

QUESTIONS ANSWERED.

By Senex.

"When a member of a Baptist church takes a letter from the same and holds it until the time runs out, is he or she still a member of the church which granted such letter without making any confession to the church?" Yes. A brother who has taken a letter is a member of the church till joined to another church of the same faith and order, or till excluded from its fellowship. Till he has put in his letter into another church, he is amenable to the church just as he was before he received the letter. He is under the same obligation, and it ought to be a pleasure to him to attend the meetings of the church if he can, to contribute to its expenses, etc. The church is under the same obligations it was to him.

There is nothing necessary, therefore, to his being recognized as a member if he holds the letter till it runs out. But it would be only simple courtesy for him to state to the church that he had decided not to remove his membership to another church, but would go on with his brethren. But that statement is not necessary for the maintenance of his position as a member in good standing.

A brother inquires into the statement which he saw that woman was not last at the cross and first at the tomb. His impression has been that they were. This impression came from the poet not from the Scriptures. The evangelists make no such statement. While he was on the cross, his mother and her sister, Salome, Mary Magdalene and Mary, the wife of Cleopas, drew near to the cross. But John was with them. Mary Magdalene went back and stood with his friends who were "beholding afar off." Matthew speaks only of the women who had ministered to him who were standing afar off, but Luke tells us that "all his acquaintances" were there with the women, and uses the nominative plural masculine. Joseph and Nicodemus were the last at the cross and the first at the grave, unquestionably. They took the body from the cross and placed it in the tomb. Some of the women followed, but it was afar off. They could see the tomb but they were at such a distance they did not know of the great amount of spices which Nicodemus brought. Few kings ever had such a burial. Nicodemus showed that he recognized the Crucified One as the rightful King of Israel by giving him thus a king's burial. There were spices enough to cover the entire body, and cover it deep. It is evident the women were too far off to know this or they would not have prepared spices themselves.

Men and women were equally faithful when the Lord died, and also equally unbelieving. Neither believed his words in regard to his rising again the third day, for both were concerned to embalm the body with the spices. Whether his friends even thought of his words in regard to his rising may be questioned. His enemies remembered them. The first at the tomb after the burial was ended and a great stone rolled to the door were his enemies—the Pharisees and the guard whom they brought to keep his disciples from stealing his body.

"A deacon of a certain church called for a letter of dismissal from his church, and at the same time resigned his office as deacon, which was accepted and the letter was granted. He presented the letter to our church and was received, at the same time notifying us of said resignation before the church dismissing him. Now the question is, first, can a deacon resign his office?"

Yes, he can resign his office and yet remain a member of the church if he chooses. If he takes a letter to another church, that letter implies his resignation. He is no longer a member of the church and therefore no longer a deacon of it.

He is not a deacon of the church to which he goes, merely because he was a deacon of the first church. Each church elects its own deacons, and a vote of the church would be necessary to his being a deacon of it.

"If we should elect him a deacon ought we to examine and ordain him?" I would advise not to do so unless for some reason you doubt his soundness in the faith or the trustworthiness of the church which had previously examined him. The church is under no obligation to make him a deacon simply because he had previously held the office, but of course can do so if the brethren feel that he is better qualified for the office than the other brethren from whom they must choose.

"Can a church that is not a Gospel church administer valid baptism?" Of course not. If by Gospel church the brother means an evangelical body, which preaches the truths necessary to salvation, there are many of them which cannot administer the ordinance of baptism. I am using church now in the usual sense of the word. Speaking accurately, I do not acknowledge that anything is a church but a duly constituted body of "baptized believers." And such bodies alone have the right to administer either of the ordinances.

"Has a man a right to leave a church which he believes to be a Gospel church and join another church?"

My questioner here is evidently also using the word church in the usual and not the accurate way of speaking. Accurately speaking a Baptist leaves a church which he believes to be a Gospel church and joins another whenever he takes a letter and goes to another Baptist church. And this he not only has a right to do, but it is his duty to do it many times. I suppose his question is whether a man has a right to leave what he believes a Gospel denomination and join another. Provided he believes the other is as near the New Testament standard as the first. For example, a relative of mine living in the North and an ardent Methodist went to live in a Southern city. Although there was a Northern Methodist church in the city, he joined a Southern one. He believed in the Northern Methodist church just as much as he had always done. He thought the Southern Methodist church was also a Gospel church, and he did not think the Northern Methodists ought to keep up churches in a Southern city where there were Southern churches, just as he would have been opposed to Southern Methodists establishing churches in the North. He did exactly right to make the change.

SIR JAMES SWETTENHAM.

Sixty-one years old, with the physical energy and vigor of a man of thirty; six feet tall, muscular, commanding, imperious; a ruddy face; steel-gray eyes, keen as a hawk's. There you have Sir James Alexander Swettenham, governor and commander-in-chief of the island of Jamaica and its dependencies, and the man upon whom the burden of the present situation in that island has fallen. This man has been a fighter all his life. He served his apprenticeship to the British colonial civil service in Ceylon and Cyprus. A raw clerk, he worked quietly when other men were busy with tennis racket or idling in the club. He delved in the ancient literature of the island, studied the native in his native haunts, and one day astonished his chief by suggestions so sound, so far-seeing, and so practical that they were brought to the notice of the governor, who swore at the junior clerk's presumption—and adopted the suggestions as his own.

In Cyprus he followed the same line of action, studying the people, getting near to them striving to feel with their feelings, think with their thought. He was feeling for a method, striving for a system. And when his chance came, he had found both.

When, some fourteen years ago, he became colonial secretary of the Straits Settlements, with his brother, Sir Frank Athelstan Swettenham, as governor-in-chief, the civil service world knew he would either fall and drop into insignificance, or succeed and rise to the top. They were

inclined to prophesy for him the former fate. But he deceived them all.

The Straits Settlements were a burden, financially and in every other sense, to the British Government. The country was undeveloped; the natives were unhappy and discontented; commerce was a negligible quantity, and gloom in the minds of the people and the Government alike. The Swettenhams changed all that. Finding that the natives could not be persuaded to work, they determined to teach them by another method. They imported labor from the neighboring British States, set about road-making, railway construction, the establishment of towns, the development of trade, the creation of a popular reliance in sympathy for British doggedness, determination, and capacity to achieve.

It was often difficult and dangerous work. The Malays are the reverse of lamb-like, and their prejudices and their ways alike extensive and peculiar. But the cool, unyielding spirit of the colonial secretary first astounded them, and later compelled their unwilling admiration. They could not frighten him with warlike demonstrations, they could not turn him from his purpose with threats. Little by little the natives fell under the spell of his dominating person; little by little they acknowledged the force of his sway; and then they christened him "Master of Warriors." When he left the Straits settlements to become Governor of British Guiana the country was being rapidly developed, trade was flourishing, towns were springing up everywhere, the people were beginning to take a pride in action, and the colony not only showed a handsome yearly surplus, but made itself unique by contributing, alone among all the colonies of the British empire, to the revenue of the crown.

IN BRITISH GUIANA.

In British Guiana he met a task worthy of his powers. The negroes, who constitute the great bulk of the population, were incensed against the planters for importing coolie labor. They were disinclined to comply with the requirements of the education code; they were determined to make trouble. Alexander Swettenham put a stop to all that. He told them that, since they declined to work on the sugar plantations, upon which the commerce of the whole colony depended, they must be content to let the coolies work, and since the sugar industry supported them all, they must pay their share of the cost of immigration. He devised a new educational code, which he put into force, and which he compelled them to accept. He condemned them for their inertia, shamed them with fiery words of scorn for their lack of self-respect, and taught them how they might make themselves a power in the land.

Once a negro village on the sea coast was flooded from the swamp-lands in the interior. As the village was below the sea-level, and protected by a dam, the water could not drain off by natural drainage. The villagers telegraphed to "Jimmy" for aid. He sent a gang of coolies to help, and followed on their heels himself. When he got there the coolies were working to dig a trench to the sea, by way of an estate-draining route, and the villagers were standing idly by, claiming that they should be paid before they took shovels in hand. The governor leaped from his horse, strode among them, lashed them with his contempt, and took a spade and worked for an hour in the trench until it was completed. Then he turned to the leaders among them, and said: "Now you know how to do it. Never let me hear from you again." They took the lesson to heart, and built the necessary dams to protect their village without delay.

He was never a respecter of persons. One day a "big gun" went to Government House to argue with him about a certain measure he was engaged in drafting for the consideration of the local Legislature.

"If you do it that way, you will hurt us," he said.

"And who are you that you should not be hurt if the masses of the people will

benefit?" thundered the governor. "Go away, sir; go away, and mark me, I am governor here, and I govern for the people, not for selfish minorities!"

HIMSELF QUICK TO HELP.

When the news of the Martinique cyclam reached British Guiana, the Legislature was not sitting, and its members were scattered all over the hundred thousand square miles of the colony. Swettenham did not hesitate an instant. He chartered a steamer lying in port, bought the entire cargo of an American flour boat, dispatched it with a letter of credit on the colony for \$10,000 to the suffering people of Fort de France—and then summoned the Legislature. The native element in the Legislature, ever sticklers for procedure, condemned his action as illegal without their previous consent, and threatened to refuse to ratify it or to authorize payment. "Very well, gentlemen, as you will. But I will not break faith with these poor sufferers in Martinique and St. Vincent. I will pay it myself, and I am confident that it will be placed to my credit in their gratitude. And, gentlemen, I have no intention of altering my decision. It will be 'from the people of British Guiana,' all the same!" The native element abandoned its opposition, and the bill was paid.

As a protector of the common people Swettenham has had no equal in the records of West Indian governorships.

FRIEND OF AMERICAN CAPITAL.

While guarding the rights of the common people, he was not unmindful of the future of the colony. The gold fields were almost inaccessible. He took all possible steps to improve means of communication with the interior, and laughed at the foolish prejudice which had kept American capital from coming in, while British capital held off, afraid to venture. He encouraged American capitalists to invest their money in the colony. He blew up high rocks in the falls and rapids which rendered the passage up the great rivers fraught with imminent danger to life, restored many of the old roads which had fallen into desuetude, and stirred up public opinion to a firm belief in the colony's future. It was solely due to his energy, his initiative, and his broad and liberal policy towards American investors that a large company of New York capitalists was formed and is now operating the largest and finest equipped gold mine in the three Guianas.

"Jimmy" was feared by the common people, but they all believed in him, and they all respected him. They learned to know that his "No" meant no, and that his "Yes" was as reliable as a Bank of England note.

In Jamaica, which he has governed for three years, Sir Alexander has reorganized the financial resources of the island, purged the local civil service of idlers, improved the educational system, and wakened the people up. He introduced a system of insurance for the banana-growers, whereby they are insured against damage of their fruit by hurricanes—a revolution in insurance of crops which has done the fruit industry a world of good by inducing thousands of natives to take it up as a livelihood.

S. Morgan-Powell.

It is the salvation of a noble nature to have some task of self-denial, some motive for self-sacrifice left, when all that made the daily burden of life endurable has passed away. Happy he who has habituated himself to look upon his whole earthly career, but as a task of which the reward, though not given here, is priceless as it is certain. I have remarked that a true delineation of the smallest man and his sense of pilgrimage through life, is capable of interesting the greatest man; that all men are, to an unspeakable degree, brothers, each man's life a strange emblem of every man's, and that human portraits faithfully drawn are, of all pictures, the welcomest on human walls.—*Carlyle*.

THE THEOLOGY OF PICTURES VS. NEW TESTAMENT THEOLOGY.

BY REV. J. H. HARRIS.

I once heard a good brother say that the old picture that used long ago to form a frontispiece in our old-time family Bibles, representing Satan with horns, beneath which was a hideously scary countenance, eyes of fire and savage grin, with his blasphemous tongue between his teeth, sporting a long tail with bearded end, and a diamond-pointed war-dart in hand, so filled his mind and imagination with terror that he could scarcely shut his eyes in sleep at night, especially after telling an untruth, or doing something else he knew to be a breach of God's law. Another picture in his father's old book made a deep and lasting impression on him, said he; it was that representing Mother Eve standing under the "tree of forbidden fruit," where the arch enemy of souls, no doubt, was laying in wait, and on the watch for her, now holding a controversy with the old serpent, with Adam approaching in the distance. "This impressed me with the idea that it was dangerous to parley with the devil, or even listen to him," he said, "and would to God this impression had ever remained intact through life, thus proving an effective barrier to my soul, saving me many a deep soul-sorrow and heart ache."

But this is indeed, and in truth, emphatically and pre-eminently an age of pictures. Pictures greet the eye on every hand! Pictures here, there, everywhere abound! All sorts of pictures: Some artistic, some inartistic; there is no end to style, variety or design. Some are beautiful and full of meaning; others grotesque and meaningless. Some are true, some false and delusive, but they are pictures for all that.

And now, is it not a fact that impressions are being made on lives for good or evil, weal or woe, for hell or heaven, through and by pictures? If it is not so, pray tell me? Is it saying too much to say that the issues for heaven and immortality or hell and eternal death is being in many a case the outcome of pictures? Say what you will, many of the advertisements of the day, displaying nude and half-nude figures are harmful and subversive in their effects. No such displays need be made and our religious publishers should refuse all such upon a moral and religious basis. Who said, "Let me make your songs and I care not who makes your laws?" Might not almost as much and the same be said of pictures, from a standpoint of morals and religion? The time of life most susceptible of impressions, evil or good, is that plastic period between infancy proper and that familiarly known and denominated "the teens." It is the time of times for good and lasting and never-to-be-forgotten impressions for all that is good. Environments are no small factor in this direction. And here let me say, that in hundreds of Baptist homes all over this broad land of ours hang pictures, every way, except a single connected fact, oftener than otherwise, the concoction and product of papal ingenuity, superstition and priestcraft. Nor is this all, in many of these homes the entire family know not what hangs there, nor from whence it came. But be not forgetful that it is a well known fact that these people never tire nor cease in their endeavors to propagate and in every way insinuate their papal and priestly inventions, traditions and doctrines by means of pictures, crucifixes, charms and every other conceivable device that papal and priestly ingenuity can invent. And now you ask, "Do pictures talk?" I answer, "They do, to the soul." Did not the pictures alluded to above in his outset talk to that boy as he beheld them in his mind's eye in the old "family Bible?" There were volumes in what they said to him. I have in my mind a Baptist deacon whose only child—a daughter—was made a Catholic just in this way. Then, if pictures talk, we should be sure that they are such as use a language that will not bewitch or mislead us. Truth is a barrier and safeguard against error as illustrated by the little Sunday school scholar who was sharp enough and too well taught to be made believe that when Esau and Jacob met, one came on the train and the other on the steamboat, both seen on the canvas with Esau and Jacob between embracing one another, a thing even his father had not observed. "Why father," said he, "it was not that way, for there was no cars or steamboats when Jacob and Esau lived. That show-man can't fool me." I knew a little boy who saw some sprinkling going on for baptizing. At last he said to his father: "Pa, that's not baptizing—I've seen that done—the preacher puts 'em in all over to baptize anybody." Rome, Ga.

THE SOURCE OF CERTITUDE.

BY "IAN MACLARN."

The attitude of St. Paul was not that modern one which is understood to be a pledge of culture and charity—that Christianity has really some admirable ideas and that so had Judaism; that there was a great deal of good in paganism, and also in philosophy; and that no religion is absolutely right nor any one absolutely wrong, and the best plan for the thoughtful man is to appreciate the good points in every religion and limit himself to none. He was convinced that all the good that could be found in every religion was gathered up a thousand-fold in the religion of Christ. Such a man stands in bold relief against the multitude of people nowadays who may not be willfully irreligious or sceptical, but who neither know what they believe or where they stand. What strikes one to-day is not what people believe, but what people do not believe, that their attitude is not positive, but negative.

They are always letting you know what they do not hold about the Bible or the church or the future life. No doubt it is a good thing in a measure, but when all this recanting is done one longs to hear some one professing.

Our religion is offering Christ for the satisfaction of the soul lays down three grounds of religious certitude. The first is authority, or let us say the Bible. Christianity is bound up with Christ, and to begin with we are dependent for our knowledge of Him upon the Gospels and Epistles, and whatever we may gather about Christ from other sources, we must return to the record to test what we have learned. When one believes, he does so in the first instance on the ground that the record is probably true, and his faith passes into assurance when he knows in his own experience that Christ is true.

The second ground of certitude is testimony of the voice of the church and Protestantism is a rebound from ecclesiastical tyranny have been apt to depreciate this assistance. Whether one be a believer or not, it is utterly very impressive and convincing that a vast body of people from the first century to the twentieth have put their trust in Christ, and have followed Him and have suffered for Him, and have declared with one consent that He has been to them more than they ever could imagine. We believe the word of a traveler about a land he has visited, and a man of wisdom on the work he has done; we regulate our affairs by the evidence which they have given, and are ready to take risks upon their testimony.

Why should we not give the same weight to religious testimony and allow the evidence of competent persons to serve the life of our soul? Why do we make so much of evidence in every department of life except religion, why do many people believe in religion, and why do some people prefer the evidence of persons who are not religious on religion to those who are its chief witnesses? After all, however, the final ground of certitude must be experience. There are only two provinces of absolutely sure knowledge; one is pure mathematics and the other is the experience of the soul. When trustworthy men write the life of Christ, and that life bears internal signs of truthfulness, the probability that Christ is the Savior of the world stands very high; when this Gospel is confirmed by those who have proved it in their own lives, then the probability is raised another degree; and when one takes the experiment, and finds that what the Gospel and the saints have declared is true, then the highest probability passes into absolute certainty. The witness is now in the man himself, and he is as sure of Christ as of his own life. —British Weekly.

Literary

All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

Pauline and Other Studies in Early Christian History. W. M. Ramsay, Hon. D. C. L., &c. \$3 net. A. C. Armstrong & Son, New York.

This book is of special interest and value from three standpoints—historical, geographical and Scriptural. The illustrations and maps are unusually fine.

There are fifteen of these studies. Shall we bear evidence or not—an appeal and an argument for the reality of Paul's vision near Damascus; The charm of Paul—a study of his personality; The Statesmanship of Paul—showing the carefully wrought system of his work. Pagan revivalism and the persecution of the early church. Worship of the Virgin Mary at Ephesus—with account of the alleged discovery of her house near Ephesus in 1891. Permanence of religion at holy places in Western Asia. The Acts of the Apostles—a general discussion in view of recent criticism. The lawful assembly—a study of Ephesus and like cities. Ephesus being the gateway between the East and the West. The Olive tree and the wild olive tree—bringing recent investigations in olive culture. The wild olive branch modifies the tree into which it is grafted and, in turn, is modified by it. Questions, with a memory of Dr. Hort. St. Paul's road from Cilicia to Iconium. Authorship of the Acts—a reply to Dr. McGiffert, maintaining the Lucan authorship. Study of Paul by Mr. Baring-Gould. The Pauline chronology—putting the Apostle's birth B. C. 1, his conversion A. D. 32 and his martyrdom A. D. 67. Dr. Ramsay holds that Paul saw and knew Christ during His ministry. Life in the days of St. Basil, the Great.

These are the studies wrought out in pleasing style and with great wealth of learning. Current critical questions are not formally discussed, though the position occupied by Dr. Ramsay is not left doubtful. He yields more than we think is just to the current criticism, but he by no means surrenders to it.

A Manual of Theology. Joseph Agar Beet, D.D. \$2.75 net. A. C. Armstrong & Son, New York.

Dr. Beet was in trouble with the English Wesleyans on account of views they regarded as heretical. Remembering this we were surprised to find his book less heterodox than we would have sup-

posed. There are eleven parts. I. Nature and God, showing that in the universe and in man God is revealed. II. Christianity and Christ—a contrast of Christian and non-Christian nations. III. The Sacred Records. The Bible is represented as a correct record of God's utterances through Christ and others, and a substantially correct record of the facts involved; but it is not held that the Bible is without mistake. IV. Father, Son and Spirit—the doctrine of the Trinity stated and expounded. V. Man created and ruined. VI. The Gospel of Parson, i. e., through faith. VII. Through Jesus Christ. Here the author treats the Atonement, adopting a moral influence theory, rather than the true view that Christ suffered as our substitute. Christ's death is regarded as a warning against sin; but how is not explained. Dr. Beet believes Christ arose from the dead. VIII. New life in Christ. To this some 70 pages are devoted. IX. Divine—Human Christian Life—the evangelical Arminian view. X. The church of Christ—conceived as an assembly and as all the redeemed. Under this head the ordinances are discussed, and Dr. Beet frankly says: "The New Testament says nothing about the baptism of infants." P. 40). He argues, however, in favor of both infant baptism and sprinkling. XI. Last things. The endlessness of future punishment is denied.

Listening to God. Hugh Black, author of "Friendship." \$1.25 net. Fleming H. Revell Company, New York and Chicago.

Here are twenty-seven characteristic sermons, the author preached in Edinburgh. The first one gives its title to the volume. The others are: Mission of wisdom; Reincarnation of Christ; Lot's choice; Comfort in Temptation; Authority of the will; Law set to music; Temptation of distance; Repentance; Penalty of hate; Law of environment; Reversal of judgment; Courage of consecration; Haughty eyes; Glory of loving-kindness; Unrecognized Christ; Discipline of change; Faith's illusion; Strife versus love; Lesson in tolerance; Cleavage of the faith; Wealth of nations; Social conscience; Asking and getting; Heroism of endurance; Charm of goodness; Things that alone count.

Hugh Black is one of the most charming preachers now living.

The Creed of Creeds. F. H. Meyer. \$1.00 net. Fleming H. Revell Company, New York and Chicago.

Dr. Meyer here gives an exposition of what is known as the Apostles' Creed, which, however, none of the Apostles ever knew. Making no claim for it, but taking it as it is, Dr. Meyer takes up the successive clauses and gives an interpretation of them. He gives three opening chapters—Uncertainty of natural religion, Certainty of the New Testament, and If so much certainty, why all this diversity? Dr. Meyer has done the work well, and has given us a good book of devotion.

The Truth of Christianity. Lt. Col. W. H. Turton, D. S. O. Royal Engineers. \$1.00. London. Wells-Gardner, Darton & Co. The Young Churchman Co., Milwaukee, Wis.

It is not often that laymen write on theology, and very seldom that a soldier does so. A Lieutenant Colonel of Engineers (a much higher office than lieutenant colonel of a regiment of infantry or cavalry) here takes up the gauntlet of the infidels, and vanquishes them. He is very considerate of his opponents.

First he discusses natural religion and shows that a revelation is probable. Next he takes up the Jewish religion and shows its credibility. Then he takes up Christianity and shows the authenticity of the Gospel and the Acts, and that their contents are true. The history of Christianity proves its truth. The character of Christ proves Christianity true. This book is calculated to do much good. It comes at the subject from an unusual angle.

The February number of that king among magazines, the *Century*, is at hand, and what a library it is in itself. Much of the contents regards Washington and Lincoln. Among the most interesting things is "Von Moltke's View of Washington's Strategy," by W. M. Sloane. There are many stories, and though we have not read them we know they are entertaining and wholesome, for the *Century* publishes no others. The most interesting and instructive article is Gen. Greeley's account of Anundsen's Expedition and the Northwest Passage. The *Century* is always profusely illustrated and the illustrations are beautiful.

The February or mid-winter number of *The Pilgrim* comes to hand with a very attractive cover, reminding us that this popular magazine has the home for its central purpose and kingdom. The opening theme this month is an illustrated article on "The Saving of the National Forest Waste," by Tradewell Cleveland, Jr., who handles this vital subject in an able manner. "Farming for Profit," is a practical exemplification, generously illustrated, wherein H. B. Mack proves by concrete example that farming does pay, where systematic business methods are employed and brains are mixed with brawn and dirt. Mattie B. Sheibley writes in a most interesting way of "Georgia's Mountain Folk." "Mrs. Deland's Jonquil Sale," by Jessie Wade Manning, gives an insight into the personality and home life of one of America's most popular and charming writers. Jose Ramon Guiteras, in a rambling but most interesting sketch, acquaints one with the "Outdoor Life of Mexico." All these are generously illustrated and most informing.

Two new volumes will be published by Hough-

ton, Mifflin & Co., in "The Chief Poets Series." Their titles will be "The Chief English Poets to the Time of Chaucer," edited by Professor C. G. Child, of the University of Pennsylvania; and "The Chief English Poets from Chaucer to Tottel's Miscellany," edited by Professor W. A. Neilson and Dr. Kenneth G. T. Webster, of Harvard University. The volumes in this series now published or in active preparation include the two above mentioned, "The Chief American Poets," edited by Professor Curtis Hadden Page, of Columbia University; "The Chief Elizabethan Dramatists" (except Shakespeare) to the close of the Theatre," edited by Professor William A. Neilson, of Harvard University, the editor of the new single volume Shakespeare; "The British Poets of the Sixteenth and Seventeenth Centuries," edited by Professor Curtis Hadden Page; "The Chief British Poets of the Eighteenth Century," edited by Professor Curtis Hadden Page. In general characteristics these books will resemble Professor Page's "Chief American Poets."

Contents of the *Affiliate Monthly* for February: The Spirit of Old West Point (1), Morris Schaff; The American Consul and American Trade, John B. Osborne; Poets (a poem), Edith M. Thomas; Shakespeare of Warwickshire, Theodore T. Munger; The Helmsman (a novel, 1), May Barclay; Evangelism and the Real Academics, Archibald MacMechan; The Voyage of the Hrig December (a story), George S. Wasson; The Problem of the Southern Cotton Mill, Mary A. Bacon; The Flower of Youth (a poem), Mildred Howells; Angelo and Angela (a story), Grace H. Bagley; A Motor-Flight through France (111), Edith Wharton; The Accused Annual, Agnes Reppner; Mr. Mudge (a story), Harry J. Smith; Browning's Lineage (a poem), Henry van Dyke; Lascadio Hearn, Ferris Greenleaf; Programme Music Then and Now, W. J. Henderson; Recent Socialist Literature, John G. Brooks; The Contributors' Club.

Olds and Ends from Pagoda Land. By William C. Griggs. Price, 90 cents net, postpaid. H. Philadelphia: American Baptist Publication Society.

Dr. Griggs has spent twelve years in the service of the American Baptist Missionary Union among the Shans of Burma, and in this delightful little book he has written informally and picturesquely of the familiar sights and incidents of everyday life in the Shan country. His style is easy and agreeable, and his material unhackneyed and fresh. Anything less like the traditional missionary book, dull, stilted, and unintermittingly pious, it would be difficult to find. And just for that reason it will win friends for Burma and the Shans. One feels that he is getting the plain, bald facts in the case, and that Dr. Griggs nevertheless has found life in this strange country and among this strange people most interesting and enjoyable. His speech is straightforward. He shows no disposition to idealize the men and women to whose services he has given himself, or to minimize the inconveniences, not to say hardships he must meet. But no one but envies Dr. Griggs who journeys with him in these pages through Pagoda Land, bounced in springless ox-carts or wading swift rivers on plucky little donkeys, sleeping in zayats, to the lullaby of tinkling temple bells, or "putting up" at rest bungalows on the high road, threading narrow jungle paths at night where a "rogue" elephant may be encountered at any moment, or a "yellow and black streak of lightning," in the form of a tiger, may spring upon his prey, or floating lazily down the river in a Burman boat. Sometimes the doctor, more prosaically employed, is giving advice and medicine three hours at a stretch to the patients who crowd the dispensary, or visiting sick and dying people in hot, crowded, filthy rooms, with a ministry to body and soul alike. Always he is cheerful, optimistic, courageous, humorous. It is a good book for old or young. Recommend it to the members of the missionary circle and put it into the hands of your Sunday school class. Its youthful readers will learn, perhaps, that if one would lead a useful and a happy life one might do much worse than to elect the career of a medical missionary in Burma.

The make-up of the book, it must be added, does justice to its contents. In binding, paper, type, head lines and illustrations it is unusually attractive.

GOD'S WILL.

Beloved, feast on the Word of the Lord, and build up the inner man, until, like Jesus, you can earnestly pray the Father, Not my will, but thine be done. Remember the Lord's will is always for the best. We may be mistaken when we ask the Lord for a blessing. It might prove a curse to us. He knows; we do not. Then trustingly say: "Thy will be done," while we are permitted to present the anxious desires of our hearts unto the Lord. We should not let our anxiety supplant the will of the Lord, nor prefer our will to his will and way. His will and way is always best, for all concerned, at all times and everywhere.

"And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Rom. viii. 28). With such promises as these, why should any creature prefer his own will or way instead of the Lord's? Seeing he is very fallible, while God's will is infallible. Why walk blindly by the light of an earthly glow worm? Do you prefer it to the heavenly light? "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "He is the true light, walk ye in him" (2 Cor. iv. 6). —Selected.

SUNDAY-SCHOOL LESSON

SUNDAY, FEBRUARY 17.

LOT'S CHOICE.

Gen. 13:1-13

Motto Text—"Take heed and beware of covetousness."—Luke 12:15.

"And Abram went up out of Egypt, he and his wife and all that he had and Lot with him."—Abram had left the promised land on account of the drouth and had gone to worldly, highly civilized Egypt. There he had increased his wealth greatly, especially in gold and silver, but his faith had failed him when he told Pharaoh a falsehood instead of trusting to God. He was going back an humbler and wiser man. His nephew Lot had gone with him to Egypt. They came into the southern part of the promised land. "And Abram was very rich in cattle, in silver and in gold." This is the first time silver and gold are mentioned in the Bible. Wealth generally consisted in flocks and herds and slaves. Evidently the Egyptians understood mining. "And he went on his journeys from the south even unto Bethel."—The Hebrew words indicate that his journeys were a repetition of preceding journeys. That is he camped in the same places going back as he did when he was on his way to Egypt. His movements were necessarily slow. "Unto the place where his tent had been in the beginning between Bethel and Hai."—The place where he made his first permanent stopping place when he came from Haran. Bethel was called Leez and was named Bethel by Jacob. (Gen. 28:19). It is 18 miles south of Shechem and 12 miles north of Jerusalem. "Hai" means the Ai. This place is five miles east of Bethel and was famous for the fact that it was the scene of the defeat of Joshua's troops.

"Unto the place of the altar which he had made there at the first."—Not the first altar which he had erected for this was the second. But the one he had made during his first sojourn at Bethel. To establish an altar and worship his God was ever the first thing with Abraham. "And there Abram called on the name of the Lord."—Prayed to God, him and his family. Any man who does not keep up family prayers needs to consider his soul's state prayerfully. "And Lot also which went with Abram had flocks and herds and tents."—The tents refer to his many servants. The flocks of the two men were too large for them to find pasture and water in range of their abiding place. It was necessary for them to separate, but they seem to have been reluctant to do so.

"And there was a strife between

the herdmen of Abram's cattle and the herdmen of Lot's cattle."—Abram and his nephew Lot were both very rich men, chiefly as men were in those days, in herds and flocks. Abram had 318 slaves who had been born in his house who were able to go to war (Gen. 14:14). Abram had gone to Egypt on account of the famine in Canaan and had left, sent away by Pharaoh's righteous indignation at his deception in regard to his beautiful wife Sarah, still a very beautiful woman, though now old. There is but one perfect character in the Scriptures, and the sins of the best of them are shown fearfully.

The large herds of cattle required much land for their grazing, and also much water as great a consideration in the East. The land was not able to provide food and drink for these large herds, and there is no wonder there began to be strife among the herdmen.

"And the Canaanite and the Perizzite dwell then in the land."

The Canaanites were the descendants of Ham's fourth son, after whom the land was named. They dwelt in walled towns, while the Perizzite, or "highlander," dwelt in the hills, in unwalled villages. Of course their cattle required food and drink, and this was a reason why there was not enough for the cattle of Lot and Abram. God had promised the entire land to Abram and his seed, but this gave Abram no right to attempt to dispossess the people. That must be left to God.

"Let there be no strife, I pray thee, between me and thee."

It was indeed an evil thing that they should quarrel, this uncle and nephew, and especially there in the presence of the heathen, who had no other way to judge of their religion than by their conduct. It seems from the way in which Abram speaks that Lot had taken some part in the quarrel of the herdmen. "For we be brethren."—It is a strong and tender plea. It ought to prevent all quarrels between members of the same church, and members of the same family.

"Is not the whole land before thee?"—The land was promised to Abram, and not to Lot. Abram was the head of the family, and that meant judge and ruler as well in those days, among all his relatives. He was the uncle and the older. Yet he gives Lot his choice of all the land, with no restrictions whatever. "Separate thyself, I pray thee, from me."—Abram is very kind and considerate. He does not order Lot away, but asks him to separate himself, and he does it with even humble entreaty.

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere."—Water was a great consideration in the East, and wherever the country was well watered, the soil was sure to be fertile. What a different life might have been Lot's had he even, as men say, "acted the gentleman" on this occasion. He ought to have referred the choice back to Abram. What the latter would have done in that case is unquestionable. He would have left the decision to God, and Lot would have had for his portion that part of the land which was best for his soul and the souls of his family, he should have. "Before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord."—Comparing it with the beauties of Eden which still lingered in the memories of the race. This was not strange, for Shem had but recently died, if he

THE VALUE OF CHARCOAL.

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

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

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

Send your name and address today for a free trial package and see for yourself. F. A. Stuart Co., 59 Stuart Bldg., Marshall, Mich.

was not alive at this time.

"Like the land of Egypt, as thou comest unto Zoar."—Egypt was the most fertile country they knew. The Zoar here spoken of is not the little city to which Lot fled when Sodom and Gomorrah were destroyed, but Zoar, the border land of Egypt on the east. Abram and Lot must have passed through it on their return from Egypt.

"Then Lot chose him all the plain of Jordan."—Without a thought of God, it would seem, any more than of the interests of Abram, who had more flocks and herds than he, and therefore needed more of the best of the land. This land was the most fertile and well watered; yet before he died, Lot saw its fertility turned into

a desert when the cities of the plain were destroyed. And there was a brackish sea instead of fertile fields which no man nor beast could drink. He went there because he could get richer there with more rapidity than in any other part of the land. And he lived to flee to the mountains a poor fugitive. He thought only of his riches, and he lost them. Abram made his God his great thought, and he lived to see his wealth greatly increased.

"Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom."—Literally moved his tent as far as Sodom.

"But the men of Sodom were wicked and sinners before the Lord exceedingly."—They were very bold and defiant sinners. This verse shows what a fearful mistake Lot made in going to Sodom.

And Abram fixed his dwelling place in the plains of Mamre, erecting immediately an altar unto the Lord. We are not told that Lot did the same. Alas for any young man who does not put God first in all the choices of his life.

DEAR RECORDER:

We have just closed a most excellent meeting in the First church at Sturgis, Ky., in which the pastor was assisted by Rev. J. H. Spurlin, a former pastor, now of Berryville, Ark. The outlook seemed indeed gloomy for a mid-winter meeting in Sturgis. The town was literally torn up on account of the sad tragedy which so recently grew out of the trouble in mining circles here. Looking at the situation from a human standpoint one was made to exclaim, "Who is sufficient for these things." But remembering that God has said "My grace is sufficient for thee," and again, "All things are possible to him that believeth," and again in the language of Paul, "I can do all things through Christ which strengtheneth me," we entered upon the work. The Lord was with us and the victory manifested from the very beginning. Notwithstanding the inclemency of the weather, the congregations were good during the whole meeting of eighteen days. Brother Spurlin did all the preaching and did it well. His earnest presentation of the truth, enforced by pathetic illustrations, held the audience with unabated interest to the close.

Bro. Spurlin, who was pastor of this church for ten years, is held in highest esteem, not only by the members of this church, but by the people of Sturgis generally.

The meeting resulted in twenty-seven professions of faith in Christ and twenty-seven additions to the church as follows: Nineteen baptized, three approved for baptism, three by letter and two received under watchcare. The church has also been much revived. Therefore both pastor and church feel that we should thank God and take courage.

I am just entering on my second pastoral year with this church. Under the blessings of God last year was a prosperous year. The prayer meeting and Sunday school have both increased in numbers and interest and during the year closing in December, 1906, about twenty-five were added to the church. The Lord be praised.

J. S. MILLER, Pastor.

DEAR RECORDER:

I beg to say that I cannot see just how Christian fellowship forces social equality any more than social equality forces Christian fellowship. Social equality may exist between a Christian and a non-believer, yet there is no

Christian fellowship and cannot be until the non-believer is converted. Social equality, therefore, is an entirely different thing from Christian fellowship, and I think the latter may exist without the former.

Before the war negroes belonged to white churches, their names being enrolled upon the same church book with their masters. And sometimes the faithful old colored soldier of the cross would lead in prayer, and though a boy in my early teens I remember to have been very seriously impressed, upon one occasion, by one of those prayers. It is a matter of record in the county in which I now live, that a negro slave was elected along with his master to represent the church, to which they both belonged, in the association. Here there was Christian fellowship and no social equality. Social equality is a matter that will always take care of itself and must necessarily regulate itself. There cannot be social equality between two persons that are not each other's social equal. My observation is, that where a white man, for instance, seeks to make himself the negro's social equal, the negro generally loses respect for him and the social equality sought to be established is removed further away. I refer in this last remark to the kind of social equality found at the card table and crap game.

I really believe that it would be a dangerous thing to attempt to establish social equality between the races in religious assemblies of any sort. It would not only be a failure, but may lead to the destruction of fellowship. I believe it would be a good thing if colored ministers would attend our Conventions as visitors, and white ministers attend the colored religious assemblies in like manner. So that the colored people could see how the whites do things and the whites may see how the colored people manage their affairs. Good, I think, would come of this, which could be done without any appearance of social equality.

J. R. SAMPLE.

Summit, Miss.

FOUR YEARS OF AGONY.

Whole Foot Nothing But Proud Flesh—Had to Use Crutches—"Cuticura Remedies the Best on Earth."

"In the year 1899 the side of my right foot was cut off from the little toe down to the heel, and the physician who had charge of me was trying to sew up the side of my foot, but with no success. At last my whole foot and way up above my calf was nothing but proud-flesh. I suffered untold agonies for four years, and tried different physicians and all kinds of ointments. I could walk only with crutches. In two weeks afterwards I saw a change in my limb. Then I began using Cuticura Soap and Ointment often during the day and kept it up for seven months, when my limb was healed up just the same as if I never had trouble. It is eight months now since I stopped using Cuticura Remedies, the best on God's earth. I am working at the present day, after five years of suffering. The cost of Cuticura Ointment and Soap was only \$6; but the doctors' bills were more like \$600. John M. Lloyd, 718 S. Arch Ave., Alliance, Ohio, June 27, 1905."

THE OBLIGATIONS OF CHRISTIAN PARENTS.

By G. E. Hiller

What is the greatest weakness

Catarrh
Whether it is of the nose, throat, stomach, bowels, or more delicate organs, catarrh is always debilitating and should never fall of attention.
It is a discharge from the mucous membrane when kept in a state of inflammation by an impure, commonly serotulous, condition of the blood.
Hood's Sarsaparilla
Cures all forms of catarrh, radically and permanently—it removes the cause and overcomes all the effects. Get Hood's.

BROWN'S BRONCHIAL LOZENGES FOR COUGHS AND COLDS
Hoarseness or loss of voice immediately relieved. Nothing excels this simple remedy

of American Christianity today? Undoubtedly it is the neglect of religious training in the parental home.

No thinking Christian will deny that the Sunday school is doing a great work. But so far as the Sunday school has been expected to furnish our children the full scriptural instruction that they really need it is manifestly, and must be, a failure.

Realizing this, many have expressed the wish that some sort of unsectarian religious teaching might be introduced into our public schools. This is surely a pious and reasonable wish, but there are so many difficulties in the way that its realization is a very remote possibility.

The pastor who fails to personally teach the children the stories of the Bible and the catechism of his Church surely does not perform his whole duty.

By all means let us insist on faithful pastoral instruction, and let us still further improve the spirit and method of our Sunday school, and let us elevate, as far as possible, the moral tone of our public schools. But when all this is done, we shall still fail in accomplishing our purpose unless our children receive the main part of their religious training in their parental homes. What the heart is to the physical body the home is to the body social, and hence the home must be the center from which the religious life of the nation emanates, and around which all Bible instruction revolves. All other educational work can only be supplemental to that which is done in the home.

Are we aware, as we should be, that the Bible does not directly recognize any religious teachers of children except their parents? How was it in Old Testament times? We read that God, through Moses, instructed every Israelite, saying: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon

the posts of thine house, and on thy gates."

In the New Testament God admonishes Christian parents, through Paul, as follows: "Ye fathers, bring up your children in the fear and nurture of the Lord." In fact, the early Christian Church had no Sunday school, nor anything resembling it. Believing parents understood that it devolved on them to acquaint their own children with the import and meaning of their most holy faith, and they seem generally to have conscientiously fulfilled this duty with most satisfactory results.

When Martin Luther, with burning zeal, labored to again fill the minds and hearts of the people with the pure gospel of Christ and the apostles he realized to the fullest extent how important to the evangelical cause the instruction of the children would be, and that is why he became exceedingly solicitous about this matter. But it was the parents from whom he mainly expected the carrying out of this necessary work, and it was to aid them in their efforts that he wrote his Little Catechism, which, for simplicity, lucidity, and plasticity is unsurpassed even to this day.

If there is anything that should be discussed and emphasized in our Church today, it is the more faithful and thorough systematic religious instruction of our children, especially in so far as this is a sacred obligation resting on the parents. Editors should write about it. Pastors should speak of it in the pulpit and in their visits from house to house. It should be discussed and magnified everywhere and by everybody until this weak place in the very foundations of our Christianity becomes strong.

But it is well to note that the Bible lays this great obligation especially on the fathers. Of course we all understand that the mothers are included, for in this matter both parents stand as a unit. But this does not change the fact that, as far as the Bible is concerned, this responsibility rests first of all upon the fathers. This is very important, for there has been so much one-sided argument in our day of the mother's influence in shaping the lives of the children that our views of the relative functions of the parents have become distorted. This is how woman suffragists have come to make such effective use of the argument that woman should have the right to vote in order that she may provide for the proper legal protection of her children. It is thus that many states were induced to give women a vote in all school elections, just as though the fathers had no interest or obligation or conscience in matters relating to the highest welfare of their offspring. (And it is to be feared that the behavior of many fathers has to some extent justified this view.) Not so the Holy Scriptures, but "ye fathers bring up your children in the fear and nurture of the Lord." And for fathers to shirk this sacred duty is impious, unmanly, and cowardly.

How beautiful and sublime is the ideal, scriptural position of a Christian father! He is the patriarch of his home, and as such he there exercises the threefold patriarchal office of king, prophet, and priest. As king he commands his household to keep the ways of the Lord; as prophet he inculcates into the minds of his children the teachings of God's holy Word; and as priest he lifts up holy hands in prayer and intercession for his

loved ones. How can a Christian father think of abdicating this sublime and glorious position, or of neglecting such sacred obligations? It goes without saying that the mother, as her husband's helpmate, and in supporting him in these functions, is likewise the queen, prophetess, and priestess of her home.

Then let each father take at least from a quarter to half an hour a day, that he may, in connection with the regular family worship, explain and impress on the minds of his children some brief scripture lesson, or teach them a part of the catechism, and sing some good hymn with his family.

No matter what he may do at other times, this will ever prove his most profitable employment. If any father doubts this, let him try it. He will find it easier and more pleasant than he imagines.—*Christian Advocate.*

TEXAS WANTS THE SOUTHERN BAPTIST CONVENTION IN 1908.

Texas wants the Southern Baptist Convention in 1908. San Antonio will extend the invitation and expects it to be accepted, though not unmindful that other worthy cities will likely desire it at the same time. San Antonio is the largest city of the largest State in the Convention, and the Convention has never yet met there. It has also been several years since the Convention met in Texas or anywhere in the Southwest. The Baptist cause here is prospering. Two new churches just completed and two more planning to build. The Texas Convention meets in San Antonio in November of this year.

W. W. LEE, San Antonio, Tex.

THE BIBLE IN THE COLLEGE.

PRES. J. J. TAYLOR, LL.D.

Probably there has never been a time when the Bible received so much consideration as is accorded it to-day. Eminent scholars give it their profoundest consideration, comparing texts, tracing out words and phrases, and seeking the most accurate terms of exposition. Learned works are written about it. Current literature abounds in references to it. Religious denominations give it gratuitous distribution. Sunday schools use it as a text-book. Colleges include it in their regular courses of study.

In this matter Georgetown College is in the front rank. For several years the study of the Bible has been one of the requirements laid upon all candidates for graduation. As arranged at present the course covers only one year's work. In so short a time it is impossible to go into details, or take up those matters that come into ordinary devotional reading, Sunday school work, or the regular ministrations of the pulpit; but the aim is to deal with other matters that give a better view of the book in general.

Dr. W. C. Taylor, of Petersburg, Va., recently made a visit to the College as the examination on the work of the first half term of this year was in progress. He was so pleased with the scope and character of the work that he suggested the publication of the examination in the Recorder, that the Baptists might have some idea of what is being done in this important branch of learning. To persons

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and should have attention first. If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince any one.

Wilson, Conn., Feb. 18th, 1904. I was a man could not be in any worse condition than I was with kidney and bladder trouble. I suffered with several gross diseases and the physician told me I had Bright's Disease and that I would not live over six months. Another told me it was all stones. I had severe pains in my kidneys all the while, could not sleep over, would be dizzy, could not lie down without someone helped me up; my back was weak and pained me; urine was as thick as cream and it would scald me something dreadful. I had to get up many times in the night to urinate.

I took Swamp-Root and today I am a well man and never felt better. All of my troubles have gone and show no signs of returning. I take my oath that Swamp-Root put me where I am today and I can prove it by acquaintance. Very truly yours, E. H. RAND

Swamp-Root is not recommended for everything, but it promptly overcomes kidney, liver and bladder troubles, the

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



settling or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

familiar with the subject the questions will seem quite primary, but many will find them difficult.

BIBLE EXAMINATION.

I. The Bible (general).—1. What is the Bible? 2. Into what two parts is it divided? 3. What are the general divisions of the first part? 4. How many books in each division, with the whole number in the first part? 5. What are the general divisions in the second part, and the number of books in each? 6. How many writers in the second part?

II. Original Sources of Bibles.—1. What is a manuscript? 2. What four classes of manuscripts are in existence? 3. What are the three most important manuscripts? 4. To what date do they belong? 5. What is the date of the oldest Hebrew manuscripts, and why are there none of an earlier date? 6. What is a version? 7. Give date of the earliest versions, and explain why they are older than existing manuscript. 8. Mention the author's name and date of the most important Latin version. 9. Give the author of the first printed English version, and the date of the King James version.

III. Pentateuch.—1. What is It is not a sin to fail, if you have the Pentateuch, and why so call-done your best to succeed.

The crown does not always encircle the noblest brow.

I Can Cure Cancer

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



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

Peter Keagan, Galesburg, Ill., can be cured at home. had cancer of the mouth and throat. Doctors said, "No hope." Mr. Keagan wrote: "It is only a question of a short time—I must die." To-day his cancer is healed up and he is well. My marvelous radiated fluid did it. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer or any lump or sore that you believe is cancer, write to-day and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be, do not hesitate to write and tell me about it. I will answer your letter promptly, giving you, absolutely free, full information and proof of many remarkable cures. DR. RUPERT WELLS, 2508 Radol Bldg., St. Louis, Mo.

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DO I A BATTLE FIGHT!

BY GAIL KILGORE.

If Thou, my Christ, to-day Should'st speak to me and say: What battles hast thou fought for me? Show me Thy scars, I fain would see Love's depth of victory.

If Thou should'st speak, my Christ; My leader and my King; And bid me lay my wounds in sight, The scars borne just for Thee in fight, What love scars could I bring!

Do I a battle fight: Do I a stainless shield Bear where I tread, in sacred trust Trampling sin's every birth to dust, Along the battlefield!

Christian Work.

Our Pulpit

THE DISLIKE OF THE COMMONPLACE.

REV. G. H. MORRISON.

2 Kings v. 11, 12: "But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and went away in a rage."

The irritation of Naaman is so natural that it hardly requires any words of explanation. We recognize in a moment what vexed him so, just because we have often been vexed ourselves. Naaman expected a striking and startling cure. He knew how the Syrian magicians would conduct themselves. They would come forth in procession, muttering their incantations, and moving their hands in mysterious fashion over the sufferer. Something of this kind, no doubt, Naaman was expecting when he rode up in state to Elisha's door. Then came Elisha's message, Go and wash in Jordan. Go and do something that any man could do. There was none of the drama here that Naaman expected—it was a command that any slave could execute. And it was all so commonplace—so ordinary—so utterly lacking in dramatic interest, that Naaman was intensely irritated.

To-night, then, following the suggestion of our text, I wish to speak for a little on the commonplace; and I shall cast what I have to say into this shape: First, the dislike of the commonplace is well-nigh universal. Second, there are few things more dangerous than this dislike.

First, then, on the widespread irritation at the commonplace, so clearly manifested in the case of Naaman. I think I need hardly remind you of another Bible story where the same intense dislike makes itself manifest. "Is not this the carpenter's son? Do we not know His brothers?" It was with such words that the Jews discredited Jesus. Like Naaman they were intensely irritated at the commonplaceness of this Messiah's advent. It was a prevalent belief of the Jews that the second Adam

would come in full-grown manhood like the first. They had the convenient habit which we all possess of forgetting the prophecies they wanted to forget. Suddenly, in some epiphany of glory, perhaps from the secret of the Temple, Christ would appear. They were looking for some spectacular performance, as Naaman was when he came posting to Elisha. Then Christ was born in a little hillside village, and He was rocked in His cradle by His village mother, and He wrought with His father who was the village-carpenter, and He played with His comrades in the village streets—and it was all so commonplace to unobservant eyes—so untouched with a single gleam of scenic splendor, that the Jews, like Naaman, were very angry, and went away from Christ Jesus in a rage.

But to come nearer home and think of ourselves—are we not all prone to the same irritation? Think for example of how we regard our newspapers. A man takes up his paper with a feeling of expectancy; he rarely lays it down without some disappointment. We say, There is nothing in the newspaper this morning—nothing—and so we throw it down. What we really mean is that there is nothing startling, nothing to thrill and hold us by its tragedy. For every morning there is the record of birth in it—the echoing music of new-created life, and every morning there is the record of death in it, with its untold sorrow and unbidden tears; and the teeming and busy life of all the world is in it, and the coming of the kingdom for those who have eyes to see; yet day after day, through a whole summer-time, we throw down the paper and say there is nothing in it. Is that faint vexation not akin to Naaman's when he was bidden by Elisha to go and wash in Jordan? Does it not indicate that it is very hard to realize the value of the ordinary? The fact is we are half-savage at the heart yet, and have never lost the savage delight in glaring colours. It is only in heaven, where we shall all be saints, that we shall never weary of the robes of white.

I cannot help thinking, too, that much of men's world-weariness—much of the disappointment that unfolding life brings with it—is connected by very real yet subtle ties, with this deep-seated vexation at the commonplace. When we are young we all dream heroic dreams. We are all going to be soldiers or sea-captains. Heaven lies about us in our infancy, and in the depths of that heaven we all desire the angels. We start from childhood, as Naaman did from Syria, not knowing anything but seeing glorious visions; and we have all pictured in our school-boy years what is going to happen when we meet Elisha. Then we, too, enter our land of promise—we come to the borders of our manhood and our womanhood—we approach the threshold we have so often dreamed of in those days of the heroes when we were little children; but the pageantry we looked for and the glory we foresaw do not meet us any more than they met Naaman: like Naaman we are just bidden go and wash in Jordan. Our joys have nothing remarkable about them—they are just the joys of a thousand other homes. There is nothing spectacular about our sorrows—we can point to a score of hearts which have been torn like ours. We are not such geniuses as we once thought we were—matched with the great world we come to find

our level—life is more ordinary, and far more commonplace, than we ever dreamed of in the golden morning. So springs one disappointment of maturity; so springs the temptation to innumerable sins. It almost seems as if the promise of life had cheated us—life has evolved so differently from our expectation. How many men turn away in rage from life's plain duties not because they are difficult, but because they are dull! How many avoid the path where the cross lies, who would tread it to-morrow if there were only some glamour there! It may be hard to follow the ark into the depths of Jordan. Perhaps it is harder to wash in Jordan seven times.

And in our Christian experience are we not also like Naaman, and have we not known something of Naaman's disappointment? I think that many men come to Jesus Christ as this commander of Syria came to the prophet Elisha. We come because we need Him just as Naaman did. We come because the leprosy of sin is on us. And we have heard such tidings of this mighty Saviour, and of His power to redeem and save and sanctify, that we come all eager with glorious expectations. God forbid that I should say that these hopes are disappointed. He is able to save even to the uttermost. He is here to-night to redeem us and to cleanse us. He is a thousand times more willing to cure us of our leprosy than Elisha was to cure that curse of Naaman. But when we come and when we cannot see Him, when we only hear a voice that bids us wash, when instead of great deeds there is dull and dreary service, have not men been moved even against Jesus with the very feeling which animated Naaman? You must resist that feeling. You must fight it down. You must realize the glory of the ordinary. To turn away from Elisha in rage was a very poor and pitiable thing. But to turn away from Christ Jesus in a rage is the one fatal act of a man's life.

So I am led naturally to our second head—there are few things more dangerous than this dislike. Let me just indicate to you three reasons that make it so perilous to nurse this irritation.

First, then, the commonplace is the warp and woof of life. It is the material out of which our days are made. Take yesterday—think how you spent it from morning till evening star, and you have the record of a thousand ordinary things. Even to the greatest, great moments come but rarely. Perhaps to you and me they never come at all. If we ever had one tumultuous moment of sweet joy, if we ever had one agonizing hour of sorrow, it will stand out for us, like the top of an Alp above the mist, through the summers and shadows of a score of years. The very fact that we remember it so vividly shows how rare these experiences are. But the fabric of our common days is commonplace. We waken, we eat, we work, we pray, we sleep. We go through the dull routine of daily duty: we have our little and undistinguished share of trial. It was a thousand things like these that made up yesterday, and a thousand yesterdays make up our life. One of our modern novelists says a wise thing about greatness—that sadly distorted and mismanaged word greatness, he says, is to take the all is dreary, there is little hope of any victory then. And that a man throws away his chances that and forfeits his future and plays

Pains Where?

If in head, back, sides, waist, hips or legs, they are probably due to serious womanly disease which will need prompt treatment to prevent grave consequences. Women suffering from such pains, should take

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may be greatly lived, if you will only let the light of God flash on the strands of it. And no matter how stirring your life be it shall be a failure, if you have never been awakened to the glory of the usual. There is no happiness like the old and common happiness—sunshine and love and duty and the laughter of children. Only a fool would think that yacht or motor-car could be laid in the balance with these abiding things. There are no duties that so enrich us as dull duties. There is nothing like a thorn in the flesh for sanctifying. And all this strength, and peace, and quiet advance into the depth and dignity of manhood, is squandered and lost by the man who frets, like Naaman, when the God of his destiny bids him wash in Jordan.

Then the commonplace is God's preparation for the great. It prepares us to meet great hours when they come. Simple obedience to a very plain command for us as for Naaman is the path to glorious hours. What did our Lord mean in that parable we read to-night, when He made the master say, 'Be thou ruler of ten cities?' What did He mean when He said, 'Out of thine own mouth will I judge thee, thou wicked servant—Take from him the pound and give it to him that hath ten?' He meant that the capacity for royal government, the power to rise to great calls and be a king, was rooted in the brave and faithful handling of a commonplace and ordinary pound. The pound was the preparation for the palace. In this strange world I think it is always so. Trace back the failure that makes all the city talk, and you will find its roots in ill-regulated years. But get at the secret of the man who has had great hours, who has handled his dramatic moments well, who has borne the test of fiery temptation, who has been brave and admirable in some crushing loss, and at the back of it all you will find a gallant story of unrecorded and immemorial years. All a man's hope for a radiant to-morrow lies in the heart of his commonplace to-day. If you cannot be faithful now when

traitor to to-morrow, when from the commonplace calls and crosses of to-day, he turns away like Naaman in a rage.

Then think how Christ insists upon the commonplace; and we all wish, do we not, to follow Him! The more I study Christ's life the more I am impressed by the value that He set upon the ordinary. He took a common lily that grew in tens of thousands, and He said of it, 'Not even Solomon in all his glory.' He took a commonplace child—not over-clean perhaps, but with such eyes!—and said of it, 'Of such is the kingdom of God.' For Christ, there was a whole universe within the mustard seed. For Christ, there was a revelation in the sparrows. For Christ, there was a wealth of meaning in a village. Whatever Naaman did, it is clear that Jesus of Nazareth never turned away from the commonplace in a rage. Now will you try to follow in His steps? It will make such a difference to you if you will. Every day will be brighter, every task break into music, every commonplace burden have a gleam of heaven on it, if instead of fretting like Naaman we say, Yes, Lord, because Thou biddest me, I shall go and wash in Jordan seven times.

THE FUTURE LIFE.

There are those who tell us that we are making too much of a future life, and are urging repentance, faith and self-denials as taking hold upon a future life, rather than the cultivation and development of a character which makes for the individual's happiness and the betterment of society here. We should find heaven in this life, they tell us, rather than be looking forward to another life, of which we know nothing, or have only vague conceptions. And so there are men who are preaching the humanities, are emphasizing character as the end all of Christianity, and that a character which has no special value beyond the present. On the other hand, there are those who tell us that godliness is for the life to come, as well as for the life that now is. More than that, they tell us, as Paul taught, that "if in this life only we have hope in Christ, we are of all men

most miserable." Paul could not see any profit in the self-denial which he practiced, unless he were to live another life than that experienced here. It was of no advantage to him that he had fought with beasts at Ephesus, "if so be that the dead rise not." But for the future life, the Epicurean's creed was the best—"Let us eat and drink, for to-morrow we die." It is not unreasonable to expect that those who have no hope for a future life are anxious and determined to get all they can out of this life. A French Socialist is quoted as saying in the Chamber of Deputies: "As compensation for the destruction of the hope of a future life, from which men's minds have happily been emancipated, their happiness on earth must be increased." And this is reasonable. If "this poor life is all," then let "the natural man" have his way; let passion and sense run riot; let each one find his good in the indulgence of every natural lust. To-morrow he dies, and that is the end of it all.

But the teachings of Jesus are the farthest removed from such an idea of life, either here or hereafter. "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." And yet he who uttered those words said: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." He declared that there should be a leaving of houses and lands, of father and mother, of wife and children—everything dear to a man in this present life, and the compensation should be, "in the world to come, life everlasting." Prof. Goldwin Smith is quoted as saying that "the disappearance of the belief of human beings in a life beyond the grave, would logically be followed by a keener struggle for the good things of the life which all of us, Christian and atheist alike, are sure of." And Prof. Smith is doubtless right. It must be "now or never," with the atheist, and also with him who makes the present life to have no bearing upon the future life. But Jesus taught that "it is better to enter into life with only one eye" than into the future of the ungodly with two eyes. Abraham said to the rich man in his torment: "Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented." It was Jesus himself, who knew all about both worlds, who said: "What shall a man be profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" It has become most "unfashionable" to think of that. It is not a popular text to preach from in these modern days. The "character," of which we hear so much, is not one which has its beginning in an acceptance of Jesus as the Christ and the only Savior, but which is the result of cultivation in the home, in society and in the schools, especially the latter.—G. W. L., in *Herald and Presbyter*.

TOO LATE.

I have read of a railroad superintendent, who, on coming to his office one Monday morning, found a letter from the wife of a discharged conductor, which read: "I take this opportunity to write while my husband is at church. He has been going regularly for three Sundays, has talked with the minister, has signed the pledge, Mich. 'There's a Reason.' Read and asks God every morning and night to help him keep it. I am

sure he will never drink again. We have only seven dollars in the house. I do my own work, though not strong. Our baby is sick, and I don't know how we are to live when the little money is gone. For God's sake, pity us and give my husband his train again; I'm sure he will never drink another drop."

The superintendent read it, then passed it to a friend, asking what to do.

"What has been his record?" asked the friend.

"This is the third time he has been found drunk on duty. I warned him, then suspended him, then discharged him. I can't place human lives in the care of a man who can't be trusted. If I take him back, it won't be three weeks ere he is drinking on the sly, and within three years he will wreck a train, as sure as the sun rises to-morrow."

"Can't you put him in some other place where he will be under less responsibility?"

"No; he is physically unable to do hard work, and there is no other kind at which I can put a man of that sort. I don't dare set him even to watching a crossing. In fact, there is no position on a railroad for a man who can't be trusted to do his duty."

Later in the day the conductor came in, and was received kindly, but given no encouragement. "I knew you would come," said the superintendent, "and I must be frank and say that I should have thought more of you if you had stayed at home and helped your wife, instead of going to church, so that she could write me about it."

"But," said the conductor, "she wanted me to go, and I did not

MAY BE COFFEE.

That Caused all the Trouble.

When the house is afire, it's like a body when disease begins to show, it's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," says a Kansas lady, "I felt sure that coffee was hurting me, and yet, I was so fond of it, I could not give it up. I paltered with my appetite and of course yielded to the temptation to drink more. At last I got so bad that I made up my mind I must either quit the use of coffee or die.

"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone,—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the old kind of coffee and began to use Postum Food Coffee, and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum Food Coffee, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." Name given by Postum Co., Battle Creek, Mich. "There's a Reason." Read the little book, "The Road to Wellville," in pkgs. All grocers.

know about the letter until afterward. I am sure I shall not fall again. I have asked God to help me. Trust me once more, and pity my family."

The superintendent shook his head sadly. "You want me to pity your family, but you didn't pity them yourself. You never thought of asking God to help you, except to help you out of a scrape. The kind of religion that we want isn't the kind that helps a man to get his job back; it's the kind that makes him keep it. I believe in religion, and wish every man in the company's employ were a religious man; but the kind of religion this company needs is the kind that makes men faithful to their work."

The discharged man went out, and the superintendent's stern face relaxed. "I—am sorry for that wife and the sick baby," he said; "but I can't trust human lives to a man who gets his religion so late." If you want to make a success of living and a success of dying, at once hear and heed God's "Go." *Treasury*.

The quality which peculiarly belongs to this time of the year is a quality which was of course best expressed by the old word Charity. We may say in a sense that the word has been degraded; since it has come to mean a mere giving of money to hospitals or (far better) to beggars. But indeed we ought not to say that the word has degenerated; it is we who have degenerated. A word can never be degraded unless men degrade it. St. Paul put the two things actually in opposition; he said that if a man gave all his substance in alms he might fail from lack of charity. The whole object of literature is to find new names for old things. If any literary man pretends to be talking about a new thing, lock him up at once in a mad-house. It is not the things that are new or that need to be new. It is not they that tire; but we that tire. Green is never tired of being green; scarlet is never tired of being scarlet. Darkness grows never weary of being darkness, and triangles never lose the excitement of being triangular. It is we that fail; and that is why our energies and perceptions have always to be refreshed with the realities of abstinence, with self-denial, with self-forgetfulness, with the divine darkness of humility. This word Caritas, which originally means a tenderness towards men, or more properly that all men are dear to us, has actually come to mean the mere giving of money; so that we can speak of the Charity Organization Society. That is, we speak of the Tenderness Organization Society.—*Chesterton*.

Sometimes the soil which is most rugged on the surface covers the richest veins of ore; and not infrequently the most beautiful flowers are seen growing out of the crevices of the rock. Thus it is with many of the neglected books of the Bible.—*William M. Taylor*.

There is no day too poor to bring us an opportunity, and we are never so rich that we can afford to spurn what the day brings. Opportunities for character always bloom along the pathway of our duty and make it fragrant even when it is thorny.—*Samuel J. Burrows*.

Seek your life's nourishment in your life's work.—*Phillips Brooks*.

The only way to have a friend is to be one.—*R. W. Emerson*.

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Editorial

Every year Dr. H. K. Carroll, of New York, the well known statistician, publishes carefully gathered figures of the different denominations in the United States.

The entire number of regular Baptists in the United States is given as 4,842,412. Of these 1,772,091 are Negroes. Of the whites 1,939,561 are in the South and 1,113,222 are in the North.

The net gain for the year was 100,001, of whom 23,046 were in the North, 40,136 among Southern whites and 27,222 among the Negroes.

The other leading denominations are as follows:

Table with 3 columns: Name, Number, Net gain. Rows include Congregationalists, Disciples, Lutherans, Methodist Episcopal, Methodist Free, Presbyterians North, Presbyterians South, Protestant Episcopal, Roman Catholics.

Altogether there are 32,283,658 church members in the United States, which is more than one-third of the entire population. This is a net gain for the year of 870,329, an average of about 2,400 a day.

The net gain in ordained preachers for 1906 was 4,300, as against 2,628 in 1905. The scarcity of men entering the ministry, of which we have been hearing so much, seems to be passing away, the net gain in preachers in 1906 being nearly double what it was in 1905.

Among the minor sects concerning which much is said in the papers, we note the following:

Table with 3 columns: Name, Number, Net gain. Rows include Christian Scientists, Mormons, Spiritualists, Dunkards, Primitive (3) Baptists, Unitarians, Quakers.

These figures form an interesting study. Some of the round figures are probably estimates. For example, the Unitarian figures are exactly the same as last year, 71,000. This shows, since their figures are easily got at by themselves, that they do not care to make an accurate showing, and that they are not growing.

We are surprised at the showing of the Spiritualists, and we think there is a mistake in those figures. This is confirmed by the identity of the figures. The total number is given as 295,000, and the net increase as 29,500, exactly the same figures with one cipher taken off. This is suspicious.

The Primitive (1) Baptist figures also are exactly the same as last year and so are simply an estimate. We would like to see their accurate figures, and to know just how they are getting along.

The Lutheran increase, as well as that of the Roman Catholics, is largely affected by immigration, while Baptists gain very little from this source. The increase of Southern Methodists is less than we would have supposed.

On the whole the figures are very gratifying, showing that evan-

gelical religion is more than holding its own in our country, and is making rapid and solid progress. We think this is largely due to the recent movement in evangelism and from that we expect yet greater things.

Our readers will remember that we have over and over again challenged the new theology men to put their doctrines to a practical test, viz.: to try to lead men to repentance and to holy living by preaching the new theology to them. So far they have seemed content with lying back and denying everything and claiming everything. But the recent meetings of Gipsy Smith in Boston have stirred up Prof. Peabody, of Harvard, and others to do something to offset such evangelistic work.

If the new theology preachers have a "vision" it is very different from the "Heavenly vision" Paul had. As for the theology of the soul winners bringing a "shock akin to horror to thoughtful men," of course light is painful to men with sore eyes, and God's truth is offensive to those whose hearts are full of enmity to God.

We hope the suggestions of Prof. Peabody and the rest will be carried into effect, and that these new theology men will give their doctrines the practical test. The man who honestly tries to win a live sinner to repentance by telling him the new theology, will soon see the utter emptiness of that theology, and if he really desires to save men, he will turn back to "the faith once for all delivered to the saints," which alone can save men.

It is a matter of great joy that there is so much evangelistic work going on, and that such multitudes, here, there, yonder and beyond are being won to Christ. The new theology is no match for total depravity.

Some of the Lutheran brethren have allowed themselves to get in a frame of mind over Dr. Det-

wiler's becoming a Baptist, and they are throwing things at him that are not roses. This is hardly the graceful thing in them. For example, they complain that it should not be said that he came from the Lutherans to the Baptists because there was an interval between the time he was in active service as a Lutheran minister and his joining the Baptists—as if the length of time a man is on the road affects the fact that he traveled that road. Dr. Detweiler was a prominent Lutheran minister, pastor of leading churches; he is now a Baptist minister delighting all our brethren who have heard him. Certainly then he did come from the Lutherans, and did come to the Baptists. He was there and now he is here. What difference does it make how long it took him to make the trip? The fact is he came as fast as the way became clear to him. He wished to be sure he was right before going ahead. Naturally the Lutherans think he was mistaken, but that is no reason they should now throw mud or stones after him.

Dr. Detweiler has prepared a statement of the reasons that led him to become a Baptist. He delivered this as a sermon at Walnut Street church, and a full house listened with deep interest. He delivered the same before the Baptist Pastors' Conference in this city, and he made a most favorable impression. He has not an unkind word to say about any of the Lutherans, or about the Lutheran denomination, but he simply tells the reasons that influenced him. He is a man of rare ability and of admirable spirit. We hope the Lord will make him abundantly useful among us. He has a firm grip on "the faith once for all delivered to the saints," and that faith has a firm grip on him. We heartily commend him to the denomination.

Robert Morrison entered China just one hundred years ago as a missionary. On the ship the captain asked him if he thought he could make any impression on the hundreds of millions of people in China. He replied: "No; but God can." And God has.

In Shanghai April 25th to May 5th will be celebrated the Centennial of China missions. All evangelical denominations who have missions in China are expected to take part. It will be most interesting and a most memorable occasion. Efforts are on foot to secure a goodly attendance of representative men, both laymen and preachers, from America; and it is to be hoped that the efforts will be successful. The expense of the trip will be about \$1,000, and for such an occasion there are many who can well afford the outlay. Incidentally those who go can see Japan, China, the Philippines and Hawaii.

We are glad to hear that the Hon. Joshua Levering of Baltimore is going, and that two laymen are going from the Third church, St. Louis. We hope that Southern Baptists will be well represented. We call special attention to the short article on this subject from the Rev. J. W. Love, missionary to China, in this issue.

Bishop Potter of New York well says:

"For it is impossible in the minds of the people who hold fast to the principles of common honesty, to respect either the consistency or the integrity of one who eats the church's bread, accepts the church's dignities, enjoys the church's honors and impugns the church's faith. If he must assail

her beliefs, then the dictates of ordinary righteousness would plainly seem to be that he must, first of all, withdraw from a fellowship to whose fundamental beliefs he cannot readily assent."

The New York Christian Advocate, commenting on this utterance, says: "This is common sense, and fully agrees with the teachings of Christ and the apostles."

But the new ethics, which is practically a part of the new theology, teaches that it is right for a man to occupy a pulpit or a professor's chair while he is undermining the faith that pulpit or chair was established to maintain. It thus appears that one of the "assured results" of the new views is to destroy a man's sense of honor.

In response to our suggestion that a competent man be sent to Europe to devote, say, three years to examining archives and learning all that can be now learned in regard to Baptist history, the Rev. S. E. Tull, of Mississippi, writes proposing to contribute \$25.00 a year for three years to send such a man. It may be that others are like minded. If so we would be glad to hear from them. It would be a handsome thing if some sound Baptist with money would give the whole amount. If, for example, Mr. or Mrs. John Smith would give \$10,000 (and that is about what it would cost) and let it be the "John Smith Baptist History Fund." When the man sent out, shall return, of course the results of his studies will be published in a volume, and it would be the "John Smith Baptist History," and would perpetuate the name of the generous donor to the end of time. It is a book that would be of permanent value and would never be forgotten.

Now, brother, sister, if God has blessed you with this world's goods, will you not think seriously about devoting a part to this cause? This world is gloriously worth doing. Really it ought to have been done years ago. It cannot be done too soon or too thoroughly.

Dr. Cranfill declares: "Every man, who desires to do so [a needless addition.—Ed.] has a right to start a Baptist paper at any time or place," &c. By the same token, any man has a right to start a Baptist school at any time or place; any man has a right to start a Baptist convention or association, at any time or place, and so on to the end of the chapter. It takes no eye to see the chaos into which that would land us. It is not simply a question of one man's rights, the Baptist denomination has rights also. The welfare of the cause of Christ has claims. For every Baptist to start a paper, a school and an association wherever possible would put an end to all co-operative work. If that be a wrong policy, it ought not to be encouraged, and the denomination should oppose the starting of all papers, schools and associations whose existence does not give reasonable promise of advancing the Baptist cause.

Again we ask our same old question: On what principles should the number, location and personnel of our Baptist papers be determined? Certainly Dr. Cranfill is wrong. Next.

A correspondent of the London Daily News said that at Poplar, England, Mr. Marriage had been married to Miss Wedlock. Has there ever been more unusual names at a wedding?

Editorial Varities.

President A. P. Montague writes: "Your great paper stands for all I hold dear. It is brave, fearless, gallant."

The Evening Post, of this city, facetiously observes: "An authority declares that Chicago will soon be a homeless city. But the little long eared first cousin of the horse need not be expected to vanish from the place during the life of the Chicago University of Chicago."

It was a most remarkable phenomenon presented last week in Congress. A resolution endorsing the President's course in the Brownsville affair was unanimously supported by his political opponents, and unanimously opposed by his political friends. Has the like of this ever been witnessed before?

Dr. Thomas Hume has resigned his professorship in the University of North Carolina to take effect in June. He will retire and receive a salary from the Carnegie Fund. He has wrought long and faithfully. We hope he will use his gifted pen freely.

We call special attention to the announcement of the Committee in regard to the Baptist Exhibit at the Jamestown Exposition. Dr. Morhouse, 312 Fourth Avenue, New York, is chairman.

We hear a great deal about "experts" and "expert testimony." Did you ever know of a case where a lot of experts agreed on any matter submitted to them? The main trouble with the Panama Canal is that so many "experts" have been called in.

We are glad to hear that religious liberty has triumphed in Bolivia. It is struggling forward in France, and in England the battle is joined. Let us hope and pray that religious liberty will soon prevail over all the world.

Mr. John D. Rockefeller has been spending a few days in Augusta, Ga. Some of the papers have criticized him for going to a Negro church while there. We are glad he went. We hope he will extend a helping hand to the Negroes, beyond anything he has done before.

Dr. J. W. McGarvey reports in the Christian Standard, that 14 per cent of the entire population in Lexington, Ky., are Disciples. Will not Dr. Nowlin kindly tell us what proportion of the entire population in Owensboro are Baptists?

The receipts of the Northern Baptists for foreign missions up to January 1st fell \$21,143.16 short of the corresponding period last year. In view of the country's prosperity The Standard, in a long editorial, asks—what is the matter? Perhaps the University of Chicago is involved in the answer. Perhaps too many Northern Baptists are affected by the "modern view of the world."

China has undertaken in earnest to get rid of opium. No user of opium can hold civil or military office. Teachers and minor officials are allowed three months and high officials six months, in which to quit opium. Sots over 60 are to be handled leniently, those under 60 must cut down at the rate of 20 per cent a year. All opium dens must close in six months. The area devoted to poppy cultivation is to be cut down 20 per cent a year.

The Religious Herald says the Journal and Messenger of Cincinnati is "the oldest Baptist periodical in the West," being now 75 years old. We take pleasure in informing our Richmond contemporary that the WESTERN RECORDER is over 81 years old.

The Religious Herald gives information of a plan to form the Baptist, Methodist, Presbyterian Colleges in Virginia into one university in Richmond, with a group of buildings. Each college is to maintain a certain degree of independence so as not to lose its denominational character. We will see what we will see.

Editor Bailey of the Baptist Record was present part of the time at the Bible Institute at Hattiesburg. He said to the writer that he was always glad to have representatives of the WESTERN RECORDER come to Mississippi, because he knew there would be no cutting of prices, nor any other sort of unfair advantage taken of the Baptist Record, the excellent State paper. There is such a thing as honorable journalism, and certainly all religious papers should scrupulously maintain it.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Eaton: Being slightly ailed, The cleansing blood. Post by letter. Broadway - Pastor Jones: Uplifted Christ; Kirby man's religion. Chestnut St. - Pastor Weaver: Accepted and rejected offering; Life's uncertainty. One for baptism. East - Pastor Wilson: Christian's walk; Noah and the ark. Two by letter. McFerran Memorial - Pastor Hamlet: Relation between Calvary and Newborn Advent; Three kinds of disciples. 72nd and Walnut - Bro. J. K. Hump hill, Missionary J. W. Lowe: Conditions in China. Calvary - Pastor Gilson: Take heed how ye hear; Ye will not come. Two by letter. General N. Y. P. U. meeting Friday night. Clifton - Pastor Foster: Soul saving; Cause of law. Franklin St. - No report. Highland - Pastor Dawes: With the mind; Supreme necessity. One addition to the pastor's family by relation. Pastor entered his 13th year. Immanuel - Bro. W. L. Brock preached. Parkland - Pastor Nick: Love and duty; Evidence of love. One by letter. Portland Ave. - No report. Third Ave. - Pastor Hanson: Communion in God; Will thou be made whole? 26th and Market - Pastor Reed: Rescue the perishing; Word taken away. Hazelwood - Pastor Althoff: Coming of the Holy Spirit; Mother's influence. One by letter, one for baptism. Highland Park - Pastor Arvin: Alpha and Omega; Things John wrote. Oakdale - Pastor Mohler: Meaning of a Christian; Veiled heart. Ormsby Ave. - Pastor Williams: God and the righteous; Separation from God. East Mead - Pastor Brandenburg: Trust; A trip in sin. 11th and Jefferson - Pastor Jones: Sin. Hope Mission - Pastor Bruce reported 63 in Bible Class and a good week. Missionary Lowe made an interesting talk at the Pastors' Conference about the great Missionary Conference in Shanghai April 25th to May 5th. Outlook in China bright, Bible being introduced as a text book in Government schools. The Empress Dowager has contributed liberally for a Christian hospital.

SEMINARY NOTES.

A. H. MAHAFFY.

New students are still coming in. Dr. Mullins dined at New York Hall Saturday and made quite an enthusiastic talk, during which he stated that the number matriculated was 288, and that there were about five in Seminary who had not yet matriculated. This states that the turkeys are on the way. Lets spur up and catch them. Bro. J. W. Lowe, a missionary from China, took tea with us last Friday. He made quite an interesting talk about the Conference that is to be held in Shanghai, China, April 25th to continue for ten days. This Conference originated through efforts of Robert Morrison one hundred years ago. This coming April it will celebrate its 100th anniversary. Its object is to bring together the 3,000 Christian workers of all denominations in the Chinese empire— one thousand men and two thousand women— to discuss the possibilities in the near future and how they can gather their fruits. At the same time they will consider the Morrison Memorial Building. After this interdenominational meeting the Baptists will have a separate meeting for ten days. Progress is being made for our Seminary to have a representative at this Conference. Hope that the denomination will send others from here also. Friday evening Brother Lowe spoke to the Students' Volunteer Band about his experiences in China during the boxers uprising in 1900. Monday he spent the chapel hour in speaking to the faculty and students on the subject, "China of To-day." The Seminary prayer meeting has its regular meeting every Friday 12:35 to 12:55. Brethren, you are missing the most fruitful meetings of all our meetings in the Seminary. The following brethren supplied Sunday: W. P. Carter, Huron, Ind.; M. L. Keith, Hickory Grove; F. M. Edwards, Portland Ave.; L. T. Grumbles, Plano; W. S. Conkley, Standford, Ky.; W. N. Rose, Rolling Fork and Lyons; W. L. Brock, Immanuel; J. P. McCabe, Salem, Ind.; V. L. Johnson, Eighteenth St. Brethren R. F. Hopkins, of Virginia, and V. L. Johnson, of Georgia, have re-

cently closed a meeting at Thirtieth and Delaware. Twenty-seven additions. W. C. Greenall has just closed a very successful meeting at New Harmony, Ind. He was called as pastor.

THE STATE.

Evangelist W. D. Powell has returned from Mexico, where he spent his well-earned vacation, and he is now hard at it again. He is now at Aubur.

Pastor M. E. Ellison writes from Valley Oak: "On the 21st Inst. Bro. A. G. Coler, of Madison county, closed a two weeks meeting at Flat Lick, Palmetto county, which resulted in eighteen additions to the church and the church is greatly revived and pushing forward to her place in the front ranks of the churches of the mountains of Kentucky. Bro. Coler so endeared himself to the brethren by his able and fearless expounding of the truth that he was unanimously called to the care of the church. We are rejoicing that heaven is once more showing blessings on the old church whose windows have ever been open toward Jerusalem."

Bro. H. H. Spillman writes from Fountain Run: "W. H. Smith, State Evangelist, is preaching at this place. Prospects good for a good meeting."

Pastor John F. Hoame, of Long Branch church, writes: "Bro. F. M. Jones and myself have been engaged in a successful meeting at Pine Hill. The church and brethren in general were greatly revived and many souls were saved; yet the harvest is great and the laborers are few and people are anxious to hear the truth. May God send more laborers in the vineyard."

Bro. E. W. Coakley writes: "We are about closing a great meeting at Pine Knot. Church much revived; 21 professed faith, 14 approved for baptism. Bro. W. T. Short called to the pastorate of Pine Knot and Strunk, and will be on the field by April 1. This is a great and growing field, and with such a man for pastor a great outcome is looked for."

OTHER STATES.

In Friendship Baptist church, Arto-nish, Miss., there has been organized a Progressive Club on Deer Park Plant, with Dr. J. W. H. Brown, president; J. A. Arrington, secretary, and Coleman Adkins and Wm. McKinley, committee.

A two week's meeting in the Little Valley church, Tennessee, resulted in 31 professions of religion and 41 additions to the fellowship of the church.

Bro. Earle D. Sims held a meeting in the Manchester church, Tenn., which resulted in 18 additions to the fellowship of the church. This greatly strengthened the faithful little band of 24, that being the previous number of members.

Pastor J. L. Mahan writes from Gilmer, Tex.: "I have accepted the pastorate of the church at Atlanta, Texas. Will begin work February 1. Please change my address to Atlanta, Texas, instead of Gilmer."

Pastor C. A. G. Thomas, of the First church, Monroe, N. C., baptized ten during the month of January, 1907.

Pastor Jno. A. Arbuckle writes: "Enclosed find order for three dollars, part payment of amount due on my subscription and change address of my paper from Taylor, Texas, to Cameron, Texas. I will move to that place and become pastor of the church there next week."

Pastor J. H. Coleman writes: "Please change my paper from Brinkley, Ark., to Hazen, Ark., as I have taken charge of the church at this place. Be sure to get this week's paper to me at Hazen, as I cannot afford to miss a single issue."

Pastor C. A. Stewart is carrying on a meeting in the Fort Scott, Kan., church, which has continued four weeks and has resulted in 70 additions to the fellowship of the church. The meeting continues.

Nocona church, Texas, has held a 12 days' meeting in which Pastor W. C. Garrett was assisted by Bro. R. C. Pender. Twenty-five have been received into the fellowship of the church and there are others to follow.

Bro. R. B. Carnett aided Pastor J. C. Hutsell, of Pine Creek, Laclede county, Mo., in a meeting and 20 were added to the membership.

Bro. H. T. Musselman, recently of Maysville, and more recently of Chicago, has become Sunday School Secretary for Missouri, under the American Baptist

Publication Society. His home will be Kansas City.

A successful meeting at Tuscola, Ill., closed with 15 additions. Bro. O. W. Syfert, of Villa Grove aided the pastor.

At Iola, Ill., Bro. R. A. Kirkland assisted the pastor in a meeting of eight days. Twenty nine added to the church.

Two hundred and ten added to the church at Piedricktown, Mo., Bro. H. A. Hecout, pastor. Among the number one of the best physicians of the town.

A new church has been constituted at Clayton, Ala., with a membership of 60. Bro. H. H. Friar has accepted a call to serve them for all time.

Pastor W. L. Pickard resigns at Lynchburg, Va., and accepts the call to the First church, Savannah, Ga.

DEAR RECORDER:

I have been pastor of the church at Hartford thirteen months for half time. While the visible results have not been all that church and pastor wished for, the Lord has blessed us much. Twenty members have been received. All services have been spiritual and well attended. The moral requirements have been set to the New Testament standard. Contributions to missions have been increased. The prayer meetings have shown a good degree of spirituality. The Sunday school, superintended by the devoted E. W. Ford, M. D., is making fine progress. The average attendance for January, 1907, was 134 1/2; the average contribution for Sunday school purposes \$2.95, and a contribution of \$10.25 to foreign missions January 20th. Our young people have organized for systematic study of our denominational literature and for development for church work and are beginning to work nicely.

Bro. O. M. Shultz has been ordained to preach the gospel and is now the successful pastor of the churches at Walton's Creek and at Mt. Carmel, in Ohio county, for one Sunday each, and at Oak Grove, in Davis county, for half time.

The members and friends of the church here showered upon the pastor and his family many acts of kindness, for which he thanks them and the Lord. Many other blessings too numerous to mention have been bestowed upon us, so we can look back and sing, "Praise God from whom all blessing flow," and set our faces to the future with bright prospects and glad hope.

The church at Beaver Dam where I am pastor for half time is working nicely, and when this pastoral year is ended I hope to send you a fine report from this church. A finer body of Christian men and women cannot be found anywhere. I am expecting great things of this noble band.

May the Lord bless the old RECORDER, and may the editor long live to contend for the faith of the gospel.

A. B. GARDNER.

Hartford, Ky.

Rev. H. T. Musselman is Rev. H. E. Trallo's successor in the Sunday school work in Missouri. His name was submitted by the American Baptist Publication Society for the approval of the State Mission Board of Missouri. They heartily endorsed the selection. Brother Musselman is a native of Virginia, educated in Richmond College, served in his native State as pastor for five years and was for several years pastor in Kentucky at Cynthiana, and afterwards at Maysville, where he married the accomplished daughter of Col. A. R. Glascock. He has been pursuing a special course of studies in the University of Chicago and pastor of Windsor Park church. He enters upon his work March 1, and his home will be in Kansas City. We know him well and regard him as well qualified for the work, and congratulate the American Baptist Publication Society and State Mission Board of Missouri on securing Brother Musselman for their joint work.

"TWO CHURCHES."

Under the above caption you publish in RECORDER of January 31st, on page 3, first column, an article written by myself followed by a criticism by you. Please let me say that I had no purpose to parallel the two churches on anything but missions. This word "missions" occurs nearly a dozen times in my article, but it needed to be there once more to make it perfectly plain to all that I wrote from the standpoint of missions—standing on the Commission as God's command. Let those who are interested read the article again, inserting "on missions" at the close of the paragraph third from the end: "That's the difference between Kentucky Baptists and Texas Baptists; at least between one Texas church and one Kentucky church (on missions)."

MARRIED.

At Madison, Tenn., January 30, 5:30 p. m., Miss Mary Louisa Love, daughter of Mr. and Mrs. Robert Exom Love, of Dr. E. Cronly Elliott, of Lexington, Ky. son-of-Mr. and Mrs. R. G. Elliott. The editor of the WESTERN RECORDER performed the ceremony. The happy pair will live in Lexington, where Dr. Elliott has established himself as a dentist, and where he has taken a high stand in his profession. He stands equally high in church circles, being Superintendent of the Calvary Baptist Sunday School. We extend hearty congratulations.

Dr. P. T. Hale reported a pleasant visit to La Grange with Pastor M. E. Staley, and the church gave \$700 for the Baptist Education Society. He reports deep interest everywhere among pastors and churches. The offering of Richmond of \$4,150 and that of Jellico of \$2,500 were remarkable, considering the strength of those churches. Other churches are coming up splendidly but have not finished their collections.

Wharton's Magazine, Lake City, Fla., is a new candidate for public favor. It is a neat little monthly, edited by Dr. H. M. Wharton, and issued at 50 cents a year.

Announcements

Sunday School Board Southern Baptist Convention

OUR PERIODICALS

Enlargements and other improvements have been made for the incoming year. Send for samples and examine for yourself. There is nothing better of quite so good for our Sunday Schools.

THE N. Y. P. QUARTERLY

Has many special features. Shortest Lessons, Bible Study Lessons, Mission Lessons, Devotional Lessons. One of each for each quarter. Just the thing needed for our young people in their meetings.

SOMETHING NEW AND SPECIAL.

An Advance Course of Study in the Ethical Teaching of Jesus prepared by the International Committee for adult classes. This course, divided into twelve lessons, will be published in four pamphlets—one pamphlet for each quarter containing sixty-four large 12mo pages, and for sale at fifteen cents single copy or twelve cents each for ten or more copies to one address, post paid. The four pamphlets, when completed, will be bound in book form for permanent use. The lessons are being prepared by Dr. John R. Hampey, member of the International Committee, and Professor in the Southern Baptist Theological Seminary.

SUPPLEMENTAL LESSONS

With January and each succeeding issue, The Teacher and Quarterly will contain, in addition to regular lessons, material for a full graded Supplemental Course. This will include denominational doctrine, memorizing scripture, and special Missionary Lessons, prepared on entirely new plan. Full information given in advance on request.

Baptist Sunday-school Board Nashville Tennessee

MILK THAT IS WHOLESOME.

Since the scientific handling and preservation of milk, originated by Gail Borden in the early '50s, the use of Eagle Brand Condensed Milk has become general; but for those purposes where an unsweetened milk is preferred Borden's Peerless Brand Evaporated Milk fills every milk or cream requirement.

DEAR RECORDER:

I have been a subscriber to your paper ever since I can remember, the last editions being turned over to me in August by a dear dying friend. I see that the time soon expires, so send enclosed two dollars for a renewal, hoping to continue until death. I am nearing my 73rd birthday. Your paper, with my Bible, are my dearest companions.

MRS. SARAH P. LYONS.

Ghent, Ky.

"Memphis, Tenn. The WESTERN RECORDER, Louisville, Ky.: Pray for our meeting. God is giving us Memphis. Thirty-four hundred saved to date. Brother Cates preached once for the negroes; one hundred converted. Meeting started. Over five hundred conversions already. ROBT. B. SEMPLE, Chairman Executive Committee." Amen! and Amen!!

Dr. M. B. Wharton, of Eufaula, Ala., is to preach the baccalaureate sermon at Harvard College at the next commencement.

The editor of the WESTERN RECORDER is to preach the baccalaureate sermon at Mississippi College and at Hillman College next June.

Mrs. Churchill Blakey, of Auburn, Ky., died Tuesday of last week. She was well known and greatly beloved. She leaves five children: Hon. Clayton Blakey, of Louisville; Dr. Thomas Blakey, of Hopkinsville; T. H. Blakey, of Beattyville; Mrs. T. O. Helm and Miss Lou Blakey, of Auburn. We tender our condolence.

DEAR RECORDER:

Please change my paper from Toluca, Mexico, to Uruapan, Mexico. Have given up all my work here on account of my health and go to a lower altitude and warmer climate. We will open an entirely new work in Uruapan.

R. R. MAHON.

CASH SALARY and all expenses to men with rig to introduce our Guaranteed Fertility and Stock Remedies. Send for contract; we make business and furnish best references. G. R. SUGLER CO., 1840, Springfield, Ill.

25 Comic Post Cards 25 Cents Silver. 10 for silver dime. All assorted and good quality. Big list and club organizers' terms free. E. V. RAGLAND & CO., Dept. W. C., Auburn, Ky.

O, NIGHT OF NIGHTS

BY MRS. E. A. COLLINS.

O, night of nights! The silence of ages
Ere in exulting song;
And glory lights the old prophetic pages
That have been dim so long.

O, wondrous sight! Angelic hosts are
wining
Their swift, bright flight to earth;
O, rare delight! Judea's voice are ring-
ing
With joy at Jesus' birth.

"A child is born!" Isaiah's glowing
vision
Is verified—fulfilled;
The "Wonderful" has entered on his
mission,

As God, the Father, willed.
"A Son is given!" "The Mighty
God," in pity,
Comes to redeem his own;
O, earth rejoice! The babe in David's
city

Shall reign on David's throne.
O, song of songs! Thy music is still
ringing
Through all the happy lands,
Where souls redeemed, tributes of praise
are bringing
In swift increasing bands.
—Journal and Messenger.

Family Circle

Stories for the Young and Old

THE OTHER LITTLE GIRL.

EMILY ELIZABETH FRANKLIN.

CHAPTER I.

GRANDMA BARNAWAY, RAIM, THE HORN,
THE LITTLE DREAM GIRL, AND "THE
GIRL I LEFT BEHIND ME."

"Well, mother, goodbye, I'm off. I
don't know whether I can or not, but if
I do, I reckon you'll hear of it when I
get back."

"I'll find it out before you get back,
like's as not, Raim," said Grandma
Barnaway, looking up from her knitting
at her big son with a twinkle in her eye.
"You will begin to blow that horn of
yours away back as far as Mill
Postlewaits' and you'll blow it clean
up to the front door."

And Grandma Barnaway, knitting
and twinkling, and looking up at Raim,
laughed softly to herself.

As if she didn't know Raim—Raim
and the horn.

It wasn't a common, every day post
horn either! Not it. It was the last and
only surviving instrument of a once
proud, ambitious and highly magnificent,
but now extinct orchestra, and Raim
had bought it from a wandering musi-
cian, who went about the country with
the horn to his mouth, and a monkey on
his shoulder.

Whether the monkey resented the
horn as an infringement of the rights
of the hand organ, with which monkeys
are ordinarily associated, or whether
the horn resented the indignity thrust
upon him of playing the role usually
assigned to a hand organ, would be hard
to say.

At any rate the monkey and horn
were not congenial, and Raim profited
by it to the extent of a horn. If the
monkey hated the horn, Raim didn't.
He loved the sound of it better than the
buzzy bees in the white clover, rich
prophesy of next winter's store of
sweets.

Perched high atop of the stage, he al-
ways advertised himself, and his lumber-
ing old vehicle a long while before he
blew himself into sight: Raim's old,
white capped, twinkling eyed mother
knew her son's success or failure in
any given enterprise the instant she
heard the bleating of Raim's big yellow
horn.

And now Raim, with a laugh in his
eye pulled his great clumsy grey and red
mitten half on his hand, then set his
foot on the edge of a chair, leaned his
arm on his knee and drew his other
mitten through his fingers.

There wasn't a bigger souled, bigger
bodied, bigger hearted man in all
Crispin-neighborhood than Ephraim
Barnaway.

"It's the school-down yonder at the
cross roads that did it, mother. What's
the use in us paying twenty dollars a
year to keep up that school and us
getting no good out of it? It's a thrift-
less way to do, mother, paying out good
money and never seeing the shine of a

new penny afterward. We ain't so rich
as we can afford to throw away twenty
dollar bills every year with nothing to
pay. Twenty dollar bills are not to
be had at every rag picking, I can tell
you, and we've got to get the good of
that twenty dollar bill. A twenty dollar
bill would keep a spry little girl busy
with her education for a whole season.
No, mother, I'll just look about when
I get to town, and find a spry little girl
and will start her to school and get
even with the trustees. Now I've got to
go," and pulling on the other glove, he
gathered up the mail bag; and going to
the door threw it on the stage, and
climbing after it shook his lines and
drove away.

The old silver haired, white capped
mother sat twinkling and knitting, and
knitting and twinkling by the big fire
in the long, sunny bearded old kitchen
with its black smoky rafters over head;
its white, snowy floor under foot; its
brilliant brass and iron, and its little
earthen bowl of salt rising bread on the
hearth.

"Twenty years paying his twenty
dollars a year to the school board every
year, and his conscience just beginning
to hurt him because he wasn't getting
his money's worth. Curious it didn't
hurt him until I fell and wratched my
ankle three months ago, and with all
Raim's nursing it won't get strong
enough for me to be about on." She
punched the fire with her stick and
toed off her stocking.

"Will be right gay with a little girl
skipping and singing about the house,
and there are plenty of little things
she could do to help me, pick up chips,
gather eggs, feed the chickens, wash
dishes, and keep me company. It does
get lone some staying here by my self
maildays and this time Raim is to be
gone a week or more. If he can't find
the child one place he will another.
He'll not be home without her."

All this time the horn had been toot-
ing cheerily as the coach dashed down
the road. Now it stopped, and now it
conflicted or alternated merrily with the
sharp stroke of an ax cutting its way
to the heart of some stout old tree. Then
came silence and then came floating
back the strains of "The Girl I left be-
hind me," then distance eclipsed the
indefatigable horn in silence.

"Now what does that mean?" asked
the old lady laughing until she cried and
wiping her eyes with her stocking on her
needles "I thought I knew Raim's horn
by heart, but every now and then it
breaks out in a fresh place. If he was
on his way home I'd say he had found
the child and had her with him. That
was Barnaby Giles' ax, I reckon, I saw
him going into the woods with his slide
just before Raim started."

Then she put another stocking on her
needles and fell to thinking of the little
girl Raim was to bring. Ever since,
now more than two months ago, Raim
had told her he intended to bring a little
girl home to absorb the education going
to waste down at "Giles Hope" the idea
had taken tight and fast hold upon the
old lady's heart. Naturally it was a
very warm, tender heart and she was
very fond of children. Above this was
the thought of taking some homeless,
motherless, forlorn and friendless little
waif to her heart and making her warm,
comfortable, happy.

She could think of nothing else. From
morning to night she planned for the
happiness and good of the child. To
rescue one speck of misery from the
great sea of human wretchedness, and
to provide it with the honest, earnest
implements of a noble, God-fearing life;
to clothe, feed, warm, educate, elevate
and train one little helpless child to the
full power, possibilities and perceptions
of her God-given womanhood, filled her
with joy unspeakable.

She thought of the child night and
day, until she almost seemed a tangible
being, whose merry voice and light foot-
steps she could hear; whose childish face
and sunny smile she could see; whose
fresh young lips she could feel upon her
own.

"And, Raim, don't you think
Cassie would be a pretty name for her,
and don't you think it would be a lovely
thing if her name should be Cassie,
Raim?"

And Raim resolved that her name
should be Cassie if he could teach her
lips to frame the name she loved.

"And, Raim, don't you think she
would be about so high?" measuring
with her hands, "and about as tall,
Raim, as Virginia Anne Giles?"

And Raim determined that she should
be about so high, and as tall as Virginia
Anne Giles. And she sent Raim-for-
Virginia Anne Giles' patterns, and
ripped and washed and pressed some
dresses laid aside for comforts, and
made them over enticingly for little
Cassie.

"And, Raim, don't you think we
ought to fix up a room for her some-
where; next mine here would be a good
place, for perhaps she would like to



This splendid school property (Lyn-
wood College) for sale. School building and
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GLENDALE, KY.

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CHURCH HYMNS
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are interested write now and tell your suf-
fering friends of it. Address Mrs. M.
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have a room of her very own!"
And Raim knocked up a little room
next his mother's at the end of the shed
porch and cut a door between, and set
up a tiny bed about large enough for
Virginia Anne Giles. And his mother
hung bright pictures on the wall, and
made a gay little patch work quilt for
the bed, and put a ruffle around the pil-
low case, and laid simple, little outfits
in the bureau drawers, and hung the
pretty warm dresses in the wardrobe,
and added some new thing every day.
And now that all was ready Raim
drove away to find and bring back the
little Cassie who already had so much
love waiting for her. And there was
a round silver dollar wrapped in tissue
paper in Raim's pocket to purchase such
bright ribbons and beads as little Cassie
must love.
Grandmother Barnaway patted the red
stocking she was knitting and decided
that this pair should be feather-stitched
and fondly measured the ribbing to a
grey one of Virginia Anne Giles'.
While she was thinking little, tender
thoughts to herself, a timid little knock,
a frightened, shrinking, pleading little
knock sounded at the door.
(To be continued.)

THE LINE FENCE.
A good lawyer learns many lessons in
the school of human nature; and thus
it was that Lawyer Hackett did not fear
to purchase a tract of land which had
been "lawed over" for years.
Some of the people wondered why he
wanted to get hold of property with
such an incubus of uncertainty upon
it. Others thought that perhaps he
wanted some legal knitting work, and
would pitch in red hot to fight that line-
fence question on his own hook.
That's what the owner of the adjoining
land thought. So he braced himself
for trouble when he saw Hackett com-
ing across the fields one day.
Said Hackett, "What's your claim
here, anyway, as to this fence?"
"Your fence is over in my land two
feet at one end and one foot at the
other end."
"Well," replied Hackett, "you go
ahead and set your fence over. At the
end where you say that I encroach on
you two feet set the fence on my land
four feet. At the other end push it on
my land two feet."
"But," persisted the neighbor,
"that's twice what I claim."
"I don't care about that," said
Hackett. "There's been fight enough
over this land. I want you to take
enough so you are perfectly satisfied,
and then we can get along pleasantly.
Go ahead and help yourself."
The man paused abashed. He had
been ready to commence the old struggle,
tooth and nail, but this move of the
new neighbor stunned him. Yet he
wasn't to be outdone in generosity. He
looked at Hackett.
"Squire," said he, "that fence ain't
going to be moved an inch. I don't
want the land. There wa'n't nothing
in the fight anyway but the principle of
the thing."—Christian Observer.

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Stories for Little Ones.

THE NAUGHTY RED SASH.

BY HILDA RICHMOND.

"Miss Ethel, I could have a gooder time if you'd help me off with my new sash," cried Ruth, panting up to a young lady under the big oak tree. "Mamma said to be careful, and we're not playing careful games."

"All right," said Miss Ethel cheerfully, leaving her work of making tiny sandwiches to untie the pretty sash. "I'll put it right here by the baskets until I have time to take it to the carriage, dear. Now you can play without being afraid."

"Thank you," said the little girl. "I'm 'It,' so I'll have to run back."

But when the lunch was on the table and all the children in place, Miss Ethel looked for the sash and did not find it. "I suppose Ruth took it to the carriage," she thought. "I'll ask her after dinner."

"No, I didn't touch it," said Ruth, when Miss Ethel asked her about the sash. "Do you suppose it's lost?"

"No, I think not," said Miss Ethel. "We'll all look for it presently."

But no trace of the missing red ribbon could be found. It was very thin and filmy, so Miss Ethel thought the wind must have carried it away, but they looked carefully a long distance from the tables and could not see it. Ruth's pleasure was spoiled and so was Miss Ethel's, for they thought Ruth's mamma would think them very careless to lose the new sash. "I'll get you a new sash, dearie," whispered Miss Ethel to Ruth. "Run and have a good time with the other girls."

But Ruth was too unhappy to play. "Aunt Fanny brought it from Paris," she sobbed, "and you could never find another sash like it."

"Toot! toot! toot!" the afternoon train was coming down the track, and all the children ran to the fence that separated the grove from the railroad to see it rush past. All at once a wonderful thing happened. There was a great noise of escaping steam, the bell clanged and the great engine came to a stop, while the men hurried out to see what could be the matter. "What's wrong?" demanded a greasy-looking man with coal soot on his face. "What's the trouble with the track?"

The children were too surprised to know he was talking to them,

so they only opened their eyes very wide and said nothing. "If you don't know, what did you hang out that signal for?" asked the man impatiently, while all the passengers crowded around to hear.

"Why, it's my sash!" cried Ruth, looking up into a scrubby tree by the track. "Please, won't you get it for me, mister? My aunt brought it from Paris."

"It will have to come down," said the man, "for the fast express will be along here in an hour, and she's got no time to lose stopping for signals that don't mean anything. Sissy, you've caused us a lot of trouble by hanging your red ribbon in a tree."

The wind must have blown the red sash across the track and lodged it lightly on a tree, to be carried back later by a stronger gust when the breeze changed, as it had some time after dinner. The engineer saw the waving red signal and thought there was danger ahead, so he stopped his train. One of the trainmen pulled down the branch and captured the naughty sash while all the passengers hurried to their seats in the cars. There was more tooting and then the big wheels flew around once more as the train hurried on its way.

A BOY AND A CHIPMONK.

Teddy was sick in bed. The doctor had just come. Teddy could hear him talking with mamma in the next room.

"I can't persuade him to touch the milk," his mother was saying. "He never drinks it when he is well. What shall I do?"

Teddy listened eagerly for the answer. Dr. Huntington was such a kind, jolly man.

"Starve him to it!"

Teddy could hardly believe he heard aright. He trusted his ears

A BRAINY CHILD.

Wise Mother Proves the Value of Grape-Nuts in Rearing Children.

There is no surer test of real knowledge than the personal test: observation with our own eyes and other senses.

"Having been raised to believe that one could not exist without meat, hot biscuit and coffee for breakfast, I was skeptical at first about the value of Grape-Nuts."

"But our little girl as well as myself had indigestion all the time and I could not understand why."

"About five years ago, attracted by the advertisements concerning Grape-Nuts, I decided to try some to see whether it would afford nourishment like meat, etc. I was worried about our little girl."

"In a short time after changing from heavy food at breakfast and supper to Grape-Nuts, she had no more headache, put on flesh and now, after five years of this way of living, at the age of ten she is 4 feet high, weighs 81 lbs., is in the 5th grade and in every way is a fine brany child."

"Our boy 5 years old, has been raised on Grape-Nuts, eats it for two meals each day, is very large for his age and fine looking." Name given by Postum Co., Battle Creek, Mich.

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

still less when the doctor walked, smiling, up to the bedside.

"How do you feel this morning?" he asked, taking Teddy's wrist in his cool hand.

"I haven't anything to eat," whined the little boy. "I can't drink milk."

"You'd better try," said the doctor.

"I can't! Mayn't I have a cookie?"

"No."

"Why not?"

"Because milk is better for you."

"But I can't drink it."

The physician was preparing a powder, and did not reply.

Teddy wondered if he had heard the little chipmonk?" Dr. Huntington looked up with merry eyes.

"No, sir," said Teddy. "What is it?"

"Well, it was this way," and the doctor settled himself comfortably in his chair. "There was once a little chipmonk that lived in a nice, deep hole with his mother. There was nothing he liked to do quite so well as to run about in the sunshine. At the other end of the lot there was a tall tree, and one morning the little chipmonk's mother said: 'To-day you must learn to climb that tree! I can not always be here to protect you; and if a dog should catch you away from home, you'd be in a fine plight.'

"But he looked up the steep trunk, and said, 'Oh, I can't!' and ran away."

"The next morning his mother said to him again: 'To-day you must certainly learn to climb that tree!' But once more the little chipmonk answered, 'I can't! I can't!' and ran off to play in the sunshine."

"It was not long before the mother went to visit a neighbor. The little chipmonk was having a glorious time, when, all of a sudden, he heard a yelp, and there was a dog rushing toward him! He looked longingly at his home across the lot, but the dog was between—and he was coming nearer every second! He ran as hard as he could make his feet fly, but the dog ran faster. Just as he thought he couldn't run much farther, he came to the big tree. 'Dear me!' he gasped, 'I can't climb it!' And then, because the dog was almost upon him, and because there wasn't anything else to do, he just scrambled up that tree—up, up, till he was out of the dog's reach. You see, he had to, and so he did!"

"I hope to-morrow morning I shall find you a great deal better," and the doctor smiled a kind goodbye.

Teddy lay thinking, after Dr. Huntington and his mother had gone out. "I wonder if I could," he thought—"I'm awfully hungry!" and he reached for the glass of milk on the table by his bed.

When his mother came back the glass was empty, and Teddy was smiling contentedly among the pillows.—Emma C. Dowd, in Sabbath School Times.

The prophet's message was an affront to Naaman's sense of dignity in suffering. The great man with his horse and chariots stood at the humble door of the prophet and the prophet did not even deign to come out. It is easy to let our pride hinder our mercies. The way to good for many a man is to discover that he is much less important than he has been imagining. Naaman's dignity took on a wholly different tone when he came healed from Jordan.

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"He which soweth bountifully, shall reap also bountifully."

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A BAPTIST EXHIBIT AT THE JAMESTOWN EXPOSITION.

The Virginia Baptists propose, with the co-operation of the denomination in other States, to erect a building on a favorable site offered by the managers of the Jamestown Exposition, for a Baptist Exhibit, illustrative particularly of our educational and missionary enterprises.

We appeal, therefore, to the proper representatives of our Universities, Colleges, Theological Seminaries and schools of high academic grade, to assist in making this exhibit a success.

It is suggested that these exhibits be mounted in substantial oak frames; that no glass be used, but simply a heavy paper mat with apertures for the views which may be secured to a substantial backing by broad headed brads.

Some of our larger institutions with numerous buildings, may require two or more such exhibits, and may desire to arrange their views in a different manner.

Directly below the group of the Faculty or in a separate frame there should be a printed card, giving the following information:

- 1. Name.
2. Location.
3. When founded.
4. Number of instructors.
5. Present enrollment.
6. Whole enrollment from the beginning.
7. Volumes in library.
8. Number of buildings.
9. Value of property.
10. Amount of endowment.

Missionary or other organizations desiring to be represented should indicate at once how much space will be required.

Inasmuch as the time is quite limited in which to gather and arrange material for this purpose, we request you to state on or before February 20th, whether your institution will be represented in the exhibit, and how much space you wish.

H. L. MOREHOUSE, E. M. THRESHER, E. Y. MULLINS, Committee.

February 1, 1907.

DEAR RECORDER:

Our church and town have enjoyed a glorious manifestation of the grace of God. On January 7 Pastor Geo. W. Clark, of Paris, came to our aid and remained with us seventeen days.

W. H. SETZER, Pastor. Jackson, Ky.

DEAR RECORDER:

Leaving Memphis, January 15, we came on to Texas in crowded coaches, numbering twelve, ere we entered the State. I have seen much to interest me the twelve days I have been in the State, but nothing more than the great institution known as Buckner's Orphans' Home.

All honor to Dr. R. C. Buckner for the great work he has done and is doing for his race, and all honor to his faithful assistants.

I preached my two first sermons in Texas for Pastor W. T. Compere, of Pleasant View church, yesterday.

The brethren honored me by the kindest treatment and by the purchase of about fifty copies of my two booklets, "Man's Importance as a Being" and "The Future Punishment of the Finally Impenitent."

T. E. RICHEY, Richardson, Tex.

DEAR RECORDER:

The Baptist churches of Little Rock have had many converts and been much strengthened by the preaching of our splendid State Secretary, Bro. R. G. Bowers, this

YOU CAN CURE Yourself of

Catarrh



While engaged in the general practice of medicine I had many patients suffering from Catarrh whom I was unable to cure, although I prescribed for them by the rules taught in Medical books and colleges.

After some years of investigation I discovered a combination of healing herbs, leaves and flowers, which, when ignited, and the warm fumes inhaled, would instantly relieve and in a short time cure catarrhal diseases.

It is a most reliable treatment, and is so simple and convenient that it can be used of those by men, women or child.

My honest belief, after prescribing this remedy for thirty-two years, is that it will cure nearly five in every one hundred cases.

Relief for a Penny

Write me a postal card (or a letter) and I will send you by mail a liberal trial treatment entirely free. If you suffer from Catarrh, Bronchitis, Asthma, Catarrhal Inflammation, or any other catarrhal trouble, you cannot afford to neglect the use of this grand remedy.

My remedy has cured Catarrh of every form in the nose, head, throat, middle ear and lungs. No matter who, or what remedy has failed in your case, this should cure you. I speak confidently because I have cured thousands of cases.

When you try my free sample and see how the warm, pleasant medicated vapor goes to every spot and gives immediate relief, you will be convinced.

The full treatment is not expensive. The regular package containing enough to last one whole month is sent by mail post-paid for \$1.00. It is not on sale at the drug stores, as I wish my patients to get the medicine fresh from my laboratory or from my special local agents.

Remember a postal card with your name and address will bring you this free trial treatment. It will also bring you free my illustrated book "Plain Facts About Catarrh."

As to my standing, I would respectfully refer you to the editor of this paper. Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga.

winter. The four Sunday morning services through January, the Second church has had the pleasure of hearing the pastor, Dr. J. T. Christian, on these special subjects: The Creation, Science and the Bible; The Spade and the Bible; Prophecy and the Bible.

Brother Christian is also pushing to completion the beautiful new edifice of the Second church, the lot cost \$9,000 and is situated in the most popular part of the city; the building will cost about \$50,000.

The past week has been a busy one in Little Rock. The meeting of the Legislature—the retiring of the old and the inauguration of the new Governor. The message of Gov. Little gives great satisfaction to the people.

Wishing the RECORDER great success and the editor a long life, I remain, M. F. LOCKE, Little Rock, Ark.

BIBLE INSTITUTE.

Southeast Mississippi has been favored with an unusually good Bible Institute. It was held at Hattiesburg, Miss., commencing January 21 and closing the night of January 25.

Dr. T. T. Eaton and Dr. R. J. Willingham were the instructors, the latter not getting in until the last of the week on account of delays and missing connections.

He is the most versatile genius I have ever known, and a man of marvelous capacity for work. He will fit most anywhere and can do almost anything, so he was put up each morning to answer questions. Some brethren considered this the most helpful part of the Institute.

We had 55 preachers present. This is the largest number we have

Advertisement for Peck-Williamson Underfeed Furnace. Includes text: 'Cure (1) P. W. Underfeed Furnace Cure (1) Ton Cheapest Neck Coal', 'The Peck-Williamson Co. 318 W. 5th St., Cincinnati, O.', and an illustration of the furnace.

ever had. We class this Institute the best one. The brethren in these parts are recognizing its importance and so it is growing in interest and attendance each year.

Dr. Eaton preached on the Sunday preceding the Institute to packed houses; there were near 1,000 at each service.

The audiences at the Institute were the largest we have had. We rejoice in the good the Institute has done. Most of us have returned to our work resolved to try to be better preachers and to do more toward saving a lost world.

I. P. TROTTER, Hattiesburg, Miss.

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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.

Nothing to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc. can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, postal or Express Money Order must accompany all orders for insertion of copy in this column.

MAGNETIC SPECTACLES and Eye Glasses are made to fit all eyes; write for particulars and Free Pair Coupon. W. H. Fredrick Optical Co., Toledo, O.

MISSES S. and R. BARNES, 2127 W. Walnut street, Louisville, Ky. Mediates and Purchasing Agents. Special attention given to out-of-town orders. Your patronage solicited. References furnished on application.

WANTED—To sell S. C. Brown Leghorn Cockerels and Pullets; also B. P. Rocks at one dollar each. Mrs. Clara Crow, Route No. 3, Lavin, Ky.

LET US send you our proposition on our shears and novelties. We have the best wearing shear. Something new. Big profit, liberal terms and a binding guarantee. Our goods are winners everywhere. **THE UNITED SHEAR CO.**, Westboro, Mass.

MEN TO TRAVEL—Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age, **REEVE CO.**, 407 Dearborn St., Chicago.

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.

FREE—A full package of mending tissue to those sending 25 cents for one of our Family Records, a useful ornament to any home. **Square Deal Co.**, 19 Sharon St., Boston, Mass.

MONEY SAVED ON MAGAZINES—We have the lowest clubbing rate on all magazines. Save from \$1 to \$5. Write for catalogue. **The Evangelist**, Humboldt, Tenn.

FOR SALE—One of the best Farms in Jefferson county, Ky., 9 miles from Louisville, 1 1/4 miles from Electric Car line; fronts on Ohio River. First class bottom land of about 40 acres; no fertilizing necessary; will grow anything. Good big house and barn; everything in keeping with a first class farm. About 100 acres in the tract. Price \$10,000. Write us. **CHAS. F. HILL & CO.**, 305 Tyler Bldg., Louisville, Ky.

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FOR SALE—A live, good paying Drug Store in Brandenburg, Ky. This will prove a money maker for some one. Write us. **CHAS. F. HILL & CO.**, 305 Tyler Bldg., Louisville, Ky.

PILE CURE—If you are suffering try the Persimmon Soap. Immediate relief is guaranteed. Price 25 cts. postage paid to any address. **Hillman Chemical Co.**, 1418 Everett Ave., Louisville, Ky.

Charity should begin at home, but it should not stay there. Life is service. Service is a part of life; it is the only real human life, and from Christ's own existence we see the great example of it.—**Phillips Brooks.**

NOTES FROM FLORIDA BAPTIST CONVENTION.

The late State Convention at Live Oak was hardly up to those of recent years in interest and eloquence, but the various reports showed the year 1906 to have been one of universal growth on the part of the churches, both in numbers and contributions of money. Forty per centum of increase in the offerings to Foreign Mission Board is a gratifying showing, but 81 per cent increase for Home Mission Board is indeed phenomenal.

Perhaps the most interesting question that arose—the only one provoking any warmth of argument—was the set of resolutions offered by ex-Governor Jennings, demanding Conventional control of Stetson University, which was strenuously opposed by Dr. Lincoln Hulley, the president of the University. Senator Carson offered amendment to the effect that the resolutions express the views of the Baptists of the State and that same be referred to the State Board of Missions with instructions to investigate as to the legal status of the provisions of the resolutions and act according to their findings. Amendment was accepted by Gov. Jennings. Dr. Hulley moved to postpone till next Convention, but the resolutions were passed almost unanimously. We shall soon see what we shall see. Following are the resolutions:

Be it Resolved by the Florida Baptist Convention in Annual Session Assembled:

(1) That it is the fixed decision and opinion of the Florida Baptist Convention, that the properties owned and possessed in the name and for the use of the John B. Stetson University are in deed and in fact the property of the Florida Baptist Convention of the State of Florida and were donated to and invested in the John B. Stetson University and its predecessors for the purposes and uses of the Florida Baptist Convention;

(2) That the institution was founded and is the outgrowth of the prayers, efforts and means of the Baptist brethren of Florida, and the charter of the DeLand College afterwards amended by an act of the legislature by changing the name of the institution to that of the John B. Stetson University, was at the instance of the Florida Baptist Convention, formed as a matter of convenience in handling the properties, affairs and effects that required the vesting of the legal title to lands, properties and effects, but as the property of and for the sole use and benefit of the Florida Baptist Convention.

(3) Resolved, Further, That the State Board of Missions and the Florida Baptist Convention, incorporated, be and they are hereby authorized, empowered and directed to procure amicably if possible, otherwise before the courts or the legislature, or both, as is found advisable, an amendment to the charter of John B. Stetson University in such form and manner as may be determined, embracing the following particulars:

- (a) Fixing the term of office of the Trustees for a short period of time;
- (b) Providing for expiration of present terms of office of Trustees;
- (c) Providing a method for the election of Trustees;
- (d) Providing for the eligibility of Trustees of the University making ineligible for Trusteeship the executive officer of the University;
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The Recorder editor greatly disappointed his many friends by not coming.

The Convention unanimously endorsed the Evangelistic Institute to be held at Arcadia, April 2nd to 5th, and approved the evangelistic campaign which is planned to follow the Institute.

Strong resolutions against the legalized liquor traffic were adopted, and a committee of three, of which the writer is chairman, was appointed to press upon the State Legislature the importance of a prohibition amendment to the Constitution of Florida.

The next Convention is to be held with Plant City church, Wednesday before fourth Sunday in January, 1908. Introductory sermon to be preached by C. C. Carroll, alternate J. H. Tharp. State Board of Missions to be located at Jacksonville.

Pastor Ridley has done a wonderful work at Live Oak, and the entertainment of the Convention was superbly characteristic of the man and of his church.

W. D. TURNLEY, Dade City, Fla.

A HOUSE WARMING.

We hear it said that January has been a most gloomy month, because of excessive rains and almost continuous cloudy weather. With some this gloom has been intensified by misfortune, disease and death.

But it is said that every cloud has its silver lining. This is true with the writer and his companion, amid the gloom of the lowering clouds the silver lining has been made to appear.

On the third day of January, 1907, we moved from Princeton to Sturgis. On our arrival it was raining and my wife and I both were sick, and hence felt gloomy and somewhat despondent. But the good people of Sturgis and the members of the Baptist church in particular—God bless them—knew how to cheer the hearts of their pastor and his companion. We were hardly located in our new home till we were made happy and had almost forgotten our afflictions.

On Thursday night, January 10, while sitting quietly in our humble home, the stillness was broken by approaching footsteps and a gentle tap on the door. In a few moments our home was filled till there was hardly standing room, and with happy greeting and smiling faces they filled our hearts with joy. On being led to the dining room we found that they had taken possession of this also, and had literally filled it with such things as help to make a preacher's home happy. Here were packages and canned goods of almost every description—flour, meal, potatoes, coffee, sugar, sausage, ribs, molasses, preserves, jellies, oats, teas, soap, butter, corn, peas, tomatoes, berries, brooms, domestic, sheeting, etc., etc.

Then after an hour had been spent happily in the social circle, which seemed but a few moments, the good people returned to their homes and left the pastor and his home happy. Again I say, God bless the good people of Sturgis. **Sturgis, Ky. J. S. MILLER, Pastor.**

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MISSIONARY CENTENNIAL CONFERENCE.

The Missionary Centennial Conference meets at Shanghai April 25 to May 5. (This is the one hundredth anniversary of the beginning of the missions in China by Robert Morrison.) Following the Conference there will be a meeting of all our Baptist Missionaries working in China. Several Foreign Mission Boards in the United States and other countries have already secured large delegations of ministers and laymen to attend this conference. The Baptists of the North have secured a party of fourteen, led by Dr. H. C. Mabie. The Chicago churches are yet to be heard from. It is hoped to swell the number to 20. The Third church, St. Louis, will send two representatives, laymen. At a recent meeting of two hundred business men, representing various denominations, held in Philadelphia, it was decided to send a large delegation to Shanghai, China. They will be expected to report on the adequacy or inadequacy of the heathen faith to meet the needs of the Chinese; on the efficiency of the missionary force; and on the advisability of

investing millions of dollars in the mission enterprise. So far as I know the Hon. Joshua Levering and Messrs. Teasdale and Allan of St. Louis, are the only laymen going from the bounds of the Southern Baptist Convention. Shall we not seize this magnificent opportunity of doing something to bring China and her needs nearer to our home churches by sending a number of our business men and ministers to this conference?

The maximum cost of this trip will be, say \$1,000. Time required, say from three to five months. Steamers leave San Francisco and Seattle every few days. The large party will leave San Francisco on the Mongolia March 8th. This is a magnificent steamer. The accommodations are superb. It is possible to leave two weeks later and still arrive on time.

I suggest that the pastors take up this matter in their next conference and take steps to secure the appointment of one or more laymen from their respective cities or from their State.

I wish you would kindly take up this matter editorially.

Yours sincerely,
J. W. LOWE.
Louisville, Ky.

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The Farm and Household

Harry Crawford purchased at Mt. Sterling recently ten 850-lb. steers at \$3.60.

Richard Alexander sold to B. G. Fox 11 head of cotton mules for \$130 per head.—Danville Advocate.

H. S. Bartlett sold recently to Frank Battala two sows and fourteen pigs for \$75.—Winchester Democrat.

R. N. Ratliff, of Sharpsburg, bought of Judge Apperson, a car load of yearling mules at \$130 per head and shipped them to Tennessee.—Mt. Sterling Advocate.

Joe Flowers, of Haywood, Barren county, sold a mare mule, three years old, 15.3 hands, to Davidson Bros., Glasgow, for \$200.

Kimble & Mantle, of Elizabethtown, sold 24 mules to Wm. Clump of Smith's Grove, for \$175 around, and 24 mules to R. O. Lawrence, of Troy, Ala., at \$175 each.

J. F. Bond, of Sparta, sold recently to Levi Block, of Cincinnati, Ohio, a pair of 16 1-2 hand, coming five-year-old mules for \$400, and bought one mare mule, coming three years old, from June W. Gayle, of Owenton, for \$150.

Josh Jones, of Lincoln, sold to Gentry & Kenney 2,500 bales of

hay at \$16 per ton in the barn or \$17 on the cars.

John S. Baughman & Son sold recently their crop of tobacco consisting of about 12,000 pounds to O'Connell & Co., of Lancaster, for 10 1-2 cents.—Danville Advocate.

About fifty mules changed hands last court day at Glasgow, at \$60 to \$170 each. There were not many big mules on the market and owners priced them higher than the buyers cared to pay. Most of the mules which changed hands were small, ranging from 14 to 15 hands high, and very few of these were fat.—Winchester Democrat.

A. L. and B. Edwards bought of James Donnellan fifty shoats, 90 to 120 lbs., at 53-4 cents, and of John Howard, Jr., twenty 140-lb. shoats at 6 cents.—Seaberth & Edwards bought seventeen 200-lb. hogs from Crutcher Bros. at 6 cents, also eleven head of 1,000-lb. fat heifers and steers at 31-2 to 4 cents; from A. L. & B. Edwards three 1,100-lb. heifers at 33-4 cents.—Versailles Sun.

Henry S. Caywood, of North Middletown, sold to Brutus J. Clay of Paris, sixty-five head of feeding cattle, averaging 1,000 pounds, at \$43 per head.

A Missouri man recently purchased near Lebanon ten jacks, 14 3-4 to 17 hands high, at prices ranging from \$500 to \$1,000. Most of them between \$700 and \$900.

G. L. Kirkpatrick, of Mt. Sterling, has purchased of Robert Howell 10,000 pounds of tobacco at 11 cents, with a small lot at 5 cents. Mr. Kirkpatrick has also secured 5,000 pounds of Cliff Bush at 8 cents.

WAYS OF SERVING TOMATOES.

BY JEANNE JARDINE.

Tomato Purée with Eggs.—Fry a tablespoonful of minced onion in two ounces of butter until it shows signs of coloring, then add one and a-half pounds of sliced tomatoes, half a teaspoonful of powdered mixed herbs (dry), a saltspoonful each of salt and pepper, and a teaspoonful of castor sugar; draw the pan to the side of the stove and let the tomatoes cook very gently until they are reduced to a pulp. Cook one ounce of butter and one ounce of flour together for a few moments, and then add by degrees a quarter of a pint of nicely-flavored broth; pass the tomatoes through a hair sieve and stir the purée gradually into the thickened broth. Butter a gratin dish and put in a thick layer of the purée; make six rounds in it sufficiently large to take an egg, then break one egg at a time into a small cup and carefully turn it into its allotted space. When the required number of eggs have been used pour a teaspoonful of butter over each and sprinkle them with finely-powdered breadcrumbs, and place the dish at once into a moderately hot oven until the eggs are sufficiently set. Have in readiness a little finely-chopped parsley, scatter it lightly over the tomato purée, and garnish the dish with fleurons of puff pastry or little croutons. This is a suitable dish for luncheon.

Tomatoes and Foie Gras Cream.—Place some small tomatoes of uniform size in boiling water for a few minutes, then remove the skin, and after cutting a small piece

from the top of each take out the seeds and place the fruit on a sieve to drain. Pass four ounces of pate de foie gras through a sieve and mix it gradually with one and a half gills of cool but liquid aspic jelly; add a little salt, white pepper, grated nutmeg, and half a pint of whipped cream. Ascertain whether any more seasoning is required, and whisk until the ingredients are thoroughly mixed, then fill the tomatoes with the cream, and before putting them on ice for an hour or two brush the outside of each with cool aspic jelly, and before it has quite set scatter a little finely-chopped parsley over the surface, taking care that it does not go over the cap of white cream at the top. Serve the tomatoes on some of their own leaves, or surrounded by a dainty salad, as an entremet.

Stuffed Tomatoes.—Cut a small piece from the top of some medium-sized tomatoes (they should be only just ripe), and with the handle of a small spoon remove all the seeds, taking care not to split the tomatoes, and place them on a sieve to drain. Mix together in equal proportions some freshly-sieved white breadcrumbs, minced lean ham (cooked), and spaghetti, also cooked and minced, then moisten the ingredients with a small quantity of thick white sauce, a tablespoonful or two of warm butter, and a raw egg. Season the mixture with salt, pepper, nutmeg, and a little grated Parmesan cheese and fill the tomatoes; smooth the top of the mixture, which should be level with the tomato, place a piece of butter on each and a few breadcrumbs, and bake on a buttered dish in a moderately hot oven until the tomatoes are done. Serve very hot with a garnish of ribbon potatoes.

Tomato Border for Salad.—Prepare a pint of purée of tomatoes according to the directions given in the recipe for "Tomato Purée with Eggs," and after passing it through a sieve re-heat it, and add one and a half gills of thick sauce (made from giblet broth flavored with ham) in which one ounce of isinglass has been dissolved; mix thoroughly, then stir and pour the purée into a border mould. When cold and firm turn out the border and fill it with a salad composed of game or chicken.

Tomatoes au Gratin.—Fry a minced shallot very gently for five minutes in two ounces of butter, then add four minced mushrooms (which have been cleansed and peeled), and stir the ingredients together for six minutes. Have ready a tablespoonful of chopped parsley and a tablespoonful of chopped tarragon and chervil, mixed in equal quantities; add the herbs to the mushroom mixture; season it with salt, pepper, and nutmeg, and spread it out on a plate to get cold. Remove the skin from some sound tomatoes (one pound), and cut them into thick slices; butter a fireproof dish, and sprinkle a layer of freshly-prepared breadcrumbs over it; then put in a layer of sliced tomatoes, and spread some of the mushroom mixture over them. Season with salt, pepper, and nutmeg, and cover with breadcrumbs, over which pour a small quantity of warm butter; then put a second layer of tomatoes, seasoning, and the prepared mushrooms, and cover rather thickly with crumbs, which should be liberally moistened with butter. Place the dish in a moderately quick oven for from twenty to thirty minutes.—Ladies' Field.

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Permit me to say in regard to your Record Book for weekly contributions that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired, and I cheerfully recommend it.—L. H. Ferrell, Jr.

We have, with much interest, examined your method of recording weekly contributions by means of your newly-designed book. We greatly admire and approve of the plan and most heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time.—Payton N. Clarke and E. T. Calvert, Audit Committee of Walnut-street Baptist church, Louisville, Ky.

Enclosed find \$2.50, amount due you for the Church Treasurer's Record Book that I purchased from you while at the Convention. I am sure it will give entire satisfaction.—J. D. Chapman, Milledgeville, Ga.

The Individual Church Register now in use by the First Presbyterian church of this city, and of which you are patentee and owner, is superior to any I have had the pleasure of using. It materially shortens the work and gives by far better satisfaction than any book of the kind I have ever seen, and after three months' use can earnestly recommend it.—H. E. Heaton, Secretary, Jeffersonville, Ind.

I am using your Record Book for weekly church contributions. It fulfills all your claims for it. I can heartily recommend its use to any one who appreciates system and labor-saving. Having had many years' experience as a church treasurer and appreciating the many difficulties surrounding the ordinary plan of keeping a correct record of contributions, I know of no plan so simple, comprehensive and satisfactory as yours.—John F. Lewis, Treasurer College St. Presbyterian church, Louisville, Ky.

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ITEMS OF INTEREST

News the World Over

There has been a severe cadulatory earthquake at Tolmezzo, Italy. The people were panic stricken and fled from their homes, but there was no loss of life. Tolmezzo is a town of 2,000 inhabitants, situated at the foot of the Carnic Alps. It is noted for its great rainfall, the annual precipitation averaging 90 inches. One would think no animals but ducks would care to live there.

It had been so long since there was a destructive earthquake at Kingston that the people had forgotten they lived in the earthquake zone and had built brick houses galore. Every one of these was destroyed. The wooden ones were not. Had it not been for the brick houses there would have been no loss of life.

Captain Hoald Amundsen, who on his ship Gjea, made the Northwest Passage, brought back with him all the relics of Sir John Franklin's ship which were among the Esquimaux and presented them to the Historical Museum at Christiania. One of Franklin's ships was crushed in the ice north of King William's land. The other drifted south between Victoria Land and King William's land and froze in there. It was found by two Esquimaux tribes who took all from it they could carry away.

The Interior of Chicago says that within a month a white man was taken from jail in Charles City, Iowa, and hung in the presence of a mob of 1,000 persons, among them some women and children. The Interior adds: "The remarkable phase of the whole matter is the fact that the affair was scarcely noticed in the Northern press, outside of news columns. Lynching enters into the race question and into problems purely sectional." That is the Interior's explanation of the silence. Had it been a lynching of a negro in the South the Northern press would have been voluble enough.

The Chicago Standard cannot be reckoned among the "thick and thin" worshippers of the President. Speaking of the ship subsidy bill which the President is urging Congress to pass, it says: "The bill appropriates a total of \$3,750,000, acting in the main as practical bonuses to the existing lines of Hill, Harriman and Spreckles. In short the dominant masters of the continental transportation will become, if the bill passes, the beneficiaries of the people's money as masters of the sea routes to Hawaii, etc. When this bill comes into the house sundry things will be said."

Is this sarcasm or is the man simply insane in his idolatry of the President or the Presidency? For one man cannot always be president. Mr. De Armond, of Missouri, has introduced a bill into Congress "authorizing the President to retire any judge in the U. S. when he thinks the retirement of such a judge would promote the public welfare, and giving the President power on the advice of one Senator to fill the vacancy thus created."

Ex-Gov. John W. Davis has died at his home in Pawtucket, R. I., aged 81. He made such a reputation for himself as a man of great ability and as great integrity that although he was a life-long Democrat and Rhode Island strongly Republican he served two terms as Governor. He instituted a searching investigation into the prison methods and secured many valuable reforms. Mrs. Isabella B. Hooker has died, aged 84. She was the youngest and the last surviving child of Dr. Lyman Beecher, and therefore a sister of Henry Ward Beecher and Mrs. Stowe.

That there has been severe earthquakes under the ocean is shown by the tidal waves which are reported from various places. Mail advices have been received about the destruction caused by one last month. The wave swept over the island of Tana and the west coast of Sumatra which destroyed hundreds of lives.

The Massachusetts Bureau of Labor has made its report on the decrease of marriages. Ten years ago there were 330,565 more single women than married ones. The number of married women had increased with the growth in population, but last year the number of single women outnumbered the married by 533,854. The report characterizes this disparity as "startling." The number of divorces has risen to 7,800. It is better for the women not to marry than to marry and be divorced.

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.

LLOYD.

Mrs. Martha Lloyd peacefully passed away at an advanced age.

The subject of this sketch was born October 14, 1833, and died January 13, 1907, being 73 years, two months and 29 days old.

She was the daughter of our well known and much esteemed citizen, Amos Hedges. On the 10th of March, 1853, she was married to N. T. Lloyd, in whom she found a congenial companion for a long and happy pilgrimage. This honored couple celebrated their "golden wedding" March 10, 1903. Soon after this event the husband was called to his reward, leaving a widow, two sons and three daughters.

The call came to the wife and she was ready to go. Mrs. Lloyd's life had its influence for uprightness, integrity and truth. Her desire to speak and live and act for the truth was a characteristic by which she will be remembered by all who knew her. That she was prepared for the transition from this to the next life could be doubted by none who witnessed in her the graces of Christian character. She was a faithful and consistent member of the Missionary Baptist church, being one of the small band who organized the River View Baptist church. In her quiet way she exercised an influence for peace and harmony in the life of the community and thereby won a host of devoted friends "who rise up to call her blessed."

In the summer of 1906 she was confined to her room with rheumatism, and for many long weeks of suffering lay waiting for the call to come home. Like a shock of corn fully ripe she was only waiting to be gathered into the heavenly garner. Like a candle goes out because it is all consumed, so her life quietly faded away into the brightness of the glory world.

Though dead, she yet speaks through remembered words, through the power of Christian example, and of her it may be said: "Blessed are the dead who die in the Lord. Even so. They rest from their labors, their works do follow them." H. H. PASTOR.

BAKER.

The subject of this notice passed away January 1, 1907, aged about 63 years, having been an educator for nearly 35 years as well as a minister of the Gospel. Brother Baker was our beloved pastor for one brief year, and then his health gave way to such an extent that he had to give up his Master's work, which was the greatest cross he had to bear. Almost his last words were, "If I can do nothing for my Master, I want to go hence." He died as he lived, an earnest, confiding, trusting, believing Christian. Let a recollection of his life and death wipe away the falling tear, assuage the widow's grief, and hush the orphan's sigh, and teach us all that to fear God and keep his commandments is the great duty of life, and that which alone insures a happy and triumphant death.

May the God of all grace place his everlasting arm around this bereaved family and finally bring them again into the companionship of the loved and gone before. J. M. CRAIG.

Vanzant, Ky.

BYBEE.

In his wisdom and goodness the Lord saw fit to remove our well beloved deacon, R. D. Bybee, from our midst, and to show the esteem we have for the faithfulness he manifested in his church and neighborhood, we erect to his memory the following resolutions of respect:

Resolved, That we, the members of South Fork church, feel that a worthy brother and deacon has been removed from us, from which our church and community suffer a great loss.

Second, That we extend our sincere sympathy to the bereaved family, and express our hope that even the loss they sustain will be overruled for good by him who works all things for our glory.

J. W. WHEELER,
E. N. DRANE,
J. J. MEZLOCKLIN,
W. T. EVERETT,
Committee.

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As the darkness becomes greater accordingly as the sun retires, so as the holy life of Christ departs from us, the darkness and sin increase, till at length the man is swallowed up in eternal darkness. —John Arndt.

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ITEMS OF INTEREST

News the World Over

Sir Michael Foster has died in London. He had been for six years member of Parliament. He was a very distinguished scientist and educator. In 1899 he was made president of the British Association of Science. His text book on Physiology is well known in this country as well as England and has passed through many editions.

News has come of an earthquake in the Solomon Islands and a great tidal wave on the island of Simulu. These occurred so nearly at the same time the wave was no doubt caused by the earthquake. The island of Simulu has nearly disappeared and 1,500 lives were lost. The earthquake was a very severe one, of unusual duration. Deep gorges were created and the appearance of the islands was changed. But no loss of life is reported.

According to published statistics of the world's population of 1,500,000,000 one-third regularly wear clothes, one-half are partially clothed and one-sixth wear none. If all of these can be brought to wearing clothes it will require 21 billions of pounds of cotton to clothe them.

It is said to be very difficult to get pure olive oil in this country. Importing it direct from Spain or Italy does not insure its purity. Car loads of cotton seed oil are shipped from this coun-

try and come back as imported olive oil, or in "guise" of olive oil. A sure test of the purity of olive oil is said to be found by freezing it. Pure olive oil will freeze at 3 or 4 degrees above zero, while other oils need a temperature of 10 degrees below zero.

Modern improvement and progress again. In 1902 the famous Campanile, built of brick, fell. The city of Venice decided to rebuild it just as it was. They have gotten the tower up some distance above the foundations only to be brought to a stop by the discovery that no modern brick will bear the weight of the building. Modern bricks are made with great rapidity as though quantity was every thing.

Judge McKinney, of the Police Court, Port Smith, Kan., has greatly reduced the drinking places in that town. When a man is brought before him for drunk cases, he gives him his choice between a fine of \$100 and telling where he bought the whiskey. As most of them have not the money and not paying it means 100 days in prison on the rock pile, they tell. Then the judge pronounces the whiskey seller for Kansas is a prohibition state. The Reflector says he has made the town dry. We wish our Kentucky judges in dry counties and precincts would try his plan and have his success against the "blind tigers."

Modern warships again! These cannot be relied on to stay rightside up in times of professed peace. The French submarine boat Algerian sank at her moorings at Cherbourg! She was found by divers lying on her starboard side at the bottom of the harbor. Fortunately there was no one on board when she went down.

An army officer in the Philippines writes to the Army and Navy Journal of affairs in those islands: "They may call it 'peace,' if they want to, but when there are parts of three regiments, Eighth, Thirteenth and Twenty-fourth infantry, in the field, besides all the scouts and constabulary they could get on the island, gunboats patrolling the coasts and men being killed like Lieut. James, Dr. Hyder, Mr. Williams, and the four enlisted men of the Eighth, to say nothing of the engagements that were fought, I have another name for it."

When a year ago some observer reported that flocks of the passenger pigeon had been seen in this country, many doubts were expressed. But this winter these birds have been seen in many places and there is no question about them. Fifty years ago they were killed by the thousands and thirty years ago they disappeared. It is to be hoped some way will be found to keep them from being ruthlessly exterminated.

In her desire to find out how things really were in London, Miss Olive Malvery hired herself out to work in several situations. In her book just published she says this of a meat packing house: "On one occasion there came into the factory where I worked four enormous wooden cases containing tongues and sheep hearts which smelt so fearfully that the odour made one sick; the whole air was polluted by the smell from those horrid cases and yet every scrap of that diseased offal was used in the preparation of potted tongues and savories of different kinds."

The London Daily News says that the snow storm which covered the entire island with snow from four inches to one foot deep, was accompanied in many places by thunder and lightning. The lightning and thunder lasted two hours and the lightning was very vivid, the snow falling heavily all the time. At East Ruston a bolt passed through a house where the people were at breakfast, smashing the dishes, breaking the furniture and knocking down a man.

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THE SHOUTINGS OF THE MISSIONARY CAPTAINS.

BY WILLIAM A. HENNING.

The societies are in trouble. The Home Mission Society has a big debt and is afraid of a bigger one. It needs \$410,000. The Missionary Union is in the same fix. An old debt on hand, and some hundreds of thousands needed by Mar. 31. From both New York and Boston are heard notes of alarm.

Now comes the regular annual hurrah, "the noise of the captains and the shouting" "Go to, now." That is an ancient form of saying one to another, "You don't know anything about it, don't you see we are making no headway? Come to the rescue, everybody. The parent society, the women's auxiliary societies, the young people's societies, the baby bands, everybody, everybody, young men and maidens, old men and children. Take off your coats, roll up your sleeves. The old wagon is settling in the mud, get a fence rail, help pry up the wheels, whip up the horses! altogether now, don't let's have a debt." From now on to Mar. 31 we are to be kept in a continual stew.

But now that is the way it has been, last year and year before that, and, unless we change our methods, it will be so next year. But why should it be? Will we not all say, it is a shame and a disgrace to us? I have been talking with two of our district secretaries, as well as with our general secretaries. They all of them are full of anxiety and alarm. One of the former was about broken down. I thought he was going to cry. He said he was utterly discouraged.

Members of the household of faith, why can we not have a change? Young men and maidens, old men and children, can we not reform? Soon will come the wail from the missionaries over the sea. The opportunity out there is unprecedented; the carts are groaning under the sheaves. The providence of God says, "Lengthen your cords and strengthen your stakes," but conditions at home say "retrench;" "cut down expenses;" "try and get along with less." Brethern, is the Lord going ahead too fast, or are we too slow?

Here we are, and here is what will happen: We will tug and toil and fume until Mar. 31, then we will say, "Ah, well; it did look for a time as though it was going to be worse. We will roll down our sleeves, we will put on our coats and sit down on the green sward

and take it easy for the next nine months."

Now, Mr. Standard, can you not recommend something? Will you not throw your columns open to anybody who has anything good to suggest? Would it not be well to have a commission, to investigate the causes of this state of things? Apportion the responsibility and recommend improvements. One thing I am sure will commend itself to us all, let us begin our work in April and keep it up, straight on to the summer. What our great missionary societies are going to do in the tremendous exigencies which are pressed upon them, is a vital question we must pass upon.—The Standard.

Procrastination has been called a thief—the thief of time. I wish it were no worse than a thief. It is a murderer, and that which it kills is not time merely, but the immortal soul.—Nevins.

To judge religion by the life of a hypocrite is to hold a thing responsible for the evils of those who never had it.

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LADIES, YOUR PRAYERS ANSWERED—THERE'S NO MORE WASH DAY! GLORY HALLELUJAH! IT'S DEAD! LAID AWAY! WIPED OUT FOREVER.
The world's watched for the man to cut wash day in two. He lives—taken more than half—left only minutes—cut so much wash day's all over, changed—there's new way cleaning clothes—different from anything known—new principles, ideas, methods, NEW EVERYTHING. Wonderful, but true, family washing cleaned with no more work than getting a simple meal, less time—no rubbing, squeezing, pounding, packing, pressing, no injury—no drudgery—that's past. Good-by wash boards, washing machines, laundries—throw them away—the EASY WAY is here to bless humanity. Women have prayed for death of wash day—for clean clothes without rubbing—ruling health, looks—when they could wash, get dinner, see friends, indulge in recreation without fatigue—when women thought no more of washing clothes than of getting a simple meal. That glorious day has come. The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, it's drudgery, long hours, hard work—backache—a day no woman forgets. Invention that killed wash day named EASY WAY—name tells whole story—easy on clothes—easy used—kept clean—handled—easy on women—makes washing easy—easy to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has awful appetite for dirt—increases more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—silent, but powerful—uses no spirits, yet works in darkness. OPERATED ON STOVE—move knob occasionally—that's all—scarcely anything to do but wait between batches—child can do it. All iron and steel—always ready—sets away on shelf. Entirely unlike old methods. Verily, wash day is dead—EASY WAY settled that—woman's joy, satisfaction, their God-sent. Less than an hour clean washing which before took all day—cleans all clothes, finest laces, curtains, etc., in about one-tenth time without rubbing, squeezing, packing, pressing—without chemicals to injure

goods. Saves 82 days drudgery yearly—makes woman's hardest work easiest household duty—saves clothes, labor, fuel, health, looks. Surprises all—sounds strange, is strange, but listen, it's no experiment, going on daily. You can do it.
MRS. FRITTER, Norwood, writes:—"With EASY WAY I clean a week's washing in less than an hour without rubbing." W. BROWN, Ohio, writes:—"Wash day now wash hour—EASY WAY does the work with perfect success." J. H. BARRETT, Ark., after ordering 38 Easy Ways, says:—"I don't understand why it does the work, but it does. You have the greatest invention I ever heard of. People are skeptical; have to be shown." J. W. MYERS, Ga., says:—"Find check to cover one dozen 'Easy Ways.' Easy Way greatest invention for womanhood, forever abolishing miserable wash day. Saves me turning old washer for hours. I am ready to have old washer accompany all others to the dump. Sell it itself." I. BECK, Ga., writes:—"Enclose order. Find 'Easy Way' as represented. Worked 4 days and have 15 orders." J. T. PEAY, N. C., says:—"Been out 2 days—sold 1 dozen, for which enclose order. Everybody is carried away that sees it work." CHAS. BOWLES, O., writes:—"Where tried have given general satisfaction." Guaranteed, everything proven, old house, responsible, capital \$100,000.00. Price only \$3.00 complete, ready to use—sent to any address. Not sold in stores.

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Trash (sound)	7 75a 8 50
Common lugs	9 00a10 00
Medium lugs	10 00a10 50
Good lugs	10 50a11 75
Common leaf (short)	9 00a10 50
Common leaf	10 50a11 50
Medium leaf	12 00a13 00
Good leaf	13 50a15 00
Fine and selections	16 00a20 50

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