, Lynchburg, Va., has matured the plans for no only materially enlarging its Southland Shoe Factory, but for the erection of large factory in West Lynchburg, which will have every modern equipment for the manufacture of men's high grade shoes.

The structure will be factory construction with sprinkler equipment for fire protection. It will contain something over 60,000 square feet of floor space. The building will be 200 feet by 31 feet with four stories and a basement.

The addition to the Southland factor will consist of a new portion running through to Commerce street, which will give about 25,000 feet additional floor space, bringing the extent of the factory up to about 60,000 square feet and making with the new factory something over 120,000 of square feet in the two buildings. Both the plants will have the most modern electric plants.

The Southland factory is now turning out between 2,500 and 3,000 pairs of ladies', misses' and children's shoes each working day. The addition to that factory will make its daily capacity double what it is at present, bringing the output to about 5,000 pairs of shoes a day. The new plant will make 3,000 pairs of men's shoes each working day, thus giving to the company a daily capacity of something over 8,000 pairs of shoes.

The two plants combined, which, of course, will be under the same management, will constitute one of the largest shoe manufacturing enterprises in this country. The value of the output of the company will within a short time amount to upwards of \$2,000,000 annually, and when both factories are working up to their capacity, the company will have an annual pay roll of more than \$500,000.

The readers of this paper are familiar with the name of Craddock-Terry Co., as their advertising has been running so long in this paper.

The publishers solicit our readers to try the excellent goods put out by this great Southern firm.

A NOT-DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, at all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. W. Gummere, Box 212, Notre Dame, Ind.

Church Organs.

LATEST IMPROVEMENTS. BOSTON NEW YORK PHILADELPHIA CHICAGO LOUISVILLE ST. LOUIS Main Office & Works: HASTINGS, MASS. P. O. Kendall Green, Mass. HOOK-HASTINGS Co. FAIR PRICES ESTABLISHED 1827 ALL SIZES

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

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Stories for Little Ones.

JACK BRANDON'S CERTIFICATE OF CHARACTER.

"We must hurry or we won't get a chance at the nuts. The Ninth Grade boys are going over to the grove in a body, and if they get there first we might as well stay away." This from George Brandon, who was getting over the ground as fast as his short legs would carry him, while his cousin kept pace with him without any effort.

As they swung along the street in the outskirts of the village, talking of the day's promise of a good time, and wondering if the Ninth Grade boys had started yet, they came to a sudden halt. They were opposite a queer little house, old and weather-beaten; windows placed irregularly for convenience rather than outside appearance; wooden eaves-trough; a lean-to and a scraggy grape vine clambering up towards the roof; a tangled mass of weeds and flowers that had escaped the early frost grew along the fence.

As the boys came opposite, a window was hastily thrown up, a man's head and shoulders were pushed out, and a voice called out: "Hallo! Say, you young fellows, are you going to the village?"

"No!" replied George, moving forward. But Jack said: "Hold on; let's see what's wanted."

"We haven't time!" persisted George. "We'll take time!" Turning to the man he said: "Can we do anything for you, sir?"

"Well, I'm that stiff with rheumatics that I couldn't hobble to the village and back in half a day. Miss Green wants her shoes for Sabbath, and I've run out o' thread and can't finish them now, 'thout I get some. I thought mebbe you'd just as soon get me some; boys like to run about. My! I wish I was a boy!"

George demurred, and explained that they were in haste, and were not going to the business street of the town, and, anyway, did not expect to return before two o'clock. "We could bring the thread then, if that would do?" he said.

The old man shook his head. "There wouldn't be time to finish the work after that, and Miss Green, she don't like to be kept waiting. Besides, I promised her, and I never broke a promise yet," and the old voice faltered as the head drew back; he was about to shut the window when Jack spoke up:

"I'll do the errand, sir, if you'll tell me just what you want and where to get it."

The old face brightened. "Bless you. You'll save an old man's reputation for keeping his word, and Miss Green won't be kept from church tomorrow!"

In spite of his cousin's protest, Jack waited for his orders and cheerfully undertook one or two

additional commissions. It is true that he was late at the grove, and the Ninth Grade had been before him, so that the nuts were scarce, and George, with his own bag full, said tauntingly:

"If you hadn't been such a greeny as to turn an errand boy for old Snitz, you might have had as many. You got nothing for it, and lost your chance here."

"You are mistaken, I did get something!"

"You did! What?"

"Thanks, and a promise to do me a good turn," returned Jack, quietly.

"That was good pay! Likely you'll get into the President's Cabinet on the strength of his influence," exclaimed George, ironically.

"Well, Snitz, at it yet?"

"Yes, Jedge, I'm allers at it!"

"Can you sew up a rip in my boot just now while I wait?"

"Reckon I can, sir! I ain't so very busy. The truth is, I kinder kalkerlated to lay off this forenoon. I had no other business on hand."

"Ah; how so?" asked the Judge, with a show of interest.

"Well, I have been writing out a certificate of character for a boy. You know about John Brandon's boy. He lives up to his Uncle Fred Brandon's now, but he wants to get a chance to make something out of himself, and I just writ out a paper for him; mebbe you'd like to look it over while I take the boot in hand?"

This is what Judge Cary read, written in a cramped hand, with some misspelled words:

"This certifies that Jack Brandon, son of the late John Brandon, is a polite, kind young fellow. He is kind to animals, helpful to the poor and helpless, honest, can reckon money correct, and has good, strong temperance principles. He can stand ridicule and can sacrifice his own interests without wanting to be known as a martyr. Anybody that wants this sort of a boy had better get hold of Jack Brandon."

"(Signed) Karl Snitzer."

"How do you know all this?" asked the Judge, when he had spelled out the scrawl.

"How do I know? Well, I'll tell you, Judge." While the rip in the boot was rapidly closing the old man told of his interview with the two Brandon boys. "Now, that Jack took off his hat while he talked with me, so I know he is a polite boy. He stooped to pat the cat when she rubbed up against him, so I know he is kind to animals. He gave up the nutting party to do me a kindness, and didn't seem to think it was any great thing to do. He did my errands all square, and brought back the change, more than I expected, because some of the things were cheaper than I thought. So, you see I know."

"But what about the temperance principles? How do you know that?"

The old man hesitated, then answered slowly: "Well, Jedge, I suppose I'll have to tell you. Being you are so stiff yourself on the

question, I hated to own up. You see, I asked the boy to bring me a bottle of liquor, and he just stood up and said, 'Sir, I can't do that. Anything else you want I'll do, but I neither taste nor handle.' My! I am ashamed. Well, he got all I sent for. Wouldn't take pay either. I tell you Jedge, if you want a boy, he's the one for you."

A few days ago Jack Brandon was admitted to the bar, taken into partnership with Judge Cary. Looking over some old papers, in view of the new arrangement, the Judge came across one over which he smiled, then handed it over to his new partner, saying:

"I think I never showed you this. Perhaps it may interest you."

Jack read it with a puzzled expression, then as light broke, he said with feeling:

"He did 'serve me a good turn'!"

It was Jack's "Certificate of Character."—*Temperance Banner.*

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FRAGMENTARY.

JOS. N. BARBEE.

Home.

A recent criticism on the French nation is "that their language does not contain the word home. 'Home, sweet home' cannot be translated into French because the corresponding French word is lacking. It would be an interesting quest for the student or statesman how far this lack of home idea is responsible for the many social and political evils which have placed France in a state of decline without any prospect of adequate remedy. The same question comforts the American people of today, and there is no social problem before us (the writer says), I think, which begins to equal it in immediate importance.

"The home is the actual foundation of the nation: the bedrock upon which the national structure rests: the only basis from which the national strength can be calculated. It is the only school of purity and patriotism. If the moral characters of men and women during their plastic period, youth, is not moulded at home, it is more than likely that it will never be properly moulded at any time."

It has been said that every man will fight for his home. The orator said, "but no man ever yet shouldered a musket for his boarding house." This is a picturesque way of stating the fact, but none the less expresses a deep social fact.

Henry C. Potter has said these things and many others equally as good along the same line, some of which we may give your readers the benefit of in a later correspondence.

The decline of the home in France as in America may, with some degree of certainty, be traced to the lamentable as well as deplorable fact of "race suicide," and those who are guilty of such an enormous sin will pay for same in tears and pangs of great sorrow. Excuse me if I say that my mother was proud in the fact that she gave birth to 14 children. Many a mother now don't have any and seems to be very glad of it. In fact boasts over the situation. I hope these few remarks will not call out a discussion of the subject.

We so often forget to pray the Lord of the harvest to send more laborers into the harvest.

The following pathetic story was sent out from Seattle under date January 27: "Among those who are supposed to have perished when the Valencia went to pieces was J. B. Graham, a passenger, and with him a bag containing \$1,500." The account continues as follows:

"Survivors of the wreck say that Graham frantically offered the bag of gold to anyone who would place him on shore.

"But the others paid little attention to the pleadings of the man, and his gold lay on the broken deck kicked under foot, no one bothering to even pick it up.

"It was one time when gold would not buy what was wanted, said one of the survivors, as he related the story on the steamship Topeka.

"I'm coming into a safe harbor without a cent. Why, even this shirt I have on belongs to another man, and I have not even a hat. But that bag of gold, or this ship loaded with billion would not tempt me into such a place again."

It is said that one of England's great women said when she came to pass over the "Great Divide," "Millions of money for an inch of

time. Satan said, "All that a man hath will he give for his life." As a rule, men would rather live than die. Paul said, "I have a desire to depart and be with Christ which is far better."

Dear Recorder:

Some time since I received a copy of the WESTERN RECORDER and a note from Bro. Harvey, requesting me to read and study it carefully, also with a promise to send me the paper for a definite time that I might become acquainted with the paper. I wish to take off my hat to Brother Harvey for his kindness, but wish to inform him that it is not for want of acquaintance with the RECORDER that I am not a subscriber to the paper, for I was a subscriber to the *Western Baptist Review*, volume one commencing June, 1845, and have been in touch and acquainted with its teaching up to the present date, 1906. Some 30 years ago, James B. McDaniel married my youngest daughter. Since that time we have been occupying the same home and he being a regular subscriber to the RECORDER, the paper has been coming to our home as a welcome visitor every week. I have been handing the extra number to friends where I thought it would do the most good, and after my long acquaintance with the RECORDER I consider it the strongest advocate and defender of the true principles of the Baptist we now have among us.

I am not unapprised that is saying a heap for we have other able journals with whom I have formed a newspaper acquaintance and upon that acquaintance I have learned to love them. I consider the editors of the RECORDER able scholars who cannot be imposed upon by false interpretation of language, and they are firm believers in the Bible and ready to defend the truths therein contained and are ready to meet and expose any errors attempted to be brought into the churches to cause the true disciples of Christ to wander from the old paths marked by holy writ even at the peril of being called heresy hunters. But I do not attempt to say that any paper or creed or confession of faith formulated by men is a perfect guide in religious matters, only so far as they correspond to Scriptures of the Old and New Testament. I would love to extend Christian greeting to the RECORDER and all lovers of truth.

Hiram Johnson. (Pastor of Salem church, a country church constituted 1847 upon the principles of the general union and was styled a church of Christ of the united Baptist order.) The writer was chosen pastor of said church at her constitution.

Dear Recorder:

We are still enjoying your weekly visits and hope you may make many new friends during the year.

Have just got back from a delightful trip to Baltimore. Had the good fortune to hear the wonderful dedication sermon of the Seventh church by A. C. Dixon. It was certainly one of great power. May God use it. At Corvdon, we had Bro. Halev and T. T. Marfin in a wonderful meeting that is still bearing fruit. These men of God are mighty in the handling of the Scriptures and are splendid Gospel messengers. Baptized 6 here on last Sunday and gave the hand of fellowship to 17 at Spottsville. Had the pleasure of having W. D. Powell with us last week. He came for one hundred dollars and got more than he asked. We have one Sunday in each month.

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address

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a missionary rally day. All monies collected in the Sunday school, church, etc., goes to missions on that day.

The pastor was greatly surprised at Spottsville by receiving a gold watch. We interpret this to mean that those sheep want more watching or tending. May we feed the sheep as He would have us do.

Fraternally,
W. W. WILLIAMS.

Dear Recorder:

"And he straightly charged him and forthwith sent him away; and saith unto him, See thou say nothing to any man, but go thy way, show thyself to the priest and offer for thy cleansing those things which Moses commanded for a testimony unto them." Mark 1:43, 44.

We learn from the preceding verses that our Lord rose up a great while before day and departed into a solitary place and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth.

It appears clear that our Lord was more concerned about preaching the Gospel than healing the sick, indeed, he desired to give that work first place, "For therefore came I forth," he said. If he should give too much attention to healing the sick, the multitudes to whom he desired to preach could not hear the truth, which was far more important. Therefore it may be possible that the Saviour instructed the leper that was healed to "say nothing to any man," because he wished to avoid the crowds that would gather about him with all manner of diseases to be healed, thus consuming his time and preventing him entering into the cities and synagogues, the places where he so much desired to preach.

Verse 45 seems to support this interpretation, for the leper that was cleansed disregarded the Master's request. Went out and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter."

Now we see as a result of the conduct of this man that had been healed of the leprosy, which was the very thing Jesus had told him not to do, our Lord could no more enter into the city, but was without in desert places, and they came to him from every quarter. His preaching must have been seriously interfered with, if not almost entirely suspended. It seems that the Saviour foresaw the effect of the publication of this miracle and sought to avoid it by commanding the man, "See thou say nothing to any man."

J. R. SAMPLE.

Summit, Miss.

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SUNDAY SCHOOL LECTURES DELIVERED AT THE SEMINARY.

Bishop Vincent was the first lecturer. The lecture was an historical and idealistic treatment of the Sunday school, giving the salient features and characteristics of the organization from its incipiency in the time of Raikes. The pastor is to be preeminently the chief factor in the school of tomorrow, while the suggestions given by the lecturer as to the management of the school's constituents, were largely for the enlistment and controlling of children. The Raikes school was composed of children. This movement spread over England and America, being more democratic in the latter. At first the school was separate from the church and generally minimized by the pastor. The music was simple, lively and full of the Gospel, while the work of the school was of a popular nature. The co-operation and management of the school by the church, the uniform lessons, teachers' meeting, lesson helps, and its true importance, are of late origin. The future school is to be led largely by the pastor in contrast with the school of yesterday as directed by the layman. This will result in more thoroughness and systematic study of God's word, as the pastor is better equipped for such work, and must and does realize the duty of leading and aiding in Bible study, which can be done by having Bible history and geography classes, etc. The lecturer asserted that the young people's meeting should be connected with the school. The pastor is to sympathize with children in trouble, teach truth by example and precept, having a pure home, and then stirring up higher ideals and practice in every home. To do this the preacher must study his Bible, psychology, pedagogy, and endeavor to have conversions in each service and not wait for a protracted meeting.

The second lecture was delivered by Mr. Bristow, Washington, D. C., superintendent of Calvary Baptist school, 2,300 scholars. The lecture was practical and experimental, a stating of principles and suggestions which have made his school the largest Baptist school in the United States. Order is heaven's first law. A school must have order to do efficient work. The necessity for organization is seen in the various ways of defining it, and by the presence of organization in the different business corporations, and in plant life. To work efficiently is to organize wisely. Organization is merely a means to an end. Growth and development are to be expected and worked for. Our schools must keep a pace with the times in solving its problem of the study of God in his works. Our methods and plans may be got from the study of God in his works. The succession of events in creation, and its aim. The plan of redemption to restore fallen man to a more beautiful paradise. Plans must be in harmony with God. They should be general and details filled in later. The proper use of the imagination is helpful. Imagine a school with several hundred pupils, find your ideal superintendent, teachers and officers, have an ideal and it will aid you in getting and knowing a practical one. Solve the problems of small buildings, consider well each phase of the work subjectively, then more easily realized objectively. The imagination has played an important part in the success of the world's greatest events. The methods, plan and purpose are

found in Deut. for the school. Some of the greatest men in the world have testified to the value of the Sunday school. Systematic visitation by the school of their territory for pupils is indispensable and these visits should be reported and discussed at general meetings for the workers. Officers must be qualified, music planned for each service, teachers' meetings are indispensable and meetings for the workers to discuss various problems. Expense, in a sense, is not to be considered. Means spent wisely will repay. Schools must be graded and each department to have its own course of study and place for meeting. As each department has its own place for service, this necessitates general gathering of the school to hold it together. Special days, well planned organization and enthusiasm are essential to success. Have faith in God and love men.

Mr. N. B. Broughton, of Raleigh, N. C., delivered the third lecture, which was practical and enthusiastic. The great possibilities of the school are just dawning on us. Every individual may be reached through the school, no restrictions as to age or class, no covenant. There is an opportunity to develop and indoctrinate each member. Our best Bible students come from the Sunday school. The kingdom of God is extended and established through the ministry of the school. However our churches and denominational leaders have not fully realized the worth of the school. Only four states have Sunday school secretaries. Missions of all kinds are strenuously advocated—how about the school? Behold, 90 per cent of the increase of the church membership comes from the school, while nearly 10 per cent of the church's contributions is given to this object. In the North, 73 per cent of church membership attend Sunday school, in the South only 35 per cent. We have trained our day teachers, equipped our school houses with modern apparatus—how about our Sunday school? Is not the soul to be cared for as well as intellect? Through the school every home may be better socially and materially. Give every one something to do. Have no idlers in your school. Go after men systematically, repeatedly and kindly. No one has to surrender principle for new pupils. Do something and your school will prosper.

The fourth lecture of the series was delivered by Mr. Marion Lawrence, of Toledo, O., "That Big Boy and How to Deal With Him," was discussed in an interesting, direct and forceful manner. The big boy with a million nerves to make him wriggle and not one to hold him still is indeed a big problem. Most criminals are big boys under twenty-one years of age. The devil is after the boys. Shall we let him have them?

Five questions will develop the big boy problem.

1. Are these big boys, from twelve to twenty-one years of age, in the Sunday school? No. Not as many as should be. Of the teen age, there are three girls to one boy in the Sunday school.

2. Why are they not in Sunday school? Don't they go where they want to go and do what they like to do? Who is to blame for their not going to Sunday school and liking to go? Unfaithful or indifferent parents are often to blame. Careless and inconsistent church members are also to blame, and inefficient superintendents and poorly prepared teachers are much to blame.

3. Can they be gotten? Yes. "All things are possible to him



DR. J. W. BLOSSER.

Who Sends by Mail a Free Trial Package of His Catarrh Cure, to Applicants.

It will cost you only a two-cent stamp or a postal card to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A full package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 115 Walton street, Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

that believeth."

4. How can they be gotten? Go for them. Make them know you want them. "Have a good meal ready for them when you ring the bell." Send young men of their age after them. Make the school hard to get into by having a high aim something like the following: Every member present every Sunday on time with his own Bible, a liberal offering, a well-prepared lesson and a mind to learn. Make it a business to go after them systematically, personally and persistently.

5. How can we hold them, these big boys? Love them and believe in them; know them by name; be interested in what they are interested in and teach positively rather than negatively. Don't see all they do and don't treat them all alike. Give them something to do; have tact and make the lesson real.

Dr. J. M. Frost delivered the fifth address, which was practical and spiritual. His address was to pastors. God created the office of pastor and anoints men for service. The pastor is to teach and feed the church purchased by Christ's blood. An obligation. What an open door God has given the pastor. His opportunity and obligation considering the school as an institution. Manifestation of church life, Channel for church work and Christian activity. The financial, educational and denominational condition in our Southland should gird God's servants for greater things in the Sunday school work. Millions of money, scores of colleges, 20,000 churches, 2,000,000 members, but alas! the unenlisted members; 12,000 Sunday schools, 1,000,000 pupils. The pastor is the strategic man to solve this problem. Teachers need to know more than the lesson to teach well. Once there was objections raised to the child's conversion, the school has gone further, it proposes to train him. Remember, behind every great layman there is to be found somewhere a pastor. Let us hoist our sails and launch out,

trusting God and doing our best for the Bible school.

C. W. KNIGHT.

NECESSITY OF THE NEW BIRTH ABSOLUTE:

T. E. RICHEY.

In an article on the words, "Ye must be born again," the *New York Advocate* aptly says: "When a builder discovers that he is building on an inadequate foundation, his work may be admirable, but he must throw it all away and lay a good foundation and begin again." Indeed, there is nothing else to do. The Congressional Library building in Washington city is said to be the finest structure on the globe, having cost \$6,300,000. Its splendor and magnificence bewildered me when I went through it. But what would it be with an insecure foundation? And so it is with man. In his unregenerate state, though his outward life be a model of beauty, his preparation for eternity is baseless. Cornelius was "a devout man and one that feared God with all his house, who gave much alms to the people and prayed to God always." So exalted was his moral character that it is said he was "of good report among all the nation of the Jews." A perfect model surely was this if the world ever had one. Yet he must send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." His splendid moral character is incapable of teaching his dead spiritual nature and bringing it to life.

Spiritual life comes from a higher source. Paul says from his zenith, "after the most strictest sect of our religion I lived a Pharisee." So conscientious and sincere and earnest was he that he had to be felled to the ground by a divine stroke and made blind to convince him of the insufficiency of his honest zeal to give him hope of eternal life.

But from this time till death he pressed home to the hearts of all men the great fact, "By grace ye are saved through faith and that not of yourselves; it is the gift of God." Eternal life can come to the soul "dead in trespasses and sins," as all regenerate men are, only from God, the sole author of spiritual life. In the language of Drummond, "The spiritual is the gift of the Living Spirit." The spiritual man is no mere development of the natural man. He is a new creature from above. As well expect a hay infusion to become gradually more and more living until in course of the process it reached vitality as to expect a man by becoming better and better to attain to eternal life. "He must be born again." Except a man be born except a man be born of water and of the spirit he cannot enter into the kingdom of heaven." Note the language. It is not said that without the new birth the man will not enter into the kingdom of heaven. The word is "cannot." May the supreme thought burn itself into the hearts of all men for their eternal good! Princeton, Ky.

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on a pair of *Woo-la-a-Walk* \$3.50 shoes with the certainty of getting \$4.00 worth of service and comfort.

A dressy shoe made for the substantial gentleman who has a care where his dollars go. Look for the name.

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For nearly half a century C. P. Barnes & Co.'s rings, both plain and set, have been the recognized standard for excellence among Southern People. They are always true to quality, style, finish and weight. Our new illustrated catalogue of watches, diamonds, jewelry, silverware, optical goods, etc. free on request.

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

The only absolutely fire-proof transient hotel below 23rd St. Location most central, yet quiet. Convenient to all departments, stores and the All modern improvements, including telephone in each room. 200 rooms at from \$1.00 to \$2.00 per day; 100 rooms with private bath at from \$2.00 to \$4.00 per day. Club breakfasts and meals at fixed prices. H. FRENKEL, Prop.

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Children Teething

Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Allays all Pains, Cures Wind Colic, and is the best remedy for Diarrhoea.

Sold by druggists in every part of the world. Twenty-five cents a bottle.

FREE

To introduce our up-to-date jewelry we will give away, absolutely free, this handsome Perfumed Lucky Charm, the latest novelty. Send your name and address to-day and we will forward it to you at once without expense to you. Wear one and be in luck all the time. Address, **MILFORD JEWELRY CO., Dept. 1163** Milford, Conn.

50 BULBS

Will grow in the house or out of doors. Hyacinths, Tulips, Crocuses, Anemones, Begonias, Jonquils, Narcissus, Lily of the Valley—all postpaid, 25c. in stamps or coin. As a premium with these bulbs we will send FREE a big collection of flower seeds—over 20 kinds. **HILLSIDE NURSERY, SOMERVILLE, MASS.**

The Farm and Household

McCormick Bros. sold their farm of ninety acres on the Boonesboro pike to W. P. Heatt, who owns the land adjoining, for \$7,500.

W. S. Fox sold, Friday, to J. D. Chism seven acres of land on the Ironworks pike, near the city limits, for \$3,000.

Jerry Reeves sold the past week to Jeff D. Reeves seventy acres of land near Trapp with few improvements at \$32 per acre.

A feature in tobacco was the sale of 2,000 hds. of Green river leaf to the Imperial Tobacco Co. The sales amounted to about \$230,000, but the exact figures have not been given.

Senator A. H. Hargis has sold his fine farm on the Paris pike to Commonwealth's Attorney Ben A. Crutcher and Mrs. Thos. Rash for twenty-five thousand dollars. The farm contains 40 acres and is splendidly improved.

A large barn belonging to John Henry Clemens, containing 10,000 pounds of fine tobacco, two mules, a horse, several cows, ten barrels of molasses and a large quantity of hay and corn, was destroyed by fire. The barn is supposed to have been set on fire by an incendiary.

Mr. R. Jacoby, who conducts a general store at Hutchinson, Bourbon county, and is one of the largest buyers of grain in this section, has sold to Shaw and Carrick 60,000 bushels of corn on the ears at Hutchinson, at \$2.50 per barrel. This is said to be the largest amount of ear corn ever cribbed in one place in Kentucky.

The following crops of tobacco were sold in the Grassy Lick neighborhood to J. N. Hisle, agent for the American Co.: Wm. Guilfoil, twenty thousand pounds at 9 cents; J. H. Mason, fifteen thousand at 10 cents, and eight thousand at 7½ cents; Wm. H. Ramsey, five thousand pounds at 8½ cents, and Ramsey & Bennett nine thousand pounds at 9 cents; Luther Mason and Chambers, fifteen thousand pounds at 10 1-2 cents; G. I. Kirkpatrick bought of C. W. Bush eight thousand pounds at 8 cents; of Mason Hurt, nine thousand pounds at 8 cents.

The mild winter has put a big crimp in the hopes of the speculators in eggs, and as a result they are putting their supplies out of cold storage and disposing of them as rapidly as possible. This is, of course, glutting the market. Choice fresh eggs were, last week, quoted at 18 cents a dozen and "ordinary fresh," the term used for the cold storage product, at 16 cents in local markets. Armour, Swift and other Chicago handlers are said to be loaded up with eggs, which they put into cold storage last summer at an average price of 18 cents. They would have realized handsomely had the weather continued cold, as during the holidays, when eggs retailed at 42 cents. But the mild weather set in and they are now trying their best to dispose of the stored eggs throughout the country.

SALAD DRESSING.

We have used the following receipt for a number of years with satisfactory results. The mixture may be kept for any length of time, and on a minute's notice is ready for use.

Beat the yolks of eight eggs; add a cupful of sugar, a tablespoonful each of salt, mustard and pepper, and half a cupful of cream. Mix well. Boil a cupful of butter in a pint and a half of vinegar. Pour this upon the mixture and stir well.

This makes a large quantity, which may be put into an ordinary fruit jar and kept in the place most convenient.

Tempting dishes are at once possible and easily prepared. Cold vegetables that were once considered the indisputable property of ducks and chickens are eagerly seized upon as the basis for salad.

The potatoes left from dinner may be sliced after the meal, the dressing poured over, and by the next meal they are thoroughly seasoned and very appetizing. One day both corn and coleslaw were added to the potatoes. Onions are a great improvement, but as they are distasteful to some members of the family we seldom use them. Cabbage or lettuce may be served with the dressing.

If I were going out camping, I should certainly take a quart or so of the mixture with other supplies, and, when it came my turn to reign in culinary affairs, I would astonish my friends with salads strange and manifold until they cried "Hold, enough!"

LOCATING THE ALFALFA FIELD.

The farmer who contemplates locating an alfalfa meadow should give some thought to the matter. As to the life of such a field, it may be regarded as to permanence much the same as a permanent pasture. If it is to be used as pasture to some extent, the water supply must be considered of importance, and if shade is possible, this also should have attention.

If the fields of the farm are in regular rotation, and one of these must be taken for alfalfa, the one should be taken that is most difficult to farm on account of the uneven surface. Over a hilly surface, it is much easier to operate haying tools than other tools necessary to cultivate and harvest grain crops. And more than this, where there is a tendency of the land to wash, the alfalfa will prevent this. When once it has a hold, little care need be given to prevent washing and the forming of gullies. If it is intended for hay only, the question of water and shade can be eliminated. Without these there is an unbroken surface to work the tools over, which is always a pleasant feature of a meadow, especially when it is to be mown three or more times a year. Shade is a detriment in an alfalfa meadow, as it will cause the alfalfa near it to rust, and besides will hold in check work at mowing and curing times.

The farmer desiring to grow alfalfa need not give much thought to the possibility of the plant's not growing, for it is within his power to make it grow, without going to any great expense by using inoculated soil, or cultures obtained from the Department of Agriculture. It is useless to try to grow it on clay or other land so wet in nature that clover will not stand over winter without freezing out. If the farmer has good land for the crop, except for this, it will pay to tile-drain. A cost of \$25 per acre will not be excessive to put the

land in shape for the crop, as the first year's haying will pay the bill. There will be no danger of the alfalfa roots closing the tile, unless the water flows continuously through it.

Every farmer who grows livestock will find alfalfa a valuable crop, a crop that once successfully tried will not be abandoned, but will become a permanent feature of the farm. With many farmers the location of the field seems to be a staggering question, where the land shall be spared for it, as it is a hard matter to take the required land from under the plow. There is also a tendency to commence with a small plot, an acre or a little more. This will do well enough as an experiment, when there is doubt about its growing; but where it is successfully grown in the community, such a small plot on a good-sized farm cannot give very great satisfaction on account of the limited quantity of hay secured. The return may be large from the extent of land, but too small when it comes to using it. It is much better to sow an area that will give a return which will be in a volume worth giving time to care for it. As much time is required to get ready and finish caring for the small area as the larger one. I have not yet heard of the farmer that had too much prime alfalfa hay in store.

In locating and preparing a field for this crop, make it sufficiently large to furnish the hay needed for growing stock, or even for all the stock on the farm; and remember it is a crop on which large expectations may be built. Air castles regarding other hay crops when applied to alfalfa become actual facts. Men talk sometimes as

BUTTERMILK.

A Surer Way Out.

The "buttermilk fad," which its followers insisted was the cure for all the ills that human flesh is heir to, has pretty well had its day.

Buttermilk is a pleasant and healthy drink, but there are a whole lot of desirable things that it cannot do. A Nebraska woman found something much more worth while. She says:

"Three years ago my stomach was in such a frightful condition that I could scarcely bear to take any food at all. Indeed there was once that I went for 14 days without a morsel of nourishment, preferring starvation to the acute agony that I suffered when I ate anything. And all this entailed upon me almost constant headaches and nervousness. My condition was truly pitiable.

"The doctor warned me that the coffee I drank was chiefly responsible for this condition, and ordered me to drink buttermilk instead. But I despised buttermilk and could not bring myself to use it.

"Then I was advised to try Postum Food Coffee. It has completely renovated and made over my whole system. The salutary effect on my poor stomach was simply marvelous, and that straightened out, the headaches, nervousness and other troubles soon vanished. For more than a year I have not felt any distress or pain, such as I once thought would kill me.

"I can truthfully say that Postum has brought me the blessing of the perfect health I enjoy, for I gave up medicines when I began its use." Name given by Postum Co., Battle Creek, Mich.

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

though they were afraid to sow it on account of the necessary work entailed in caring for it, saving that they do not want to make hay all summer. It is not more laborious to care for than a corn crop, and in many cases can be made much more profitable. It is a safe statement that when a farmer has succeeded in growing it, and having a prime article of hay to feed his stock, he will not care much for any other kind of hay. These facts it is well for the beginner to consider in locating his field or meadow.

JOHN M. JAMISON.

HOME CANDY-MAKING.

Caramels—Are always popular. Here is a receipt equal to Lowney's best: One pint of grated chocolate, one pint of New Orleans molasses, two pints of brown sugar, one-half cupful of milk, a piece of butter the size of a walnut, and vanilla to flavor. Mix all the ingredients well together before putting on to cook. Let cook slowly 25 minutes, stirring all the time; pour into buttered tins, and when partially cool mark off in squares.

For candies where a fondant is used, take two cupfuls of granulated sugar, wet thoroughly with one-half cupful of cold water, and place on the stove. Add one-quarter of a teaspoonful of cream of tartar. Let boil four minutes after reaching the boiling point. Take from the stove, and after cooking a few minutes, beat with a wooden spoon till quite stiff. Gather the mass in the hands and knead until quite pliable. This can be formed into balls and different shapes, and used with raisins, figs, nuts, chocolate or cocoanut.

Nut and Fruit Taffy.—One-quarter of a cupful of raisins, figs, Brazil nuts and shredded cocoanut, two cupfuls of sugar, one tablespoonful of butter, one-quarter cupful of vinegar, one-quarter cupful of water. Boil sugar, butter, vinegar and water together till brittle, and pour over the nuts.

Marsh Mallows.—Dissolve half a pound of clean white gum arabic in one pint of water, strain, add half a pound of best granulated sugar, place over the fire, and stir constantly until the sugar is dissolved and the mixture becomes like honey. Then add the whites of four eggs, previously beaten; keep stirring till the mixture becomes thin and does not adhere to the finger. Flavor and pour into a pan dusted with powdered starch, and when cool divide into squares.

Old-Fashioned Molasses Candy.—Cook slowly over the fire one quart of molasses, one cupful of sugar, and butter the size of an egg. Just before removing from the fire, add a teaspoonful of soda, and flavor to taste.

Butter Scotch.—Boil together for half an hour one cupful of molasses, two cupfuls of sugar, three spoonfuls of butter, one heaping teaspoonful of soda, one teaspoonful of lemon or vanilla. Stir constantly, and pour on plates to cool.

Peanut Candy.—Five cupfuls of sugar, six tablespoonfuls of water, four tablespoonfuls of vinegar and one tablespoonful of butter. Boil without stirring until it hardens in cold water. Pour into buttered pans lined with peanuts, and when nearly cold, mark off in squares.

Peppermints.—Pour one-half cupful of boiling water upon two cupfuls of granulated sugar. Boil over a quick fire five minutes; add 15 drops of essence of peppermint; stir briskly for 15 minutes; then drop from a teaspoonful on buttered plates to cool.

Molasses Cocoanut Balls.—Boil a pound of sugar, half a pint of

water and two cupfuls of molasses, stirring slightly until it will form a soft ball when dropped in cold water. Stir in all the shredded cocoanut it will hold. Let stand in saucepan until cold. Make into balls and roll in dry granulated sugar or drop in melted chocolate.

Ice Cream Candy.—Boil two pounds of granulated sugar, one cupful of cold water, with one tablespoonful of vinegar, without stirring, till brittle. Pour on buttered tins, and when nearly cold, pull rapidly till white and brittle.

LAURA E. HUNTER.

FOR BABY RASHES.

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

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

TO EXPEL POISONOUS GASES FROM WELLS, ETC.

Well-diggers do not seem to be sufficiently acquainted with three simple methods of expelling gases from wells, etc. The first consists in pouring as much hot water as possible along the walls of the well. The ascending steam will carry along the pernicious gases, thus clearing the hole of foul gases in a short time sufficiently for a man to be able to be lowered by means of a rope. When no hot water is at hand, a second method may be employed, which, being very simple, is commendable for various other purposes. An open umbrella attached to a strong string and with the point downward, is lowered into the well; by pulling it up rapidly several times by means of the string, the well may be dried. Many wells, however, are blocked up by the pump-posts and their supports so that an open umbrella can not be lowered. In that case, there remains, outside of the hot water, only the fire hose. The latter, as is well known, can also be used as an air-pump. All that is necessary is to lead the hose to the bottom of the well, and to supply the victim of an accident with fresh air till a rescuer can venture down. A very simple and yet effective remedy is the third: Before going down into the shaft, place a windlass with a thin wire rope over it, from which a burning well-sinker's or miner's lamp should be suspended and slowly allowed to descend into the shaft. If there is a sufficient amount of foul gases in the well, the lamp will go out. This affords one a knowledge of the height of the gases. Then the rope is pulled up and a tin pail as used by the tinsmith for soldering is attached to it; this pail is filled with pieces of wood, which are then ignited. The pail with the burning wood is repeatedly lowered into the shaft until a permanent fire indicates the purification of the air.—Der Gas-techniker.

Star McDonald, saddle horse, sold at Georgetown for \$2,500.

ITEMS OF INTEREST

News the World Over

Capt. J. B. Briggs, of Russellville, died suddenly at Palm Beach, Florida, where he was spending the winter. He had suffered for several years with heart disease. He was one of the most prominent of the Confederate Veterans in the state and had organized a large number of the camps of the veterans. He was a brave soldier during the war.

Among the interesting things in the election of Parliament in England which has ended in such a sweeping Liberal victory is the success of the Philipps brothers. Three were elected to Parliament all Liberals. They are the sons of Sir Erasmus Philipps. Owen is six feet seven inches in height; Colonel Ivor 6 feet 4 inches and Wynford 6 feet and 3 inches. Englishmen are evidently not all dwarfs.

As a part of the separation of church and state in France, the government ordered an inventory of the property of the churches to be taken. When the officials went to the church of St. Pierre-du-Gros-Cailion in Paris, the church was filled with militant Catholics who barricaded the doors and refused them entrance. As this was the first church to be visited, M. Lanine, prefect of police, was sent for. He thrice demanded entrance and was refused. Then the firemen attacked the doors with their hatchets, but were driven away by revolvers. The Municipal Guards came, battered down the doors and took possession.

The big mining corporations and the Miners' Union held a conference to come to an agreement on the wages to be paid in the mines, etc. They failed to agree. The present contract is binding till April 1. The miners declared they would strike on that date and the operators told them to strike to their hearts' content. The question is Where does the public come in?

The peasants have become aroused in some parts of Russia and are taking a hand on the side of the government and against the Socialists. Crowds of peasants near Alexandrovsk are stopping the trains and searching for the agitators. Those they find are promptly hung. The peasants and the soldiers are both loyal to the Czar, as the poor workmen who have been deceived by the Socialists are finding out to their cost.

Germany has "stamped out" the war which the brave negroes were making for the independence of their country in what is called "German" Southwest Africa, but to which Germany has no more right than she has to Kentucky. There were 90,000 people, men women and children in the brave tribe. 7,072 are captives, 1,275 have taken refuge in British dominions. The others are all dead and the country is left without inhabitants. And, meanwhile, God is looking on.

Dr. Alfred Wolff, a distinguished German physician, has been investigating the cancer record in Europe and the United States, and his conclusion is the same as that of the Medical Commission some years ago. He says the high cancer mortality is in the regions where beer and cider are largely drunk. Bavaria heads the list in Germany and Salzburg in Austria, these being the provinces which use the most beer. In France there is a marked contrast between the high cancer mortality in the beer-drinking parts of the country and the low rate in other parts.

A German professor gives another reason for a dog's letting his tongue hang out when he is hot. The opinion has been current since the days of Linnæus that a dog prespires only on his tongue. The professor says dogs perspire through their skin as well as their tongues, and that the tongue is hung out from necessity in breathing. When at rest, a dog breathes through his nose. After violent exercise he needs more air than his small nostrils will take. And the formation of the tongue is such that he can only breathe through his mouth by hanging the tongue out.

Dr. Restetso, of Medellin, Colombia, announces a discovery which will be of great value if it does all he claims for it. He says he has found a decoction of coffee husks a specific in malaria, curing even when quinine had failed. He found that it was also valuable in enteric-colic and in chronic dysentery.

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.

OLDS.

Girtie Olds, daughter of Brother and Sister W. T. Olds, aged 10 years, died at her home at Union City, Ky., December 8, 1905, being the only daughter, she was the pride of the home. Sweet, gentle innocent, lovable, she had won the hearts of all who knew her. To know her was to love her. We greatly sympathize with the bereaved parents and commend them to God, who alone can comfort and cheer. "Girtie is not dead but sleepeth."

"God calls our loved ones, but we lose not wholly what He hath given. They live on earth, in thought and deed, as truly as in His Heaven." R. L. B.

SHOUSE.

F. M. Shouse was born in Shelby county, Ky., 1834, age 71, departed this life Sept. 12, 1905. He had been a member of the Pigeon Fork Baptist church of Shelby county, Ky., for about 50 years. He was a faithful member, ever ready to share the expenses and burdens of his church. He had been married twice. His first wife, Jane Williams, departed this life over thirty years ago. In 1891 he was remarried to Miss Mary Soper, of whom is left to mourn his loss. May God in his goodness and wisdom comfort and guide her to that land where sorrow and parting never come. The funeral was conducted by Pastor J. H. Burdine, after which the body was laid to rest in the Pigeon Fork church yard.

Wady, Ky.

SPRIGG.

"Blessed are the dead who die in the Lord." On Tuesday, October 31, 1905, Mr. William Sprigg, a prominent citizen of Hardin county, and a member of the Gilead Baptist church, died very suddenly at his home. Mr. Sprigg was born in Nelson county, Ky., in 1826. In 1849 he married Miss Sallie Crawford, of Hardin county, and moved to the home where he lived more than fifty-five years, and at which he died. In 1859, he and his devoted wife were converted and baptized into Gilead church by the Rev. J. Tol Miller. They were both devoted to their church and were faithful, earnest servants of the Master.

Though modest and retiring in his nature, Mr. Sprigg was, to a remarkable degree, public spirited and progressive. His life was one of usefulness. He was one of the founders of Lynnland College in Hardin county, and for years was president of the Board of Trustees of that institution. He was one of the first Baptists of his section to become enthused with the plan to move the Southern Baptist Theological Seminary to Louisville, and to that end contributed liberally of his means.

His private life was remarkably attractive. Gentle as a woman,

kind and sympathetic, loving and lovable, he was the idol of his home and the community. His church loved him, his neighbors loved him—everybody loved him. Grand man! Grand life! And he died as he had lived. While sitting by his fire side, surrounded by loving members of his household, without a struggle, without a pang, quietly, peacefully, he fell asleep in Jesus. "Asleep in Jesus! Blessed sleep! From which none ever wake to weep; A calm and undisturbed repose, Unbroken by the last of foes.

"Asleep in Jesus! Oh, how sweet To be for such a slumber meet! With holy confidence to sing That death hath lost its venomed sting!

"Asleep in Jesus! Peaceful rest! Whose waking is supremely blest; No fear, no woe, shall dim the hour That manifests the Saviour's power."

Things to Encourage Baptists to Awake to All Missionary and Personal Christian Work for the Salvation of Souls and the Honor of Jesus.

John, who fulfilled prophecy in preparing the way for Jesus' coming, was a Baptist. He preached that all should believe and bring forth fruits in proof of repentance before their baptism.

Our Saviors went two days' journey to be baptized by a Baptist, and the one baptism of Jesus was, and is yet, the true Christ example and pattern, and the one pattern of baptism given by our Saviour and Lord forever settles the question of "Modes of Baptism." The Triune God was pleased and gave visible and audible approbation of the one example and pattern for all men to all time; and "thus it becometh us to fulfill all righteousness."

The act of Jesus' one Baptism is the true and right definition of what he meant when he commanded believers to be baptized and that one baptism has been in practice by Baptists from that one example of Jesus in that dark beginning until this most enlightened age of the world and now, by all denominations, is acknowledged to be the Bible baptism.

The converts at Pentecost and following the Apostles were baptized and continued in the Apostles' teaching. Jesus himself taught and prayed that his people might be one, undivided, as he and the Father were one, that the world may believe, and the Apostles taught strongly to avoid divisions and to maintain the unity of the faith in the love of Jesus and holy regard for His Word, so as to be sanctified through the truth.

And now, after the dark ages are past and the true light now shineth more and more, there comes to all Christians the question: "Why are there so many denominations dividing and weakening the world work for Jesus and the salvation of souls?" Oh, how much stronger and more winning we should all be if we were of one accord and one heart! The Baptists have a larger list of martyrs from the dark ages until now than any other denomination and now the good Lord seems to be rewarding them in larger gains of converts and wonderful blessings in their work in most of the nations of the world. The Baptist have always believed in and preached "soul liberty," and it is said that there were more Baptist soldiers in Washington's Revolutionary army than any other Christians, and many of his personal friends and trusted advisers were

very gracious in opening the way for me to preach to this intelligent, aggressive and devoted church. Every department of church work is prospering. Our noble superintendent, Prof. V. W. Richards, is leading the Sunday school to larger things. The prayer meetings show signs of great spirituality. The congregations are growing, and, by their sympathetic and intelligent listening, are an inspiration to the pastor. Three weeks ago our deacons had a special meeting to consider the wisdom of buying a parsonage, and with unanimity recommended the purchase of a home for the pastor. At a full meeting of the members, the following week it was decided with enthusiasm and without a dissenting vote to purchase an elegant pastorium located on Main street about 100 yards from the church. It was refreshing to see with what gladness and promptness they furnished the money, \$2,750, to pay for this commodious and beautiful home. We extend to Drs. Eaton and Harvey a cordial invitation to visit the pastor at the Springfield Baptist church and see how handsomely these noble saints provide for the pastor and his family. We are planning for greater things for the Lord and His kingdom. The churches in Cumberland Association have noble men as pastors. Acre at Clarksville, Pierce at Orinda, Lamont, Hopewell and Bethlehem Shannon at Concord, Dodson and Rather at Greenbrier, Blankenship, our efficient missionary, J. Alfred Gossett, at New Providence, and C. A. Besmer at Palmyra, one of God's noble men, are some of the preachers in our association that are building wisely under God for the salvation of lost souls and the glory of God. We are expecting to arrange with Dr W. C. Golden, our state secretary, for a workers' meeting in Springfield in a few weeks. The secretary is very anxious to come into close, loving, personal contact and sympathetic touch with all the pastors of the state. He is doing a great work for God in our beloved state. The Baptists of the old volunteer state are advancing in the enterprises of the kingdom of God. Our noble editor, Dr. E. E. Polk, is a great factor in bringing prosperity to our Baptist Zion in Tennessee. The visits of the WESTERN RECORDER are a joy to this Baptist preacher and his family. May the Lord abundantly bless your efforts to give to the Baptists that superb paper.

The Baptists are full abreast with any other denomination in the present awakening in revival and evangelistic work in Europe or America. In the improving reforms in other denominations they come nearer to Baptist practice in church government and scriptural belief.

The Pedobaptists are dropping infant baptism faster than ever and much of what is practiced is done privately in the home, and they will receive any immersed believers as members, and they will immerse any who will stand for the true and only baptism that follows the example of Jesus. It is said that the Baptist churches are gaining more members in present revival work than other denominations. These blessings of God should not make us proud but humble as to holier service in all ways that will honor Jesus.

But more Christians are feeling and more are saying, "Why differ when we have the true and holy Word of the All-wise God who surely has taught his people to be one united, undivided, loving, truth-following people?" Yes, and many are applying to the unity of the faith the Word of Life to find it teaches one Lord, one faith and one baptism—The pattern and example of Jesus, our Redeemer, Saviour and Lord. Thus it becometh us to fulfill all righteousness in loving consecration of soul and body; a living sacrifice of active service all the days of our lives. What can be more inspiring to all holy praying and living than to see God's saving blessings—the fulfilling of his glorious promises?

It is said that the Baptists receive more ministers from other denominations than any Pedobaptist denomination receives from all the rest. Is this because the Baptists hold nearer the unity of Bible teaching than others?

Sometimes it is said, "O, yes, we should be more liberal and not too narrow about nonessentials that divide denominations." In one sense this is true. We should all feel that the scripture should be our guide, and when we get right with the word and will of God, we shall not be divided as denominations are now.

The gracious Lord has, and is, so signally blessing the Baptists that it seems as if every individual member of all Baptist churches, great and small, whatever has been their history in their local church or whatever their present spiritual or other conditions, they should awake to be a helper in the present opportunity. The awakening cry of mercy and the blessings of the times should arouse all workers to a full consecration of soul and body as a living sacrifice which is surely the reasonable service of all Oh, brethren, let us all awake to righteousness! Let us not sleep as others are inactive, weak and destroying themselves.

N. L. SWEET.
Whitehall, Wis.

Dear Recorder: 1906 has dawned auspiciously for the Springfield Baptist church. The writer began his pastorate here June, 1905. The Lord has been

very gracious in opening the way for me to preach to this intelligent, aggressive and devoted church. Every department of church work is prospering. Our noble superintendent, Prof. V. W. Richards, is leading the Sunday school to larger things. The prayer meetings show signs of great spirituality. The congregations are growing, and, by their sympathetic and intelligent listening, are an inspiration to the pastor. Three weeks ago our deacons had a special meeting to consider the wisdom of buying a parsonage, and with unanimity recommended the purchase of a home for the pastor. At a full meeting of the members, the following week it was decided with enthusiasm and without a dissenting vote to purchase an elegant pastorium located on Main street about 100 yards from the church. It was refreshing to see with what gladness and promptness they furnished the money, \$2,750, to pay for this commodious and beautiful home. We extend to Drs. Eaton and Harvey a cordial invitation to visit the pastor at the Springfield Baptist church and see how handsomely these noble saints provide for the pastor and his family. We are planning for greater things for the Lord and His kingdom. The churches in Cumberland Association have noble men as pastors. Acre at Clarksville, Pierce at Orinda, Lamont, Hopewell and Bethlehem Shannon at Concord, Dodson and Rather at Greenbrier, Blankenship, our efficient missionary, J. Alfred Gossett, at New Providence, and C. A. Besmer at Palmyra, one of God's noble men, are some of the preachers in our association that are building wisely under God for the salvation of lost souls and the glory of God. We are expecting to arrange with Dr W. C. Golden, our state secretary, for a workers' meeting in Springfield in a few weeks. The secretary is very anxious to come into close, loving, personal contact and sympathetic touch with all the pastors of the state. He is doing a great work for God in our beloved state. The Baptists of the old volunteer state are advancing in the enterprises of the kingdom of God. Our noble editor, Dr. E. E. Polk, is a great factor in bringing prosperity to our Baptist Zion in Tennessee. The visits of the WESTERN RECORDER are a joy to this Baptist preacher and his family. May the Lord abundantly bless your efforts to give to the Baptists that superb paper.

J. H. BURNETT, Pastor.

CHARITY OF SPEECH.

Charity of speech is as divine a thing as charity of action. To judge no one harshly, to misconceive no man's motives, to believe things as they seem to be until they are proved otherwise, to temper judgment with mercy—surely this is quite as good as to build up churches, establish asylums and found colleges.

Unkind words do as much harm as unkind deeds. Many a heart has been wounded beyond cure, many a reputation has been stabbed to death by a few little words. There is a charity which consists in withholding words, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then locks the unpleasant secret up in the very depths of the heart. Silence can still rumor; it is speech that keeps a story alive and lends it vigor.—Humane Journal.

DEATHS.

(Continued from 15th Page.)

FORD.

Preamble and resolutions in memory of Rev. Dr. Samuel Howard Ford, adopted by the Central Baptist church, Memphis, Tenn., January 21st, 1906:

At the last regular monthly conference of this church, announcement was made of the death of the Rev. Dr. Samuel Howard Ford, the first pastor of this church, which occurred at his home in Jennings, Mo., at 8:30 p. m., July 5, 1905. And a motion was adopted to have the northeast window in the north corner of the auditorium made a memorial to his memory, and that a committee be appointed to draft suitable resolutions relative to the death of our beloved brother and former pastor.

In compliance therewith, the moderator appointed the board of deacons as the committee. We therefore, acting as said committee, would respectfully report that said window has been made a memorial to his memory, as directed, and we submit for your adoption the following preamble and resolutions:

1st. In the wisdom of God, our Heavenly Father, it has seemed good to Him to remove from our midst and his work for the Master, to His home above, our dearly beloved and former pastor, Rev. Dr. Samuel Howard Ford. Therefore, be it resolved:

1st. That in the death of Dr. Ford, this Church lost a devoted friend, one who devoted seven years of the prime of his life to its organization, upbuilding and welfare, as also to the wider interests of the denomination in this section.

2nd. In the death of Dr. Ford, a great man in Israel and a giant in the Master's cause and in our denomination, has fallen. A defender of the faith, one who battled fearlessly with every foe of truth, using the sword of the Spirit and shield of faith, as his only weapons. Yet, at the same time, a lover of peace and as gentle as a child. He will be mourned and missed, not only locally, but nationally, for throughout our country he labored many years for Christ by word and pen.

3rd. That the committee's report and these resolutions be inscribed conspicuously in the minutes of this church and a copy of same be sent to the following relatives: Mrs. Sallie Rochester Ford, his widow, and family, and to Dr. Howard Ford, his eldest son. Also that the following papers be furnished copies for publication, viz., *Baptist and Reflector*, Nashville; *Western Recorder*, Louisville; *Christian Repository*, St. Louis, and *News-Scimitar*, Memphis.

Signed:

H. C. BAKER,
C. B. CREAMER,
J. E. VAN TREES,
JOSEPH TOWNSEND,
E. W. PORTER,
C. B. RICHARDS,
EDWD. BOURNE,
Committee.

We learn that Liberty College at Glasgow, Ky., has already matriculated 196 students. The boarding department is crowded. The accommodations are inadequate. The Board of Trustees met lately to consider about enlarging the building in order to accommodate this growing institution of learning. We congratulate Presidents George and J. Henry Burnett on their enterprise and success.

H.

MARRIED.

Miss Stella McDaniel, of Frankfort, and Mr. Knight Chowning, of Lawrenceburg, Ky., were married at the bride's home in Frankfort, Thursday evening, February 8. Mr. Chowning is manager of the Lawrenceburg Telephone Company while Miss McDaniel is one of Frankfort's most popular young ladies. Mrs. Chowning is a sister-in-law of Mr. Russell E. Baker, who is now connected with the Recorder. Their many friends wish them much happiness and success.

The Rev. E. Y. Mullins, D. D., on Friday night next, February 16th, at 8 o'clock, will give his celebrated lecture on "Travels in Europe" at the Highland Presbyterian church, corner Highland Avenue, and New Broadway. Dr. Mullins is President of the Baptist Theological Seminary in this city and is a delightful speaker. He has made several journeys to Europe, having spent the greater part of last summer in the picture galleries and other places of interest throughout Europe.

In connection with the lecture, the church choir will repeat some of the choruses from "The Holy City" which were rendered at the recent contact.

There will be no admission charge, but a free will offering will be taken for a worthy cause, this latter, however, is purely voluntary.

For The Man Who Does'nt Drink

Why buy insurance where you have to pay the extra risk on the life of the drinker when the AMERICAN TEMPERANCE LIFE, 253 Broadway, New York City, can give temperance people the very safest kind of insurance at cost far below that possible by companies where the membership is promiscuous? Experience shows the death rate of total abstainers to be considerably less than drinkers. Realizing this fact, the AMERICAN TEMPERANCE LIFE was organized to give temperate men and women the benefit of the lower rate which could be given by insuring this class. This is the only company in America giving lower rates to total abstainers. Send a postal with your age, and see how easily you can provide protection for your family. Policies are issued in a variety of forms to meet different requirements. Write at once for full information. Good representatives wanted. Money making offer. D. W. Mason, Superintendent, Home Office, 253 Broadway, New York.

The committee on the testimonials to be presented next May to Secretaries Lansing Burrows and O. F. Gregory, met in Louisville last week. Drs. J. M. Frost and Manly J. Breaker, along with the editor of the *Western Recorder* constitute the committee. It is important that the committee know how much they can depend upon. Hence all who wish to have a share in the matter should send in their contributions at once. Those who live in the states which touch the Atlantic are requested to send their contributions to Dr. J. M. Frost. Those who live West of the Mississippi are asked to send to Dr. Manly J. Breaker, St. Louis, while those who live in Kentucky, Tennessee, Alabama, Mississippi and Louisiana, will please send to the editor of the *Western Recorder*. Drs. Burrows and Gregory have served the Southern Baptist Convention as Secretaries faithfully for 25 years, and it is fitting that this service should receive special recognition.

Bro. Yohannon needs a horse and buggy. He needs a supply of medicines. Having become an M. D. while in this country, he can do a great work as medical missionary along with his preaching, if he had a supply of medicines. The opening in the land of Cyrus is very fine and the work there should be pushed. The Baptist General Association (the Rev. J. B. Sellman, Treas.) are helping Bro. Yohannon and others are helping. There is need of all the help that can be had and there is urgent need just now. Some money sent to Bro. Yohannon direct, seems to have miscarried because of a defective address. His address is the Rev. I. N. Yohannon, Baptist missionary, Ormia, Persia. Money sent him should be put into drafts on London. The name Yohannon in Persia is as common as Jones or Smith in this country, and it is important in communicating with Bro. Yohannon to use the full address, as above.

Deafness and Catarrh Cured

By "ACTINA"

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits.



By stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of specialists to always give relief. That there is a scientific cure for most forms of deafness and catarrh is demonstrated every day by the "Actina" treatment. The vapor current generated by "Actina" passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has seldom failed to stop ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in a few weeks by this wonderful invention. "Actina" also cures influenza, grippe, asthma, bronchitis, sore throat, weak lungs, colds and headache and all other troubles that are directly or indirectly due to catarrh. "Actina" is sent on trial postpaid. Write us about your case. We will give free advice and positive proof of cures. A valuable book—Prof. Wilson's 100-page Dictionary of Disease, Free. Address New York and London Electric Association, Dept. 83 C, 929 Walnut Street, Kansas City, Mo.

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.

"BIG FOUR"

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Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 255 Fourth Avenue, or write to S. J. Gates, General Agent, Louisville, Ky.

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., 407 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 24, 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 1 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, Court, Jeffersonville, Indiana. Terms reasonable.

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 B. F. Russell, Saloma, Ky.

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

WANTED—The lady readers of this paper to try their hand at the millinery business. Profits are large, and you run no risk. We have started thousands who are now in easy circumstances. Write for full information. We refer to any mercantile agency as to our standing. Address David Hair & Son, Louisville, Ky. Largest millinery house in the South.

Royal

Baking Powder

Absolutely Pure

Made from Pure Grape Cream of Tartar

In baking powder Royal is the standard, the powder of highest reputation; found by the United States Government tests of greatest strength and purity.

It renders the food more healthful and palatable and is most economical in practical use.

Housekeepers are sometimes importuned to buy alum powders because they are "cheap." Yet some of the cheapest made powders are sold to consumers at the highest price.

Housekeepers should stop and think. Is it not better to buy the Royal and take no chances—the powder whose goodness and honesty are never questioned?

Is it economy to spoil your digestion by an alum-phosphate or other adulterated powder to save a few pennies?

ROYAL BAKING POWDER CO., NEW YORK

ITEMS OF INTEREST

News the World Over

There have been automobile races in Ormond, Florida. Machines of all kinds from all parts of the country participated. The greatest speed was attained by the Stanley steam motor in an automobile driven by Mr. F. H. Marriot, of Newton, Mass. This ran a mile in a little over 28 seconds, making a rate of 127 miles an hour. This is the greatest rate of speed ever attained by any one. The time is coming when automobiles must be confined to roads designed expressly for them.

We are fast approaching the decadence of Rome, if we have not already reached that point. Last month a pair of apes was married in Harrisburg, Pa. The marriage ceremony was performed by a judge. Announcement cards were sent out and a banquet given to the apes. This is on a par with the insane behaviour of the society people in Europe over the baboon Consul.

The Paraciba de Sul has broken over its banks and inundated a large part of the city of Campos. This city is 140 miles from Rio Janerio and is near the Atlantic coast. It is a city of 80,000 people. The river rose so rapidly that many of the people were imprisoned in the houses and the work of rescuing them is difficult.

Many have believed that Congress has no intention of passing a bill regulating railroad rates and that the Hepburn bill is only a red herring drawn across the track of tariff reform to draw off the attention of the people. It looks suspicious that the Hepburn bill was passed almost unanimously, only seven Republicans and no Democrats voting against it, after Hepburn himself had declared he did not know what it meant. One of the voters against it was McCall, one of the finest lawyers in Massachusetts. He declared the bill violated the Constitution and the courts would be sure to set it aside.

Paul L. Dunbar, the negro poet and writer, died at his home in Dayton, O., aged 33. He has been in bad health for some years, dying of consumption. Dunbar was born in Dayton. He was a

pure negro with no mixture of white blood. He showed his mental ability while a boy, learning rapidly at school. He left school and became an elevator boy to support his widowed mother. While yet a boy he wrote for the local papers. His first book, "Oak and Ivy" was published when he was 21. Paul Dunbar's poetry will live. He was a master of pathos and wit. He wrote much in the few years he lived and his death in early manhood is generally deplored.

The *New York Tribune* gives some interesting statistics of that city. Every six minutes a child is born, every seven there is a funeral. One dies of consumption every twenty-eight minutes, which shows that this disease causes one fourth the number of deaths. Yet in some months pneumonia is twice as fatal as consumption. One New Yorker is killed by accident in every hour and three-quarters; the street cars, surface, elevated and subway kill four persons every day. This makes it 2,000 times more dangerous to be on the streets of New York than it is to ride on the railroads.

The *Tribune* goes on to say that one person in New York City commits suicide every ten hours. Murder kills one every two days, but the attempts to murder average three a day. By far the largest number of suicides are in April, when they average three a day. The smallest number is in the bright and cold winter months and in July. The large number in April is attributed to the low vitality with which people come out of the winter, and to the alternation of bright and gloomy days.

Here is a story that may set the boys to experimenting. At a dinner in London the peaches were distinctly marked with the initials of the host. He cut out letters from paper and pasted them on the growing fruit. When the fruit was ripe and the paper letters removed, the initials were very distinct, being of a most delicate green color.

Paris is famous for its shade trees. A good soil and fine climate have something to do with the superiority of the trees, but the care given them in the nurseries has much to do with it. Among other things done for the trees, the little ones are transplanted frequently. This hardens the roots and enables them to withstand the injury done by transportation. Whenever a tree is destroyed in the city another is promptly brought from the nursery and set out in its place.