

WESTERN RECORDER

Faith, Hope and Love, these three.

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Dr. Harper's friends and relatives contradict the newspaper report that his dying words were, "God helps." His family decline to make his real farewell utterances known to the world. But this is authentic which is told by an intimate friend. Four weeks before his death, Pres. Harper called four friends to come to his room to pray with him. When they had finished he prayed, "And may there be for me a life beyond this life and in that life may there be work to do, tasks to accomplish."

These be wise words of the *Examiner*: "Some people talk as if breadth is the only thing to be desired in theology. But breadth is not everything. The road that leads to destruction is broad. The devil's theology and his interpretations of Scriptures are marvelously broad. It is better to be right than broad, and right is very apt to be restrictive and narrow."

News of revivals is coming in from many parts of the mission field. Many have been converted in the Gilbert Islands and a wave of revival is passing over the entire group. One missionary needs 400 Bibles immediately to satisfy the demand. A village in Korea sent to Rev. W. G. Cram at Songdo to buy a large number of portions of Scripture. He sent a colporteur and now there is a church of 20 members.

In 1896 there were 22 members in the Baptist church at Kiehyand, China. Today the church has 200 members. It is not only self-supporting, but maintains two missions in other parts of the city and two places of prayer. A revival began in Rangoon which has spread to the villages around. Such reports are coming in from every direction.

Dr. A. C. Dixon was in London while the Torrey meetings were going on, and he gives this tribute to Torrey: "He loves his Bible and believing it to be the infallible word of God preaches it with the dogmatism and fervor of red-hot conviction. Having graduated at Yale and taken a course in a German university, he began his ministry as a destructive higher critic, but further study showed him the fallacy of their claims, and they have found in him a dangerous foe because he has been within their camp and knows the weaknesses of their position. He never compromises."

Two years ago a missionary went to Oka on the Niger, twenty miles from Orutsha. He found human flesh on sale in the market. Oka was a loathsome spot. After some opposition he was allowed to stay and preach in the town. Now the idol house has been turned into a church and the natives have built two other churches besides.

Moses' Testimony to Jesus.

BY E. W. WINFREY.

"If ye believed Moses, ye would believe me, for he wrote of me." We find these words at John 5:46, and they give rise to some interesting and vital questions. According to this evangelist, our Lord uttered them to "the Jews" at Jerusalem upon the occasion of his attendance there at "a feast." It was probably during the first twelve or eighteen months of his personal, public ministry, but he had made many disciples, preached much and wrought many signs; the general scope and content of his teachings, the spirit and purpose and power revealed by his miracles, and the extraordinary nature of his claims were quite clearly manifest. In fact, many of those to whom these particular words were spoken had understood him to claim to be "equal with God"—the Son of God in some peculiar and exalted sense. By Moses' "writings," he almost certainly means what we know as the Pentateuch—Genesis, Exodus, Leviticus, Numbers, Deuteronomy. If, therefore, it be asked what there was in Moses' writings which sincere, devout and well informed Jews ought to have accepted as establishing faith in Jesus of Nazareth, or what there was in Jesus' personal ministry which they ought to have construed as fitting into or fulfilling anything in the writings of Moses, or in what manner or terms Moses did write about the Nazarene as he then appeared and was understood, our field is limited on the one hand by what we know of Jesus, earlier public ministry, and on the other by the volume of matter contained in the first five books of the Old Testament. This, of course, is a wide range, a large field, but it has the advantage of being at least pretty well defined.

It may be of service to us to bear in mind that our Lord had most probably not yet openly proclaimed himself the Messiah—the hoped for anointed Prince and Deliverer, who should restore the kingdom of David. This would have prematurely provoked bitterness of opposition and precipitated the crisis which it was necessary to delay until the mass of testimony should have been adequately accumulated and the twelve thoroughly indoctrinated and fully equipped for their life work. He did claim to be a Teacher sent from God; he stood forth as in some very high and peculiar sense God's Representative—"the Son" of God. What was there in the writings of Moses to validate these claims, or to command faith in him?

It will not do to say that by Moses' "writings" he meant more than what we know as such—some larger portion, or the whole, of the Old Testament Scriptures. This would look like an artful dodge, a disingenuous attempt to avoid a difficulty and "make out a case." Nor must we bring in here any of the sacrificial offerings enjoined by Moses; even the Passover lamb must not be thought of in this connection. For, as yet, nothing had occurred in the life, the public life, or work of our Lord which could suggest any of these things to an observer not endowed with more than ordinary intelligence. Further, the incompleteness of the legislation, instruction and revelation given by Moses must not be relied upon. Such appeal to a negative condition would be irrelevant, and in controversy, logically futile and fatal.

We believe the words of Jesus even when we do not understand him. So completely has he won our confidence—he is so absolutely worthy of our trust and reverence—that we follow him fearlessly even when

we do not know what he means. But, if we may also understand, it is well. He invites intelligent thought, and he can not mock our loving and loyal ambition to be ready to answer all who might call in question his intelligence or his truth. And if in this place we are to understand as well as believe, then we must find in the Pentateuch, in Moses' writings, something which reappears in Jesus, and that too during his earlier ministry, something which positively and clearly points to and is realized in him as he moves among men during those first months.

The writings of Moses were largely autobiographical. Incidentally, he relates his own history, reveals his own personality. His patience, humility, courage, devotion to duty, generosity, loyalty to truth, consuming zeal for the well-being of men and the glory of God, and the power which dwelt in him through communion and fellowship with Jehovah—these constituted the great Lawgiver one of the ideal men of Jewish history. In the Man of Nazareth as he had already manifested himself to his people, the same traits and elements were evident. The ideal had in him reappeared, the model and masterful man, the man whose words, whose touch, whose look, whose very presence were instinct with life and power; the man in whom, even more conspicuously than in Moses, dwelt the fullness of wisdom and grace and might. It was dullness itself, blindness and stupidity of spirit, which failed to see in him the Great Antitype of Moses.

In his writings Moses had set forth the measure of real manhood. He had shown what a man ought to be, yea, must be, in order to please God. Jesus of Nazareth had shown that he measured up to that measure, that he touched the standard at every point along its entire length. Tested by the requirements and demands of the Mosaic writings, he was the pattern man—all that Moses had taught men to know that a man ought to be.

By his writings Moses had called forth and maintained through the centuries a confident expectation of the appearance of a Teacher and Prophet like himself. He had distinctly and positively promised the coming of such a Prophet. But imagination could not picture a greater teacher or prophet than this Man of Nazareth was proving himself to be. Keeping in perfect line with Moses, he was going even far beyond Moses in the clearness and sweetness and beauty and forcefulness of his teaching. Could there be any occasion to doubt that this was the promised and looked-for Prophet?

In his writings Moses had ascribed all creative and sovereign energies and offices to Jehovah. In his authority over matter and mind, over dumb nature and men and demons, Jesus had proved that sovereign and creative power was with him. Had these Jews, these guides and rulers of the people, only attended with becoming devoutness of interest and faith to what Moses had written, they would have seen in the Man of Nazareth the Jehovah of the Pentateuch, the Sovereign, the Creator, the God of their fathers.

Culpeper, Va.

The Disappointment of Moses.

BY THE REV. C. R. NUGENT.

"At a kiss from the mouth of God"—so say the Jews, Moses died in the Mount. The Hebrew original favors this view more than might be supposed from our translations. The idea is one of exquisite beauty. It suggests a mother putting her child to

sleep. The last touch of the mother's lips confirms the child's trust as it sinks to sleep. And so Moses died. What a personality ceases to live upon the pages of the history of Israel. So strong, so wise, so gentle, so unselfish. "And there arose not a prophet since in Israel like unto Moses." He died fully conscious of the great disappointment of his life. He died after full sight of the Promised Land, which he was not permitted to enter. And yet was disappointment ever more tenderly given! The lessons of that scene, one of the most touching in history, are not without significance to us.

God does not exempt his children from a liability to the ordinary events in life. In my neighborhood some time ago a poor fanatical Christian scientist was reported as saying there was no need of anybody's dying. It was all a man's own fault if he let himself die. He could live if he wanted to. A strange new gospel of fanaticism for men to preach. "Moses died according to the word of the Lord." Aaron died. Even Methuselah died. Only two in all the Old Testament history are exempt from this common lot of man. The root-call of heroes in Hebrews xi, ends with the statement that they "all died in faith." And God's people are all liable to other vicissitudes of our earthly lot, as well as death. They are liable to disappointment, to hunger and thirst, to poverty, to bereavement, to weariness and disease, and yet "all things work together for good to them that love God."

God does not hesitate to chastise his people for their good. Moses himself had used the phrase "for our good always;" but it is one thing to talk to others of the beauty and necessity of patience and resignation, and another to make the hard surrender ourselves. His great disappointment was doubtless a means of grace to Moses, and it is sometimes only under awful weight of some great sorrow that we lean on God, and bless the hand that smites. Ps. v. 22, "Cast thy burden on the Lord," may be rendered from the Hebrew, "Cast on Jehovah that which he hath given thee." Irresistible power and boundless love on the part of God should lead us to trust him. It has been said, "If our souls were always in the right attitude before God, submission to his will would be the easiest of duties instead of being reckoned one of the hardest." A student of music once went to become the pupil of a master. He signed a contract for a year. The exercises the whole of the first year consisted entirely of scales. The master's fame was so great, and the pupil's confidence in him so perfect, that he signed for another year. This time he looked for some variety, but, as in the first year, he only found the same general descriptive of exercises—scales. Yet in spite of some disappointment he entered on a course of study for the third year, and still found only scales. At the end of the third year his instructor dismissed him, saying, "I am done with you now. There is nothing more that I can teach you. You are perfect in scales, and of them all music consists. So we may be looking for God to set us some great work to do, some blessed and distinguished mission to achieve. Instead he assigns us over and over again the commonest lessons of daily life; exercises us in patience and faith through them, and then, it may be, suddenly closes the tuition.

He who "carries" the lambs, who folds about his children "the everlasting arms," who "pities" as a father and "comforts" as a mother, at the close of life's little day hushes us to sleep, and we die, "according to the word of the Lord."—Interior.

FULFILLING ALL RIGHTEOUSNESS.

REV. A. S. BURROWS.

We either impress the world by our Christian living, or the world may depress us so that we may not live the Christian life at all. Christians do not impress the world by agreeing with it. We cannot conform to the world and beat it in its own way. We must stand apart from it sufficiently to be so different from it that we shall impress the world with the difference between an holy and an unholy life. Only this can put us above the world, with lifting power. Our Lord Jesus says: "Render unto Caesar the things that are Caesar's, and unto God the things which are God's."

Dickens' old human reptile, Fagan, the teacher of boy thieves, greatly contrasts with Mark M. Fagan, mayor of Jersey City. He carries the teachings of Christ literally into his official life. He ignores the dictation of the bosses. As God's man, he serves the people faithfully and honestly. They reelected him to a third term. Originally he was a newsboy, then a team-driver's helper, then a frame gilder, then an undertaker and now he is a funeral director on behalf of the grafters of Jersey City. Mayor Fagan never had but six months' of public schools education. But he has learned how to equalize taxation and to make Jersey City a cleaner place for homes. He is a Democrat and a Christian man. Next to the Bible, his favorite book is Thomas A. Kempis' Imitation of Christ.

In civic life we ought to obey God rather than men. That is the Gospel for the city servant. We ought to be subject unto the higher powers which are ordained of God. Rulers are not a terror to good works, but to the evil minded. A good public servant is the minister of God for common good. In our Lord's name we commend them that do well. We pray for them, and that we have more like them. We fulfil righteousness when we attend at caucus for them. If God's men cannot remove the evils, they will do their duty in restricting them. The man who is a faithful servant of God will be a faithful servant of the public. Whoever is not a faithful man of God, whatever his position or religion, is not worthy of a Christian's vote. Mr. Mayer Bloomfield, head of the civic service in Boston north end, says that the saloon keeper and the ward politician pay far more attention to the immigrant than do American Christians. It becometh us to fulfil this righteousness also, and to deliver the unwary from temptations by evil men and women.

The fulfillment of righteousness is the joy of multitudes of God's dear children who have no name among men, whose deed no pen ever records save the pen of the Recording Angel. They make no noise, but most often the beautiful and noble are quiet. Most of God's potent forces are noiseless; the sunbeam on garden and farm, the gentle rains on growing grain, the sweet flower with generous perfume, the twinkling stars and gazing moon, the ministering angels of God around the heirs of His salvation. So move God's grace-filled servants, ever ministering unto others and not seeking to be ministered unto.

A young woman wrote to her minister these appreciative and cheering words: "Your faithful preaching of God's word has done much for me in making the Lord Jesus very real to me, and He is making all life beautiful; my heart is unspeakably grateful for His many blessing to me. Kind commendation of your work is always helpful to you." But the young woman added: "I want to show my gratitude by a life of service; if you know of any one who is strange and lonely, poor or neglected in any way, I should be glad to make friends with them." As in water, face answereth face, so the heart of man to man. It is joy to do our duty toward one another, to help another in any way that we can. If a little child wants to follow Jesus, you will do all that you can to help that little one. If a sick neighbor is depressed, you will do all you can to cheer that soul. If an outcast would return to the heavenly Father, you will lock arms and say, "Come

friend, let us walk together in the love of God."

It becometh us to fulfill all righteousness, as Jesus said. His example is our guide. His own spirit will be our enthusiasm. When His baptism came, Jesus submitted to that; when His cross was set, He humbled himself to that. God who sent Jesus His Son forth into the World with Jesus. As our religious duties come to us, we shall be expected by our Lord to simply perform them. He who sends us forth as His followers and servants will be with us. We need not be anxious as to divine calls. When Moody was in Milwaukee, he was asked if he had grace to die a martyr's death. "No," said he. Have you dying grace?" persisted his questioner. "No," said Moody; "but I have grace to stay in Milwaukee and do my duty for three days." Divine Grace will be sufficient for each of us to fulfil all righteousness as it comes along.

To have simply done our duty is no mean thing. You may stand, like the anvil, beneath the blows of the hammer, and firmly resist the force of repeated temptation. You may be offered a price for your soul, and prefer to preserve your manliness and your self-respect. Doing your duty will be your supreme joy. Nothing is comparable to this. When the love of God is shed abroad in the heart, nothing can prevent our joy in duty. We shall do our duty; for we shall be enlightened, we shall be softened, we shall be reformed, we shall be encouraged with divine strength. The post of duty will be our post of honor.

"Duties are ours; events are God's." It becometh us to fulfil all righteousness. The love of duty is abiding happiness.

Worcester, Mass.

PERILS OF THE TIMES.

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

Every nation and every time has its peculiar dangers that should be understood and remedied. The forms of menace to government and to society change, while the root of evil remains the same, and is found in the depraved nature of man. The highest civilization in all the past has been confronted with potent dangers. The same is true today.

The materialism of these times confronts the spiritual life of our people. The important advancement in educational work tends to materialism. The Bible is ruled out of our public schools and state institutions of learning. Atheistic evolution in some of our higher institutions, and even in some of our public schools, has come in to explain phenomena which have always been regarded as lying in the plans of super-naturalism. Phenomena, which the word of God refers to the direct intervention of God, are regarded by many of our educators as the out-working of natural forces that have no dependence on the divine will or power, if, indeed, there be such a power. This tendency to the materialistic philosophy has been greatly augmented by the advancement of scientific discovery in these days. As science has to do largely with matter, it is not surprising that it should choose to ignore the spiritual which lies back of and gives form and power to the material universe.

That covetousness which is idolatry, which stealthily saps the citadel of spiritual life, which tramples upon God's day of rest, which pushes its business forward seven days in the week without regard to the claims of God or the rights of laboring men, has grown to enormous proportions. The covetousness that robs millions of our fellow citizens of their God given right to one day of rest in seven, that robs the homes of these men of the presence of a father and brother on that day, and robs God of his right to the service of this vast army of American citizens, is a peril that may not be lightly considered. The result of this greed for gain has appeared already in the education of a vast number of citizens of our nation in the wrong direction. They have been taught systematically to violate the law of God and the laws of the State. Lawlessness, therefore, threatens the life of the nation. It is met in the dis-

regard in which men hold the law of God, then proceeds along the lines of disobedience to all law that stands in the way of personal aggrandizement. Defalcation, robbery, false swearing and murder grow rampant, and fill our prisons with criminals who are neither reformed nor adequately punished. The statistics on this subject must make thoughtful men who fear God tremble for their country.

Yet for all these perils there is a remedy, blessed, potent, adequate; and, when the people of God have discovered the trend of these forces of evil, when we have been deeply convicted of our national guilt and danger, we will be prepared to lay hold of the remedy. That help is not far to seek, yet must be sought.

In God is our help. "O Israel, thou hast destroyed thyself, but in me is thy help." The Lord Jehovah can right all wrongs, and he alone. He rights up this world through his truth, lived and taught by his people. "Ye are my witnesses," and the testimony of his people must confront present conditions. Judgment must begin at the house of God.

The prophet Hosea has uttered, in the fourteenth chapter, God's loving call to us.

Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." Great and precious would be the results if those who know the Lord, all ministers and people, should return to God. Let this return be with confession to him for our failure to seize and wield the exceeding great and precious promises which he has put at our disposal. Daniel informs us: "I set my face unto the Lord our God, nor be content to go to any other source of help. "Put not your trust in princes, nor in the son of man, in whom there is no salvation."

God is able to turn back the tide of materialism, secularism, covetousness and all kindred iniquities that threaten to leaven the Church. "There is nothing hard for the Lord." When he equipped and sent out the Wesleys and Whitfields in a times of great formalism and spiritual darkness, he changed the darkness to light, and put a new phase on the religious life of two worlds. When Edwards smote the uncircumcised in heart, and delivered the people from the half-way covenant, he brought a new era of religious life into New England. Nor was he deterred from his faithful work, even though it cost him the surrender of his parish. The great revival scenes which introduced this century, and have been several times repeated, call to us as ministers and people to plant ourselves anew on the word of God, and stand not only for its defense, but for its incarnation in the lives of the people of this nation.

Piety and patriotism are in accord in reference to the duty of the hour. Ahab thought he had found the miscreant who had brought trouble upon Israel, when Elijah confronted him. The courageous prophet answered: "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou has followed Baalim." The troublers of Israel are they who heal the hurt of the nation slightly. Let the holy surgery of God's truth be faithfully and deftly applied. Every nation is under righteous law, and ours is no exception; "for the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." History emphasizes that truth, and this added declaration: "If they will not obey, I will utterly pluck up and destroy that nation, saith Jehovah." Hence "it is time to seek the Lord till he come and rain righteousness upon us."—*Herald and Presbyterian*.

Minersville, Utah.

"When the earnest desire of any person is to be of the greatest possible service, this service will not be considered a burden, for it is one of love. A little girl was once carrying a big baby brother across the street. Some one said: "Isn't he a burden?" The little girl quickly replied: "No, he is my

brother." So, when we are using time and energy for the brothers and sisters we love, the weight carried ceases to be a burden and becomes a source of joy."—*Christian Home*.

THE REFLEX ACTION OF RIGHT THOUGHT.

BY JAMES BUCKHAM.

How many readers of the Gospel, while studying that passage in the tenth chapter of St. Luke, where Christ gives his instructions to the seventy, before sending them forth, have ever thought of the rich and beautiful significance bound up in that apparently unimportant last clause of the sixth verse, were speaking of the customary Jewish salutation, Christ says: "And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again." What does this mean? Simply that the disciples' salutation shall still be available for them as a shibboleth to use at the next house? That the form of address is not robbed of its efficacy by proving, now and then, ineffectual? More, much more than this did our Lord mean to convey by the words, "It shall turn to you again." He knew too well the value of words, and used them always with too significant and pregnant a meaning, to waste even a phrase or a clause upon a trivial and forgone conclusion. Of course, the disciples' salutation would turn to them in the sense of being continuously available; but was it as sure that the disciples would understand and feel, under the discouragement, perhaps, of repeated repulses, how the right thought, the right feeling, cherished in their hearts toward others, must inevitably return to them, react upon them, in individual, personal blessing? No; and the lesson of the reflex action of right thought was well worth the dignity of emphasis from the lips of Christ. It was almost inevitable that he should say to his disciples, "Do not be discouraged, even if your good will is not repaid in kind; for, if it may not benefit others, it will certainly benefit you. The cherishing of peace and good will in the heart means always the sweetening and bettering of the personal life and character. If the son of peace be in the house, your peace shall rest upon it; but if not, it shall turn to you again."

This is a blessed truth for the Christian to carry in his heart. Be not wearily in well doing; be not impatient or discouraged about the fruits of your labor or your ministry. Do not let the moroseness, or the inaccessibility of others cloud the sunshine of your good will toward them. For, verily, no good thought, no right feeling, fails of its influence, somehow and somewhere. It makes you a better Christian, whether it helps others or not. If your peace does not rest upon the house, it at least returns to you, and is not lost. Thus it is that character is built up by the reflex action of good thoughts and right impulses. It is the law of spiritual growth—and a wonderful and marvelous law it is—that character should be so wholly dependent upon what we do for others, not upon what we do for ourselves. Even if we were striving, primarily, to attain the very highest and purest and most perfectly developed spiritual life for ourselves, we could do it only by pouring out the purest and noblest and best of ourselves in the service of others. The star must shed its light into the sea, before the sea can reflect it to the heaven. Your heart must be full of peace and good will toward others, before your peace can turn to you again.

Have you felt the full joy of this reflex action of right thought and right purpose? Do you realize that the kinder and tenderer and more sympathizing you are with others, the purer and nobler and sweeter your own soul is growing all the time? Ah, it is an unspeakable privilege and blessing to be a lover of humanity, whether humanity responds to that love or not; for every benevolent thought brings you closer to the great, all-loving heart of God, and every tender expression of sympathy lets into your soul more and more of that rare music of life, which springs from the joy of consecrated devotion.—*Interior*.

The Last Days of Elizabeth.

BY JOHN T. CHRISTIAN.

The Baptist must have continued to be troublesome since in 1591 a new edition of John Knox's famous book against them was published. It was called "An Answer to a Great Number of Blasphemous Cavillations written by an Anabaptist, and adversarie of God's eternal Predestination, and confuted by John Knox, London, 1591. (British Museum, C. 37 d. 22).

The year 1592 was marked by a concerted movement throughout England against the Baptists. In an address "of the gentry of Suffolk to the Council," it is stated "The state of the church, especially in those parts, grows every day more sick, and those whom it most concerns have been so careless that the hope of its recovery almost desperate . . . do not allow the papist their treacheries, subtilties, and heresies, nor the Family of Love, an egg of the same nest, nor the Anabaptist nor the Brownists, the overthrowers of the Church and commonweal, but abhorred punish all of these." (1592, Sept. vol. cxxliii, 25, Domestic, Elizabeth.)

"The Conspiracy for pretended Reformation, Sept. 159, London, 1592," has a long discussion of the Anabaptists of Germany and adds: "And concerning certain opinions of the Anabaptists, many of the Disciplinary humor come farre nearer unto them than were to be wished. . . . Do not all of the Disciplinary sects hold, that to the very being of baptism (and without which, it is or no more force in any case, than the nurses washing) it is required that it be administered by a lawfull minister, thereby derogating, not only from the true baptism of thousands, but also of all whomsoever that were baptised by Popish sacrificing Priests themselves, and from all that have received baptism of such, as were baptised by them, whereupon must needs follow necessities of rebaptization, or else mysterie of our salvation."

That the Baptists were deeply involved in the sufferings of these times, may be gathered from the supplication of the justices of the peace for the county of Norfolk in the north of England. A complaint had been made to them of the long and illegal imprisonment of a Puritan, the Rev. Robert Wright, and hereupon their worshipers were pleased to address Aylmer, Bishop of London, on his behalf. This so offended his lordship that he drew up twelve articles of impeachment against the justices themselves, and caused them to be summoned before the Queen and Council to answer for their misdemeanors.

The high proceedings of the Bishop disgusted both the clergy and the whole country; and the justices, notwithstanding his late citation of them before the Council, wrote to their honours, praying them to interpose in behalf of divers godly ministers. The words of this supplication, says Neal, are worth remembering, because they discover the cruelty of the Commissioners, who made no distinction between the vilest of criminals and conscientious ministers. "The faithful ministers of the word (say they) are marshalled with the worst malefactors; presented, indicted, arraigned and condemned for matters, as we presume, of very slender moment, some for leaving the holidays unbidden; some for singing the psalm *Nunc Dimittis* in the morning; some for turning the questions in baptism concerning faith, from the infants to the godfathers, which is but you for thou; some for leaving out the cross in baptism; some for leaving out the ring in marriage. A most pitiful thing it is to see the back of the law turned to the adversary (the papists) and the edge with all of its sharpness laid upon the sound and true-hearted subject.

"We regard order to be the rule of the Spirit of God, and desire uniformity in all the duties of the church, according to the proportion of faith; but if these weak ceremonies are so indifferent as to be left to the discretion of ministers, we think it (under correction) very hard to have them go under so hard handling, to the utter discredit of their whole ministry, and the profession of the truth.

"We serve her majesty and the country (as justices of the peace) according to law. We reverence the law and lawmaker; when the law speaks, we keep silent; when it commandeth, we obey. By law we proceed against all offenders; we touch none that the law spareth, and spare none that the law toucheth. We allow not of papists of the Family of Love; of Anabaptists, or Brownists. No, we punish all of these." Yet we are christened with the odious name of puritans, a term compounded of the heresies above mentioned, which we disclaim. The papists pretend to be immaculate, the Family of Love cannot sin, they being deified, as they say, in God. But we groan under the burden of our sins and confess them to God; and at the same time we labor to keep ourselves and our profession unblamable. This is our puritanism; a name given to such magistrates and ministers, and others, as have a strict eye upon their juggling.

"We think ourselves bound in duty to unfold these matters to your lordships; and if you shall be pleased to call us to the proof of them, it is the thing we most desire."

When such severities were practiced against men who ventured to alter a pronoun in the baptismal service, for the relief of burdened consciences, it is certain those called Anabaptists, who rejected the rite of infant baptism itself, could not escape chastisement. Even the justices of Norfolk say: "We punish them." It is remarkable, that while they mention some things that made other sects odious, they say nothing to the discredit of the Baptists. . . . may we not infer that their only crime was the denial of infant baptism? For this crime they were considered unfit to dwell in a

Christian country and among Christian people. (Ivimey, A History of the English Baptists, vol. 1, pp. 110-112.)

Elizabeth dealt with the Baptists with increasing severity. "The queen published," remarks Ivimey in 1595, "a royal proclamation commanding all Anabaptists and other heretics to leave the kingdom, whether they were natives or foreigners, under the penalties of imprisonment and loss of goods. Consequently all Baptists were obliged either to conceal their sentiments or to fly to those countries where they might without molestation worship God according to the dictates of conscience. Many of them went to Hollaau; so that there were perhaps fewer assenters in England of all denominations at this time than at any period since the reformation. The terrors of the Star chamber, and the High commission court, or as it has been more properly called, the English inquisition, operated so powerfully as almost to exterminate all those who had the simplicity and godly sincerity to oppose that church, which with bold effrontery had declared, "The church hath power to decree rites and ceremonies, and authority in matters of faith;" to which might have been added, "and a disposition to punish those who will not implicitly receive her dogmas." (Ivimey, History of the English Baptists, vol. p. 112.)

Many Baptists fled from the land but many more remained there. Those that remained were perhaps less open, more concealed, but as steadfast in their faith as ever. There is evidence that in the close of the reign of Elizabeth and in the beginning of the reign of James I, they still possessed organized churches, and organized others. Dr. Joseph Angus declared that in 1597 the Epworth and Crowle churches were constituted, but to these churches we shall again refer. It is certain that in that year the bishops were searching for these churches. "Articles to be enquired of (British Museum, 698 g. 29) were issued in 1597 and the church officers were required to ascertain whether any "doe use any conventicles or meetings, handling or expounding of scriptures in any private house or place, who they be, when and where they doe or have so done."

These were followed, A. D. 1599, by "Articles to be enquired of . . . by the Lord Bishop of Exeter (British Museum, 5155, a. 19). This required that search be made: "I am, whether you knowe any that doth obstinately defende papistrick, heresies, errors, false doctrine, schismes, sects or innovations, and who they bee, and in what poynts."

The year 1600, says Dr. Joseph Angus, was marked by the organizing of three Baptist churches, at Bridgewater, Oxford and Sadmore.

All of the machinery of the Church was against sprinkling in the reign of Elizabeth. It was practiced among a few of the gentry, and possibly some of the common people followed the custom, but immersion was the rule and had the sanction of the church. In fact, the church did all it could to suppress basons which were used for sprinkling. The Bishop of London, A. D. 1601, in "Articles to be enquired of," (British Museum, 698 g. 31) directed: "Whether your fonts or baptisteries be removed from the place where they were wont to stand or whether any persons, leaving the use of them, do christen or batise in basons or other vessels, not accustomed vued in the church, or do use any kind of labour with a remouable bason, or haue take adowne the olde & vsuall font heretofore vued in the parish."

Little Rock, Ark.

Sin.

Solomon, who received wisdom because he asked it of God, made a careful study of Sin. As king over Israel, he applied his whole moral being in trying to search out all that is done in our world. He saw all the works of mankind. He experienced travail of soul. He concluded that all was vanity and vexation. . . . affirmed that the crooked could not be made straight by man, and that defect cannot be numbered. Solomon also sought both wisdom and folly; he learned both the evil and the good. He came to grief. His knowledge increased his sorrows. He found that his own heart was full of evil, and that morally he was a madman.

Was Solomon correct in his definition of Sin; that it is madness? The Bible is the authority upon sin and righteousness. Man sinned in the beginning. Sin brought death. Death passed unto all our race, because all have lived sinfully. Soon after the beginning God saw that the wickedness of mankind was great in the earth, and that every imagination of the thoughts of the heart was only evil continually. In the wilderness of escape from physical bondage, mankind proved their moral bondage by provoking their infinite deliverer to wrath. In Canaan mankind forgot their sad history and corrupted themselves with perverseness and crookedness. Late as the golden age ofreece and Rome, mankind still refused to retain God; they were full of evils. They knew the former judgments of God against such living; but madness was in their heart, and they sinned, and took pleasure in others doing the same. Wherefore, God gave them over to their reprobate mind. Sin has always had evil consequences. Sin always finds us out. Sin, when it is fullgrown, brings forth death.

All mankind are born into sin, and commit sin. Sin is the transgression of God's holy law. The question of ancient Biddad is ever with us; How can man be just with God? In our penitence, we cannot help self-arrangement: Behold, I was shapen in iniquity, and in sin did my mother conceive me! Why should we boast ourselves? The tongue deviseth mischiefs, sharp as a razor. Sinners love evil rather than good, and lying rather than truthfulness. Who can say, I have made my heart clean; I am pure from sin! Surely, there is not

a righteous man upon earth, that doeth good, and sinneth not. The Apostle Paul reminds us that we are no better than the complaining Hebrews and the voluptuous Greeks and the licentious Romans! If God should mark our iniquities, who could stand? He hath not dealt with us after our sins, nor rewarded us according to our iniquities. But the Scripture shuts up all things under sin, that the promise by faith in Jesus Christ might be given to all them that believe on His name.

The Bible story of the fall of mankind is echoed in every human religious creed. An early Babylonian cylinder has a rude representation of a sacred tree, its boughs laden with fruit; on one side of it a man, with horns of an ox; on the other a woman, and beside her a serpent. That one should arise who was to crush the serpent's head is found in legends of Egyptians, Chaldeans, Aoenians and Persians. We do not need these, however, to affirm our own sinfulness. The mirror of our conscience is sufficient. Within our own hearts we carry the indictment of our madness. Sin, transmitted unfortunately, but willing personally, has condemned us. We are not responsible that sin entered our world. But we are guilty because we opened our heart to sin. We have preferred madness to see how it feels. We have been hospitable to the Destroyer, and we have rejected our Redeemer. If our heart condemn us, God is greater than our heart, and knoweth all things. We may try to hide amid delicate sophistries and silken phrases. But our living conscience says: He that covereth his transgressions shall not prosper, but whose confesseth and forsaketh them shall obtain mercy.

Solomon was quite right when he said that the heart is full of evil, and that madness is in our heart while we live. The prophet Jeremiah said that the heart is deceitful above all things, and it is desperately sick; who can know it? Physically, the madness of sin is disordered intellect, uncontrolled rage, fury of unreasonable passion, all of which is not in the madhouse. Morally, the madness of sin is enfeebled mind, debased tastes and startling conducts. Spiritually the madness of sin is capable of hating the love of God, of despising and rejecting the dying Son of God, and of quenching the entreating Spirit of God who comes with healing in His wings! Heathendom evinces its terrible madness in sins in the Burmese who pitifully bow before his helpless idol, crying out from a bleeding heart: "Sin, misery, death!—Commonwealth."

HOW TO GET HIGHER STANDARDS.

Higher standards are not a matter of thought, but of life. We cannot raise our standards of life merely by thinking about them. No inventor ever grew in fertility of successful ideas by confining himself to abstract thought, or to paper-and-pencil theory. He must put his ideas into practical and successful operation if he would gain fresh and improving ideas. And this is our only hope of spiritual growth. God cannot, or will not, reveal new truth to one who is not living the truth that he knows. Standards have got to be lifted, if we would have them higher, and it takes the lift of life to raise them.—*Sunday School Times*.



LITERARY.

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

The Problem of the Old Testament. Considered with Reference to Recent Criticism. James Orr, D. D. \$1.50. Charles Scribner's Sons.

This book received the Brass Prize for 1905, of \$6,000, and deservedly. It is scholarly, clear, strong and sound. It is thoroughly up to date. With great wealth of learning and with clear insight, Dr. Orr shows first what the Bible claims for itself—a point the critics uniformly ignore—and then he takes up the theories of the critics and shows how they fail to meet the facts of the case as well as fail to satisfy the conscience. The problem is religious as well as literary. The details are worked out with great care and great ability and the result is a book with which the critics will have to reckon. The alleged "documents of the critics are shown to be nonexistent, their assigned dates arbitrary and their alleged origins absurd. The grounds on which the destructive critics base their conclusions are shown to be precarious and arbitrary and to rest wholly on guesses, many of them wild. Anybody who has been at all affected by the "higher criticism" and who has been led to think that after all there must be something in it, should read this masterly book of Dr. Orr. The author is very kind and conciliatory to the critics and really makes concessions to them beyond what is warranted, but this does not affect the position or the strength of the book.

The Finality of the Christian Religion. George Burman Foster, D. D., Professor in the University of Chicago. \$4, net. University of Chicago Press, Chicago, Ill.

This book is just the opposite of the one above noticed. Dr. Foster evaporates Christianity into the thinnest imaginable unit, and thus reducing it to zero pronounces it "final." The first part of the volume is devoted to overthrowing all "authority" in religion. The second part sets forth the author's view of the "Essence of the Christian

Religion." It is easier to see what he rejects than what he accepts. The inspiration of Scripture and the divinity of Christ are repudiated. Jesus is represented as nothing more than a man who was ignorant and badly mistaken but who meant well. But we are told not to try to be like Him. On page 465 we find: "Conceiving the situation as Jesus did, he acted veraciously in it; conceiving the situation as we do, it would be self-deception and worse for us to act as he did." There was, Dr. Foster says, "that in Jesus which has a right to be on its own account." That was the idea of moral love, which is held to be the "essence" of Christianity and which is regarded as "final."

Dr. Foster offers no argument to prove that this purely human Jesus, presented to us, was authorized to represent God, yet we are asked to believe that God loves us, because Jesus had the idea of moral love. In denying all authority to Jesus, Dr. Foster saws on the limb between himself and the tree. All the evidence we have that God loves us is the guess of a mere man who lived 1900 years ago. This book is a *reductio ad absurdum* of the new theology, though not so intended.

The Bible the Word of God. F. Bettex. Translated from the Third Enlarged German Edition. \$1.50. German Literary Board, Burlington, Iowa.

Prof. Bettex has struck titanic flavor in behalf of "the faith once for all delivered to the saints." He yields nothing to the destructive critics, but shows that the old orthodox view of the Bible is not only the right, but the only sane view. It is a robust book, imparting strength to the reader, and abounding in striking utterances. There are five chapters: I. Knowledge and Faith. II. The Bible. III. Objections. IV. Biblical Criticism. V. Biblical Faith. It is shown that "the Bible negates Biblical criticism; Biblical criticism negates the Bible" (p. 225). An admirable book for a campaign document in meeting effrent skepticism.

Ironie Theology. Charles March Mead, Ph. D., D. D. \$1.50. G. P. Putnam's Sons, New York.

Dr. Mead is a bold man. He attempts to harmonize the opposing schools of theology. He offers a platform on which he hopes, both the rationalist and the orthodox can stand lovingly together, but it is a platform on which neither can stand. He treats the Bible with a degree of respect the rationalist will not stand, and at the same time he surrenders the very citadel of orthodoxy—the substitutionary sacrifice of Christ. The claim is that God's grief at the sin of his Children is the atonement, and that sin requires no penalty but only repentance. The parable of the Prodigal Son is supposed to teach all that is involved. But if there be no penalty involved, and only repentance be needed, why should God be grieved at sin? Sin is thus made but a trifle after all, to be wiped out by a tear, and there is no claim of justice to be met. This is but the Gospel of gull, and not at all the Gospel of grace.

A Mother's Year. Illustrated. Helen Russ Stough. \$1.25, Net in a box. Fleming H. Revell Company, New York and Chicago.

A beautiful book full of beautiful sentiments. It is dedicated "to that dearest companion, husband and lover always, whose interest, encouragement and willing assistance have made this little volume possible. There is a beautiful sentiment, in prose or verse, for each day in the year, and these are taken from a wide range of authors. They all have reference to married and to family life, hence the title of the volume. The illustrations are by Sarah K. Smith and are well done. The fine sentiments are given a proper telling, and the result is a charming book. It is suitable for a gift to a friend, especially if that friend be happily married.

The Pilgrim for February opens with an account of the White House weddings, illustrated by pictures of the brides. Among these the beautiful women were Elizabeth Tyler and Francis Folsom. Washington's War-Time Homes gives pictures of the various houses which he had as headquarters during the Revolutionary War. There are many most interesting articles in this magazine which never has a dull number.

The Cosmopolitan is one of our best magazines. We are sorry to see it has joined some of the sensational monthlies in denouncing the Senate. The Senate has done nothing it had not an undoubted legal and constitutional right to do. It is a great thing, when the House has abjectly surrendered all its rights and meekly passes what it is ordered to pass that the Senate refuses to surrender and calmly does what it believes to be right.

The colored plates in the current issue give us pictures of the different classes of girls now abroad in the land.

"TODAY."

A little word, but how significant! "Go work today in My vineyard." "Today, if ye will hear His voice, harden not your hearts." The call is urgent. The time is short. The fields are white already to the harvest. A delay of a single day may be attended by most serious consequences. We are prone to procrastinate. Some will say, "Are there not yet four months, and then cometh harvest?"

Today you have strength. Today you have opportunity. Today you have the light. Today you hear the bugle call. What will it signify that we have outstripped our neighbors in the race for wealth or fame? But it will be a sweet memory if we can look back over a life well spent, and be able to say, "I am now ready to be offered."

SUNDAY-SCHOOL LESSON

Sunday, March 11.

THE TONGUE AND THE TEMPER.

Matt. 5:33-48.

Motto Text.—“Keep the door of my lips.”—Ps. 141:3.

“Again ye have heard that it has been said by them of old time, thou shalt not forswear thyself.” That is, swear falsely. This means more than intentional perjury, that is, a man not intending to keep his oath when he made it. It covers cases in which, for any reason, the swearer changes his mind afterwards. There is a blessing for the man who sweareth to his own hurt and changeth not.

“But shall perform unto the Lord thine oaths.” Oaths and vows were regarded as debts to God which must be paid.

“But I say unto you, Swear not at all.” The Jewish Rabbis declared those oaths were binding in which God’s name was used, but that other oaths were not binding. The Jews used many oaths in their ordinary conversation, swearing by the temple, by Moses, by the altar, etc., and held that all these meant nothing.

Our Lord forbids these oaths and all others. Unless some idea of God was involved, the oath would add nothing to the affirmation. “Neither by heaven, for it is God’s throne.” Thus he shows that God is really involved although His name was not mentioned in the oath. The same is true of the common Jewish oaths “by the earth” and “by Jerusalem.” The Lord shows that God is involved in these also.

Let those who are in the habit of interlarding their conversation with expletives prayerfully consider these words of the Saviour. Let no one ever say, for example, “Goodness gracious.”

That the Lord is not referring to judicial oaths is evident from the fact that he did not refuse to speak when put upon oath by the Sanhedrim, the supreme court of his nation. The angel in Revelation 10:6 swore a solemn oath.

“Neither shalt thou swear by thy head.” Another oath used in those days which was thought admissible. This was a common oath among the Greeks. But the head belonged to God, and man’s power over it does not extend to even deciding the color of one hair. That is, of course, men could not change the color by an act of will.

“But let your communication be Yea, yea, Nay, nay, for whatsoever is more than these cometh of evil.” Oaths, expletives of all sorts are used in conversation with the idea of making the assertions more emphatic. Our Lord tells them if they wish to add emphasis, simply

The Itch Fiend

That is Salt Rheum or Eczema,—one of the outward manifestations of scrofula. It comes in itching, burning, oozing, drying, and scalling patches, on the face, head, hands, legs or body.

It cannot be cured by outward applications,—the blood must be rid of the impurity to which it is due.

Hood’s Sarsaparilla

Has cured the most persistent and difficult cases. Accept no substitute for Hood’s; no substitute acts like it.

repeat their yea. He himself set the example by saying, “Verily, verily,” when he wished to call especial attention to his words.

“Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth.” This is an admirable thing in civil law. If every man who put out another’s eye knew that his eye would be put out by the officer at the order of the court, or that if he shot a man, the court would have him shot as nearly as possible in the same way, such crimes would be greatly lessened, if they did not cease altogether. But the Jews carried this out in their private personal quarrels, which is another thing, a widely different thing. There is rightly a wide difference between the laws and what is allowed as private revenge.

“But I say unto you that ye resist not evil.” Do not avenge yourselves. Leave the punishment to God. “But whosoever shall smite thee on the right cheek, turn to him the other also.” A slap is insulting, but inflicts no serious injury. If the smiter has any good feeling at all, any conscience at all, such conduct would lead him to regret and to apologize. Our Lord does not say do this till seventy times seven. The wrong doer who is not softened by the one turning cannot be led to repentance by further meanness.

“And if any man will sue thee at law and take away thy coat, let him have thy cloak also.” The coat was the inner garment, the cloak the outer one. “And whosoever shall compel thee to go with him a mile, go with him twain.” The Romans used to require forced service from the people. Their petty officials would force men to act as public couriers. Christians were to meet all these requirements with cheerful good nature, readily complying with them. Note that none of these wrongs which the Lord mentions involved any permanent injury to the one submitting to them.

The great lesson is to show no personal resentment. The trouble is we are very angry when one does a little harm to us, but utterly indifferent to crimes of the greatest magnitude when they do not. This commandment to submit cheerfully to petty personal wrongs does not free us from the command to do justice and judgment.

Verse 42. This verse is used to excuse those who feed tramps and thus practically make themselves commissaries for bands of robbers. Broadus says: “That the injunction is not intended to be absolute and without exception, is shown by the case of God himself, who promises, in terms as unlimited as these, to give whatever we ask in the name of Jesus, and yet actually does give only when He sees it to be proper.—To give to those who ‘ask amiss’ (James 4:3) would be no real kindness to them—nor in us. God’s example explains the meaning of his precepts.”

“Thou shalt love thy neighbor and hate thine enemy.” This was a common teaching of the Rabbis—a gloss they put upon Lev. 19:18. The love to the enemies which the Lord commands is the love of benevolence, like that of God to sinners, and not the love of complaisance. To return good for evil is to treat our enemies as God has treated us. When we were enemies, Christ died for us. If He could so love us when we were enemies, surely we can love those who are our enemies. By doing this, by returning good for evil, we show ourselves to be His children. For this

is impossible to unregenerated human nature. When we hear the Lord on the very cross praying, “Father, forgive them,” surely those who have been saved by that death can forgive their enemies. Even the worst of men love those who are kind to them. God’s children must do more.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” That is the mark which is set before us. As children of God, we must ever strive to be more and more like Him. To grow into his likeness shall be our delight in heaven.

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.

BUILDING UP A CONGREGATION.

J. D. COUNTERMINE.

The rush that is generally made to the vacant pulpits of large churches, clearly indicates that the majority of ministers would prefer to preach to large congregations. This within certain limits is as commendable as it is natural. The man of God ought to be ever anxious to reach as many souls as possible. We willingly concede this, but as there are not enough of these large churches to accommodate all the applicants, why would it not be well for every pastor, no matter where he may be located, to have such an intense passion for souls that he shall be constrained by it to go out and gather in, and as far as possible build up a large, intelligent and aggressive congregation? This is clearly an important part of the work whereunto he is divinely called. “Go out,” says the Master, “into the highways and hedges, and compel them to come in, that my house may be filled.” Christ, as well as the devout pastor, wants a full house and a full heaven, consequently in the great commission, which gives to the church her charter privileges and to the ministry its authority, the magic little word “go” precedes all others. “Go, make disciples, baptize and teach.” Accepting this as a fair presentation of the important business the pastor has constantly in hand, the question arises, How can he best perform it? What methods shall he adopt? Of what helps and experiences shall he avail himself? When the day of Pentecost had fully come and the disciples were all filled with the Holy Ghost, the first thing they did was to accept their consecration. Herein, we believe, is found the whole secret of their marvellous success. Having received the holy baptism, they did not hesitate, or begin to question and doubt, but they put themselves

at once into hearty cooperation with God and honestly endeavored to execute his will. It is evident from this that in their judgment it is not enough that the sacred fire, which penetrates minds, arouses consciences, searches hearts, burns dross, melts prejudice, consumes pride, and refines character, should descend and warm and thrill the hearts of pastors. It is true that all this is of vital importance. We might, indeed, just as well attempt to raise flowers in a cave, or to make smoky torches a substitute for the sun, as to try to build up the kingdom of Christ without this divine anointing. None but God can bring a living thing out of a dead thing. Souls are dead, and hence must be touched by God, but the instrument by which the touch is communicated to the dead soul is the living, active and intelligent ministry of the Word. Whatever God works in the pastor, the pastor must work out. God impresses, he expresses. God operates, he cooperates. “Thy people shall be willing in the day of thy power.” So it was, and so it must be in order to secure the most desirable results.

We must accept our consecration, but this is not all. Up to the very eve of the crucifixion, the disciples were disputing among themselves as to which should be the greatest in the kingdom. Now all this is changed. No longer is it Peter, James or John, with their individual peculiarities and interests, but men actuated by a common impulse, men moving in concert. In union there is strength. Pastor and people must work together. He is not only God’s man, but he is the people’s man. They have chosen and promised him “in the discharge of his duty, all proper support, encouragement and obedience in the Lord.”—Of this support and encouragement the pastor must avail himself. It is his as much as his salary is his, and he should enlist, organize and use it to the best possible advantage. In nothing perhaps do the majority of pastors fail so grievously as they do in this. Darius and Alexander meet at the Battle of Issus. Darius has one of the most perfect armies ever marshalled on any field, and yet he is defeated not for lack of resources, or choice of positions, or number of fighting men, but simply because he did not have his forces in hand. He had the sword that smites, but he lacked the power that wields it. So, alas, is it too often with many of those who attempt to do battle for the Lord. Where they fail is just where Darius failed. It is not in their resources, but in their lack of ability to use what they have. Sometimes we have thought that it would be a good thing if in our theological seminaries more emphasis should be placed on the importance of having a thorough preparation for doing the most effective pastoral work. This is what is especially needed. Our denomination, and consequently the cause of Christ, is suffering today for the lack of this pastoral work. The most of our ministers preach well enough, but they do not like the apostles, go from “house to house” breaking the bread of life. We profess to believe that religion is the most imperative necessity of the human soul; nevertheless, we practically content ourselves by doing a little of it but once or twice a week. No business man would ever think of building up a prosperous business by any such method. He knows that if he, or any one else, would succeed as a busi-

ness man, especially in this stirring age of the world, he must attend to it strictly, for as a rule the returns are always in exact ratio to the money, time, thought and energy invested. So it is in the work of building up a large congregation. It cannot be honestly done without constant effort along the line of pastoral work. We have found it is a good thing not only to visit individual families, but to collect a few of the neighboring families together, hold a prayer-meeting and talk about the special needs of the community, and invite suggestions as to the various ways in which those needs might possibly be met. It is wonderful how such a meeting as this will oftentimes result in bringing many whole families to the church and ultimately to Christ and heaven. Such work, though sometimes very laborious, always pays. God undoubtedly may, and perhaps sometimes does by way of miracle, “raise a man to life by the bones of a dead prophet,” but as a rule he accomplishes his purposes by calling to his service men of ardent feelings, deep piety and indefatigable industry; men trained for energetic, intelligent and aggressive action; men who love souls more than gold, Christ more than place. Such are the men whom we need everywhere today, but nowhere more than in our churches. If it be true that mere intellectual elevation has never yet, in any age or in any land, commanded the resources necessary to secure and perpetuate the wellbeing of society, it is also true that religion can rise no higher in any community than the intellectual character of its teachers. We want men of sanctified intellect, who will preach the Word, in the power and demonstration of the Spirit, both on Sabbath and throughout the week. In this and in this way only, can any one succeed in building up a large and permanent congregation. Such is our experience.—New York Observer.

THE RETURN OF THE KING.

Richard I. of England took the best of his knights and went to Palestine on a crusade. He left his brother John at home as regent. And in the Holy Land three times he hurled back the armies of Saladin. But coming home he sought to pass through Austria and was imprisoned. For months he lay in jail. Said John in England, My brother is out of sight, I will steal his throne. So he travelled and gave gifts, and like Absalom tried to steal the hearts of the people. Richard had been a power in the past. John had never thought of opposing that brother in England. But now he was out of sight and John forgot the future. In disguise, at length, Richard landed in England. His throne had been stolen. But the “Lion hearted” would win it back. By wondrous feats of strength and war-like skill the people are brought to their knees before him, and John knowing all was lost came tremblingly down and was abased. Richard forgave the poor weak fool that forgot to look ahead.

God is never out of sight. If you open your eyes He is here today. He has been here in the past. He will be here tomorrow, and there forever. Will we dare to ignore Him in the plans of life?

CANCER 30 years experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 74 mg. book sent free. Address Dr. G. H. TIGNEY, 1120 N. 5th St., Philadelphia, Pa. 7th & Elm Sts., Cincinnati, O.

WHAT IS YOUR ANSWER?

Two weeks ago we asked the pastors and churches for collections at once for the Baptist Ministers' Aid Society of Kentucky. Brother, have you taken such collection? If not, why? Do you not recognize this as an appeal to you and your church? We now wish to urge upon all the necessity of a prompt reply. Please aid us now. If you cannot take a collection now, please write us when we may expect something from you.

If your pastor does not take this business in hand, please take hold of it yourself. The pastor has so many things to look after, he will be glad of your personal help. Speak to him about it. Speak to others about it. If your pastor and your church both pass it by, send us a personal gift. If consistent with your opinions, please designate it for immediate use.

It will honor our Lord to provide for His needy servants. They have devoted their time and strength to preaching the Gospel while you have used yours largely in making money. Give them a share of the benefits. Are you interested in this work? Write and tell us so.

Fraternally,

J. A. BENNETT, Cor. Secy.
Utica, Ky.

Dear Recorder:

I have not gathered any news for you for some time, but will send you now something from this part of the field.

Rev. W. H. Fields, of Yale, O. T., is the missionary now for Pawnee Co.

Bro. W. H. Driver is at Fairfax in a meeting. New Hope church has three new deacons. They recently closed a good meeting, received two for baptism from the Methodist and two more are coming from the same source. The writer did the preaching for two weeks.

I believe I have never reported our new church at Skedee. The writer and Bro. Field held a meeting there this fall. Baptized 5, received several letters and organized a church. They called Bro. Fields and are keeping house for the Lord.

I recently closed a good meeting with my Yale church, resulting in about 40 professions and reclaimed. We have 21 additions, with about 9 promised and possibly others will come. It was rich and deep. Strong characters were reached. Many old hardened backsliders were reclaimed. I think this meeting will more than double the church membership.

We thank God and press forward. We entered a meeting here yesterday and are hoping and praying for another great meeting.

Bro. Brundel of Pryor Creek, I. T., was with me in the former meeting ten days and will be here on 26th. He is a fine preacher, deep, logic, smooth and perfectly sweet spirited. A true "yokefellow." The Lord lead.

L. L. KYLE.

Just as surely as there is a possible Peter in an actual Simon, and that Peter is to be brought out, just as surely will he be sifted.

A man is never asked to endure this sifting without hope. And just here is disclosed the attitude which the disciples of Christ are to assume with reference to all the sifting processes of life. It is graciously granted to every Simon to hear the voice of the Master, Christ, saying: "Simon! Satan asked to sift you—but I have prayed for thee."—Frank W. Gunsaulus.

People now demand the right to know exactly what they eat.

To be told by maker or retailer that the food is "pure" is not satisfactory. Candy may contain "pure" white clay or "pure" dyes and yet be very harmful. Syrups may contain "pure" glucose and yet be quite digestible and even beneficial. Tomato catsup may contain a small amount of salicylic or boric acid as a necessary preservative, which may agree with one and be harmful to another.

Wheat flour may contain a portion of corn flour and really be improved. Olive oil may be made of cotton-seed oil. Butter may contain beef suet and yet be nutritious.

The person who buys and eats must protect himself and family, and he has a right to, and now demands, a law under which he can make intelligent selection of food.

Many pure food bills have been introduced and some passed by State legislatures; many have been offered to Congress but all thus far seem objectionable.

It has seemed difficult for politicians to formulate a satisfactory bill that would protect the common people and yet avoid harm to honest makers and prevent endless trouble to retailers. No gov't commission or officer has the right to fix "food standards" to define what the people shall and shall not eat, for what agrees with one may not agree with another and such act would deprive the common citizen of his personal liberty. The Postum Cereal Co., Ltd., perhaps the largest makers of prepared foods in the world, have naturally a close knowledge of the needs of the people and the details of the business of the purveyors, (the retail grocer) and, guided by this experience have prepared a bill for submission to Congress which is intended to accomplish the desired ends, and inasmuch as a citizen of the U. S. has a right to food protection even when he enters another state it is deemed proper that the gov't take control of this matter and provide a national law to govern all the states. A copy of the bill is herewith reproduced.

Sec. 1 governs the maker whether the food is put up in small packages sealed, or in barrels, boxes or otherwise.

Sec. 2 governs the retailer who may open a barrel and sell the food in small quantities. When he puts the goods into a paper bag he must also enclose a printed copy of the statement of the maker which was affixed to the original pkg. and inasmuch as the retailer cannot undertake to guarantee the statements of ingredients he must publish the statement of the makers and add his own name and address as a guarantee of his selling the food as it is represented to him which relieves the retailer of responsibility of the truth of the statement and throws it upon the maker, where it properly belongs.

The remaining sections explain themselves.

The Postum Cereal Co., Ltd., for example, have from the beginning of its existence printed on the outside of each and every pkg. of Postum and Grape Nuts food a truthful and exact statement of what the contents were made of in order that the consumer might know precisely what he or she was eating. A person desiring to buy, for instance, strictly pure fruit jelly and willing to pay the price has the right to expect not only an equivalent for the cost but a further right to a certainty as to what he eats. Or he may be willing to buy at less cost a jelly made part of fruit juices, sugar and a portion of glucose. But he must be supplied with truthful information of the ingredients and be permitted to use his personal liberty to select his own food accurately.

The people have allowed the slow murder of infants and adults, by tricky makers of food, drink and drugs to go on about long enough. Duty to one's self, family and nation demands that every man and woman join in an organized movement to clear our people from this blight. You may not be able to go personally to Washington to impress your Congressmen, but you can, in a most effective way tell him by letter how you desire him to represent you.

Remember the Congressman is in Congress to represent the people from his district and if a goodly number of citizens express their views to him, he secures a very sure guide to duty. Remember also that the safety of the people is assured by insisting that the will of the people be carried out, and not the machinations of the few for selfish interests.

This pure food legislation is a pure movement of the people for public protection. It will be opposed only by those who fatten their pockets by deceiving and injuring the people. Therefore, if your Representative in Congress evades his patriotic duty hold him to strict accountability and if necessary demand equitable and honest service. This is a very different condition than when a faction demands class legislation of the Congressman. Several years ago the butter interests of the country demanded legislation to kill the oleomargarine industry and by power of organization forced class legislation really unworthy of a free people. Work people wanted beef suet butter because it was cheap and better than much unclean milk butter, but the dairy interests organized and forced the legislation. The law should have provided that pkgs. of oleomargarine bear the statement of ingredients and then let people who desire purchase it for just what it is, and not try to kill it by a heavy tax. Manufacturers sometimes try to force measures in their own interests but contrary to the interests of the people and the labor trust is always active to push through bills drafted in the interest of that trust but directly contrary to the interests of the people as a whole. Witness the anti-injunction bill by which labor unions seek to tie the hands of our courts and prevent the issue of that trust from attacking men or destroying property. Such a bill is perhaps the most infamous insult to our courts and the common people ever had laid before Congress and the Representatives in Congress must be held to a strict accountability for their acts relating thereto. But when bills come before Congress that are drawn in the interest of all the people they should receive the active personal support of the people and the representatives be instructed by the citizens. The Senators also should be written to and instructed. If, therefore, you will remember your privilege and duty you will at once—now—write to your Congressman and Senator on this pure food bill. Clip and enclose the copy herewith presented and ask them to make a business of following it through the committee considering it. Urge its being brought to a vote and requesting that they vote for it.

Some oppressively intelligent and carping critic may say this is simply an advertisement for Postum and Grape Nuts. It is true that these articles are spoken of here in a public manner, but they are used as illustrations of a manufacturer seeking by example, printing on each pkg. a truthful, exact statement of ingredients, to shame other makers into doing the fair thing by the common people, and establishing an era of pure food, but that procedure has not yet forced those who adulterate and deceive to change their methods hence this effort to arouse public sentiment and show a way out of the present condition of fraud, deceit and harm.

The undersigned is paying to the publishers of America about \$20,000 to print this announcement in practically all of the great papers and magazines, in the conduct of what he chooses to term, "an educational campaign," esteemed to be of greater direct value to the people than the establishment of many libraries. That is held to be a worthy method of using money for the public good. Tell the people facts, show them a way to help themselves and rely upon them to act intelligently and effectively.

The reader will be freely forgiven if he entirely forgets the reference to Postum and Grape Nuts, if he will but join the pure food movement and do things.

C. W. POST.

TEXT OF PURE FOOD BILL.

If it meets approval cut it out, sign name and address and send to your representative in congress. Buy two or more publications from which you cut this. Keep one for reference and send the other to one of the U. S. Senators from your State. Ask one or two friends to do the same and the chances for Pure Food will be good.

A BILL

TO REQUIRE MANUFACTURERS AND SHIPPERS OF FOODS FOR INTERSTATE SHIPMENT TO LABEL SAID FOODS AND PRINT THE INGREDIENTS CONTAINED IN SUCH FOODS ON EACH PACKAGE THEREOF.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled That every person, firm or corporation engaged in the manufacture, preparation or compounding of food for human consumption, shall print in plain view on each package thereof made by or for them shipped from any State or Territory, or the District of Columbia, a complete and accurate statement of all ingredients thereof, defined by words in common use to describe said ingredients, together with the announcement that said statement is made by the authority of, and guaranteed to be accurate by, the makers of such food, and the name and complete address of the makers shall be affixed thereto; all printed in plain type of a size not less than that known as eight point, and in the English language.

Sec. 2. That the covering of each and every package of manufactured, prepared or compounded foods shipped from any State, Territory or the District of Columbia, when the food in said package shall have been taken from a covering supplied by or for the makers and re-covered by or for the sellers, shall bear upon its face or within its enclosure an accurate copy of the statement of ingredients and name of the makers which appeared upon the package or covering of said food as supplied by or for the makers thereof, printed in like manner as the statement of the makers was printed, and such statement shall also bear the name and address of the person, firm or corporation that re-covered such food.

Sec. 3. That it shall be unlawful for any person or persons to purposely, wilfully and maliciously remove, alter, obliterate or destroy such statement of ingredients appearing on packages of food, as provided in the preceding sections, and any person or persons who shall violate this section shall be guilty of a misdemeanor, and upon conviction shall be fined not less than one hundred dollars nor more than five hundred dollars, or imprisoned not less than one month nor more than six months, or both, in the discretion of the court.

Sec. 4. That the Bureau of Chemistry of the Department of Agriculture shall procure, or cause to be procured from retail dealers, and analyze, or cause to be analyzed or examined, chemically, microscopically, or otherwise, samples of all manufactured, prepared or compounded foods offered for sale in original, unbroken packages in the District of Columbia, in any Territory, or in any State other than that in which they shall have been respectively manufactured or otherwise produced or from a foreign country, or intended for export to a foreign country. The Secretary of Agriculture shall make necessary rules and regulations for carrying out the provisions of this Act, and is hereby authorized to employ such chemists, inspectors, clerks, laborers, and other employees, as may be necessary to carry out the provisions of this Act and to make such publication of the results of the examinations and analysis as he may deem proper. And any manufacturer, producer or dealer who shall refuse to supply, upon application and tender and full payment of the selling samples of such articles of food to any person duly authorized by the Secretary of Agriculture to receive the same, shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding one hundred dollars, or imprisoned not exceeding one hundred days, or both.

Sec. 5. That any person, firm or corporation who shall violate sections one and two of this Act shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding two hundred dollars for the first offense and for each subsequent offense not exceeding three hundred dollars or be imprisoned not exceeding one year, or both, in the discretion of the court.

Sec. 6. That any person, firm, or corporation, who shall wilfully, purposely or maliciously change or add to the ingredients of any food, make false charges, or incorrect analysis, with the purpose of subjecting the makers of such foods to fine or imprisonment under this Act, shall be guilty of a misdemeanor and upon conviction shall be fined not exceeding one thousand dollars nor less than three hundred dollars, or imprisonment for not less than thirty days nor more than one year, or both.

Sec. 7. That it shall be the duty of every district attorney to whom the Secretary of Agriculture shall report any violation of his Act to cause proceedings to be commenced and prosecuted without delay for the fines and penalties in such case provided.

Sec. 8. That this Act shall not be construed to interfere with commerce wholly internal in any State, nor with the exercise of their police powers by the several states.

Sec. 9. That all acts or parts of acts inconsistent with this act are hereby repealed.

Sec. 10. That this Act shall be in force and effect from and after the first day of October, nineteen hundred and six.

The undersigned respectfully requests the Representatives from his district and Senators from his state to support this measure.

signed..... City..... State.....

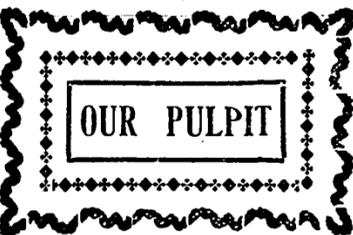
HOW TEMPERANCE HINDERS MISSIONS.

Rom. 14:13-21.

"Whiskey spiders, great and greedy,
Weave their webs from sea to sea;
They grow fat and men grow needy.
Shall our robbers rulers be?
Ambush, poison, fools' elation!
Teach what peril in them lies;
Sweep the webs away!" the nation
In its wrath and wisdom cries.

Teach and sweep! Less now is blunder,
Let the schools bring noontide near;
Let the church sound seven-fold thunder;
But the webs must disappear.
Trencherous architects of plunder,
While the spiders ply their loom,
Light and lightning never sunder;
"With we use as torch and broom."

Up! the webs are full of slaughter;
Friends infest the spider's lair;
Up! wife, husband, son and daughter;
Make the vexed earth clean and fair.
Where now red-fanged murder burrows,
Let glad harvests wave sublime;
Sink the webs beneath new furrows,
In the fateful fields of time."



THE GREAT COMMISSION.

The Annual Missionary Sermon.

BY REV. AMBROSE SHEPHERD, D. D.,
of Glasgow.

"Go into all the world and preach the Gospel to the whole creation."—Mark xvi. 15.

"Beginning at Jerusalem."—Luke xxiv. 47.

I am a plain man, trying week by week, with the help of God and to the best of my ability, to minister to a people of good average intelligence, and as I speak to them, I shall speak to you that which I know to be within my reach.

We are here today to have our attention directed, and, I trust, our sympathies quickened, towards and in behalf of Christian missions in what are called foreign lands. And, casting about in my thoughts for something useful to say on some phase of the general subject, it occurred to me that I might discuss, not so much an objection as a common excuse for the prevailing indifference about missionary enterprise.

That there is indifference—strange and, indeed, almost unnatural indifference in our churches, who can doubt? Our first love in this great work seems to have cooled down into less than the grey sobriety which often follows the first feelings in other relationships of human life.

Some of you can recall better than I can the remarkable intensity which played like a halo about this movement a half century ago. But I can remember something of that earlier enthusiasm which crowded our places of worship, which called forth the practical generosity of our people, and splendidly inspired men to go into all the world in obedience to the Master's commission: enthusiasm which were I to contrast it with the apparent state of things in our day, without taking into account the inevitable fortunes of all great movements, religious and moral, would tempt me to say, "The glory is departed."

The Excuse of Indifference.

When a great movement is at the full tide of its glow and popularity, many things may be safely disregarded that have to be reckoned with very severely afterward. It is when the first and intense

moments give place to the constructive period—that criticism, objection, excuse and even opposition, begin to play their fateful part. It is with the last but one of these I purpose to come into somewhat close quarters—with an excuse for indifference about the claims of foreign missions upon us, well illustrated in an incident that came under my notice during my ministry in Yorkshire.

A bright, intelligent lad of some thirteen or fourteen years of age went home, having spent an hour after a missionary meeting at the house of a deacon in one of our churches in Leeds. For a time the lad sat absorbed in thought, when suddenly he said to his father, who was a good Christian man, "Father, you believe in missionaries, do you not?" "I do, certainly," answered the father. "Why do you ask the question?" "That is hardly what I mean," continued the lad with very evident eagerness. "You agree that it is right to send missionaries to try to convert the heathen people to our religion, do you not?" "I do believe that it is," replied the father. "but why, I repeat, do you ask?" "Well, said the lad, "I have been to Mr. So-and-So's after the meeting, and they have all been sneering at missionaries. They contend that it is wrong to send men and women up and down the world to convert the heathen when we have so many unconverted people at home. They say, 'Let us convert London, then try Pekin, or Leeds, and then Madras.'"

Talk of this kind from an elder of the church, supported by the chorus of his family, most of whom were also members of the church, sounded very formidable to an impulsive lad barely into his teens. We need not wonder if the objection voiced in this talk appealed to the lad as simply conclusive, when we watch its effect on people whose teens are a long way behind them. In the presence of what look like self-evident truths, most of us remain young, very young indeed, long after we have grown old in everything else. And this attitude to Foreign Missions, while not always expressed in these crude and unguarded terms, is yet, I am persuaded, the attitude not of tens and fifties only, but of whole communities in the Christian churches.

Where superficial notions are held of Christianity and the obligations of the Christian life, such an attitude easily accentuates itself into an apparently reasonable excuse from personal responsibility whether of giving or doing. They who urge it are careful that it shall commit them to nothing at home, and it is somehow used to absolve them from any conscience about those that are abroad.

Heathenism at Home—Heathenism Abroad.

I can understand, however, that something akin to this objection may be held on higher ground, and held sincerely. It is at once the strength and the weakness of most of us that we cannot see more than one side of a truth, or of a duty, at the same time. And the form of service that is held to constrain our duty goes by fashions. It is one thing today, it is something else the day after. At present this duty is said to be at home—with the social problems, the manifold needs of the masses of the people about us. "Why should our eyes be set the ends of the earth?" we are asked. "when beneath the shadow of our churches, at our very doors, there is a heathenism as appalling as the experience of the

world can produce."

"Take a community like Glasgow. "I have seen most great cities in and out of Britain," said a man to me not long ago; "and it has been my business to look at their seamy sides, but I have seen nothing in all my wanderings and investigations worse than I have seen in your city." I should accept this testimony very guardedly, but even then, is it not open to question whether, with all our multiplied religious agencies, we have not an irreligion as vicious, a paganism as sheer, and a despair as hopeless as anything our missionaries can match over their wide fields of operation?

For myself I do not admit that the question is an open one. We are prone to paint our home paganism in colors too sombre, and with a background too lurid. Or the tone may be true and its area false. It never pays Christian workers to refuse to recognize facts that tell, or even appear to tell, against them; but let them be facts, and the inferences from them sound and legitimate. We have in our midst a dire amount of heathenism, but its extent is neither without limits, nor is its nature hopeless. Given a sane solution of the dark problem, and fully one-half of our social and national troubles would disappear in another decade; and given the Church in earnest, and the solution would speedily be found. But in the lands to which we send our missionaries, heathenism is not merely co-extensive with their last reaches, it is the atmosphere of the people, and, humanly speaking, beyond the wit, work and prayers of man.

Sitting in Darkness.

But there is another consideration. The unspeakable things wrought in the dark places of heathenism are the results, in a sense the natural results, of ignorance. Our heathen at home, for the most part, sin against the light. They do evil with a high hand and an outstretched arm. The heathen abroad are in darkness, because the light has never broken in upon them. They have not had the day-spring from on high. They are in darkness, not, as many around us are, from excess of light, but from a total want of it.

In view of the crying needs of home, begin at home; set your own house in order before you venture abroad. Win Britain for Christ, win Europe; then by all means stretch a hand to those ancient nations, whose peoples gave us the beginnings of history, while as yet the name of the Saviour was not so much as whispered by hope nor known on the lip of prophecy.

So far as this is a fair representation of the modern attitude to Foreign Missions, what more should be needed, if Christ's Word is in any sense our law, than to fasten our attention for a moment on one condition in His last commission to the first disciples: "Tarry ye in the city of Jerusalem until ye be endued with power from on high". Jesus said that "repentance and remission of sins should be preached in His name, beginning at Jerusalem." But just as there was a Jerusalem—the geographical centre—from which was to be described an incircled world, so was there a Jerusalem of the heart from which was to radiate the power with which they had been endued from on high.

Begin At Home—But Do Not End There.

Begin at home! Why, as surely everybody knows, that is simply

an axiom of Christianity. As I once heard Dr. Parker ring out in the story from which the crowds of thunder, "It is a commonplace of the New Testament." Begin at home means begin at your own character; for what you are will determine what you do. There are many relations which a man may sustain outwardly; spheres in which all inquiries about character may be met by a discreet, even a suggestive silence. But the Christian life is not one of these. The world may seem strangely blind at times, but it never lacks instinct. It is truth in us that creates an atmosphere outside us. The truth that, not what we seem to be, but what we are, always comes to its own in the long run; and, in the majority of cases, the run is not far.

Begin at home. Certainly; you cannot begin anywhere else in Christianity. But the beginning is not the whole. And if, in this most important task of self-conquest, we resolve to concentrate every phase of energy we can command on ourselves until our individual character is perfect, then it will inevitably amount to self-defeat. It will be a vain attempt to translate a Christian precept by a selfish practice. If we say we will not stretch out a hand to save others until we are persuaded that there is nothing to prevent us asking, "What lack I yet?" it will mean that we lack the one thing which is the lack of all. "The question is not," said Mr. Spurgeon once, "will the heathen be lost if they do not hear the Gospel, but shall we be saved if we do not take it to them." If the working out of our salvation begin at home and end there, then we may call the process by what high-sounding name we like, but salvation it is not; rather is it the grave in which we bury our most elementary chance of it.

On the other hand, is a man to wait until he can say that he is as perfect as God is perfect before he ventures to tell some broken and despairing fellow mortal how he was enabled by Divine grace to win some signal victory over his doubt and fears and temptations? Is the father, whose heart is full of love to God and man, never to tell out that love because he has a prodigal son living in wicked and self-imposed exile? That is not my interpretation of the command to begin at home. My day as a preacher is short, and it shortens as I measure it. I have no time to waste over the man who rejects my message in contempt or indifference, I must go out and find the man who will accept it.

There are multitudes of human beings in this city today, between eighteen and eighty years of age, who have had chance of embracing the truth as it is in Jesus; I will not say in abundance, but in exceeding abundance. Everything, humanly speaking, that God can do, and yet respect the moral will, has been done to lead them into the way everlasting. And yet, deliberately, and with responsible knowledge of the nature of their action, they turn whatever they had of God out of their hearts and thrice bar the door against its return. Are we, then, to waste our life and its possibilities in thrusting our message on men who, however much they need it, will not accept it? Are we always to allow the Gospel to go begging in our streets, to be sneered at by every reprobate, when we know that across that ocean solemn with wrecks, across those arid sands with the mirage in front and the graves behind, there comes the cry

of the Crucified One, once heard Dr. Parker ring out in the story from which the crowds about us turn away in satiety and even disgust? Are we to withhold our sympathies, or, at any rate, limit our help, from those who are in enforced darkness abroad, because we have so many who are in willing darkness at home?

Begin at Jerusalem, was part of the great commission; but it was not the whole of it. Begin, as a beginning there must be, but do not end there. "Go into all the world and preach the Gospel to every creature," that is the full command. And it is worth our while to notice that in the Greek text there is no pronoun. The commission was not to a few men in that remote corner of the earth so many centuries back—"Go ye;" it is to the Church as long as men are outside the knowledge of the Gospel and its saving power—"Go."

To St. Paul these words came as a military commission to take possession of all provinces as belonging to Christ's universal monarchy. It was in this faith that he snatched Christianity from the hands of a local faction and turned it into a world-wide power; it was out of this faith that his "powerful word shook all the gods from Cyprus to Gibraltar." And anything less than this acceptance of the great commission is to limit, and that is to tamper with, the marching orders of the Captain of our salvation and the salvation of the whole world.

Begin at Jerusalem, begin with our own character, with our own Church; that is wisdom; but end there, and it may be selfishness. It all resolves itself into the law which is the foundation of our human and Divine order—

To act we must give.

If you look back quietly and thoughtfully upon your own past life, you that have some experience behind you, your conscience will bear witness that your times of unmarred blessedness have been your times of unmixed service for others. If the Cross of Calvary has no more than an ethical significance for men—and you might as well say that a mother's love has no more than an ethical significance for her child—even then the Cross is the only symbol of a genuine salvation from the self which is of the earth earthy. There is no conceivable circumstance in human life where selfishness is found to have paid when time for us strikes the balance and closes the account.

Just as divine passion was the price of human redemption, so is the sacrifice of self the only way into the more self and the fuller. Do we doubt this? Then we doubt where doubt destroys.

And as with the individuals, so with the Church. The Church which recognizes no vital relation to those who stand outside and are afar off may be many things, but the body of Christ's Spirit it is not. The Church which is a Church has a relation to those who are out of the way, of more importance often than to those who are already within the fold. And as to a single earnest soul there comes in its moments of weariness and solitude the searching question, "What doest thou here?" so, too, each Church must answer the penetrating word of its Lord, "What do ye more than others?"

The Church cannot exist for itself. It must impart life to those around it or it dies. A Church which only answers the purposes of a social club takes a name to which it has no right, only to blaspheme against the Spirit it professes to incarnate. As the Temple

of old, without the sprinkling of blood, would have been but an affair of upholstery, ingenuity and atheism; so is it with the would-be Church that has in it no sacrifice; self-contained, it is self-damned. An idle Church, an indifferent Church, a self-centred Church, proclaims itself at once as "branded with falsehood, stamped with unfaithfulness, corrupt at the core, or else profoundly ignorant of the fundamental purpose of its existence." Our fathers exercised themselves anxiously over the ancient question, "What is the true Church?" In a day more frankly aggressive and external, we do not ask, What is the true Church? so much as What is the Church doing to prove itself a true Church? What is the Church doing to establish the kingdom of God in this world: to give man his whole selfhood, and guide him into the realization of that state for which he was created?

The Lessons of Roman Catholicism.
Have we ever asked ourselves how it can be that the Roman Catholic Church, in spite of its corruptions—and it would actually seem at times because of them—is yet the most powerful ecclesiastical force in Christendom? Nay, if we take into account, not only the quantity but the quality of the force, it is for good and evil the most subtle and potent moral agent in the human world.

And think of the past of this Church: history has hardly any horrors to match it. To my thinking, they do not err who speak of Romanism as the mother of abominations. Still, Rome is today in its grim consistency what it has been since the days of Constantine, the enduring element in the religious life of the long centuries.

How do we explain it, amid all our vaunted progress and boasted triumphs of thought, that this "prisoner at the Vatican," as he chooses to style himself, incarnates in himself more power than any monarch or statesman of modern times? One reason, I am convinced, is to be found in something I read years ago, and which imprinted itself in my memory in characters that will not easily fade.

I was traveling in the South of France, says the writer, and as we crossed the border, the morning was breaking with a thunderstorm which seemed to crush the dawn like some awful judgment on the eastern horizon. I got out at one of the stations, and when the train was ready to move I came back to the compartment in which I had been alone all night. There I found the figure of a tall young priest seated against all this lurid background. I entered into conversation with him, and in a mod-

WANT AND NEED.

There's a big difference between what a baby wants and what he needs. Deny him the one, give him the other. Most babies need Scott's Emulsion—it's the right thing for a baby. It contains a lot of strength-building qualities that their food may not contain. After a while they get to want it. Why? Because it makes them comfortable. Those dimples and round cheeks mean health and ease. Scott's Emulsion makes children easy; keeps them so, too.

SCOTT & BOWNE, 409 Pearl St., New York.

est, simple way he told me how he had been given to God at his birth and baptism; how when he was thirteen years of age he had been taken away from his widowed mother to study for his profession in a religious seminary in Paris; and that he had not seen her for many years. He was now on a visit to her for a few weeks, and after that he was to proceed to the Jesuit mission on the Congo. I said to him, "When will you be back again?" and he answered, "Probably never." "How long do you expect to labor there?" "Not long," was the calm reply. "We have buried fifteen already, and the average period of life is about two years."

No one believes less in the sacerdotal pretensions of the Romish Church than I do; no one would defy her spiritual tyranny at the risk of body in this world, or soul in the next, more strenuously than I would: but I bear this witness for Rome: she is today, as she has ever been, a missionary Church. With evils at her heart which would have killed off a half dozen churches, she has yet lived by her missionary spirit. She has kept her marvellous continuity down the centuries: she is today the power behind the powers in the councils of nations, not because of her august statesmanship, her crafty diplomacy, her innumerable agencies working from a common center; not because of a surface and imposing unity, with its pomp and pride and gorgeous ceremonial—these are but the flimsy fabric of a dream, as compared with the consecration of her sons, who on the threshold of a splendid manhood, and on the way to the fever swamp can answer the questions: "When do you expect to return?" "How long do you expect to labor?" with the utter self-sacrifice represented in the two-fold answer, "Never, I expect to be dead in two years."

I have ventured to tell you this story, because in a way I could not enforce it in any words of my own, it brings before us the vital condition of power with God and man. It is the law, I say again, which is the foundation of our human order and the Divine order: we must give to get. To withhold is to die.

We have our commission, "Go into all the world and preach the Gospel to every creature." And he who asks, "Why others before myself?"—the Church which asks, "Why India or China, while London or Glasgow is unsaved?" does not inquire wisely concerning the matter, even when the inquiry is honest. And when it has its roots in selfishness the question stamps man and Church as disloyal to the crown rights of our Redeemer.

If, then, any of us in sympathy and generosity are standing aloof from missionary enterprise because we consider that other and nearer things have a prior claim, let us recall the old admonition: "These are the nearer things, ought ye to have done, and not to have left the others undone." Begin at Jerusalem. In Christianity there is no other beginning: but resolve to end there, and—I say it, not harshly, but faithfully and affectionately—resolve to end there, and it only means that we have never begun at all. —London Freeman.

Dear Recorder:
I have today read with very great pleasure an article in this week's RECORDER entitled, "A Layman's Words to His Church." I am glad when it is my privilege to preach to a church com-

posed altogether of laymen who will write or endorse such an article as that. I am sure the pastor of such a church would not be expected to hold union meetings with preachers of other denominations. A church that would endorse that article could hardly be inconsistent enough to want to engage, or have her pastor engage, in such mixed meetings.

May that layman's tribe increase.
R. T. BRUNER.
Owensboro, Ky.

COFFEE vs. COLLEGE.
Student Had to Give Up Coffee.

Some people are apparently immune to coffee poisoning—if you are not, Nature will tell you so in the ailments she sends as warnings. And when you get a warning, heed it or you get hurt, sure. A young college student writes from New York:

"I had been told frequently that coffee was injurious to me, and if I had not been told, the almost constant headaches with which I began to suffer after using it for several years, the state of lethargic mentality which gradually came upon me to hinder me in my studies, the general lassitude and indisposition to any sort of effort which possessed me, ought to have been sufficient warning. But I disregarded them till my physician told me a few months ago that I must give up coffee or quit college. I could hesitate no longer, and at once abandoned coffee.

"On the advice of a friend I began to drink Postum Food Coffee, and rejoice to tell you that with the drug of coffee removed and the healthful properties of Postum in its place I was soon relieved of all my ailments. The headaches and nervousness disappeared entirely, strength came back to me, and my complexion which had been very, very bad, cleared up beautifully. Better than all, my mental faculties were toned up, and became more vigorous than ever, and I now feel that no course of study would be too difficult for me." Name given by Postum Co., Battle Creek, Mich.

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

THE INSTITUTE HELD AT MURRAY.

Pastor Boyce Taylor, of Murray, has formed a wise habit of having one Bible Institute each year, held in his church. The meeting commenced 12th inst. and continued over the 15th. The object of the meeting is to help pastors, Sunday school teachers and all church workers. There were nine speakers on the program and every one present. Some speakers traveled 300 miles to fill their engagement. Brother Boyce Taylor is one of the best men I know of who possesses enough magnetism to draw speakers such a distance. Brother Brown and I enjoyed the hospitality of Rev. W. J. Beale and his accomplished daughter. Our stay caused Brother Beale to postpone his daily visits about twelve miles west of Murray.

"THE SOUL, O! WHAT BECOMES OF THAT?"

T. E. RICHEY.

Nearly a third of a century has gone since Will S. Hays, the noted river poet published his initial gem on "Self." But the intervening years have been powerless to efface the momentous import of his startling inquiry, "The Soul, O! what becomes of that?"

"Tell all the sands the ocean laves,
Tell all its changes, all its waves,
Or tell with more laborious pains,
The drops its mighty mass contains;
Be this astonishing account
Augmented with the full amount
Of all the drops that clouds have shed,
Where'er their wat'ry fleeces spread,
Through all time's protracted tour,
From Adam to the present hour;
Still short the sun, nor can it vie
With the more numerous years
That lie
Embossed in Eternity.
Attend, O man, with awe divine,
For this Eternity is thine."

Shall it be enjoyed in heaven, or shall it be endured in hell? You yourself must decide it. The startling inquiry comes trooping up to you for answer! "The Soul, O, What Becomes of That?"
Princeton, Ky.

Dear Recorder:

We have just closed a great meeting in the First Baptist church of this city. Many of the older members claim that it is the most successful meeting in the history of the church. For months, the pastor and his people have been doing preparation work, and there were gratifying results some weeks before the protracted services commenced in the way of professions of faith and baptisms. Dr. Calvin S. Blackwell, of Norfolk, did the preaching and his diligent and practical presentation of the old Gospel was used of the Lord in convicting many. With the single exception of the first night, Dr. Blackwell preached, there were professions of faith at every evening service. He and the pastor were in thorough accord as to methods, and the truth was preached and the single issue of, "Will you accept Christ now or reject him," was what they relied upon. No invitations to stand or bow for prayer, and thus allow the unsaved to trade with themselves, was resorted to, and the results proved the wisdom of the course.

Up to the time Dr. Blackwell left, sixty-five had been received for baptism, and since then seventeen have professed faith in Christ and four received for baptism, making in all eighty-two who have been received and fifty-seven have been baptized.

The church is greatly revived and the outlook is quite hopeful. Rev. Frank P. Berkley has accepted the call to the Leesburg Va., Baptist church and is on the field. Rev. W. S. Royal, for years the successful pastor of the Bedford city church has become pastor of the Buena Vista Baptist church, made vacant by the resignation of Mr. Berkley.

Dr. J. A. Mundy has resigned the care of the Coffell St. Baptist church in Lynchburg and they have not yet secured a successor.

Rev. J. T. Riddick has accepted the call of Grove Avenue church, Richmond, as assistant pastor.

Rev. E. L. Grace, of Martinsville, Va., has been called to the care of Broadus Memorial church, Richmond, and it is thought that

he will accept.

The Kentuckians, Wright, Nevius and Bruner, in Washington, are all happy and their work is progressing. Prof. W. L. Ways, our state evangelist, has recently held several very successful meetings in the valley.

W. F. FISHER.

Alexander, Va.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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



Beneficial to elderly people who suffer from dryness of mouth and throat. In boxes only.

Editorial

Last week we spoke of the public charge of Dr. J. P. Greene that all our theological institutions were tainted with the current "higher criticism." We said we thought it well for representatives of such institutions as were untainted to say so. Dr. Greene's charge is damaging and ought to be met. Here is a ringing utterance, and with the right ring, too, from President P. T. Hale, of the Southwestern Baptist University, which has a Theological Department. We hope to hear from others. All our theological institutions ought to be above suspicion. It would indeed be a sad state of affairs among us if we had no theological institution to which we could send our young preachers without danger of having their faith undermined.

Here is what Dr. Hale has to say:

"Dear Bro. Eaton:

In reply to your favor of recent date, I beg to say that in this institution the 'current higher criticism' is not taught. No, not one iota of it! We believe in the old-fashioned book and the old-fashioned gospel, in the atonement through the blood, in the heaven and the hell taught by the Bible, in the plenary inspiration of the Scriptures. The older I get the more I become an old-fashioned, deep-water, close communion Baptist; as regards love, broad as the world; as regards truth, narrow as the edge of a razor. Personally, I am a Calvinist. Dr. David Heagle, the Dean of our Theological Department, thoroughly agrees with me in all these things. He is a graduate of the Rochester University and Seminary, and teaches Boyce's Systematic Theology and Broadus' Preparation and Delivery of Sermons as text books in his theological course. The views of Dr. Savage and Dr. Irby are well known. In these views every trustee of the University, so far as I know, heartily agrees, and would not tolerate any professor here who taught otherwise. And this Institution, which belongs to the Baptists of Tennessee, and is managed by trustees selected by the State Convention of Baptists can never teach views at variance with the doctrines of the Baptist denomination. Indeed, our ambition here is that our children who come to the University may be stalwarts in their Baptist faith. Believing that unless orthodox no one can be an effective soul winner or worker for missions, it is our earnest aim that the hundreds of young men and women here assembled may return to their homes more confirmed in the faith of the fathers, and be useful helpers of the over-worked pastors of our churches.

"With best wishes, I remain,

Fraternally yours,

P. T. HALE."

S. W. Baptist University, Jackson, Tenn.

This has the right ring, and it is just what we expected. We have no reason, except Dr. Greene's statement, to suppose that both the Southern Baptist Theological Seminary and Baylor Seminary cannot say the same thing. We hope they will say it and will prove that, at least so far as Southern Baptists are concerned, Dr. Greene's statement is mistaken.

This is specially needful in view of the recent utterances of Dr. Foster of the University of Chicago and of Dr. Clarke of Colgate,

denying "the faith once for all delivered unto the saints." Some Baptists in Chicago are objecting to Dr. Foster's teaching, though there is no sign that the authorities of the University will make any objection. They seem ready to tolerate anything except financial heresy. Let a professor advocate financial heresy, and he would step down and out "with neatness and dispatch," but religious heresy seems to make no difference.

Our young friend, the Rev. John R. Straton, pastor of the Second church, Chicago, has entered the lists against Dr. Foster and the Second church, along with others support their pastor. We hope the agitation will do good. Infidelity outside the church is comparatively harmless, but infidelity in the church, baptized infidelity, is deadly, and it cannot be eliminated too soon.

In view of some recent utterances, our honored brother, M. J. Corbin, Esq., asks our view on the words of Christ, "Except a man be born of water and Spirit he can not enter into the kingdom of God." We cheerfully give our view, though we cannot now take space to argue it at length. We think being "born of water and Spirit" is simply being born from above. It is simply regeneration. There are two births brought into contrast in this paragraph; the natural and the spiritual. The first every person has; the second only the regenerated have. This second birth is here called being "born of water and Spirit." It is not two births, the one of water and the other of the Spirit, as some have argued. It is only one birth "of water and Spirit," which is contrasted with the natural birth. The Greek is *ex hudatos kai pneumatos*, not *ex hudatos kai ex pneumatos*, as it must have been had two births been intended. It is the one birth called a birth "of water and Spirit."

Why should water be mentioned? That is a distinct question whose answer in no way affects the above position. But since the new birth involves a cleansing as well as an impartation of spiritual life, it is fitting to speak of it as a birth "of water and Spirit." Regeneration is often spoken of as a cleansing, and often as a quickening into life. It is both.

Dr. H. K. Carroll has published religious statistics of the United States for the year 1905. Accepting the figures at their face value, several things suggest themselves. The number of regular Baptists in the North is put down as 1,075,833 and their net increase for the year, 4,864. The white Baptists of the South number 1,862,720, with a net gain for the year of 30,091. The Negro Baptists number 1,729,839, with a net increase for 1905 of 32,747.

The Northern Baptists gained only two and a half tenths of one per cent. The Southern Baptists increased one and six tenths per cent. Thus the Southern Baptist per cent of increase is over six times that of the Northern Baptists. Why is this? We think the chief reason is that the Southern Baptists are stronger in the faith than the Northern Baptists. They hold to Baptist principles with a stronger grip, as a rule. We have no Fosters and Clarkes among our teachers. We have not run after the "higher criticism" and the "new theology" as have our Northern brethren. While there are many staunch Baptists in the

North, there are many who are very far from being staunch, and the sound ones acquiesce in a way that bodes no good for the future of the denomination in the North.

It pays Baptists to stand four square for "the faith once for all delivered unto the saints." The world knows that there is little use in being a Baptist at all unless you are a thorough going one. And when Baptists begin to think and talk as if it made little or no difference whether a man is a Baptist or not, the world takes them at their word and passes them by. Where Baptists are staunchest, they prosper; where they are loose and slack they do not prosper.

Dear Brother:

In Acts 19:5, we find where some believers were baptized the second time. Will you kindly give us in the WESTERN RECORDER your understanding of the Scripture as to why their first baptism was not valid.

Yours very truly,
C. C. DAVES.

Their first baptism was invalid because it was not according to the Scriptures. The parties claimed to have been baptized "unto John's baptism," but they had never heard of the Holy Spirit. Certainly, they had never heard John the Baptist preach because he preached about the Holy Spirit. They had not been baptized by John, or their baptism would have been valid. They had probably been baptized by some one who had heard of John and assumed to administer John's baptism. Their baptism was irregular and was defective. Having been baptized wrongly, they needed to be baptized rightly. That a command of God has been obeyed wrongly does not in the slightest degree take away the obligation to obey it rightly.

Those who hold that irregular baptism should be accepted, seem to us to hold to a sort of sacramentalism. They seem to think that there is a grace conveyed in baptism and that this grace takes effect despite the irregularity, and therefore the ordinance should not be repeated. This makes baptism something like vaccination; if it takes effect, it should not be repeated.

But there is no grace conveyed in baptism. All sacramentalism is repugnant to New Testament teaching. Baptism is commanded. If it be done rightly, well and good, but if it be done wrongly, it still ought to be done rightly; that is all there is of it.

Infidels have claimed that God did not give us the Bible because it contains things they did not think God would say. They have their idea about the character of God, and they find things in the Bible which do not quite square with that idea, and so they deny the divine origin of the Bible. The sensible and proper course for them, of course, would be to change their idea of God. What God says about himself is a great deal more reliable than independent notions men form of Him. It is ridiculous for any man to claim to know God so well that he can dare to say that this or that passage of Scripture did not come from Him. The Bible is God's revelation, and it is both a revelation of God to man and also a revelation of man to himself. A man who could tell which passages could have come from God and which could not, could write a Bible himself, and so no inspira-

tion and no revelation would be needed.

If one of these very infidels should read a will bequeathing to him a large fortune, he would not dream of setting aside the will, because, forsooth, there were some statements in it which did not square with his idea of what sort of a being the testator was. He would promptly accept the testator's account of himself, and admit that he had had a mistaken notion as to the testator's character, and would accept the legacy under the will, without the slightest hesitation.

The Bible is God's will, giving an inheritance "incorruptible and that fadeth not away" to every one who believeth on the Son. This is a fortune of infinite value. Now, for a man to hang back because, forsooth, he has some ideas of God which do not square with some things in the Bible, is absurd to the last degree.

Dear Dr. Eaton:

Will you please answer the following question through the columns of the WESTERN RECORDER, and oblige one of your old readers:

If the blood of Jesus of Nazareth, as our atonement, gives us, by faith, a perfect standing with God, are we not encouraged in the Scriptures to expect from the Holy Spirit of God, by faith, all the help necessary to enable us to walk before God consistent with our standing in Christ before God? In other words, if a lost sinner can accept Christ to his own justification, may he not then accept the Holy Spirit for a sanctified walk before God?

Affectionately,
C. SMITH.

The meaning of Bro. Smith is not clear, in view of the many confused notions current in regard to sanctification. When a man is regenerated he is justified absolutely and forever before God. Then he receives the Holy Spirit, and he does not have to "accept the Holy Spirit" after that. There is no second conversion, the first being unto salvation and the second unto sanctification. The one change from death to life is both unto salvation and unto sanctification. The latter is a process carried on by the Holy Spirit beginning with regeneration and ending at death. The righteousness by which we are justified is that of Christ imputed to us, while the righteousness by which we are sanctified is that wrought in us by the Holy Spirit. Justification is instantaneous, sanctification is a growth. We would respectfully refer Bro. Smith and others interested to our tract on Sanctification issued by the Baptist Book Concern, where our views are fully stated.

When religious teachers state what their particular denominations stand for, they should state what differentiates their denominations, respectively, from others. The *Lutheran Evangelist* says: "For the Word of God, the house of God, the day of God, the Evangelical Lutheran church stands." Dr. Fitchett, in the *Arkansas Methodist*, defines that for which Methodism stands as "the spiritual life of individual souls, organized, knitted together in organic forms for ends of worship and service." Do these gentlemen claim that other denominations do not stand for these things? Unless Methodism and Lutheranism stand for something different from what other denominations stand for, then there is no occasion for the existence of Methodists and Lutherans.

Editorial Varieties

Dr. B. A. Dawes and the writer had a pleasant visit to Lynnland College (Glendale, Ky.) on Thursday of last week. President Gwynn was in his glory. He has 84 pupils, half of them boarders, and a fine set they are. Absolutely no sickness during the session and good faithful work done. Friends from the neighborhood came in after dinner and an interesting programme, musical and literary, was carried out.

The Religious Education Association Executive Board met in Cleveland and decided to hold no convention this year, a wise decision. The debt of \$7,000 has been reduced to \$1,300. An effort is to be made to raise \$15,000 a year for expenses. A bi-monthly magazine is contemplated. Dr. W. H. P. Faunce was made President and Dr. H. C. King was chosen chairman of the Executive Board in place of Dr. Harper, deceased.

There has been held at Dayton, Ohio, a council of representatives of the Congregationalists, the Methodist Protestants and the United Brethren, looking to the union of these three denominations. A joint "Declaration of Faith" was adopted. It is probable that the union will be effected. There are no important differences of doctrine to separate them.

Dr. Alexander Maclaren has celebrated his eightieth birthday. It was an occasion of special interest.

The Board of Public Safety ordered the theatres closed last Sunday. They opened all the same but a number of arrests were made. The matter is to be tried in the courts. We hope the case will be carried to the Court of Appeals, and we will learn just what Sunday laws we have. We congratulate the Board of Safety on the step they have taken and hope the matter will be pressed and that our Sunday laws will be obeyed, as they have not been obeyed these many years.

The State Senate passed the County Unit Bill with such amendments as to rob it of its usefulness, viz., making towns of the first, second, third, fourth and fifth classes separate units in local option elections. Many of the churches have protested against these amendments and have called on the House of Representatives to defeat them. The Christian citizens of Kentucky want that County Unit Bill, and if it be defeated they will know the reason why.

Mr. A. devoted his life to making money. Incidentally he did some generous things. He was a church member and gave small amounts to benevolent objects. He piled up his property. Then he died. He bequeathed his property as he thought best, but his family did not like it. They quarreled over the estate, and became bitter enemies. Moreover, they hated him as well. The effect of the property was to make them hate Mr. A. as well as hate each other. Does the reader know Mr. A.? Can it be that any of our readers are themselves Messrs. A., whose heirs will hate them after they are dead?

"Beliefs removed without pain" would be a good sign to put up over the University of Chicago and over Colgate University.

Some one told Plunket that a certain acquaintance had been foretelling events. Plunket replied: "I always knew he was a bore, but I did not know he was an augur." Our observation is that mankind know no greater bore than an augur.

The *Journal and Messenger* thinks the General Convention of North America should be held in Cincinnati which lies directly between Chattanooga, where the Southern Baptist Convention meets, and Dayton, where the Northern Anniversaries are held.

Dr. George Adam Smith says: "By an age like our own, which has so much lost both the faculty of attention and of prolonged meditation which demands from its most voluminous teachers that its mental food shall be broken up for it and given under head-lines and in paragraphs, etc."

The Tories of Great Britain have never before sustained such a defeat as has just come to them. It is to be hoped that the British people have learned the lesson and that they will never again trust their government in the hands of Tories. It now looks as if disestablishment in Wales is at hand. Then let disestablishment come also in England and Scotland, and Britain will be free.

AMONG THE Churches.

Walnut St. (3rd and St. Catherine)—Pastor Eaton: Preach the Word, Harden not your heart. Five by letter. Bro. C. D. Wood ordained to the ministry. J. H. Harris, missionary to the Congo region, told of outrages there.

Broadway—Pastor Jones: Paul's prayer. Eph. 3:18. E. D. Burr, of Newton Centre, Mass., Congo atrocities. One for baptism.

Chestnut St.—Pastor Weaver: The Trinity in redemption, 23rd Psalm.

East—Pastor Wilson: Cooperation, Forgiveness. Three by letter.

McFerran Memorial—J. T. Watts: Sunday school evangelism. Pastor Hamilton: Faithful monitors. Two by letter. Their 7:30 p. m. meetings' Sundays changed to 5 p. m.

Twenty-Second and Walnut—M. J. Fanning: Temperance, Serpent's bite. Five by letter. One for baptism. Two baptised.

Clifton—Pastor Foster: Local Option, The loving name. Two by letter. One for Baptism.

Franklin St.—J. P. Harrington: Christian in the world, Death of Christ. One by letter.

German—Pastor Janse: Friend of truth, Test of Love. One by letter.

Highland—Pastor Dawes: Friend among friends, Recognition in Heaven. One by letter.

Immanuel—W. D. Powell: Regeneration, Solomon. Special collection for State Missions \$100. Two for baptism. Two by relation. Meeting continues.

Parkland—Pastor Taylor: Office of deacon. Ernest Guthrie ordained deacon. J. A. Burns: Mountain missions.

Southgate St.—Pastor Gillon: Church's Mission, Christ and an anxious sinner. One for baptism. Two baptised. Sunday School Institute during the week. Protracted meeting began Sunday.

Third Ave.—Pastor Ransom: Prayer in His name, Jesus forsaken. Two by letter.

Twenty-Sixth and Market—Pastor Read: Dead set, Substitution. Two by letter. One by relation. One for baptism.

Thirty-Sixth and Grand—Pastor Holloway: Progress, Model young man. \$200 subscribed for new building.

Hazelwood—Pastor Althoff: Adoption, Way of evil men.

Highland Park—Pastor McDaniel: Jehovah our guide, Conversion of Lydia.

Onkdale—Pastor Mohler: Call to work. J. H. Rowe: Young people. Church duly organized at 3 p. m. Bro. Hunt, Taylor and Hamilton took part.

Culbertson Ave (Ind.)—E. M. Rhodes: Sowing tares. Pastor Clutton: Uplifted Christ. Five for baptism.

Bren. E. D. Burr, of Newton Centre, Mass., and J. H. Harris, of London, addressed the Pastors' Conference on the Congo atrocities. The Conference endorsed the efforts at relief. They also endorsed the Board of Safety's order closing the Sunday theaters and approved the rejection of the Senate amendments to the County Unit Bill.

SEMINARY NOTES.

BY C. W. KNIGHT.

Bro. C. D. Wood was ordained by Walnut Street church Sunday. Dr. G. B. Eager and Bro. J. B. Sims were on the presbytery. About 62 are to be in the Seminary party for the student volunteer convention, Nashville, Tenn.

Dr. M. P. Hunt lectured to the class in Pastoral Theology Tuesday, "How to Conduct Prayer Services."

Dr. Dargan spent several days in Lexington, Ky., delivering addresses before the Y. M. C. A. Convention.

Bro. M. L. Keith accepts the care of Oakridge church, but will supply for

Milledgeville, Ga., church three months next summer.

Dr. S. M. Zwemer dined in the hall last week and delivered three addresses. Bro. C. D. Wood has been called to Plano.

Supplies for Sunday: Bren. E. M. Rhoads, New Albany; R. L. Peoples, Clearmont; F. H. Farrington, Portland; B. V. Bolton, Beechland; M. O. Ralerson, Freedom; J. F. Goodman, Paloi; A. W. Hill, Danville; W. S. Allen, East Bend; T. Tankahashi, Borden; E. L. Rogers, Bethlehem. Bren. R. A. Harty and J. W. Thompson have been in meetings at Shiloh and Marydale, also Bro. U. S. Clutton, New Albany.

Missionary day next Tuesday. Come.

THE STATE.

We are glad to learn that Pastor Cook, of Henderson, is convalescent. We hope he will soon be himself again. He has had a severe siege.

On the 90th day of the great revival at Paducah there were 32 additions to the First Baptist church. It looks as if the number of additions will reach a thousand.

Pastor B. J. Davis, of Sneyville, is about well again from his recent illness. He has usually been a picture of health, and we hope the picture will not soon be marred again.

Our church at Plano have secured the services of Bro. C. D. Wood as pastor. He was ordained Sunday morning at Walnut St. church in this city. We congratulate both church and pastor.

Pastor Nowlin, of the Third church, Owensboro, says: "Last year was a great year with us. We had 200 additions and ran the Sunday school about 150 higher than in its history it had ever done and put our finances in better condition." We congratulate pastor and church. Pastor Nowlin has had a sick boy, who has had to bear two surgical operations.

Bro. J. E. Skinner writes: "I was in the Cates meeting in Paducah again today (Monday). This is the one hundredth day of the meeting and the interest seems to be growing. Let us pray that this old time preaching of repentance toward God and faith toward our Lord Jesus Christ be revived all over our land."

Pastor W. R. Briscoe writes: "Bro Argabrite preached the old Gospel fully and faithfully for two weeks at Livingston to full houses of the best people there and deeply impressed, under God, the thinking people. As a result 17 were received for baptism, 2 penitent transgressors were restored and 7 added by letter and statement, some very fine material, placing our cause on much higher ground, making the largest number of additions at one time in the history of the church, and the largest contribution to State Missions. \$51.89 To the Lord be all the glory."

OTHER STATES.

Pastor J. V. Dickinson writes from Jasper Ala.: "Please change my RECORDER from Jasper to Clayton, Ala., where I go to be pastor of the Clayton church for half time and state evangelist for the other half. The RECORDER is always solid and strong. May the Lord bless it."

REV. J. F. LOVE BECOMES ASSISTANT SECRETARY OF THE HOME MISSION BOARD.

The Home Mission Board is very happy to inform our great brotherhood of the South that Rev. J. F. Love has been secured as Assistant Corresponding Secretary of the Board.

Dr. Love is widely known throughout the South, especially in Virginia, North Carolina and Arkansas, where his ministry has been spent. He has culture, deep piety and genuine consecration. He is a strong writer and a gifted speaker. He comes to his new work with large and successful experience as State Mission Secretary of Arkansas. He is in the very prime of life and believes with all his heart that Southern Baptists have a supreme opportunity and responsibility in the colossal work of Home Mission Board.

Bro. Love enters upon his work the first of March. Will not every one who read this announcement pray for God's richest blessing upon him and the great work to which we believe he is called of God.

Yours in Christian bonds.

B. D. GRAY,
Corresponding Secretary.

Dear Recorder: I am glad to see that we are to have a campaign for missions in Kentucky. It is needed. I am in for it heart and soul and will help to the extent of my ability. While we are agitating the question, may I make a suggestion that I think will be helpful to our State Mission cause? State Missions are local. Anything that helps that work will help Home and Foreign Missions. My suggestion is this: That our General Association meet in November instead of in June. My reasons for the suggestion are: The books of our State Board now close at the same time that the books of our Home and Foreign Boards. In the rally made at the end of the convention year for the Home and Foreign Boards to go up to the convention out of debt, their appeals overshadow the appeals of our State Board and State Missions suffer. If we have our General Association in November, then the books of our State Board could close the last of October, and for two months before hand emphasis could be laid upon State Missions. Thus there would be a time when State Missions in Kentucky would have right of way and we might begin to do much larger things for our state. I believe there would be a larger attendance at our state meetings too. These are the only suggestions of one man. I may be wrong. To me they seem to be worth thinking about.

Yours for our state work,
H. B. TAYLOR.
Murray, Ky.

Dr. James S. Compere, our missionary to Ogbomoso, Lagos, West Africa, in a letter written Jan. 15th, ordering a bill of books says, "The Baptists of this country have under consideration the matter of getting out a hymn book. The matter is in the hands of a committee. He asks for price for 5,000 copies of 'Glorious Praise' in the Yoruba language. We have taken the matter up and soon expect to be able to furnish an estimate. Like the WESTERN RECORDER Glorious Praise is popular with Baptists wherever the English language is spoken. The many friends of Brother Compere and wife will be glad to learn that they are 'well and pleased with their work.' In conclusion, he says: 'On a recent trip to two towns east of us I baptized ninety three converts from heathenism.' Well do we remember Brother Compere while in our Seminary. He was a favorite with all who knew him and many are the prayers that follow him and his wife to the far-away home in the dark continent."

We are under obligations to the Religious Herald for rebuking our carelessness in allowing a writer to say in speaking of the Holy Ghost, "Pray for it." The writer is a good Trinitarian and we read his article carelessly as we know that. This is no justification for allowing such a thing in the RECORDER—it is only an apology. It would be no worse to call the Lord Jesus "it" than it is to so designate the Holy Spirit.

I congratulate the Kentucky Baptists upon the selection of Dr. C. G. Skillman for State Evangelist. He is a preacher of rare originality and merit and he will, I have no doubt, do a great work. He lived in Missouri many years. I know him well and intimately and I loved and appreciated him greatly as did all Missouri Baptists.

Columbia, Mo.
E. W. STEPHENS.

The Alabama Legislature have had a statue of Dr. J. L. M. Curry made and have presented it to Congress for a place in Statuary Hall. Alabama honors herself in honoring Dr. Curry.

Since our editorial was in type, we have received a note from Dr. J. P. Greene in which he says: "What I said at the General Alliance at Kansas City was that 'there are few seminaries that do not have one or more harmful teachers or professors,' and adds that he had no reference to the Seminary in Louisville, which he regards as 'all right.' Thus it appears that the Word and Way did not correctly report Dr. Green. Papers cannot be too careful in reporting damaging statements. The statement Dr. Greene was reported to have made was very damaging. The Word and Way should make the correction with ample apology. That paper said: 'In a most excellent address on the 'Pastor and the Critics' before the General Ministers' Alliance of our city 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. [Italics ours.] Dr. Greene was called out on the subject and reiterated his 'affirmation.'"

Dear Recorder: When I say that our people are sad, it but feebly expresses the real fact. This sadness comes because our beloved pastor, Brother E. W. Conkley, has left us to begin his work as state evangelist. For five years he has been with us, each year has grown into the hearts of the people. His fine qualities of head and heart have been more manifest as opportunities of service were multiplied. As a pastor, he was quick to see the need, ever ready to lend the hand of help, faithful to the end and tender and sympathetic in all his ministrations to the suffering. As a preacher, he was clear, earnest, bold and decisive and with a most remarkably tender persuasiveness presented the Gospel of the grace of God to men. His work during the five years among us was graciously blessed of the Lord. During that time, there have been 200 additions to the church. The Sunday school has increased in number and efficiency more than 150 per cent. The contributions to missions have increased nearly 400 per cent. One of the hopeful features, too, is that each succeeding year has been marked by an increase over the former year.

This is true along all lines of our work. To those whom he shall henceforth serve let me say that while it was hard to let him leave us and go to you, yet we feel that the call was from the Lord and that the cause is one and that our pastor only goes to serve in another part of the vineyard of the Lord. He is still ours. I beg you to cherish him, work together with him and love him for his Master's sake.

Beaver Dam, Ky.
P. P. WALKER.

STATE EVANGELISTS.

The putting of state evangelists into the field by the State Board of Missions is a step in the right direction. Our knowledge of the four men selected is assurance that the movement is not an experiment. The last brother added to the list is, I believe, the only one of the four with whom I have labored in meetings. Some years ago Dr. C. G. Skillman conducted some revival meetings for us in Lebanon. His preaching was clear as a sunbeam budding and blossoming with illustrations and direct as an arrow. One of his constant hearers was a learned lawyer, not a regular church-goer, who hung with radiant countenance upon the words of the man who, as he expressed it, was one of the most original and convincing preachers he had ever heard. The fruits of the Skillman meetings are still with us. The present superintendent of our Sunday school was converted under his preaching. Those who have heard this brother since his return from Missouri tell me that he has grown in freshness, unction and power. It is my humble judgment that the pastors who may be able to get his assistance will take no risk.

Lebanon, Ky.
A. C. GRAVES.

THE CHRISTIAN COLLEGE.

Dear Recorder: In the last issue of the Georgetown College Bulletin there are two items that attracted my attention. The first is an article on the Christian College by President J. P. Green of William Jewell College, Mo. The other item was the announcement that the trustees of Georgetown College, at their mid-winter session, appointed a committee to investigate the question of football in connection with the college and report at the June meeting. I take this occasion to enter again my earnest protest against the whole brood of intercollegiate contests. I regard them as inconsistent with the life and teachings of our Saviour as well as those of his apostles. The influence is demoralizing, as I see it, and the tendency is towards evil and hence they should have no place in a Christian college.

I appeal to said committee to take up and consider the subject of all intercollegiate contests.

J. J. RUCKER.

Dear Recorder: I have enjoyed the winter in Texas, have seen some of the Baptist workings and preached a few times. I am now feeling quite well and am ready to return to Kentucky. Please change my address from Plano, Texas, to Danville, Ky., and see that I do not lose a single issue. The RECORDER has been quite a comfort to us when so far from home.

T. H. COLEMAN.

A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: MARK H. JACKSON, 17 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement true. Pub.

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Miss L. A. C.

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Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer a specialty for many years. As an evidence of his success he refers to Mrs. E. M. Swift, 743 Fifth St., Louisville, Ky., who was cured of a large cancerous growth affecting her left arm, for which amputation of the arm had been advised.

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THE ROADS TO WRINKLE TOWN.

Have you ever heard of the many roads That lead to Wrinkle Town? Or talked to the people who every day Travel them up and down? There are numberless roads and wise folks tell Of some, nor glad nor fair, Like wearisome paths to the mountain top— Storm-blighted, cold and bare.

Now, some of these roads are winding, 'tis said, Some broad, like great highways; While others are steep and abruptly end Like showers on April days; And journeying over these desert tracks Through thousands, old and young, The lowly of earth, the wealthy, the great, Are found the crowds among.

Name anger and scoffing and cruel hate Name haughty, boastful pride. And count the self-seeking and eager greed Of avarice, beside, Then reckon the malice and envy and fret That linger through the days— And you will know how to reach Wrinkle Town, For these are constant ways.

But why should we follow these roads so drear That lead where sadness broods, When others are open whose ends invite To glad some, happy moods? Now ponder this truth—be the willing steps However cast or led— The face will discover and show their trend— Reflect the paths we tread. —Irvine C. Lambert, in "Northwestern."

BIDDY.

BY DAVID LYALL.

Biddy observed that the family she served were in desperate straits. Love had inspired the uninspired. The story of Biddy's transplantation to a London street was in itself a bit of tender romance. She had been unearthed at a cabin door in Wicklow by a honeymoon pair, who out of their own overflowing happiness would have blessed the world.

Biddy was the eldest of eleven, an unkempt horde, growing up in alternate idleness and fits of industry that had no economic value. There was a fine inconsequence in the management of the household of Michael O'Shea. Every fresh misfortune was registered under the heading of "blissed bad luck," and when Biddy went away to England with a new mistress, the first break in the family record was so registered. For though it was a troublesome crowd, with seldom enough to eat, and no clothes to speak of, life was neither sordid nor prosaic in the Wicklow cabin. They were children of circumstance, whom circumstance could not daunt.

Katherine, otherwise Katie Warner, wife of Gerald Warner, a cashier at St. Mary Axe, began her married life, as most young housekeepers do, brimful of ideals, prepared to regenerate the whole system of housekeeping and regulate it to its fit and proper place, which is the background of human affairs. Years had worn the ideals a little thin, realities had pressed, but Biddy had never failed. Regarding her Katherine had made no mistake. Behind the merry mask and the bewildering Irish eyes, her fine perception had discerned the heart of gold. And not only discerned, but touched and kept it in allegiance to herself.

It was a Monday morning, and the atmosphere in the Warner household was distinctly Mondayish. Biddy polished the children's Sunday shoes and set them in a shining row. When she heard the hall door shut with quite a distinct bang, she ran to the open area door, and up three steps. From the fourth she could see the street and obtain what she at the moment most desired, a view of her master's retreating figure. And when she observed how bent were his once fine shoulders, how listless his step, she wrung her hands under her apron, and twisted her mouth. Then she went back to her own domain, took up an empty tray, and proceeded upstairs. It was a narrow London house of confined spaces, and many stairs, but to Biddy O'Shea it spelled home with a capital

letter. It stood in a quiet green square in the northern latitudes betwixt High-bury and Islington, within comfortable reach of Broad street trains. At the beginning of things, the young couple had fully considered these advantages, while intending it only as a temporary home. For Gerald would rise, of course, and they knew of an old-fashioned country-like cottage on the edge of Hampstead Heath which was the ideal home. But after ten years it was further off than over.

Biddy slipped into the dining-room, and beheld her mistress standing still staring vacantly into the street. The attitude and expression smote terror to Biddy's soul, she rattled the cups to attract attention.

"Biddy, shut the door! Something very awful has happened."

"I felt it in me bones, ma'am," said Biddy, and her voice trembled.

"Your master had a letter from his firm this morning, and they gave him a month's notice."

"To leave?" queried Biddy curly. Her mistress nodded.

"What has mather done?"

"It's his eyes, Biddy; they say he can't do his work. I suppose it's right from their point of view, but for us it's cruel hard."

Her composure suddenly gave way, and covering her face with her hands, the slow tears forced themselves between her fingers that had worn themselves thin through much labor of love.

It was more than Biddy could stand. The next instant she was on her knees.

"Och, shure, my swate lamb, don't go fur till cry out yer purty eyes. The blissid Virgin won't furgit us quite. It'll come all roight fur shure, only don't cry. I've niver seen nothin' in this wuruld, no niver, nothing worth cryin' about."

"But we are so poor, Biddy—even we owe money. It has cost so much for doctors lately, and somehow the children seem to have been needing more. I am afraid you'll have to leave us, you dear, faithful soul. We shall not be able to pay you any wages after this quarter."

"Is it Biddy O'Shea you're talkin' till?" asked Biddy in high scorn. "Then plase to hould your tongue, beggin' yer pardin, ma'am, for moi impidence. There's a way out of this misery asthore, and Biddy shall find it."

Now, that day fell Biddy's monthly half holiday, and she departed punctually at two o'clock, somewhat to her mistress's chagrin. Biddy had a mysterious important look as she left the house, and on her merry Irish face there was that suggestive droop of the lips which in a person of finer quality would have been termed the hall-mark of the artistic temperament. In the little Irish girl, however, it was only Biddy's way.

In St. Mary Axe the great house of Mornington, Moraington and de Silva was not difficult to find. After a timid glance at the swinging mahogany doors, and a murmured prayer, she marched boldly in. She was at once barred by a pert boy, who ruthlessly inquired her business.

"Ma'ge a mistake, miss; this ain't a draper's shop," he said condescendingly.

"Here's the door."

"You dry up, spalpeen" said Biddy with cold civility. "It's your mather I'm after seein', an' will see, if it be his pleasure."

"And mine," said the imp. "Ere e' comes, Duchess, shall I present yer?"

A neat brougham drove up to the door, and a young lady alighted, followed by an elderly gentleman. Biddy's face paled as the swish of silken skirts smote her ear, but hers was a desperate case. So in front of Alice Mornington she stopped and dropped the little curtsy she had learned in the green lanes of Wicklow.

"Why, what's this, papa?" asked the girl smiling as she regarded with favor the sweet Irish face, whose roses and lillies ten years of London smuffs had scarcely dimmed.

"Beggin' your pardin, swate lady, hit it's the gentleman I want to see; an' plaze, no business is important."

"Take her into my room, Alice; I'll follow you presently."

Biddy followed the silken skirts, violently conning her plea as she walked. But when the rather stern-faced old gentleman faced her, demanding her business, she went all of a tremble.

"Och, sir, it's for my mather, beggin' yer pardin. Don't put him away, sor. It'll break my mistress's heart, an' the childer not strong, an' the kindness they have on everybody, bar themselves. Och, kape 'im on, sor, an' give his pore eyes a chance."

"What is she talking about? Who is your master, my girl?"

"Mather Warner, sor, ov nineteen Barham Square, Islington."

"Warner! But who has paid him off? I didn't."

"It's thrue, sor, an' oh, if only you'd

let him have a holiday for his pore eyes. It's overwork an' worry an' anxiety about the childer that's done it, an' 'im a saint from the blissed heaven, if ever there was wan, on this ould earth."

"Did they send you here?" asked the old man, bending his brows suspiciously. At this Biddy clasped her hands in despair.

"Oh, sor, an' Miss, niver a bit ov thim; it's ather killin' me they'd be if they dreamed ov it, bein' rale quality an' moighty proud, but the childer must have bread to eat."

"Papa," said Alice Mornington, in a low voice, "this is interesting; you'll inquire 'to it, won't you?"

"I will, Alice. I begin to understand it; it's de Silva's doing of course—the new broom sweeping clean. He told me the other day that Warner was not worth his wages, but he has served us well, and we can't throw him over like this. Go home, my good girl, and rest assured I will inquire into the matter, and that the fair thing will be done. And you can ten your master and mistress that so long as they have a champion like you they can't be quite forlorn."

"Och, sor, plaze to say nothing. If they knew I'd some it's ather killin' me they'd be, bekase ov their pride. But its me loife I'd lay down for thim an' the childer anny day."

Tears welled in her honest eyes, and with another trembling curtsy she shut the door and went her way. That night Gerald Warner came home an hour earlier than usual, and there was much wonder and rejoicing in the little home. But Biddy held her peace until she was putting little Pat to bed.

"Patsy, darlin, pray God bless the good ould gintleman an' the purty lady."

"What good old gentleman and what pretty lady? I don't know any, Biddy."

"Special frinds ov Biddy's, darlint; come, pray hard, there's a dear."

"I'd rather God bless Biddy; the gingerbread was lovely. When'll you make some more?"

Biddy hugged him again, and tucked him safe and warm.

As she passed the sitting room on her way to her own domain, she heard a low laugh through the half-open door.

"Biddy, me jewel," she whispered under her breath, "plaze God they'll niver know."

"PROBABLY YOU ARE TOO GOOD AT YOUR HOUSE."

BY REV. H. V. S. PEEKE.

I recently heard a charming story. It is Japanese, not Russian, so I know it will charm you, too. In a certain village were two families, one prosperous and rich, the other merely getting along; yet the former was famous in the village for its unhappiness and the friction between its members, while the latter was equally renowned for its peaceableness and content. The happy family became continually happier—to him that hath shall be given; the unhappy family became continually more unhappy—from him that hath not shall be taken away that which he seemeth to have.

The man of wealth could stand it no longer. He went to his humble friend and asked him where he thought the trouble lay.

"I have land enough, and house enough, yet we are always quarreling and unhappy. You have nothing like the means for comfort and enjoyment that I have, and yet your people are effectuate and contented."

The poor man replied thoughtfully. "Perhaps it is because you are all such good people at your house."

The rich man objected that if they were all good people, certainly they ought to be happy together.

But the poor man would not recede. "No, you are all good at your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate, suppose I am sitting on the rug by the braizer, and the maid passing there kicks over my teacup, spilling the tea over the mats. I immediately break out with, 'Excuse me, excuse me. Very stupid of me. No business to leave a teapot out in the middle of the room for people to stumble over. Serves me right.'

"But the maid will not have it that way. She drops down, wipes up the tea with her handkerchief and with beaming face cries, 'Oh, master, what a blunder-buss I am! Always stumbling and making trouble. It will only serve me right if you turn me off without a word one of these days.'

"You see how it is; we are such a faulty lot all around, and we know it so well that there is no chance for ill-feeling or quarreling."

And the rich man, after thinking a

moment, slowly said, "I see it all. It would be very different at our house. I would turn on the maid with 'Stupid, what are you up to now? You've only two feet; can't you look out for that number, or are they so big they are bound to hit every object in the room? I'll have to turn you off some day and get a maid of more delicate build.' And the maid sullenly mutters, 'A lazy man has no business to spread himself all over a room and get in busy people's way.' I guess you are right, we are all too good—or at least we think we are."

In the application of this story I will follow the method of an old college instructor of mine. When some special bit of foolishness had been perpetrated, he would express his opinion of it very vigorously, then, looking vaguely around the class-room, but meanwhile pointing his fat finger at the youth deemed guilty, would close with, "I don't mention any names; I put the shoe there." And I, in turn, pointing my finger at half the people I know, myself included, and without mentioning any names, put the shoe there.—Christian Intelligencer.

THE NUTMEG AND THE BISHOP.

The late Bishop Green on one of his diocesan visitations stopped with an old friend at Sewanee, Tenn.

At the early supper of the South, always a most informal meal, the Bishop said he would have nothing but a dish of bonny-clabber, a little nutmeg sprinkled over.

"There an't a bit of nutmeg in the house," exclaimed the maid when the request was repeated to her.

"Dear me," said the hostess, sotto voce; "go to Mrs. Darlington next door and ask her to lend me a nutmeg."

Mrs. Darlington also was "out" of nutmeg.

"Then go to Mrs. Harding, on the other side—we can't all be out at once—then bring the Bishop the dish quickly."

The hostess kept up a rapid fire of bright talk to cover the hiatus in the service until the maid appeared with the desired dish.

"What an addition is the little sprinkle of nutmeg," said the Bishop; "what a fine relish it gives."

When the good guest had retired the mistress said to the maid:

"Go to the supply store the first thing in the morning and get nutmegs, and return the nutmeg to Mrs. Harding and"

"But Mrs. Harding was out of nutmegs, too."

"Then where did you get any?"

"La, Miss, I was dat worried out, dat I des tuck a wooden handle to a ole shoe buttoner an' grated it on."

And the bishop had relished it. So much for the power of suggestion! —Martha Young, in Lippincott's.

NEW KIND OF INITIATION STUNT.

Many are the absurd tasks that the candidates for initiation into certain college fraternities are compelled to perform before they are entitled to full membership. Miss Nancy Shykes, an elderly spinster, whose home was in a college town, was surprised one morning by a visit from a young man in fantastic garb.

"Good morning, madam," he said, lifting his jaunty little straw hat—it was in the dead of winter. "This is Miss Shykes, is it not?"

"Yes, sir. What do you want of me?"

"I am sent here," he replied, with the utmost solemnity, "by the Eta Beta Pie Society to sweep your kitchen, paint your house, attend to your stoves, milk your cow, or do anything else you may want me to do. I await your orders, madam."

Miss Nancy, who was a woman of rare self-possession, reflected a moment.

"All those things have been attended to, young man," she said, rubbing her nose, "but you may pay off the mortgage on my house."

"How much it is?"

"Four hundred dollars."

"It shall be done, madam," he said, without the slightest change in his countenance. "I wish you good morning."

He lifted his straw hat again, bowed profoundly, and was gone.

It only remains to add that the young man, who was the only son of rich parents, and could well afford the sum out of his allowance, was as good as his word.

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Stories for Little Ones.

HOW THE YELLOWBIRD TOLD.

BY SYDNEY DAYRE.

"Here, Lulu, do you want these?"

"O, auntie, all those?"

"Yes, every one of them."

"Oh, thank you, Aunt Alma. May I divide them with Kitty?"

"Yes."

Lulu held up the front of her short apron, and then ran away with a beaming face and a lap full of scraps of silks, laces, spring and summer goods of all sorts and of all the colors of the rainbow.

They were samples. The family lived in the country, and most of the shopping was done by sample. Every spring and fall they would come by dozens, yes, hundreds, many of them being used in the selection of cunning frocks for Lulu's cunning self. When they were no longer needed, the greater number of them were turned over to Lulu to be used in dressing her doll. Also Kitty's doll; for Lulu always divided with her best friend, and they always worked together at their dressmaking.

A few days later Aunt Alma said:

"Lulu, I left some samples here on the chair. Did you see anything of them?"

"Why, yes, auntie, I took them for Alexandra's graduating frock. I thought you left them there for me."

"I want to use them, dear. Do you think they could be found?"

"I think so," said Lulu. "I'll go and see."

Aunt Alma went with her to aid in the search, feeling well repaid by the sight of Alexandra's graduating frock. The frock itself could not of course be made up of samples; but they were used for everything into which they could possibly enter. Bright bits of silk and ribbon were sewn together for a sash and displayed with lavish extravagance in bows on waist, sleeves and skirt. Bits of lace and ribbon made a charming hat, and she had bright colored bows on her shoes.

Aunt Alma liked a plainer effect, but Lulu thought differently, and she had as good a right to her opinion as anybody else.

The missing samples were not on the graduating frock; but there were plenty of other small garments on which they might have been placed, so the search was not a short one. All the clothes were gone over, all the store samples hunted through.

"I might have given it to Kitty," said Lulu.

They crossed the street to Kitty's house and went through the same search. And there, tucked as handkerchiefs into the belts of Kitty's third and fourth best dolls, were the bits of dainty lawn. Aunt Alma begged them back, promising more, saying, with a smile, as she went away:

"Don't touch any more samples without leave, little girl."

Lulu resolved with all her heart she never would, in spite of which more trouble about samples came one day very soon.

"Lulu," said Aunt Alma, "I had two or three samples of lace here at the window, and one is gone. Do you know anything of it?"

"No, I don't, auntie," said

Lulu very firmly.

They hunted behind chairs and the couch. They raised the fly-bar to see if it could have slipped under. They went outside and lifted the rugs on the porch. But no sample of lace was found.

"It was a bit of Valenciennes," said Aunt Alma, "larger than an ordinary sample; for it was a bit left off the collarette of Sister Bertha's graduating gown, and I was going to send it to get a little more. Now, Lulu, my little girl, if you think it could possibly be on anything of yours?"

"It isn't, Aunt Alma. I never saw it."

"Or, if you have lost it, if only you will tell of it frankly."

"I haven't seen it, auntie."

"It could not have gone without hands."

It was very perplexing and distressing. More lace was needed, and there was not a scrap except what was into the pretty collarette. Only a little wanted to go down the waist with soft, puffy chiffon, all white, which Lulu thought a great mistake; for how much prettier it would be if something like Alexandra's graduating frock, all ribbon bows of all colors!

All the downstairs rooms were thoroughly searched, all around outdoors hunted over; but the collarette finally had to be sent by express to match the lace. But that was not half so bad as the little bit of suspicion which Lulu fancied lay against her. People thought she had told a lie—half thought it, if not whole. And the worst of it was there seemed such slight hope of its ever being cleared up.

The poor little girl prayed about it with a very full heart. God could do anything. God could set the matter right. But, as weeks went by, she began to fear there were some things which even God could not do—or did not think best to do. So it would never, never be known, certainly, that she did not take the sample.

She was sitting on the porch one day thinking sadly of it all. As a maid had left a dust pan full of sweepings near, she got up to look at it. All the graduation gowns had been worn long ago, but Lulu had never got over looking for the sample. It was not there; and she sat down again, wondering if there could be a single place in which she had not looked at least ten times, when a yellowbird perched on a bush not far from her.

"That must be one of the birds from the nest in the elm."

"Cheer up, cheer up," it said, as plainly as possible.

"It's easy to say that. Oh, you dear little bird, you see so many things as you fly, couldn't you tell me where that sample went that day?"

The bird flew back into the tree in which the nest was built.

"Chewatee, chewatee, chewatee," it sang.

"Papa," said Lulu to him that evening, "the yellowbirds are all flown. I saw one today. I wish you would get me the nest."

He brought a step-ladder, and stepped from it into the tree. Another step, and he had the pretty nest in his hand.

"Why, that little nest-builder must have had gay tastes," said Aunt Alma, coming back to look.

"See, Lulu, here are two or three scraps of silk woven in. And here on the inside—why, what is this?"

She was loosening a filmy bit of the nest lining.

"Well, if it isn't!"

"The sample!" came with a lit-

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By J. M. FROST.

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the scream from Lulu.

So indeed it was.

"Aunt Alma," Lulu said to her later, "I know now what that birdie was singing to me, though I didn't know it then. He said, 'Here-it-is, here-it-is.' I asked him to tell me, and he did."

Aunt Alma smiled very lovingly, but Lulu never told her how much more there was to it. In the very depths of her little heart she felt sure that God and the yellowbird had helped each other in telling her where to look for the lost sample.—*The Christian Register.*

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

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THOUGHT AND LIFE.

Now without questioning that there is a certain sense in which it is true that theology is the interpretation of the religious experience, the statement certainly needs to be balanced by the other at least equally true statement, that theology is the source of experience. For theology is simply thinking about God—or, in its larger and more common usage, a thinking about God in relation to the facts of life and death, sin and salvation, death and immortality. From some thinking upon these great themes it is scarcely possible that any man should altogether escape. His thinking may be very vague and incoherent and incomplete; but, to the extent to which he thinks of these matters at all, he theologizes; and to the extent to which he arrives at any conclusion, even though those conclusions should be wholly negative, he possesses a theology. It is not, indeed, at all a question, at bottom, whether a man shall have or not have a theology. Just as every man must be some sort of a philosopher, though it be of a very rough and ready sort, so must he also be, in some degree, a theologian. It is only a question of what kind of theology he is to possess.

And that question of "kind" is a very fundamental one—the most fundamental of all questions for his religious life. As a man thinks upon these great issues, so will he feel respecting them and so will he act. If he think of God as an im-

placable Judge, he will fear him; if he think of him as his Father, he will love him; and his fear or love will be in some proportion to the clearness and vividness of his conception. Our emotions do not spring out of nothing and issue in nothing. The world of thought and the world of feeling are not separate stars with no bond of union, except, perhaps, that they move about some common center. They are joined together in the most intimate and indissoluble of unions. "All affections," say Jonathan Edwards, "do certainly arise from some apprehension in the understanding." And there is nothing in all our modern emphasis upon the "primacy of the feelings" that challenges this conclusion. "Thought, of itself," says Maeterlinck, "is possessed of no vital importance; it is the feeling awakened within us by thought, that ennobles and brightens life." Emotion may be of more value than thought, and action of more value than feeling; but we shall have no action without feeling, and no feeling apart from "some apprehension in the understanding." The way we think about God will determine the way we feel toward him; and the way we feel will determine what we do. Experience rests ultimately on thinking.

Theology, then, is the most practical of all disciplines. The measure of any propounded system of theology is its capacity to arouse the highest emotions and prompt to the noblest action.—Examiner.

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IMPORTANT TO THE BAPTISTS OF KENTUCKY.

At the General Association at Russellville the State Board was ordered to look after Dawson Springs. The Board employed me at a salary of \$100 a year. I went to Dawson and found there, as I think, a great opportunity for the Baptists. Dawson is a nice little city on the I. C. R. R. of 3,000 inhabitants. It is a great health resort. They claim as many as fifty thousand people visited them last summer. The Baptists have a small corner lot in the best part of town, with a stone foundation for a house. Now for our plan. We proposed to the people at Dawson if they would raise one thousand dollars we would ask the Baptists of the State to give four thousand, and we would build a nice little church on their property, buy the lot adjoining and erect a summer tabernacle, and during the months of July and August have some of our best preachers come and preach say a week each, and have our doors open every night through the season. I am so impressed with this plan that I refused three hundred dollars for this Sunday of my time and have already subscribed one hundred and twenty-five dollars, twenty-five more than the Board gives me. I went before the Board Feb. 6 and made known to them my plans. They endorsed my plans unanimously and enthusiastically. Drs. Eaton, Hamilton and Wilson agreed to lend their assistance and also agreed to give us a week's preaching. Now, Bro. Pastor, if you are in sympathy with this great movement, stop right now and send me a postal that you will take a collection in your church for the Dawson movement. Dear Brother or Sister, when you read this, if it meets your approval, send me a donation at once. We expect to open this campaign the first week in July next. The Dawson people accepted my proposition and raised

twelve hundred and fifty dollars. I have appealed to but two churches, each of which gave \$100. We have now on subscription about \$1,500. Now, think what a nice thing it would be to run down to Dawson Springs this summer for a week and get the benefit of the best mineral water possibly in the world, at the same time hear your favorite preacher preach a week. Think! Act!

Your brother for the Dawson Springs Tabernacle. T. M. MORTON.

We fully endorse the above and join with Bro. Morton in the plea for Dawson. Help now. J. G. Bow, Cor. Sec.

KNOXVILLE, TENN.

Dear Recorder: One year ago we came to this city from our old Kentucky home. There were many reasons why we really hated to leave. But the Lord as seemed to us wanted us here and we came full of fear that we might be mistaken. Last Sunday was our first anniversary and the years' work shows that the Lord's benedictions have been upon us. 212 persons have been received into the church and they have come in Sunday by Sunday. 91 were men in business or on salary. 131 were married persons and less than twenty were under twenty years old. Several of Knoxville's

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- Special—Fifty dozen White Lawn Waists, trimmed in tucks, panel embroidery and Val. lace—Special 98c. White Lawn Waists, plain tuckered yoke and embroidery trimmed—Special \$1.48. White Lawn Waists, trimmed with Val. lace; tuckered front, back and yoke—Special \$1.98. White Lawn Waist, long or short sleeves; embroidery trimmed; front and yoke tuckered—Special \$2.98. White Jap Silk Waist, Val. lace trimmed and tuckered; short and long sleeves—Special \$3.98. White India Lawn, Jap and Lingerie Waists; German Val. lace; embroidered, tuckered and medallion trimmed—Special \$5.00. Hand-Embroidered Lingerie Waist; all-over front; pin tuckered yoke; short sleeves, open back—Special \$7.48.

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- Our new Spring line of Lace Curtains includes all the most desirable styles in foreign and domestic makes. \$2.50—Real Cable Net Curtains; extra quality; copies of the real lace. \$5.00—60-inch Lace Curtains; copies of the finest Brussels patterns; just the thing for wide windows; extra fine quality. \$6.50—Real Irish Point Lace Curtains; full width and length; these Curtains are well worth \$10.00. \$5.00—Imported Scotch Madras Curtains, in many choice colors; all new patterns. WINDOW SHADES. Let us make your shades. We use only the best materials and most skillful labor. Lowest possible price. Full line of colors in foreign and domestic goods.

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fine business men were among the forced to build. I am charmed with Knoxville in many ways. We have a noble set of pastors, eleven in number, and they are all doing good work. From a health standpoint, we think well of this city. Not a professional call has been made to our home since we came by any doctor. Our recent city election has been a blessing to Knoxville. Splendid men were put in office and we now have a 10 o'clock closing ordinance and it has proved a great benediction to the city. We have the best church going people we have seen in any city So, on a whole, I am happy in my work if I am not in Kentucky. If the work remains so pleasant as it now is, I hope to stay in Tennessee many years. Come and see us. G. W. PERRYMAN. Deaderick Ave. Church.

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SPIRITUAL MOTIVES IN BENEFICENCE.

Considerable ingenuity is displayed nowadays in raising money for benevolent purposes. The list of devices for reaching the pocket through the stomach, or through the novel and curious, or through pleasure-giving agencies, has multiplied greatly, and it would seem that the power to originate any thing new in any of these directions was about exhausted. But as the fertility of woman's brain and heart in finding ways to make ends meet in schemes of charity and mission work has heretofore shown itself so resourceful, we suppose, either by modification of what has hitherto proven effective, or by the readaptation of different expedients to arising conditions, or by the discovery of still better methods, the exchequers of church and charity funds will be kept full from time to time.

But we wish there was no necessity of obtaining the Lord's money in these or other objectionable ways. Appeals to the lower motives are not the best, nor, in the long run, the most successful. This modern mode of fostering and sustaining benevolent enterprises has no Bible sanction. Nothing of the kind was suggested or attempted by either the prophets or the apostles. Some of it is of a questionable character, and all of it fails to bring into play the higher impulses and obligations of benevolence. It leaves out of consideration the touch of pure philanthropy and the sense of personal responsibility to God and to human kind. Neither the reason, nor the judgment, nor the heart of donors are rightly brought into exercise. Selfishness, appetite, rivalry and enjoyment are worked upon in various forms and degrees, while the finer sensibilities and more spiritual considerations are dwarfed and held in obedience.

We are glad to see in one of our foreign exchanges that Lord Salisbury, in addressing a meeting in aid of the East London Fund, took high and scriptural ground in regard to the spirit which should characterize charitable efforts. He deprecated the necessity for using "the mundane attractions" now so common in the shape of "bad dinners" and "bazaars" and "garden parties" and other kinds of inventions for reaching the sympathies of the people, and getting them to do in these ways what they ought to do from noble, pure and kindly motives. He maintained that "there must be something wrong in the state of Christian feeling which makes these devices necessary." This sort of benevolence is unworthy of the name, and confers no benefit upon the contributor. There is nothing educational, meritorious or disciplinary about it. Said this distinguished statesman: "A bazaar, or a dinner, or a ball may furnish a portion of the money that is required, but it satisfies no self-discipline, it leaves behind no sense of devotion, or of gratitude, or of beneficence. It does the largest amount of material good with the smallest amount of moral improvement." Another of his striking and radical sentences is: "The gift without the giver is bare." He argued with cogency and sound reason that the motives which Paul employed in urging the Corinthians to relieve their fellow-Christians at Jerusalem are equally binding upon the followers of our Lord today. Duty and love, the claims of Christianity and humanity, the glory of the God and regard to Christ's example demand

an unstinted response to the calls of human need and Christian enterprise as they come to those to whom God has given the ability to help.

The position thus taken by so eminent a statesman and so influential a publicist is worthy of consideration. In his own country his words will have much weight and force. They will go far and near, and cause many to read and ponder them on account of the notable source whence they emanate. There is nothing new about them. Ministers have often spoken to the same effect, though in a more circumscribed circle. When, however, the Prime Minister of England chooses to speak in this style, his utterance not only confirms their teaching, but will command a far wider circulation and impress more strongly a certain type of mind. It would be well if more of our public men would follow his example, and leave the political arena long enough occasionally to enunciate and emphasize principles of action in philanthropic, missionary and Christian activity so consonant with Scripture and calling so loudly for exemplification in our day and generation. If more Christian giving were practiced in the Church and in the community, the cause of Christianity and of humanity would not only be pushed along on a higher plan, but larger results would be realized.—*New York Observer.*

COVINGTON, KY.

It was my privilege to preach last Sunday morning for pastor E. L. Andrews at Emanuel church to a fine congregation. The Sunday school enrollment is over 225 and the average attendance about 175. Dr. W. D. Powell will aid pastor in a protracted effort. Dr. J. G. Bow, our Corresponding Secretary, is aiding Brother Andrews until Dr. Powell arrives. The church is praying for a great blessing. Sunday night I preached for pastor James A. Gwaltney of Calvary church. The house was crowded, and even after chairs were used, many stood up, unable to get seats. I learn that this is every Sunday night occurrence at Calvary church. In twenty months since his pastorate began, he has received into the church 200. Last Sunday night he baptized seventeen, and the revival spirit seems to possess the people. Both Emanuel and Calvary need larger houses of worship, and the cause must suffer unless each build. Covington is a city of 50,000 compactly built. Our people are poor as a general rule in these churches and the Home Board of Atlanta ought to appropriate at least \$5,000 to each church, on condition that in addition to their property, they would raise as much more.

On journey to and from Covington, I enjoyed the company of Rev. J. P. Stuart, pastor for half time at Erlanger, and the other half at Walton. During my stay in Covington I enjoyed the hospitality of Pastor Logan Vickers, of Ludlow church. The church of which he is the faithful pastor is prospering and will soon be relieved from the big debt incurred in the erection of a fine meeting house. Dined with Brother Andrews and took supper with Bro. Gwaltney. Regretted I had to leave without seeing Pastor Wood of First church. From others I learned that he is doing fine work and that his people are nobly cooperating with him. H.

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WE have purchased these goods expressly for this sale, and we excel all former efforts in this direction. These fabrics are of fine qualities, and the assortment contains over thirty different styles from which to make a selection. They are just the weaves which you are seeking. Every new idea brought out this season is in the collection—materials for separate skirts, tailored gowns, dressy suits, general wear skirts and dresses, and numerous other purposes for which black materials are used. For the convenience of our out-of-town patrons, we have arranged a quantity of samples, marked with the price, name and width of the goods, and these we will gladly forward upon request. More particulars are we prepared to promptly and satisfactorily fill mail orders.

NOTE THE FOLLOWING PRICES AND DESCRIPTIONS.

39 C YARD—Thirty-eight-inch Black Shadow Checked Mohair—one of the fads of the coming season. Real value 65c a yard.

45 C YARD—Beautiful quality Black English Mohair, 38 inches wide, good fine weave. Really worth 65c a yard.

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50 C YARD—Four beautiful patterns of Black and White English Mohairs, 38 inches wide. Real value 65c a yard.

59 C YARD—Black English Mohair with rich silky luster, 44 inches wide—a big bargain. Really worth 85c a yard.

69 C YARD—Beautiful quality Black Silk and Wool Eolian, 42 inches wide—one of the popular fabrics and a big value. Worth \$1.00.

69 C YARD—A very handsome quality of Black English Mohair, rich, silky finish—an extra value. Really worth \$1.00.

79 C YARD—Beautiful grade of Black All-wool French Voile, sheer with soft finish—will be very popular for the coming season. Really worth \$1.10 a yard.

85 C YARD—An extra fine grade of All-wool Black Nun's Veiling, 44 inches wide—beautiful soft, clinging fabric for dressy gowns or skirts. Really worth \$1.25 a yard.

85 C YARD—Great bargain! 44-inch All-wool Fancy Pointelle Beatrice Suitings, in four beautiful designs, suitable for dressy skirts and gowns. Regular value \$1.50 a yard.

89 C YARD—Fine quality All-wool Black Panama Suiting, 50 inches wide. Worth \$1.25 a yard.

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89 C YARD—Extra value! Excellent quality Black English Sical Cloth, fully 50 inches wide. Really worth \$1.25 a yard.

95 C YARD—Beautiful quality Black Silk and Wool Crepe de Chine, 12 inches wide. Really worth \$1.35 a yard.

98 C YARD—Fine quality All-wool Black Clay Worsted, 44 inches wide, for elegant tailored gowns. Really worth \$1.50 a yard.

98 C YARD—Silk and Wool Black Luzerne, a new fabric for spring and summer wear. Really worth \$1.35 a yard.

\$1.00 YARD—Rich, silky Mohair Suitings, 45 inches wide, and beautiful quality—a big bargain. Really worth \$1.50 a yard.

\$1.10 YARD—Beautiful quality All-wool Black French Voile, very popular sheer material; also fine quality All-wool Black Crepe Worsted, 41 inches wide. Both popular fabrics. Fully worth \$1.50 a yard.

This sale is an opportunity that no one should fail to take full advantage of, as the offerings are indeed of unusual goodness. Every letter of inquiry is promptly answered, samples sent right away, and mail orders filled instantaneously. Always mention the paper in which you saw our advertisement.

Address KAUFMAN-STRAUS CO., W. R., 4TH AVE. LOU., KY

TO BE ACCURATE.

Rev. J. H. Kilpatrick, D. D., reminds me that there were other brethren besides Dr. Jesse Mercer who contributed to raise the \$2,500 in the Baptist Convention of Georgia in 1829, in order that the convention might establish a school for ministerial education. Dr. Kilpatrick is right. There were 26 immortal names on that first list, but Dr. Mercer led. And when I referred to the incident, my mind was so intent on linking together the names of Penfield and Mercer with the school that was established by the convention that I omitted to refer to the other contributors. Dr. Mercer largely increased his contribution, and in the end gave many thousands to the convention for the school that bears his name.

J. L. D. HILLYER.

HE GAVE HIMSELF.

Among the unknown whose very identity is lost may be mentioned a young man, who, considering what course of life would open the door for him to do the most good adopted the medical profession,

and, having completed his studies, opened an office in East Twenty-third street, New York City, giving his services to the poor along the East River. One evening, just as he was dressing for his brother's wedding, a call came from a contagious case. Laying aside his "Wedding garments," he went at once to the house of misery. The patient died—the doctor was taken ill, and during his sickness scores of poor people knelt upon the sidewalk fronting his rooms, praying for his recovery; and when he died, 1,500 poor people attended his funeral, 800 men walking in line, every one of whom either in his person or family had received help from the young doctor! What can one man do!

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212, Notre Dame, Ind.

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 stamp, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

Agents Wanted for one of the best selling books of the century, "Methodism Unmasked." Liberal commission. Address J. H. Tharp, Lakeland, Fla.

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 (Gulf 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, 1c. 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 encased 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 1c 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.

The Farm and Household

At Versailles J. A. Cohen bought a car load of hogs from M. M. Burch, Robert Baker and R. K. Arnold, paying \$5 for those weighing from 160 to 200 lbs. and \$1.60 for twenty 80-lb. hogs. He bought two 800-lb. heifers from W. T. McConnell at 3 cents.

Considering the sterling worth of Kaffer corn as a feed for horses, cattle and poultry, it is a wonder that more of it is not raised in this section of the State. In some counties in Western Kentucky large quantities have been raised and used with satisfactory results. It can be grown on poor land and will make a good yield even in the driest season. Several of our Clark county farmers experimented with this corn on a small scale the past season, and are pleased with results. It is important that good seed be secured, which can be procured at any dealer in seeds and grain.

James E. Clay sold to Joe Frakes 59 head of 1,400 pound cat-cattle at 5 cents.

Strictly fresh eggs were retailing in the Louisville market at ten cents and in the Cincinnati market at twelve to fourteen cents.

R. P. Barnett sold his 45-acre crop of hemp to C. S. Brent & Bro. at \$5.45 per 112 pounds.—*Paris Kentuckian*.

Corn is selling at \$2.25 per barrel in this community. Mr. Mark Stevens has sold to Claude Burke all of his bottom land containing about fifty acres for \$2,400.—*Farmers' Home Journal*.

Bush & Ramsey, auctioneers, report the sale of Mrs. J. W. Hughes as slimly attended on account of bad weather. Among the prices were the following: 7 cows, from \$33 to \$49.50 each; aged horse, \$76; horse, 6 years old, \$75; yearling filly, \$75; chickens, \$6 per dozen.

Will G. Thompson bought twelve barrels of corn from J. Garman for \$2.50 per barrel; also 2,500 pounds of hay at 60 cents per hundred.

Bush & Ramsey, auctioneers, report the sale of Charlie Neal Tuesday as largely attended and good prices realized. Among the prices were the following: One mule, \$175; mare, 9 years old, \$160; yearling filly, \$91; 3 cows, \$37 to \$42; 7 heifers, \$22 each; 9 shoates, 85 lbs., \$5 each; sow, \$17; baled hay, \$8 per ton; fodder, 13 cents per shock; Irish potatoes, 75 cents per bushel; corn, \$1.95 to \$2.35 per barrel; lard, 11 1-2 cents per lb.; turkeys, \$2.75 to \$3.50 each; chickens, 50 to 60 cents; ducks, 72 cts.

C. E. Watts, of Anderson county, shipped and sold in Louisville five hogsheds of tobacco at \$9.40 to \$18.75 per cwt., an average of \$14.75.

R. K. Young bought ninety head of cattle in Cumberland county at 2 1-2 and 3 cents.

Rev. E. D. Watkins sold one nice red heifer to Smith & Neil for \$22.

MONEY IN COWPEAS.

While so much is being said and written about the productive side of farming, there is not a great deal written about the marketing of farm produce. It strikes the writer that this is a very important part of real farming, as what a farmer gets for his produce when ready for market will determine to a great extent his profits for the year.

Being familiar with the marketing of cow peas, having handled this season from twelve to fifteen thousand bushels, shipping as far south as Vera Cruz, Mexico, and north to Massachusetts, we think we are in a position to note the needs of the trade on this particular product of the farm.

We desire to call the attention of the farmer to a few facts in regard to the kind of peas to raise for market. For the table use, the black-eye white pea, thoroughly cleaned and not mixed with yellow eye or any other variety, will bring from fifteen to twenty cents per bushel more than the yellow-eye. Now, whether the black-eye white will yield as well as the yellow-eye, some other party can state, but we think they will in this section. California black-eyed peas bring from twenty-five to fifty cents per bushel more than North Carolina, for the reason that they are cleaner and not mixed and are more uniform. We had parties to write us all winter and send samples of the California peas, and ask us to send as good as these. Now, there is no reason why we cannot raise them as good, if not better.

The next highest price peas are the yellow-eyed whites, and there is a good demand every winter for these peas, as they are just as edible as beans, and if properly put on the market will sell for nearly as much as Michigan beans.

There is some competition on these peas from Virginia.

For sowing purposes, we believe North Carolina furnishes more peas than all the Southern States combined. We find the trade, however, is more discriminating than they were a few years back.

The following varieties, in order named, have proven the best sellers and bring best prices:

New Era, Small Whip, Improved Whippoorwill, Red Ripper, Clay and Wonderful.

When you sow your peas, try and get seed that is not mixed, as mixed peas bring from fifteen to twenty-five cents per bushel less than the other varieties named, and some seasons are very hard to sell, except for feeding purposes.

The farmers everywhere are just waking up to the value of the cow pea for both fertilizing purposes and for hay, and North Carolina should be able to supply them all with their seed.

When you market your peas this fall, first have them clean; secondly, have each kind separate; thirdly, raise one of the above varieties, and you will be able to get a good price for them; fourthly, market your peas before the season is over.

The farmer who lives in Ohio or Missouri begins to make arrangements for his seed in February or March, and naturally the best demand comes at this season of the year. Quite a lot of peas are carried over every year for the benefit of the weevils.

W. J. SHUFORD.
Catawba Co., N. C.

Subscribe for the WESTERN RECORDER.

TO TELL THE AGE OF EGGS.

A German scientist has discovered an infallible method for making eggs tell their own age. It consists simply of immersing the egg in a solution of salt containing about eight ounces to the pint. When the salt has thoroughly dissolved the egg to be tested is dropped gently into the glass containing the solution. If the egg is only one day old it sinks immediately to the bottom; if three days old it sinks just below the surface only, and from five days and upward it floats.

Another process has just been awarded a medal in Saxony by the national society of poultry breeders. It is well known that the air cavity at the blunt end of the egg enlarges as the age of the egg increases. Consequently, if the egg be placed in a solution similar to the one described above it will have an increasing tendency to float with the long axis vertical. A scale of angles is placed at the back of the vessel and from the inclination of the eggs to the horizontal the age can be gauged almost to a day. A new-laid egg lies horizontally at the bottom of the vessel. When three to five days old the egg raises itself from the horizontal, so that its long axis makes an angle of about 20 degrees with the horizontal. At eight days this angle increases to about 45 degrees; at fourteen days it is 60 degrees; at about three weeks it is about 75 degrees, while after four weeks it stands upright on the pointed end.

FOOD AND STUDY. A College Man's Experience.

"All through my high school course and first year in college," writes an ambitious young man, "I struggled with my studies on a diet of greasy, pasty foods, being especially fond of cakes and fried things. My system got into a state of general disorder and it was difficult for me to apply myself to school work with any degree of satisfaction. I tried different medicines and food preparations but did not seem able to correct the difficulty.

"Then my attention was called to Grape-Nuts food and I sampled it. I had to do something, so I just buckled down to a rigid observance of the directions on the package, and in less than no time began to feel better. In a few weeks my strength was restored, my weight had increased, I had a clearer head and felt better in every particular. My work was simply sport to what it was formerly.

"My sister's health was badly run down and she had become so nervous that she could not attend to her music. She went on Grape-Nuts and had the same remarkable experience that I had. Then my brother, Frank, who is in the post-office department at Washington city and had been trying to do brain work on greasy foods, cakes and all that, joined the Grape-Nuts army. I showed him what it was and could do and from a broken-down condition he has developed into a hearty and efficient man.

"Besides these, I could give account of numbers of my fellow-students who have made visible improvement mentally and physically by the use of this food." Name given by Postum Co., Batt & Creek, Mich.

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

EXPOSITORS BIBLE

6 VOLUMES

\$10.⁰⁰

WE WILL PREPAY CHARGES ON
THIS SET UNTIL MARCH 15TH.

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LOUISVILLE

KENTUCKY.

GIST OF THE LESSONS

Vest-Pocket Commentary

ON THE

Sunday-School Lesson

25 Cents.

BAPTIST BOOK CONCERN 642 FOURTH AVE.,
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The Men of The Bible

—BY—

The Men of The Century

17 Vols. Cloth, Well bound

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This is a valuable set of Books at a Very Low Price.

BAPTIST BOOK CONCERN 624 FOURTH AVENUE,
LOUISVILLE, KY.

ITEMS OF INTEREST

News the World Over

Appeals are made to the people of this country for relief for the famine sufferers in Japan. Three millions of people in northern Japan are living chiefly on leaves and grass. Their government is unable to succor them, being financially embarrassed by the great war expenses. Major Zaliniski suggests that the United States send several thousands of tons of corn with the machinery to make it into food. This, he thinks, would not only speedily relieve the suffering, but introduce to the Japanese a new cheap article of food.

The most important thing as regards human life in this country, which we have seen in many a day is the account of the success which Dr. Thomas J. Dunn, of New York City, has had in combating pneumonia with fresh cold air. Fifty per cent of the cases in the hospitals died. Dr. Dunn persuaded the authorities in the Fordham Hospital to let him take into a tent in the yard 50 cases who had been given up to die. The temperature in the tent was kept a few degrees above freezing. Twenty-nine of these hopeless cases recovered. The one who died had also meningitis. Dr. Dunn's tent was shingled over in such a way that the winds could sweep in. A rainscotting five feet high was built up from the ground to shelter the cots. The remainder of the tent was one single thickness of canvass. The system will soon be installed in the other hospitals in the city. Pneumonia now kills in this country more persons than does consumption. Hence the importance of this new treatment.

The King's speech at the opening of Parliament is written by the Prime Minister in consultation with his Cabinet and tells the chief bills which will be brought in by the Government. King Edward declared a self-governing constitution would be given as quickly as possible to the Transvaal, and till that was in operation the importation of the Chinese would be stopped. Then the Boers are to decide whether they wish it continued. Every one knows what they will say, for they have opposed the cooler trade bitterly. And so have all the Britons there, only the few mine owners favoring it.

The King congratulated the Commons on the steady increase in exports and imports. This was a bitter pill to the Chamberlain calamity howlers who have been advocating a protective tariff. He urged the Commons to reduce the national expenditures, which have been leaping up of late years. And he promised that the Education Act should be amended. This is what the Non-conformists have fought for.

President Roosevelt, more than a year ago, appointed a board of the most distinguished engineers in this country and those in Europe who were recommended by their governments as the greatest engineers they had to advise as to the best canal to build. These men had no connection with politics, were the greatest men in their line to be found. They went to Panama and studied the point thoroughly. A majority of the board, including every one of the distinguished men from Europe, advised a sea-level canal.

Graft is not confined to political bosses and life insurance companies. Walter Camp, the football magnate, has been proved by investigation to have laid up \$130,000 of Yale athletic surplus, and this has been concealed from the knowledge not only of outsiders but of the team. The pay which Camp himself and Murphy received was invariably hidden, being charged to the "maintenance of the field," and another man's salary was charged as "maintenance of boathouse." It also seems that two of Camp's men were given a trip to Cuba and their expenses paid on the sly. What is to be the end of the revelations?

But a majority of the Canal Commissioners, great and good politicians, no doubt, but not engineers, and President Roosevelt's friend Mr. Stevens, who took Wallace's plan, advise a lock canal. President Roosevelt has sent a long message to Congress urging that the lock canal be built. That the House will agree instantly is sure, but the Senate will as surely stop to consider the opinion of the board of consulting engineers.

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.

MORGAN.

Sunday, February 4, 1906, at about noon, the death angel visited the home of Homer Morgan and took his beloved wife Mary. She was the daughter of J. H. and Mattie F. Ball. She was married to Homer Morgan September 3, 1903, they having one child born to them, being 11 months old at her death. She leaves husband and little baby, father, brother, sister, step-mother and many other relatives and friends to mourn her loss.

She joined the church when 12 years of age and lived a consistent member until death.

Arewell, dear Mary,
Take thy rest;
God called you home,
But He knew best.

Her Grandmother,
MRS. JENNIE BALL.

Rev. I. N. Yohannon writes from Orrmia, Persia: "We have now one station and four sub-stations. This one a city of 80,000 population, and Georgetown where Mr. Shabbaz and family are located, and Gulpatan, where are Bros. Kasha Yoseph, a very prominent Presbyterian preacher, who is ready to be baptized with his wife and daughter, and Delzatakia and Sentlavi. In all we have about 100 Baptists, including those baptized by Mr. Shabbaz and those baptized abroad. We have had an average congregation of 500 in all these places. In all we have five schools, three for boys and two for girls, with an average attendance of 150 or more. There have been more than a dozen places which have appealed for schools and preachers."

BLACK DRESS GOODS.

In this issue of the WESTERN RECORDER, the old and well known firm of Kaufman-Straus Company advertise an interesting line of Black Dress Goods. They have arranged, for the convenience of out of town customers, a quantity of samples with the price, name of goods and width of the good have been prepared and will be sent upon receipt. Readers of the WESTERN RECORDER wishing to take advantage of the liberal offer of this firm will please mention this paper in ordering.

MORE THAN RESISTANCE.

Try not only to abstain from sin, but by God's grace, to gain the opposite grace. If thou wouldst not slip back into sin, stretch forward to Christ and his holiness. It is a dull, dreary, toilsome way just to avoid sin.

A NOTED MINISTER AND DOCTOR OF ATLANTA, GA., HAS HIT ON A NEW IDEA.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

Deafness and Catarrh

Curable by no Means until Actina was Discovered.

Wonders of the Ear. A Department of Human Anatomy that Defies the Surgeon.



- E. D.---The Drum Head
H.---Hammer.
A.---Anvil.
S.---Stirrup.
Sc.---Semicircular Canals.
C.---Cochlea.

The human ear is an organ the interior of which the physicians have been able to get at, hence their inability to remove the causes of Deafness.

CAUSE OF DEAFNESS.

of all cases of Deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones (hammer anvil, and stirrup). Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of Aurists or Physicians to cure. Ear Drums are worse than useless.

It is folly, therefore, for deaf persons to hope for a cure by the old methods of the Aurists and Physicians, and instead of wasting precious time and money on methods that never have cured DEAFNESS OR CATARRH they should awake to the time and apply the scientific cure. That there is a scientific cure for Deafness and Catarrh is demonstrated every day by the use of ACTINA. The vapor current generated in the ACTINA passes through the Eustachian tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound.

RINGING NOISES IN THE HEAD.

ACTINA has never failed to cure the most distressing symptom. The vapor current passes quickly and freely through the Eustachian tubes, removing the catarrhal substances that obstruct the exit of the wave sounds. We have known people troubled with this symptom for years to be completely cured in only three weeks' use of the ACTINA.

As Deafness and ringing noises are caused from Catarrh, the hearing cannot be restored and noises stopped till the Catarrh is cured, and as Catarrh cannot exist under the use of ACTINA, no person need be deaf or have ringing noises in the head if they will use ACTINA properly.

ACTINA also cures La Grippe, Asthma, Bronchitis, Sore Throat, Weak Lungs, Colds and Headache, all of which are directly due to Catarrh.

ACTINA IS SENT ON TRIAL POSTPAID. Write us about your case. We give advice Free, and positive Proof of cures. A Valuable Book Free.—Prof Wilson Treatise on Disease—a book that will instruct and interest you. Send for it.

NEW YORK AND LONDON ELECTRIC ASSOCIATION

Department 88 A 929 Walnut street, Kansas City, Mo.

FOR THE MAN WHO DOESN'T DRINK.

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

GLORIOUS PRAISE

—THE SONG BOOK FOR ALL PURPOSES.—

Over 300 Hymns

Cloth, Silk Sewed

\$25 PER HUNDRED NOT PREPAID
\$3.60 PER DOZEN
35c. SINGLE COPY.

ROUND OR SHAPE NOTES.

BAPTIST BOOK CONCERN 642 FOURTH AVE., LOUISVILLE, KY.



Let your feet dwell in a pair of these and you will have more pleasure moments CRADDOCK-TERRY CO'S SHOES made from all good leathers in a way that's right.

Advertisement for G. P. Barnes & Co. jewelry store, featuring a portrait of a woman and text about their products and services.

NEW HOTEL ALBERT

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

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

Children Teething

Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Alleviates all Pains, Cures Wind Colic, and is the best remedy for Diarrhoea. Sold by druggists in every part of the world. Twenty-five cents a bottle.

5 MILLION PACKAGES OF SEEDS

Advertisement for Martha Washington Seed Collection, listing various types of seeds and their prices.

FROM LAGRANGE, KY.

ROYAL Baking Powder Makes Clean Bread

With Royal Baking Powder there is no mixing with the hands, no sweat of the brow. Perfect cleanliness, greatest facility, sweet, clean, healthful food.

Full instructions in the "Royal Baker and Pastry Cook" book for making all kinds of bread, biscuit and cake with Royal Baking Powder. Graus to any address.

ROYAL BAKING POWDER CO., NEW YORK.

ITEMS OF INTEREST

News the World Over

Gov. Magoon of the canal strip in Panama has been before the Committee of the Senate. The Senators brought out from him the admission that he held quite a number of offices. He is governor of the canal zone, canal commissioner, counsel of the canal commission, minister to the Panama Republic and several other things, and he receives a salary for each of the offices! He tried to assuage the disgust of the Senators by claiming that he took the offices cheap and if separate men held his offices their salaries would need to aggregate more than his.

Prof. F. H. Roberts, professor of political economy in Denver University, was sent abroad to study the problem of municipal ownership. In his report he says the operation of municipally owned business abroad has resulted in increasing the taxes, in lowering the wages both of city employes and those in privately owned industries; in checking enterprise and in fostering the 'barracks' system of housing for working men." In London, Prof Roberts found that the men who have steady employment were opposed to municipal ownership.

A Christian Scientist at Evanston, a suburb of Chicago, sent his boy to the public school although the boy had scarlet fever. The result is there are already 32 cases of scarlet fever and the school has been closed. The heaviest sentence the law allows should be inflicted on that man. It is bad enough when they make their own children suffer, but when they bring disease and death upon other people's children, it is worse.

Great care is taken of the forests in Germany and no one is allowed to cut down trees at his own sweet will. Only the large trees are cut. There is no undergrowth nor dead wood to be found. Germany exports much lumber by cutting out the large trees. When any one wishes to cut down the forest in order to get the land for cultivation, he plants with trees as large a space of land which has been worn in cultivation. The Socialists in England are making an outcry against the forests and crying these ought to be cut down in order to raise food on the land. It is to be hoped the English people are too wise to listen to them.

In France 15,319 women are employed as gate keepers at the railroad crossings. Each one is furnished with a house and a garden patch free of rent. They are not allowed to leave their posts for a day even during the year, not even on Sundays. They can get substitutes, however, provided the substitutes are trustworthy. The highest pay received is 31.84 per month.

Every now and then a western state arises and claims a title to some hundredth wonder of the world. Wyoming puts in its claim to have a soap mine situated five miles west of Newcastle in

the northwestern part of the state. The deposit lies in a fissure and dips into the ground like a vein of metal. It is from 15 to 18 feet wide and its whole length has not been ascertained.

The last dispatch written by Stonewall Jackson to Gen. Lee was discovered in a trunk with other old papers in a house near Williamsport, Md. It is dated May 2, 1863, at 3 p. m., states that the enemy had made a stand at Chancellorsville and expresses the belief that "a kind Providence will bless us with success." The house was used as a hospital during the war and the dispatch probably belonged to some soldier who died there.

Two or three years ago a friend of ours was stung repeatedly while living a swarm of bees. She was suffering with rheumatism and was completely cured. We see the statement in the papers that a physician in Vienna has found the sting of the bees an efficacious cure for rheumatism. He extracts the acid from the bee's sting and inserts it hyperdermically. This is one of the things which are important if true.

The New York Evening Post says the yearly cost of keeping an automobile is almost as great as the original cost. The smallest and cheapest made one costs \$650, and the expense of garage and fuel is \$32 per month. The lowest expense for repairs is \$5 per month. The four cylinder car, which is the most popular now, costs from \$2,500 to \$4,500 and the expense is \$3,300 per year. Of course accidents greatly increase this amount.

Dr. Richard Cabot, one of the leading physicians of Boston says: "Encouragement is one-third the business of the physician, but if it is to be permanent and not a mental cocktail, we must give the patient good reason to be encouraged, which usually means religion. It is the disregard of these facts which has sent so many patients away from physicians and into the hands of Christian Scientists and mental healers."

Engineer Wallace has been before the Senate Committee on Panama. He has made a fine impression. His testimony was temperate, clean-cut and straightforward. Warned by Bigelow's mistake, he has armed himself with proofs of all his statement. He says the trouble is there are too many masters to be consulted. His testimony leaves Taft and Cromwell in an ugly light, but they are yet to be heard from.

Russia is negotiating a treaty with China which will give her practically the control of Mongolia, such as she sought to get of Manchuria. Japan has been placated in some occult way by the Russian diplomacy and so long as she is not interfered with in Korea and Manchuria is willing Russia should have Mongolia.

WHY DO WE EAT?

First, we must build up the tissues in the growing body and reconstruct those worn out by use; second, we must supply nervous, muscular and digestive force to the different parts of the body. Scott's Emulsion plays a very important part as regards both objects. All delicate and rapidly growing children need it.

Dear Recorder:

I have been intending to write you for some time since my arrival here. This is indeed a fine church, not only in building and equipment, but also in membership. There are many genuinely noble spirited people in our church here. In fact, all of them are par excellence. The pastor and his family have been indeed royally received, and the kind treatment accorded them, and the good things sent to the parsonage are heartily appreciated. This church is not more remarkable than others in many particulars, but we are surely blessed with noble men not a few, and the finest women on earth. Our Ladies Aid Society, Young Ladies' Missionary Society and Young Ladies' Guild are all sources of good to our church and community. Our church work moves on quietly. All the services are well attended and we are expecting a pleasing growth in grace.

The pastor has just recently finished reading the editor's book, "Talks on Getting Married," and feels specially indebted to Dr. Eaton for this work. It is indeed the best of its kind we have yet read. My wife got hold of the book and would hardly put it down until she had read it through, and she has been noticeably obedient ever since. She says that happened because I have been noticeably thoughtful ever since I read it. I could do the brethren no better service than to urge them to get the book for their homes.

Among the brethren in the ministry we have two besides the resident pastor living here. Elder J. W. Sharp, well known among many of our people. Bro. Sharp has especially endeared himself to the pastor by his kindness in making him acquainted with the membership of this church. The pleasant drives and kindly help will not soon be forgotten. Then there is also Elder J. T. Sampson, pastor of several of our country churches near here, who has, with his excellent family, been especially kind to us. We appreciate these brethren, as we do all the good people hereabouts.

The Recorder comes to us in weekly blessings. We always enjoy it. It is a source of great help and encouragement. M. E. STALEY, Pastor.

The Prevention and Cure of TUBERCULOSIS

A thoroughly practical book written in plain language by leading specialists covering every phase of the subject of interest to the layman, including the Outdoor, Home and Climatic Treatments, Exercise, Diet, etc. Dr. S. A. Knopf's celebrated essay on Tuberculosis which won the prize at the International Congress at Berlin as the best popular discussion of the subject, is printed in full. No one contemplating a change of climate can afford to miss the articles on the climatic treatment in Arizona, California, Colorado, etc., written by local specialists. A copy of this book should be in every home.

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MARRIED.

At the Willard Hotel at 4 p. m., February 21st, Miss Myrtle Belle Summers and Mr. E. C. McCormick, by the editor of this paper. We extend congratulations.

FOR WOMEN.

Especially Mothers, Cuticura Soap, Ointment and Pills are Priceless.

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment and Pills in antiseptic cleansing, thus affording pure, sweet and economical local and constitutional treatment for inflammations, itchings, irritations, relaxations, displacements and pains, as well as such sympathetic affections as anemia, chlorosis, hysteria, nervousness and debility. Millions of women daily use Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, for preserving, purifying and beautifying the skin.

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Vite-Ore is an ore-substance—a combination of minerals—mined from the ground, from the Earth's veins. It contains iron, sulphur and magnesium—three properties most essential for the retention of health in the human system, and one package of the ore, mixed with a quart of water, equals in medicinal strength and curative value nearly 800 gallons of the powerful mineral waters of the globe, drank fresh at the springs. The mineral properties which give to the waters of the world's noted healing springs their curative virtue, come from the rocks or mineral ore, through which water forces its way to its outlet, only a very small proportion of the medicinal power in the ore being absorbed by the liquid. Vite-Ore is a combination of these medicine-bearing minerals, powdered and pulverized, requiring only the addition of water to make a most remarkable healing and curing draught. Thousands have pronounced it the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Anemia, Dropsy, Catarrh of Any Part, Liver, Kidney & Bladder Troubles, Stomach & Female Disorders, Nervous Prostration and General Debility.

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