

WESTERN RECORDER

Faith, Hope and Love, these three.

62nd YEAR

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The Interior says it "had in type some remarks on R. J. Campbell's mental limitations, directed to showing that what he may chance to think about theology is of no particular consequence to the intelligent world. We felt sure that anybody who heard him in his address during his American tour would justify this observation." The Interior is right. It is a pity the English papers did not dismiss him with a similar paragraph, saying no more about him.

Every day brings a new movement. One of our Northern exchanges thinks these are started usually by men who propose to make a living out of them by being secretary or something. Why do the papers give them the free advertisement they are seeking?

Alas for the poor old churches! The women were "organized," then the young folks, then the children. But the men have been left to the churches to do their work as members of same. And now here comes an effort to organize the Baptist men into a "Baptist Brotherhood." Is it time for the churches to disband as such?

"The religion of the heart and the theology of the head cannot be divorced. Unless the heart be disposed towards Christ, the head cannot, because it will not, discern the truth of Christ. As our Lord said, It is only he who wills to obey God whose heart is right toward Him, who shall know the doctrine whether it be of Him. To do or to be right one must at least know what is right."—Greene.

"The modern world is at war with the general doctrine of government by the people as certainly as it is at war with Christianity. If you imagine this doctrine to be unassailed or unassailable, permit me to politely inform you that in two-thirds of the modern intellectual world it is not only assailed, but defied. The democratic theory is not only attacked by oligarchs who would like the rule of the noble, but by men who would like the rule of the expert—a more dangerous tyrant than the noble."—Ches-terton.

A lady once said to Spurgeon that religion ought to be confined to places of worship, and that it ought not to be talked about anywhere else. Spurgeon replied: "Then we ought to have our places of worship made larger, for, of course, people would want religion when they came to die, so they had better die where religion would be in its proper place."

BUILDING ON JESUS CHRIST.

By THEODORE L. CUYLER, D.D.

Dig deep and lay your foundation well! These solemn words from the lips of a powerful preacher produced a profound impression on me during my youth, and I have rung them in the ears of many an awakened sinner since. They are in the same line with our divine Lord's appeal to his audience at the close of his Sermon on the Mount. He exhorted them to build for eternity, not on the shifting sand and gravel, but upon the solid rock.

There are awakened souls in every community, and no counsel we can offer touches their case more exactly than the words above cited. Before the lofty stone piers of the magnificent Brooklyn Bridge were reared, the engineers went down several feet under the surface of the river-bed and threw out the mud and gravel; this was done in order to reach the base-rock. In like manner you must do some excavating of your sins. You are a sinner; unless you accept that truth you cannot be saved. Repentance of your sins must come first, and this means both honest confession of guilt before God and renunciation of your sins. As the person who is suffering from a billious fever cannot recover until the "bad humors" are purged out, so you must get the sin out of you before you can be cured. To do this you need the Holy Spirit. He is now "striving" with you; co-operate with the Spirit. Entreat him to do a thorough work upon your conscience, even if it cost you distress and mortification and self-reproach and tears. The deeper you let him dig the better. Sub-soil repentance makes honest Christians. Sighing over sin, and the self-flattery that you are no worse than other people, will only delude you; such tears soon dry off and leave your heart harder than before. The Holy Spirit is pressing you to repentance, and that involves more than sorrow for past sins; it involves hatred of present sinfulness and a turning from it with an honest endeavor to obey Jesus Christ. The more you loathe your sins, the more will you realize your need of a Saviour.

I entreat you, do not befool yourself in this most momentous matter on which the salvation of your soul depends. Jesus Christ alone can cleanse your heart that has been polluted with more sins than you can recount. Here comes in the mighty meaning and the indispensable necessity of the atoning blood. That cleanses, and that alone. It is not your tears, but his precious blood; it is not your sighs, but his sufferings on the cross that can avail for you. He "bore your sins in his own body on the tree"; then come straightway up to him and implore him to give you the benefits of that atonement. Say to him:

"Nothing in my hand I bring,
Simply to thy cross I cling,
Vile, I to this fountain fly,
Wash me, Saviour, or I die."

Coming thus to Jesus is the vital step. This is conversion, when it is done with the whole heart. To this very thing you are shut up; for no other name is given whereby you can be saved. "Other foundation can no man lay than that is laid which is Jesus Christ." Everything else is shifting sand. You are building for eternity. Then build to last. The Master, in his Sermon on the Mount, tells us that the man who "built his house on the earth, without a foundation," made an awful mistake, for when the flood dashed against it, "it fell and the ruin of that house was great." Some lives of professed Christians show most shocking cracks, and lean over so that

they require to be constantly "shored up." They were badly built on a bad foundation. We are startled very often by the sad crashes of this or that man, the whole structure of his character has fallen in!

Just what is meant, then, by building on Jesus Christ? We answer that you are to renounce all idea of regenerating your own heart, and trust Jesus Christ to do it. As you have no strength of your own equal to life's conflicts, Jesus offers you his everlasting arm. Instead of self-gratification as the chief end of living, Jesus implants a new principle, viz., to live for him and for the good of others. He imparts to you a grace which is more than a mere happy emotion; it is a controlling power to hold you against temptation, as an unseen anchor holds a vessel in a storm. When you sincerely accept Christ as your atoning Redeemer, when you look to him for daily direction, lean on him for support, and are joined to him in deep heart union, then you may feel sure that you have got the everlasting rock-bed underneath you. On that corner-stone of Christ's work for you and in you, it will be your delight to build as long as you live, piling up grace upon grace, and one good deed upon another, until the last stroke of the trowel.

Such life-structures are built to be seen, as a lamp is kindled in order to shine. A man cannot have Jesus Christ in his soul and nobody discover it. A fire in a stove reports itself. And if other people do not discover your religion, it is because you have none; for "by their fruits" Christians make themselves visible. The best looking apple tree that bears no apples is a lie. Faith without works is dead. A well-built life is a structure where tongue and hand and brain and heart and purse are each day adding a noble word or deed under the inspiration of Christ's love. Such a structure is not built in a day, or by a few Sundays, or sacraments, or special services. It is a growth, because Jesus Christ lives in you.

Brooklyn, N. Y.

HOPEFULNESS OF CHRISTIANITY.

Teachers who see no hope for mankind can never lift a soul, or a nation, or the human race to a higher level. Men will not listen long to despairing prophets. Their books, their songs, their arguments are soon forgotten; and it is well, for such gloomy leaders can only lead us downward. The true leaders of men who have made a lasting impression and accomplished substantial and abiding good have been cheerful, happy, hopeful spirits. Prophets, poets, reformers, and preachers who have come to men with an encouraging message, pointing upward to the light and onward to brighter days and better things, have had a hearing sooner or later, and they still appeal to us after they have been long dead.

This is one thing that gives the Bible such power over men. It is the book of hope. Open the Bible at the beginning, and read the first word of hope that ever fell on the ears of mortals. Turn to the very last chapter in the Bible, and read there the grandest song of hope that ever cheered the human heart. Between these two promises messages of hope are as thick as leaves on the forest tree. Whether prophet, or psalmist, or an angel, or the Son of God be the speaker, the voice is the voice of hope. Thanks be to God for one great book which has come to man freighted with hope.

According to the Bible there is hope for the sinner. The gospel does not ignore sin, as some teachers do in order to find a door

of hope. Certain philosophers tell us that there is no sin, that what we call sin is nothing but the result of ignorance or other natural excess for which men are in no way responsible. Another says, "What men call sin is merely an incident in the course of human development, and is not to be condemned, but rather commended." It belongs to the order of nature and will finally prove a benediction. According to these philosophers there is no need of atonement and no place for repentance and salvation. They tell us to hope, not in God, but in evolution and in the future destiny of humanity. This is not the gospel of Christ. No teacher ever recognized sin more clearly, condemned it in stronger terms, or set forth its future consequences in larger colors than Jesus has done. Yet notwithstanding all this there is hope. Jesus has borne our sins in His own body on the tree. There is pardon, salvation, and eternal life for every penitent sinner.

We pity the lower animals in their ignorance, stupidity, and uncleanness, but we do not think of offering them hope. They will never be other than they now are. Ages hence they will be just what they have been throughout all the ages past. But there is hope for man. No matter how low he has fallen he may rise. There is knowledge for the ignorant, light for those who walk in darkness, salvation for the lost. This gospel takes hold of the lowest human creatures and lifts them up to holiness and heaven.

According to this gospel there is hope in death. Some have even ignored death in their efforts to find a door of hope. But death is a reality, a very serious reality. But the righteous hath hope in his death. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—N. Y. Advocate.

THE TEMPTER.

Satan is powerful, but not all-powerful. His authority over the world is not undisputed. The hour of his victory in Eden was clouded by the shadow of future defeat. The curse pronounced upon his agent, the serpent, was pronounced upon him. The seed of the woman should bruise his head. This was the prophecy of another conflict, the pledge of a deliverer, a child of Adam, who should suffer, but in the end should redeem men.

With the ministry of Christ the expected conflict began. After his baptism was Jesus led of the Spirit into the wilderness to be tempted of the devil.

The battle of the wilderness, however, was only the beginning of the end. Satan left, only to return at other times and places. He who had come "to destroy the works" of the devil must be himself destroyed. For three years his path was beset, and everything which cunning or power could do to defeat his work was done, but demons and evil men, enemies and false friends, open persecution and secret hate failed to turn him from his purpose. He had meat to eat and grace to sustain which men knew not of. Neither ambition nor fear nor bodily distress influenced him.

The time came at last for a final assault. Jesus knew it, and prepared his disciples. "The prince of this world cometh." He did not disguise his trouble of soul. "Now is my soul troubled." But he comforted them with assurances of triumph. "The prince of this world cometh and hath nothing in me." He was sure of accomplishing his work. Satan would cause him to suffer, but his triumph was certain, for Satan had nothing in him.

WHAT HURTS A YOUNG PREACHER.

We speak especially of one having the ministry in view. I speak in these lines from experience and from observation.

First, not going at it. To say, "I go, sir," and go. This hurts him; it hurts his church and community, and it hurts his Lord. "Why say ye Lord, Lord, and do not go?" etc. "Go ye," is the command. So many say, "Lord, I'll go, but let me first go to college, then to the seminary, then take a post graduate course," etc. It is the same now as in our Lord's day, "I will follow thee, but let me first," etc. The way to preach is to begin and never let up. "As ye go preach." While you are going to college, preach; while you are getting ready to go to school, preach; while at home before you get ready, preach.

The writer speaks from experience, also! He who gives his life unto the work, must not wait to get ready to such an extent that he spends years getting ready before he addresses himself in public. He must get at it. Dr. Broadus used to say, "The way to learn to preach is to preach." Any one called will have hearers. Let the boy be prominent in church work, in Sunday school work, in prayer and praise work. Let him organize a Sunday school class, or go into homes and pray and teach the aged, and let him induce others to give their hearts and lives unto the Lord. We repeat, let the boy go at it, some way, any way, always, if he is called. This will help him, and help his church, and it will help the people to see what is in him. We believe too many young men "tarry (too long) at Jerusalem" at home. They should go to preaching. Begin anywhere, any how, some way. But go and begin.

Marrying too early, before they either preach much or go to school, has killed scores of young preachers. We know of many whose usefulness to a large degree, has been crippled for life by early marriage. Here is where he should tarry and tarry long. Indeed he should take board and lodging by the year at Tarrytown. Not once in a dozen instances we could cite as a man's usefulness as a ministerial student at all aided by even a most judicious marriage. Indeed, marriage, entered into before some reasonable sense of eternal fitness has taken possession of the contracting parties, is not apt to prove "the best thing to do," as many a youth argues. The best thing to do is to be certain you are going to preach. Then be certain you have your education, all you can get. Afterwards if you are certain the Lord does not want you to be "the best preacher in all the land if possible," and if you are not at all ambitious to be "the best," then if you will tell your lady love about it, all, and if she is willing to marry you with such convictions, do so, and settle down to be any sort of a preacher she can make of you or will let you be. Observation has taught the writer, however, that such young men who do thus marry too early generally marry well, so well indeed that one not infrequently hears, "What a pity he does not enter into the ministry with all his soul! What a fine wife he has! How ambitious she is for him to be something." In such case we must pity the young fellow who married too early, and do our best to help his noble little wife to "make a man of the fellow if we can."

B. W. N. SIMMS.

Albermarle, N. C.

CHILD LABOR.

The *Journal and Messenger* has not been quite able to fall in with the piercing cry put up in some quarters against what is called "child labor." It does not believe that young children should be shut up in mills and factories and compelled to labor during long days, in order that the product of such mills and factories may be cheapened, or in order that the proprietors of the same may put the more money in their purses. There is no doubt that, in some instances, there is great abuse of the child, and that families are supported by child labor when they ought to be supported by the adults, or be made a public charge. No doubt widowed mothers have relied too

largely upon the labor of their young children, and that such children have been put into mills and shops when they ought not to have been. And so a great many abuses have been practiced in the matter of child labor. But we have wondered whether some of the outcry of the past few years has not been due to the fact that by the employment of "children" or young people, in Southern mills, the profits of New England mills have been cut; whether the present agitation of the subject is not due to some who are not able to employ such labor, and are not willing that others shall. When it is said that, in the United States, 1,750,178 children, "between the ages of ten and fifteen," are "earning money regularly by labor, contributing to the family support, or appreciably assisting in the mechanical or agricultural industry," many are moved to lift their hands in holy horror at the thought of "the slaughter of the innocents."

But it ought to be understood that very few of these children are under fourteen years of age, though all are under fifteen. In the second place, they are largely children for whom no adequate school provision is made, and if they were not where they are, they would be in mischief and vice, or simply idlers, which means vice. Of course, they ought to be in school. But, in any case, schools are not in session all the year, and in most cases they are not in session for more than one-half to one-third of the year. This is true especially in the South, whether the school be for white or colored children. But it turns out, on close examination of the census statistics, that of these "laborers" one-third of all were over fourteen, and that another third are employed on farms, where they receive no moral or physical harm; that 49,461 are employed as servants, waiters and waitresses; that 26,774 are employed as textile mill operatives, and 9,000 in mills and quarries. This makes the 1,750,178, with which the cry begins, sound rather thin. True, there ought to be no abuse of the child, as there ought to be no abuse of the father or the mother, or any one else. But the number of whom it can be truthfully said that they are wrongfully employed does not seem to justify the outcry which has come to be so common among us. The number is exceedingly small, when the population of the country is considered.—*Journal and Messenger*.

"COMPLETE IN HIM."

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

Everything human is imperfect, incomplete. When sin entered, it poisoned the transgressor and rendered the whole head sick and the heart faint. The servant of God cried out, "I have seen an end of all perfection." Human knowledge is incomplete. The world that lieth in wickedness is busy guessing, building on hypotheses. Systems of philosophy come and go with the passing ages. Out of Christ they are foundationless. They topple and fall.

All the purposes of the old man are incomplete. They lack the element of the Christ life without which they have no vitality, and must therefore perish. They have reference to self, and finally pass away with all that is selfish and Christless. They either fail in the performance, or foster that in human life which must go down in darkness. Consequently character is incomplete as to virtue and righteousness. And it must be written on him that he is a failure in himself. In himself he has no standing before the holy law of God. What it requires he has not to give. He has no standing before God. Incomplete, undone, must be written on himself, and all the work of his hands. He has made himself what he is. "God hath made man upright, but they have sought out many inventions;" and God's record is true, "For there is not a just man upon earth, that doeth good and sinneth not." Hence we turn away from self, and the ruin we have wrought, to the sinner's friend.

There are several things in this redemption in Christ which we delight to dwell upon. We have pardon in him. That great boon for which the guilty soul cries. When

the sentence of the holy law and the righteous judgments of Almighty God hang over the guilty soul, and these tremendous realities are sent home by the convicting Spirit, the cry goes up for pardon, "God be merciful to me, a sinner." Forgiveness, reconciliation, peace with God through our Lord Jesus Christ—for all these the soul cries, and without them must perish. They are found in him. Out of him there remains only a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

With the pardon which is found in him comes also regeneration, the new life, in which old things have passed away, and all things are become new. Pardon without regeneration would not cover the needs of the soul. Were it possible for God to pardon our sin without regenerating us, making all things new with us, we would go out to sin again. The old nature would engulf us in ruin. The criminal may be turned out of his prison house. The government may strip him of his stripes, the insignia of his character, but can't change his character. And when he goes out with his old nature, the old crimes will follow. The murderer for whose pardon provision had been made, was asked by a friend what he would do if he could be reprieved. He replied, "I would kill the judge that sentenced me." The pardon was not issued. His old nature asserted itself. In Christ we have, with the pardon, that change of moral perceptions, of moral affections, and of the ruling purpose that makes it safe for moral government, and to the glory of God, that the pardon should be issued.

We have in him that righteousness of God, provided by God, which we receive by faith. Though he knew no sin, he was made a sin offering, that we might be made the righteousness of God in him. For "He became the end of the law for righteousness to every one that believeth." The law can make no demand of us that he has not met and satisfied; so that "God can be just, and the justification of him that believeth." He can pardon, restore, regenerate, and send forth to new obedience the new-born soul. Christ has been "made of God unto us wisdom, and righteousness, and sanctification and redemption."

Here, then, is sanctification in him. He sets apart to himself, and for himself, the soul that has been pardoned, justified, made righteous through the atoning work of Christ. Hence, the believer is not his own. He has been redeemed from the slavery, guilt and corruption of sin "with the precious blood of Christ, as of a lamb without blemish and without spot." No marvel that Paul said of believers that they were "complete in him."

God has done all things well. He has revealed himself through his Son; he has revealed us to ourselves, that we might flee from self to him. He has answered for all our sins through him that loved us and gave himself for us. He has provided pardon, the new life, the spotless righteousness of his Son, which is ours by faith, and pointing to the Lamb of God that taketh away the sin of the world, he hath written for our full and everlasting hope, "Ye are complete in him."—*Herald and Presbyter*.

SANCTIFYING AND QUICKENING HOURS.

Inspiration makes much of seasons of meditation and prayer. The great characters of the Bible prized them and expanded under their influence. Abraham, Isaac and Jacob would never have attained their prominence and usefulness if they had not been men of communion with God. Moses was the moulding and influential force that he was at the different eras in his history because of his prayerful and meditative experiences. David felt the power and glow of hours of association with God, and this fitted him for his best services for God and man. The prophets were prayerful and meditative, and could not have been the tower of strength they were if they had not been so closely and constantly associated with God and his truth. The apostles obtained fresh impulse and energy for their enlarging work under new and pressing conditions because of the sanctified and sanctifying moments they

personally enjoyed. In the great historic eras since it was the men in Church and State who found time to be with God and their Bible, that wrought most effectively and permanently in the interests of religion and humanity.

The same is true in more modern times. Two of Great Britain's most famous statesmen of the past century are conspicuous examples. Professor Davidson, in writing of Mr. Gladstone's life-long reverential and devout attitude and deep religious feeling and activity, says: "He was a man of prayer. His wife said it was only 'through incessant wrestling in prayer' that he gained the measure of mastery he achieved over a naturally impetuous—and, we may add—impetuous temper. He himself said that the periods of waiting for others in the midst of engagements, which are usually spent in murmurs and petulant desire for their termination, in reality supply excellent opportunities for brief or ejaculatory prayer."

John Bright, another notable Englishman, in his day was noted for his praying habit. It is said of him that he found in the early hours of the morning, after long nights of Parliamentary excitement, relief, comfort and support in the peaceful study of the New Testament.

It is to be feared that the private hour with God and his Word is fast falling into disuse in all the walks of life, especially among many in public and political stations. But its neglect means loss of mental as well as of spiritual power. It pays from every point of view to hold daily communion with God through his appointed channels. It tends to counteract the worries, annoyances and perplexities of secular duties and activities, to obtain a stream of inflowing grace to the soul for constant use, to develop vigor, buoyancy and permanence of character, and to multiply influence over others for good. It serves to bring God more largely into our spirit, words and service. It secures his blessing upon our labors, and enables us to glorify him more fully.

The pressing demands of the day are no doubt exacting. Still, there is time for all who will, to obtain the benefit of sanctified moments. The busiest of men have managed to enjoy morning and evening association with their Lord and Master, both at a throne of grace and in his precious Word, or where overcrowded with work, to seize the first available opportunity to invoke God's direction and help. But the most of us have ample leisure to pray daily and duly, and to, far more than we do, saturate mind and heart with Scripture promise and truth. He who fails to improve the privileges afforded him in this respect, not only suffers irreparable loss spiritually, but exposes himself to the divine disapproval and condemnation.—*Presbyterian*.

"THOU SHALT KNOW HIEREAFTER."

God's house is a school for his children here on earth, and one of his best teachers is disappointment. My friend, when you and I reach our Father's house above, we shall look back and see that the sharp-voiced, rough-visaged teacher, disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the death shadow; but never did the promises read so sweet as when spilled out by the eye of faith in that very valley. Nowhere did he leave us so often or teach us such sacred lessons, as at the cross of Christ. Dear old rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: "Blessed be the memory of disappointment."—*Exchange*.

I wonder why it is we are not all kinder than we are! How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never fail-eth."—*Professor Drummond*.

THE DUTY OF PARENTS TO CHILDREN.

By J. J. FURCH.

The duty of parents to children, presupposes that the parents are qualified to perform those duties, else it would be impossible for them to perform them; for instance, it is the duty of parents to furnish their children with the necessities of life, but if the parents are physically and mentally unable to perform those duties, they are released from those duties, and the children are supplied from other sources.

The first and most essential prerequisite on the part of the parents is regeneration, without which it would be impossible for them to train the children up in the way they should go. And further, the parents should be married, that is, those that God hath joined together, not merely by the authority of the State, but bound together with the bonds of love and reverence, the same as Christ and the church is bound; otherwise it would be impossible for either of the parents to perform their duties to the children, for where there is no love or reverence, there is necessarily hatred and strife. Where there exist the probability is, if the mother should attempt to correct a child for any of its naughtiness, the father would gruffly tell her to let that child alone, whereas the mother would answer in some cutting retort and the affair would end in a family quarrel. On the father might attempt to correct a child for something that he feared was not upright, when the mother would put in and tell him that was not half as bad as he did; then the father tells her that he is boss, and that it is none of her business. This fray ends with not much better feeling than the other, and the child sees plainly that father and mother don't agree; that one or the other, and probably both, are wrong. No he or she will not obey either, but do as they please. Consequently in such cases the children are not raised, but just grow up, and it is a thousand wonders that they are as good as what they are.

But if the parents are regenerated, and those whom God hath joined together, they are qualified for their duties to the children.

The first duty of the parents to their children is to love them; the second, to provide for them; third, to teach them to love one another; fourth, to teach them to love, honor and respect their parents; fifth, to be polite to everybody; sixth, to be neat and clean; seventh, to teach them to love their books, their schoolmates, and to love, honor and respect their teacher; eighth, to teach them not to harm birds nor animals, not to be cruel to anything; ninth, to teach them to do all kinds of work that they can; tenth, to teach them to be truthful, honest and industrious, that it is a disgrace and sinful to be dishonest, untruthful, indolent or to curse, gamble or drink.

The father should teach the children to love and obey their mother, for she nursed, watched over and took care of them when they were little and could not help themselves, and that, too, in the darkness of the night, when there was no one to see her but God, that mother loves them as none other can, and now mother is getting old, it would make her heart glad to receive kind acts, cheering words, pleasant looks and sweet kisses from her darling babes that she has done so much for.

The mother should teach the children to honor their father, for he has worked hard, both early and late, in cold and heat, in snow and rain, that they might have something to eat and wear and an education; now it would help him to see his children respect him.

But it is the special duty of the parents to the children to raise them up in the nurture and admonition of the Lord; in the way they should go. To do this the parents should begin early, when the children are small, and teach them that the Bible is God's word, his revealed will to man; that God loves mankind; that God so loved the world that he gave his only begotten son that whosoever believed on him might not perish but have everlasting life; that Jesus died for everybody; that the Father and Son wants everybody to repent and believe the gospel and be saved forever in heaven, where God and Jesus Christ are. They should read the Scriptures to their children and pray for them and try to get their tender hearts riveted on God and his word, and as soon as possible to get them to exercise repentance toward God and faith in the Lord Jesus Christ, that they may be regenerated and saved that their names may be written in the Lamb's book of life; then they should teach them to be holy as he is holy; that as they are children of light—to walk in the light, to honor the church, to keep all of her ordinances blameless, to love their pastor, the brotherhood, the Sunday school, the prayer meeting, and the singing; to do all in their power (God being their help) to send the gospel to the unsaved.

Where these things rule and prevail, the home becomes a heaven here on earth. But where these things do not rule or prevail (how sad) the home is anything else but a heaven.

CHURCH REPUTATIONS.

By Rev. William Morrison.

The good name of a church is all important, nay, vital. It is important as regards the self-respect of its members; vital as to its effect on the community in the zone of its influence.

As certain persons are commonly spoken of as "walking encyclopedias," "proud as Lucifer," "stingy as a miser," or "generous to a fault," so certain churches acquire a reputation for being a "missionary," or "benevolent," or "sociable," or "unsociable" church; a "family" or "young people's" church, a

"wide awake," "quarrelsome," or "one man power" church, a church for "starting out their ministry," or "forever changing ministers." These reputations may be merely local. Some times, however, they reach into wider circles, until a given church is commonly known and spoken of by its peculiar characteristic throughout the State.

The church at Rome had a very wide reputation. Paul, writing to them, says: "Your faith is spoken of throughout the whole world." Of the church at Thessalonica, Paul says: "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." The Corinthian church also had a reputation, but a bad one. "I hear," says Paul, "that there are divisions among you, eating and drinking." "It is reported commonly that there is fornication among you," and "ye are puffed up." Well then he says to this church, "examine yourselves, whether ye be in the faith."

To understand how the church at Rome got its reputation and who were responsible for it, is very easy, when we have learned something of the characteristics of certain of its members. These we learn in Paul's salutations to some of the brethren. Not do we then wonder that faith was the virtue for which it was distinguished. "Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks." "Salute my well beloved Epaphroditus." "Salute Mary, who bestowed much labor on us." "Salute Andronicus and Junia, who are of note among the apostles." "Greet Amplias, my beloved in the Lord." "Salute Apelles, approved in Christ." "Salute the beloved Perina, who labored much in the Lord." "Salute Rufus, chosen in the Lord." There were other members in the church at Rome, but these were among the leaders. With leaders who are such "helpers in Christ Jesus," who "labor much in the Lord," who are "approved in Christ," who are "chosen in the Lord," and are marked by such devotion and labor and love, the church could not but have a good reputation and be widely known.

If a church today is rightly spoken of as a "missionary church" there are those in it who are fired with the missionary spirit, and who occupy such positions of influence among their brethren as to give bent and direction to the whole church life. When a church is correctly called "sociable" those in high positions in it are marked by smiling faces, warm hearts, and ready hands to welcome and attract the strangers who come within reach of their kindly grasp. If a church is known as "unsociable" the opposite is true. When a church is "quarrelsome," or has the name of "forever changing pastors," there are Athenians among them, or there is an Alexander the Coppersmith, or a Diotrophos. Diotrophos was ambitious, arbitrary, self-seeking and willful. By threats or bribery, he led the majority of the church of which he was a member into wrong-doing, and those who opposed the wrong he excluded. The Athenians wanted something new, and they wanted it often. It was a Methodist Athenian who said he "was never sorry to see a pastor go." He had been a member for forty years, held official positions for twenty years, had seen twenty good men come and go, and yet was "never sorry to see a pastor go." They had all disappointed him. He spent the first year taking their measure, and the second in taking measures to have a new man to measure.

Those to whose influence a good name is due seldom get the credit which belongs to them, and those responsible for the bad name of a church are frequently allowed to push themselves forward by craft or "great boldness of speech" lord it over God's heritage, until the sheep of the fold are so intimidated that they are afraid to use the natural right of the sheep to say, "Bah! Bah!" in protest.

To desire office or leadership is no sin, if the purpose be humbly to serve God and the church, but when one assumes or is chosen to a position of influence the good name of the church should be sacredly guarded and handed down to successors without a stain.—Examiner.

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.

Scientific Confirmation of Old Testament History. George Frederick Wright, D.D., LL.D., F.G.S.A. \$2 net; postpaid \$2.15. Bibliotheca Sacra Company, Oberlin, Ohio.

Prof. Wright is the leading geologist now living. He has studied, on the ground, the geological conditions all over the territory covered by the Old Testament narratives, and has given many years to the subject. He regards this book as the most important of the many he has written; and certainly no other book has been published on this subject that measures up to this one. If the destructive critics and the skeptics who attack the Old Testament, were only open to argument, this book would settle the question for them. Indeed Prof. Wright makes the deluge and other great events so natural that the supernatural ele-

ment is chiefly seen in the timing of those events, or so to fit the history.

The contents of the volume are: The Witness of the New Testament, Middle and Later Jewish History, Israel in Egypt, The Exodus, Physical Preparation for Israel in Palestine, Traditions of the Deluge, The Glacial Period, A Vera Canna, Evidence of a Deluge in Europe, The Evidence of a Deluge in Asia, The Deluge in North America, The First Chapter of Genesis and Modern Science. There are forty illustrations.

The last chapter is the best discussion of its subject we have seen. The whole book is strengthening and even inspiring. Whoever would be joyful should get this admirable work.

The Life of George Williams. By J. E. Hadden Williams. \$1.75 net. A. C. Armstrong & Son, New York.

This is the biography authorized by the International Committee of the Y. M. C. A. of the great and good man who started the Y. M. C. A. movement, and who lived in our world wide world. The first American edition is 10,000 copies, and it is sure to have an immense sale. It is a charming life story and it is most highly instructive. The title page well describes the book as "The life of a man who was always young, written by a young man for young men." It is an admirable volume to put into the hands of a young man, or into the hands of anybody else. A worthy tribute to a noble life.

The Missionary and His Culture. James I. Hartley, D.D. \$1 net. Fleming H. Revell Company, New York and Chicago.

An able and complete defense of the modern missionary against his critics. A feature of special interest is the testimonies addressed from Charles Darwin, Lew Wallace, President Roosevelt, King Edward, Lord Curzon, Mark Twain, Dr. Schweinfurth and others, to the value and efficiency of modern missionary work. The missionary's entire had about as well go out of business.

New Life in the Old Prayer Meeting. John F. Cowan, D.D. \$1 net. Fleming H. Revell Company, New York and Chicago.

Every factor entering into the life of a prayer meeting is here discussed with freshness and acumen, by a man who has had abundant experience. All the points are considered on the practical side, and many wholesome suggestions are made. If your prayer meeting is not what you think it ought to be, you will be able to get help from this book. The spiritual life of a church is most closely connected with its prayer meeting.

The Will to Be Well. Charles Brodie Patterson, 5th Edition, Enlarged and Revised. \$1.20 net. Funk & Wagnalls, New York.

The author is an apostle of "New Thought," which he carefully distinguishes from "Christian Science." He says: "Christian Science denies away sin, sickness and death. The New Thought claims that all three have an existence, but an existence that is overcome, not through any process of denial, but through the introduction of true thought into the mind." &c. The idea is that if a sick man can only get "true thought" into his mind and then wills to be well, he is cured. Everybody knows that the mind has great power over the body, but there are diseases beyond the reach of mental processes.

Christianity in the Modern World. Rev. D. S. Cairns, M.A. \$1.25 net. A. C. Armstrong & Son, New York.

This book is one of a rapidly increasing number of its kind. It is an attempt to adjust Christianity to evolution and its corollaries. Assuming that "the new view of the world" must be accepted, and admitting that Christianity as heretofore understood cannot be harmonized therewith, our author seeks to adjust faith to this "new view." The attempt is not successful. He gives up too much and having done that he is unable to furnish a valid reason for holding to what he retains. The book marks a stage in the thinking of a man who has lost his anchor and is drifting. He writes interestingly in showing the causes of "the present anarchy of belief," but he fails to fulfill his promise in the Introduction to point out "the positive synthesis of Christian belief which is emerging from the long analysis of the past century" and "to show the incalculable value of this positive result for the world at its present state of development." The author does not anywhere state what is "the positive result" he had in mind, much less does he attempt to show its value.

In the Light of The King's Countenance. A. M. C. Dupree. \$1.25. Griffith & Rowland Press, Philadelphia, Pa.

A collection of devout and inspiring sentiments gathered from many authors, and arranged under each day of the year. It is a very interesting and valuable collection, choice gleanings from many fields. At the beginning we have a few brief original poems by the editor, who is a lady. It is a handsome gift book.

The Meaning and Message of the Cross. Henry C. Mabie, D.D. \$1.25 net. Fleming H. Revell Company, New York and Chicago.

"A contribution to missionary apologetics" by a veteran missionary worker. Dr. Mabie has long been Corresponding Secretary of the American Baptist Missionary Union, and he sends forth a trumpet call to all preachers. The Cross is the true basis of all missionary enterprise, a great truth that today demands special emphasis. The topics of the volume are: The Cross Distinguished from the Crucifixion; Sources of Confusion Respecting the Cross; New Testament Use of Crucifixion Terms; Nature of Christ's Reconciling

Death; The Cross as a Reconciling Achievement; The Soul's Saving Relation to the Death of Christ; Life of Self-surrender with Christ; Redemption of the Body; Miscellaneous Faculty of the Cross; The Christ of the Cross the Father of All Nations. It is a heart and conscience book and grips both.

The Gate of Death. A. Dury. \$1.25 net. G. P. Putnam's Sons, New York.

A man of letters, whose name is not given, was brought very low by an accident and for quite a period he lay face to face with death. His mind was clear and he gave himself up to reflections about death. This book is the result. He had no scheme and so has no wonderful story to tell, but his mind was fixed on the subject of death, as never before, and he puts his meditations to record. In several regards his views are not orthodox, but they are interesting. "I did not even care," he says "to think that I had, however fitfully and feebly, tried to save the will of God, tried to do even it tried to follow it. In that hour was revealed to me that I could not have done otherwise, that all my life, success and failure alike, had been but a mere expression of that supreme will and thought."

The book is bright and literary, even gay, but does not lead to any definite conclusions, nor does the author venture to give any reasons for the views he expresses, vague and indefinite as they are, except when he comes to deny what is commonly believed.

I Was With a Paragon. John T. M. Johnston, D.D. \$1.25. H. H. Isaacs & Sons, Chicago.

A worthy tribute to a noble life. The book is an account of the life and character of Isaac A. D. Brown, of St. Louis, who has been for many years as might a pillar in the house of God. Dr. Johnston has used his material well, and he shows good judgment as well as high appreciation in presenting the life and character, along with his estimate of Isaac Brown. It is a labor of love. The book abounds in interesting and instructive incidents. It is handsomely illustrated by Harry Lewis Bailey. It is a good book to circulate among young men, a fine subject lesson to this generation.

Illustrations Chinese Christians. W. P. Bentley, D.D. Standard Publishing Co., Cincinnati.

Now that the centennial of modern missions in China is about to be celebrated, it is fitting that a book like this should appear. The Gospel has borne fruit there as elsewhere and a long roster of saints could be prepared. Mr. Bentley has taken twenty-two from different missions and has presented them to us most pleasantly. It gives one a look at missions from a new angle, and an insight into mission work in China.

Bibliotheca Sacra. G. Frederick Wright, editor.

January, 1907. This sterling quarterly, now in its 77th year, presents a rich bill of fare. Dr. H. M. Wiener points out "Some Total Weaknesses of the Wellhausen School." Prof. David Haines-Griffiths gives us The Gospel of Cana—the Christian Affirmation of Life. Ex-President John Bascom discusses Aesthetics and Ethics, showing their relations. The Parousia Versus the Second Advent, is the topic of the Rev. Arthur Metcalf. The Rev. Arnold V. C. P. Huizinga asks Is "Proverbs" Utilitarian? Dr. Henry Nelson Bullard sets forth "The Gospel in Leviticus," a strong and fresh treatment. A New Oxford Movement is described and discussed by Dr. Henry A. Stimson. Our own Dr. W. A. Jarrel has a strong and decisive article on The Bible Verbally Inspired. He works in Baptist doctrine interestingly. Prof. John Wright Burkman discusses keenly Modern Theological Education. William Restelle throws a good deal of light on Traditions of the Deluge. Then follow the Critical Notes and the Notices of Books. \$3 a year, 75 cents a copy. Bibliotheca Sacra Company, Oberlin, Ohio.

The Missionary Review of the World for February contains some interesting and valuable articles on the present conditions in China. Rev. D. MacGillivray of Shanghai writes a clear statement of "China's Present Relation to the Opium Traffic." Two other illuminating and striking contributions are on "The Progress of Christianity in China" during the past century, and one giving a translation of "A Chinese Official View of Christian Missions." This last is one of the most remarkable statements we have seen, and shows a complete change of attitude of the leaders of China toward the Christian religion. Dr. Henry Porter makes a clear and concise statement as to "The New Era in China," especially the conditions to the political and commercial status as affected by the Chinese exclusion bill in America and the boycott of the American goods in China. "The Signs of the Times" contains many important paragraphs showing the progress of Christian Missions in China, Japan, India, Africa, Persia, and France. Other articles of note describe "The Life and Work of Bishop Schereschewsky," "Port Arthur and Dalay a Year after the War," the "Influence of Japan on India," "Observations in the Tonga Group" of the South Pacific, and "Some Itinerating Experiences in Korea."

Published monthly by Funk & Wagnalls Company, 44-60 East 23d Street, New York. \$2.50 a year.

The one and only law of life that sets a man free from all the forces that blight and destroy is the will of God. Show me a man who lives for one day wholly in word and thought and deed in the will of God and I will show you a man who is antedating heaven, and who for that day reaches the plane of life which is at once broadest, freest and gladdest.—Campbell Morgan.

SUNDAY-SCHOOL LESSON

ISAAC A LOVER OF PEACE

Gen. 26:12-25

Motto Text: "Blessed are the peacemakers for they shall be called the children of God." Matt. 5:9

Isaac was a peacemaker, and rented land not intending a permanent residence. This was in Philistia, which was a very fertile country, but the hundred fold was something unknown there.

Isaac prospered so greatly during his stay that the Philistines envied him. Human nature is the same in all ages. The very feeling of these Philistines has shown itself in Europe against the Jews, the descendants of Isaac, because they have been prosperous in money making.

Isaac had prospered so greatly during his stay that the Philistines envied him. Human nature is the same in all ages. The very feeling of these Philistines has shown itself in Europe against the Jews, the descendants of Isaac, because they have been prosperous in money making.

This Abimelech, as did the former, appears to advantage in the Bible story. Being forced by the feeling among his people, he asked Isaac to leave in courteous terms.

Verse 18: He was now living where his father had lived before. The Philistines on Abraham's death had stopped up the wells he had dug.

Hood's Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best Blood Medicine.

of war who had shown his prowess, they did not stop the wells while he lived. Isaac was of different mould from his father, and they did not fear him.

And he called their names after the names by which his father had called them. Which little incident shows Isaac's freedom from vanity and self assertion, and his reverence for his father.

Isaac settled down at Beersheba. He built an altar to God, and made a house for his family. His servants dug another well, Abraham having dug one there.

And he called the name of the well Esek. Which means contention or strife. Isaac yielded to their demands, but he left a protest in the name of the well, which itself told the story against them.

It is evident, from the name, that even the gentle Isaac was losing his patience. For Sitnah shows more wrath than did Esek. It is derived from the same root as Satan, and means hatred or spitefulness.

And he removed from thence, and digged another well. He left the valley to which the Philistines could lay claim, and went entirely out of their country. Why he did not go right back to Beersheba instead of stopping thus by the way is not told us, but it is probable the famine was still at Beersheba.

And he called the name of it Rehoboth. Which means "room." This is thought to be twenty-three miles from Beersheba, where the name today is "Ruhaibek." He had gotten at last where he could live in peace.

And he went up from thence to Beersheba. The old home. How long he stayed at Rehoboth cannot be said. It seems that Isaac had always intended to return here at some time, for we do not read of his building an altar at his other places of sojourn, which he would surely have done had he expected to remain any length of time.

And the Lord appeared unto him the same night. What a glorious welcome to his old home! His father and mother were dead, but his father's God was with him.

greater weakness, and showed it no more frequently than did Abraham, who is rightly reckoned as one of the greatest men the race has produced.

Isaac settled down at Beersheba. He built an altar to God, and made a house for his family. His servants dug another well, Abraham having dug one there.

LOUISIANA LETTER

J. S. CAMERON

H. W. Ford, pastor at Eunice and Pilgrim Rest, is rejoicing that the new church building at Eunice

THE VALUE OF CHARCOAL

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

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

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

Charcoal sweetens the breath after eating onions and other odoriferous vegetables, and completely neutralizes a disagreeable breath arising from any habit or indulgence.

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

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

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

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

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

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

The church at Jennings, E. W. McClelland, pastor, is to entertain the meeting of the Carey Association this year. Since writing the above I learn that Pastor McClelland has resigned, and goes to Brooksville, Miss. Sorry to lose him from the state.

J. M. Hickson wears well as pastor at Houghton and Lovely Point.

Maquenne is a new field entered by our State Board during the last year. J. H. Brock is the missionary, a man who is able to endure hardships, as a good soldier of Jesus Christ.

It is simply astonishing how many houses of worship are needed today in Louisiana, and how many new fields could be entered, if we just had the men and the money at our command. How we do need more money and men to be spent for our Lord in Louisiana.

Bruce Benton is now Professor Benton, of the Louisiana College, Alexandria.

J. T. H. Wharton, pastor at Homer, troubles the water quite frequently. The Homer Church is to entertain the State Convention this year.

R. M. Boone is still bishop of the Hammond Church, and it is safe to say that his congregation will know something about what Baptists believe.

J. B. Hewlett is a new addition to our preaching force in this section of the state. He is located at Amite City.

John (Vining) the Baptist is preaching in the region round about Amite City, and is doing good, faithful work.

J. E. Brakefield is earnestly trying to establish our cause at Covington. He and his people have the task of building a house for the Lord.

E. L. Atwood and W. E. Hathorn are the acceptable pastors at Jackson and Norwood respectively.

C. W. Alexander and the church at De Ridder appear to be doing good work. They have received a number of additions by baptism during the last year.

W. R. Brown is the missionary pastor at Opelousas. The town is on a boom, and the outlook for church work is more hopeful.

E. Stubblefield, C. W. Stumph, H. H. Webb are the pastors at Evergreen, Bunkie, Cheneyville. Three good men, and three good churches in the old Louisiana Association. My only brother, T. M. Campbell, also has a field of labor in this old mother association, making his home at Simmesport. This is his first pastoral work after finishing college.

Prohibition sentiment is gaining ground. S. A. Smith is State Superintendent of the Anti-Saloon League, and is doing good service.

The Crowley Church and pastor rejoice in the blessings of our Father upon the work. Surely some of the Lord's elect are here. Evergreen, La.

TRUE VIRTUE WILL PREVAIL THOUGH VICE FLOURISH FOR A TIME.

The story of Joseph is as old as sacred writ, but still in new clothes sometimes a person new interest creates.

There came into my hands quite

FREE EYE and EAR BOOK



Names of Some Patients Cured of Eye or Ear Trouble by the Mild Method

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recently this poem, "Joseph," by Wm. Yancy Erwin, that gives new interest to this lad of destiny, in slavery sold whose virtues were more valuable than gold. The enchantress' wiles he spurns till within prison walls he burns, with sorrow and confinement.

God seems sometimes to forget those who are faithful and true; even then if we could but divine his purpose and his plan no shadow would come, but that we might hear the still small voice of "Be patient in tribulation for through patience hope will see the star of deliverance." How true it is related in this poem—

When wrong begins, the place to quit

is very seldom found.

This was said of the brothers who sold their brother into slavery.

Virtue seems to have a harder lot in this world than does vice, the latter seems to have full sympathy but the former must bear and even spurn the graft of all times, both then and now.

The very ease of place becomes a menace to virtue's race, to gain the goal of greatest usefulness.

The pilot of the virtuous soul never slumbers or sleeps though the agony of that soul seems lost on the empty space and the night winds mourn as if to sing a sad requiem for his wasted petitions; yet though the night seem long and the day no comfort bring, yet God never forgets. To Joseph at sorrows crested wave He deliverance brings, but not deliverance only, but exalted with signet ring and crown the monarch of earth hath no greater honor than the one whom the Lord delights to honor.

Faint and sorrowing if virtuous, soul, God thy deliverer will be.

Cor.

Free Hair Remedy

Quickly Removes Dandruff, Stops Falling Hair and Itching Scalp. Changes Gray or Faded Hair to Its Natural Color. Grows New Hair.

TRY A FREE PACKAGE AT ONCE.



Nothing Quite So Nice as a Beautiful Head of Hair.

Remember, Free actually grows hair, stops hair falling out, removes dandruff, restores a new growth of eyebrows and eyelashes, and changes gray or faded hair to its natural color. I don't ask you to take my word for it. Fill out free coupon below and mail to-day.

FREE PACKAGE COUPON

Fill in your name and address on dotted lines below and mail it to J. F. Stokes, Mgr., 6729 Foss Building, Cincinnati, Ohio, and by return mail you will receive prepaid a free 10 cent trial package that will delight you.

Give full address—write plainly.

LECTURES ON EVANGELISM SUPPORTED BY THE HOME BOARD.

The series of lectures on Evangelism before the faculty, student body and brethren from many states who came to take in these lectures, were delivered in Norton Hall chapel at 11:30 o'clock each day during the week beginning Tuesday, February 12. They were all stirring addresses, such as are calculated to move God's workers to strive for better things for His glory, and saving lost humanity.

Rev. L. O. Dawson, D.D., of Tuscaloosa, Ala., introduced the series with a stirring address on "The Fundamentals of Evangelism," in which he emphasized the following points—things which the soul winner must have:

1. A clear perception of human need: the hungry, unsatisfied condition of the human soul without God.
2. The soul winner must be conscious that he has a remedy for every possible demand of the human soul.
3. He must have a consciousness of the power of God working in and through him for the salvation of souls.

He must be possessed with that supreme love for his Lord which will make it the meat and bread of his soul to do the will of his Master.

To each of these points he gave an enlargement, both soul stirring and convincing.

The second of the series was delivered by Rev. Johnston Myers, D.D. of Chicago. The discourse of Dr. Myers was unique and promotive of thought. He said many good things on the subject "Pastoral Evangelism." He emphasized such thoughts as the pastor's opportunity in the "Home," in the "Sick Room," and especially at the "Funeral," on which occasions he never sent his assistant pastor if it was at all possible for him to go himself.

Then the address on "Individual Evangelism" delivered, Thursday, by Rev. F. C. McConnell, of Kansas City. This address was strong and to the point, and earnestly dealt in by the great audience which filled the hall. He laid heavy stress on the fact that every redeemed soul is a "Fisher of men." Many of the great thoughts and illustrations will live and grow in the minds of his hearers.

He, too, found a warm spot in the hearts of those who had the pleasure of hearing and meeting him.

On Friday, 15th inst., Rev. W. W. Hamilton, Th.D., of Atlanta, gave us his contribution to the series in "Evangelism the Christian's Business." Said he: "Every Christian should be an evangelist, because, (1) this is the reason he was saved; (2) of the value of a lost soul; (3) saving the lost is God's great desire, and is the mission and work of the Spirit, and (4) it is the reason for Christ's life and death.

The final lecture in the series, "Present Day Opportunities for Evangelism," was delivered on Saturday, at 11:30 o'clock, by Rev. W. E. Hatcher, D.D., LL.D., of Richmond, Va. It was full of force and eloquence, as is usual with his speeches. I think it is the intention of the Home Board to print all these lectures in full, probably in pamphlet form. If so, I trust they will have a large circulation and wide reading.

THE SUNDAY SCHOOL LECTURES, SERIES SUPPORTED BY THE S. S. BOARD S. B. C.

This series of lectures began Monday, February 18, at 8 p. m. with the address of Mr. C. G. Trumbull, of Philadelphia, editor of *Sunday School Times*. His subject "Individual Work for Individuals." The speaker spoke of the importance of being so familiar with God's Word and promises that they become a part of you. Give the promise in language familiar to your man, and not necessarily biblical. "Use tact in approaching a lost soul." Many and beautiful were the illustrations of his points.

The second of this series by Rev. B. W. Spillman, Kingston, N. C., "The Baptists in Sunday School History," was so good that a principal thought from it is difficult to glean, for it was statistical all through, and just "brim full" of thought, exceedingly interesting to Baptists, such as "William Fox a Baptist deacon organized the first Sunday School Society in the world," "William Geuney, Baptist, organized the London Sunday School Union, which stood for gratuitous teaching." Baptists were first to put the Bible into the hands of the masses.

"Baptists have not done it all,

but they have had a very honorable share in the great Sunday school work."

Rev. Curtis Lee Laws, D.D., of Baltimore, Md., gave the third lecture of the series, "The Perils and Possibilities of the Sunday School," on Wednesday, 8 p. m.

The "perils" are the failure of the pastor to realize his opportunity in the Sunday school, and his failure to make use of it, if he does see it. The "possibilities" are wonderful. Ninety per cent of all evangelists are converts of *before* they are 21 years old. Two per cent of all those unconverted over 21 years of age are saved. The converts from our Sunday schools furnish 87 per cent of our membership in our evangelical churches, and yet only 40 per cent of our Sunday school scholars are converted. The possibilities are great indeed.

"Doctrinal Teaching in the Sunday School" is the subject of the fourth lecture delivered by Rev. H. A. Porter, D.D., of Oklahoma City, Okla. Doctrine should be taught from the pulpit, in the home, in the young people's societies, and above all, in the Sunday school. If the Sunday school is the teaching service of the church, then there is where the beginning of the teaching of doctrine should be, and it should be continued throughout all the classes. The speaker raised the question as to the propriety and advisability of our Baptist people making our own selection of lessons and teaching our distinctive doctrines more earnestly than we do.

The fifth, and last, of this series was delivered on Friday night, 8 o'clock, at Norton Hall Chapel, by Rev. J. P. Green, D.D., president of William Jewell College, Mo.; subject, "The Bible as the Text Book." President Green did justice to the subject, and impressed upon his hearers the fact that the Sunday school should study the Bible. It is the Word of God, and should be taught as such in the Sunday school. All these lectures were interesting, instructive and helpful, and were enjoyed by a packed house every night.

The Sunday school convention of the state has also been holding its session at the First Presbyterian Church, on Fourth avenue, this past week. They have had an excellent session, with speeches from some of the best talent the country can afford.

H. C. JOYNER.

MEXICO.

There were but few changes in the location and work of our Mexican missionaries during the past year. The annual statistics which are now going in to the Board, to appear in the general report to the May Convention, show a decided advance along all lines. Our female schools are well equipped, well attended and are trying this year to surpass all past records. Our two Theological Training Schools, patronized only by select young men, are doing a work that will live and tell for good long after the brethren now in charge have passed away. Our missionaries, in their respective stations, are very busy, and all seem happy in their work. The spirit of harmony among them is gratifying. There have been some precious meetings in different parts of the Republic, with a goodly number of baptisms. There is constant demand for the services of Rev. Pablo Rodriguez, our general evangelist, and one of our strongest men. Brother LeSueur has just re-

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turned from a five weeks' horse-back trip, and his face beams with joy as he tells of the glorious meetings he held. Guayameo, one of the Indian churches he visited, has been self-supporting from its organization, twelve years ago. It is now one of our strongest churches numerically. Rev. Vicente Rios, their Indian pastor, wrote me recently that he was having packed and overflowing congregations, with very remarkable interest manifested by all classes. Up to the time of his writing eighteen had been baptized.

Our good brother Mahon has recently moved from Toluca to Uruapan, one of the most beautiful cities in all Mexico, with a climate unsurpassed. There is not another missionary of any denomination between Mahon and the Pacific coast, a distance of some 200 miles. Brother Mahon is one of our very best men, and he now has "plenty of room to spread himself."

Pastor Hatchell has recently closed a good meeting at Guaymas, a railroad terminus and port on the Gulf of California. Several people were baptized and a church organized. Less than a year ago our Brother Marrs opened a new work in Ciudad Juarez, just across the river from El Paso. Marrs sent me his statistics, which show the best year's work he has done since coming to Mexico; or perhaps I should say, the most abundant results. The sunshine which this brother carries in his face and big heart is enough to melt down on position and bring people to Christ. The baptismal waters are frequently troubled at Torreon, Saltillo and Toluca, the location of our schools: during the year thirteen people were baptized at Panindi-



Small text caption below the Swamp-Root illustration.

Guaymas and nine at Guadalajara. But we are longing and working and praying for a great uprising and a mighty turning to God all over Mexico. May the Lord hasten that day. Some of us can never die satisfied until we see it. We live in an age of great revivals. God has made bare His mighty arm, and is today blessing His people marvelously all over the face of the earth. This should awaken in us all a corresponding spirit of gratitude and liberality. The Lord is profoundly interested in the salvation of this world from sin, and is doing His part well in that direction, yet He demands something at our hands. I am just now reminded of the heavy debt on our Foreign Board. If the pastors and churches, including every member, all over the southland will heartily cooperate, they can and will pay off the last cent, and the Board will go up to the May Convention free of debt. A hundred thousand people are deeply interested in that one accomplishment, and if it is achieved, the contagion will spread, it will bring new life and additional prosperity to every other object fostered by the denomination, and a tidal wave of spiritual blessing will be wafted away across the seas, to all of our foreign missionaries and their churches. But the time is short and will soon slip by: what we do must be done quickly. This is a great work, worthy of all we can give to it and do for it. Those who, before God, do their whole duty will receive a special blessing and greatly encourage and help others, and as a result many souls will be happy, and God will be honored. Then let us go to work at once and do it. J. G. CHASTAIN. Guadalajara, Mexico, Feb. 1907.

rush even into death itself for its defence!

III. Thirdly, to whom is this banner given?

The text says, "Thou hast given a banner to them that fear thee." Not to all men. God has a chosen people. These chosen people are known, in due time, by their outward character. That outward grace-wrought character is this, they fear God, and they that fear God are the only persons who ought to carry this banner. Shall the banner be put into a drunkard's hands? Shall the great truth of Christ be left to those who live in sin? Oh, it is a wretched thing when men come into the pulpit to preach who have never known and felt the power of the gospel themselves! Time was - but times are changed somewhat, when, in multitudes of our parish pulpits, men whose characters were unhallowed preached to others what they never practiced themselves. To such, the banner ought not to be given. Men must fear God, or else they are not worthy to bear it.

Moreover, none but those can bear it. What others bear is not the banner, it is but an imitation of it. It is not Christ they preach, it is a diluted thing that is not the gospel of Jesus. They cannot proclaim it to others till they know it themselves. It is given to them that fear God, because they will have courage to bear it. Fear is often the mother of courage. To fear God, makes a man brave. To fear man, is cowardly. I grant; but to fear God, with humble awe and holy reverence, is such a noble passion that I would we were more and more full thereof, blending, as it were, the fear of Isaac with the faith of Abraham. To fear God, will make the weakest of us play the man, and the most craven of us become heroes for the Lord our God.

Now, inasmuch as this banner is given to those that fear God, if you fear God, it is given to you. I do not know in what capacity you are to bear it, but I do know there is somewhere or other where you have to carry it. Mother, let the banner wave in your household. Merchant, let the banner be fixed upon your house of business. Let it be unfurled and fly at your masthead, O sailor! Bear the banner, O soldier, in your regiment! Yours is a stern duty, for, alas! the Christian soldier hath a path of trial that few men have trodden. God make you faithful, and may you be honoured as a good soldier of Jesus Christ! Some of you are poor, and work hard in the midst of many artisans who fear not God. Take your banner with you, and never be ashamed of your colours. You cannot be long in a workshop before your companions will pull their colours out. They will soon begin talking to you about their sinful pleasures, their amusements, perhaps their infidel principles. Take your banner out likewise. Tell them that it is a game two can play at; never allow a man to show his banner without also showing yours. Do not do it ostentatiously; do it humbly, but do it earnestly and sincerely. Remember that your banner is one that you never need be ashamed of; the best of men have fought under it; nay, he who was God as well as man hath his own name written on the esentecheon. Surely, then, you need not be ashamed to wave it anywhere and everywhere. You can think bravely; now be great in act as you have been in thought.

"Presence of mind and courage in distress

Are more than armies to procure success."

IV. This is our last question, for what purpose was this banner given to us?

Our text is very explicit upon that point, it was given to us to be "displayed because of the truth." It is to be displayed. In order to display a banner, you must take it out of its case. Members of this congregation, brethren in the church, I pray you study the Scriptures much. I would not have men attempt to preach unless they have some power. To go forth without some study, would be like a man attempting to do execution with a gun that had much powder in it and no shot. Do unfurl the banner, to this end, husband well your time. Young men, save your spare hours to study the Bible. Steal them from your sleep if you cannot get them anyhow else. Sunday school teachers, be diligent in your preparations for your classes. Get your banner out of the case. It is of little service lifting it up in the midst of the ranks without its being unfurled. See that ye know the holy art of unfurling it. Practice it; study it, be well acquainted with him who is the wisdom of God and the power of God.

And, after the flag is unfurled, it needs to be lifted up. So, in order to display Christ, you must lift him up. Lift him up with a clear voice, as one who has something to say which he would have men hear. Speak of him boldly, as one who is not ashamed of his message. Speak affectionately, speak passionately, speak with your whole soul, let your whole heart be in every word you say, for this is to lift up the banner.

But, besides lifting up the banner, you must carry it, for it is the business of the standard-bearer, not merely to hold it in one place, but to bear it here and there if the plan of battle shall change. So, bear Christ to the poor lodging-houses, to the work-houses, to the prisons, if you can get admittance, to the back streets, to the dark slums, to the cellars, to the solitary attic, to the crowded rooms, to the highways and the byways; and you especially who are private Christians, and not preachers, bear it from house to house.

Still, after all, if we carry the gospel, and lift up the banner, it will never be displayed unless there is wind to blow it. A banner would only hang like a dead flag upon the staff if there were no wind. Now, we cannot produce the wind to expand the banner, but we can invoke heavenly aid. Prayer becomes a prophecy when we say, "Awake, O heavenly wind, and blow, and let this banner be displayed." The Holy Spirit is that gracious wind who shall make the truth apparent in the hearts of those who hear it. Display the banner, talk of Christ, live Christ, proclaim Christ everywhere. He is given to you for this very purpose. Therefore, let not your light be hid under a bushel. "Ye are the light of the world." "Let your light so shine before men." Let the old flag be held up by fresh hands. Go ye forth in new times, with new resolves, and may you have constant renewings as new opportunities open before you!

Oh, but are there not some of you who could not bear this banner? Let me invite such to come and take shelter under it. My Master's banner, wherever it goes, gives liberty. Do but look up to Jesus, relying upon his suffering in your stead, and bearing your

ains in your place and room, and forthwith you shall have acceptance in the beloved, and the peace of God, which passeth all understanding, shall keep your heart and mind through Jesus Christ. No may God enlist you beneath his banner, to his glory! Amen

No earthly friendship can be perfectly constant. But God is constant. He is the same yesterday, today, and forever. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Satan the Hinderer may build a barrier about us, but he can never hold us in so that we can not look up. J. Hudson Taylor.

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Editorial

Dr. C. A. Briggs was, probably, the leader of the "higher critics" in this country. Condemned by the Presbyterian General Assembly on account of his teaching, he joined the Episcopalian, but retained his professorship in the Union Theological Seminary. That institution took sides with Dr. Briggs, cut loose from the Assembly and retained him as professor. This shows the need of a denominational institution having such ties to the denomination as cannot be severed without the denomination's consent. It was all right for the Assembly to have a voice in the choice of professors so long as they did not care to exercise that choice, and the Presbyterian denomination could thus be brought to support the institution. But when the Assembly dared to offer objection, the institution snapped its fingers at the Assembly.

Now, however, the "higher critics" have gone so far beyond Dr. Briggs, that he is regarded as very conservative. Lately, he has shown more leaning toward the Roman Catholics, and now he has published an article which indicates that he is almost ready to go over to Rome bodily. Among other things, he says: "The Papacy is one of the greatest institutions that have ever existed in the world; it is much the greatest now existing, and it looks forward with calm assurance to a still greater future. Its dominion extends throughout the world over the only ecumenical church. All other churches are national or provincial in their organization. It reaches back in unbroken success on through more than eighteen centuries to St. Peter, appointed by the Saviour of the world to be the Primate of the Apostles. It commands the great central body of Christianity, which has ever remained the same organism since Apostolic times."

The man that talks that way is ready to join the Romanists. We will say in passing that a Baptist church is "the greatest institution that ever existed in the world," and that it is neither "national" nor "provincial."

Dr. Briggs, however, wishes to reform the Papacy somewhat, and he is sure it will be reformed and will be supreme over all Christians. His views of reforming the Papacy are as wild as his views of the authority of the Bible.

Dr. Briggs' case has been on hand long enough to show the tendency of the "higher criticism." Over and over again we have said that this "higher criticism" was working in the interest of Rome. Your critic begins by denying the authority of Scriptures. Then boasting for a while of his intellectual freedom, he begins to cast about to find some foundation on which he can stand. He soon realizes that he cannot stand on the mist and miasma of this "higher criticism," and he turns in search of some religious authority. His intellectual pride prevents his returning to the authority of the Bible, and so he turns to the only other authority in sight, and so he goes toward Rome. Dr. Briggs' case is thoroughly typical. This destructive criticism is in the interest of the Roman Catholics. Let this be borne in mind. Dr. Briggs' career is an interesting object lesson.

Up to last week the Kentucky Baptists had contributed about \$3,000 more for Foreign Missions than for the corresponding period

last year. This is gratifying, but it is far from being adequate. Really our last year's contributions ought to be doubled. In view of the fact that we have not taken our proper place in the column of states, in view of the fact that the Foreign Board is more heavily in debt than ever before, and in view of the fact that our work is enlarging, and the opportunity is greater than ever before, we should take a grand stride forward.

The call, too, from our Home Mission Board is loud and urgent. Three new chapels are needed in Panama, to say nothing of many other fields. The Sunday School Board has given \$1,000 to the Tichenor Church edifice fund, and many \$1,000 gifts ought to come in.

Our State Mission work is more prosperous, and the calls more urgent than ever. Secretary Bow is trying to raise a special fund of \$10,000 for church building. Many times that amount could be wisely used. The appropriations for the year, in line with the action of the General Association, run a good deal ahead of the receipts for last year. Hence a most substantial increase is needed this year.

The *Congregationalist* poses as a broad, liberal, open-minded paper, believing in free speech, etc. How wide of the mark is this claim a little incident plainly shows. In December Prof. McFadyen had an article in that paper on teaching the Sunday school lessons for 1907. Having yielded to the destructive criticism, and holding that the Bible stories of Noah, Abraham and the rest are not true, the question was how could these stories be longer taught in the Sunday School. Prof. McFadyen came to the rescue by saying that while those stories were not true, no such events ever having taken place, yet they had a teaching value because they illustrated truths which had been "verified a thousand times in history."

The present writer sent a very brief article, containing about 300 words, to the *Congregationalist* asking a perfectly legitimate question. Since fact is better than fiction, and has far higher teaching value, and since the "truths" those Bible stories illustrate have been "verified a thousand times in history," why not take some of those verifications and substitute them for the Bible stories? When we have facts which are to the point, why depend on fictions?

After keeping this article for seven weeks the *Congregationalist* declined to publish it, and returned it. Possibly it was sent to Dr. McFadyen and he could not make any reply. In any case it would have been simply fair to let the readers of the *Congregationalist* see the question. The article was brief, was on a subject discussed in that paper's columns, was perfectly legitimate every way and was courteously written. Yet this "liberal," "open-minded" paper refused to allow this article to appear.

The question is one which the new theology men cannot answer. They are under an obligation they cannot escape to furnish the world an up-to-date Bible whose teachings they believe can be trusted, and which can be freely taught to the people. To say the Bible stories are not true, and that the needed truths are "verified a thousand times in history," while they refuse to furnish any of the true stories teaching the needed lessons, this is to flunk most egregiously. This shows how the new theology

collapses whenever any pressure is put upon it.

It is a decisive proof of the inspiration of the stories of the Old Testament that those who deny them are still obliged to teach them, being unable to find anything to take their place.

An esteemed contemporary says: "The Christian believer should realize that the Spirit of truth is slowly and steadily leading the Christian mind into larger views and should himself be open to such truth in a Berean state of thought. If he holds ancient truth in an ancient mold of thought, he will be a bigot, lacking freshness, sweetness, fullness and inspiration."

For over thirty years we have been reading just such utterances, and many times we have tried to get at the meaning, and tried in vain. What is the difference between "ancient truth in an ancient mold" and modern truth in a modern mold? Let an example of each be produced. "Thou shalt not steal," for example, is an "ancient truth in an ancient mold." Let us have it put in a modern mold. We do not like to give up the truth that men ought not to steal yet we do not wish to be "a bigot, lacking freshness, sweetness, fullness and inspiration." We do hope some one who likes the above sort of talk will consent to come down out of the clouds long enough to enlighten us. How can we hold that men ought not to steal and yet avoid being "a bigot, lacking freshness, sweetness, fullness and inspiration?" Was there ever greater nonsense?

It does not seem as if there would be many representatives of Southern Baptists at the great missionary meeting in Shanghai, China, April 25. We were told that the Hon. Joshua Levering, of Baltimore, would go, but we are sorry to be informed that this is a mistake. Arrangements are on foot for Prof. Carver to go from the Seminary, and he is probably the only one from Louisville who will attend. It was hoped Dr. Willingham could go, but this turns out to be impracticable.

It is a pity that the movement did not begin sooner. It is not an easy thing for a business man or a busy preacher to pull up and take a trip to China on short notice. It appears that Northern Baptists will be well represented, as will be Northern Christians of other denominations. We regret that there should not be a goodly representation from Southern Baptists.

After the ten days of general meeting, there will be a special meeting of Baptists. This, as we have announced, is the 100th anniversary of the entrance of Dr. Morrison into China, and the beginning of modern missionary work in that great empire.

Under the heading "A Plea for the Religious Press," *The Guardian* has a vigorous editorial urging that better support be given to our religious papers. The value of such papers to the individual, to the home, and to the cause, is clearly shown. No general advance seems possible along any line without the active co-operation of the religious denominational public sentiment and denominational interests are largely the product of the religious papers.

The value of our religious papers—nay, their necessity—more highly appreciated. The *Guardian* argues that if the religious press be well supported the other causes will practically take

care of themselves. Certainly none of these causes can do without the religious press.

The subject of our religious papers deserves more earnest and more general thought than it has yet received. Yet we are not likely to get on well in this line till we settle the question—On what principles should the number, location and personnel of our Baptist papers be determined? So long as it is not understood on what principles Baptist papers exist, so long will their value not be appreciated, so long will they be inadequately supported. What success in that line we have attained has been due to accident, and to "main strength and awkwardness."

In his address before the Religious Education Association, in Rochester, President Faunce said: "It is not only our sons and daughters that must come to Christ, but our institutions and our civilization. Our learning must come to Him for the beginning of wisdom, our commerce must come to Him for the sense of justice, our industry must come to Him for the spirit of brotherhood, our government must come to Him that it may be saved from partisanship and tyranny, our diplomacy must come to Him that it may transform the warring nations into the federation of the world."

Well and wisely said. While the primary object of the Christian is to win souls to Christ, and that is the condition of all other good results, yet the Christian in the world is part of the world, and he has a world duty to perform. His work is to purify all channels of human activity, to straighten all crooked paths and thus to "prepare the way of the Lord." We all should have more of the old spirit of Christian knightliness, only we should have it on a higher plane than the knights occupied. We are to "hate every false way," to oppose all evils and to right all wrongs. We belong to a kingdom which we are to establish all over the world, till righteousness and truth shall universally prevail and all the dark shadows of earth shall be driven away by the light of God.

The "Laymen's Missionary Movement," recently organized in New York and Philadelphia, promises to accomplish great results. Several denominations are represented. It is proposed "to organize a commission of from fifty to one hundred laymen, to visit the mission fields at their own expense, and report the results of their investigations" at home. Already thirty have been secured. This may mean that hundreds of thousands of dollars will be put into this great work where now we have thousands and tens of thousands.

Among other things, it will enlist our rich men in missions, as they have never been enlisted. They will be led to contribute to missions on the same scale on which they now give to education. Suppose, for example, Rockefeller should give \$32,000,000 to missions! Think of it! Yet, why not give such a sum to missions, as well as to education?

Prof. Blass, of Halle, Germany, says of the "new theology": "If I were a theologian I should say with James 'This wisdom cometh not from above, but is earthly, sensual, devilish.' As a philologist I say that it has nothing to do with Plato's muse, Urania. It is worthless in every relation."

Editorial Varieties

In reviewing two commentaries, recently published by the American Baptist Publication Society, the *American Journal of Theology* (edited by professors in the University of Chicago) says: "It is an encouraging sign of the times to find a publishing society of a great conservative denomination putting its imprint upon books so prominently, and in sympathy with the historical spirit and point of view as are these two commentaries." Jan. No. p. 142. When our Publication Society publishes books that call forth such praise from such a source, it is high time to call a halt.

The advertisement of Dr. Foster's book (which should be named "The Faith of the Christian Religion") states that it is a "most accurately honest presentation of the absolute value of moral Christianity." Why the book does not present that is anything essential in Christianity, or that, if there be, it has any value whatever. The only things we have been able to find presented in the book are a lot of sweeping denials and a dash of Unitarianism.

The *Southern Witness* tells us that the solemn men in Tennessee threaten to ruin Dr. E. F. Felt's reputation on account of his activity as the head of the Anti-Saloon League in the State. Let it be remembered that a blow from beneath raises a man as much as a pull from above. "Blessed are you when men shall revile you," etc. All the Folks we know are capital folks.

Dr. J. H. Gambrell has resigned his position on the Baptist Education Commission of Texas. He feels that his hands are sufficiently filled with his other work.

If you wish to get off the latest and most "advanced thought," all you have to do is simply to deny something that nobody has heretofore denied and call it taking a "larger view."

Col. R. M. Chenuit, in the *Baptist Flag*, represents Dr. Mullins saying: "There is no difference between the Campbellites and Baptists." This does Dr. Mullins injustice. What he said was that when he lived in Baltimore he could see no difference in the doctrines of the Baptists and the Disciples in that city. We are sure Col. Chenuit would not intentionally do any one an injustice.

A novel arrangement is to be made for taking care of visitors to the Jamestown Exposition who cannot get into the hotels. The visitor stands beside the road and waits till a certain sort of vehicle passes. He hails it and enters. He is taken to a good place close to the beach. The horses are taken out and the vehicle is transformed into a sleeping apartment with berths. Next morning, by appointment, he is called for and taken to a breakfast place. He is to pay for this, of course.

Dr. H. P. Judson has been made President of the University of Chicago. He has been acting in that capacity since the death of President Harper.

Our Kentucky Woman's Central Committee are raising \$110 a year for the support of the Margaret Home for missionaries' children in Greenville, S. C. Also they want \$200 for the chapel in Colon, Panama. They wish also to know what ladies will go to the Southern Baptist Convention in Richmond, so they can fill out their list of messengers.

The Rev. J. Milner Wilber becomes editor of the *Baptist Commonwealth*. We heartily welcome him to the fraternity.

This year the Northern Baptist Anniversaries (May 14-21) in Washington, and the Southern Baptist Convention (May 16-21) in Richmond, will be in session at the same time. This is the first time this has happened. Then the General Baptist Convention will meet at the Jamestown Exposition May 22-23. This would seem to guarantee a good attendance at the General Convention.

There are now six evangelists under appointment of our State Board of Missions—W. D. Powell, 4 Innes Court, Louisville; E. W. Coakley, Campbellsville; E. B. Farrar, Bell; W. H. Smith, Bowling Green; M. L. Blankenship, Williamsburg; and J. M. McFarland, Louisville.

Ho who puts on the towel of service puts off a world of care. There is no surer and no readier remedy for our own cares than to try and lessen the cares of other people.—Mark Guy Pearse.

AMONG THE Churches.

SEMINARY NOTES

In December conducted a most interesting chapel service last Monday, using as a basis of remarks the 32d Psalm.

The Seminary prayer meeting was conducted last Friday by Dr. J. P. Greene, President of William Jewell College.

The students of Missouri celebrated by giving in New York Hall last Thursday evening. The evening was greatly enjoyed by all present.

The students of North Carolina, having made special preparation, had Dr. Williams, of North Carolina, to take tea with them one evening last week.

Dr. Mullins, having been ill with the grip for several days, was able to resume his work last week. We certainly missed him during the lectures previous to that time.

The Gay lectures and those on Evangelism were held last week largely attended and were greatly enjoyed. We believe that the Sunday School lectures were more largely attended, due to the new visitors who came to attend the Sunday School Institute conducted in the First Presbyterian church.

Each lecturer was at home and gave on some thing worthy of attention, whereby we can derive much benefit.

Dr. J. P. Love, Assistant Secretary of the Home Mission Board, took a day in New York Hall last Monday and called our attention to the great possibilities in the Southwest territory of the Southern Baptist Convention. He urged the students who are to enter the work soon to make headway to this field.

Dr. Love is to address the Missionary Society of the Seminary next Friday at 11 o'clock. The Society is called to order at 10:30, however. Public invited.

Supplies for last Sunday: J. W. Smith, Tabernacle, New Albany; J. P. McCabe, Millersburg, Ky.; W. P. Holt, Third Avenue, M. O. Patterson, Jeffersonville, Ind. (is conducting a few days meeting there at present); R. C. Weaver, 19th and Duncan; R. P. Walker, Walnut Street, Owensboro, Ky.; J. H. Leavelle, 36th and Grand; C. L. Andrews, Calvary, Covington, Ky.

J. E. Walls addressed the Y. M. C. A. Conference at Frankfort, Ky., last Friday.

THE STATE.

Editor W. M. Barker, his family and some others, nine in all, withdrew from our church in Fulton, Ky., and they have organized a church in the Court House. The occasion for this withdrawal was, as Editor Barker puts it, "an act endorsing Hard Shell baptism." Editor Barker was called to be pastor of the new church and he accepted. Pastor Dodd, of Fulton, questions the regularity of the new church organization. It would be a pity if there were any irregularity in it.

Pastor R. C. Kimble writes from Elizabethtown: "Please change my paper from this place to Monticello, Ky., where I go March 1 to take charge of the church as pastor."

OTHER STATES.

Pastor C. C. Carroll, of Ocala, Fla., is being aided in a meeting by Bro. Geo. W. McDaniel, of Richmond, Va.

Bro. Charles B. Marsh, of Louisville, goes to Tyler, Texas, to assist Bro. H. C. Risaer, pastor First church.

Pastor M. W. D. Leach writes from Magazine, Ark.: "Since coming to Magazine last November we have baptized three and received by letter five; all valuable additions. The church has raised upwards of \$250 for all purposes. Sunday school has been reorganized. We have good crowds at prayer meetings. Preached last Sunday morning on 'Fellowship with God and saints'; at night, 'God's call to sinners.' One received by letter. We earnestly ask all who read this to join us in secret prayer each day for a great revival in our days of meeting which we are to hold here beginning first of April."

The new meeting house at Davenport, Okla., has been set apart to the worship of God. One year ago this church organized with six members, with no house of worship; now it has a good house, free of debt, with 62 members. Bro. H. E. Neighbors, Pastor.

Pastor H. P. Jackson, Pelham, Ga., is glad the Lord has been gracious to him. In his meeting 45 were added to the membership, the majority of whom were received by experience and baptism.

The meeting at Huffman, Ark., still continues. Baptizing every day in the Mississippi River. Among those already baptized are seven Methodists, four

Presbyterians and two Roman Catholics.

Bro. D. H. Whidiger has been set apart to the ministry of the Gospel ministry to Little Rock church near Crawford, Mo.

At Okemuh, Ill. Pastor J. O. Rister held a meeting in which 17 were received by baptism and ten by profession. Fifteen were heads of families.

A good meeting at Hale, Mo., resulted in 24 additions to the church.

At Chester church, Tenn., one hundred and twenty-one were added last week through with a revival. Twenty-eight additions to the church. Bro. J. T. Patton, the "Blissfulness Preacher," held the preaching.

Misses Evangelist, Pastor D. Ruma, for Tennessee, conducted a meeting at Red Bank, Tenn., in which 17 were added to the church.

Bro. W. H. Harky, Pleasant Grove church, Tenn., closed a meeting with 100 converts by profession and baptism.

The St. Elmo church, Chattanooga, Tenn., held a most precious meeting last week. Twenty-eight were received by baptism. Bro. J. A. Brown, pastor.

Brother church, Tenn., closed a meeting with 21 added for baptism and 10 by profession.

Fifty-six were the result of a meeting at Wellington, Kansas, in which 100 were received. Bro. Lee Boyer, pastor.

The church at Jackson, Mo., closed a meeting with 15 additions.

At Mt. Nebo church, Mo., a good meeting closed with 17 conversions, 23 baptisms.

A good meeting with the church at Milan, Tenn., resulted in 14 additions by baptism and 8 by letter and relation.

DEAR RECORDER:

When we came on the field we found that the Second Baptist church had done some noble work under the leadership of Bro. E. G. Vick, who still lives in the hearts of the members. They were ready, heartily, to receive the new pastor and to enter with him into the Lord's service. On Tuesday, Feb. 5th, the pastor and his wife were given a hearty reception in which representatives of the various departments of the church's work, together with Bro. J. S. Dill, pastor of the First church, made addresses welcoming the pastor's family, and then to add to our joy and comfort about ten days later we were reminded one evening that a surprise party was at hand by the tramp of a multitude up the walk to our home. We received them and theirs cordially, and after an hour they departed leaving "theirs" to become ours, for the floor was covered with packages which proved to be supplies of all kinds for our table. We hereby acknowledge the receipt of these things and express our thanks to the givers.

Our Sunday School is growing in interest and large congregations greet us, especially at the evening services. We have found Bro. Dill an excellent fellow-worker in this field. Our people enjoyed hearing Bro. Love of the Home Board discuss "the situation in the Southwest." Pray for the Lord's blessings upon this work. D. H. HOWERTON, Pastor Second Baptist Church, Bowling Green, Ky.

DEAR RECORDER:

Rev. E. B. Farrar, one of our State Evangelists, is with us in one of the greatest meetings our city has ever enjoyed. We are entering upon the fourth week and can not predict when the end will come. Eighty-two have been converted and reclaimed and scores yet are more or less convicted. Bro. Farrar is certainly a fine evangelist, untiring in his efforts, sound in doctrine and clear-cut in his way of presenting the truth. All the church have been interested in the meeting and have shared some of the fruits. Fifty-three have united with us and others will do so.

Yesterday was a red letter day in our history. For more than a year the church has been running behind with its expenses. Yesterday Bro. Farrar made an appeal to the people and the debt was more than wiped out, \$611 being raised in a little while.

C. M. REID, Middlesboro, Ky.

Mrs. Annie M. Peck, forty-five years a member of Walnut Street church, of this city, died last Sunday at the home of her daughter and son-in-law, Mrs. Dr. J. T. Dunn, in Beechmont, Louisville. The

EVERY OUNCE OF Duffy's Apple Juice Contains the Juice of Two Ripe Apples. LIBERAL OFFER TO THE CLERGY. AMERICAN FRUIT PRODUCT COMPANY, 24 White Street, Rochester, N. Y.

General was from the church 10 a. m. Tuesday. She leaves two children, Mrs. Dr. J. T. Dunn and Mrs. Rev. J. D. Allen, of Coleman, Texas. We tender our condolence to the bereaved.

Mrs. Z. T. Randolph, for thirty-five years a member of Walnut Street church, of this city, died at her home in this city on Sunday. She leaves her husband but no children. She had been in ill health for a long time. The funeral was from the residence 10 a. m. Tuesday. We tender our condolence.

DEAR RECORDER: I was with South Fork church, Lafayette county, Sunday. Small crowds but very good services. Secured one subscription to Recorder. I find one of the best ways to build up a church is to get them to reading. DAN Q. SMITH.

We acknowledge receipt of a copy of "The Baptist Annual," the Annual of the First Baptist church of Jacksonville, Fla., Dr. J. A. Hobson, pastor. It is a handsome pamphlet of 105 pages, handsomely illustrated. It contains a New Year greeting by the pastor, a New Year prayer, church directory for 1906 and for 1907, full description of church methods and work, editorials on various church topics, notices of the dead, clippings and comments, roll of members, historical sketch, addresses at the laying of the corner stone, a sermon by the pastor, etc. It is the neatest and most complete thing of the kind we ever saw.

GOLD SPECTACLES FREE.

The following attractive advertising offer is now being made by the Dr. Haux Spectacle Company, of St. Louis, Mo.: "Send me your name and address and I will mail you my Perfect Home Eye Tester, free. Then when you return me the Eye Tester with your test, I will send you a complete \$5 family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, and this will include a handsome pair of Rolled Gold Spectacles absolutely free of charge. With these famous Perfect Vision Spectacles of mine you will be able to read the finest print just as easy as you ever did in your life—and I will return your dollar willingly if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price." Send for my free Eye Tester today, and address my company as follows: DR. HAUX SPECTACLE CO., Haux Building, St. Louis, Mo. I want agents also, and anyone can easily earn as high as \$100 weekly, fitting spectacles with my Improved Eye Tester. My agents need no license anywhere in the country, as I furnish necessary documents with agent's outfit.

In a letter from Bro. Clarence Walker, of Congleton, Ky., we learn that Green River Baptist Church is building a house of worship. When completed will cost fifteen hundred dollars. All the money is secured except about \$300, and that amount will come on the day of dedication. H.

We are pained to learn of the death of Dr. Eri Baber Hulbert, Dean of the Divinity School of the University of Chicago. He was in his 66th year, and had been identified with the University since its founding. We tender our condolence to the bereaved.

TIRED BRAIN.

Means that you are losing control of your will power. It is difficult to concentrate your thoughts, you are forgetful, forgetful nervous, irritable. Refresh your tired brain with Dr. Miles' Nervine, which will soothe, feed and strengthen the exhausted nerves, and renew your health power. The first bottle will not fail to help you. If six your druggist will return your money.

Evangelist T. T. Martin is preaching in Montgomery, Ala. On March 3d he begins in Anniston, then on the 17th he goes to Hattiesburg, Miss., thence on April 5th to Raleigh, N. C., thence, April 12th, to Atlanta, and on May 5th to Gaffney, S. C.

He has arranged for a Bible Institute at Blue Mountain, Miss., in which Drs. R. H. Carroll, J. H. Gambrell, W. W. Hamilton, E. C. Dargan, S. Y. Jamison, A. P. Montague, W. T. Lowry, Joshua Gravett and the editor of the WESTERN RECORDER will deliver lectures. The Institute begins June 30th. A large attendance and a good time are expected.

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As we go to press we learn of the death of Sister Margaret Coleman, of Harrodsburg church, the wife of Bro. R. E. Coleman, brother of Rev. T. H. Coleman. Sister Coleman died of pneumonia after a short illness. She leaves husband, one son and four daughters, to whom we extend sympathy. She was a model wife and mother and will be greatly missed in her church, to which she was devoted. H.

ZEAL FOR SOULS.

The physician who would cure a man seeks first to know what is the matter with him. If he finds him well, and in no need of advice or medicine, his interest is gone, though he may enjoy his companionship, and be glad he is in health. The true physician's interest is in those he can help, and this interest is in proportion to their need. He rejoices more in one person brought back from the gates of death than in ninety and nine who have not been sick. Christ came to seek and to save the lost. The lost sheep and the lost coin and the lost son illustrate his passion. He came not to call the righteous, but sinners to repentance. The plan of salvation means nothing unless men need salvation. It was when we were lost and helpless and hopeless that Christ gave himself for our salvation. The apostles realized this. Their gospel was not a message of mere reform, nor of admirable principles, nor of prophetic blessedness. They knew the "Terror of the Lord," and it was this that moved them to "persuade men." They taught that sin, when it is finished, bringeth forth death, that the carnal mind is enmity against God, and that there is no other salvation but that offered in Christ Jesus.—Sel.

Family Circle

Stories for the Young and Old

"EVER GREEN MOUNTAINS OF LIFE"

From "Hoop of Zion" Christianized

There's a land far away
 'Mid the stars we are told
 Where they know not the sorrow of
 Time;
 Where the pure waters wander
 Through valleys of gold,
 And where life is a treasure untold.
 'Tis the land of our God;
 'Tis the home of the soul,
 Where the ages of splendor eternally roll,
 Where the way weary traveler
 Reaches his goal—
 On the "Ever green mountains of
 Life."

Here our gaze cannot roam
 To that beautiful land,
 But our visions have told us its name,
 And our souls by the gates
 From its garden are fanned
 When we feast in the deserts of life,
 And we sometimes have longed
 For its holy repose,
 When our spirits were torn
 By temptations and woes,
 And we drank from the tide
 Of the river that flows
 From the "Ever green mountains of
 Life."

Oh, the stars never tread
 The blue heavens by night,
 But we think where the rainbow have
 Tread,
 And the day never smiles
 From his palace of light
 But we see the bright smiles of our
 God.
 We are traveling homeward
 Through changes and gloom,
 To a kingdom where pleasures unchange-
 ably bloom,
 And our guide is the glory
 That shines through the tomb
 From the "Ever green mountains of
 Life."
 Broadhead, Ky. J. J. P.

WHEN BOBBY WENT TO MEETING.

"Bring them in, bring them in,
Bring the wandering ones to Jesus."

Bobby, cold, damp, miserable, calling papers on the corner, stopped to listen to the song. His hearty invitation made the shivery world seem a little warmer, a trifle less friendless and homeless, and he crept nearer to the sound. The door of the church opened to admit a new-comer, and the glimpse of light and comfort tempted the lad to venture in and hide back of the big heater.

"Bring them in, bring them in,
Bring them in from the fields of sin;
Bring them in, bring them in,
Bring the sinful ones to Jesus."

sang the people of First church.
 "Say! I wonder if they mean it," thought the boy, as he snuggled near the heater. "I wonder if they honest mean it—what they're sayin' in that song—about bringin' 'em in. It's a fine place to be brought ter, and I'd like mighty well to know who Jesus is. Say! I wonder if it could mean folks like dad—if they'd do anything ter give him a lift."

On they sang through the five verses—it was a cheery song for a rainy night, and the First church people liked the hearty, simple refrain:

"Bring them in, bring them in,
All who are lost in the ways of sin;
None too vile, and none too frail,
His healing power will never fail,
Bring the helpless ones to Jesus."

"They'd never keep it up this long if they didn't mean it fer sure," mused Bobby. "Seem' as the landlord's turned us out, and there ain't any place fer him but jest the saloon—he might get to be a man again if he'd half a chance, and a place like this here to get a start. Say—I'm goin' to give it a try."

And out of the door, into the cold, wet night, hurried the boy.
 The benediction had been said, and the people of First church were preparing to have when the door was pushed open, and a ragged, rain-soaked boy boldly entered, dragging after him the almost helpless figure of a man much the worse for liquor.
 "What's this? What's this?" asked one of the men severely. "Guess you've got into the wrong place, my boy."
 Bobby took one quick look round the

room, then shook his head decidedly, as he tried with his small strength to brace the wretched man by his side. "No—the place's all right—it's the man; but say, yer ain't agoin' away and close it up, are yer—fer I've brought him in, as yer said to."

"What is this? Brought who in?"

It was the kindly voice of the pastor, as he drew near to the boy.

"All of 'em in the singin' yer said to bring 'em in, the no' count folks, who ain't done the straight thing. Anyhow, that's the way it sounded, and so I jest brought him along like yer said, to that Jesus as yer said in the song would fix him up. Ain't it straight—that there song?"—and the lad looked wistfully into the pastor's face.

"Tell us about it, my boy," said the man gently. "Is he your father?"

"Yes, he is my dad, and some way he got on the wrong track, and ma, she tried to set him right till she got tired and died, and then sister Lis she tried till she got hurt, and went to the hospital—pa wasn't himself when he did it—and then jest I've been tryin', but tain't no kind of use, and there ain't no place now fer to stay, ter get a start—and there ain't nobody what cares, and then I heard you folks a singin' ter bring 'em in—folks like him, and somebody what lives here would take 'em in hand—Jesus was the same, wasn't it—say, don't he live here?"

The stupid man the boy supported now dropped heavily on the floor. "Tain't no use, he's," he said, "yer pa can't help it, nobody cares, let's go back to Pete's and get another drink—that'll make it all right."

But the pastor's strong arm had lifted the man, and helped him to the cushioned pew. Then he turned to the silent, serious group about him.

"Brothers, sisters, what do you think of the boy's question? 'Doesn't Jesus live here,' in this very place? It comes pretty near home, doesn't it? And if he did live here, what would he do just now, on this rainy, cold night, with this poor fallen father and his faithful son? Men, women, let's help Bobby save his father, no matter what the cost!"

Bobby and Bobby's father never went back to Pete's for another drink, neither that night nor the nights which followed; and their voices may be heard each week, as they mingle with other voices in sending out upon the street the invitation:

"Bring them in, bring them in,
Bring the wandering ones to Jesus."
—Julia F. Deane, in Union Signal.

INVITATIONS.

BY SALLIE CAMPBELL.

Trudie Brooke was going home from Sabbath school. She was not pleased. "Nobody told me that I was welcome. They ought to tell that to strangers. I don't feel like ever going there again."

She thought of the girls who had been in the class with her.
 "They looked as if they were very nice indeed," said Trudie regretfully; "but not one of them said she hoped I'd come next time. I think they might have. And the teacher didn't say it. Well, if they don't want me, I suppose I could just stay away."

As Trudie walked along she sighed deeply and felt homesick to be back in the dear class where she had "belonged" for so many happy Sabbaths.

"I was in my own right place then," she told herself, "but now I haven't any place; nobody cares about me in this school."

A big lump was coming in Trudie's throat. She was afraid that she might cry "in the middle of the street." She looked hastily around to see who would see her if she did.

Not far before her was a girl of about her own size. Trudie remembered that they had sat beside each other on the back seat in the Sabbath school room at first, and that the Superintendent had come to speak to them both.

"She was a stranger, too," thought Trudie. "I just wonder if anybody invited her to join regularly! It's a shame if they didn't; because she looks—poor."

The girl's dress was faded and old-fashioned; her coat was too small, and her hat—

"Well, it's a hat, and that's all!" said Trudie. "There isn't one bit of ornament on it. She is the very kind that ought to be asked to come again, and I don't believe she was. Oh, dear, I wish I were a real member; I would tell her to be sure not to forget next time."

The girl ahead had reached the corner, and was turning down—Trudie could stand it no longer. She waved her hand to her as she looked back for a minute, and the girl stopped.

"You're coming next Sabbath, aren't you?" said Trudie.

"Oh, yes," said the girl cheerfully;

I'm coming every Sabbath. I like Sabbath school."

Trudie hesitated a little. "Did the teacher or somebody," she ventured to ask, "invite you back again?"

"Not particularly." The girl spoke slowly, as though she had not thought of it before. "But they meant me to come, you know; only there were so many others that they had to talk to. Of course, they meant it. Mother says that it's silly not to feel invited to all churches everywhere. Nobody could make us uninvited if they tried. How could they?"

If Trudie had an answer to this question she had no time to give it, for a breathless voice was speaking in their ears.

"I have been raving after you for squares!" panted Louise Dale, who had "looked the nicest" of all that were in Trudie's class. "If you hadn't stopped here before you began to go two different ways I never would have caught you both."

She was so friendly that all Trudie's doubts fled without waiting for another word.

"Everybody was glad to have you at our Sabbath school to-day," said Louise; "and we hope that you will come every Sabbath."

Trudie smiled over at the other girl. "We have a big invitation now," she said rather shamefacedly.

"Another big invitation," persisted the girl in the short-sleeved coat and the hat that had no shape. "It is just another."

"Both of our regular teachers had to be away to-day," said Louise. "They are lovely. You'll see next Sabbath." Sabbath school visitor.

A NEGLECTED SOCIETY.

Other wives who see but little of their husbands will appreciate the point of Mrs. Smalley's remark when she tried to arrange a dinner invitation on an evening when Mr. Smalley would be at home.

"Will it suit you to-night, John?"

"No, my dear; I must attend a meeting of the Ancient Order of Foresters to-night."

"Well, to-morrow evening?"

"I have the Royal Arcanum, and you know—"

"What about Wednesday evening?"

"Oh, the Odd Fellows meet that night; on Thursday evening I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars of Temperance; on Saturday there's a special meeting of the Masonic Lodge, and I couldn't miss that; and then on Sunday night—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I have forgotten. Am I a member of that? Let me see—"

"And you have forgotten another society, John, of which you were once a member."

"What's that?"

"Your wife's society."—Selected.

A BOY'S EPIGRAM.

Mrs. Russell Sage taught school in her youth in Philadelphia, and a Philadelphia woman who was once her pupil said the other day:

"I remember Miss Slocum, as she was then called—a very intelligent, cheerful, industrious young lady, and a great favorite with all of us.

"She had a way of hammering home an idea with an apt anecdote that we girls enjoyed hugely.

"One day, in impressing on us the importance of perseverance, she said that she knew a little boy who was a remarkably fine skater.

"She watched the youngster, one winter afternoon, do the front and back roll, the grapevine, the glide and other feats of tremendous difficulty, and finally, overcome with enthusiasm, she patted him on the back and said:

"How on earth, at your age, did you learn to skate so magnificently?"

"By getting up every time I fell down," was the boy's simple answer."

Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold, love God. Practice in life whatever you pray for and God will give it you more abundantly.

The Cough of Consumption

Your doctor will tell you that fresh air and good food are the real cures for consumption. But often the cough is very hard. Hence, we suggest that you ask your doctor about Ayer's Cherry Pectoral. It is a valuable remedy for all ailments of the throat and lungs.



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Stories for Little Ones.

A VERY IMPOLITE DOG.

A man in New York has a Skye terrier, named Rex, whose intelligence is remarkable.

Rex sleeps at the foot of his master's bed, upon a soft rug of his own. He is better behaved than many children, but like a child, he insists upon his rights; his own spot before the fire, his own bed, and, what is most interesting, his own bedtime.

Often in the evening, when visitors remain beyond 10 o'clock, Rex enters the parlor, walks anxiously about, lies down in the very midst of the circle with a wearied air that can not be mistaken. If the visitors still remain, he will rise and yawn, then mildly whine, and with rapidly wagging tail, seek his master's side, and look expectantly up into his face, as if to say: "Why don't they go, so that we may retire?"

If all these tactics fail, he will drop his ears and tail, and walk to the door, sometimes giving a sharp, cross bark, his whole manner indicating deep disapproval of such late hours.

Twice in his life he has done more than to hint at his wishes on occasions of this kind. One wet evening a stranger, who was calling upon Rex's mistress, left his rubbers near the hall door. With the privilege of an old friend, his call was extended beyond the hour for Rex's retirement. As usual, the dog displayed his sleepiness evident opinion that the gentleman was overstaying his welcome, but no notice was taken of him until, with an air of desperation, he marched into the parlor with one of the caller's rubbers, laid it at his feet, and then quickly returned with the other, which he placed beside it. Then, with a triumphant gleam in his eyes, he backed off, and stood looking at the stranger as if to say: "There! Do you understand that hint?"

His second exploit was even more remarkable. On this occasion, half a dozen people stayed till 11 o'clock.

Rex was tired and out of humor; no one seemed to give a thought to him, and nothing that he could do attracted any attention. There were too many visitors to urge them to depart by producing their overshoes, even if they wore them, but a brilliant idea came to him. He dashed upstairs to the sleeping rooms, seized his master's night gown, which lay ready for use upon the bed, and dragging it behind him, spread it at his master's feet in the parlor below, in full view of the assembled guests.

This stratagem was a brilliant success, for, amid shouts of laughter and the consternation of the master, the callers said good night—*Ex.*

A FOUR-LEGGED JOKER.

BY MARIE EMERY.

Everybody in North Amsterdam knew Caesar. He was a fine old black horse, the pet of Dr. Barton's family and the intimate friend of all the boys in town. He had been a valuable animal in his prime, and, when he grew old, his faithful service was rewarded by the best of fare and a great many holidays.

Perhaps, like other old people, he had the rheumatism. Certainly he did at last come to have some very painful ailment about one knee, so that all his days had to be holidays. The doctor's man used to feed Caesar in the morning, and clean him nicely, the stiff knee was carefully treated and nursed, and then Caesar had his liberty, like a dog, for the rest of the day. He might stay in the barn, or go out in the orchard, or take a walk down the village street if he fancied society. The passers-by would stop and pat him or speak to him as he strolled down the street, for all the world like a respectable old gentleman with an overcoat and cane.

When his knee grew worse, he gave up taking long walks, and spent a good deal of time lying on the grass between the sidewalk and the roadway before the doctor's house. The school children going home at noon, would hear him moan now and then over some painful twinge, and would "poor" his long black face and bring him bunches of clover; and Caesar enjoyed the petting as much as any invalid. Then, as warmer weather came on, the lameness grew less and less, and once more Caesar wandered about as he chose, returning home at meal-times for his food and his nursing. The sly fellow did not, however, wish to lose all the sympathy of the school-children; and every day, when it was nearly time for Miss Adams to dismiss the primary across the

A FRIEND'S TIP.

70-Year-Old Man Not too Old to Accept a Food Pointer.

"For the last 20 years," writes a Maine man, "I've been troubled with Dyspepsia and liver complaint, and have tried about every known remedy without much in the way of results until I took up the food question.

"A friend recommended Grape-Nuts food, after I had taken all sorts of medicines with only occasional, temporary relief.

"This was about nine months ago, and I began the Grape-Nuts for breakfast with cream and a little sugar. Since then I have had the food for at least one meal a day, usually for breakfast.

"Words fail to express the benefit I received from the use of Grape-Nuts. My stomach is almost entirely free from pain and my liver complaint is about cured, I have gained flesh, sleep well and eat nearly any kind of food except greasy, starchy things and am strong and healthy at the age of 70 years.

"If I can be the means of helping any poor mortal who has been troubled with dyspepsia as I have been, I am willing to answer any letter enclosing stamp." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

street, Caesar would go, lie down in his old place on the grass, and begin to graze aloud. It was a naughty trick, but it scouted him the pats and the clover every time!

One hot midsummer afternoon Caesar was standing in the doorway in the shade, whisking the flies off with his tail, and wishing somebody would come along to play with him. There was not a boy in sight all up and down the street. Only one old woman, very dusty and bent and busy with her own thoughts, trudged slowly by in the middle of the road. A bright idea occurred to Caesar. The doctor's daughter was looking out of the parlor window and saw it all. Caesar crept up very softly behind the old woman; you would say he walked on tip-toes, if he had any toes, and gently thrust his head in under the umbrella. "How to the old woman's face. Then he gave one tremendous snort.

"For mercy sake!" cried the old woman.

She dropped her umbrella, and clutched her sunbonnet wildly, as she turned in fright, to see what the old boy had been so rude. But all she saw was Caesar, running away with a little box of his heels just as if he had indeed been a saucy boy afraid of a scolding. *The Christian Register.*

THE RIGHT KIND OF A BOY.

The other morning we were in the midst of a three-days' rain. The fire smoked, the dining-room was chilly, and when we assembled for breakfast, papa looked rather grim, and mamma tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone, that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"Top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget, with a "Here you are Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened a damper. The smoke ceased, and presently the coals began to glow; and five minutes after Jack came in we gathered around the table, and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all; but he had, in fact, changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother, when I spoke to her about it afterward. "Just so sunny."

AN EFFECTIVE REMEDY.

A street preacher in a west of Scotland town called a policeman who was passing, and complained about being annoyed by a certain section of the audience, and asked him to remove the objectionable ones.

"Weel, ye see," replied the cautious officer, "it would be a hard job for me tae spot them; but I'll tell ye what I'd dae if I were you." "What would you do?" eagerly inquired the preacher. "Just ga roun' wi' the hat!"—*Christian Endeavor World.*

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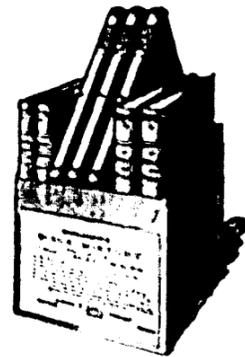
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TEXAS NEWS LETTER

The Collin County Baptist Association some time ago bought the school buildings at Westminster, in that county, and undertook to establish an academy. They are now doing well, and are endeavoring to put up a ten-thousand-dollar house. At last account they had raised six thousand dollars of that amount. They will doubtless succeed, the interest being good and the school well located.

Bro. J. L. Boyd has been called to, and has accepted, the pastorate of the church at Ladonia. This brother recently came from the Methodist. The prospect now is that he will be a useful preacher among the Baptists.

The church at Ginter, on the new Frisco line, twenty miles south from Sherman, has recently paid off the last indebtedness against their house. They have been struggling with the debt for several years, but have never departed, but have kept up regular preaching, and have made payments as they could. This is an important field, and the prospect is that the church is going to continue to do faithful work for the Lord's cause. The church house will soon be dedicated. Bro. H. E. Morris, the pastor, is much encouraged.

Bro. J. H. Boyet, our general missionary for this part of North Texas, is giving notice that a rally or consultation meeting will commence at Paris on February 24th, to continue four days. This meeting will be attended by brethren from several counties, and will be conducted in the interest of all our work, and especially of evangelism. It seems that God is moving his people by a general awakening in behalf of the evangelistic work.

Bro. H. E. Morris has accepted the call of the church at Bells, for two Sundays in the month.

Bro. Bonnie Grimes has resigned at Tioga to accept the pastorate of the South Park Church, Dallas, and has entered upon his work with that church.

Dr. B. H. Carroll was at White-wright on the third Sunday in February in the interest of the endowment of the theological seminary of Baylor University, and preached a great sermon at 11 o'clock. It was the pleasure of this writer to entertain him at his own house while here.

Bro. J. R. Carmichael, pastor at Whitesboro, has just closed a good meeting at that place. There were thirty received for baptism and several by letter. Bro. Forrest Smith assisted him in the meeting.

Bro. R. F. Jenkins has resigned at Greenville, to accept a call by the church at Amarilla. Brother Jenkins has been at Greenville about six years. During his pastorate the church has greatly increased in numbers and efficiency. Also during this time a new church house has been built, costing about \$16,000. LEWIS HOLLAND, Whitewright, Texas.

DEAR RECORDER:

Some time ago the Baptist Churches at Round Lick and Watertown extended to the Rev. R. S. Kirkland, of Fulton, Ky., a unanimous invitation to preach a series of sermons, of a week's duration, beginning the fourth Sunday in January, preaching at Round Lick in the day, and at Watertown at night. On the account of some preconceived notions, caused perhaps by jealousy and a dislike to Land Mark Baptist preaching on the doctrines of grace, there was a

perceptible suspicion as to the propriety of this invitation on the part of some from the very beginning. From the very moment he entered the desk on that memorable Lord's Day morning this feeling of doubtful propriety began to disappear. When his powerful, convincing and soul-stirring sermons were listened to by an increasing and crowded houses day and night. His sermons were simple, and a clear presentation of the glorious truths of the gospel. He preaches the great doctrines of grace entirely in harmony with true Baptist doctrine, persuading men, and depending on the Holy Spirit to quicken and convert.

The two churches and Christian people generally have been very much revived, and only eternity will reveal the good that has been done along the line of sound Bible teaching. He is a man of God, a Bible man, a Baptist, and a plain, logical reasoner. His sermons leave no ground for the winner and the hypocrite to stand upon.

As a true man of God, he has a proper sense of the sacredness of his calling, the loftiest on earth—and it imparts to him an abiding and ever-increasing spirit of genuine humility.

In his sermons he emphasizes spiritual service, and a cheerful benevolence, ever keeping before the "called of God" their duty and privileges, and a constant example of Christian living in the person of the Apostle Paul.

The high estimation placed on his preaching was demonstrated when at the close of his appointed time, he was urged and begged by the brotherhood of both churches to continue a week longer. He was not allowed to leave until they had exacted from him a solemn promise, that if it was the Lord's will, he would come again, and that real soon. It is gratifying above measure, after this week of such glorious and satisfactory preaching to the Baptist brotherhood, that we can claim Bro. Kirkland as a Baptist.

May the number of such preachers increase in our ranks, as they are a blessing to our denomination and the world. L. A. PHILLIPS, Watertown, Tenn.

LEXINGTON.

It was my pleasure to spend a few days in the hospitable home of Capt. J. N. Howard and family. Brother Howard is spoken of as a candidate for Mayor on the Citizens' Ticket. He would make an ideal officer, but he seems unwilling to become a candidate. On Sunday before last I attended services at First Church, of which for nine years Dr. Preston Blake has been the beloved and successful pastor. Dr. H. M. Wharton recently held a meeting lasting two and a half weeks, resulting in the addition of 130 members. The church has also added six hundred dollars to the pastor's salary. This makes, including the pastorate, one of the best salaries paid in Kentucky. Dr. Wharton has won the hearts of the people of Lexington. His two services at the church, and Sunday afternoon service to men only at the Opera House, was attended by great congregations, almost as many were turned away for want of seats as got to hear him. A. G. Bryan, superintendent of the Sunday School, secured Dr. Wharton to deliver his lecture on his "Oriental Tour," on Monday night. This was a test of the popularity of the great evangelist, as the church was crowded with those who paid fifty cents each to hear him. The pro-

ceeds over expenses will be used to give the Sunday School an excursion. The Sunday School numbered present on Sunday morning 336, besides the church has three flourishing mission schools. The "Kentucky Chataqua," is to be reestablished under the leadership of Dr. Wharton. Of the 500 season tickets needed over 350 have been secured, and those who have matter in hand feel sure of securing the other 150.

CALVARY BAPTIST CHURCH.

Has the choice church location in the city for their elegant new meeting house. Dr. W. P. Hines is the beloved shepherd, under whose wise and enterprising leadership such a grand result has been achieved. No wonder other churches in and outside the state are casting wishful eyes, tempting him to leave the Blue Grass capital. Recently Dr. W. C. Taylor, of Virginia, aided Brother Hines in a meeting that resulted in 37 additions. On last Monday and Tuesday nights a week ago Dr. J. Curtis Laws, pastor of First Baptist Church, Baltimore, delivered two able lectures, on his European travels, to large and admiring audiences, and illustrated by the use of stereopticon views. It was my pleasure to introduce Dr. Laws, on Tuesday night, to the audience, in the absence of Pastor Hines, who was confined to his room on account of tonsillitis. Also to meet many acquaintances and friends among the Baptists and citizens of Lexington. In the past few years it is evident that our denominational power and influence has greatly increased in the city. H.

ALUMNI BANQUET, RICHMOND COLLEGE.

Last Wednesday evening the Kentucky Chapter of the Alumni of Richmond College, Virginia, held its annual banquet at The Seelbach. It was largely attended by the graduates of the College, and in many respects the most enjoyable of any held in previous years. Certainly it was a great delight, on this occasion, to have present Dr. F. W. Boatwright, the honored president of the College. After several hours of pleasant social enjoyment in the reception room, the alumni and guests retired to the dining parlor where they were most deliciously served.

Dr. C. H. Jones presided as toastmaster, and introduced the distinguished gentlemen who had been previously asked to respond to the toasts, namely, Rev. George W. Clark, of Paris, Ky.; Rev. J. W. Loving, Glasgow, Ky.; William H. Harrison, president of Bethel College; Prof. Edmond Harrison, president of Hopkinsville Female College; Prof. F. W. Boatwright, president of Richmond College; Maj. Gen. Henry R. D. McIver, Louisville, Ky.; Dr. C. H. Ryland, Richmond, Va.; Dr. P. T. Hale, Louisville, Ky. Among the distinguished guests present were: Dr. W. P. Harvey, Dr. J. M. Frost, Dr. F. C. McConnell and Dr. W. E. Gwatkins. There were also a number of ladies present, who greatly added to the enjoyment of the evening. The Association elected officers for the ensuing year. Dr. Samuel Woody being elected as president, and J. C. Quarles as secretary. At this period, the night having been far spent, each one with a happy heart adjourned to his respective home.

V. L. STONNER.

Repentance does not consist in austerities and penances, but begins in the love of God.

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Several years ago Mrs. Miller learned of a mild and simple preparation that cured neuralgia and several friends of female neuralgia and piles. She was benefited by so many women seeking treatment that she decided to furnish it to those who might call for it. She started with only a few dollars' capital, and the remedy, possessing true and wonderful merit, producing many cures when doctors and other remedies failed, the demand grew so rapidly she was several times compelled to seek larger quarters. She now occupies one of the city's largest office buildings, which she owns, and almost one hundred clerks and stenographers are required to assist in this great business.

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More than a million women have used Mrs. Miller's remedy, and no matter where you live, she can refer you to ladies in your own locality who can and will tell you any sufferer that this marvelous remedy really cures women. Despite the fact that Mrs. Miller's business is very extensive, she is always willing to give aid and advice to every suffering woman who writes to her. She is a generous, good woman and has decided to give away to women who have never used her medicine \$10,000.00 worth absolutely FREE.

Every woman suffering with pains in the head, back and bowels, bearing-down feelings, nervousness, creeping sensations up the spine, melancholy, desire to cry, hot flashes, weariness, or piles from any cause, should sit right down and send her name and address to Mrs. Cora B. Miller, Box 5484, Kokomo, Ind., and receive by mail (free of charge in plain wrapper) a 50-cent box of her marvelous medicine; also her valuable book, which every woman should have. Remember, this offer will not last long. For thousands and thousands of women who are suffering will take advantage of this generous means of getting cured. So if you are ailing, do not suffer another day, but send your name and address to Mrs. Miller for the book and medicine before the \$10,000.00 worth is all gone.

Advertisement for Owensboro Savings Bank & Trust Company. Features a large graphic of a dollar sign with '5% BY MAIL' written across it. Text includes: 'Put your money where it will grow under your own control and grow faster than in any other safe way. Write for our free booklet "W," which tells about how to Bank by Mail Safely and conveniently from any part of the State. We pay 5 per cent interest annually. Our capital secures you.' Below the graphic is the company name: 'OWENSBORO SAVINGS BANK & TRUST COMPANY OWENSBORO, KY.'

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Hens, 10 1/2c per lb.; roosters 5 1/2c; spring chickens 12 to 14c; ducks 12c; turkeys 12 1/2 to 13c; geese 7 1/2 to 8c.

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20 to 21c case count; candled 22 to 23c

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The death of a relative could not have stirred within me a deeper regret or sense of loss, than that of our beloved brother, Governor Leslie.

Not all great men have been, or are, good men; but all genuinely good men are great men, and as such profoundly affect the world.

Gov. Leslie was not only a good man, but he possessed the elements of a great man; and so far as Montana's lasting greatness is concerned, and among the characters which have had a hand in molding its best characteristics, I would place Gov. Leslie in the front rank, if not in the very first place.

He gave to our state a splendid service and a splendid character and memory. He was the embodiment of what Peter suggested in I Pet. 3:8, especially the last word of the verse. He came of finer material than most men.

I admired his courtly, gracious, winning spirit; he could meet, impress, and win in a charming way those who were fortunate enough to come in touch with him; and I was simple enough to think that any one could be that way and do as he did by making the effort. But I learned differently. He did it always, I on occasions. I would forget, he never forgot. He was gracious, courteous, affable, as a spring bubbles up, because it is a spring. And he was what he did, and did it because he was that way by nature.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing. Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause, and costs the competitors absolutely nothing. Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

was a Baptist. He would have been glad at anything, big at anything, but just a bit bigger, a bit more resplendent as a Baptist. It is big enough for anything in this world a man is bigger for being a Baptist than he possibly could be without being one.

I am glad that this big man was in this big fold with its big faith, and its big purposes, and its big perseverance to make a big world, a good world.

I regret his departure from earth. I shall miss him, and carry with me a sense of personal loss. But his inspiration is with me, and I do not regret that his last pain is over, and having kept the faith, that he has come into his heritage. All hail to his immortal spirit. Kalspell, Mont.

MORE BOXES OF GOLD AND MANY GREENBACKS

325 boxes of Gold and Greenbacks will be sent to persons who write the most interesting and truthful letters of experience on the following topics:

- 1. How have you been affected by coffee drinking and by changing from coffee to Postum.
2. Give name and account of one or more coffee drinkers who have been hurt by it and have been induced to quit and use Postum.
3. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?
4. Did you set such a person right regarding the easy way to make it clear, black, and with a snappy, rich taste?
5. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water...

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Contest will close June 1st, 1907 and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a \$10 gold piece sent to each of the five writers of the most interesting letters, a box containing a \$5 gold piece to each of the 20 next best, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing. Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause, and costs the competitors absolutely nothing. Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

NEW AND EXCLUSIVE STYLES

—IN—

LADIES' AND MISSES' READY-TO-WEAR FOR SPRING.

Showing of Misses' and Junior Suits in all the new materials in checks and stripes, coats for street, handsomely tailored and all lined.

Prices range from \$10.00 to \$25.00

Misses' and Children's New Spring Coats, in checks, stripes and mixtures, short or 3/4 length styles, collar and cuffs velvet trimmed, sizes 6 to 16 years.

Special Price \$5.00

Ladies' Handsome Tailored Suits, in navy blue, tan mixtures, black and white checks, etc., coat cutaway style, full plaited skirt. Dandyly new and stylish.

Price \$25.00

Ladies' Dressy Even Suits, in fancy mixtures and black, taffeta and braid trimmed, full plaited skirt.

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New Spring Novelties in Ladies' Tailored Skirts, in checks and stripes, handsomely tailored and plaited.

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DEAR RECORDER: Liberty College has had a steady growth for several years past, but not until about a year ago was it deemed necessary to provide more room. The trustees and management of the school started the subscription list, and with the aid of Bro. J. M. Bruce, money was raised to erect a new chapel and some other much needed rooms. The new building is no longer a vision but stands today a splendid monument to the generous donors who made it possible. The architect accepted the building last Wednesday, and paid high tribute to the local contractor who did the work, Mr. W. C. Moss, a young Baptist brother. The new chapel is 38 feet by 82 feet, with two flexifolding doors, which cut off two school rooms and leaves ample study hall in the center. Another flexifolding door cuts the stage off and gives us a splendid music room, besides these we have three piano rooms on the first floor and six good bed rooms on the second floor, also large trunk room on second. The chapel is a real delight, and the people of Glasgow have every reason for congratulating themselves on having such a magnificent audience room. This new building was dedicated Sunday, February 17, the sermon was preached by Rev. J. M. Bruce, who has a warm place in the hearts of Glasgow people. The day was ideal, the congregation was large, the sermon was superb. Pastor J. W. Loving led in the dedicatory prayer. We rejoice that the Baptists have such a splendid plant here, and so great an opportunity. While we go in June to take charge of Tennessee College for Women, at Murfreesboro, Tenn., we shall always follow the work here with much interest, and with our prayers. Prof. R. H. Hatton, of Danville, Va., has been elected president here, and will take charge in June. We never expect to cease to love The Recorder, and its true and tried management. Sincerely, GEO. J. AND J. HENRY BURNETT, Glasgow, Ky. Liberty College.

HOOPING-COUGH CROUP

Roche's Herbal Embrocation
Bronchitis, Lumbago and Rheumatism.

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Have you the best for your poultry? Our seeds are the best. They are the result of years of experience and the most careful selection. They are the best for all purposes. Write for a catalogue. **FERRY'S SEEDS**, 1000 Broadway, New York, N. Y.

The Farm and Household

There were 250 cattle on the Richmond market recently and a majority of them sold at 3 to 4c. 250 or more hogs sold at 5 1/2 to 6c.

At Winchester W. B. Green bought of Calumet Bros. 18 cattle, 1,573 lbs., at \$5.60, and of W. B. Woodford, of Bourbon county, 40 cattle, 1,397 lbs., at \$5.35.

Bright & Fox purchased from John W. Ballard, of Richmond, 5 two-year-old mules for \$1,000. They were about as fine a lot as were ever taken out of Madison county.

Baskett & McAuliffe sold to Taylor Dowell, of Irvington, four mules at \$170 around.

Hudson Bros. sold to G. N. Lydan, of Irvington, three four-year-old mare mules for \$640.

W. G. Maggard, of Metcalf county, sold Wiley Clark, of same county, a two-year-old mule for \$105.

R. B. Park sold a small mule, 13 1/2 hands high and weighing 1,000 pounds to Henry Lazarus, of Bowling Green, recently for \$125.

Montgomery Bros., of near Troy, sold three long yearling mules (two mares and a horse mule) to G. W. Dyeckworth, of Jessamine county, for \$400.

Thos. F. Dunlap & Sons, of Woodford county, recently sold 96 two-year-old mules at an average of \$168 per head. One pair brought \$450.

There are over eight thousand ear loads of corn on the side tracks at Chicago waiting to be unloaded.

Bishop Hibler & Bro. sold to Walker Buckner 40 750-pound yearling cattle for \$28 per head. They shipped to the Cincinnati market a car load of butcher cattle that cost 4 1/2 cents per pound and one ear load of 225 pound hogs costing 6 1/2 cents per pound. *Parisian Tuckian.*

A. L. and B. Edwards bought seven 1,300-lb. heifers and cows re-

cently from J. H. Day, at 4 cents a pound. *Woodford Sun.*

H. S. Bartlett bought in Mont. grocery county 51 hams, weight 65 pounds, at 5 1/2 cents.

J. T. Meade sold and delivered to Joshua Hitter a three-year-old Poland China Black stag, weighing 365 pounds at 5 cents per pound. The stag was only seven months old and with a few months feeding would have easily weighed 1,000 pounds. This was the premium hog at the Falmouth Fair last year. *Falmouth Pencilman.*

Nim Hunter, of Faulkner, this county, sold recently 1,000 bushels of orchard grass seed to the National Seed Company, of Louisville at \$1.15 per bushel. *Winchester Democrat.*

D. J. Doyle & Son, of Shelbyville, recently sold to C. C. Crabb, of Fendolite Stock Farm, a fine pair of four-year-old, sixteen hands mare mules at \$425.

SUMMER CARE OF HENS

This is the time of year when hens are apt to be neglected, yet it is of all seasons the one when they need attention most. In winter it is a regular part of the chores to "feed the hens," but when summer comes they are often left to shift for themselves, with scanty rations aside from what they can pick up about the yard. This is frequently insufficient.

When the egg supply begins to fall off and broodiness makes itself conspicuous, interest on the part of the caretaker begins to flag and biddy receives little attention. To add to the work in another direction, there are the chicks demanding feed and fresh water at short intervals, so that other matters are apt to be neglected in the pressure of duties generally.

First, let a few words be given to the broody hen, too often the recipient of gross neglect, if not of actual cruelty. The best way to deal with her is also the most humane. Instead of following one of the cruel practices sometimes recommended, such as confining her in a barrel containing water, place her in a large, comfortable coop and supply feed and water as usual. Two or three days will probably be sufficient to cause her to forget all about sitting, when she may be turned loose again. Some women, so tender hearted that they would not hurt a fly, will shut a broody hen in a foul coop and leave her for days without food or drink, to suffer tortures from hunger and thirst, and this with never a single qualm of conscience. It is well to remember that broodiness is perfectly natural to the hen when she has finished laying. In a wild state all birds sit after their quota of eggs is laid, and biddy knows nothing else. Treat her humanely until the period is over. Results will repay you.

During hot weather hens require plenty of food. Nature provides for a renovating process at this time, and we see the fowls dropping their feathers and getting ready for the new coat soon to appear. This feather making is a drain upon vital forces and it needs nourishment; animal food of some kind should be supplied; also skim milk, if possible. Green feed is easy to procure at this season, and fowls are so greedy for a taste of it that it hardly seems possible any should be denied it. Food of a stimulating character is beneficial during the process of refeathering, and corn and buckwheat are both useful in starting hens along

toward early laying after the moulting period.

Water is a necessity with hens at all times, yet we know that many times an insufficient amount is provided. In hot weather suffering certainly follows such deprivation. An ample supply should always be within easy reach and it will be found that hens drink the last thing before going to roost and the first thing upon leaving it in the morning.

Swaly leg often attacks hens in summer, particularly those past their youth, and while this article does not in any way deal with diseases of fowls, it may be well to mention the fact that lard and kerosene made into a paste and rubbed over the affected parts is a sure cure. A good washing with warm water and pure soap should first be given and the parts thoroughly dried. *Turf, Farm and Home.*

WORTH KNOWING

During the months when we find pneumonia prevalent, one may offer a helping hand, when medical power has been exhausted. I am asking that you make use of this recipe in your valuable column. It is for a most excellent poultice, which has been the life-saver in many cases. Take six onions, chop fine, put into a large spider over a hot fire, add vinegar and rye meal enough to form a thick paste. Stir it thoroughly, letting it simmer from five to ten minutes. Put into a cotton bag large enough to cover the lungs and apply to the chest as hot as the patient can bear. In about ten minutes change the poultice and thus continue, reheating poultice. In a few hours the patient will be out of danger.

This simple remedy has never failed to cure this too often fatal malady. Usually two or three applications will be sufficient, but continue always until perspiration starts freely from the chest. This remedy was formulated many years ago by one of the best physicians New England has ever known. He never lost a patient by the disease and won renown by simple remedies. It is also an excellent croup remedy when applied to the throat. *—Mrs. R. E. R., in Chicago Record-Herald.*

BABY COVERED WITH SORES

Would Scratch and Tear the Flesh Unless Hands Were Tied—
"Would Have Died but for Cuticura."

"My little son, when about a year and a half old, began to have sores come out on his face. I had a physician treat him, but the sores grew worse. Then they began to come on his arms, then on other parts of his body, and then one came on his chest, worse than the others. Then I called another physician. Still he grew worse. At the end of about a year and a half of suffering he grew so bad I had to tie his hands in cloths at night to keep him from scratching the sores and tearing the flesh. He got to be a mere skeleton, and was hardly able to walk. My Aunt advised me to try Cuticura Soap and Ointment. I sent to the drug store and got a cake of the Soap and a box of the Ointment, and at the end of about two months the sores were all well. He has never had any sores of any kind since. He is now strong and healthy, and I can sincerely say that only for your most wonderful remedies my precious child would have died from those terrible sores. Mrs. Egbert Sheldon, R. F. D. No. 1, Woodville, Conn., April 22, 1905."

BAPTISMAL PANTS

\$13.75.

Owing to increased Cost of Material we have been obliged to raise the price to \$13.75.

In Ordering, Give Number,

SIZE	WARRANT	CYBER	ARMOUR HIPS
6	32 in.	48 in.	40 in.
7	32 in.	48 in.	41 in.
8	33 in.	49 in.	42 in.
9	34 in.	50 in.	44 in.
10	35 in.	51 in.	45 in.
11	35 1/2 in.	52 in.	48 in.

If the above measurements do not answer to yours, we can have a pair made to order for \$16.50.
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LOUISVILLE, KY.

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We have adopted and will keep your book. Let me know price by return mail and we will forward at once.—A. T. Spalding, Galveston, Texas.

I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions. I can recommend it as saving time and labor.—E. M. Ingalls, Treasurer of the Warren Memorial Church, Louisville, Ky.

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.—Feyton 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, Hillsborough, 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

A writer in the Congressional Record...

In an address on Gen. Lee on the 100th anniversary...

Among the most interesting things in the Kingston Museum...

There was no proof against Briggs and he was about to be acquitted...

If the United States change from a free republic to a despotism...

It would seem that it is rather late in the day for some good folks...

The epidemic of contagious diseases, scarlet fever, diphtheria and measles...

The Chinese Government some time ago established an Educational Bureau...

DEATHS

For actual subscriptions we insert an obituary of 100 words free...

FLETCHER

William Robert Fletcher was born near Pleasant Hill, Mo., August 25, 1846...

PRESENT TO HELP

God has an extra smile for the man who is in trouble. Is Moses in the desert? God provides the burning bush...

It is not uncommon to hear men express the conviction that just so men are sincere in what they believe...

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SPECTACLES CAN BE ABANDONED.

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Knock walked with God, and the inspired writer testifies that he pleased God. The implication is that we are to have such fellowship with God...

Men may walk together without fellowship. They are marshaled in ranks as soldiers, or united in business partnerships...

To walk with God, one must feel his presence. This is not possible save by faith, no man hath seen God at any time...

To walk with God, we must be at peace with him. How can two walk together, except they be agreed? Men may agree to differ...

We must not only be at peace, but must be like-minded with God. Two travelers with different tastes rarely enjoy travel together...

Christ, while in the world, went about doing good. He sent out his disciples to heal the sick and cast out devils...

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Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

SELFISH CHRISTIANITY

W. H. SMITH

Some one holds up his hands in holy horror and exclaims, "There can be no such thing!" Of course not, but are not multitudes of people practicing selfishness in the name of Christianity? At any rate let us raise the question for serious consideration.

Here is a church that wants to have the finest building, the grandest organ, the most beautiful furnishings and the best music in the community, and so they put thousands of dollars into these things—much more than is really necessary. Is this done with an unselfish motive and for the glory of Christ? Is not much of this expenditure of money prompted by carnal pride? If it is for the glory of our Lord, would not something else glorify Him much more? A part of this money would do all that is needed for the church and with the rest of it a whole mission station in China could be manned, equipped and maintained. Suitable and commodious houses for work and worship could be built, preachers, teachers and medical missionaries supported and a spiritual temple of living stones would be raised in the midst of heathenism. Would not that be more for the glory of Christ and far more in keeping with His unselfish Spirit?

But we must have these buildings and fine music to draw the people at home, and get them saved. Again we must use the question-mark. Do these things draw the people? There are great numbers of magnificent buildings which have to be closed every Sunday night during the summer for lack of a congregation. There are places where buildings costing one-tenth of the money would be crowded at every service with throngs of people eager to hear the gospel. Would not more simple surroundings with an earnest, spiritual membership and a thoroughly evangelistic preacher do more to draw the people and result in far more conversions?

There is much to be said in favor of splendid buildings and ornate services, but one is not at all sure but that much more could be said in favor of modest buildings and a simple service. Elegance and expensiveness do not always indicate spirituality and devotion. What do they indicate? Isn't it true, as a rule, that the more formal and less spiritual the religion the more splendid the building? Heathenism outstrips Christianity in the magnificence of its temples. Eccle-

siasticism goes far beyond the evangelistic churches in architectural glory and ritualistic display. Is there not a reasonable limit beyond which these things hinder rather than help the cause of true religion, for the reason that they are prompted by pride and selfishness?

It rarely does not speak well for the unselfish and Christ-like spirit of our churches when we remember that they are spending more than thirty dollars on themselves for every one that they give to send the gospel into the great destitute fields of heathenism. We seem more like the priest and the Levite, drawing our robes of selfishness about us and passing by on the other side, rather than the good Samaritan, who stops to pour in the oil and wine and bind up the wounds of the unfortunate. We have bread enough and to spare, while the nations are perishing with hunger and have nothing but husks. Yet, like the elder brother, it makes us angry to talk about a feast for the prodigal people.

We profess to admire the self-sacrificing spirit of our missionaries and in our better moments we do admire, we are bound to honor these noble men and women. Their sacrifices are great in more ways than we know. But what does it speak for our unselfishness and self-sacrificing spirit when we leave them over-worked and poorly equipped as to buildings and other necessities, while we are spending money on ourselves in needless luxury? There they are on the firing line, pitifully pleading for help, and we go carelessly on spending thirty dollars on ourselves as churches and thousands of dollars on ourselves as individuals and sending them one dollar. Our Christianity has at least the appearance of being a very selfish article.

CHRIST'S ABILITY.

JOSEPH N. BARBER.

One of the most delightfully interesting, as well as joyous and helpful views that we can possibly take of the Lord Jesus Christ is his ability. Especially is this true when we know that if we are ever saved (and we will be) it must be by and through Him. Man cannot perform this important task though he be ever so strong. "Not by might nor by power." Man's arm is too short. Ordinances are of no avail. Nothing but the almightiness of Christ can avail. "Mighty to save." "He is able to save to the uttermost." "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him." "Now unto him that is able to keep you from falling." Read Heb. 2:18; 5:7; 7:25, and 11:19, and Matt. 3:9; Dan. 3:17; 6:20.

Christ's ability to save gives hope. Hope is made up, we are told, of expectation and desire, or vice versa, and were it not for the ability of Jesus Christ to save, we could neither desire or expect very much, and consequently would be in a most deplorable condition—"above all men most miserable." The Bible says that "hope is an anchor to the soul. A most beautiful and striking figure. This hope-anchor would be of small or no avail, minus the ability of Christ to save, as this hope must be in him.

"My hope is built on nothing less than Jesus' blood and righteousness." And thus the Christian sings, knowing that his hope is well founded, for Christ is able

to save.

Again, the ability of Christ is an encouragement to faith. Beginning with and all through the Christian dispensation, and even prior to that interesting period, people of all classes, conditions and circumstances have had or exercised faith in Jesus Christ, all on account of his ability to bless, comfort, instruct, heal and save. We have faith in individuals, in banks, in corporations, etc., because of their ability to meet the demands of necessities; we have faith in Christ because we know he is able to do all he has promised. "He is able to keep that which I have committed unto him against that day."

"My faith looks up to thee,
Thou lamb of Cavalry:
Saviour divine."

And thus does the Christian sing as he looks by faith to the cross "by which the world is crucified unto him and he unto the world."

Christ's ability is an encouragement to Christian living. The Christian life is well worth living, especially when that life is pervaded by a deep and an abiding sense of and belief in the all glorious fact that the able Christ lives in us. The abiding Christ in all his divine ability is, after all, the only source of spiritual life.

Jesus, my life, my all,
Abide in me each day,
And may thy all atoning blood
Be to my soul a stay.
Louisiana, Mo.

A \$1 BOOK ON MONEY MATTERS FREE

This new book will be of great interest to you if you want to profitably and safely invest \$10 to \$1000 or more. The book will send you nothing but a postal card.

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EVERY READER OF "WESTERN RECORDER" SHOULD SEND FOR THIS BOOK

The following are a few of the many subjects covered:
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(4) How to make the most of a small income.

(5) How to invest small sums where you will have absolute safety of principal and an annual interest guarantee of a certain fixed income from your investment.

(6) How to avoid risks and, at the same time, be sure of the best possible returns on real estate investments. Don't put any money into any kind of investment real estate anywhere until you read our book.

(7) How to choose between stocks, bonds, and real estate; the difference between listed and unlisted stocks; how banks make for times, what "watering" means, protection for investors, special help and advice for those who want to start by investing \$5 or more per month, etc.

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Ladies' 1907 Spring Suits.

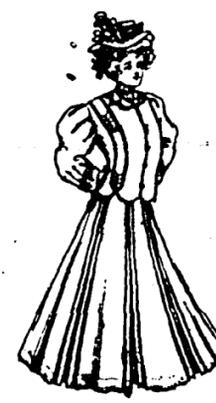
It is strongly indicated that gray will be very prominent this spring. We are showing Suits of Checks and Hair-line Stripes in which gray predominates, and the touch of color trimming renders the effect most pleasing. Some of them are herewith described:

LADIES' PIN STRIPE OR BROKEN CHECK PANAMA SUITS; Eton coat, trimmed with taffeta silk and braid; satin-lined; full plaited skirts; price **\$9.98**

LADIES' PONY OR ETON SPRING SUITS, in fancy checks; coat trimmed with contrasting colored taffeta silk and fancy soutache braid; satin-lined; new plaited skirt with full flare; price **\$12.50**

LADIES' SPRING SUITS, of Panama, in plain blue, gray and black, also broken plaid effects; nobby Eton coat trimmed with braid; satin or taffeta silk; satin-lined; new box or side plaited skirts with full flare; price **\$14.75**

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