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Faith, Hope and Love, these three.

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A New Testament Dictionary.

BY A. L. VAIL.

A New Testament dictionary is needed—not in Greek, but in English. More than we the earlier Baptists had it, and we are losing it through our deference to the English dictionary where it departs from the teaching of the New Testament. This departure from our proper ground through change in terminology involves and promotes change in doctrinal conceptions. Therefore a call for a New Testament dictionary is not superficial as it may at first sight seem.

The dictionary is the crystallization of popular speech. A word works its way into the speech of the people, and after it holds its own there for a reasonable time, the makers of the dictionary recognize its authority. Once in the dictionary, it becomes authoritative, determines good usage, and sticks. A similar process establishes a new meaning of an old word. But while thus becoming correct in English it may be incorrect according to a higher authority. This has come to pass in connection with various words in the Christian vocabulary. Common use of these words has departed from the Bible and thus become false to the teaching of Christ. This presents a dilemma. Either we must revise the English dictionary into harmony with the New Testament or we must, falling under the dominion of the erroneous popular English, become promoters of a perversion of the truth. The proposition now maintained is that in such case our duty is to set the truth of Christ above the error enshrined in the dictionary, and use terms in harmony with the Bible, however much we may thereby disregard or defy the dictionary.

Providence provided the Greek language for the use of the Christian religion. Defective for such use, as it certainly was, and as all human speech must be, still it was the best mould into which to pour the thoughts of Christ that has ever existed among men, having especially a matchless discrimination between shades of thought, particularly in the higher realms, the true and the beautiful. Even so it had to take on and take in new meanings. Christ brought to the world thoughts about God and man that had never been entertained among the Greeks and for which therefore they had no adequate terms; and these conceptions by being infused into the Greek tongue, lifted it to a higher plane of expression than it had ever attained or ever would have attained without this exceptional use of it. This imposes on us an obligation to guard and preserve these shades of truth thus enshrined that otherwise would not have appeared. If God was so careful to get his great thoughts of grace clearly before us, we ought to be careful to preserve them against all assaults on them, however violent or crafty, however dogmatic or persuasive. Now manifestly we fail here if we permit ourselves to be misled into the use of terms drawn from the Greek Testament in meanings incompatible with it. Whenever a case arises in which choice must be made between two meanings of an English word, that of the corresponding word in the original Testament and that in the English dictionary where the meaning is diverted or degraded under the Christian name, or any other—why, then the obligation is on us to side with the Bible. It is not sufficient to say that a given use of a word is good English.

To say that is correct but not sufficiently, because the first obligation of Christian loyalty is to Christ's meaning in the term and not to current usage. Therefore, when we use such a term we should take pains to use it in harmony with the mind of Christ, leaving the English dictionary to look out for itself. This is true in two relations; first, in relation to our use of it among ourselves, where we should adhere to the New Testament sense; second, in our use of it among others, where we should make clear in what sense we are using it.

If, now, all that has been said above has failed to get the thought clearly before the reader, as is quite possible, let us resort to an example by way of illustration. Take the word "Church." To the Greeks it meant an assembly, called out and separated on some distinctive basis. That is its first and general meaning in the New Testament. Some think that that is its only meaning there, and among the readers of this paper the understanding is doubtless practically universal that if it has any other meaning it is only that of the whole multitude of the redeemed conceived of as assembled in Christ, or the spiritual fellowship. But "Church" has come in English to mean almost any thing territorial, official, natural, material. Its meaning in the minds of the large majority of the English speaking people is one or more that has no place in the Bible. How, then, should we use the word? Manifestly, according to the limitations of the New Testament and not according to the abominations of the English dictionary. "The local church" implies that there is some other kind of a church in sight. "The Baptist Church" implies that there is something among us corresponding to "the Methodist Church." "The Christian Church" or "the Church," as now coming to be commonly used among Baptists in some quarters, implies that the whole company of believers now on earth may be properly called a church. Within my short memory all of these uses have come among us, first as innovations, protested against or even laughed at, and then pushing themselves into recognition. Hence, results "confusion worse confounded" and more or less undermining our conceptions alike of liberty and loyalty—liberty of the Church against all usurping organizations of wider area under the name of church, and loyalty to Christ in and through the Church as against the claims of all extra scriptural bodies masquerading as churches.

Pushing a step further, we come on this same word in the sense of the building in which a church meets. This use of it among us is a modern invention, or rather accommodation to the terminology of those against whom our fathers set up the "meeting house" as a bulwark of the people and a shrine of the spiritual. When they said "meeting house," they spoke not out of ignorance or oddity, but out of an intelligent and alert conviction concerning the spirituality of the church and the sacredness of the New Testament use of the term. Not long since, a discussion was running in a Baptist paper on the propriety of calling a meeting house a church, until a college president arose and apparently squelched the whole field with the declaration that we call a meeting house a church because we speak the English language and that is a meaning of the word in our dictionary. Is that conclusive? Yes, if we subordinate the New Testament to the English dictionary. No, if we subordinate the English dictionary to the New Testament. It has been argued that in this use of "church" we only conform to a common method. Declining to admit the force of this conten-

tion even if it were in accord with the fact, we deny its accordance with the fact, because the common method still avoids that confusion of the lower and the higher which we promote by this abuse of "church." That is, we call the building in which goods are stored a "store," to be sure, both being on the same plane of existence, but we do not call a school house a school or a court house a court, or even a club house a club. It is only when we get to "church" that we so recklessly confuse the lower and the higher, the spiritual and the material. The only other instance of which I now think is "theatre." This pair of abuses is suggestive, for the application of "church" to the building results from the play house conception of Christianity. How is it that religion leads the van in degrading the higher word in this relation? Because religion is dominated by the ceremonial and the sacerdotal, which find religion chiefly or exclusively in the priest and the place, thus departing from Christianity which knows no sacred person or place, but is a life entombed in all saints always and everywhere. If we were alert for the preservation of this Christian conception, we would not permit "good usage" to lead us into saying church when we mean meeting house.

Push this line of observation a point further, to the word "temple." The New Testament lifts this word clear out of the old meaning of a material structure connected with the religion, lifts it into the exclusive and exalted meaning of the Christian and the church as the dwelling place of God. (The only exception, which is not an exception, is in the references to the Jewish temple under the common designation.) The purpose of this separation of "temple" to the higher use is evidently to emphasize the thought that a believer in Christ carries God with him wherever he goes in the sacred intimacy of a vital fellowship, the thought that centrally distinguishes Christianity from all religions with material temples. We therefore mar, if we do not lose, that precious and potent conception when we follow the dictionary into the lower use of this word. To drop it to the level of a structure of stone and stucco is to muddle our understanding and smirch our experience. And yet Baptists are conspicuous in this country now in calling their houses of worship temples. The pity of it! That is consistent in Hebrews and heathen, but Baptists ought to know better.

Philadelphia, Pa.

"GIVEN, GIVEN," TO THE LORD.

There is a suggestive thought in many a marginal note in our English Bibles, where the literal meaning of a Hebrew word emphasizes, or makes clearer, the meaning of the English translation. Thus it is again stated in the Book of Numbers that the Levites are "given," or "wholly given," to the Lord, to be in his service, for the sacred duties of the tabernacle and its worship. Where this is stated in the text, the margin gives, as if in emphasis of the fact of the gift, "given, given." That is the idea! If we have given ourselves to the Lord, we are "given, given." No part of us can be kept back, nor should we be at any time less than wholly his—"Given, given." Nothing short of that is what the Lord would have from those who claim to be his—Selected.

The Interior touches the vital point: "The most grievous source of immoral conditions in the industrial world is the unacquaintance of great employers with their 'people.' The failure of personal relation between employer and employes demoralizes, because on both sides it dissipates the sense of obligation."

Bishop Bashford of the Methodist church has been making a tour in the province of Szechuen where the Methodists have missions. In making the tour he visited 30 cities in which the men begged him to send some one to teach them the "Jesus doctrine." Ninety per cent of the members of the Methodist churches in that province are adult men.

Dr. John Watson says: "If there be a bigotry of orthodoxy which in the past was intolerant, there is also a bigotry of heterodoxy which in the present is most insolent."

Dr. Torrey held a meeting in Toronto before he went to Philadelphia. There were 4,335 persons who professed conversion. Dr. Torrey, as we have said before, has no signing of cards nor promises to "lead a better life." Sinners have to stand up and ask for prayer, go forward to the front bench and let Christians talk to them. And when they make a profession of religion, the men stand up, face the congregation and relate their experience.

Captain Mark Castro and his crew showed great heroism in rescuing the passengers and crew of the steamer Cherokee. Gen. Miles, at a dinner in his home, presented him with a diamond studded medal. Castro made a modest speech and hoped his crew would not be forgotten, for they were heroes. Mr. Carnegie paid off a mortgage of \$1,500 which was on Capt. Castro's house, gave \$5,000 to educate his son and gave each of the crew \$500.

Daniel Webster, as quoted in Harvey's Biography of Webster, said, "From the time, at my mother's feet or on my father's knees, I learned to hush verses from the Scriptures, they have been my daily study and vigilant contemplation." Brethren, are your children learning to memorize the verses of the Bible on your knee? If not, why not?

Rev. T. C. Edwards was in Wales for two months. Time enough has elapsed to test to some extent the work of the revival. He says, "In two summer resorts where I spent a part of my visit, prayer meetings, religious conferences and preaching services were held as part of the daily exercises and recreations. Family prayers have been restored in many families and the family altar has been erected in hundreds of new homes."

QUESTIONS ANSWERED.

By Senex.

"In calling a pastor, A gets 30 votes, B gets 28, C gets 20 and D 15. Is it proper to say A has received the most votes and then try to make it unanimous?" It ought not to be worded that way, because it might seem that it was desired to make the impression A had received the most of the votes. And everything in any action of a church must be conspicuously fair, honorable and above all possibility of suspicion of any taint of jesuitical finesse. It ought to be stated that A received only one-third of the votes cast, while receiving more than any other one man. If the situation had been thus honorably and truthfully stated, then it would be right to move to make the election unanimous.

Such a resolution might be moved in D's case even. Or a brother might move that the church, by a unanimous vote, call E or F, whose names had not been presented. Such a resolution any brother could offer, but it would not be wise in all probability. It would be merely a waste of time and breath, unless A was really the second choice of those who voted for the other candidates. In that case, the brethren might agree to make it unanimous. Otherwise it would probably irritate them as an effort to take snap judgment upon them, and would greatly injure A's prospects.

The brother also asks "if it would be right to drop D and vote again, etc., till a majority of votes have been given for some one and then try to make it unanimous?" That would be right. Whether it would be wise depends on the state of feeling in the church and also on what members voted for D. It may be that the best and wisest brethren voted for him and A's vote was largely composed of the youngest members and the unspiritual ones who are never at prayer meeting, seldom at church and who were present at that church meeting because some one had hustled around and brought them there to vote.

In such a case, it would be best not to take another vote then, but to pray for God's guidance and postpone the matter to another meeting of the church. And in any case, it seems to me it would be best to announce the vote and take another vote without dropping D. Of course, before the vote there should be prayer for God's guidance. If the second vote was just like the first, then postponing to another day would probably be best.

The brother will see if he will consider the matter that to drop D after only one vote would not be treating him and his friends rightly. It may be that many of those who voted for C would decidedly prefer D to either A or B, and seeing the probability one of them would be chosen, would change their vote to D. Or all of those who voted for B and C might vote for D as their second choice, thus giving him a two-thirds majority on the second ballot. But if on the second ballot the vote remained unchanged, then it would do to move to drop D.

A brother wishes to know whether "the weak brother who is spoken of in 1 Cor. 8:11 was a Christian, and if he was one of those who will finally perish?" The weak brother is a Christian, I think. If so he cannot finally perish. None of those who have been regenerated are finally lost. Therefore this weak brother will not perish.

The Greek verb is in the present tense, not in the future as it appears in our translation. This denotes that the course of action of the one whom Paul is addressing is such that it puts the weak brother on a downward course, that of sinning against his conscience. If he persisted in this till the end without repentance, he would be lost. But he would not, that was sure. There are too many and too strong promises in the Bible for that. And many of

these promises are from the Father to the Son.

Let the brother get the Philadelphia Confession of Faith and read the proof texts on the subjects of election and final perseverance. He will find them strong and clear. There are three or four texts in the Bible which, taken alone, might mean that a child of God could be lost. But that is not their necessary meaning. And we must always take the meaning of any Scriptures which makes it consistent with the others. For there is one thing which is an axiom with orthodox Baptists and other evangelicals, and that is that all Scripture is given by inspiration of God and is infallible.

God decrees not only the end, but the means and his eternal purposes cannot fail in either. A good illustration of this is seen in the case of the shipwreck recorded in Acts. God had promised Paul that not one on shipboard should lose his life in the shipwreck. Yet Paul said to the centurion and the soldiers when the sailors had plotted to desert the ship, "Except these abide in the ship ye cannot be saved." The salvation of the elect is conditioned on their repentance and faith, that is, all who arrive at the age of accountability. They cannot be lost; they cannot be saved without repentance and faith. It follows then they will repent and believe.

There is no question that the regenerated will perish if they fall away. But God has promised to prevent this; they are held by his power. And the warning to the elect guards them. This verse teaching the weak Christian that if he violated his conscience he would perish, would cause him to cease his wrongdoing and repent. Christians voluntarily continue in faith and obedience. The thought that because he could not perish he would enjoy himself in sin, shows the man is unregenerated. The regenerated man loathes sin, desires holiness above all things and longs to be delivered from the power of the old Adam. If temptation overcomes him, he does not say, "Oh, well, I'm sure to be saved any way." He repents and asks forgiveness and for strength to resist in future.

A NOVEL TRICK PLAYED BY A CHURCH.

BY H. O. ROWLANDS.

We have received reliable information of a unique event in church life which took place in Bethelville, in an adjoining state. It seems that in that town, as in many others, the evening congregations of the Peniel Baptist Church had long been thin and discouraging. It was a "stragglers" congregation, few went in thereat. It was not because the people were few, for the city is a large one, the church has hundreds of members and a wide constituency, and the pastors have been above the average as preachers and speakers. For all that, it was scarcely worth the while to open the church doors on Sabbath evenings. It added to the financial burdens to heat and light the edifice, and the attendance did not make it worth the expense.

Earnest efforts had been made to change the conditions. Pastors were changed two or three times. A "joking" preacher was secured, he was full of fun and humor. He let loose on the helpless listeners ancient and embalmed jokes, rejuvenated funny anecdotes culled from many a book of forgotten lore, and a whole job-lot of alleged laughable ridiculousities. The galleries laughed, the few pew-holders blushed, and after six months the church decided that the pastor better take a permanent vacation, and conditions were left worse than ever. Then a downright "up-to-date" man was secured. He discussed the latest fads, preached on all conceivable isms, cavorted over the pulpit platform, pounded the Bible, screamed, and made all manner of wind-mill gyrations, for he was driven by wind—a regular barn-stormer he was! He had also a slight flavor of heresy in his doctrines; he was a "higher critic," liberal and modern in his views, which he ventilated with much freedom. He was not sound, but gave forth much sound. This drew to his congregation a few "broad-minded" thinkers, who patted him for his liberality, though they never contributed a cent for supporting him and the church.

The newspapers praised him as a veritable prophet.

That lasted for a year or two; it filled the pews for a few months, then the turmoil subsided. The church life shriveled; its energies were paralyzed; its benevolences ceased. The health of the pastor's wife at last gave out and the pulpit became vacant again. Next, and its present pastor, seems to be a bright, able and thoroughly good man, but the evening congregation could not be secured. The last resort was to hire an elegant choir, fine soloists and a brilliant organist. For a while that helped, but a good many said they preferred that style of singing in the concert and opera. It did not stir in them one pulse of devotion, and they did not believe there was any worship about it; and they did not care a flip about such vocal gymnastics in the church; indeed, they were repelled by it! And the expense was too large to support the music. It was abandoned.

Then it was the trick was played in this manner: Deacons Gotrox, Wiseman, Banker and Bloodgood, all living on Hump Ave., after praying together—for they are good men—resolved that from that date they would always attend the evening services with their families, as far as they could control them. At the ladies' society it was resolved, and the paper signed by all present, that every woman would be present next Sabbath evening in the church services, unless unavoidably detained. The first signers were Mrs. Silk, Mrs. Golden, Mrs. Dimon, Mrs. Partie and Mrs. Cardance. Those ladies had been known to have had for years a regular "excruciating" Sunday evening headache, and now, when the other ladies saw them starting to Sabbath evening service they followed like sheep.

On the following Sabbath evening the pews were full. The pastor, confronted by living men and women, and not by ghostly pews, empty and cold, caught an inspiration, and his sermon was electric with power. So it was for two or three Sabbaths; then the people around town began to be curious as to what was going on in Peniel church to draw such crowds and they came in and crowded the pews and even the aisles. This stirred the preacher to new efforts and enthusiasm. Every new face drew out the best that was in him, and he preached with unprecedented power and inspiration. Out of such conditions revivals come, for there are continuous revivals; conversions follow; all church interests are reviving; the kingdom of God is becoming powerful in the city. Thus was the problem of the Sabbath evening service solved in Peniel Baptist church. Let some other churches try this plan! It may scare the pastor at the first service; but he will get over that. Such a scheme will draw on his heart and brain, and he will improve in every grace and power. Try it!

See if it will not solve the problem of the "evening service" in your church. It will help settle your financial perplexity. It will stimulate your benevolence, at least so Deacon Gotrox writes me from Bethelville. It will nerve your pastor to larger efforts. It will deliver you from a creeping spiritual paralysis under which you are suffering. It will make your church a social, moral and spiritual force in the community.—*The Standard*.

Davenport, Iowa.

"THE DESPOTISM OF CHOIRS."

The Bishop of Worcester in addressing his clergy in his cathedral said that the cathedral singing should not be imitated in parish churches, and declared that the diocese had fallen, he knew not how, under the despotism of choirs. He affirmed it necessary to restore the natural tone of voice in public worship. "Choirs should be taught to say prayers as well as sing them. The confession should be said, not sung, in a quiet, natural low voice, as was intended, in 'an humble voice,' and this should continue for the absolution and the Lord's Prayer." After indicating portions of the service which could properly be sung, the bishop said they would follow a precedent and common sense if they

said, not sung, the Apostle's Creed and the Lord's Prayer. He affirmed that services should not be protracted by elaborate music; that people "ought not to come to church to enjoy themselves, but to learn to worship God." It was the intention of the Reformation to make worship "more common, more intelligible, more open."

The despotism of choirs has exerted an unfortunate effect upon evangelical churches, especially in the large cities. To it may be attributed these innovations:

1. The singing of the Lord's Prayer by the choir exclusively, the people being silent. This is an absurdity from every point of view.

2. The playing of the organ while ministers of the Gospel are addressing the communicants at the holy communion.

3. The singing of the Apostle's Creed.

4. The advertising in the public prints of the music to be played, with the name of the composer of the music and the name of the organist.

5. The publishing of the names of solo singers (some of whom are opera singers and Jewesses).

6. In some churches (where a prayer is made on the reception of the offertory) the playing of the organ while the minister is praying.

7. The undue protraction of the service by elaborate music, such as the "Te Deum." In one church an order of exercises was handed to us in which the "Te Deum" was spelled "Tedium." This led us to note how long a time it took to sing it, and it was seventeen minutes.

It may be supposed by some that this classification is made by a foe of choirs. The very contrary is the case. For a church that has money, we believe in a quartet with a chorus; for a church that has less money, in a quartet and no chorus, unless it can be kept up without pay, the same quartet being required by the church to act as leaders of the congregation in singing the congregational hymns.

But in our judgment a despotic choir or choirmaster, or an organist and choirmaster combined who treat the music of the church as if it were a separate department which they were hired to keep running at such times as they see fit, is an abomination of desolation in the sanctuary.

The melodious thunders of the cathedral organ or its softest and sweetest notes are less impressive than a whole congregation offering to God the words that His Son taught them, and affirming their faith in the fundamental principles of the Gospel.

These words no doubt will be read in congregations where some of the above discountenanced things are done. They may think their way better than anything commended in the foregoing; and they have the authority to determine. We send out suggestions with their reasons, and the reader, lay or clerical, has both the privilege and the right to agree or disagree. "Let every man be fully persuaded in his own mind."—*Christian Advocate*.

TELL THE TRUTH.

Let the truth come out without malice, without partiality. Let the secret works of truth be told concerning men and things, darkness be brought to light, and the exact truth concerning secret clans and hypocritical pretenders; concerning every organization that seeks approval and covets the support of honest men. Any body of men who cannot stand under the light of truth should fall, and the sooner they come down the better.

To prevent this telling of truth, to hush the voices that speak the truth, and gag the men who proclaim the truth, and stifle the investigation which seeks to arrive at the truth is the aim and object of men who love darkness, who hate light, and who serve "the prince of darkness" and resist the progress of the truth of God. Let Christians who love the truth tell it, let those who love the light let it shine, and in so doing they will lead men to the knowledge and acknowledgement of the truth as it is in Christ Jesus; and they will find in "the armor of light" a potent and invincible equipment for life's warfare, and an impregnable defence against the lies, and hypocrisies, and works of darkness which prevail.—*H. L. Hastings*.

The Elements of Good Preaching.

BY GEO. WHITMAN, D. D.

In the Greek New Testament, six different words are used to describe the act of preaching. These words are as follows: Euangelidzo means "to tell the good news," as in Luke 7:22, "To the poor the Gospel is preached;" Diangello means to "publish abroad," as in Luke 9:60, "Go, thou, and preach the kingdom of God;" Dialegomai means "to argue, or reason," as in Acts 20:7, "Paul preached unto them;" Katangello means "to tell thoroughly," as in Acts 13:5, "They preached through Jesus the resurrection;" Karusso means "to proclaim as a herald," as in Matt. 10:7, "As ye go, preach;" Laleo means "to talk, to discourse," as in Mark 2:2, "He preached the word unto them."

Of these six Greek words, the two that are used oftentimes to indicate the act of preaching are euangello and karusso. The first, euangello, is beautifully expressive of the purpose and office of the preacher. It means "to publish the good news, to announce the Gospel." It is compounded of two words, "eu," meaning "good," and "angelios," meaning "angel," meaning "news or tidings." From the same root comes the Greek word "angelos," meaning "messenger," and from which we have the word "angel." Our Anglo-Saxon word, "Gospel," is made up of two words (god-spell) meaning "good news." It is an exact translation of the Greek word "euangelion." The verbal form, "euangelidzo," shows that the preacher is one who "brings good tidings," and this is at once the most exact, and the most beautiful definition of the work of the preacher.

The Greek word "Karusso" is used about as often as the word "Euangelidzo," to show the preacher's office. The word means simply, "to make proclamation, as a herald announces some important event." The word is used fifty-four times, and the fact that this word is used so often shows how prominent in the minds of the New Testament writers was the thought of the preacher as a herald, who announced a message from God. He is God's trumpeter, to proclaim the message of life and peace.

In this brief study of words that express the thought of preaching, it may well be noted as a significant fact that the Greek word "Lalo," meaning "to talk, to speak," whilst it occurs over three hundred times in the Greek New Testament, is used only six times in reference to the act of preaching. That fact is positive evidence that preaching is something vastly more than talking or speaking. Preaching is the delivery of a message; it is speaking to a definite purpose.

The words used by the New Testament writers show that preaching is the proclamation of the good tidings concerning God, and his Son, Jesus Christ. It is the oral announcement of salvation through Jesus Christ, to a world lost in sin. Mere discourse is not preaching. The delivery of a divine message is essential to preaching. We are to maintain the New Testament usage of the word. In Paul's familiar words (1st Cor. 9:16), "Woe is me, if I preach not the Gospel!" the emphasis is not on the word "preach," but on "the Gospel." There was no overhauling him if he did not address companies of hearers, but there was a very positive woe upon him if he preached anything other than the Gospel. Preaching, in its true sense, is the heralding of the Gospel. There is no true preaching where the Gospel is left out.

When, therefore, we talk about "good preaching," we ought to give to the words their true signification. True "goodness" in preaching is not an artistic or aesthetic quality. "Goodness" means moral fitness. "Good preaching" is God-preaching; it is proclaiming, with the authority of God, the message which God wishes the world to hear.

In the study of the elements of good preaching, I wish to note only those elements that seem to me to be most important.

1. Perhaps the most essential element of good preaching is faithfulness. By this word I mean loyalty to the message-sender, and fidelity in the delivery of the message. In Titus 1:3, we read that "God manifested his word through preaching." It is his word we preach, and not our own, and it is the preacher's business to make God's word manifest through public discourse. The Prophet Jonah was to proclaim unto Ninevah "the preaching that I bid thee." Paul had this thought when he wrote (2d Cor. 4:5), "We preach not ourselves, but Christ Jesus, the Lord." The preacher's chief concern is to know the message. Fidelity to the message is the prime requisite of all good preaching. The preacher is, primarily, a prophet—that is, he stands before God to speak for Him. He is, like the Baptist in the Wilderness, a "voice." He is the herald of Jesus Christ, to announce, not what he thinks is true, but what Jesus declares to be true. He is not the maker of a message, but the proclaimer of it. In that forceful tractate entitled, "A Letter to Garcia," the exclusive thought of the author is that the messenger sent to deliver the letter went through danger and difficulty without evasion or questioning, and did simply what he was told to do. Just that is the preacher's distinct mission. To alter or amend the message is as much treason as for a courier in battle to change the message of a commander to a subordinate. We must preach the preaching he bids us, or cease to be preachers. The preacher must "Preach the Word." He is the divinely-appointed keeper of the faith. He is not to deliberate as to the propriety of the message, or trifle with its contents. He is simply to know its truth and preach it. If he doubts its reasonableness, he forfeits his right to be called a

preacher. This is what Paul means by "keeping the faith," and so strongly was he convinced of this need of fidelity to the message that he says (Gal. 1:8), "There be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach unto you any other Gospel than that which we have preached unto you, let him be accursed." Hence good preaching cannot be any other than the faithful presentation of the truth as it has been given in the New Testament.

It follows from this line of thinking that the best preaching is that which is most scriptural. A good sermon is one that grows naturally out of the text. Its principal points are suggested by the text. Its arguments and illustrations are drawn largely from the Scriptures. Such a sermon, even in spite of minor defects, may be rated as a good sermon. Scriptural preaching is always good preaching.

2. Another element of good preaching is clearness.

The trumpet should give no uncertain sound. A good sermon, of necessity, must be comprehensible. Its purpose must be apparent; its teaching must be easily understood. How many sermons have we all heard that were satisfactory literary productions, that made a pleasing impression, but awakened no longings, inspired no holy purpose. To listen to such sermons is a diversion, not an education, not an incitement to duty. A truly good sermon will be much more than an entertainment. It will convince the reason and inspire to action. In kindness it may be said that the reason why so many sermons fail to bring about any result is because the preacher himself has failed to grasp thoroughly the truth which he seeks to present. All truth is simple, if only we approach it in the right way. When we really know a truth, there is no great difficulty in making another know it. When one says, "I understand the doctrine, but cannot make it plain to others," he usually advertises the fact that he does not know what he professed to understand. Most people can make others know and feel what they themselves know and feel. The fault of the majority of sermons is in their lack of clearness, and they are not clear because the preacher's mind has not clearly grasped the truth. The preacher who is able to see a truth in all its relations, and whose soul is moved by the truth, is likely to preach good sermons, even if he is not "silver-tongued."

But with this idea of clearness in the understanding of truth is associated another thought that is of almost equal importance. This is the fact that a proper use of words is essential to clear presentation of truth. No matter how clear a preacher's brain may be, unless he knows the meaning and use of words he cannot present his thoughts in a comprehensible way. Words express ideas. Words wrongly used express wrong ideas. The words used by a good preacher must have a clear meaning, and they must be put in such order and relation as to convey the thought easily and distinctly. The complaint against some preachers is that they are "hard to follow." This is not because they are deeper thinkers than other men, but because they have not learned the art of clear expression. It is no compliment to any preacher to be so profound that the common people cannot understand him! Speaking in an "unknown tongue" has not wholly gone out of the church.

The art of correct expression is an art that cannot be neglected in this age of universal education. People are very properly impatient with slovenly speech or fallacious argumentation. They demand exact thought and clear expression. A mispronounced word will divert the attention, and a misquotation may spoil a sermon. It is useless to complain about this condition of society. It is wiser to admit it, and try to be exact. We may even be thankful for this severe demand upon the preacher, for it is promotive of high scholarship and of precise thinking. Our religion is itself responsible for our education. It puts no premium on ignorance. In no sense is truth advanced by fallacy in words or in argument. Truth, to be truth, must have a correct expression. In order to preach the truth of God, the preacher must have a mind to grasp the truth and an education sufficient to state it so clearly that people may make no mistake. If clearness in the presentation of thought is an important part of a preacher's qualification, then, surely, a trained mind is important, and a knowledge of the meaning of words and of the use of language is almost equally important.

I have no disposition, however, to overdo this idea of education about which so much has been said in recent years. The best education is not always found in the schools. Education is the bringing out of the best that is in us, no matter how it is brought out. A preacher ought to be educated practically—in a high order of mind, in common sense, and in a practical knowledge of men and affairs. The pressure upon his heart and brain is greater than upon any other class of men. He must have a wider range of knowledge, and understand difficult subjects more thoroughly than other people. He must see the truth of all subjects clearly, and must know how to give oral expression to these truths with equal clearness.

But the lack of clearness is not always in the wrong use of words; it may be, also, in the intonation, in a measured dullness, or in the habit of making a wrong emphasis. Some preachers are natural enough, until they get into the pulpit. The people have justly complained of the "pulpit tone." How many good sermons are spoiled by unnaturalness of delivery? It is a grievous fault, but the most grievous part of

it is the fact that it detracts so much from the clearness of the exposition of truth. A preacher who is careless or unnatural in his delivery makes it difficult, and sometimes impossible, for his hearers to understand the truth he seeks to impress. Hence, in every good sermon, clear expression must go hand in hand with clear thinking.

And here, also, comes in the necessity of proper illustration. Illustration is the lighting up of a sermon. Mark you, I did not use the word lightening. Illustrations ought not to reduce the weight of a sermon. Their office is to make the truth luminous, to add to the clearness of the truth. Jesus used illustrations. He did this not to clarify truth, but to rivet it in the mind. Illustrations are longer remembered than abstract statements. Jesus could not find words with which to tell us what the kingdom of heaven is, therefore he told us what it is like. The illustrations of the kingdom are clearer and more impressive than any statements could be. But illustrations differ from stories. Stories are likely to cheapen a sermon. Unless skillfully used they will divert the thought from the truth, rather than illumine it. The same may be said of pleasantries or witticisms. They are dangerous tools, and require a skillful hand. Yet I hold that they are allowable, and sometimes a sermon may be made clearer and stronger by the proper use of these arts of public speech.

4. Another element of good preaching is effectiveness.

By effectiveness, I mean the power of a sermon to bring about the result intended. The preacher is not "to beat the air." He is not to battle with a "man of straw." After all, the final test of a good sermon is the question, "Did it accomplish anything?" Preaching differs from ordinary platform addresses in this particular, that it is intended to move the will, to arouse men to action. Paul says (1st Cor. 1:17), "Christ sent me . . . to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." It was the "effect" of his preaching which was uppermost in his thought. He did not wish the religious effect to be spoiled by any attention to the preacher. How often the effectiveness of a sermon is spoiled by "the wisdom of words!" Every really good sermon has a supreme purpose. No sermon can be accounted "good," in the best sense, that does not move the minds of the hearers in the direction which the preacher intends. It ought to "hit the nail," it ought to accomplish something. A competent judge of preaching, after listening to a sermon of much eloquence, was asked by an enthusiastic admirer, "Ah, brother, do you not think that was a good sermon?" "Yes," he answered, "it was well delivered; but what of it?" "What of it?" is the most important test of true preaching. Our preaching is in vain if it does not lead to some important end. Every good sermon will either prod the sinner or inspire the saint, or do both. There is much truth in the words which Wesley is reported to have spoken to a novice who was sent out to preach. "Was any one saved?" he asked. "Not that I know of." "Was any one made angry?" "Certainly not." "Then your preaching was a failure!" by which I suppose that Wesley meant that inert, resultless preaching amounts to nothing. And this is true. There is too much vapid, beautiful, get-nowhere, sermonizing, as we all will admit. The final test of truth is in what it does. The test of good preaching is in the results it brings about. That kind of preaching that brings men to the Lamb of God, and moves the people of God to activity, may be rated as good, even though the preacher may not be reckoned among the great "lights" of the pulpit.

5. The last element of good preaching that I shall give is spirituality.

This word expresses an element that is expressed by no other word. It is a quality that inheres in the preacher, rather than in the preaching. Spirituality is a quality that admits of no affectation. One cannot long play the role of a spiritual-minded man, who is not spiritual. A spiritual man is one who is dominated by the Holy Spirit. The preaching of such a man will inevitably be spiritual. This is the one quality that people universally demand of a preacher. To be unspiritual is to forfeit our claim to respect. Some ministers' lives speak so contrarily that people can't understand their preaching. The man stands out more prominent than his sermons.

This truth, however, must not be pressed too far. People are often led to wonder why the sermon of a bad man are often blessed in the conversion of sinners. There is no great secret about this. Truth is truth, no matter who voices it. Even the devil might speak truth and that truth be owned of God in the saving of men. We are not saved by faith in men, but by the belief of the truth. If even a bad man preaches the truth, people may be saved. I will go further and say, that a bad man, who preaches the truth earnestly and pointedly, may be more effective than a good man, who preaches the word so carelessly.

Whilst all this may be admitted, it still remains true, however, that spirituality is a necessary quality in a successful preacher. People of all classes demand this quality, and they are impatient with one who is unspiritual. When a preacher is spiritual-minded, his spirituality will shine out in his sermons. There is a fervor, a character, a meanness, in such sermons that gives them the best flavor, and the greatest effectiveness. Jesus Christ is exalted. The preacher is hidden behind the cross. The people feel the attraction that Jesus referred to when

he said, "I, if I be lifted up, will draw all men unto myself." (John 12:32.) This, surely, is the highest purpose of all true preaching—to exalt Jesus Christ, to lead people to love him, and to enthrone him in the heart and will. No one can doubt that the preaching that is characteristically spiritual effects this highest purpose more certainly than any other kind of preaching. Whatever other quality the preacher may aspire unto, he cannot neglect spirituality, for this is the element that gives value and vitality to all the others.

Buffalo, N. Y.

LITERARY.

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

With Tommy Tompkins in Korea. By L. H. Underwood, M. D. Crown. 8 vo., pp. 326. Fleming H. Revell Co., Chicago & New York.

A story written about Korea which gives an account of things as they really are in the hermit kingdom. Dr. Underwood has lived for years in Korea, and in this story of Tommy Tompkins gives a clear and accurate account of matters and things before the Westerners began to push into the little kingdom. So that one not only get an interesting story, but real information.

The Atlantic Monthly for February contains: Exploration, N. S. Shaler; The United States Senate, William Everett; Israels; a Bit of Biography. A story, Maarten Maartens; The Mood. A Poem, Fannie S. Davis; The Statesmanship of Turgot I, Andrew D. White; Pianists Now and Then, W. J. Henderson; The Blue Girdle. A Story, Latta Griswold; The Charm of "Ik Marvel," Annie R. Marble; The Year in Mexico, Frederic R. Guernsey; Industrial Securities as Investments, Charles A. Conant; A Tranced Life. A story, Henry A. Beers; The Joys of Being a Negro, Edward E. Wilson; Nature Poetry. A Poem, Henry van Dyke; Eliana; the Latest Windfall, William C. Hazlitt; The Telephone, Movement: Another Point of View, Jesse W. Weik; Significant Art Books, Royal Cortissoz. The Contributors' Club.

The New England Magazine for February, 1906, contains: The Newfoundland Fishery Dispute. Illustrated. P. T. McGrath; The Recapture of the E. A. Horton, Illustrated, Thomas J. Partridge; A Song for Old Gloucester Town, Poem, William Hale; The Sunny Side of Life Insurance, Henry L. Shumway; The Christian Endeavor Society. Illustrated. Rev. James H. Ross; Sunset in the City. Poem. Charles Hamilton Musgrove; Shadows. A Story. Theodora Annis Chase; The Gifts of Today. Poem. Cora A. Matson-Dolson; Contemporary New England Humorists. Illustrated. Ralph Davol; "I'll Still Be Glad." Poem. Hallett Abend; The Limit. A Story, George Brinton; Sleds: Down hill and Up. Illustrated. Ruth Burleigh Dame; Trouble in the Mountains. A story, Annie G. Brown; Parted. Poem, Edwin Henry Keen; The Story of the Cradle. Illustrated. Pauline Carrington Bouve; Editorials; Editor's Note.

A Church on Wheels. Charles Herbert Rust, 60 cents. American Baptist Publication Society, Philadelphia.

A record of ten years' service on a chapel car. The chapel car work has grown in favor and in power, and the wisdom of those who inaugurated it has been abundantly vindicated. The car "Glad Tidings," under the care of Mr. and Mrs. Rust, has done good service, and its story here is well told. The chapel car gives a special opportunity for reaching railroad men.

A GREAT MAN IN PRAYER.

An anecdote about Phillips Brooks, given to illustrate the delight in communion with God which is a condition of effective prayer, will be long remembered. "A friend of mine," said Dr. Laws, "was crossing the Atlantic once in company with Phillips Brooks. The great man was very companionable, very gentle, very loving, and so he took this obscure young minister to his heart, and they became friends and comrades. One day my friend wanted to see the bishop, and so he sought for him all over the ship. He even went down among the steerage passengers, where the great-hearted bishop sometimes used to go on errands of mercy and love. Finally he went to his stateroom and knocked gently. There was no answer. He turned the knob of the door and pushed it open a little, and there he saw Phillips Brooks lying prostrate upon the floor of the little cabin." At first Dr. Laws' friend thought the bishop was ill, or perhaps dead, and he stood motionless. All of a sudden, however, he heard these words: "O Lord Jesus, thou hast filled my life with peace and gladness. To look into thy face is earth's most exquisite joy. My friend realized for a moment that he was listening to Phillips Brooks in prayer, so he shut the door and stole silently away."—Selected.

SUNDAY-SCHOOL LESSON

Sunday, March 4.

THE LORD TELLS WHO ARE BLESSED.

Matt. 5:1-16.

Motto Text.—“Blessed are the pure in heart for they shall see God.”—Matt. 5:3.

“And seeing the multitude,” which are spoken of at the close of the preceding chapter, “He went up into a mountain.” The mountains were near the lake shore. It is not known what hill this was from which the Lord Spoke. Why he went up into the mountain is not told us, but the probable reason is that he could be better heard by the great multitude if he spoke from an elevated position.

“And when he was set his disciples came unto him.” Sitting was the usual attitude for teachers. In the synagogues the Rabbis stood while they read the scriptures and sat down to expound them. The disciples sat down around him, and beyond them the multitude. In the clear air he could be easily heard by the thousands. The sermon which he preached occupies a chapter and the two which follow.

“And he opened his mouth, and taught them, saying.” Them refers to his disciples. The sermon was primarily for them. The Jews were looking for great happiness and power and glory when the promised Messiah came and should sit a king on the throne of David. The picture which the Lord draws of the happiness of those who should be in his kingdom is as far removed as could be from the hopes which they were cherishing.

“Blessed are the poor in spirit; for theirs is the kingdom of heaven.” A man who is conscious of his spiritual destitution, of his inability to help himself, of his having nothing with which to pay God for his salvation, will trust to God’s free grace and be willing that Christ should be his substitute. So long as man does not feel poor in spirit, he will not repent and trust wholly to the atonement for salvation. The carnal heart is Arminian in its creed. It is anxious to have an important hand in its salvation. But only those who are poor in spirit can enter the kingdom of heaven.

“Blessed are they that mourn; for they shall be comforted.” The beatitudes are all closely connected. They do not refer to different classes of people. Those who are poor in spirit will mourn over their sins, their falling short of their duty, the sins and sorrows of others. These shall be comforted by their Lord, and in that comfort they shall find their chief joy. They are comforted here by the forgiveness of their sins, and

No Appetite
Means loss of vitality, vigor or tone, and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great alterative and tonic **Hood’s Sarsaparilla** Which has cured thousands.

the presence of the Spirit—their comfort shall be perfected hereafter when they see the great God in his glory.

“Blessed are the meek.” Meekness bears wrong patiently, and is gentle in its dealings with others. Like all the graces, it has back of it the strength of the great heroic virtues. Moses, the meekest of men, was the greatest man who ever lived, unless the Apostle Paul be his superior. Meekness has back of it the strength of great self control. Meekness in its relations toward God means an humble willingness to obey, having no will but his.

“For they shall inherit the earth.” That is true in a certain sense now, it shall be gloriously true hereafter. When the new heavens and the new earth have come. The meek enjoy the best of life, the best which earth affords. This is a very different view from that of the world, which thinks the powerful and highly born inherit the earth. “It is because of the special connection of meekness with contentment that it is promised the meek shall inherit the earth. Neither covetous men nor the grave can inherit anything; they can but consume. Only contentment can possess.”—Ruskin.

“Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Some commentators think this refers to the convicted sinners anxiously seeking righteousness of Christ. But the other Beatitudes refer to those who are already regenerated and it is probable this does also. Those who hunger and thirst after righteousness loathe sin, as Paul did, and desire above all things to be free from it. The more they grow in grace and in the knowledge of God, the keener this desire becomes, and the greater the joy in knowing that when they see him they shall be like Him and shall stand faultless before the throne of God.

“Blessed are the merciful; for they shall obtain mercy.” The mercy referred to here is not so much the almost negative quality which the word usually suggests to us (not dealing harshly, not inflicting punishment when due, sparing an animal or a fellow man some unnecessary labor) as active kindness to the destitute or to any who are in trouble.”—Pulpit Commentary. Our Lord warns us that if we forgive not men their trespasses, neither will our heavenly Father forgive us our trespasses, and he impresses the lesson with the parable of the servant who, forgiven by his Lord would not forgive his fellow-servant.

“Blessed are the pure in heart.” Our Lord is the Prince of Peace in that he reconciles a holy God and his sinful rebellious creatures. The most blessed of peacemakers are those who get men to seek the forgiveness of their sins and peace with God through the atoning merits of Christ’s blood. The reward is great; “they shall be called the children of God.”

“Blessed are they which are persecuted for righteousness’ sake.” This beatitude is one men are very much given to claiming when others object to their course or to their methods. But it is only when men are persecuted because they are righteous that they can claim it. And persecution means far more than not being allowed to have one’s own way. The martyrs of old went joyfully to the stake knowing that their’s was the kingdom of heaven. It is only when we are reviled for the Lord’s sake that our reward is great.

“Ye are the salt of the earth.” Salt preserves meat and prevents its corruption. Were it not for God’s people in the world sin would make it a hell. “But if the shall have lost its savour.” Lost its saltiness, in which case it is of no power to preserve from decay. Salt around the Dead Sea exposed to the air and sun does become tasteless, we are told by travellers. This salt was injurious to land which is cultivated, and hence it was thrown on to the roads. The natural salt could lose its saltiness but a regenerated soul can never stray—so far as not to be saved though it may be as by fire. Methodists do not claim this verse as teaching that Christians may fall from grace. Because if it teaches that it teaches they can never be restored. The case is hypothetical. If the salt should lose its savor the direful effects would follow.

“Ye are the light of the world. A city that is set on a hill cannot be hid.” Christ is the Light of the world; Christians reflect his light and are his witnesses. He has put them before the world to show men, and they cannot be hid and ought not to desire to be. They are not to “show off” of course, but by their daily lives, in their homes, in their business everywhere, show they are changed men. That it is their duty thus to glorify God is shown by the illustration which follows. Men do not light a candle that it may illumine only itself. God’s people are to glorify Him by showing others the way of salvation.

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BIBLE EVANGELISTIC CONFERENCE.

Let us announce through the *Western Recorder* that, God willing, there will be a great Bible Evangelistic Conference held at Blue Mountain, Miss., at the same time as the Mississippi B. Y. P. U. Encampment—there, July 31st to August 9th. This Conference will be somewhat on the order of the great annual Bible Conference at Northfield, Mass., and Winona Lake, Ind., except that it will be confined strictly to Bible Evangelistic lines. Some of our strongest men will be present to lecture daily on important subjects. Albrecht Brethren B. H. Carroll of Texas and T. T. Eaton of Kentucky, and Evangelist J. H. Dew of Missouri, have agreed to take part in the Conference. These three alone would make it a great Bible Conference. Others, with God’s blessings, will be secured.

As soon as we can, a complete list of the lecturers will be published, and subsequently a complete program. We hope to arrange for very low rates on all Southern and

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The aims of the Conference, in part, will be:

First, to help young people who are striving to lead souls to Christ to become more efficient in their work.

Second, to help Sunday-school teachers to become more effective in leading their classes to become Christians.

Third, to help pastors, pastor-evangelists and evangelists in their work of leading people to Christ. It is earnestly hoped that these classes, as well as others, shall go forth from the Conference strengthened and better prepared for the great work of leading the lost to the Savior.

July 31st to Aug. 9th is a busy season for revival meetings, but pastors and churches can begin now and arrange for their meetings to come earlier or later. The Conference will be such that no pastor, pastor-evangelist, or evangelist can afford to miss it; and a church could hardly spend the money to better purpose than to raise the money and send their pastor to this ten days’ Bible Evangelistic Conference.

Those who cannot come for the entire ten days, let them arrange to come for five days, thus not missing a Sunday from their fields. The program will be arranged so as to make each five days complete in themselves.

Further notices will be given as soon as the arrangements are completed.

We urge the brethren to pray that our Father in heaven will greatly use this conference in arousing our people to the great work to be done, and in wisely, scripturally directing evangelistic work.

T. T. MARTIN,
B. G. LOWREY,
Committee.

Blue Mountain, Miss., Feb. 12 1906.

FROM VIRGINIA.

Rev. J. T. Kiddick, whom we expected to remain with the Grove Avenue church in Richmond, Va., as the assistant of Dr. J. B. Hawthorn or go to the seminary at Louisville, has accepted a call to Leaksville, N. C.

The Pastors’ Conference of Norfolk and vicinity passed a resolution expressing deep sympathy for Rev. C. H. Jones, D. D., in the loss of his excellent wife.

Dr. C. S. Blackwell, of the First church, Norfolk, is aiding Dr. W. F. Fisher of the church in Alexandria in a protracted meeting.

Rev. G. W. McDaniel, pastor of the First church, Richmond, is aiding Rev. R. B. Garrett, D. D., in a protracted meeting.

People of all classes and creeds express real sorrow because the beautiful house of worship belonging to the First Baptist church in Newport News has been destroyed by fire. I understand that the walls, built of stone, are not injured by the fire. Of course Rev. J. W. Porter, D. D., the able and popular pastor, and his splendid men and women will rebuild at once—and they will build a house with more artistic finishings than the one they have lost.

In connection with your editorial in the *RECORDER* of February first, I will say that the Governors of the Jamestown Exposition will offer inducements to the Southern Baptist Convention to hold its session of 1907 within the Exposition grounds. It has been suggested that the Convention meet that year in Richmond, Va., so that the delegates will have the opportunity to attend the Exposition. If that is an argument in favor of Richmond, then it would be a stronger argument for the Convention to meet within the limits of the Exposition grounds. In the quotation you made from the *Congregationalist*, there was no mention of an old preacher. In many professions and callings old men are in demand, but the ministry is an exception. There are some old men in the pastorate, but it is a rare thing for an old preacher to be called to a church.

A. E. OWEN.



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KENTUCKY AND MISSIONS. A CALL TO LARGER THINGS.

Encouraged by the advance of the last few years and by the signs of progress at the present time, the State Board of Missions has appointed a special committee to encourage and assist an advance movement in all mission giving. The committee consists of the vice-presidents of the three Boards of the Convention, Drs. Dill, Nash and Williams and Dr. J. M. Weaver, the president of the Board, Secretary Dr. Bow, Rev. J. T. Watts and the undersigned. The committee desires that its work shall be of such kind as to produce permanent results. The aim will be, therefore, to conduct an educational campaign. The basis of all real advance must be increased information on the part of converted men. We do not hope to give this information directly to all the Baptists of the State. This is neither possible nor desirable. We shall hope to inspire and assist the pastors and other leaders to give the needed information. The only possible way to reach all the people for any cause is through consecrated and informed pastors.

What are the plans and methods? First of all, we desire to get in communication with all the pastors who feel with us that the time has come for Kentucky Baptists to take their place along with Georgia, Virginia and Texas in the interest and gifts to all the work of the Convention and to the work in our own state. To that end we ask that all who are interested will write to us. Make any suggestions and ask any questions that occur to you as likely to help the work on your own fields or more generally. We desire to hear from all who are interested.

In the next place, we shall shortly publish in the papers a comprehensive programme for the fifth Sunday meetings to be held in April, and ask that this programme shall be used at all the meetings. It will need some modification in a few cases, but it will be a great advantage to have the same great subjects about missions made the object of thought and prayer all over the state at this time. This would not be always desirable, but for the beginning of our campaign it will be of immense advantage. Let all the Baptists of the state feel that for the time missions is the chief thought of the Baptist heart.

In the third place, we wish to hold mission institutes at as many places as possible in March and April. These should be located at places to which pastors and representatives of a number of churches in the same associations can readily go and from which the speakers in the general meeting can go out for one or more services to the neighboring churches. In these meetings it will be desired that the pastors within the association shall themselves take as large part as is advisable, but in each case to have also some speakers from else-

where. It will be the purpose of the committee to send speakers to as many such meetings as may desire them. We shall not be able to send the man asked for every time, for there will frequently be several requests for one man for the same date. There will be a number ready to help who have special preparation for such work. What places will wish to have these institutes?

In the fourth place, very many will prefer to hold their own meetings or will not find it practicable to have visiting speakers. We hope to be allowed to make suggestions as to subjects, literature and methods of procedure to such of those as may desire our help.

As a fifth method, we ask that many brethren will write articles to the papers to further the campaign. If you write as freely as you should, not all the articles could be published, but it would be a new thing in Kentucky for the papers to be deluged with missionary contributions and it would be in many ways a helpful thing. When you write, do your best and try to say what will help the cause by giving real information, inspiration, or suggestion. The editors will know what to leave out. By all means write. It will deepen your own enthusiasm and awaken interest in others.

Sixth. Pastors can, in numerous churches, organize mission study classes and nothing will be of more worth than that.

As far as possible it will be desirable, of course, that the churches concerned shall pay the expenses of the speakers and the literature furnished, but we wish that no one will hesitate to take part in the campaign on account of fear for the expenses. The Board will attend to the deficits in these matters. Let it be known also that no one is to have any remuneration for the work we are now undertaking. Only actual expenses of the workers are to be met, and in some instances even this will be a donation to the cause.

Finally, a large supply of tracts setting forth the work and needs of all our boards, and discussions of the principles of stewardship, the methods of developing churches, etc., etc., will be furnished to all who can use them to advantage in this campaign.

We greatly hope that in the ways outlined by the committee and in ways developed by the other brethren, an interest never before known in missions in our state will be awakened, and that it will grow in force and extent till by June there will be a great host of missionary Baptists ready to assemble at Richmond to rejoice in the Lord and pray and plan for the kingdom as never before. What a glorious meeting we shall have if we shall be able to rejoice over the Lord's having done great things for us and with us for the kingdom of heaven. Where there are more than one church in a town or city, it will usually be best for the churches to combine in an institute, with part of the meetings to be held in common and part contemporaneous meetings in the several churches. Brethren, let us set our hearts on this great work of the Master, and apply our minds to it, and lay ourselves out in prayer to God for it.

Write freely of your desires, ask questions, make suggestions and talk every day wherever you go about missions. Let all our endeavors include all the phases of missions.

Yours for advance,
W. O. CARVER, Ch'm.

Frankfort, Ky., Feb. 9, 1906.
To the Voters of Kentucky:

We wish to inform the hundred of thousand of voters interested in the passage of the County Unit Bill that the reports sent out from Frankfort by the Courier Journal reporter in that paper under date of Feb. 8 are in the main untrue.

We believed at the outset that the majority of the religion and morals committee were against the bill. We naturally expected an unfavorable report. That the bill was reported without an expression of opinion, we regard as a victory. That the liquor interests so regarded it was evident last evening in the anger and excitement they displayed when the report of the committee was given out. They went to work with redoubled vigor. We expected only two votes in favor of the bill and were surprised to learn that there were three. The bill is by no means dead, but in better shape than ever and every prospect that it will pass if the people over the state will continue to make their influence felt here. Every town in Kentucky ought to send a delegation here to interview their representatives in behalf of the bill. Many have done so, but not enough of them. The liquor people have many agents here at work. Reports reach us that they have an immense corruption fund for use with members of the Legislature.

The most superb showing ever made in Kentucky was made yesterday before the committee. Over a hundred of the leading business men of central Kentucky were before the committee. Several made thrilling addresses. They prophesied a mighty revolution if the bill should be denied the people by the dominant party. The following towns were represented: Bowling Green, Versailles, Georgetown, Mt. Sterling, Winchester, Paris, Eminence, Carlisle, Millersburg, Danville, Lagrange, Frankfort, Owen-ton, Mayfield and many other sections.

If the friends of the bill will now arouse themselves as never before and make their desire known to the Senate, we are sure to succeed. If you wrote before, write again. Let your senator hear from you the second time before you do anything else.

Now is the time for action. The senators, members of the Committee of Religion and Morals who were against the bill in committee were W. W. Tabb, of Har-din; Nat. S. Porter, of Warren; R. L. Hubble, of Lincoln; Conn Linn, of Callaway; J. Embry Allen, of Fayette and Ben Johnson, of Nelson.
M. B. ADAMS,
Pres. Ky. Anti-Saloon League.

THE GREAT REVIVAL AT PADUCAH.

It surely is a great revival. In Pentecostal power, it equals the great Welch revival. It was my great pleasure, in company with Secretary A. E. Brown, of the Home Board, to attend the meeting on our way to Murray. The old time revival spirit, representing a genuine work of grace in the hearts of men and women was in great evidence. The meeting has been in progress for about 100 days, Bro. Geo. C. Cates has done and is doing the preaching. Apparently he is as strong if not stronger than when the meeting commenced. He has great power over his hearers, and God has signally blessed his labors. Over one thousand have professed conversion, 700 have presented themselves for membership in the First church, where the meeting is being held. Many have

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are not heeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root investigated by friends of the Western Recorder, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Gentlemen—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,
B. H. Chalker, Ex. Chief of Police,
Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU. Every Reader of the WESTERN RECORDER May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville "Western Recorder." The Proprietors of this paper guarantee the genuineness of this offer.



united with churches of other denominations. No one seems to predict when the meeting will close. They cannot close it as long as they have from 5 to 15 conversions each day. The beloved pastor, Dr. Cheek, is threatened with nervous prostration and he must take rest. This great meeting enjoins great responsibility on the saints in Paducah. They have the means and may God give them wisdom and grace to garner the rich harvest that God has bestowed upon them. Brother Gordon Hill is rendering valuable assistance to Brother Cates in the absence of the pastor. In a card from Brother Hill of 17th inst., which was last Saturday. That day there were twenty conversions. He says the meeting is growing in interest.

THE ANTI-SALOON LEAGUE.

Following the opening of its comfortable new offices at 640 Fourth Avenue, Louisville, The Kentucky Anti-Saloon League has prepared to enter more aggressively upon the prosecution of its state wide work. Two new men have recently been added to its force and put into the field for continuous service. They are men trained by several years' experience in Anti-Saloon League work in other states. Rev. S. A. Smith, recently of Oklahoma, has been given general field work in central Kentucky. Rev. E. L. Collins, who hails from Ohio, has been appoint-

ed superintendent of the Bowling Green district, with headquarters and residence in that city. Being the accredited representatives of the state organization, which is endorsed by all the denominations in the state, these men will no doubt be gladly welcomed by our Baptist churches and pastors wherever they may go.

Dear Recorder:

It was our privilege, as well as very great pleasure, to stop over in Paducah last Monday and witness the great revival which has been in progress at the First church the past ten or eleven weeks.

Pastor J. S. Cheek is being assisted by Bro. Geo. C. Cates of Louisville, and one can readily and easily decide upon entering the services that the greatest assistant in the meeting is the One who is unseen. As we witnessed the faithful and fearless efforts of the workers, old and young, learned and unlearned, so effective in the salvation of souls, we were reminded of the Master's promise, "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me," etc. Such manifestations of the divine presence we have never witnessed. Over six hundred have been added to the church, and still the work goes on. Bro. Cates is a great man of God, and He delights to use him for His glory.

J. E. SKINNER,
Murray, Ky.

BETTER THAN SPANKING.

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

ALL About PAINT FREE

My New Big Paint Book tells you all about paint, how to have good paint from bad. Tells why my made-to-order PAINTS are the best and safest for all purposes. Guaranteed eight years. Two full gallons to try, free if you are not satisfied. Largest, handsomest paint book ever made, has great double pages color samples in greatest variety of tints. Costs us \$2 to make, but free to you. Write today—Address C. L. CHASE, The Paint Man, 1117 W. Olive St., St. Louis

TRUE GLADNESS.

Be glad when the flowers have faded?

Be glad when the trees are bare? When the fog lies thick on the field and moors,

And the frost is in the air? When all around is a desert,

And the clouds obscure the light, When there are no songs for the darkest days,

Nor stars for the longest nights?

Ah, yes, for the truest gladness Is not in ease or mirth;

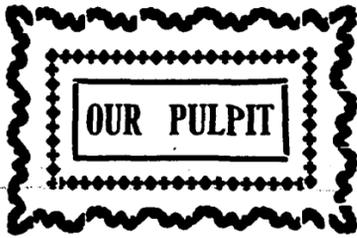
It has its home in the heart of God, Not in the loves of the earth.

God's love is the same forever, If the skies are bright or dim,

And the joy of the morning lasts all day

When the heart is glad in Him.

—Christian Work.



RESTRAINING PRAYER.

BY C. H. SPURGEON.

"Thou restrainest prayer before God."—Job xv. 4.

What I intend is to address this text to the true people of God, who understand the sacred art of prayer, and are prevalent therein; but who, to their own sorrow and shame, must confess that they have restrained prayer. If there be no other person in this congregation to whom the preacher will speak personally, he feels shamefully conscious that he will have to speak very plainly to himself. We know that our prayers are heard; we are certain—it is not a question with us—that there is an efficacy in the divine office of intercession; and yet (oh, how we should blush when we make the confession!) we must acknowledge that we do restrain prayer. Now, inasmuch as we speak to those who grieve and repent that they should so have done, we shall use but little sharpness; but we shall try to use as much plainness of speech. Let us see how and in what respect we have restrained prayer.

I. Do you not think, dear friends, that we often restrain prayer in the fewness of the occasions that we set apart for supplication?

From the hoary tradition and modern precedents, we have come to believe that the morning should be opened with the offering of prayer, and that the day should be shut in with the nightly sacrifice. We do ill if we neglect those two seasons of prayer. Do you not think that often, in the morning, we rise so near the time of labor, when duty calls us to our daily avocation, that we hurry through the wonted exercise with unseemly haste, instead of diligently seeking the Lord, and earnestly calling upon his name? And even at night, when we are very weary and jaded, it is just possible that our prayer is uttered somewhere between sleeping and waking. Is not this restraining prayer? And throughout the three hundred and sixty-five days of the year, if we continue thus to pray, and this be all, how small an amount of true supplication will have gone up to heaven!

I trust there are none here present, who profess to be followers of

Christ, who do not also practice regular seasons for devotion be constantly attended to. These things ought ye to have done; but let your heart be habitually in a state of prayer; ye must not leave this undone. Oh, that we prayed more, that we set apart more time for it!

We should, before prayer, meditate upon him to whom it is to be addressed. Let our thoughts be directed to the living and true God. Let me remember that he is omnipotent, then I shall ask large things. Let me remember that he is very tender, and full of compassion, then I shall ask little things, and be minute in my supplication. Let me remember the greatness of his covenant, then I shall come very boldly. Let me remember, also, that his faithfulness is like the great mountains, that his promises are sure to all the seed, then I shall ask very confidently, for I shall be persuaded that he will do as he has said. Let me fill my soul with the reflection of the greatness of his majesty, then I shall be struck with awe; with the equal greatness of his love, then I shall be filled with delight. We should pray better than we do if we meditated more, before prayer, upon the God whom we address in our supplications.

Then, let me meditate also upon the way through which my prayer is offered; let my soul behold the blood sprinkled on the mercy-seat; before I venture to draw near to God, let me go to Gethsemane, and see the Savior as he prays. Let me stand in holy vision at the foot of Calvary, and see his body rent, that the veil which parted my soul from all access to God might be rent too, that I might come close to my father, even to his feet. O dear friends, I am sure, if we thought about the way of access in prayer, we should be more mighty in it, and our neglect of so doing has led us to restrain prayer.

III. Now, thirdly, it is not to be denied, by a man who is conscious of his own error, that, IN THE DUTY OF PRAYER ITSELF, WE ARE TOO OFTEN STRAITENED IN OUR OWN BOWELS AND SO RESTRAIN PRAYER.

Prayer has been differently divided by different authors. We might roughly say that prayer consists, first, of invocation: "Our Father, which art in heaven." We begin by stating the title and our own apprehension of the glory and majesty of the Person whom we address. Do you think, dear friends, that we fail here, and restrain prayer here? Oh! how we ought to sound forth his praises! I think, on the Sabbath, it is always the minister's special duty to bring out the titles of THE ALMIGHTY ONE, such as "King of Kings, and Lord of Lords!" He is not to be addressed in common terms. How should we endeavor, as we search the Scripture through to find those mighty phrases which the ancient saints were wont to apply to Jehovah! And how should we make his temple ring with his glory, and make our closet full of that holy adoration with which prayer must always be linked! I think the rebuking angel might often say, "Thou thinkest that the Lord is such an one as thyself, and thou talkest not to him as to the God of the whole earth; but, as though he were a man, thou dost address him in slighting and unseemly terms." Let all our invocations come more deeply from our soul's reverence to the Most High, and let us address him, not in high-sounding words of fleshly homage, but still

in words which set forth our awe and our reverence while they express his majesty and the glory of his holiness.

From invocation we usually go to confession, and how often do we fail here! In your closet, are you in the habit of confessing your real sins to God? Do you not find, brethren, a tendency to acknowledge that sin which is common to all men, but not that which is certainly peculiar to you? We are all Sauls in our way; we want the best of the cattle and the sheep; those favorite sins, those Agag sins, it is not so easy to hew them in pieces before the Lord. The right eye of sin, happy is that Christian who has learned to pluck it out by confession. The right hand sin, he is blessed and well taught who aims the axe at that sin, and cuts it from him. But no, we say that we have sinned—we are willing to use the terms of any general confession that any church may publish; but to say, "Lord, thou knowest that I love the world, and the things of the world; I am covetous;" or to say, "Lord, thou knowest I was envious of So-and-so, because he shone brighter than I did at such-and-such a public meeting; Lord, I was jealous of such-and-such a member of the church, because I evidently saw that he was preferred before me;" and for the husband also to confess before God that he has been overbearing, that he has spoken rashly to a child; for a wife to acknowledge that she has been wilful, that she has had a fault—this would be letting out prayer; but the hiding of these things is restraining prayer, and we shall surely come under that charge of having restrained prayer unless we make our private confessions of sin, coming to the point.

As to the next part of prayer, which is petition, lamentably indeed do we all fail. We have not, because we ask not, or because we ask amiss. We are ready enough to ask for deliverance from trial, but how often we forget to ask that it may be sanctified to us! We are quite ready to say, "Give us this day our daily bread;" how often, however, do we fail to ask that he would give us the Bread which cometh down from heaven, and enable us blessedly to feed upon his flesh and his blood! Brethren, we come before God with such little desires, and the desires we get have so little fervency in them, and when we get the fervency we so often fail to get the faith which grasps the promise, and believes that God will give that, in all these points, when we come to the matter of spreading our wants before God, we restrain prayer.

Oh, for the Lutherans that can shake the gates of heaven by supplication! Oh, for men that can lay hold upon the golden knocker of heaven's gate, and make it ring and ring again as if they meant it to be heard! Cold prayers court a denial. God hears by fire, and the God that answers by fire let him be God. But there must be prayer in Elijah's heart first—fire in Elijah's heart first—before the fire will come down in answer to the prayer. Our fervency goeth up to heaven, and then God's grace which gave us the fervency, cometh down, and giveth it the answer.

But you know, too, that all true prayer has in it thanksgiving. "Thine is the kingdom, and the power, and the glory, for ever and ever." What prayer is complete without the doxology? And here, too, we restrain prayer. We do not praise, and bless, and magnify

the Lord as we should. If our hearts were more full of gratitude, our expressions would be far more noble and comprehensive when we speak forth his praise. I wish I could put it this so plainly that every Christian might mourn on account of his sin, and mend his ways. But, indeed, it is only mine to speak; it is my Master's to open your eyes, to let you see, and to set you upon the solemnly important duty of self-examination. In this respect, I am sure even the prayers that you and I have offered to-day may well cry out against us, and say, "Thou hast restrained prayer."

Old Master Dyer speaks of locking up his heart by prayer in the morning, and giving Christ the key. I am afraid we do the opposite—we lock up our hearts in the morning and give the devil the key, and think he will be honest enough not to rob us. Ah! it is in bad hands when it is trusted with him; and he keeps filching all day long the precious things that were in the casket, until at night it is quite empty, and needs to be filled over again. Would God that we put the key in Christ's hands, by looking up to him all the day!

I think, too, that after prayer, we often fail in unbelief. We do not expect God to hear us. If God were to hear some of you, you would be more surprised than with the greatest novelty that could occur. We ask blessings, but do not think of having them. When you and I were children, and had a little piece of garden, we sowed some seed one day, and the next morning, before breakfast, we went to see if it was up; and the next day, seeing that no appearance of the green blade could be discovered, we began to move the mould to look after our seeds. Ah! we were children then. I wish we were children now, with regard to our prayers. We should go out, the next morning, to see if they had begun to sprout, and disturb the ground a bit to look after our prayers, for fear they should have miscarried. Do you believe God hears prayer?

I saw, the other day, in a newspaper, a little sketch concerning myself, in which the author, who is evidently very friendly, gives a much better description of me than I deserve; but he offers me one rather pointed rebuke. I was preaching at the time in a tent, and only part of the people were covered. It began to rain just before prayer, and one petition was, "O Lord, be pleased to grant us favorable weather for this service, and command the clouds that they rain not upon this assembly!" Now he thought this very preposterous. To say the least, it was rash, if not blasphemous. He admits that it did not rain a drop after it. Still, of course, he did not infer that God heard and answered the prayer. If I had asked for a rain of grace, it would have been quite credible that God would send that; but when I ask him not to send a temporal rain, that is fanaticism. To think that God meddles with the clouds, at the wish of a man, or that he may answer us in temporal things, is pronounced absurd. I bless God, however, that I fully believe the absurdity, preposterous as it may appear. I know that God hears prayer in temporal things. I know it by as clear a demonstration as ever any proposition in Euclid was solved. I know it by abundant facts and incidents which my own life has revealed. God does hear prayer. The majority of people do not think he does. At least, if he does, they suppose that it is in some high,

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clerical, mysterious, unknown sense. As to ordinary things ever happening as the result of prayer, they account it a delusion. "The Bank of Faith!" How many have said it is a bank of nonsense; and yet there are many who have been able to say, "We could write as good a book as Huntington's 'Bank of Faith,' that would be no more believed than Huntington's Bank was, though it might be even more true."

We restrain prayer, I am sure, by not believing our God. We ask a favor, which, if granted, we should attribute to accident rather than ascribe it to grace, and we do not receive it; then the next time we come, of course we cannot pray, because unbelief has cut the sinews of prayer and left us powerless before the throne.

You are a professor of religion. After you have been to a party of ungodly people, can you pray? You are a merchant, and profess to be a follower of Christ; when you engage in a hazardous speculation, and you know you ought not, can you pray? Or, when you have had a heavy loss in business, and repine against God, and will not say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord;" can you pray? Pity the man who can sin and pray, too. In a certain sense, Brooks was right when he said, "Praying will make you leave off sinning, or else sin will make you leave off praying." Of course, that is not meant in the absolute sense of the term; but as to certain sins, especially gross sins—and some of the sins to which God's people are liable are gross sins—I am certain they cannot come before their Father's face with the confidence they had before, after having been rolling in the mire, or wandering in By-path Meadow. Look at your own child; he meets you in the morning with a smiling face, so pleased; he asks what he likes of you, and you give it to him. Now he has been doing wrong, he knows he has; and you have frowned upon him, you have chastened him. How does he come now? He may come because he is a child, and with tears in his eyes because he is a penitent; but he cannot ask with the power he once had. Look at a king's favorite; as long as he feels that he is in the king's favor, he will take up your suit and plead for you. Ask him tomorrow whether he will do you a good turn, and he says, "No, I am out of favor; I don't feel as if I could speak now." A Christian is not out of covenant favor, but he may be experimentally under a cloud; he loses the light of God's countenance; and then he feels he cannot plead; his prayers become weak and feeble.

Every woman who is anxious to uphold the finer standards of our civilization must, as she enters life, make it one of her objects to sustain the privacy and retirement of the home. Individuality is developed in the home, uniformity in the institution, and it is only by giving the fullest play to individuality that character is best upbuilt.

In some tenements around which are reeking dramshops and confused noises are such affection, mutual sacrifice, piety and filial devotion as keep our cities sweet. One may forgive a workingman and his wife for having a dull and cheerless home, but one cannot excuse men and women of culture who give themselves wholly to the commercial, industrial and philanthropic activities of the day and neglect to upbuild the home.

As an inspiration and protection in modern life, next to the ties which spring from natural affection, are those which come from friendship. Ask any man of mature years who has passed what has been called an active and successful life, who has been driven, and has been happy in being driven, by public cares and social interests, what has been one of his great mistakes and losses in life. Or ask the mother upon whom has been laid the responsibilities of a household; and they will answer that to them the greatest loss has been the drawing away from early friends and the neglect to keep up with old associations. Unless we have some method of sustaining friendship in life, we shall find ourselves drawing gradually into more and more narrow interests.

It is a fine quality in life, the ability of one woman to have such confidence in the character and judgment of a few other women as to come into intimate communion with them, and so to give to each other and take from each other as to gain in the retirement of friendship's inspiration. Of all the qualities that are needed in these days, there is one which, it seems to me, is more needed than any other, one which I believe women are more capable of than men, and that is the quality of serenity, an evenness of temper, a fullness of faith and a heavenliness of mind, which enables them when in the midst of the stress and strain of life to live and work with calm joy. From the privacy of the home and the

OUTLINES AND LEADING THOUGHTS OF SERMONS.

The first thought that I want to impress is that any one who is going to do the best work in this pushing, restless age, must have a high appreciation of the sacredness, the value and the efficiency of the quiet of the home. In other days a man's home was his castle; in these days the walls of the castle have been thrown down, the doors and windows are flung open, and the interests of the city life press in from every side. Through the development of the apartment and the tenement, the telephone and the newspaper, by the increasing informality of social customs, one can never know at what moment the privacy of the home may be broken into by friends, business interests or a representative of public life.

Even Sunday, which in other days was reserved for family affections and retirement, is now being pressed into service for social relaxation, and almost before the family have met at breakfast many of them are scattered in their various religious, philanthropic, social or athletic interests.

Every woman who is anxious to uphold the finer standards of our civilization must, as she enters life, make it one of her objects to sustain the privacy and retirement of the home. Individuality is developed in the home, uniformity in the institution, and it is only by giving the fullest play to individuality that character is best upbuilt.

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intimacy of friendship may be caught the serene temper.

As you, my friends, now break away from these happy associations, shades of retirement, helpful studies and high ideals, and as you face the realities of life, the stir of the city, the strain of the school-room, the cares of the household, keep in mind the relative values of the city and the upper room. Pledge yourselves that in whatever activities you may be called you will always keep in close touch with the silent forces of the city, that by home, friendship, spiritual communion and a divine faith you may live your lives out in serenity.

UNDER WHICH KING

"The More Postum the More Food—the More Coffee the More Poison."

The Pres. of the W. C. T. U. in a young giant state in the Northwest says:

"I did not realize that I was a slave to coffee till I left off drinking it. For three or four years I was obliged to take a nerve tonic every day. Now I am free, thanks to Postum Food Coffee.

"After finding out what coffee will do to its victims, I could hardly stand to have my husband drink it; but he was not willing to quit. I studied for months to find a way to induce him to leave it off. Finally I told him I would make no more coffee.

"I got Postum Food Coffee, and made it strong—boiled it the required time, and had him read the little book, 'The Road to Wellville,' that comes in every package.

"Today Postum has no stronger advocate than my husband! He tells our friends how to make it, and that he got through the winter without a spell of the grip and has not had a headache for months—he used to be subject to frequent nervous headaches.

"The stronger you drink Postum the more food you get; the stronger you drink coffee the more poison you get." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

CHRISTIAN UNITY.

BY REV. R. A. HUNTER.

In our Saviour's high-priestly prayer we find this request (Jno. 17:21): "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." It is evident that this union is a spiritual one. All who believe in Jesus are united to him and through him to one another. He is the Vine, we are the branches; he is the Head, we are the body, being members in particular and his life is in all a living, purifying power. All believers have one God, the Father and Author of their being. one Saviour, who died for them, purchasing them with his precious blood, one Spirit, who comforts them. The same image is being impressed upon them and in many respects they are becoming much alike. They have the same hopes, aspirations and saving faith. They are all traveling in the same road, the King's highway, and their des-

tinuation is the same city, the city of the great King. Their work is the same, all having the same "great commission." In thought, in purpose, in motive, in spirit, they are one.

In these days when Church union is so much discussed, some seem to interpret this petition of the Lord Jesus as if he were asking that all who believe in him should be united in one Church organization. But this could not have been his meaning, for all his prayers are certain to be answered because he always asks for the right things and in the right way. This prayer has not been answered in the sense that all believers have belonged to one denomination. The Saviour included in this request all who should believe in him up to the present time, and these have not all belonged to one external organization. And by the very necessity of the case this prayer cannot now be answered in that sense, for if from the present time on to the end of the age all Christians could be united in one Church organization it would not fulfil the conditions of such an interpretation.

On the other hand, there has always been a spiritual unity of believers, notwithstanding denominational separations. The prayer has been answered in this sense, and therefore we conclude that he must have meant it in this sense.

Union in outward organization is superficial. Unity, not uniformity, was that for which Christ prayed. There can be, and there is, unity without uniformity. The time never has been, and never will be, when all believers will interpret the teachings of Scripture in the same way. There will be differences of interpretation of what is called doctrine, modes of worship and church polity. If there is to be a union of the denominations into one Church, there must be a uniform interpretation of doctrine, an agreement in modes of worship and one Church polity.

At the present time we know there are differences which forbid union. These differences are intellectual, and not spiritual. Now, any one, who understands human nature, knows that such differences will always exist. Different human minds are so constituted that they cannot see things in the same way. There are also such differences in education, training and environment as will cause men to look at these things from different standpoints. This is true in everything, as, for instance, in business and politics. As long as human nature continues as it is, intellectual differences must exist. In religion, while minor differences must exist between the various individuals, yet the larger differences run along certain great and pronounced lines. Men can, and do, unite in Church organizations where the minor differences exist, but men cannot, and do not, unite in denominations where the greater differences exist. The merging of the denominations is not necessary for the success of the Redeemer's kingdom, but the co-operation and the manifestation of spiritual unity. The success of the Allies in China in 1900 was not interfered with by reason of the fact that the various divisions of the allied army were separate organizations under separate governments. The unity of purpose caused them to act in harmony brought success. Even so, all that is necessary for the success of Christ's cause is unity of purpose born of spiritual unity.

The recognition by the world of the fact that Christians are one in

a far deeper sense than mere external organization, will cause it to believe that God has sent his Son into the world to redeem the world. Read again in John 17, the kind of oneness the Saviour prayed for, "as thou, Father, art in me, and I in thee, that they also may be one in us." Then read the reason given for the showing of this unity, "that the world may believe that thou hast sent me," "that the world may know that thou hast sent me." Here we have the kind of unity that always has existed among Christ's followers, in answer to his prayer, and, for the same reason, will continue to exist.

Recognizing the insuperable difficulties in the way of the union of the denominations, let us rather strive to so live, to so manifest the spirit of Jesus, to so work in co-operation with other Christians that the world may recognize our true oneness.—Presbyterian.

Piles 14 Years

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

Free Package in Plain Wrapper Mailed to Everyone Who Writes.

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



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

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

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

Pyramid Pile Cure is made in the form of "easy to use" suppositories. The coming of a cure is felt the moment you begin to use it, and your suffering ends.

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

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

COD LIVER OIL AND MORE.

Some physicians will question the value of raw cod liver oil in wasting diseases, but they won't question the value of Scott's Emulsion. Scott's Emulsion is more than cod liver oil. It's half digested before the patient gets it. Raw cod liver oil is a severe tax on the stomach of even a healthy person. Scott's Emulsion contains glycerine and the valuable hypophosphites of lime and soda. There's food in these for bone, muscle and tissue. Raw cod liver oil offers no such combination.

SCOTT & BOWNE, 409 Pearl Street, New York.



Cure hoarseness and sore throat caused by cold or use of the voice. Absolutely harmless.

Editorial

Some Baptists in Chicago have reached the point where they are not willing to rest quietly under heretical and destructive utterances from the University of Chicago. Dr. Foster's last book denying any authority to the Bible and denying Christ's divinity and denying almost everything else religious has proved to be a little too much for them. At the Baptist Pastors' Conference in Chicago last week the Rev. John Roach Straton, pastor of the Second church, and who recently went there from Waco, Texas (and men who go from Waco are apt to be sound), introduced a resolution calling for Dr. Foster's resignation. Dr. Johnston Meyers seconded the resolution and it was sharply debated. Dr. Foster was defended by his pastor, Dr. J. I. Jackson, and the matter was adjourned over for one week. The daily papers report Dr. Foster as saying he has no thought of resigning. If Dr. Foster advocated financial heresy, he would have to leave but religious heresy does not seem to be offensive to those in control of the University of Chicago. We await the result with interest.

The Chicago professor has gone beyond the Colgate professor in repudiating the authority of Scripture and of Christ. The Colgate professor admits that in some vague way there is some authority in some parts of Scripture and in some sayings of Christ, while the Chicago professor admits neither. So, in the line of heresy, Chicago is still ahead. About the only things left for Chicago to deny are that there is a God and that man has a soul.

The *Word and Way* of February 8th says: "In a most excellent address on the 'Pastor and the Critics' before the general Ministers' Alliance of our city on last Monday, President J. P. Greene of William Jewell College stated that almost all theological seminaries, our Baptist seminaries as well, are in a measure under the influence of higher criticism; that there is not one of them that has not one or more professors who are favorable to that theory. Dr. Greene was called out on the subject and restated his affirmation." The *Word and Way* adds: "This is a most deplorable situation."

Such a situation is deplorable indeed! Not to have a single theological institution to which we can safely send a young preacher without danger that his faith will be undermined—think of it!!! Dr. Greene is a careful man in his statements and usually knows whereof he affirms, and yet we pause before accepting this. We wait to hear from those Baptist institutions which are free from this taint. It is high time for the denomination to wake up and find out just where we stand. Every one of our institutions ought to be above suspicion.

In regard to our Seminary in Louisville, we are glad to say that we have not heard anything from any of the faculty to warrant Dr. Greene's statement. Dr. Sampey is the professor of Old Testament and of Hebrew, and in his opening lecture last October he rang out clear and strong. Dr. Greene has long been a trustee of our Seminary and it is possible he has information unknown to us. The professors are all fully of age, however, and can speak for themselves. We are unwilling to be-

lieve the statement of Dr. Greene applies to Baylor or to Southwestern Baptist University. These brethren too are of age and can speak for themselves. We hope they will all be heard from. Dr. Greene's statement is damaging and it ought to be met.

Miss H. N. Burroughs (Negro), of this city, is the Corresponding Secretary of the Woman's Auxiliary Convention, connected with the National Baptist Convention. She edits a department in the *National Baptist Union*, the organ of the Convention. She was greatly lionized at the World's Baptist Congress in London. She created more enthusiasm than any other member from America.

In the issue of the *National Baptist Union* for February 10th, Miss Burroughs has a remarkable deliverance, some of which will hardly bear quoting. Here is some of it:

"That the four million negroes needed intellectual and moral training was evident. This had been wholly neglected by their masters and, indeed, it is painful to say that these masters were responsible for much of the moral rottenness that was everywhere evident among the slaves.

"Prejudice is on the increase and race hatred and sectional strife is everywhere felt. *If I could believe that the Southern people, with all of their prejudices, with all of their animosities, are Christians, or even civilized, and that God is going to accept this type and give them a place in the kingdom, I would pray to Him to make me a savage and remove from me every possible means of knowing that Jesus died to save and take my chances in the last day among those who have never even heard the name of Jesus.* If the Southern people, with all of their prejudices are Christians, then the people in this world who are free from this type of barbarism, are saints.

"The negroes may be ignorant, some may be shiftless, some may be immoral, but it must be said to their credit that they have never produced and promoted to the highest office a barbarian like Vardeman. If the men in the highest positions in the Southland are of this type, how will you rate the masses? Governors, Senators, representatives, preachers, business men, the upper class and the army of poor whites need missionaries and need them at once." The italics are hers.

This is a remarkable and a noteworthy deliverance. It is not the ordinary sputtering of a disgruntled Negro. It comes from a Negro who is well educated, who is prominent, holding high official position, and it is a deliberate utterance, duly written out and published in the official organ of the Negro Baptist national body. It is published without any hint of objection. The author has the endorsement of that convention. Moreover, she has the endorsement of the Baptist World Congress in London. We wonder if her experience in London had anything to do with her making this deliverance. We wonder whether other Negroes at the World Congress were affected in this way. We wonder whether this be the Negro from the "world consciousness," produced by the Congress.

At any rate, it is a remarkable and a noteworthy utterance. We do not care to make any comment on it beyond expressing regret that such a deliverance could come from such a source and to say that if

the leading Negroes of the land cherish such a spirit, then the time of the proper adjustment of the relations between the races is farther off than many of us have hoped.

A good many Pedobaptists have been complaining sharply, that the American revisers in making the American Revision of the Bible translated the Greek by the English in as it ought to be translated. The special passages that have brought grief to the hearts and irritation to the brows of our charitable and "broad" Pedobaptist brethren (as distinguished from Baptist bigotry and narrowness) are those where water follows the preposition. Though admitting that immersion is valid baptism, they resent any translation of the New Testament which makes that validity any more evident than it is in the King James' version. Some of the passages in question are: Matt 3:11, 12, "I indeed baptize you in water. * * He shall baptize you in the Holy Spirit and in fire." Mark 1:8, "I baptized you in water; but he shall baptize you in the Holy Spirit." John 1:31, 33, "for this cause came I baptizing in water. * * And I knew him not, but he that sent me to baptize in water, he said unto me * * the same is he that baptizeth in the Holy Spirit."

These Pedobaptist brethren cannot bear to have the validity of immersion, which they admit, made any plainer. They are very liberal and charitable (we know it because they tell us so), and yet they cannot stand that what they admit to be true should be made any plainer, when this encourages the Baptists. We would not recognize this as an exhibition of charity and liberality if it came from any other source.

They have even gone so far as to pronounce the American Revised New Testament a Baptist book (every copy of the New Testament is a Baptist book) made in the interest of Baptists.

Several times we have been called on to give the names and denominations of the members of the American Revision Committee, but we were unable to do so. By the kindness of Dr. Howard Osgood, we are now furnished with this information, and it is as follows:

- T. D. Woolsey, Congregationalist.
- J. H. Thayer, Congregationalist.
- Ezra Abbott, Unitarian.
- Thomas Chase, Quaker.
- Howard Crosby, Presbyterian.
- Timothy Dwight, Congregationalist.

- A. C. Kendrick, Baptist.
- Alfred Lee, Episcopalian.
- M. B. Riddle, Presbyterian.
- Philip Schaff, Presbyterian.
- Charles Short, Episcopalian.
- E. A. Washburn, Episcopalian.
- J. K. Burr, Methodist.

It will be noted that of these thirteen eminent scholars (we leave off their titles), only one was chosen from the Baptists. It cannot therefore be charged that these Revisers were at all prejudiced in favor of the Baptists. The simple fact is, they knew the meaning of Greek and they had the honesty and the courage to tell that meaning. Surely that and nothing more. The quarrel of our Pedobaptist brethren is with the Holy Spirit who inspired the apostles to write those Greek words. The apostles "wrote as they were moved by the Holy Spirit."

Dr. Ruen Thomas and four other Congregational preachers published a card warning the public

against Dr. Torrey and Mr. Alexander, the great evangelists. This card effectually warns the public against those five preachers. They object to Dr. Torrey's preaching the old doctrine and claim that he should preach the vagaries of the new theology. Why do they not send out a new theology evangelist who will do better than Dr. Torrey is doing? Who is hindering them? They have not put their doctrines to a practical test. Deep down in their hearts they know that the new theology is no match for human depravity. They enter not in themselves and those who are entering in, they try to hinder. But their hindering does not count for much.

The revival in Paduah is another good illustration. Evangelist Cates has been preaching the old doctrine there, even preaching a hell of literal fire and brimstone, and behold such a great revival as Paducah never saw before—over a thousand conversions reported and over 700 additions to the First Baptist church. Suppose instead of sending for Evangelist Cates, Pastor Cheek had sent for an evangelist after the Ruen Thomas order—is anybody crazy enough to think there would have been over a thousand conversions? Nothing but the old-fashioned Gospel will avail to save souls. That and that alone "is the power of God unto salvation to everyone that believeth."

The County Unit Bill is pending before the State Senate in Frankfort. The liquor men are exerting their full strength to defeat the bill. They fear a direct vote on it and so they are seeking to flank it in some way. Senator Commack who has charge of the bill is doing valiant and appreciated service in pressing the matter. The very fact that the liquor men so oppose the measure proves that it will, when enacted, diminish their sales, and this means that it will promote morality and good order. On what possible ground, save the greed of the liquor men, can any one oppose allowing the people of a county to say whether or not they want liquor sold in their bounds? That is all the bill provides. It does not say that there shall be no liquor sold here or there. It simply gives the people of any county the right to decide the matter. This liberty the liquor men are unwilling to grant. They know the people of the counties do not want saloons, and therefore either the saloons must go or the liberty of the people must be thwarted.

But the people will not be trifled with permanently. Ohio furnishes a fine object lesson. The temperance measure the people wanted was there defeated by the governor and the legislature, and it made a political revolution that overthrew most disastrously the party in power. Let our Frankfort legislators heed the lesson. If that bill should be defeated, the responsibility will be placed where it belongs.

The *Congregationalist* says that "it is estimated that within a radius of New York's City Hall there will be 8,624,000 people." That has been true at least 4,000 years. Today there are "within a radius of New York's City Hall" 1,500,000,000 people. How many people will be "within a radius of New York's City Hall" depends entirely on the length of the radius. Make the radius a little over 8,000 miles long and the entire population of the world will be included.

Editorial Varieties

Mr. John Batterson Stetson died on Sunday at his winter home in Deland, Fla., from a stroke of apoplexy. Had he lived to the 5th of May he would have been 76 years old. Beginning on a small scale, Mr. Stetson increased his business till he became the greatest hat manufacturer in the world. He was a Christian in his business as well as at church. He carefully looked after all the needs of his employees and was the model of a model establishment. He took a deep interest in Christian work and was a thorough-going Baptist. He founded and maintained the John B. Stetson University at Deland, Fla. He was simple in his tastes and beautiful in his life. He was connected by marriage with Mrs. Susan Shindler of this city.

It has been decided that the B. Y. P. U. A. will meet in Omaha July 12-15.

A recent issue of *The Examiner* has a beautiful tribute to the late Mrs. Lucy Weston Munger, daughter of Dr. Henry G. Weston, whom she greatly resembled. Many hearts deeply sympathize with this great and good man in his bereavement. May God graciously spare him to bless the world.

S. A. Shelton, Esq., renewing his subscription, says: "I don't agree with all your points, but if you were to undertake to please me you would probably displease ninety-nine others; so let it go along in the old way." The editor does not agree with all that is printed in our columns. Within the limits of good Baptist journalism, we allow the brethren a hearing. A postal from the Rev. Raleigh Wright in the same mail says: "The RECORDER is the best Baptist periodical in existence." To be that is our ambition.

The editor's little book, *Faith and the Faith*, is now ready for delivery. The Baptist Book Concern has received many advance orders for it and the indications are for a wide sale. The price is 50 cents net. The aim of the book is to show the nature and function of faith, what doubt is and what it does, along with the need and obligation for contending earnestly for "the faith once for all delivered unto the saints."

When sorrows come and shadows gather, let us hope on, knowing that the sunshine is always larger than the shadow.

As stated last week, the editor went to Nashville to take part in the funeral of President John W. Thomas, of the N. C. & St. L. R. R. There was an enormous turn out. Business in the city was suspended, every wheel in the shops and every train in all the great system stopped exactly at 2 p. m. for five minutes—the hour of the funeral. There was deep and solemn interest. The whole city felt sorely bereaved. The writer never saw a greater array of floral tributes. The First church overflowed, many more being outside than inside the building. Pastor Burrows preached a tenderly impressive sermon and the writer paid a loving tribute to his life-long friend.

Judge Shepherd, of Chattanooga, told the writer that for the entire 34 years of the administration of Mr. John W. Thomas there was not a single passenger killed by any accident on the entire system. This speaks volumes for the management of this great railroad, and tells of Mr. Thomas' wisdom and faithfulness.

From the standpoint of Dr. Eaton, the WESTERN RECORDER is the conservator of Baptist orthodoxy of all the world,"—*Christian Index*. A pardonable exaggeration. The WESTERN RECORDER goes to nearly all parts of the world and its influence is to conserve Baptist orthodoxy everywhere. The editor's little book, "Faith and The Faith," is along that line.

June 13-17 will be Home Coming Week for Kentuckians. All Kentuckians who live in other states and countries are invited to come to Louisville for that week. There will be four medals—to the one that comes farthest, to the one who has been absent longest, to the one who left youngest and to the one who left oldest. There are over 600,000 Kentuckians living out of the state. A great and glad time is expected. Those who have friends and relations who have removed from the state are asked to send the names and addresses to Mr. R. E. Hughes, Secretary, Louisville.

AMONG THE Churches.

Walnut St. (3rd and St. Catherine Sts.): Pastor Eaton: Wise men. Fools. Two by letter. Class in special Bible study organized for Tuesday nights.

Broadway.—A. T. Robertson: Jesus at Jacob's Well. E. C. Dargan: Will ye also go away. One by letter. The church invited the General Convention of North America.

Chestnut St.—Pastor Weaver: Wonderful conversion. Young people discussed the relative greatness of the Old Testament and New Testament saints. Three by letter. Protracted meeting April 29. Evangelist Spillman aiding.

East.—Pastor Wilson: Christian steadfastness. Fishers of men. One by letter, one for baptism, one baptized. McFerran Memorial.—Pastor Hamilton: Gotham, Rome. One by letter.

Twenty-Second and Walnut.—Pastor Hunt: Go forward, Hallelujah. \$6,027.36 raised for new organ, some debts, etc. One for baptism.

Clifton.—Pastor Foster: Christ in the home, Soul winning. One baptized.

German.—Pastor Jansen: Lord's friendliness. Consumed with terrors.

Highland.—Pastor Dawes: Making oneself wanted. Between death and judgment. One for baptism.

Immanuel.—W. D. Powell: Consolations of religion, New Testament church. One by letter.

Parkland.—Pastor Taylor: Jesus' motives, The uplifted Christ. Three by letter.

Southgate St.—Pastor Gillon: Duties of Parents, Christ the door. One for baptism, two by letter. Protracted meeting begins Sunday. Sunday School Institute this week by Bros. Watts and McGlothlin.

Third Avenue.—Pastor Ransom: Church of Christ, Rest for the weary.

Twenty-Sixth and Market.—Pastor Reed: Dispensers of grace, Methods of the devil. One by letter.

Thirty-Sixth and Grand.—Pastor Hal-loway: Healing the paralytic, Rich man and Lazarus.

Hazelwood.—Pastor Althoff: Faithful promise, Danger of delay.

Highland Park.—Pastor McDaniel: Paul's prayer, Turning to God.

East Mead.—Pastor Greathouse: Christ as King, Cure of uselessness. One by letter.

Oakdale.—Pastor Mohler: Rewards, Seeing the blood. Church now self-supporting. Boards relieved.

Ormsby Avenue.—Pastor Williams: Sunday School, Shall we overcome?

Cox Creek.—Pastor Johnson: Benefits of Church membership.

Marydale.—J. W. Thompson: What will you do with Christ?

Beechland.—Pastor Hill: Home mis-sions.

Culbertson Ave.—Pastor Clutton: Gospel, Reasons for Repentance. Eight for baptism and one by letter since last report.

Utica, Ind.—Pastor Sills: What will you do with Jesus? One by letter. One restored.

Bro. A. T. Robertson reported from Broadway church that they had voted Wednesday night to invite the General Baptist Convention of North America. It was moved that a committee be appointed to cooperate, and after a lively discussion, it was moved to postpone the matter for a week. This was voted down, and despite decided opposition the committee was appointed as follows: L. T. Wilson, M. P. Hunt, B. A. Dawes, W. E. Foster and W. W. Hamilton.

SEMINARY NOTES.

C. W. KNIGHT.

Bro. A. J. Kroelinger was ordained by East church February 7. Dr. G. B. Eager and Bren. King, Royall and Stephens were members of the presbytery. Bro. Kroelinger is a good student.

Bro. H. B. Jones has been called to the care of Belmont church, preaching twice per month.

Supper for Sunday: Bren. W. T. Martin, Corn Creek; C. K. Dozier, Mill Creek; H. B. Jones, Enon; A. C. Pyle, Providence; B. U. Bolton, Nelsonville; I. L. Parrack, Garnettsville; T. Takahashi, Millville; S. W. Oldham, Masonic Home; F. H. Farrington, Doctors Dargan and Robertson, Broadway, city.

Dr. Mullins lectured for Dr. T. M. Hawes' church one evening last week on his trip to Europe and supplied for Rev. J. E. White, Atlanta, Ga., Sunday.

Mr. Garland, of Virginia, was in the hall a few days in search of men for Virginia.

Bro. W. E. Hunter officiated at the marriage of Miss Katie Dick and Mr. Hesse, of Beards, Ky., on Feb. 17.

We have enrolled about 250 students this session.

Bro. Phares has been appointed instructor in the gymnasium in Bro. Greathouse's stead, Bro. Greathouse being forced to leave school on account of his health.

Bro. Brandenburg has been called to the bedside of his sick father.

Bro. J. W. Loving was in the hall shaking hands with friends Monday. He is pastor at Glasgow, Ky.

THE STATE.

Pastor W. . . Stuart, of Paris, Mo., has accepted the call to the pastorate of the Elizabethtown church of this city. We are glad to welcome Bro. Stuart to Kentucky and hope he and the Elizabethtown church will have a long union greatly blessed of God.

Prof. H. J. Greenwell, who has charge of the Barbourville Institute, writes: "Our school enrollment is 225 and more yet to come." Bravo!

OTHER STATES.

The College Avenue Baptist church in Indianapolis have lost their house of worship by fire. The loss is over \$10,000. The house was not wholly destroyed. We hope they will erect a better house, and that they will be greatly blessed.

The first Baptist church of Hattiesburg, Miss., of which Bro. A. P. Trotter is the efficient pastor, has 601 members. In the four years of his pastorate, there have been 568 members received, and the Second church has been organized, which now has 200 members.

Pastor J. W. Lipsey writes from Memphis, Tenn: "Please change my paper from Memphis, Tenn, No. 1201 Miss. Ave., to Wynne, Ark. I go there and take charge of the pastorate of the Baptist church."

Pastor M. S. Stevens writes from Perry, Fla.: "I have accepted work here, so please send the RECORDER here instead of Statesboro, Ga."

Pastor H. C. Roberts, of Eureka Springs, Ark., has accepted the call of the church in Biloxi, Miss. We are glad to know that he has recovered from the sickness from which he suffered a month. We have no finer man in the ministry and we only wish, if he were going to make a change, that he had come to Kentucky.

Elder J. T. Biddick, assistant pastor of Grove Ave. church, Richmond, Va., has accepted a call to Leaksville, N. C.

Pastor W. H. Rich, of Salisbury, N. C., has accepted a call to Macon, Ga.

The following leading churches in North Carolina are pastorless: Tyrone St., Charlotte, Monroe, Salisbury and Lexington.

Pastor Ben M. Bogard writes: "I have ceased to be circulation manager of the Baptist Flag and have settled as pastor of the First Baptist church, Argenta, Ark. Argenta is a city of twelve thousand inhabitants with two Baptist churches, the First Baptist, of which I am pas-

tor, and the Baring Cross church in the west end of the city. We have just closed a good revival meeting which resulted in thirty-six additions to the church. Eld. C. R. Powell, of Jacksonville, Texas, assisted us in the meeting.

Bro. C. T. Kight has been set apart to the work of the Gospel ministry by the Beulah church, Ga.

The little church at Lisbon, six miles from Fayetteville, Tenn., held a meeting in which 21 were received for baptism and 8 by letter.

Bro. J. D. Chillette held a meeting with the church at Big Island, La., resulting in 21 baptisms and 7 approved and awaiting baptism.

The church at Nebro, La., which has been without regular preaching for nearly a year, held a meeting and 17 were added to the membership, 37 of the number were for baptism.

The Woodland meeting, La., resulted in 12 received for baptism.

Lone Cherry church, La., held a gracious meeting, 12 baptized.

The church at Tupelo, Miss., has been greatly revived and 17 added to the membership, 8 by baptism, 9 by letter and others will join later.

The church at Sardis, Ala., was much revived by their meeting, 23 additions, 17 by experience and baptism.

There were 17 additions to the church at Whitesville, Ala., the result of their meeting.

Bro. W. O. Slaughter has been set apart to the full work of the Gospel ministry by the church at Fredonia, Tex.

At Merkel, Texas, a good meeting was held, resulting in 34 accessions to the church.

A new church has been constituted at Handley, Texas, with 20 charter members.

Pastor Walker, assisted by Bro. Wil-son C. Rogers, held a meeting at Wellington, Texas, in which 22 joined the church, 17 by experience and baptism.

At Alief, Tex., the little church of 15 members has been wonderfully revived. Two received by restoration, two by letter and 14 by experience and baptism.

At Walnut St. Baptist church, Third and St. Catherine Sts., at 11 a. m., February 14th, by the editor of the WESTERN RECORDER, Miss Agnes, daughter of Mr. and Mrs. James W. Dickson, to Mr. Robert Clarke Marshall, all of Louisville.

We are pained to learn as we go to press that the elegant South Side Baptist church in Birmingham, Ala., of which Rev. Dr. A. C. Davidson is the pastor, has been greatly damaged by fire. The Sunday school rooms in the rear are damaged, but not so much as the main building. We extend sympathy to the pastor and his noble people. H.

Dear Recorder: It is reported that Bro. Argabrite had a fine meeting at Latonia. But we expected such a report, as there are few evangelists better qualified for the work than Bro. Argabrite. The State Board, under God, did a great thing when they launched this work and selected him to initiate it. More than his industry, consecration and adaptability to the people, his success comes from his forceful, pungent preaching. He believes the Book the Word of God. That men are sinners and there is power in the blood only to save them. The blood! The blood of Jesus as the only remedy for sin, is his theme. He is fearless in the presentation of the truth. Whether an audience of rugged and rough mountaineers or a congregation of polished folk wait upon his ministry, they hear no mincing of God's Word. The strong, pointed preaching he did on my field last October I shall not soon forget. For weeks he poured forth the Word of God in such power and demonstration as to strongly remind one of Pentecost. Indeed, we did have pentecostal showers of God's grace in the different places as God honored his word. We need a man like this for all his time on this field. How little evangelistic work is done by natives in this section! Beginning in September, Bro. Argabrite held fine meetings at Bush Branch, Hyden, Hindman and Dwarf. A number were brought to the Saviour and many were revived. May the Lord still prosper him in his work, and also be w. . . his family who are deprived almost constantly of his presence for the sake of the cause.

A. S. PETREY. Hazard, Ky.

Dear Recorder: I inclose order for two dollars to continue the RECORDER to my address. I almost one of the Old Guard, and love the grand old paper. That last sermon by Dr. McLaren is well worth the subscription.

Yours truly, T. H. NORVELL.

W. A. Jarrel, D. D., Dallas, Texas, preached the annual sermon to the graduating class of the Norman, Oklahoma, High School Class May 14.

ORDINATION.

In compliance to the request of Clinton Baptist church, a council, composed of brethren from Spring Hill, Mt. Zion, Melber and Moscow churches, met at Clinton church at 7 o'clock in the evening, February 7, 1906, for the purpose of assisting in the ordination of Bro. R. H. McGee to the full work of the Gospel ministry and Jans. McMorris as deacon.

The council organized by electing Eld. R. W. Mahan moderator and J. W. Bruner clerk. After song and prayer by Elder T. M. McGee, Bro. Mahan, who had been selected to preach the ordination sermon, made a very interesting talk, as he was not able to preach. Bro. McGee then related his Christian experience and call to the ministry in a very satisfactory way, after which an examination as to his views of Christian doctrine and practice was conducted by

er W. H. Williams. The prayer was offered by J. W. Bruner. Then the laying on of hands by the presbytery, which was composed of Elders R. W. Mahan, W. H. Williams, W. A. Mason, T. M. McGee, K. L. Chapman and J. W. Bruner. Charge to the candidates was delivered by his father, Elder T. M. McGee. Song and right hand of fellowship. Benediction by candidate.

Bro. McGee has been called to the care of Obion church. He is a very bright and promising young man, and should have the prayers, sympathy, respect and encouragement of all good people everywhere and especially of the church of which he is pastor.

J. W. BRUNER.

We call special attention to the article of Prof. Carver in this week's issue. We hope much good will come from this effort to awaken fresh interest in the great cause of missions. We need in Kentucky a missionary revival, and we are glad to see signs of its coming. The fresh interest in state evangelism is very encouraging. We now have four state evangelists under appointment and others in prospect. Then the appointment of a Sunday School Secretary is along the same general line. We should greatly increase our gifts to Home and to Foreign as well as State Missions.

Already the total receipts for missions, Secretary Bow tells us, are \$5,000 ahead of the same time last year. With this beginning, a vigorous and systematic effort to stimulate missionary zeal ought to result in a fine showing at Chattanooga and Richmond.

MARRIED.

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Dear Recorder: On last Sunday it was our privilege to have Bro. Jos. T. Watts, the Sunday School Secretary of the State Board, with us. He captured our people completely. He gave us a splendid talk in Sunday school and preached a splendid practical sermon along the line of Sunday School work and at night on Service. Pastor Loving was sick during Bro. Watts' visit, and it was a great pleasure to have him as a guest in the home at Liberty College. As a result of his coming, the Sunday school has taken on new life and a Young People's Society will be organized at once. Bro. Watts was with us in the college Chapel on Monday and conducted the devotional exercises. It was a delight to all to have him. Our school has reached the 200 mark now and we are going on up. Long live the dear old RECORDER and its principles of truth and justice.

J. HENRY BURNETT. Glasgow, Ky.

Dr. R. A. Torrey, the famous evangelist, is a graduate of Yale and studied theology in Germany. He believed in the new theology and the "higher criticism," but he came to discard both with emphasis. He says: "I preach the whole Bible from cover to cover, I accept everything; except nothing. I preach the power of the blood of Jesus Christ to save—the doctrine of the atonement. I preach the personality of the Holy Spirit. I preach the power of prayer." In old-fashioned phrase—Dr. Torrey was a skeptic, and it came to pass that he got religion.

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Family Circle

Stories for the Young and Old

ON BEING TEN.

I'm nearly grown, you see;
 Next birthday I'll be ten,
 And I suppose that life will be,
 O, very different then!
 Though being nine's very nice,
 And you do pleasant things,
 I think at ten there will be twice
 As many happenings.

I know a girl who's ten, and I
 Have often heard her say
 She does not have to ask, but goes
 Just where she likes to play.
 And when you're ten I think that you
 May sometimes sit up late.
 At nine, no matter what you do,
 You go to bed at eight.

But wouldn't it be very strange,
 When I was truly ten,
 If I should think I'd like to change
 To nine years old again?
 Of course it always seems to me
 To be ten would be fine!
 But do you think I'll ever be
 Just homesick to be nine?
 —Youth's Companion.

BILLY'S FOURTH OF JULY "CELEBRATION."

BY ELIZABETH PRICE.

It was a hot, breathless morning. Not a breeze stirred the dust on the stifling streets and the brick walls still felt warm from yesterday's sun-bath. Billy rubbed his hand against them as he walked along on his way to work, and thought to himself that it was a pity to waste so much heat when it wasn't needed, and then to have none in winter when fuel was so high. The philosophy of economics was early at work in Billy's curly pate, for Billy and "maw" had a large family to care for, and they were equal partners in the firm.

If the responsibility had been less, if the burden had rested more lightly on the narrow shoulders under the ragged shirt, Billy would have rebelled that morning when mother reminded him that tomorrow was rent day and that it would require his wages now due to meet the landlord's claim. "It's Four of July, maw, and the kids won't have a shootin' cracker unless I buy 'em some; and I promised," he said mournfully.

"I know it, sonny boy, and maw hates to take it, but it's a case of necessity. Mr. Burn's money must be paid, holiday or no holiday, or us set in the street. Maw tried hard, honey, to save back fifty cents for you kids, but I couldn't do it no way." Billy heard a catch in the patient voice and looked up into eyes grown suddenly dim. The frown cleared off his face as if by magic.

"Nemmine, maw. Maybe I can get through my work tonight in time to sell a few extras or—something. Don't you fret—something'll turn up; it's a long time before tomorrow. Maw, you make Attie help you today—you'll be worn out by night if you don't. Mattie, and all you kids, whoever ain't good today don't git any Fourth of July celebration tomorrow. Now, you hear me!"

At this dire threat the children set briskly and promptly at work—their faith in Billy was unmarred by doubts. If Billy promised a "celebration," it would be forthcoming as surely as the day dawned.

The boy's cheery whistle ceased after he was out of his mother's hearing. "It's got to be did," he said, setting his teeth grimly. "And I've got to do it—but how?"

Billy's destination was a very different place from the one he had left. The blazing sunshipe filtered through great trees and lay in shining streaks on the velvet grass. The big house with its wide verandas, its wicker couches and porch chairs and big palmleaf fans, looked as if it might belong to a different world from Billy's crowded tenement home. How often Billy sighed to bring maw here for a rest on the shady lawn. Of course, it could never be accomplished—never in the world—but it didn't cost anything to think about it, and dream nice little dreams of hammocks, and lemonades with ice in it, like Mrs. Stanley had sometimes. It seemed as if there must have been a mistake somewhere. It couldn't be quite fair for Mrs. Stanley to have everything lovely and maw nothing—such a good, patient mother she was, too. The boy remembered the tears in her eyes, and a lump came into his throat. "Just

wait till I'm a man—just you wait," he said fiercely, scrubbing away with all his might. He was washing up the porch outside the room where Mr. and Mrs. Stanley were at breakfast. The long windows were open clear down to the floor, and Billy heard Mr. Stanley say as he threw down the morning paper, "Tomorrow is the glorious Fourth, my dear. Did you know it?"

"Yes—tomorrow," replied the lady somewhat crossly. "I hate that day of all days in the year; and the worst of it is, go where you will, you cannot escape it. Noise—noise—noise from midnight to midnight, until my nerves are distracted and my head ready to burst!"

Billy listened, open-eyed. Was it possible there were people who felt that way about the Fourth of July?

Mr. Stanley laughed. "You are not patriotic, I'm afraid, Mary."

"Patriotism, Frank, has long since been forgotten in the din and uproar. Not one in a hundred ever thinks of the significance of the Fourth; and if they did, what good would it do? Surely the day as a day of national importance has had its full share of attention, and might well be abolished. No, Frank, don't ask me to go anywhere tomorrow. I shall positively do nothing but stay at home and try to keep as quiet as possible."

"You'd feel differently, Mary, if we had children."

"Indeed, I shouldn't. I'd have trained our children better than to allow them to make life a burden to other people, and run the risk of maiming and disfiguring themselves. It's all nonsense, Frank; you feel just as I do if you'd only acknowledge it."

"There you are mistaken, dear. I haven't lost my boyish love for firecrackers and torpedoes, and nothing but respect for your feelings keeps me from filling the railings with pin-wheels and the air with sky rockets."

"I appreciate your consideration, I'm sure, and I'm afraid I'm not unselfish enough to say, 'Don't deprive yourself of so much pleasure on my account.'"

Billy and his scrubbing brush were out of the range of the voices by that time, but his mind was busy, and he shook his head pityingly at thought of a lady who didn't like the Fourth of July.

He was washing down the steps when Mr. Stanley came out. "Hello there, youngster," he remarked pleasantly. "Why doesn't Jake hire a lilliputian to do his chores? Take care that you don't fall into your pail and drown yourself." Billy flushed under his tan.

"I'm very strong, sir, and I'm eleven years old, though you might not think it. Mr. Jake says I do my work all right, sir—I hope it don't matter that I'm not big. I'll grow as fast as I can." Billy looked anxious. What if he should lose this pail?

Mr. Stanley laughed again. "Don't worry, lad. If Jake is satisfied, I have nothing to say. Here's a quarter for firecrackers. I suppose you don't disapprove of the Fourth?" The boy's face was radiant. "Ah, I see you don't. Say, suppose you bring them with you tomorrow and we'll fire them together out behind the barn! But don't tell Mrs. Stanley; she might shut me up for fear I'd get burned or something. She's very easily frightened sometimes. There's my car. Good-by, mosquito." Mr. Stanley didn't stay to see that the radiance had faded.

Twenty-five cents' worth of firecrackers and not one for the kids or maw. Of course he'd have to bring them all—hadn't Mr. Stanley said so? A big tear dropped into the water as he wrung out his mop-cloth, though Billy wasn't given to tears. Just then Mrs. Stanley spoke from the upper step.

"What's the matter, Billy? Are you in trouble?"

"No'm—not much," and the little boy straightened and tried to look unconcerned. Mrs. Stanley sat down. She was in a humor to be entertained.

"Tell me about it, Billy. Let us see if your troubles are anything like mine." The child looked up at the lady, at her forehead smooth and fair where maw's was all wrinkled, at her white, soft hands and dainty gown. Evidently his troubles were not like hers. But she had commanded, so he obeyed, and before he realized it, was pouring out the story of their struggles—his and maw's—to keep the kids together and take care of them. Mrs. Stanley listened at first with a little amused smile on her lips, but the smile disappeared later, and a look of womanly sympathy came in its place. A few interested questions brought further details—how Mattie "wanted to git a education so bad, seemed like she couldn't help it." How Pauline could sing like a bird, "so 't would make you hold your breath to hear her." How Fred was "savin' up for a bootblack's kit with the pennies he made sellin' papers," while Buddy

was "nothin' but a baby, ma'am, but the dearest kid you ever seen."

"That's all very nice, Billy, but you haven't told me what you were feeling badly about when I came out. Is there some special anxiety just now?"

"It's about the Fourth, ma'am. I promised 'em a celebration and they must have it, 'cause I always keep my word with 'em. Ef I didn't, it might teach 'em to be liars; and that would never do, you know yourself. But rent's due tomorrow and maw's got to have my money for it, and I don't know what to do. A—gentleman gave me a quarter but he asked me to let him help shoot the crackers out behind the barn, and then the kids won't have any and I—I'm sorry."

"Perhaps you can save up some money by next week. Wouldn't that do just as well as tomorrow?" asked Mrs. Stanley.

Billy stared aghast. "As well as the Fourth of July? No sir-ree, ma'am. Paw always used to say, 'Its our nation's birthday, and it ought to be kept appropriate by rich an' poor alike, because it means a lot to ever' one of us.' He talked a good deal, but the kids they don't remember, and maw, she's too busy, so I've got to teach 'em, for they musn't be heathens. They know all about it—George Washington and Independence and Goddess of Liberty and everything; and Fourth of July makes 'em remember harder, so's they won't forget. Besides that, I promised. There's Mr. Jake calling me. I'll have to go."

"Wait a moment, Billy. Who gave you the quarter this morning?"

"I can't tell, please. He asked me not to tell you."

"Oh, he did. Very well, you can go now," Mrs. Stanley smiled to herself.

"Frank, of course. He's just a big, overgrown boy in spite of his years. But he's all right, bless him, and always good and patient with my whims. So he wants firecrackers behind the barn, and Billy wants the 'kids.' Wouldn't it be a joke if I somehow brought the combination together—firecrackers, kids, barn, Frank and Billy. The poor child deserves some assistance. How he bristled up when I touched his patriotism! Perhaps I have been mistaken in my estimation of some things. What a pity that such little people should have to carry burdens. Why haven't I some of them? Why am I screened from care when Billy's mother has so much?"

"I wonder how it would seem to be unselfish for a day—Fourth of July at that! I've a mind to try it. Frank would laugh at me, but he'd enjoy it immensely. I suppose I really ought to do things just to please him occasionally. I declare I'll do it—have a 'celebration' here, and invite the entire family of Billykins."

"I'll surprise Frank—not let him know a word of it till the guests arrive. No, I won't. I'll tell him as soon as he comes home, for he'll know better than I what to get to make a noise, and he'll love to do it. Billy must be told, so his mind will be relieved; and cook consulted, for if we undertake it at all we must do it properly."

"Mary Stanley, is this here you or not you? Do you realize what you are doing? Deliberately planning a day of unmitigated torture for your ease-loving self? Oh, well, the novelty of the situation of making somebody happy will perhaps atone; if not, I'll take the consequences."

The "consequences" proved a pleasant dose. From the time that cook expressed entire approval and promised willing assistance, and Billy went back to his work with bliss beaming from every feature, until Mr. Stanley came home to enter into the preparations with all the enthusiasm of a boy, laying in such a stock of fireworks as astonished the neighborhood, Mrs. Stanley did not exclaim over the heat, or remember that she always was "perfectly miserable in hot weather."

The crowning joy of all came next day with the Billykins family—"maw" and every "kid." Such happiness it had never been Mrs. Stanley's lot to witness, and ecstasies over the "celebration" from first to last, such appetites to do justice to cook's abundant dainties, such awe at the unaccustomed elegance, Mr. Stanley and Billy did not go behind the barn. Instead, they and the rest exploded firecrackers on the very steps of the piazza, scattering red paper and bits of punk and burat matches broadcast, and leaving little powder stains on the immaculate paint.

Billy enjoyed it all, you may be sure, but the very best in his eyes was the sight of tired maw in the very hammock of his dreams, with a big fan and even the leed lemonade.

They stayed late, for it took a long time to use all Mr. Stanley's skyrockets and Roman candles, and he insisted that not one should be left. Then came the long, lovely carriage ride with Billy sit-

ting proudly by the driver, Buddy sleeping sweetly in maw's arms, and the other children chattering excitedly and casting expectant glances toward the big basket on the floor.

On the wide piazza they had left, Mr. and Mrs. Stanley still sat talking. "The noise hasn't worried me at all, Frank. I've quite changed my mind about the 'day we celebrate.' It was pure selfishness, not nerves, that ailed me, and if you hadn't been the best natured soul in the world, you'd have told me so long ago."

"Those children are dears, and their mother a heroine if ever one wore a calico dress; and I, for my part, don't mean to let our acquaintance end with today."

"Bless your heart, Mary, I'm no end glad. I'll help all I can; and maybe—who knows?—the Billykins family may yet be known to fame—monuments to our endeavor. In the meantime, I must say that today has been a howling success. I never enjoyed a 'celebration' so much, and I don't believe I ever realized before quite how much I think of a certain little woman who gave the greatest pleasure to many people by unselfishly following the teachings of the Golden Rule."—Interior.

THE QUEST.

Many years ago a girl found herself suddenly denied a pleasure to which she had been looking forward for many weeks. The very morning of the excursion an unexpected relative "dropped in." The carriage, even by crowding, would not hold more than six, and some reason of necessity or courtesy made it impossible for any one to stay at home except the girl. The situation was evident from the first moment.

The girl looked round the group gathered for hasty and secret conference with stormy eyes.

"It isn't fair!" she cried. "Every single one has been before except me. Because I'm the youngest, haven't I any right?"

A guest entered the room just in time to catch the angry outburst. Clearly he had stumbled upon a "scene," but it was too late to retreat. With the charm that never failed him, he turned to the girl.

"Ah, Miss Peggy, these 'rights'!" he exclaimed. "They are troublesome things, aren't they? How they do dog us all our lives! Really, the best thing I know about them is, that since they are our rights, we have the privilege of surrendering them for others." And then, after taking a book from the table, he left the room.

The girl stood still; she could not understand, but a smile seemed to catch a glimpse of a wide country of beauty. When she came to herself her mother was speaking:

"If only I could give you my place, dear! But I can't stay when Cousin Betty has come. You?"

The girl spoke briefly. "I'll stay," she said.

The guest went his way a day or two later, and the girl never saw him again. But all her life after, the giving up of her rights came to her as a privilege and not a burden.—Ez.

INFIDEL SAVED BY A TEXT.

A man came into our church one Sunday night when I was preaching. He was a determined infidel, and had not been a house of God for fifteen years previously. Somewhere in my sermon I quoted John 6:37, "Him that cometh unto me I will in no wise cast out." It just stuck and rankled in his memory. He went home and went to bed, but try as he would, he could not forget the text. The next day he got up and went to work with the words ringing in his ears—"Him that cometh unto me I will in no wise cast out." He plunged into sin and tried to stifle the voice. Day after day, week after week, he could not rid his memory of the haunting words, "Him that cometh unto me I will in no wise cast out." At last, after six weeks of determined effort to forget the verse, he came into our Friday night prayer meeting. He got up and told the audience how he had heard that verse six weeks previously and could not get rid of it. Thank God he didn't get rid of it. He was saved by it. One verse from the Word of God carried home by the Holy Spirit to a man who was determined to go the wrong way turned him out of that path into the road that leads to Life Eternal.

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If you are going to Florida this winter be sure to take the famous "Dixie Flyer" Route over Nashville, Chattanooga & St. Louis Ry. via Nashville, Chattanooga, Lookout Mountain and Atlanta, through the old battlefields of the Civil War. It is by far the most picturesque and historic route to the South. The "Dixie Flyer" leaves St. Louis at 9:40 p. m., Chicago at 6:40 p. m., leaves Nashville at 9:30 the next morning, arrives Chattanooga 2:40 p. m., Atlanta 7:35 p. m., Jacksonville 7:20 the following morning. Through sleepers from St. Louis and Chicago, through coaches from Nashville.

The "Chicago & Florida Limited" is a solid vestibuled train, operated during the winter season between Chicago, St. Louis and St. Augustine, carrying Pullman sleepers, coaches, observation and dining cars. A palatial train for first-class travel. Leaves Chicago 12:45 p. m., leaves St. Louis 3:30 p. m., leaves Nashville 2:24 a. m., arrives Chattanooga 6:29 a. m., Atlanta 10:24 a. m., Jacksonville 8:15 p. m., St. Augustine 9:25 p. m.

For folders, battlefield books and information about Florida, write to W. L. Danley G. P. A., N. C. & S. T. L. Ry., Nashville, Tenn.

PISO'S CURE FOR CONSUMPTION
 Best Cough Syrup, Throat Good, Use in time. Sold by druggists.

Little Ones.

WHY THEY ARE GLAD.

The boys in a Philadelphia public school were asked why they were glad they were boys, and the girls were asked why they were glad they were girls. In the third grade (nine-year-old pupils) the best answers were these:

BOYS.
 I am glad I am a boy, because I have a good much fun. I can climb a tree and a girl can't. I can play football, baseball, and shinny.

I am glad I am a boy, because I can climb a tree. A boy can play peggy and shinny; and a boy wears a sweater.

I am glad I am a boy to work in a mill and make money. I can play baseball and football. I can make pigeon boxes and a girl can't. I can make houses when I am big. I can jump over a fence, and girls can't.

I am glad I am a boy because I can play marbles, ball and peggy. I can play policeman and leap frog.

I am glad I am a boy, because a boy don't have to work as hard as a girl. I can have more fun than girls. Boys can play fire engines, and in winter the boys go out cleaning payments off, and girls do not.

I am glad I am a boy, because I can play marbles, baseball. I can go in swimming. I can spin a top and play Duck and Davy.

I am glad I am a boy, because boys can play marbles and baseball. They can turn cart wheels, and girls cannot.

I am glad I am a boy, because I can carry coal from the cellar. I can drive a horse. I can play football and baseball.

I am glad I am a boy, because I can play marbles and baseball. Boys can peggy. Boys can learn to principal.

I am glad I am a boy, because I can drive my father's horse. A boy can be President of United States.

GIRLS.
 I am glad I am a girl because I can have fun with my dolls and coaches. I can play jumpy the rope. I can play jacks. The girls can cook, but the boys can't.

The girls can sew and the boys cannot. The boys are worse than the girls. A girl can have long hair and a boy cannot.

I am glad I am a girl, because a girl can help her mother. A girl can dressmake, and a boy cannot. The girls do not get into so much mischief as the boys. The girls go out sledding—and the boys pull them.

The girls have fun playing with dolls. The girls can have fun playing ring. The girls can play with babies. The girls have coaches to play with.

I am glad I am a girl, so I won't have to play rugby. I can sew and play house. I can learn to cook.

The reason I am glad I am a girl I can play many a thing that a boy cannot play. I can make many a thing that a boy can't make. I can play house. I can make clothes. I can go skating, too.

The girls can jump and the boys can't. The girls can play with dolls. The girls can be a sewing teacher and the boys can't.

The girls have doll baby's, and the boys don't. The girls can make doll dresses and the boys cannot.

Girls play ring and jump rope, the boys don't.

I am glad I am a girl, because I can sew good and boys cannot. I can play hopscotch. The boys can work when they are a man, and girls cannot.

I am glad I am a girl, because in winter time girls can dress warmer than boys. Some boys have to work when they are young and the girls don't.—*N. Y. Advocate*

WHAT ROBERT'S EARS TOLD HIM.

BY GRACE WILLIS.

Robert had inflamed eyes, and because he had tried to use his eyes too much and made them worse, a soft, cool bandage had been tied over them. He sat on the couch in the sitting room, looking fretful and discontented, and Aunt Rhoda sat near the open window that sunny morning with her mending.

"I don't see what I can do to amuse me, Aunt Rhoda," he complained, "without any eyes."

"Let's see what your two ears can do for you," suggested Aunt Rhoda cheerily.

Robert looked puzzled. "Listen, and tell me the sounds you hear," continued Aunt Rhoda, "and tell me the stories they tell you of what is going on."

"I hear Spot barking," answered Robert, promptly, as if that were the end of it, not seeming much interested.

"Can't you tell anything from the way he barks?" asked the auntie, looking across the lawn to the neighbor's dog barking at the gate.

Robert brightened a little. "It might be a tramp," he suggested. "No, guess again," said Aunt Rhoda.

Robert listened and heard what he had not noticed before—the ding-dong-ding, ding-dong-ding of the scissors grinder's cart.

Then it grew interesting. Then came a patter of tiny hoofs on the asphalt pavement, and he knew it was the Morelands' Shetland pony. Then big, heavy hoofs, and slow. He wondered what kind of a wagon it was until he heard the clink of the ice-tongue, and then he knew. The wagon stopped in front of the house, and the big blocks of ice tumbled about, the ice pick went chip, chip, and the iceman shuffled around to the back door with the day's supply.

"There's the electric car going around the corner of Perkins street, Auntie," said Robert. "Hear it sing!"

Some one was beating rugs in the next garden; a parrot out on a side porch squeaked, "Bad boy, bad boy;" a boat whistled in the river; and Robert began to count the different sounds. There were so many more of them than he had ever dreamed there were.

"I know who is coming now, Auntie—the postman!" Through the open windows had come the sound of two quick knocks at the house next door. Robert felt his way to the door and took the magazine the postman handed him, but he didn't mind if he couldn't see the pictures, for he was seeing other pictures through his ears.

All at once he heard the twittering and calling of the birds in the trees. As he listened it seemed as if the birds in all the trees in the neighborhood were talking to each other. They had been talking all the morning, and he had not heard them until now. Aunt Rhoda told him a good deal about birds that

he had never known before.

His face was smiling and happy now, and he no longer fretted. "I suppose this is the way blind people do," he said.

In a moment he told Aunt Rhoda he knew what time it was without using his eyes, and she had three guesses before she came to the right one. He heard the boys shouting several yards away in the school ground, and he knew it was the time of their morning recess.

Suddenly Robert sat up straight and alert and wrinkled his face in a funny way. "Auntie, my nose is telling me something, too," he cried. "Jennie is making cakes!" And off he scampered.—*Southern Presbyterian.*

God gave his word of prophecy, not to puzzle, mislead or deceive, but to be a light to teach us his own purpose, and our duty and chief end.—*Scott.*

Contentment comes neither by culture nor by wishing; it is reconciliation with our lot, growing out of an inward superiority of our surroundings.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

It goes straight to the mark
Hale's Honey of Horehound and Tar
 Quickly Cures Coughs and Colds
 Pleasant, effective, harmless
 Get it of your Druggist
 Pike's Toothache Drops Cure in One Minute

CRADDOCK-TERRY COMPANY
 BUILDS NEW FACTORIES.

The Craddock-Terry Company, Lynchburg, Va., has matured the plans for not only materially enlarging its Southland Shoe Factory, but for the erection of a 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 fifty feet with four stories and a basement.

The addition to the Southland factory 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.

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 Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillside, O.

IN EASTERN KENTUCKY.

BY J. J. TAYLOR, D. D.

Some weeks ago through the courtesy of the committee in charge, I had occasion to visit Morgan county to dedicate a meeting house at Cannel City. I was brought up on the Atlantic side of the same mountainous region, and the trip had an element of home-going. I know the ways of country people, and am not unfamiliar with mountaineers. Once in my youth I rode a mule up through the ravines of Patrick in "Ole Virginny," and being overtaken by a storm I found hospitality in the home of Mr. Joyce, whose one-room dwelling was built of logs, some of them, I think, fully twenty inches through, making a house strong enough for an ancient fort. It was at dinner at my friends' in Patrick that the thought first came to me that all missionaries ought to carry cook books along with their Testaments. Mrs. Joyce was an estimable lady, a thrifty housewife, a fruitful vine, a hospitable hostess, and there was abundance, but she was not an adept in the art culinary. It is said that half-baked corn bread is a sure cure for dyspepsia. Horses that take their corn unbaked never have it. Still, I have no need of a cure, and am not a quadruped, however loud my voice. That among the hills of my native heath; different in Kentucky, you know.

Cannel City is the last town on the Ohio and Kentucky railway, a line running between that point and Jackson, in Breathitt. It is a pretty good road; though the engines do not undertake to climb trees, they pull some rather steep grades. The town is a prohibition place by a vote of one. In fact, I believe only one voted on it, and he the enterprising and successful manager of the great Pluto Cannel mines. I am going to forget his name on purpose, because he did not come to hear me preach (Selah), but I shall never forget his manly courage and good common sense as illustrated in the story that was told me. It seems that the owner of the mines, who lives 500 miles away, thought it would add to the revenues of the company to have a few grog shops in the settlement, and so suggested. This nameless gentleman kindly informed the owner that he, the manager, did not wish to dictate to him how the property should be operated, but that the successful management of a great mining property was a difficult undertaking in any case, and that he, the manager, would be compelled to resign if grogshops were opened in the town. The loss of such a manager seemed greater than the gain from the saloons, so the vote of the one man won. He cast a man's vote.

There is no church in the town. Earnest Christian people of different names, Baptists, Disciples, Methodists, Presbyterians, felt that a place of public worship was a necessity. The company proposed to erect a suitable house if the people would put up \$500. The people did their part, and right well the company did its part. The house is sufficient for all needs. I spoke at 11 a. m. a Presbyterian brother, at 2 p. m. a Disciple brother at night. We each said what we pleased, and every one seemed pleased with what we said.

During my stay I asked about some things, families, churches, schools. Families are usually large, if they have been in existence long enough. Some of them get an early start. A little while before the

dedication, a girl in the fourteenth year got married apparently with the consent of her parents, her husband being but little older. Such occurrences are not infrequent. The sprightly conductor on my train, about nineteen years of age, was the eldest of twelve children. I was guest in the hospitable home of Rev. W. D. Benson, pastor at Caney, son of Rev. W. M. Benson, now seventy two, who reared eleven children, all of whom became members of the Baptist church. If he had been instrumental in converting eleven Chinese, he might have been great; but that he led eleven Kentuckians into the kingdom ought not to be forgotten. It will not be, when God makes up his jewels. The weight of the contribution basket is something; the weight of souls is more.

Baptists have had a good deal to do with that section. Daniel Williams, who came from Virginia into the Kentucky territory in 1789, preached the first Baptist sermon within the bounds of the county. He died in 1820, and his body sleeps at Caney. Rev. W. M. Lykins, born near West Liberty in 1809, was the first judge of the county court. He was for many years Moderator of the Burning Springs Association. He reared a large family, who walked denominationally in the footsteps of their father. One of his granddaughters is the excellent wife of Rev. W. D. Benson.

Brother Benson tells me that there are nineteen Baptist churches in the county. Bourbon has three; Scott seven; Fayette, including the great city of Lexington, seven. The contrast is striking. In the next Baptist gathering some one will shout at us about the destitution of the "mountains," and the less he knows, the louder he will holler. Morgan county is no exception. There are 22 Baptist churches in Clay county, and at the Elizabethtown meeting last November Brethren Burns and Hibbs bore grateful and harmonious public testimony that in these Eastern counties lived the best type of Baptists known on earth.

I made special inquiry about schools. The folks seem to be well posted. As I get it, the Disciples have a college at Hazel Green which has been in successful operation several years, and has sent some excellent students to Kentucky University; another at Morehead, which is doing good work, and another at Richmond.

The Methodists have a college at Ashland, another with \$75,000 endowment at Paintsville, another at Barbourville, another at London. Mr. J. C. C. Mayo, one of the greatest of lumber dealers, is back of the work at Paintsville.

The Presbyterians have schools at Salyersville, at West Liberty, at Jackson, at Irvine, with several counties not yet heard from.

The Congregationalists are also in it with well equipped schools at Williamsburg and Cumberland Gap—or probably that Grant-See University is undenominational. But it is great.

The Woman's Christian Temperance Union has a plant at Hindman. Its buildings were burned not long ago, but the romance of the thing will probably replace them better than before.

At one time the Baptists had two colleges in Clay, Lorimer and Murre. As two to the county seemed rather thick, a union was affected at Oneida, but at Elizabethtown President Burns reported another about twelve miles away, and mentioned an impulse sometimes quite strong to enter the famous Big

I Can Cure Cancer

At Home Without Pain, Plaster or Operation and I Tell You How, Free.



I Have Proven Cancer Can be Cured at Home No Pain, No Plaster, No Knife.—Dr. Wells.

I have discovered a new and seemingly unailing cure for the deadly cancer. I have made some most astonishing cures. I believe every person with cancer should know of this marvelous medicine and its wonderful cures and I will be glad to give full information free to all who write and tell me about their case.

Peter Keagan, Galesburg, Ill., had cancer of the mouth and throat. Doctors said, "no hope." Mr. Keagan wrote: "It is only a question of a short time—I must die." Today his cancer is healed up and he is well. My marvelous radiatized fluid did it. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer or any lump or sore that you believe is cancer, write today and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be, do not hesitate to write and tell me about it. I will answer your letter promptly giving you, absolutely free, full information and proof of many remarkable cures. Address Dr. Rupert Wells, 960 Granite Bldg., St. Louis, Mo.

Sandy valley in the interest of new colleges. At Morehead, at Salyersville, at Hazard, at Williamsburg, the work goes bravely on, though extinction has happened at Jackson, Middlesburg, Pineville and some other points.

At the gateway to the Eastern counties stands Berea, with a large and growing endowment, excellent equipment and a strong corps of teachers.

To all this must be added the public schools. The money is distributed according to school population. Take the counties down the range from Greenup through Carter, Lawrence, Johnson, Morgan, Magoffin, Breathitt, Clay and Laurel to Whitley, and the school population of the ten is about 65,000. The state rate liable to supplement by the county is \$3.24 for each pupil. The aggregate school fund from the State for these counties runs up to the splendid total of \$210,600 annually, or more than \$21,000 for each county.

These are some of the facts gathered on the ground. They are suggestive, interesting and are given for what they are worth.

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FINE FOREIGN WASH FABRICS.

The coming season's most fashionable Wash Fabrics, in a large assortment of colors and designs, including many high novelties and exclusive effects, such as: Embroidered Voiles, Plaid Tissues, Floral Silk Organdies, Soie Japanese and a host of others, ranging in price from 25c to 75c per yard.

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Extra quality Lawn Waists, all-over embroidery front and fancy tucked styles; also lace-trimmed and embroidered panel effects; long or short sleeves—

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White Dotted Swiss Waists, lace trimmed, \$3.98.

White Persian Lawn waists, Val and Baby Irish lace trimmed, \$4.98.

White Mercerized Mull Waists, medallion and Val. lace trimmed \$6.98.

White Mercerized Mull Waists, hand embroidery, \$9.98.

White and Black Jap Silk Waists, lace and silk embroidery trimmed—

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SPECIAL—White All-over Figured Net Waists, Jap silk lined, with heavy insertion; trimmed—

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JOHN B. CASTLEMAN.

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FULTON, KY.

meeting Bro. Barker, the editor-elect of the *Baptist Flag*. He is a Virginian by birth and a former student of Bethel College at Russellville. He comes highly recommended and enters upon his editorial duties under auspicious circumstances.

On my way home from Murray I called on Sister J. N. Hall and found that she had been slightly bruised in a runaway accident. She will soon resume her position in the *Flag* office. Had the pleasure of

H.

EXPERIENCE OF A LAYMAN.

I was nearly fifteen years old when I started to attend a revival meeting, not to be caught by the good Christian people, and for a few days carried my point very well as I thought. The singing was led principally by a boy in whom I had no confidence, but one night a dear old sister whom I had known from infancy, and in whom I had never been able to find fault as a true child of God, started the song, "Attend, young friends, while I relate the danger you are in." I braced up till she came to the line, "And brothers, too, what will you do if out of Christ you die?" Then it was that I realized my lost and ruined condition and began to call upon God for mercy and His people for help. May I say here, by way of parenthesis, that we should realize the great importance of living daily Christian lives. I fear I was not the only unconverted one who had no confidence in those protracted meeting Christians, who wouldn't miss a service during a revival, and perhaps wouldn't be at their church meeting in twelve months.

Let us try to live so our influence will be for God and right, also for others, not wholly for self.

I joined old Blackford church, Hancock county, Ky., remained a member there until I was about twenty-five years old, when I went to Ohio county to live, moved my membership to Panther Creek, where I have been about twenty-three years. I must say with shame, while in my first dear old church I did very little, if any good in the cause of Christ. I would go to church, but I went, I fear, as many go even now, to see, hear and be in company, not thinking of being a useful child.

A meeting of days began soon after I became a member of Panther Creek church. It so happened that a day or two there was not a member there, so far as I know, that had ever led in prayer, but well do I remember how I felt while the pastor preached along the line of Christian duty when he said, "Brethren, there is just this about it, if I have to do all of the preaching and public praying, we had just as well quit now." At the night service he called on me to lead in prayer, and I was so torn up from the morning sermon I couldn't refuse. I hadn't yet decided that I would pursue this course of duty, but after retiring there was no sleep for me till the blessed Lord made my duty plain and made me willing to perform it. Then I was a happy child of God. I was somewhat timid and would sometimes find myself trying to hide behind some broad-shouldered man to keep from being called on to pray. It is needless to say that I didn't enjoy religion as I should while in that condition, for every real child of God knows we don't enjoy religion when we are hiding from duty.

I lived on, sometimes on the line of duty, sometimes on either side.

Over a year ago I had a very mild case of typhoid fever. I worried over my work and other things a few days, then I went to the Lord about my case and asked him to reconcile me to his will and from that time through my entire illness I had sweet communion with Him. He seemed to stay with me and I was happy in Him. I promised the Giver of all good and perfect gifts that if I were spared to go to my church meeting I would tell the church how happy I had been and what sweet communion I had

had with the blessed Lord.

I was spared to go to church, but I did not do as I promised I would, and went away feeling mean, knowing I disobeyed divine impressions; then I felt sure I would tell the church next chance. Next time came and no impressions with it, the devil then came in to help the fleshy nature and made me think those were not divine impressions, but that I only wanted to make a display of my goodness. Then I was satisfied and I presume the Lord was satisfied, too, that there was nothing good in me, for he withdrew his presence from me.

I began to worry over almost anything I could think of. I would try to pray but would receive no answer. I went on from week to week, still no answer. I would ask, "Oh, God, why hast thou forsaken me?" Still no answer. "Clouds were hovering over me, and I seemed to walk alone." I felt that possibly I had been a hypocrite all these years, yet I couldn't quite believe it. I even asked God to let me die and get out of my misery, and out of the way of others. Still no answer. I knew not what was the matter. I talked with my pastor and some others whom I had learned to love years ago. They seemed puzzled, so I gave up all hope of ever getting out of that condition until death, and couldn't feel certain what road I might take then. Finally I began to realize that it was only justice measured to me on account of disobedience. I asked the Lord to reconcile me to His will and if it were best for the cause of Christ and most for His glory for me to live on in that condition, I would try to bear it for His sake, realizing at the same time that I deserved banishment from His peaceable presence. About that time the light began to shine in and I began to see more and more day by day why I had been thus afflicted. I could look back to the times when I had sweet communion with the Lord and how he seemed to stay with me, and how happy I was in Him. Then, to think dear readers, after all, His goodness, loving kindness and tender mercy to me, I would treat Him as I did. It is a shame, but God knows my frame and remembers that I am dust and through pity, love and mercy He forgave my many sins (mostly sins of omission) and made me a happy child of His. I can never thank Him enough for His mercy, love and chastening rod. I feel that He has thoroughly conquered me, for which I am truly thankful. I am not only willing, but anxious, to do what He wants me to. God grant that many others may be too.

JAS. B. CHAMBERS.
Whitesville, Ky.

TRIP NOTES.

It was my privilege to grant Pastor W. H. Vaughn's request to preach last Sunday for his Fairview, Todd county, people while he was away in Illinois in a meeting. I had a very cold drive of 11 miles from Hopkinsville, but ample compensation for this in the cordial reception received. Bro. Vaughn has a most pleasant field which he must very much enjoy, since his people are so devoted to him.

The elegant building stands on the spot of ground where Jefferson Davis was born, which was deeded to the church by him as a gift.

I tried to present to the people some lessons upon the subject of influence and the thoughts were much emphasized by calling to mind the far-reaching influence

How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective Way and COSTS NOTHING—Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., and that the remedy that does it is the invention of Dr. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choking spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 115 Walton Street, Atlanta, Ga., and a thorough free trial treatment, and also an elaborately illustrated booklet, "Brain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home.

Now, write him immediately.

both as to space and of duration, of the great Confederate chieftain. The parsonage is superb for a village church. A good Sunday school is kept up and every department of church work appears in a most healthy condition.

Stopping over in Hopkinsville gave me opportunity to learn something regarding the cause there. Pastor C. H. Nash must be happy, for I gathered that his church is doing splendidly. Without any protracted meeting services additions are becoming common and contributions are becoming increasingly liberal. This applies to all the causes fostered by our people. Some figures were given me both as to additions to the church and contributions, but as I did not write them down I will not venture to give them.

Bethel Female College, it goes without saying, is doing very well indeed since Prof. Edmund Harrison is still president.

I was very sorry not to be able to call upon Prof. J. O. Ferrell, who has been for some time disabled by paralysis. He has done a great work for humanity in his day and we owe it to him to cherish his memory and cheer him by visits and words of comfort when we can. God bless him!

T. E. RICHEY.
Princeton, Ky.

THIS WILL INTEREST MANY.

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



MY PLAN IS THIS: I will send you the Eye-Meter free. It is a scientific instrument which I have invented with which any one can test their own eyes accurately. I provide a diagnosis blank upon which you record the numbers indicated on the Eye-Meter. You mail this blank to me and I have a complete statement of the actual conditions of your eyes which will enable me to fit you with glasses as accurately as if I had personally examined you. My regular price for this Eye-Meter to opticians is \$5.00. I propose to give you the use of it free. Simply send \$2 to pay postage and as an evidence of good faith, —this \$2 to be credited on any purchase you may make.

Address DR. ALBERT LATTA, Eye-sight Specialist, or Kaufman-Straus Co., Louisville, Ky.

100 for \$3

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., 409 Dearborn St., CHICAGO.

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

WANTED—The afflicted to know that my Persimmon Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

WANTED—A position further South by a lady teacher of experience. References. Address Box 34. Tracey City, Tenn.

WANTED—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.

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 Baird & Son, Louisville, Ky. Largest millinery house in the South.

CANYON CITY, TEXAS.—The place for a Great City, abundance of running water, and natural drainage; the Santa Fe (ulf line) is now building south from Canyon City. Randall is the best county in the Panhandle; I have 100 sections of fine agricultural land from \$7 to \$15 per acre. Don't write, but come! Work for mechanics. L. G. CONNER.

"WHY GOD DOES NOT KILL THE DEVIL."—Intensely interesting to every one. Positive answers to infidelity. Full of clean cut arguments that any one can understand, showing from the Scriptures and reason, that God's method of dealing with the devil and his future plans concerning him are the only right ones. Price postpaid, 10c. Send today. Montana Novelty Co., Great Falls, Montana, E. Bach, Cory Block.

RESURRECTION PLANTS.—Mentioned in the Bible as Rose of Jericho. A dry, shrunken ball or closely enfolded leaflets, apparently dead, when placed in water opens into the most beautiful forms of mossy verdure; will live forever, no flower window complete without these plants. Price 15c postpaid. Montana Novelty Co. E. Bach, Cory Block, Great Falls, Montana.

FROM BALL ROOM TO HELL.—Or is there any harm in dancing? Read what ex-dancing master T. A. Faulkner says about it. Mothers should place this book in the hands of her daughters, it may save them lots of trouble, worry and care after being read. Price 25c. Cloth, 50c, postpaid. Montana Novelty Co., Great Falls, Montana. E. Bach, Cory Block.

NOTHING CONVINCES LIKE A DEMONSTRATED CLAIM. IT HAS BEEN PROVED TIME AND AGAIN THAT CRADDOCK-TERRY CO'S SHOES AFFORD PERFECT COMFORT LONG WEAR AND GOOD LOOKS



Advertisement for C. P. Barnes & Co. featuring a portrait of a woman and text describing their jewelry and watch business.

Advertisement for the New Hotel Albert, located at 11th St. and University Place, New York City.

Advertisement for S. Drabelle, Coal and Coke, with agent information for Pittsburg, Kentucky, Anthracite, Jelllico and W. Virginia.

Advertisement for Children's Teething, featuring Mrs. Winslow's Soothing Syrup.

Advertisement for Wurlitzer Fingerboard, a guitar accessory.

The Farm & Household

The United States Government statistics gives the following figures about Kentucky's corn crop last year: Acreage, 3,195,072; yield per acre, 29.7 bushels; total production, 94,893,638 bushels; price, 43 cents, or a total value of \$40,804,264.

Goddard Grundy, of Marion county, claims the record for lambs so far this year. He has ten ewes which gave birth to twenty lambs and every lamb is living and thriving.

Nat Pettitt sold seven 150 lbs. shoats to W. Moore & Son for 5 cents.

John Kaufman bought from Will and O. L. Randolph one steer that weighed 1,540 lbs. at 4 1/4 cents per pound.

Ed. Hughes bought 9 shoats that averaged 111 lbs. from Jim Ravencraft for 5 1/4 cts. He sold 12 heifers to Steward Jones for 3 cts a pound.

D. W. Scott, of Pine Grove, sold to Carithers & Beard 7 mules at \$152.50 per head and on the same day bought from R. S. Taylor 4 mare mules at \$175 per head.—*Lexington Gazette.*

When the market went to a \$5-90a5.97 1/2 basis, packers made a bid for a run of hogs and sat down to see if they would fetch a half century run. Wisecrates had predicted that never again would 50,000 hogs reach the Chicago market in a single session. They were discredited. Rising to the occasion—and the price—the country sent in 56,000, and what is even more surprising they were bought up at a decline averaging three cents per cwt. This was due to the fact that shippers were in the market for 20,000 and had to have them. The run demonstrated that when the price is right the country has the hogs and will part with them.

From present indications the acreage of tobacco grown in 1906 in this section, will be fully as large as the average crop. Prices have really been better this winter than was expected after the collapse of the Burley Growers Association and growers are willing to chance it for another season. A failure of the plant beds, an unpropitious spring, etc., may curtail the crop, but now it promises to be fully as large as usual.

A large crowd attended George Hukle's sale conducted by Chamberlain, of Nicholasville. Prices were simply out of sight. Two little Jerseys, one a stripper, brought \$50 and \$63 per head; one blind horse, \$30; a sow and four pigs, \$31; chickens from 45 to 75 cents each; lard 10 1/2 cts. per lb.; side meat, 10 1/4; 1 spring wagon, \$60; 1 runabout, \$41; a home made refrigerator, \$12; and all smaller articles sold well also.—*Lexington Gazette.*

Rhodes Eubank and F. Burton, of Kiddville, Clark county, sold T. J. Radborn a lot of 120 pound shoats at 4 3/4 cents per lb. Woods Hagard, of Trap, sold his tobacco to Scott Bros. for 6 cents straight.

STRAWBERRY Dainties.

Strawberry Puffs.—Sift together two cupfuls of flour, one-eighth teaspoonful of salt, and a level tablespoonful of baking powder. Beat the yolks of two eggs with a scant cupful of milk, and mix with the flour, adding also two tablespoonfuls of melted butter. Place well-buttered cups in a steamer, put in each a spoonful of the batter, then one of strawberries dusted with sugar, and cover with another spoonful of the batter. Steam about half an hour, and serve with a strawberry sauce.

Strawberry Sauce.—Cream together one-third cupful of butter and one cupful of powdered sugar. Flavor with vanilla. Just before serving add the stiffly-whipped whites of two eggs, a fourth cupful of milk, and a cupful of mashed strawberries.

Creamed Strawberries.—Dissolve half a box of gelatine in one-half cupful of cold water. Add three cupfuls of boiling water, one cupful of sugar and the juice of two lemons. Stir thoroughly and strain. Let the jelly set—it should be only half as firm as most jellies—then stir lightly in one quart of fine sweetened strawberries, and one large cupful of whipped cream. Nearly fill custard glasses with this mixture, and put on each a spoonful of whipped cream. Serve very cold.

Strawberry Delight.—Select fine, ripe, rich-flavored berries, and put them in alternate layers with coarsely-chopped pineapple in a glass dish. Sweeten generously, and pour over them a cupful of sweet orange juice. Set on ice to chill for one hour, then serve at once.

Strawberries in Jelly Nests.—Soak one-half ounce of gelatine in one-half cupful of cold water for one-half hour. Then add one cupful of granulated sugar, one cupful of hot strawberry juice, and one and one-half cupfuls of boiling water. Stir until dissolved, then add three-fourths of a cupful of lemon juice. Pour the gelatine into small molds which have been standing filled with cold water. Set on ice until firm. An hour before serving turn the jelly out on individual plates. Scoop a round hole in the center of each, and fill the hollows with fine, ripe strawberries, sweetened, and mixed with whipped cream.

Strawberry Rolls.—Make a rich biscuit dough, and roll it out about a quarter of an inch thick. Cut it into rounds with a small saucer, put some ripe berries in the center of each, dust with powdered sugar, and roll the dough over the berries. Place them on a buttered tin, and brush over with a tablespoonful each of butter and sugar dissolved in one-fourth cupful of hot water. Bake in a hot oven. Serve with sweet liquid sauce.

Strawberry Float.—Make a custard with the beaten yolks of four eggs, one pint of milk, four tablespoonfuls of sugar, a pinch of salt, and one-half teaspoonful of vanilla flavoring. Beat the whites of the eggs to a stiff froth, and drop them in large spoonfuls in a pan of boiling milk. Cook a minute, then turn over carefully, and cook a minute longer. Lift out with a skimmer in a large plate. The milk may be used for the custard. Put a layer of fine, ripe, sweetened berries in the bottom of a deep glass dish, pour over a layer of custard, then alternate layers of the strawberries and custard until the dish is nearly full. Heap the whites of the eggs on top, and garnish

with a few fine, ripe berries.

Strawberry Pudding.—Make a cornstarch pudding with the yolks of three eggs, two tablespoonfuls of cornstarch, four tablespoonfuls of sugar, and one quart of milk. Flavor with lemon. When it is partly cool, stir in one quart of fine, sweet strawberries and turn into a mold. Set on ice until firm. Just before serving, turn it into a glass dish, and cover with fine ripe strawberries. Make a meringue with the whites of the eggs and four tablespoonfuls of powdered sugar, and spread over the pudding. Serve very cold.

Compote with Custard.—Boil one-half pint of milk with three tablespoonfuls of sugar; then whisk in four well-beaten eggs. Put into a stewpan one tablespoonful each of butter and flour, and stir together until smooth; add the custard, and stir over a slow fire until it thickens. This must be carefully watched lest it become discolored. Strain through a fine sieve, and cool. Make a syrup with three-fourths of a pound of granulated sugar and half a pint of water. Let boil ten minutes. Put two pounds of strawberries in the syrup, and let it get cold. Serve in a deep glass dish with the custard. This makes a nice strawberry dessert or tea dish for Sunday, as it may be prepared the night before and kept in a cold place until time to serve.

Strawberry Mousse.—Mash one quart of fine, ripe strawberries, and rub through a sieve. Add one cupful of sugar, and one-quarter box of gelatine which has been dissolved in one-quart cupful of water. Let this mixture stand until it begins to thicken, stirring it

BETTER THAN PIE.

Not Only the New Food But the Good Wife, As Well.

When they brought the new food, Grape-Nuts into the house, the husband sampled it first and said, "It's better than pie!" When it brought back the glow of health to the wife's cheeks, his admiration for it and her was increased, so she says, and the rest of her story follows:

"From childhood I was troubled with constant and often acute indigestion, and when my baby was born it turned out that he had inherited the awful ailment.

"A friend told me of Grape-Nuts and I invested in a box and began to eat according to directions. It was after only a few days that I found my long abused stomach was growing stronger and that the attacks of indigestion were growing less frequent, and in an incredibly short time they ceased altogether. With my perfect digestion restored came strong nerves, clear, active brain, the glow of health to my cheeks, and I know I was a better wife and mother and more agreeable to live with under the new conditions.

"When the boy came to be 10 months old he developed such an appetite (his dyspepsia disappeared with mine) that his mother's milk was not sufficient for him. He rejected all baby foods, however, till I tried Grape-Nuts food, at husband's suggestion. The youngster took to it at once and has eaten it daily ever since, thriving wonderfully on it. He now demands it at every meal and was much put out when he dined at a hotel a few days ago because the waitress could not fill his order for Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. There's a reason.

constantly, if it stands in ice water, or from time to time if it cools more slowly. Whip one quart of thin cream, and fold into the gelatine mixture. Turn it into a mold, and fasten on the cover tightly. Paste a strip of buttered paper around the edge of the cover, and pack in equal parts of ice and salt for three or four hours.

Ambrosial Strawberries.—Make a plain custard, and freeze as for ice cream. When hard, line a plain mold with the frozen custard, and fill the center with fine, ripe strawberries sprinkled with powdered sugar just before using. Cover with frozen custard, put on the cover of the mold tightly, and pack in equal parts of ice and salt for at least four hours.—*Mary Foster Snider, in Country Gentleman.*

COOKING WITHOUT EGGS.

When eggs are dear and scarce, it stands the prudent housekeeper in hand to try some of the various receipts now in use for compounding her cake without eggs. Where eggs are an important adjunct for certain kinds of cake, one egg with the prudent housewife now fills the bill for two or three, with very satisfactory results.

Surprise Cake.—One cupful of sugar, half a cupful of melted butter, one cupful of sweet milk, one egg, two teaspoonfuls of baking powder, sifted with the flour; add any extract you prefer. Stir all together and sift in flour to the consistence of pound cake. Bake quickly in a well-heated oven, and you will indeed be surprised at its bulk and quality.

Ice Cream Without Eggs.—Scald the required quantity of rich milk and thicken with cornstarch, carefully dissolved, to the consistence of thin cream. Add sugar to the milk until very sweet; when cool, add the flavoring; then freeze in the usual way.

Pork Cake.—Without milk, butter or eggs. Chop one pound of raw pork very fine, add half a pint of boiling water, one pound of seeded raisins, one-fourth pound of shredded citron, two cupfuls of sugar and one cupful of molasses, one teaspoonful of soda, dissolved in a little water. Mix these ingredients together; then add a tablespoonful each of cinnamon, cloves and nutmeg. Stir in sifted flour to the consistence of common cake mixture. Bake slowly for one hour and forty minutes. Test it with a broom splint, and if nothing adheres, it is done.

Spiced Cookies.—One cupful of molasses, the same of sugar, half a cupful of warm water, two thirds of a cupful of butter or part drippings, one heaping teaspoonful of dissolved soda, one teaspoonful each of cloves, cinnamon and ginger; mix soft, roll thin, and bake quickly in a well heated oven.

Corn Meal Gems.—Sift together one pint of meal, the same of flour, and two teaspoonfuls of baking powder; make into a batter with a pint of sweet milk. Bake in gem pans in a quick oven. A. C. B. Cayuga, N. Y.

HOW TO KEEP WEEVILS OUT OF GRAIN.

This has always been my plan to keep rats and mice out of my corn when housed in the husk: Sprinkle slacked lime on the floor, one pint at the beginning, then one pint dusted through every load of twenty bushels until all is housed. This will protect your corn from rats and mice as long as there is corn in the house.

But there is another pest that destroys thousands of bushels of

corn every year, and that is called the weevil. Now, in order to keep this pest out of your corn, all you have to do is also very simple. Just let your corn stay in the stack in the field until the green is all dried out of the cob, and your corn will keep for all time, and you never will be bothered with this insect. Why? Simply because the corn being dry when housed will never go through a heat, and the weevil's eggs that have been deposited in the grain when it was in the dough never hatch. When housed before getting perfectly dry, it will go through a heat and this heat hatches the weevil's eggs.

The same caution will keep them out of wheat and peas. Thresh both when perfectly dry, and either put them in 1 1/2 bushel sacks or spread them on some floor where there is ample ventilation, stirring them every few days, and you never will have a weevil in them.

All you have to do to keep the weevil out of your grain of any kind is to have it perfectly dry when housed and kept dry to prevent this pest.—*W. R. Hayes in Progressive Farmer.*

Cancer in front of Right Ear, cured without Pain or Disfigurement.

Sutherland, Fla., June 12, 1905. Dr. D. M. Bye Company, Indianapolis, Ind.

Gentlemen.—I used your Combination Oil Cure according to directions and it was effectual in removing the lump from my face, giving but very little pain, and the healing application accompanying it did their work successfully. There is only a slight scar remaining. I can cheerfully recommend it to those suffering from similar troubles. Respectfully,
Mrs. R. M. Evans.

We cure all forms of cancer and tumor with soothing, balmy Oils. Most cases treated at home. Doctors, lawyers and ministers endorse it. Write for free books on cancer to the Home Office. Address DR. D. M. BYE CO., Drawer 105, Department 454, Indianapolis, Ind.

ANNOUNCEMENTS

ILLINOIS CENTRAL R. R.

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

New Orleans, Vicksburg,

Gulfport, Miss. Hammond, La.

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

Havana via New Orleans

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

S. S. Prince Arthur

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

Hot Springs, Ark. Florida

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

W. J. McBRIDE, City Pass. Agt., Fourth and Market Sts.
F. W. HARLOW, D. P. A., Louisville,

ITEMS OF INTEREST

News the World Over

It has been proved before the Senate Committee that the vote taken in the Mormon Endowment House requires one to "pray and never cease to pray to Almighty God to avenge the blood of the prophets on this nation." That is a matter of no importance. Cannot God be trusted? A prayer to Him is not a Voodoo charm. Senator Smoot declares that was not the oath which he took.

Attorney General Mayer, of New York State, has decided that all the funds paid by the insurance presidents to Cortelyou's campaign fund were illegal contributions and are clearly recoverable by law. If the money is not returned, Mayer will bring suit for its recovery. It is not stated whether he will sue the insurance presidents or Secretary Cortelyou. Probably both.

Prof. F. Cattier, of the Free University of Berlin, has published a pamphlet on the Congo Free State which has made a profound stir in Europe. He proves by documents that King Leopold is personally responsible for many of the most infamous things done in the Congo. He has made out of the rubber trade \$15,147,000 while giving his royal word it was all he could do to prevent a dead loss. He has with this money bought up real estate in Belgium, having secured in Brussels and Ostend alone property to the value of \$3,655,800.

The first movement of the new Labor party in Parliament was a tactical mistake. They showed the hoof of Socialism so soon. The party has drafted an education bill which provides that all the children in the public schools shall have medical attention and one meal a day at the expense of the tax payers. At this rate the last days of Rome would soon be on England.

Few men have done more good in New York City than Samuel H. Hadley who died last week. When a drunken outcast, he staggered into Jerry McAuley's mission and asked Jerry to pray for him. He was converted and after McAuley's death he took charge of the mission where he has worked for twenty years for the salvation of the outcasts. He was never discouraged in any case, and his love never failed. Many men now in responsible positions and living Christian lives rise up and call him blessed.

Here goes another tradition. A geological survey has been made of Crater Lake in Oregon, which has excited interest by its reputation of being bottomless. But the surveyors found that in its deepest part the lake was 2,000 feet deep. This lake was formed in a former geological age by the collapse of a volcano.

Mr. T. G. Jackson, the well known architect in London, criticizes the use of steel in building. He was speaking of the awful disaster of the falling roof of the great railroad depot, and he said: "The fire of an iron structure exposed to the weather depends absolutely and solely on the thin skin of paint which must be constantly renewed. There are, however, many parts which a paint brush will not reach but to which water will reach. One used to hear that a coating of cement concrete made steel imperishable. One hears now many rumors to the contrary."

Some man of statistical turn has been investigating the favorite names given to boys. He says 84 per cent of the boys receive one out of fifteen familiar names. William is the favorite. Stop the first thousand men you meet and 170 will be named William. John stands next, but a long way behind. There will be 94 Johns, 92 Georges, 74 are called Thomas and 72 James. Henry claims 70, Frederick 57, Charles 48, Alfred 45, and Albert 31. If these statistics had been taken in the South, Robert would have stood high on the list.

This suggestion of a Massachusetts paper can easily be tested: If a lump of sugar is dropped into a cup of hot coffee and the air bubbles arise without being disturbed, one can tell what the weather will be. If the bubbles collect in the middle the weather will be fine; if they adhere to the cup forming a ring, it will either rain or snow; if they separate and float around without assuming any fixed position, the weather will be changeable.

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.

FLETCHER.

Another member of the "Old Guard" has surrendered and gone home. Joseph Thomas Fletcher, of Shiloh, Montgomery county, Tenn., was born in April, 1842, and died February 7, 1906. He espoused the Southern cause in '61 and lost his right arm on the second day of Gettysburg.

He was a brave soldier, a good citizen, an honest man. He was the best known and most loved man of his community. Men and women honored him for his sturdy manhood and true politeness.

His noblest grace was his simple faith in Christ. He leaves two brothers and three sisters to mourn their loss.

M. L. BLANKINSHIP.
Clarksville, Tenn.

CONN.

Resolutions of New Hope Baptist church:

Whereas, our heavenly Father, in his infinite wisdom, has called from us Bro. Jno. M. Conn, one of our most beloved and consecrated members and one of our most loyal deacons; be it resolved:

First, That we lose in the death of Bro. Conn one of our most devoted members, whose cheerful presence and loyalty to his Master's work in the church is keenly missed with great sorrow, but to whose death we humbly submit, believing that He who called him from us is too wise to make a mistake and too good to do an injustice.

Second, That we extend to his broken hearted wife and children our deepest sympathy and that we pray God to comfort their hearts, speak peace to their troubled souls and wipe away sorrow's tears, and that we commend them to Him who said, "Let not your hearts be troubled, ye believe in God believe also in me," for "the things I do now ye understand not, but ye shall understand hereafter," and know that all things have worked together for good to those who love the Lord.

Third, That a copy of these resolutions be spread on the church record, and that a copy be sent to the *Adairville Enterprise*, *The Logan County News*, the *WESTERN RECORDER* and also that a copy be sent to each member of his family.

G. M. MCKEELY,
W. T. CONN.
J. S. ROUSE,
Committee.

TAYLOR.

Sister Rowena Baker Taylor, beloved daughter of Morton and Ecce Thomas Baker, was born November 3, 1885, died January 31, 1906. She was married to W. F. Taylor November 1, 1905. She was a faithful member of the Baptist church, from which the funeral took place. Rev. N. F. Jones delivered a touching and beautiful discourse. A noble, beautiful young life has gone to the reward of the just, but her memory will long be with those who loved her for her lovely Christian character, which was fully exemplified both by precept and practice. She leaves father, mother and one sister, other relatives and many friends to mourn her untimely death.

Mrs. B. F. WILSON.

McFARLAND.

Judge William Robert Thomas McFarland was born April 30, 1841. Departed life January 22, 1906, aged 64 years, 8 months and 22 days. Was married to Miss Clara Underwood November 5, 1863. Joined Good Hope church December, 1874. Later he was ordained deacon. He has served the church as moderator, clerk, treasurer, Sunday school superintendent and teacher.

As postmaster at Willottown, he gave ample satisfaction to both patrons and government.

He was elected Judge of Taylor county in 1890, and during his term of office he secured the adoption of local option for the county, which is still in force. He also completed the compromise of railroad bonds against the county of about \$400,000.

He has been the loved moderator of

East-Lynn Association from its organization in 1893, with the exception of one year, when he was kept at home by sickness.

As a husband, neighbor, citizen, officer, Christian and all round man, his place will be hard to fill. He was devoted to his wife, his church, to his pastor and his friends.

To his bereaved wife and friends, we would say, "Grieve not as those who have no hope," for

"There is no death! What seems so is transition,

This life of mortal breath Is but a suburb of the life elysian, Whose portals we call death."

His Pastor, W. T. SMITH.

FRANKLIN.

Mrs. Mary A. Franklin died at her home in Anderson county, Ky., February 8, 1906, lacking only one day of being sixty-seven years of age. She was the only daughter of William F. and Fannie Rineheart, and was married March 16, 1858, to B. H. Franklin, Esq., one of the most substantial citizens of our county, with whom she walked the path of life most happily for nearly half a century. Of this union eight children were born, four sons and four daughters, all of whom she raised to be grown, seven of the number are now living and members of the church she loved so well. Many years ago she professed faith in Christ and was baptized into the fellowship of Pleasant Grove Baptist church by Rev. Thomas Gray, but later on she and her husband became constituent members of our church at Glensboro, of which she died a member. In her quiet way she exerted a powerful influence for good in her family and in the community in which she lived. A faithful companion, a loving mother, a devoted Christian, she trustingly did the work assigned her, and in the days to come many will rise up and call her blessed.

W. D. MOORE.

Lawrenceburg, Ky.

MEADOR.

On Sunday night, January 14, 1906, the death angel visited the home of Mr. and Mrs. Jack Meador and took from them little James Andrew, their three and one-half year old son, after the illness of one week. His little life was beautiful even in suffering. Little James was a bright and handsome little boy, and had a sweet smile for everyone. He died with a smile on his face.

In a little white casket Lay our darling baby's face, Pale and stiff, for death's cold fingers On his form had left their trace.

Brown eyes closed on earth forever, Hushed the laughing baby's voice; Stilled the nimble little footsteps That had made our hearts rejoice

Lovingly they laid our darling Far away from mortal sight. But us soul on angel pinions Winged its way into the light.

How our souls were filled with anguish When we missed his laughing face; How we longed that we might press him In a loving, sweet embrace.

And we lost our little darling Just four weeks ago today.

A SISTER.

THOMPSON.

Bro. John Thompson was born December 14, 1833, in Sumner county, Tennessee. Died at his home near Union City, Union county, Tenn., February 3, 1906, aged 72 years, one month and 18 days.

He came to Obion county about 1858. In 1861 he enlisted in the Confederate Army and remained with it to the end of the war.

He professed faith in Christ and united with the Methodist church in 1871, and remained with them until October, 1899, when he united with Beulah Baptist church. His was a consistent Christian life, and he enjoyed the love, confidence and esteem of all who knew him.

He was married to Miss Mary E. Scott March 10, 1872, with whom he lived happily to the end. She is left to mourn his loss, but she lives in the full assurance of hope that they will meet in the bright beyond.

The funeral services were conducted by the writer and his remains laid to rest at the Scott Cemetery accompanied by a number of his friends. Several ex-Confederates took part in the exercise, going through with the ceremonies of the order of United Confederate Veterans, of which Bro. Thompson was a member. A friend and brother gone but not forgotten. May God bless the lonely widow and sustain her by his grace to the end.

G. L. ELLIS.

(Continued on Page 16.)

Blind Headache

"About a year ago," writes Mrs. Mattie Allen, of 1123 Broadway, Augusta, Ga., "I suffered with blind, sick headaches and backaches, and could get no relief until I tried

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Popular Educator	1.00	Men and Women	1.00
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ITEMS OF INTEREST

News the World Over

Hon. Nicholas Longworth, member of the House of Representatives from Ohio, and Miss Alice Roosevelt, oldest daughter of the President, were married at high noon Saturday last.

The original of one of Dicken's characters, Jarndyce, in the famous law suit of Jarndyce vs. Jarndyce, has just died in London.

Mr. Stanley Spencer, the noted aeronaut died of typhoid fever at Malta on his way home from Calcutta where he has been making balloon trips.

The Emperor William has made a speech to the cadets who had graduated and were about to join the army. The Emperor seizes every opportunity to make a speech.

said undermined comradeship and had a destructive effect morally.

The English Good Templars are rejoicing over the great Liberal victory. Among the worst, if not the very worst, acts of the Balfour government was the one passed at the demand of the big brewers in return for their support at the previous election.

When it was first reported that the King of Spain was to marry one of the English princesses, it was stated this could not be, for the Spanish law required him to marry a lady whose family had been Catholics for generations.

The Socialists at Hamburg began a riot because they were not allowed to dictate what election bill the Reichstag should pass. That is their idea of freedom—no one must dare to do anything they do not approve.

The English are also finding the fads which have been introduced into the public schools a troublesome matter. One paper complains that the introduction of the fads has so largely increased expenditures and of course taxes, which have been multiplied to keep pace with the repeated introduction of new subjects.

DEATHS. (Continued from 15th Page.) ASHENHURST.

Keziah Marlow Ashenhurst was born in Clinton county, Ky., September 30, 1813. She was married to James Ashenhurst February 23, 1832, and died not far from the place of her birth, October 7, 1905, aged 92 years and 7 days.

A RELIGIOUS WAR.

It has been said that "Christian nations have made ten drunkards to one Christian." This is a disheartening statement, but when we think of the great traffic in liquor in heathen lands we cannot but believe that intemperance is becoming a stumbling-block among uncivilized races.

As Christians we are bound to do this and to understand that we are our brother's keeper. The Lord has made it very plain to us that our brother is not only he of our own blood and kindred.

There are two or three things which every Christian should constantly keep in mind in the light of this Scripture.

1. We are our brother's keeper. We may shrink from this as much as we please, but it is nevertheless true, and if we fail in this obligation, God will one day call us to a strict account.

2. Since we are our brother's keeper, we must be exceedingly careful as to our conduct and character. We are pledged not simply to forsake those sins which in our own judgment may be wrong, but we must forsake those sins which may prove a stumbling block to those who are not possessed with as great a light in the providence of God.

3. We have no right to use time or strength in any way but for the glory of God. Not only do things that are sinful hinder us in our work in behalf of those who are in darkness, but the things which are questionable may so absorb our time and lay claim to our gifts as to close the door of opportunity which God is constantly opening before us to reach the lost in our land.

4. Let it be remembered that whether the work be at home or abroad, God never uses any other than a clean vessel which is either common or unclean can have no place in his sight.

ON THE FLY.

BY J. F. HALEY.

T. T. Martin and I, since Christmas, have been a little disconcerted, but seem to be getting about straightened. We were at Asheville, N. C., New Year. Leaving there, Martin went to Columbia, Ala., while I came to Sardis, Miss.

Canton, Miss., our present location, is considered one of the hard places. To date there have been about twenty professions and seven additions. I leave tonight for Huntsville, Texas. Martin goes to Leland, Miss.

We are pleased to learn that the Hall-Moody Institute at Martin, Tenn., has matriculated 350 students already. Dr. J. B. Moody has about 50 ministerial students in training.

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- Corored Dress Gingham, 25c. Yard. These come in light blue, medium blue, cadet, pink, tan, navy, green and gray. It is a very pretty fabric and at the price mentioned a very cheap one.
- Merzerized Taffeta, 30c. Yard. A pretty Merzerized Zephyr, in all the new silk effects; one of the most beautiful fabrics of the season.
- Merzerized Linen, 55c. Yard. Full range of shades—blue, rose reseda, cadet, etc.—a most worthy article.

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