

WESTERN RECORDER

Faith, Hope and Love, these three.

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A NOTABLE MAN AND A NOTABLE PRAYER

J. H. ADDERLEY, D. D.

The third epistle of John introduces to us a notable man, Gaius. He was high in favor with the beloved disciple, and evidently enjoyed large soul prosperity. He walked in the truth, and the truth was in him. His faith and his practice were right—his head, his heart, his life. With his head he apprehended the truth, with his heart he loved it, and in his life he illustrated it. His head abounded in knowledge and wisdom, his heart abounded in faith and love, and his life was full of work to the good of men and to the glory of God.

We have also in this epistle a notable prayer. There is none just like it in the sacred writings: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." V. 2 R. V. That is, that he might have as much temporal prosperity as he already had of spiritual. And as Gaius confessedly had a large measure of the spiritual, this prayer expresses the desire that he might also have a large measure of the temporal—that he might be as strong and healthy in his body, as he was in his soul—that as he was rich in faith and hope and love, and other graces of the spirit, so he might be in earthly wisdom and goods and treasures—that as he abounded in the consolations of religion, so he might also in worldly comforts and enjoyments. Truly, a remarkable prayer, and apparently quite different from that of Agur.

But though a singular prayer, it was doubtless, also, a wise one. The special reason for it in the apostle's mind, we do not know. But we know this: Large spiritual prosperity means large desires for usefulness, as well as eminent moral fitness for being useful. We also know that health and wealth and wisdom are important factors in being useful, and so large spiritual prosperity joined to large temporal prosperity insures large usefulness. The pious man who is healthy and wealthy and wise, may be, ought to be, and will be more useful than if not thus situated.

It may be that John meant to pray simply for his brother's earthly happiness; for it is not wrong to have happiness here, provided it does not obstruct usefulness. But then, to the godly man there is no greater happiness than to be useful; and, indeed, a godly man cannot be happy without he is useful. So that the two views really come to the same at last.

But let the particular reasons for this prayer be what they may, we learn from the prayer itself.

(1) That there is no necessary antagonism between spiritual and temporal prosperity—otherwise, the apostle would not have prayed as he did.

(2) That there may be good reasons why we should desire, pray for, and seek after worldly prosperity, both for ourselves and for others.

A closer examination of this prayer, however, reveals the fact that John only prayed for the temporal prosperity of his friend as he possessed the spiritual. "Beloved, I pray that in all things thou mayest prosper and be in health even as thy soul prospereth." Not "for as much as," or "since thy soul prospereth"—that would require a different word, namely, *epiden*; but *even as*, *kathos*. John really, then, makes Gaius' possession of the spiritual prosperity the antecedent and the measure of the temporal for which he prays.

This closer and narrower view of the

apostle's language really enlarges our conception of the scope and fullness of this wonderful prayer, and requires a modification of the conclusions above given—not really changing them, but rather developing them and making them more exhaustive and complete, namely:

(1) That there is no antagonism between spiritual and temporal prosperity when the temporal is preceded and measured by the spiritual.

(2) That the soul prosperity which is possessed is the true measure of the temporal which we are at liberty to pray for and to seek after, whether in our own case or that of others. That soul prosperity is the proper antecedent and measure of that which is temporal.

And in support of this interpretation, I say, (1) This is just the true force of the apostle's words, no more, no less; and in the absence of necessary reasons for some other meaning, we must take this. But (2) so far from there being anything requiring a contrary meaning, we can see wise reasons why soul prosperity should precede and measure that which is temporal, and some of these I will give:

First, then, there are wise reasons why soul or spiritual prosperity should precede the temporal.

(1) The spiritual has a causal influence upon the temporal. The Saviour says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Paul says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Other scriptures, as well as reason and observation testify to the same effect.

(2) Only thus will we desire the temporal from proper motives.

(3) Only thus will we recognize the temporal as coming from God—as belonging to God—and to be used for God. And this is quite surely one of the great necessities of the present day.

(4) Only thus will we be in a condition not to be injured by our temporal prosperity—to make it a blessing and not a curse. It is dangerous to be either healthy, or wealthy, or wise, without being godly—how much more dangerous then to be both healthy and wealthy and wise without we are also godly. The fact is, this is the only way to keep from being injured by either poverty or riches. Yes, whatever be our age, or condition, or circumstances, without accompanying godliness we are in imminent danger. And,

Secondly, There are wise reasons for this proportional antecedent soul-prosperity.

(1) With an increase of temporal prosperity comes an increase of responsibility and of obligation, and we need an increase of spiritual prosperity so as to make us equal to the demands upon us.

(2) There is also an increase of danger. The man who is increasing in temporal good without a corresponding increase in godliness, is but adding to the dangers which already encompass him. The very rich, or prosperous in any way, ought to be very godly. My brother, do you desire to increase in riches, or honors, or temporal blessings of any kind? See to it that you first increase in piety. My brother are you increasing in riches or in honors? Remember you are also increasing your responsibilities and your dangers, and certainly need the help of a closer walk with God and a larger measure of the divine life.

White Plains, Ga.

SIN AND ITS CURE

Some men, inclined to theological speculation, have tried to carry the study of sin back of the Garden of Eden. They have striven to reach its source, and to answer such questions as these: Is God the author of sin? and, why did a holy and just God permit it? On these questions the Bible gives us no light. Nature is equally silent. We know that by "one man's disobedience many were made sinners," "that by one man's offense death reigned," "that by one man's sin the death reigned." We know that it does reign, we have felt its power in our hearts, and see it in the lives of others. Out of depraved hearts proceed evil thoughts, murders, adulteries, fornication, theft, false witness, blasphemies. This is not an accident nor an unusual development of man's nature; it is the natural outgrowth of hearts vitiated and inclined to evil. Had as these things are, they are but a faint approach to what it would be had God left our race alone with its depravity. Read in the third chapter of Romans the description of men without God, and you will see a picture of our race as it would be had not heaven interposed for its salvation.

It is plain to all that death reigns, and that every soul born into the world comes under its power. But why is it so? Many learned men have sought in vain for answer. The origin of evil is a nut which no man, so far, has been able to open. It is one of God's mysteries. Time spent on it is as surely wasted as that spent on the problem of perpetual motion. The scholastics discussed it; hundreds of books and tens of thousands of pages have been written upon it, and yet the question is as simple and mysterious as ever. Why did a just and holy God permit sin in the world?

A man floats on the current at Niagara; suddenly he realizes that it is bearing him to death. The current is a plain fact; the subtle power of gravitation which creates it is a mystery. Does he rest on his oars to solve it? Nay! the question is not why the water hurries on to its plunge, but how is he to escape. His feet are broad; his grasp on the oars is firm; every muscle of his body is strained for safety. We are in a like case. The danger is manifest. The cry of our soul is not, Why does it happen so? but, How shall we escape. The man seized with a dangerous sickness does not ask how it happened, or why the sickness was permitted, but, What is the cure? Is there any hope?

So should we, as the natural heart is revealed and its danger realized, seek to escape. The study of our sin can only be profitable as it leads to the remedy. There is hope, whether the disease be in its first or its worst stages; there is a balm in Gilead; there is a kind Physician near. The very texts of Scripture which declare our depravity and guilt tell also of its cure. "If through the offense of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many;" "For when we were without strength in due time Christ died for the ungodly;" "Who-soever believeth shall be saved."—*ScL.*

Since work gives forgetfulness of self, it can be, and is, an antidote to pain of heart. The very routine and drudgery of daily work have often saved a life from despair. Adherence to duty is a way to attain some measure of peace. However great the sorrow, the needs of living and the duties of living press in, and demand attention. The very necessity is a lesson in faith.—*Hugh Black.*

We are glad to know that the Blue Book just published by the British government shows that drunkenness is decreasing in Ireland. That has been the great curse of the beautiful island. The Blue Book also shows that indictable offenses are in a less proportion in Ireland than in England and Wales.

Speaking of the death of a multi-millionaire who was a miser, the *Brooklyn Eagle*, the leading Democratic paper of that city, says: "He died spiritually and morally no larger than the incapacities with which he was born. The grave in which we are buried is no larger than the cradle in which we were born. The grace of God but enlarges."

The Legislature of Ohio increased the license fee for selling liquor from \$530 to \$1,000. As a result about one-third of the liquor sellers have gone out of business. Now let the license be put up to a figure which will drive the other two-thirds out of the business. One may be strongly opposed to licenses and yet be glad when men are driven out of the business by increasing them.

Rev. C. G. Sparham, of England, who has been a missionary in China for twenty-two years says: "Churches are springing up all over China, idolatry has been largely abandoned; throughout the empire temples are being turned into public schools in which for the most part Sunday is observed as a day of rest; there is a wide-spread feeling that the Christian Scriptures claim and deserve reverent study."

Hon. and Rev. J. G. Adderley, who is the son of a lord, has urged the Bishop of London to start a mission in the West End of London where the wealthy reside. They need a revival he says to "cope with the ignorance, the idleness, the sinful luxury which exists among them to-day." He said that his experience as pastor had shown him the working classes know more about religious questions than the rich. Often enough the rich imagine that the only thing they have to do is to give money and he regretted to know that many of the clergy encouraged them in this idea.

"A doctrine like that of the absolute sovereignty of God in the bestowal of grace it will be felt to be worth while to maintain even our own denominational individuality to testify to when once this doctrine shall again, as in the heroic days of the older Calvinism, come to be set forth generally as the most precious of truths because the most vital and blessed of facts."—*Greene.*

QUESTIONS ANSWERED.

By Senex.

"Will you please tell me where the Baptist church got its name? Is there any Scripture for a church called Baptist? When the use of the word Baptist came into vogue I do not know. For a long time the churches were called Anabaptists by their opponents because they baptized those who had been baptized when babies. In those days all were immersed. The Baptists protested against the name, and declared they were not Anabaptists because they insisted infant baptism was not real baptism. Men must be baptized upon a profession of their faith. In the old authors which I have read I have come across the name Baptist in the days when I thought all outside of themselves called them Anabaptists.

In England the churches called themselves "the baptized churches." In 1659 when they adopted the London Confession of Faith they were using that name. The Confession was adopted they say in their preface by "the ministers and messengers of and concerned for upwards of one hundred baptized churches in England and Wales (denying Arminianism)." The parenthesis was put in to distinguish them from the General Baptists who also had "baptized churches," but who were Arminian in their belief.

The churches are not called Baptist in the New Testament because no adjective was necessary for clearness of language. There were no other bodies claiming to be churches. They were not called "Christian churches" either because there were no other bodies which worshipped the Lord Jesus Christ. Hence it was not necessary, in order to be understood, to do more in the name than to indicate the geographical position of the churches. Common sense has taught all bodies who have any common sense to call themselves by names which will enable other people to understand what bodies are meant. The churches were not called the "baptized churches," the name our fathers used afterwards.

"Is there any Scriptural authority for divorce?" In Matt. 19:9 will be found one cause and only one for which a man might be divorced. I know there are many who, because our Lord in speaking to his disciples in Mark makes the prohibition absolute, think that remarriage is never to be allowed. South Carolina takes that position. But the general belief among evangelical Christians is that the innocent party has a right to marry again when one party has broken the marriage by fornication. This is the only thing for which the Lord allows absolute divorce, that is divorce with the privilege of remarriage.

In Corinthians Paul allows, as South Carolina does, what is called divorce from bed and board. That is he allows separation but expressly forbids remarriage: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife." So that the Lord forbids remarriage to all except to the innocent party when the other has been guilty of fornication.

"Is it wrong for a Gospel minister to refuse to solemnize rites of matrimony between any and all divorced people?" It is not only right but it is his duty to his Lord to refuse to marry all divorced persons except the innocent party in a case where the other party had been guilty of adultery. And the Baptist ministers almost universally do so refuse. It is not necessary that adultery should have been the charge in getting the divorce from the court. Sometimes pride, or it may be consideration for the feelings of relatives or of the children will lead a woman to seek a divorce giving other reasons when she had Scriptural grounds. But the preacher

must be sure she had that cause. He must not be content with her saying she had. He must insist on proof or refuse to perform the ceremony. Of course if the divorce was asked for and granted by the court on Scriptural grounds the minister can consider it proved and need make no investigation.

"Had Jesus any brothers or sisters by blood? If so, what were their names? Please give all the information and references you can." Yes. The Bible distinctly states that he had brothers and sisters. And there would never have been any doubt of it in any mind had not the Catholic church worshipped Mary and also tried to make it appear that the single life is the holier life. It was hard enough to find any Scriptural basis for their doctrine and practice in regard to celibacy, in view of the fact that Peter whose successor the pope claims to be was a married man. It would be harder still if they admitted that Mary was the mother of children by her husband, and hence their efforts to explain away the plain statement of the Scriptures.

Matt. 12:47 tells how his brothers and mother went to seize the Lord and carry him off because they said he was beside himself. It is a question whether Mary believed with her sons that he was crazy. The probability is that she did not, but that she went so that she could persuade him to go peaceably with his brothers if he refused to go and tried to resist. She probably thought a rest would be good for him. The same instance is mentioned in Mark 3:33 and Luke 8:20.

In Matt. 13:55 we learn the number and the names of his brothers. There were four, James and James and Simon and Judas. In the next verse we are told of his sisters, but their names are not given. Nor is it said how many they were, but it is evident there were several, "And his sisters—are they not all with us?" In Mark 6:3 we read: "Is not this the carpenter, the son of Mary, the brother of James and James, and of Judas and Simon? and are not his sisters here with us?"

We learn from John 7:3 that his brethren did not believe in him. Whether the three younger ones came to believe cannot be asserted. But afterwards James did, for Paul in Galatians says, "But other of the Apostles saw I none, save James the Lord's brother." There may be other references to his brothers in the New Testament, but I do not recall them, and these are sufficient.

PHILOSOPHIC METHODS IN PROMOTING REVIVALS.

A "revival of religion" is the accomplishment of three things: the reclamation of those who have fallen away; the conviction and conversion of those who have not experienced these states of mind, heart and will; and the arousing of Christians to the immediate performance of duty as witnesses, guides and examples.

Spurious revivals are foes of the genuine, even though upon such waves some are floated over the bar into the calm waters of a Christian experience. It would be strange to commend a method of saving a few from drowning which in its operation would prevent many others from reaching a place of safety, and by its misplaced energy or violence would hurl thoughtless spectators by the score into the raging sea.

Such revivals are like insolvent business concerns which borrow money on fictitious or valueless resources. To make a temporary show is not difficult, and to explain how the transient effects of apparent revivals are produced is easy. The test infallible of a revival is this: Are men truly reclaimed? are others genuinely renewed in the spirit of their minds, and do they bring forth the peaceable fruits of righteousness? A little time always reveals to the discerning whether the revival was of the Jonah's gourd or the palm-tree type.

The true revival is the fruit of the truths of the Scripture. These are at the base, in the center, and at the top.

"Repent ye and believe the gospel." Everywhere this in substance was His initial reply to each form of salutation—to the young man who said, "Lord, Master, what good thing shall I do, that I may have

eternal life?" and to the master in Israel who came by night to converse with Him.

But to those who would listen He had another voice. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

To the penitent thief on the cross He spoke not of the judgment, but offered him without other conditions a seat with Him in Paradise. No also spoke the apostles.

He who would promote a true revival must follow their example; and the only real preparation is the heart experience that the apostles possessed. He who has not repented, and believed, and known the "joys of pardoned sin," who cannot look an audience in the face, and singly—a harder task by far than to do it collectively—and recount his experience with an answering conscience, is like a bird with a broken wing, he may flutter but he cannot rise. Such a minister may announce a series of meetings, but whatever he may say, or what incidental good results from the truth he utters, his personality is an obstacle to a real awakening.

All men—not thoroughly wicked, or intentionally unspiritual, or determined never to let any religious feeling arise in their hearts—can be deeply moved by the presentation of truth, by one who understands them and who they trust. And every congregation has some who consciously or unconsciously long for spiritual light.

The traveling evangelist addresses strangers. His discourses and machinery are repeated and his illustrations are perfected by long practice. He appeals to men in a mass. His interviews are chiefly at the close of meetings. If devoted to God and to his work—as some undoubtedly are—he becomes interested in special cases, prays for them in secret, and exhibits unusual feeling in his interviews with them. But his situation is in most respects different from that of the pastor, who is known to his people in all his moods. He is one among them; he may have descended with them, or to them, from the mount of transfiguration and been content to stay in the valley, even when the Master was plainly calling him. But now he is spiritually awake. What shall he do to awaken his friends, who know his weaknesses, who have not been accustomed to embarrassment because of his seriousness.

There are good men who have not been specially near to him. This is the time to unite them to him forever. Pastoral visiting must be enlivened, not with chit-chat but with spiritual life. Prayer meetings must be transformed, and all the good must feel it, and all who attend must recognize it.

An artificial solemnity or pathos wins few; true emotion loses few. Introductions, explanation of texts, all literary allusion, rhetorical flights, and set arguments are at best useless, at worst destructive. Reference to any doubtful or divisive proposition is deadly. The earnestness of the minister and of those who sympathize with him will do more than the best sermon that has been kept in cold storage.

Song services, now so common, are of doubtful utility—unless brief and as effective by their words as by their music.

The most straightforward and simple proceeding is the best. It is not wise to close a meeting without inviting persons who for any reason are not yet ready to make a public manifestation to call upon the pastor, or to give him their addresses that he may call upon them. Little children should not be taken to large public meetings, nor should they be wrought upon in large general Sunday schools. Every public movement made by a young person who does not know the meaning of it, or is not capable of intelligently giving his heart to God, yet is very susceptible to any form of excitement is pernicious. Where parents, teachers or pastors have reason to believe that children have been converted, they should encourage and instruct them, but even then premature publicity and excitement is unwise; and is more so now than formerly because of the nervous excitability consequent on the change of living.

The emotion resulting from plain, truthful and earnest appeals is healthful, whether of the nature of warning, expostulation, or any other method of conviction, persua-

sion, or encouragement.

To speak against emotion, or even in favor of it, in a revival service or in private conversation is to turn attention to one's feelings, when it should be concentrated upon his sins, his needs, the necessity of being willing to receive what Christ has to bestow, the resolving to do what Christ has for him to do, and of believing that He is now ready to forgive his sins, and inwardly assure him that he is accepted. To maintain the penitent's earnestness and instruct him in the way of salvation more perfectly, waiting for him to report his deliverance rather than to argue him into asserting it is the safe and certain way of securing genuine disciples of Christ.—*New York Advocate*.

PROFANITY.

Sin is always unreasonable and inexcusable, but no sin is more unreasonable or inexcusable than profanity. At the same time, it is prevalent, and causes grievous evil. "Because of swearing," said Jeremiah, "the land mourneth." Profanity was a cause and a symptom of the desperate wickedness of the Jews before the captivity. We may echo the words; our land mourns because of swearing. Vice, like virtues, go in clusters, and profanity is one of the most wicked and harmful of the black kinship. It was associated in Jeremiah's day with "lying, killing, stealing and committing adultery." The association was natural. Men who violate one command of God's law are apt to hold the other nine lightly. They are equally sure to disregard human laws.

Swearing is a habit to which impulsive people are specially prone. Their surprise or pleasure or anger expresses itself in exclamations. The use of particular words becomes habitual. The divine name, which should be sacred, and the call for curses upon those who offend, are uttered almost unconsciously. Some excuse themselves on this ground. They would rejoice to be free from the habit, but can not overcome it. This is the plea of some who, though profane with their fellow men, can pass time in the society of ladies without even a slang exclamation. They control their words when the need of control is felt. A realization that swearing is sinful would be a step toward overcoming it.

Profanity is offensive to good people. They may keep silent, but they are shocked and hurt by profane words. Hence the same courtesy which causes the swearer to refrain his lips when talking with ladies should make him careful when any, whether acquaintances or not, are within hearing. Particularly should he be careful in the presence of children. A Christian mother would rather herself hear profane words than to have her children hear them. She may make no remonstrance, but is nevertheless insulted and injured by the man who forces her children to hear his bad language.

More important than this is the truth that the habit is offensive to God. To take his name in vain is an insult to him. In his sight the swearer is guilty. The third commandment has an emphasis in addition to the usual "Thou shalt not." God adds: "I will not hold him guiltless" who violates this command. We may affirm this of all the commandments, but here God declares it.

God's name is taken in vain when men speak carelessly and irreverently of him or his attributes, when they worship him hypocritically, and when they swear falsely as well as when they use profane language. There are laws against perjury, blasphemy and profanity, but they are seldom enforced. Violators have little fear of punishment by men, and so esteem the law lightly. This may be the reason for the added assertion that the Lord will not hold them guiltless.

The best cure for profanity is a profound realization of the truth, "Thou, God, seest me," and hearest me. A certain court chaplain once rebuked a nobleman for profanity, and when told that he could not help it, replied: "You never swear in the presence of the king. I remind you of the King of kings." "For there is not a word in my tongue but, lo, O Lord, thou knowest it altogether."—*Herald and Presbyterian*.

DOCTRINAL TEACHING IN THE SUNDAY SCHOOL.

BY HENRY ALPHEUS POWERS, D.D.

My theme is an unusual subject of discussion. There is no literature that I am aware of on the subject. To get a start, I wrote North and South and East, "Have you anything on Doctrinal Teaching in the Sunday School?" All replied, "Nothing." One publishing house said, "We will send you check for worthy article."

I am feeling tonight, therefore, as lonely as Isaiah Hoose when he blazed his way through the virgin forest of this Blue Grass State, as lonely as he, and a good deal more frightened, as I look into the faces of this cultured and learned audience. I can only hope that there will follow those who can make a highway where I stumble clumsily through the woods.

THE CHURCH FOR ETHICS.

The clamor in this day of haste and bustle, of machinery and methods is, "Ethics, Christian Ethics, away with doctrine!" Many are catching up the echoes of F. W. Robertson's words, "The spiritual life is not knowing, but doing."

"Not theology," says one, "not theology, but sociology is the business of religion." "Men are saved, not by their opinions, but by their lives," says another. "All roads lead to home," and all paths of right living lead to blessedness.

Far be it from me to frown upon this ethical passion, which is one of the finest qualities of our time. The demands for a Christianity that shows itself in works is just. And it might as well be confessed that theology has too often ignored ethics, left the impression that character and service are at a discount in the sight of heaven, and given currency to the phrase, "as orthodox as the devil." I find my heart thrill in sympathy with Theodore Parker's indignant exclamation to those deprecating morality, "More morality! one might as well speak of mere God!"

There are people who have doctrine to excess, if this be possible, but it is all sound—like a bass drum, for inside there is nothing but wind, and sometimes pretty bad air. We must moralize doctrine.

What is doctrine? Will this answer! Truth abstractly and definitely stated. But truth so stated is not a character any more than food, chemically analyzed, is health and strength. The human body is constructed for this purpose—to take food and transmute it into strength. In like manner the soul is constructed to take truth, and by processes which we may liken to digestion and assimilation, transmute it into character and life. Of course, if something be wrong with our spiritual apparatus the truth may stir up a ferment within us, but it will not be assimilated. This was the trouble with the negro preacher who held the doctrine of election. He said,

"You may rip an' tear, You may cuss an' swear, You're just as sure o' heaven as you'd done gone there."

An old man of the same race went to prayer-meeting and said, "Brethren, I've had a hard time since my last meetin'. I've been sometimes up, an' sometimes down. I specs I've broke ebery one ob de ten commandments since our last meetin', but tank the Lawd, I haint lost my religion yet!" They needed to moralize their theology.

THE DEMAND FOR DOCTRINE.

On the other hand, ethics must not ignore doctrine. The river carrying the freight of a nation on its bosom must not ignore the mountain springs. Yet often we hear doctrine denounced under the odious name of dogma. Not doctrine, but duty; not creed, but conduct, is said to be the demand of the hour, as if ever there were duty not rooted in doctrine or character not molded by creed.

Does not the New Testament give great weight to doctrine? Did not the early church "continue in the apostles' doctrine?" Were they not warned not to be "carried about with every wind of doctrine?" Did not Paul assure Timothy that "All Scripture is profitable for doctrine?" and admonish him, "Take heed to thyself and to thy doctrine!" and bid him charge the Ephesians, "that they teach no other doctrine?"

Many passages of Scripture might be cited to attest that there is an indispensable (I do not say inevitable), an indispensable relation between doctrine and Christian conduct, as the relation of the mold to the molten metal, of the granite foundation to the superstructure; nay, more, that the relation is vital and organic, as the relation of the soil to the fruit, of the food to the body.

"As a man thinketh in his heart, so is he," President Roosevelt's declaration in one of his speeches, "we all know that for right acting there must be right thinking," has been much applauded. Strange that it is only in the realm of religion that this is disputed. Only here is it thought possible for men to think and believe anything, and yet do right.

The disposition to disparage doctrine is responsible for the advocacy, sometimes by professing Christians—of the idea that Buddhism is as good for the Chinaman, Hinduism for the Hindu, and Mohammedanism for the Turk, as Christianity for the Christian. In the light of this wide-spread impatience with doctrine in general, it need not surprise us to find still less sympathy with the doctrines that differentiate denominations. If it matters but little whether a man be a Jew or a Christian, a champion of Confucius or a follower of the Lamb, surely it matters still less whether he be a Unitarian or a Trinitarian, a Disciple of an Evangelist, or a Disciple of all, whether he be a Baptist or a Methodist, a Free Will Baptist or an Episcopalian.

A FIRM FOR FRATERNITY.

"Like a mighty army moves the church of God," and I rejoice in the achievements of every regiment of the hosts of the Lord. I plead for the spirit of fraternity between Christians of every name, and try to practice my share. I have little regard for the man whose denominational horizon is bounded on the west by the pulpit, on the east by the front door, on the south by the vestibule, and on the north by the church directory. I do not believe that we Baptists should wear out our elbows jostling the other denominations. I do not believe in turning our batteries on the Methodists while ministerial iniquities are striding across the land and trampling down the hearts of men and challenging our assault.

The Son of God goes forth to war, Congregationalists, Methodists, Presbyterians, Episcopalians and Baptists follow in His train. We follow the same Captain, we sing the same battle song, and we are all helping on, and shall share in the triumph of our Lord in all the earth.

And until the strife against wrong and sin is over we should be found fighting side by side.

"One army of the Living God To His command we bow; Part of the host have covered the flood, And part are crossing now."

This fraternal sentiment need not interfere with our conviction that the Baptist regiment keeps better step to the music of eternal truth and marches more loyally to the mandates of the great Commander than does any other.

I cannot escape a feeling of wonder at one class of people; it sometimes goes into pity. There are some people who say, "One denomination is as good as another; one faith is as good as another. Let us sink our differences and fall into one another's arms." And so Dr. Richards, late of New York, now of heaven, said just before his death that he could go from one denomination to another with just a leap over the denominational hedge. And Joseph Parker, of London, said there wasn't a denomination on earth for which he would sit in wet boots for two hours. Now these were fetching remarks, but not convincing to one who believes that the principles for which Baptists stand are still worth holding, and if worth holding, worth dying for.

To say that "it does not make much difference after all what church one belongs to" is a stultification of the one who says it. It ought to make a vast difference, if a man be a man, what church he belongs to.

To say that one church is as good as another is as unreasonable and as untrue as to say that all soldiers are equally faithful and patriotic, or that all medicines are equally useful and curative, or that all foods are equally nourishing and digestible.

WHAT WE STAND FOR.

The difference between Baptists and other denominations is more than the difference between shibboleth and shibboleth. It is more than the difference of a letter or a word or a "mere form." The difference is fundamental.

More and more I am impressed with the importance of Baptist principles to the world. Some of these, to be sure, are no longer entirely distinctive, for the Baptist leaves has not been working through the centuries in vain. But there are other principles which have not yet won their way, and if all Baptists should be buried in the deep sea, where some folks think they belong, these principles would find no adequate champions in all the earth. Take, for instance, the first truth, the bottom principle of the Baptists—the principle which is the cornerstone and the capstone of the Baptist faith, which undergirds and overarches every other distinctive Baptist doctrine—the principle that personal faith alone in the Son of God secures salvation. Every other denomination puts in some person or some process between the soul and his Savior to help out the grace of God. The Baptists are still practically alone in holding this doctrine of the direct relation of every soul of man to his Maker. "There stands the soul," says the Baptist, "and there stands God. There they are—alone in the universe. And the question is, what is the relation of this soul to this God? Let no one come between these two. Let no shadow of parent, or tradition, or sacrament, or ordinance, or man-made creed fall between them. Stand back, priest! Stand aside, ceremony! Make way for Omnipotence; for the effort of the ages has been to put some one or some thing in the place of Him. Now let the sinner stretch up his hand of faith toward the throne of mercy, and He that sits thereon stretches down His hand of sovereign grace toward the sinner and they walk on together, those hands clasped in a grip that nothing can loosen, "neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature."

"'Tis done, the great transaction's done! I am my Lord's and He is mine. He drew me and I followed on, Charmed to confess His voice Divine."

This first truth is part of the "all things"

which we are commanded to teach. We cannot choose but teach them. We hold them in trust. We are stewards of the mysteries of God. Speaking or swimming, living or dying, we must seek to spread our doctrine abroad till the stars are put out. For our course will not be run, our faith will not be kept, our fight will not be fought, till the "all things" are accepted by all persons

THE CALL AND THE ANSWER.

Let Baptists magnify their mission. In the Christian world there are two poles of religious belief, and none of later date or the other of them will dominate the earth. The one is the Roman Catholic, the other is the Baptist. "The Argos" quotes a prominent Roman Catholic ecclesiastic in America, as saying recently to a Baptist, "You are consistent at your end of the line, and we are consistent at the other end of the line. But in time the people who stand between us have got to come over to us or go over to you." And the late Hugh Price Hughes, the eminent English Methodist, said shortly before his death, "I believe the great battle of the twentieth century will be the final struggle between the Jewish Society, in full possession of the authority of Rome, and the individual human conscience. And when, like Oliver Cromwell, I look around to see where I shall find Ironsides who will vindicate the rights of the human conscience, my eyes fall upon the Baptists. The anvil on which the Jewish hammer will be broken is the Baptist conscience." I believe that prophecy is being fulfilled. All the world through, the Baptist conscience is being pitted against the Jewish and the Jesuit conscience. And the world is moving, and moving our way. The churches are ridding themselves of Judaism. The people are ridding themselves of Jesuitism.

What a call is here to Baptists to enlarge the scope of their mission, to sing afresh to the horns their Biblical banners, and to carry the colors forward! Will the call be heard?

We must face the fact that the wheels of our Baptist chariot are clogged and our progress forward threatened by the lack of appreciation of our Baptist position and mission on the part of many of our own people.

The source of this ignorance and inertia is not far to seek. Many are Baptists by force of circumstances, because of Baptist lineage or associations. Some tide of life has carried them to the Baptist shore. It would have suited them just as well had the tide borne them to any other bank. Hence we have a lot of denominational driftwood. It may be made up of people ever so intelligent otherwise, but they are not intelligent Baptists. They do not understand the Baptist faith or the Baptist errand in the world, nor are they at any pains to understand. Many of these nominal Baptists are giving more time and strength and money to the development of institutions and movements that are not Baptist than they give to our own denominational life. It is startling to contrast the enthusiasm in un denominational movements in many directions, and the difficulty with which our distinctively denominational work is being carried on.

What is needed is a reawakening of respect for the principles we profess, and a triumphant sense of the goal set before us, which is nothing less than "to purge the world of the last vestige of the errors and superstitions that crept in during the early years of Christianity, and to restore the New Testament ideal of a regenerated church membership walking in all the laws and ordinances of the Gospel blameless." How is this Baptist self-consciousness to be instilled or awakened? Teach Baptist doctrine.

(To be Continued.)

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.

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.

The Story of the Hymns and Tunes. Theron Brown and Hezekiah Butterworth. \$1.50 net. 18 cents postage. American Tract Society, New York.

This is the most complete book of the kind in existence. It is a republication of Hezekiah Butterworth's famous works, enlarged and brought down to date. The stories of a very large number of hymns and of tunes are told in an interesting way. There is no waste material. The hymns and the tunes are properly classified and are discussed under their appropriate headings. Beside this full indices are given. Engravings of leading hymn and tune writers are appropriate illustrations. We think Dr. W. Howard Doane ought to have been included in this list. He is mentioned and his work described eight times, however.

People ought to study their hymn books more and know about the hymns and tunes they sing. Such knowledge is very interesting and very helpful; and nowhere can such knowledge be obtained

to better advantage than in this goodly volume.

The Pilgrim's Hoopoe. Rev. David Smith, M.A. \$1.75 net. A. C. Armstrong & Son, New York.

A book of tender and devout meditations, appropriate to the observance of the Lord's Supper, though not out of place at any time. These meditations are grouped as follows: The House of Refreshment, Preparing the Guest Chamber, The Lord's Supper for the Feast, Purging out the Old Leaven, Washing the Feet, The Covenant of Blood, The Covenant of Hospitality, The Heavenly Feast, Room in the Father's House, The Paths of Righteousness. Each of these is a least talk.

Sermons Preached in England. Alexander Lewis, M.A. \$1.75 net. Fleming H. Revell Company, New York and Chicago.

Dr. Lewis is pastor of the First Congregational Church of Kansas City. He spent a year abroad, and during that time preached these sermons in England. He is bright and fluent, and these sermons were received with favor, a fact attested by the publication. The topics are: Power and Programme of the Christian Church, Christ and Three Parables, Heaven and His Message, Efficacy of Prayer, Alabaster Box, Divine Imperative, Why Did Christ Die? The Divine Power, Mystery of the Resurrection, Spiritual Marriage, Fact versus Theory, Study of the Book of Ruth, Office of Christ, and America's National Motto.

The sermons on Why Did Christ Die? deny the vicariousness of the Atonement, and carry into the doctrine.

A Believer's Thoughts. Eltho Hickman Drall. Introduction by G. Campbell Morgan, D.D.

A collection of brief poems that breathe of Heaven. Enriching and inspiring. Dr. Morgan gives a most appreciative introduction with these words: "The life strenuous needs, and knows how to value, the wings which bring the sense of the Eternal Silence on a restful space on the tail-some road. That is exactly what these verses poetically do, and therefore to my many friends, and to that whole nation which has ever been generous to me I earnestly commend them."

Practical Ideals of Evangelists. C. H. Rust, 75 cents. Griffith & Rowland Press, Philadelphia, Pa.

Perhaps the liveliest subject now before Christian people is Evangelism, and the man who can throw light on that subject is to be welcome. So we welcome Mr. Rust. He has had experience and he has learned something. He discusses: Importance of Evangelism, Some Phases of Evangelism, The Ideal Evangelist, The Ideal Message, The Ideal Method, The Ideal After-Meeting, Evangelism with the Young People, Evangelism with the Individual. It is a good book.

Serena Fair. By Thomas A. Broadus. 12 mo. 238 pp. Louisville: The Baptist Argus.

Mr. Fair, a wealthy Baptist, and his daughter, Serena, were traveling in an express train which was precipitated over an embankment and wrecked. Both were taken to the house of Mr. McFerrall, a Catholic gentleman, living near the scene of the accident. Mr. Fair was fatally injured and died soon afterwards, before Serena had recovered consciousness. An old negro nurse, gathering that he was a Baptist, sent for the Baptist minister. The McFerralls, however, instigated by the Jesuit priest, Father Quirk, conceive the idea of gaining the dying man as a convert for the church and so securing his wealth. The Baptist minister is got rid of by a trick, and a young priest, Father Denton, is sent to offer the last consolations of religion to the sufferer. Conscious of the intrigue, against which his simplicity and uprightness of character revolt, he makes a poor ambassador and the trick fails. The efforts of the Jesuit and the family are henceforth directed against Serena, who remains on with the McFerralls as a paying guest. Father Denton has had one or two conversations with her on the claims of the church, but a question from Serena as to the nature of conversion and his own state of mind on entering the ministry sowed the seeds of doubt in his own soul. The tables were turned and the young priest was the one to change. He became a Baptist preacher and he and Serena were married. The object of the book is to show some of the machinations of the Catholics, a warning which is always needed from generation to generation.

The March Century is a Garden Number, covering a wide and varied range of outdoor interests—Charleston gardens, Persia gardens, workingmen's gardens, flower arrangement in Japan, and a review by a Dutch expert of Luther Burbank's work in scientific horticulture.

The Luther Burbank review, from the pen of Hugo de Vries, Professor of Plant Anatomy and Physiology in the University of Amsterdam, is the article of most scientific value in the magazine. It brings to American readers a new, suggestive and authoritative presentation of Mr. Burbank's claims and achievements. All the charm of Charleston's gardens—probably the loveliest gardens in this country—is in Miss Frances Duncann's article, and there are delightful illustrations by Anna Whelan Betts, including two full pages in color.

In a different vein, and also touching a subject of far-reaching interest, is William H. Tolman's account of "Workingmen's Gardens in France," one of the most encouraging movements of the day.

For those who want to read also of something besides out-of-doors, there is a variety of articles and the usual fiction. Especially strong and timely is John H. Finley's estimate of "The Ex-president."

"BAPTISM OF THE THIRTEENTH CENTURY."

R. A. WHITE

In that interesting extract from the files of the Alabama Baptist in the Recorder of January 24th ult., we read: "The general baptism of the Thirteenth Century was immersion." Of this fact we have monumental proof. In "The Story of the Baptists, in all ages and countries," by Rev. Richard B. Cook, D.D., is an instructive chapter (XXIV) devoted to baptistries. The story told by these Christian monuments preserved through the ages is a link in the chain, binding faith and practice, as to the mode of baptism in the churches of the early centuries from A. D. 315 to A. D. 1622. In the first, second and third centuries church historians tell us believers were immersed in rivers, lakes, seas and pools. From the fourth century onward baptistries were erected in the vicinity of churches. H. C. Fish, D.D., describes a baptistry discovered among the ruins of Tyre in Palestine. He says: "On the site of the famous church edifice built in the year A. D. 315, by Paulinus, bishop of Tyre, at the dedication of which Eusebius, the great ecclesiastical historian, preached, is the Old Baptistry, a marble structure as old as the church, and an original part of it. There are four steps at either end, leading down into it, and a hole at the bottom for letting out the water. The depth is three feet, the width about four feet, and the length five feet six inches." Prof. Sepp, who was making the excavation at Tyre, said to Dr. Fish: "They immersed people here—they only baptized the grown people then." This was the testimony of a scholar, and himself not a Baptist. There was no church in all Phoenicia to be compared with this for size and splendor. "There are no foundations of an original church edifice in any state of preservation like this, so ancient, in all the world."

Dr. Cote, in his book on "Baptism and Baptistries," gives a list of sixty in Italy alone, built during ten centuries, viz. the fourth to the fourteenth century.

The baptistry built at Rome by Sixtus III, who died A. D. 440, is a spacious edifice, the pool is 28 feet in diameter, paved with marble, three and one-half feet deep, marble steps lead down into the pool.

At Parimona is a magnificent baptistry built about the tenth century. The building is octagonal and is 60 feet in diameter. In the center is a marble basin 6 feet in diameter.

Pisa has a baptistry of great external magnificence. It was begun in 1153. In the center is a large octagonal pool 14 feet in diameter and four feet deep.

Parma has a baptistry with an

interesting history connected with it. It was begun in 1106, but not finished until 1281. In the center is a large marble basin eight feet in diameter and four feet deep. That this font was used for baptism by immersion is fully attested by the official report forwarded to the Pope Nov. 21, 1578, in which is given a full description of the baptistry, and its uses. This report is still preserved in the church at Parma. Immersion was practiced in this font until the seventeenth century.

At Florence is a spacious baptistry 100 feet in diameter. The basin octagonal form in the center of the building. The son of Philip was baptized in this large font in 1576.

At St. Peter's at Rome is a baptistry in which Benedictus XIII who was Pope in 1724, restored the ancient rite of baptism by immersion, and constructed a "large basin in which adults could be immersed."

If the question is asked, "How long was immersion continued as the general practice among all Christians?" we will let Bishop Bosquet answer, he says: "We are able to make it appear by the acts of councils, and by ancient rituals, that for thirteen hundred years baptism was administered by immersion throughout the whole church, as far as possible."

Stackhouse says, "Several authors have shown and proved that immersion continued as much as possible to be used for thirteen hundred years after Christ."

The monumental evidence of the baptistries enumerated corroborates the practice of immersion at baptism for upwards of thirteen hundred years.

A WELSHMAN'S EXPERIENCE.

I was converted when I was 16 years of age and was baptized and joined the Welsh Baptist church in a place called Treforest, South Wales. I moved away from there to the coal mining districts and got into rough company and forgot all about removing my membership. The consequences were I became a backslider. I remained in that condition for six or seven years, but one night I went to the prayer meeting and God restored to me the joys of my salvation. Since then I have never wanted to turn back. Time went on and the young men of the church of which I was a member felt that the nation was going down deeper and deeper in sin. We prayed earnestly that God would revive His people and send a sweeping revival such as we had heard our fathers say had taken place in 1859. Everywhere we would read of Christians praying that the Lord would revive His work. We established a prayer band of about 24 men and women and met every Friday evening to

especially ask the Lord to show us what to do. One night after a great outpouring of the Holy Spirit, a veritable Pentecost, we all felt we must do something for the Lord, it would not do for us to sit and enjoy ourselves and listen to good sermons. God showed us there were souls to be won and that we had to get right down to work and ask to be led by the Spirit as to what to do. We went about the saloons and organized a Saturday midnight meeting after the saloons were closed. There were many converted as the result of these meetings. Then all of a sudden the great revival of 1904 and 1905 broke out and spread like wild fire throughout all the country. God came in great power and swept the country. Thousands were converted, five hundred in one meeting. I don't intend trying to describe the revival, for I am not able to do so. I only know that sometimes I did not know whether I was in the flesh or out of the flesh. While this was going on I wrote to a sister of mine in West Virginia and of course told her of the wonderful times God's children were having in Wales. In due time there came an answer stating that where they lived there was no one even to start a Sunday school. We prayed God for His guidance and what to do. There came a deep impression on my mind that now was the time to prove which I loved best, my home or God. I made up my mind there and then that I would do my best with my limited education to serve the Lord in going out to the United States and starting a Sunday school in the mining districts of West Virginia. My brother and myself started from Wales Jan. 23, and reached West Virginia on Feb. 2, 1906. We got consent of the school authorities to use the little school house and organized a Sunday school and preaching in the evening. It was uphill work in the beginning, but the result in the end when we left was very encouraging. We had thirteen converts. Bless the Lord. In September we moved to Harrisburg and the first Sunday we settled there Bro. Hill commenced a great meeting, which lasted nine weeks, and 325 souls saved. I believe God led us both to Harrisburg so that we should meet to go out in the world and win souls for His glory.

RICHARD THOMAS.

AN EXTEMPORE BLISTERING.

More than one American divine has secured for himself everlasting renown by certain words of his mouth uttered in the capital city of the British Isles. Our excellent brother, Dr. Prestridge, the reputed father of the World Baptist Consciousness, rather, the World Baptist Congress (or of both, if you will), does not stand quite alone in eclat so justly acquired by the incisive brevity and scintillating brilliancy of that memorable London speech, which has made his name a household word wherever the English language is read.

This great Baptist gathering from the four corners of the earth, more or less, brings to mind a former conference held in Exeter Hall several decades past. It was the anniversary of the British and Foreign Bible Society. One Samuel Hanson Cox was present, not as father of the conference, but as delegate from the American Bible Society. A man of ready wit and original genius (which, as his biography shows, broke out in divers and diverse ways), Dr. Cox, in consequence of being belated, became the most conspicuous figure

of the meeting. Nor is this the only instance in which the adverse happening of the moment has occasioned some unexpected feat.

It will give a sharper point to this story—not, however, a fictitious one—to state that Dr. Cox had by mouth and pen advocated successively, abolition, temperance, and colonization. But to the incident. A delegate from the Presbyterian church of the United States of America to the anniversary of the Bible Society, Dr. Cox was delayed on his trip and found the conference in session when he entered Exeter Hall. One of the speakers was in the midst of his address, and was scathing the Americans for "their institution of slavery." Dr. Cox listened with hardly suppressed chagrin. When the rancorous orator was through, the American delegate was announced the next speaker. At once he took the floor and delivered himself.

"My lord, twenty days ago I was taken by the tug 'Hercules' from the quay in New York to the good ship 'Samson' lying in the stream. Thus, my lord going from strength to strength, from mythology to Scripture by the good hand of the Lord I was brought to your shores just in time to reach this house, and to enter, in the midst of the burning denunciations of my beloved country that have fallen from the lips of the gentleman who just sat down. He has reproached that country for the existence of slavery, which I abhor as much as he. But he did not tell you, my lord, that, when we revolted from your government, one of the reasons alleged was the fact that your King had forced that odious 'institution' upon us in spite of our remonstrances, and that the original sin rests with you and your fathers. (Here the speaker made a rapid summary of his historical facts to prove his position and continued.) And now, my lord, instead of indulging in mutual reproaches, I propose that the gentleman shall be Shem, and I will be Japheth, and, taking the mantle of charity, we will walk backward and cover the nakedness of our common ancestor."

It goes without saying that the effect of this exordium was instantaneous and overwhelming. Few men, however gifted, could have made such a hit. His tongue was as the pen of a ready writer and arrested the attention of all present. Such a smiting rebuff, so felicitously and skillfully conceived, and that on the spur of the moment (a real spur it was), gave notice that the delegate from the New World was not to be overlooked. This unique beginning, whatever may have been the middle and the end of the speech, secured for Dr. Cox deserved recognition.

We have thought that no one could come nearer doing the thing somewhat after this fashion than our P. S. Henson. G. V. Paris, Ky.

Only a few weeks ago we quoted from The Christian Standard ("Disciple") several sentences and expressions which seemed to us to forbid any union between those whom it represents and genuine Baptists. There are those who tell us that there is "little or no difference" between the two peoples, and that the arms of the Baptists ought to be wide open for the reception of those who may wish to come to us, either as individuals, or as churches. We have not yet been assured that there is any desire on the part of the "Disciples," as a people, to come

THE PROOF IS WHAT WE WANT.

WILSON, CONN., Feb. 1914, 1906

Dear Sirs: "A man could not be in any worse condition than I was with kidney and bladder troubles. I doctored with several good doctors and one physician told me I had Bright's Disease and that I would not live over six months. Another told me it was gall stones. I had severe pains in my kidneys all the while, could not sleep over, would be dizzy, could not lie down without someone helped me up; my back was weak and pained me, urine was as thick as cream and it would scald me something dreadful. I had to get up many times in the night to urinate."

I took Swamp Root and today I am a well man and never felt better. All of my troubles have gone and I show no signs of returning. I take my oath that Swamp Root put me where I am today and I can prove it by acquaintance."

Very truly yours,

E. H. HAND.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp Root, sent absolutely free by mail, also a book telling all about Swamp Root. If you are already acquainted that Swamp Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp Root, and the address, Dr. Kilmer's, 110 N. York St., New York City.

to the Baptists, and were they to come we would be obliged to ask for an interpretation of the following sentences found in The Christian Standard of January 19, editorial

"They (Disciples) deny that anywhere in Christ's teaching or in New Testament literature authority was given any man or association of men to meddle with the creed, terms of membership or the name of the church of the living God. Jesus said, 'Except a man be born of water and the Spirit, he can not enter into the kingdom of God.' The kingdom here is taken by everybody either to mean the church or else to include the church. Some would make the church within the kingdom, but, whatever the view, it is evident that none can get into the church without getting into the kingdom. But to get into the kingdom we must be born of the water and of the Spirit. Born of water means baptism by the consensus of Christian scholarship of all ages, and baptism is immersion in the name of Christ."

We want to assure our esteemed contemporary that, while Baptists agree with it in the opinion that no one has authority to change the terms of membership in a church of Christ, yet Baptists who are well instructed do not believe that the local and visible church is identical with the kingdom of God. They do believe that "except a man be born of water," namely, spirit, he can not enter into the kingdom of God; but they believe that a great many men and women have been baptized and become members of visible churches while yet they had not been born of the Spirit which birth is symbolized by water. Baptists do not hold that in John iii. 5 the word kingdom "either means church, or includes the church." At least, not all Baptists believe that to be "born of water" means to be baptized. They do believe that we become children of God "by faith in Jesus Christ," not by baptism. They do not believe that any man can be by another baptized into Christ, and they believe that only he who is already in Christ ought to be baptized as an expression of his faith in Christ, his sympathy with Christ in his death and resurrection. Baptists believe that Christ has but one body, and that not the local church, nor a collection of churches, but the redeemed, of all ages and kindred and climes.—Journal and Messenger.

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ANTICIPATION

Beyond caprice of fame and wealth,
Imperiled life, or failing health,
We shall be soon.
Into riches forever ours,
Endowed with never waning powers,
By life's glad stream, in heaven's bowers,
We shall be soon.

Beyond the doubts, alarms, and fears,
That haunt our way through passing years,
We shall be soon.
Into the knowledge, high, complete,
That filleth all at the Master's feet,
Ecstatic, blest communion sweet,
We shall be soon.

Beyond heartaches and partings sore,
Beyond "farewells" forevermore,
We shall be soon.
Into the bliss of joy and light,
Where loved ones dwell in the Father's sight,
With His and ours, in radiance bright,
We shall be soon.

Beyond the gloom and grief, and pain,
Beyond the tears that fall like rain,
We shall be soon.
Into the realm of fadeless day,
When sorrow's night has passed away,
And joys abound, at home for aye,
We shall be soon.

F. M. McCONNELL.

Our Pulpit

SEED AMONG THORNS.

BY REV. ALEXANDER MACLAREN, D.D.

"And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."—Luke 8: 14.

No sensible sower would cast his seed among growing thorn bushes, and we must necessarily understand that the description in this verse is not meant to give us the picture of a field in which these were actually growing, but rather of one in which they had been grubbed up, and so preparation had been made for the sowing of the seed. They had been grubbed out. The roots were there, although the branches and the stems had been cut down, or if the roots were not there, abundant seeds were lying buried, and when the good seed was sown it went into the ground full of them—and was the blunder out of which all of the mischief came.

These three different instances of failure in this parable represent to us, first,

THE SEED CARRIED OFF AT THE VERY BEGINNING,

before it had sunk into the ground and before it has had time to germinate. It lies on the surface and it goes at once. But, suppose it is safely piloted past that first danger, then comes another peril. It gets a little deeper into the ground, but there is shelf or rock an inch or two below the skin of soil, and the poor little rootlets cannot get through that, and so when the hot

Syrian sun shines down upon the field, there is an unnatural heat, and a swift vegetation. There is growth, but the same sun that at first stimulated the unnaturally rapid growth, gets a little hotter or continues to pour down during the fervid summer and dries up the premature vegetation which it had called into feeble life. The second seed went further on the road towards fruit.

But suppose a seed is piloted past that second risk, there comes this third one. This seed gets deeper still, and does take root, and does grow, and does bear fruit. That is to say, this is a picture of a real Christian, in whom the seed of the kingdom, which is the word of God, has taken root, and to whom there has been the communication of the Divine life that is in the seed, and yet that, too, comes to grief, and our parable tells us how: by three things, the thorns, the growth of the thorns, and the choking of the Word.

Luke puts the interpretation of the thorns even more vividly than the other evangelists, because he represents them as being three different forms of one thing, "cares and riches and pleasures," which all come into the one class, "of this life." Or, in other words, this present world, with all its various appeals to our animal and sensual nature, with all its possible delights for part of our being, a real and important part of it; and with all the troubles and anxieties which it is cowardly for us to shirk, and impossible for us to escape—that world is ever present to each of us, and if there is anything in us to which it appeals, then certainly the thorns will come up. The cares and the wealth and the pleasures are three classes of one thing. Perhaps the first chiefly besets a struggling people; the second mainly threatens the well-to-do people; the third, perhaps, is most formidable to leisurely and idle people. But all three appeal to us all, for in every one of us there are the necessary anxieties of life, and every one of us knows that there is real and substantial good to a part of our being, in the possession of a share of this world's wealth, without which no man can live, and all of us carry natures to which the delights of sense do legitimately and necessarily appeal. So the soil for the growth of the thorns is always there in us all. But what then? Are these things so powerful in our hearts as that they become hindrances to our Christian life? That is the question. The cares and the occupation of mind with, and desire for, the wealth and the pleasures are of God's appointment.

He did not make them thorns, but you and I made them thorns, and the question for us is, has our Christianity driven out the undue regard to this life, regarded in these three aspects, by which they are converted into hindrances that mar our Christian life? Dear brethren, it is not enough to say, "I have received the word into my heart." There is another question besides that—has the Word received into your heart cast out the thorns? Or are they and the seed growing there side by side? The picture of my text is that of a man who, in a real fashion, has accepted the Gospel, but who has accepted it so superficially as that it has not exercised upon him the effect it ought to produce, of expelling from him the tendencies which may become hindrances to his Christian life. If we have known

nothing of "the expulsive power of a new affection," and if we thought it was enough to cut down the thickest and tallest thorn bushes, and to leave all the seeds and the roots of them in our hearts, no wonder if, as we get along in life, they grow up and choke the word, "Ye cannot serve God and Mammon," that is just putting into a sentence the lesson of my text.

Further, note

THE GROWTH OF THE THORNS.

Luke employs a very significant phrase. He says: "When they have heard they go forth, and are choked with cares and riches and pleasures of this life." That is to say, the path of daily life upon which we all have to walk, the common duties which draw us to themselves, necessarily, will certainly stimulate the growth of the thorns if these are not rooted out. Life is full of appeals to our desires after earthly good or pleasure to our greed after earthly gain, to our dread of earthly sorrow, of pain, of loss, and of poverty. As surely as we are living, and have to go out into the world day by day, so surely will the thorns grow if they are left in us. And so we come back to the old lesson that because we are set in this world, with all its temptations that appeal so strongly to many needs and desires of our nature, we must make thorough work of our religion if it is to be of any good to us at all, and we are not to go on the Christian pilgrimage with one foot upon the higher level and the other upon the lower, like a man walking with one foot on the kerbstone and the other on the roadway. Let us be one thing or the other, out and out, thorough and consistent. If we have the seed in our hearts, remember that we are responsible for its growth.

Let us make certain that we have cast out the thorns. There is an old German proverb, the vulgarity of which may be excused

A DIFFERENCE.

It Paid This Man to Change Food.

"What is called 'good living' eventually brought me to a condition quite the reverse of good health," writes a N. Y. merchant. "Improper eating told on me till my stomach became so weak that food nauseated me, even the lightest and simplest lunch and I was much depressed after a night of uneasy slumber, unfitting me for business.

"This condition was discouraging, as I could find no way to improve it. Then I saw the advertisement of Grape-Nuts food, and decided to try it, and became delighted with the result.

"For the past three years I have used Grape-Nuts and nothing else for my breakfast and for lunch before retiring. It speedily set my stomach right and I congratulate myself that I have regained my health. There is no greater comfort for a tired man than a lunch of Grape-Nuts. It insures restful sleep, and an awakening in the morning with a feeling of buoyant courage and hopefulness.

"Grape-Nuts has been a boon to my whole family. It has made of our 2-year-old boy, who used to be unable to digest much of anything, a robust, healthy, little rascal weighing 32 pounds. Mankind certainly owes a debt of gratitude to the expert who invented this perfect food." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

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for its point. "You must not sit near the fire if your head is made of butter." We should not try to walk through this wicked world without making very certain that we have stubbed the thorns out of hearts. Oh! dear friends, here is the secret to the miserable inconsistencies of the great bulk of professing Christians. They have got the seed in, but they have not got the thorns out.

Lastly, mark

THE CHOKING OF THE GROWTH.

Of course, it is rapid, according to the saying, "Ill weeds grow apace." "They are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection." The weeds grow faster than the seed. "Possession is nine-tenths of the law," and they have got possession of the soil, and their roots go far and strike deep, and so they come up, with their great, strong, coarse, quick-growing stems and leaves, and surround the green, infant, slender shoot, and keep the air and light from it, and exhaust all the goodness of the soil, which has not nutriment in it enough for the modest seed and for the self-asserting thorn. And so the thorn beats in the race, and grows inches while the other grows hair-breadths. Is not that a statement of our experience? If Christian men and women permit as much of their interest and affection and effort and occupation of mind to go out towards the world and worldly things, as, alas! most of us do, no wonder if the tiny, yellow, rather than green, blade is choked and gets covered with parasitical disease, and perhaps dies at last. You cannot grow two crops on one field. Some of us have tried; it will never do. It must be one thing or the other, and we must make up our minds whether we are going to cultivate corn or thorn. May God help us to make the right choice of the crop we desire to bear!

Our text tells us that this man represented by the seed among thorns, was a Christian, did, and does bear fruit, but, as Luke says, "brings no fruit to perfection." The first seed never grew at all; the second got the length of putting forth a blade; this one has got as far as the ear, but not so far as "the full corn in ear." It has

fructified, but the fruit is green and scanty, not, as it ought to be, ripened, since it grows under such a sky and was taken out of such a seed basket as our seed has come from. It "brings forth no fruit to perfection" is not that a picture of so many Christian people? One cannot say that there are no signs of a Divine life in them. One cannot say but that they do a good many things that are right and pure, and obviously the result of a Divine Spirit working upon them; but all that they do just falls short of the crowning grace and beauty. There is always something about it that strikes one as being incomplete. They are Christian men and Christian women bringing forth many fruits of the Christian life, but the climax somehow or other always absent. The pyramid goes up many stages, but there is never the gilded summit flashing in the light—"No fruit to perfection."

Dear brethren, let us take our poor, imperfect services, and lay them down at the Master's feet, and asked Him to help us make clean work of these hearts of ours, and to turn out of them all worldly hankering after the seen and temporal. Then we shall bear fruit that He will gather into His garner. The cares and the pleasures and the wealth that terminate in, and are occupied with, this poor, fleeting present are small and insignificant. Let us try to yield ourselves up wholly to the higher influences of that Divine Spirit, and in true consecration receive the engrafted Word. And then He will give us to drink of that river of His pleasures; drinking of which we shall not thirst, nor need to come to any of earth's fountains to draw. If the Saviour comes in His power, He will cast out the uncleanness that dwells in us and makes us fruitless as He would have us to be.—Baptist Times and Freeman.

THE REVIVAL IN INDIA.

BY PHILEMON.

In these days of the right hand of the Most High, our blind eyes have been opened a little to the vision of God, and our deaf ears unstopped to the mighty pleadings of his voice. The light of God has shined anew into our hearts, reveal-

ing, as of old, the glory of God in the face of Jesus Christ.

"Behold I send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple. But who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire and like fuller's soap." The Lord has indeed come to his temple and cleansed it, and none have been able to stand before him. We knew that there was much that needed cleaning, but how much we did not know. As we have read the reports of the revival in different places, every where the same sad story has been told. The following may be taken as a sample: "Under the searching light of God's Spirit all hearts were laid bare, and every secret thing revealed. Breeds of darkness long hidden were brought to light. Unutterable sins were confessed. The revelations of evil were horrible beyond description, and if it had not been the manifest working of God's Spirit, we could not have endured it. Scarcely a preacher or teacher was exempt." In the face of these terrible revelations we realize how blind we have been, and how vain and profitless our work in the past. How hopeless to attempt to carry on God's work under such conditions! The only wonder is that a single soul has been saved or a single convert won to Christianity. We have often lamented the slow progress of the Kingdom of God in this land, and have cried mightily to God to break the shackles of caste, and to lay the mighty fortress of Hinduism low in the dust; but we have little realized that the great obstacle to the progress of Christianity in this land—an obstacle in comparison with which even the rockribbed system of caste and the subtle philosophy of the Vedanta pale into insignificance—are the unholy lives of the professed followers of Christ. When our Christians in the villages, our teachers in the schools, and our pastors in the churches, are living such lives before the heathen, what wonder that the Church of God is a savor not of life, but of death, to them that are perishing! We rejoice that there are exceptions, and that the fierce fires of our God as he has sat in his temple during these awful days, refining his silver and his gold, have but revealed more clearly the brightness and the glory of the lives of some of his children. But if anything has been made clear from the reports of the revival in different places, it is that the great majority, not only of our Christians, but of our mission workers also, have been living lives utterly unworthy of the name of Christ. Thank God the revival has come, and the horrible sins have not only been brought to light, but cast forever, as we firmly believe, by the mighty hand of God, into the depths of the sea.

But in view of these revelations there is a deep concern in our hearts. Before the revival came we longed for it and prayed earnestly that it might come. We knew we needed it, but how much we little knew. We felt then that revival would be most helpful, but we feel now that revival is imperative. God is showing us unmistakably in these days that we must have revival, that it is indispensable, that without it we cannot go on. There is not a station in India that does not sadly need it. Without it all the machinery of our missions is useless; all our plans and schemes and organizations, vain and profitless. It is the mighty quickening

of God's Spirit that we need to breathe life into the forces that we wield. We have a great army of mission workers in this land, but until cleansed and purified and filled with the Spirit of God, they must march out against the enemy only to suffer inevitable defeat. We have a vast host of Christians, but until breathed upon by the Spirit of God, there can be no power or strength in them. May God help us all to feel that we cannot go on without revival, that there is nothing that can take its place, and that the only thing for us to do is to stop in the ceaseless round of our activities—mission work so called—and fall upon our knees and cry mightily to God for the blessing. If we can only realize the absolute necessity of revival, it will not be long before it comes. Those of us who have been shaken by its mighty power do feel this, and our cry to God is that he will carry on this glorious work in every station and on every field in India, until his whole temple has been cleansed and made fit for his indwelling.

The greatest revelation of this revival is that the Indian Christian can weep over his sins. We had thought that impossible. We had thought there was something in the constitution of the Telugu, the Tamil, the Mahratti, the Bengali, that made him incapable of feeling his sins as we do. Missionaries have worked twenty and thirty years among these people and have baptized them by the thousands, but, with very rare exceptions, have never seen them weep over their sins. This is just the opposite of what we would expect of an Oriental people. The Hindus are by nature emotional, imaginative, mystical, and deeply religious. We would have expected that their conversion would have been marked by a profound sense of sin and a mighty upheaval of the whole being. Every missionary has seen such cases. I can never forget the conversion of a priest who had long

COFFEE THRESHED HER 15 Long Years.

"For over fifteen years," writes a patient, hopeful little Mrs. woman, "while a coffee drinker, I suffered from Spinal Irritation and Nervous trouble. I was treated by good physicians, but did not get much relief. I never suspected that coffee might be aggravating my condition. I was down-hearted and discouraged, but prayed daily that I might find something to help me. Several years ago, while at a friend's house, I drank a cup of Postum and thought I had never tasted anything more delicious. From that time on I used Postum instead of Coffee and soon began to improve in health, so that now I can walk half a dozen blocks or more with ease, and do many other things that I never thought I would be able to do again in this world. My appetite is good, I sleep well and find life is worth living, indeed. A lady of my acquaintance said she did not like Postum, it was so weak and tasteless. I explained to her the difference when it is made right—boiled according to directions. She was glad to know this because coffee did not agree with her. Now her folks say they expect to use Postum the rest of their lives." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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sought after God. When he found him in Christ, his heart was melted within him, tears of penitence streamed down his face, the vision of himself in his lost and hopeless condition was given him, and he literally cast himself at the feet of his Lord and Master. But oh, how rare are these cases! The High and Holy One has heard our cry, in this his appointed time, and tears of penitence now flow from multitudes of hearts in this our beloved land of India. Cries of grief and shame and remorse are heard in many a station. Souls are struggling with the powers of darkness, and agonizing with groans and lamentations, as the mighty conflict with the evil one goes on. Strong men are bowed to the ground; weak women cry out in weakness; little children weep bitterly, as when some loved one is lost. Hearts of stone are broken and shattered asunder by the mighty hammer of God's Spirit. Sin looks black and horrible and damning as it is in God's sight, its unbearable burden crushes the soul to earth and seems to be sweeping it forever from the face of God. The thorn-crowned head of him whom they have pierced they see, the bleeding hands and feet, the riven side, and in bitterness of soul they cry: "My sins, O Christ, have nailed Thee to the cross and driven Thee unto death!" As we see these agonizings of the Spirit in the hearts of his people, we are satisfied, for now we know that there is no heart so hard, no people so peculiar, no race so constituted, as to withstand the mighty workings of God's Spirit in the hearts of men. For who shall abide his coming, and who shall stand when he appeareth?"—Baptist Missionary Review of India.

ALL OF GRACE. Christians have reason to rejoice that salvation is by grace. If it were solely by faith or by any act of their own, or by any mental state, they might be troubled; but if it is by grace, they are safe. Their faith might waver or fail, but God changes not, and his purposes never fail. "Where is boasting then?" "It is excluded" "by the law of faith." Humility follows faith as naturally as a flower comes from the seed. Where is neglect or sinful indulgence or indifference to the salvation of others? All are excluded by the same law of faith. Saved by grace, we are to grow in grace and to make known to others the riches of this grace.—Applied Theology. Hope may be found at the bottom of Pandora's box, but never at the bottom of a beer schooner.

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Editorial

One good thing that has come from Dr. Campbell's "break" in London, is that the "new theology" men have announced a formal creed. Heretofore they have contented themselves with vagueness and haze and fog, whenever they did anything more than deny. They could contradict Scripture and could sneer at orthodoxy, but when it came to stating what they believe to be true it was so misty that no definite meaning could be got out of it.

Now at last, however, they have issued a creed. To be sure it is bald infidelity and diluted pantheism, but it is a creed. We have a copy of this creed before us. Note a few of its utterances: "The word 'God' stands for the definite reality whence all things proceed. Every one, even the most uncompromising materialist, believes in this reality. The new theology in common with the whole scientific world believes that the finite universe is one aspect or expression of that reality, but it thinks of it or him [italics ours] as consciousness rather than a blind force, thereby differing from some scientists. Believing this we believe there is no real distinction between humanity and the Deity."

The new theology does not know whether God is it or him, and can see no "distinction between humanity and the Deity." This is pantheism, but it is weak and shallow compared with the pantheism of Spinoza and of the infidels of past generations.

In regard to authority in religion, this creed declares of the "new theology": "It believes that the seat of religious authority is within (not without) the human soul." This makes religion a matter of mere personal caprice, and cuts the foundation from under the very creed of which this statement is a part.

Again: "The new theology, of course, believes in the immortality of the soul, but only on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed."

This is like Buddhism. As for the ground on which the new theology bases immortality it is the flimsiest of which we ever heard. If that were the only ground on which we could base our hope of immortality that hope would perish in an hour. What evidence is there "that every individual consciousness is a ray of the universal consciousness?" And if this were admitted to be so, where is the proof that this ray "cannot be destroyed?" The rays of the sun are destroyed constantly. Every luminous body sends out rays that are constantly being destroyed. There is no permanence in a ray. The luminous body keeps on shining but its rays are soon gone and are replaced by others. Nothing is gone so quickly as a ray of light.

Once more, this creed declares: "We believe Jesus is and was divine, but so are we." Does this "we" mean simply the new theology men? We suppose it refers to all mankind. If all men are divine, then none are lost, and hence there is no call for preaching. If the new theology men would see this point and hush up, it would be a good thing. By their own doctrine their preaching is needless. They utterly repudiate Christianity, for by no stretch of language can this creed be called Christian. Their doctrine, how-

ever, is too weak to do much harm except to very shallow minds. It is poison, but weak poison.

Seneca had this to say of what we call "modern progress." We see that some things we consider very modern were known in his day. "In my own time," says Seneca, "there have been inventions of this sort - transparent windows, tubes for diffusing warmth equally through all parts of a building, short-hand, which has been carried to such perfection that a writer can keep pace with the most rapid speaker. But the inventing of such things is drudgery for the lowest slaves; philosophy lies deeper. It is not her office to teach men to use their hands. The object of her lessons is to form the soul."

The chief element in modern progress has been the application of steam and electricity to transportation and manufacture. But the man's need is not to travel faster or to make articles quicker, but to become purer in heart and holier in life. In matters pertaining to character and destiny, modern improvements do not avail. A sinner going in a Pullman car forty miles an hour, needs to repent and believe in exactly the same way as a sinner on an ox cart going four miles an hour.

Seneca recognized that the great need was to "form the soul," to elevate the character, but the force by which he sought to accomplish this was utterly inadequate. He had the example of Athens before him. No philosophers in all history have surpassed those of Athens. The Greek philosophy still dominates the thinking of the world. And yet in Athens, at the very time philosophy rose highest, morals went lowest. Never was Athens more corrupt than in the age of Pericles.

Speaking of Greek philosophers, Sir Francis Galton says that the Greek intelligence was as far beyond ours as we are superior to the African Negro. While we do not admit this, the greatness of the Greek mind must be conceded and the utter inability of science and philosophy to make men morally better must be recognized.

There is a most important point that seems never to have occurred to those who favor receiving alien immersions, and that is that the candidate is under as much obligation to conform to New Testament order as is the administrator. To be sure it is needful to have a proper administrator. Where a man has no right to do a certain thing, it is not right for him to do it, and his doing it does not make it right.

It is conceded that alien immersion is not according to New Testament order. If it were so, then all our baptisms ought to be of that sort, and Baptist churches should cease receiving candidates for baptism and Baptist preachers should cease baptizing, so that all our immersions should be according to New Testament order. Since then alien immersion is not according to New Testament order, not being the kind of baptism set forth in the Scriptures, the candidate who accepts an alien immersion turns his back upon New Testament teaching. He has the New Testament just as the administrator has it. The candidate too is as much bound to carry out New Testament teaching as is the administrator. Setting aside New Testament order is disobedience to God. The candidate who accepts alien immersion does this, and hence his

obedience is vitiated. It is easy to prove by a logic that is inescapable that if alien immersion be valid, there is no necessity for the existence of Baptist churches and Baptist preachers. If others can baptize rightly, then certainly others can do everything else rightly. A man can preach the gospel without being a Baptist. He can pray, sing, conduct public worship, visit the sick, &c., &c., without being a Baptist. If then he can administer the ordinances without being a Baptist, what necessity is there for the existence of Baptist churches and preachers? A man can even advocate Baptist doctrine, without being a Baptist. Many Presbyterians admit the truth of the Baptist position on many points.

The British Weekly quotes Dr. John Clifford, the President of the World's Baptist Alliance, as saying in a recent sermon: "What is meant by inspiration? God is everywhere. He is immanent as well as transcendent, and therefore the inspiration of God will reach all men, and in the Bible this attitude is taken concerning inspiration. Hezekiel was an artist, but he was inspired of God. Divine inspiration was given to Shakespeare and Dante, as well as to Isaiah and Jeremiah. Where then is the difference between these great writers and the authors of the Bible? I reply with Dr. George Adam Smith, 'The difference is to be found in the subject matter. The Hebrew prophets had a message dealing with the spiritual life of the nation, and they were inspired to give it as no other men had ever been.'"

So, according to Dr. Clifford, the inspiration of the Bible is like that of Shakespeare and Dante, only on different subjects. Then the utterances of the Bible are no more trustworthy than the utterances of Shakespeare and Dante; and thus we have no warrant that what the Bible says is really the word of God. According to this we have no "sure word of promise" and so have no warrant for our faith. This is an inspiration that does not inspire and is not worth contending for. An inspiration that gives us no warrant as to God's will. To the soul's question "how firm a foundation" is laid for our faith? Dr. Clifford's answer is—as firm as Shakespeare's and Dante's writings. Then we are hopelessly at sea.

Thank God, He has given us an inspiration that does inspire, and His 'yea and verily and amen' are firmer than the everlasting hills. "The voice that rolls the stars along Spoke all the promises."

Speaking of the coming meeting of the "General Convention of the Baptists of North America," May 22nd and 23rd, the Journal and Messenger says: "We understand that the programme has been arranged, though it has not been publicly announced as yet." We hope not. What is needed is a deliberative body to consider denominational interests, and not a meeting for a religious and literary entertainment. This programme business is the bane of the Northern Anniversaries. The result is that hardly anybody goes except the speakers, the officials of the Societies with those under appointment, the editors to report the proceedings and people who live in the community where the meeting is held. We have known instances where the appointed speakers came

just in time to make their speeches, and then left, taking no further interest in the proceedings. Away with "programmes" for our general Baptist meetings!

My Dear Brethren: I see some good articles in your columns recently on the Temperance question. That is the question of the day. You cannot afford to give out any uncertain sound. We must all stand foursquare on that issue. Please find enclosed check for renewal. Fraternaly, J. J. Huxham, Georgetown, Ky.

Dr. Huxham is a true and tried veteran in the temperance cause, never flinching and never wavering in his devotion. It is natural that he should regard that as the question of the day. We wonder if anybody has supposed for a moment that we ever gave out "any uncertain sound" on this question.

A brother the other day intimated to me that Foreign Missions constitute the question of the day and urged that we give more space to foreign missions. Another urged that Home Missions are the main thing and we should give much more space to that subject. Still another said that the Sunday School work is it, and should have the right of way over everything else. Yet another is profoundly convinced that our educational work is just now the most important of all our enterprises, and our columns should be filled with that. Another honored brother is certain that our State Mission work overtops them all and should have many columns each week. Then a good lady labored earnestly to get us to recognize the transcendent importance of woman's work and to fill the paper with that as the supreme question just now.

Beside these, one brother wants more devotional reading, he longs for a greater spiritual uplift. Another wants more doctrine. Our people are sadly lacking in understanding our doctrines, and a denominational paper should supply this lack. A preacher thinks the ministry is the question of highest importance, and the paper should say more about the ministry. Yet another wants more stress laid on the practical Christian work of laymen. Our laymen, he insists, need to be enlisted and developed in Christian work. And still another thinks our papers are sadly remiss in having so little to say about the young people, and work among them. What will become of the churches, if the young are not rightly trained? And yet another calls on us to cry aloud and spare not against the wickedness in high places. Still another wishes us to "fire broadside after broadside" into the corruptions in society. Again another cannot understand why we have so little to say on the important and urgent subject of divorce. For several months a good brother has been hammering at us to antagonize the Mormons more, and give larger space in the RECORDER to opposing them. They have their missionaries in our country doing their mischief and the "RECORDER should speak out more vigorously against them." One brother is troubled because we do not take up the "great subject of the Second Coming of Christ," and give a series of articles about it. And so it goes. The above by no means exhausts the list. And yet brethren are impatient that their articles are not more promptly published! We hope the brethren and sisters will pray for us, and we will try to do our best for all the good causes.

Editorial Varieties

The Baptist and Reflector, speaking of the great work Dr. F. T. Hale is doing in Kentucky, says: "As a money-getter Dr. Hale leads all the rest." We know that when we called him.

The veteran missionary, Dr. John U. Paton, is dead. Under his labors the natives in the South Pacific islands were changed from cannibals to Christians. Dr. Paton's life is so thrilling as any romance. He died at Canberra, Australia, Jan. 29th, at the age of 82 years. His work is done and great is his reward.

Scripture are now making a vigorous effort to start a religion without the supernatural. A religion without the supernatural is a mockery and a horror.

Over in England some Baptists have been advocating a change in church policy, so as to get a sort of central controlling body. Pastor William G. Chamberlain, writing on the subject, says: "What is the trouble? That 75 per cent of the ministers want to change the constitution, and 50 per cent of the churches only wish they would." And the proposed remedy? A central authority to dump willy nilly upon one half the denomination the pastors the other half does not want! That is not a true relief, but it is an attainable relief if a resolution is passed that we should have less consistency. But we are not going to fall over, with the Baptist Union, into a new Catholicism."

China is to have an official representative at the Jamestown Exposition. He is to go back and report what he sees and hears. This will help our trade with China. We hope it will also help our mission work there.

The editor and his family most gratefully acknowledge the many kind and tender letters of sympathy with them in their recent bereavement. These letters have come from many states and from all directions. It is impracticable to write replies to them all.

One of our pastors sends us a circular letter he received from a certain Baptist weekly offering him the paper for a year for 25 cents, and asking our opinion. Well, we think that paper is worth that much.

Dr. W. H. Felix is wintering at Clear Water, Fla., and doing some expert fishing. We are delighted to learn that his health is greatly improved.

The latest invention is the telegraph-one, which takes telephone conversations and repeats them, thus putting them on record.

Dr. J. H. Whitfield writes: "I have just re-read in the WESTERN RECORDER 'Why I am a Baptist,' by J. S. DeWetter, D.D. To me this is the finest presentation of this subject I have ever read or seen. It ought to be preserved in book form."

Is it not funny? In these days the less a man believes the "larger" he claims that his faith is. So the man who believes nothing must have the greatest possible faith. "Larger" is the word to conjure by at this time.

"Where did Cain get his wife?" is a question often asked as if it involved some difficulty. Where is the difficulty in supposing that he married his sister?

In a trial in the North the defense are attempting to prove that the criminal was insane at the time he committed the crime. They are proving that he has had an "exaggerated ego," or an unduly high opinion of himself. Well! Well! If all the men who have the "exaggerated ego" are to be pronounced crazy, where will there be found asylum room to hold them?

The First Congregationalist church of Ridgeway, Pa., has gone over bodily to the Presbyterians. Individuals have often passed back and forth between these denominations, but it is an unusual thing for a church to go over. The Congregationalist does not like this, and it favors teaching their denominational principles more distinctly. Every denomination ought to do this.

Dr. S. M. Brown, of Kansas City, writes: "The WESTERN RECORDER stands for the right things. We stand for the faith once for all delivered unto the saints," and for the Baptists. Our orthodoxy, too, is not of that feeble sort which is mum when the faith is assailed and which hides when a heretic stalks forth.

AMONG THE Churches.

Walden St. (Third and St. Catherine) - Pastor Latham. My neighbor, Thy...

Highland - Pastor Jones. Health of...

McLester Memorial - Pastor Hamblitt. (Various responsibilities); Opposition to...

Twenty second and Walnut - Judge...

Highland Park - Pastor Arrin. Picture...

Tabernacle (New Albany) - Bro. M. P. Hunt. Title to Heaven; What it...

Culbertson Ave. (New Albany) - Pas...

City Limits - Pastor Stone reports spe...

Okdale - Bro. J. M. Pepper: Love; De...

Bro. G. W. Clarke, of Paris, was pres...

Bro. W. D. Powell was also present...

SEMINARY NOTES.

A. H. MAHAFFEY. The faculty and students of the Sem...

Complimentary; L. W. Smith, Middle...

The First church, Washington, N. C.

Bro. Francis W. Taylor writes from...

Bro. M. E. Yalkerson writes from...

Bro. R. T. Landford writes from...

Pastor W. F. Jagger, of Salem...

Pastor J. H. Voyles writes...

Bro. R. M. Woodward writes: "Our...

Bro. F. W. Taylor assisted Pastor...

Evangelist Geo. W. Shafer aided...

A meeting in the Lake Avenue church...

The Greenville church, Texas, has...

Pastor F. J. Harrell, assisted by...

Pastor W. D. Turnley is holding a...

Pastor A. L. Davis writes: "I am...

It is with satisfaction that we learn...

Last week the writer was called to...

Our church at Laurons, S. C., the...

Our agent, Rev. J. A. Howard, writes:

Dr. E. C. Dargan has accepted a call...

and will be greatly missed and only in...

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THE CONVENTION TEACHER... BIBLE CLASS QUARTERLY...

Children's Day Programs for June FOR THE BIBLE FUND.

OTHER SUPPLIES. SUNDAY SCHOOL REVIEWS...

Baptist Sunday-school Board Nashville Tennessee

ORDINATION. On Feb. 19, 1907, a council was called...

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HOMELAND

I am longing tonight for my home in the hills
 That I left so long ago,
 And I sigh for the sound of murmuring rills
 As on to rivers they flow.

Some sweet meadow, O heart of mine,
 I will visit the dear old place,
 I will rest by the spring in the shade
 Of the pine,
 And each dear landmark trace

My childhood home, I see it still,
 The home, the orchard and all,
 And I hear the song of the whip-poor-will
 In the wood where he used to call

I can see my mother, dear old head,
 Working among the flowers,
 She made the place a haven of rest,
 That little home of ours.

Come not back, it will be to weep
 But wander on and on;
 For those dear hands are folded in sleep,
 And the roses they planted are gone

But a vision fainter than roses are
 Comes soft from the sunset lands,
 Of my lost beloved, waiting afar,
 In a home not made with hands
 CHARLOTTE YOUNG,
 Hendersonville, N. C.

CRUMBS THE STORY OF A DISCONTENTED WOMAN.

The floor was untidy, the sink full of dirty dishes, and the stove a variegated thing of gray and dull red. At the table, head bowed on outstretched arms, was Kate Merton, twenty-one, discouraged, and sole mistress of the kitchen in which she sat. The pleasant-faced, slender little woman in the doorway paused irresolutely on the threshold, then walked with brisk step into the room.

"Is the water hot?" she asked cheerily.

The girl at the table came instantly to her feet.

"Aunt Ellen!" she cried aghast.

"O, yes, it's lovely," murmured the lady, peering into the copper boiler on the stove.

"But, Auntie, you—I—the girl panted helplessly.

"Let's see, are these the wipers?" pursued Mrs. Howland, her hand on one of the towels hanging behind the stove.

Kate's face hardened.

"Thank you, Aunt Ellen. You are very kind, but I can do quite well by myself. You will please go into the parlor. I won't allow company to do kitchen work."

"Of course not!" acquiesced Mrs. Howland, imperturbably. "But your father's sister isn't company, you know. Let's see, you put your clean dishes here."

"But, Aunt Ellen, you mustn't," protested Kate. "At home you do nothing—nothing all day." A curious expression came into Mrs. Howland's face, but Kate Merton did not seem to notice.

"You have servants to do everything, even to dressing you. No, you can't wipe my dishes."

For a long minute there was silence in the kitchen. Mrs. Howland, wiper in hand, stood looking out of the window. Her lips parted, then closed again. When she finally turned and spoke, the old smile had come back to her face.

"Then if that is the case, it will be all the more change for me to do something," she said pleasantly. "I want to do them, Kate. It will be a pleasure to me."

"Pleasure!" Mrs. Howland's clear laugh rang through the kitchen at the scorn expressed in the one word.

"And is it so bad as that?" she demanded merrily.

"Worse!" snapped Kate. "I simply loathe dishes!" But a shamed smile

came to her lips, and she got the pans and water, making no further objection.

"I like pretty dishes," observed Mrs. Howland, after a time, breaking a long silence.

"There's a certain satisfaction in restoring them to their splendor in all their dainty, polished beauty."

"I should like them just as well if they always stayed there, and didn't come down to get all crumby and greasy in the sink," retorted the other, tartly.

"Of course," agreed Mrs. Howland, with a smile; "but, as long as they don't, why we might as well take what satisfaction there is in putting them in shape again."

"Isn't it—oh—the satisfaction," retorted Kate, and her aunt dropped the subject where it was.

The dishes finished and the kitchen put to rights, the two women started for the chambers and the bed-making. Kate's projects were vainly waved aside by the energetic little woman who promptly went to pillow beating and mattress beating.

"How fresh and sweet the air smells!" cried Mrs. Howland, smiling at the open window.

"Listen," explained Kate, contently.

"Hear, hear!"

"That's all. I don't care for the odor myself," rejoined Kate.

The other shot a quick look from under lowered lids. Kate's face expressed merely indifference. The girl evidently had not meant to be rude.

"You don't like them?" cried Mrs. Howland. "O, I do! My dear, you don't half appreciate what it is to have a clean place to breathe. Only think, if you were shut up in a brick house on a narrow street as I am!"

"Think!" retorted Kate, with sad den heat. "I'd like to do something besides think! I'd like to try it!"

"You mean you'd like to leave here?—to go to the city?"

"I do, certainly. Aunt Ellen, I'm simply sick of chicken feeding and meal getting. Why, if it wasn't for keeping house for father I'd have been off to New York or Boston years ago!"

"But your home—your friends!"

"Commonplace—uninteresting!" declared Kate, disposing of both with a wave of her two hands. "The one means endless sweeping and baking; the other means sewing societies, and silly gossip over clothes, beans and crops."

Mrs. Howland laughed, though she sobered instantly.

"But there must be something, some one that you enjoy," she suggested.

Kate shook her head wearily.

"Not a thing, not a person," she replied, adding with a whimsical twinkle, "they're all like the dishes, Aunt Ellen—bound to accumulate crumbs and scraps, and do nothing but clutter up."

"O, Kate, Kate," remonstrated Mrs. Howland, "what an incorrigible girl you are!" As she spoke her lips smiled, but her eyes did not—there was a wistful light in their blue depths that persistently stayed there all through the day as she watched her niece.

At ten, and again at half past some neighbors dropped in. After they had gone Kate complained because the forenoon was so broken up. The next few hours were free from callers, and at the supper table Kate grumbled because the afternoon was so stupid and lonesome.

When Mr. Merton came in bringing no mail, Kate exclaimed that nobody ever answered her letters, and that she might just as well not write; yet when the next day brought three, she sighed over the time "wasted in reading such long letters."

The week sped swiftly and Sunday night came. Mrs. Howland's visit was all but finished. She was going early the next morning.

Sunday had not been an unalloyed joy. Mrs. Howland and her niece had attended church, but to Kate the sermon was too long, and the singing too loud. The girl mentioned both in a listless way, at the same time saying that it was always like that except when the sermon was interesting, then it was too short and the choir took up all the time there was with their tiresome singing.

Dinner had been long in preparation, and, in spite of Mrs. Howland's gladly given assistance, the dish-washing and kitchen-tidying had been longer still. All day Kate's step had been more than lagging, and her face more than discontented. In the twilight, as the two women sat together, Mrs. Howland laid hold of her courage with both hands and spoke.

"Kate, dear, isn't there something, anything, worth while to you?"

"Nothing, auntie. I feel simply buried alive."

"But can't you think of anything?"

"Think of anything!" interrupted the girl, swiftly. "Of course I can't! If I had money—or lived somewhere else—or could go somewhere, or see something once in a while, it would be different; but here!"

Mrs. Howland shook her head.

"But it wouldn't be different, my dear," she demurred.

"Why, of course it would!" laughed Kate, bitterly. "It couldn't help it."

Again Mrs. Howland shook her head. Then a whimsical smile crossed her face.

"Kate," she said, "there are crumbs on the plates out in the world just the same as there are here; and if here you teach yourself to see nothing but crumbs, you will see nothing but crumbs out there. In short, dissatisfaction with everyday living is the same joy-killer whether in town or city, farmhouse or palace. (I'm preaching, I know dear," went on Mrs. Howland, hurriedly, as she saw the angry light in the other's eyes. "but—I had to speak—you don't know how it's growing on you. Come, let's him and make up; then think it over.")

Kate frowned, then laughed constrainedly.

"Don't worry, aunt," she replied, rising, and just touching her aunt's lips with her own. "I still think it would be different out there; but—I suppose you'll always remain unconvinced, for I shall never have the chance to prove it. My plates won't belong anywhere but in Hopkinstown's cupboards! Come, will you play to me!"

When Mrs. Howland returned from England, one of the first letters she received after reaching home was a cordial invitation from her dead brother's daughter, Kate, to visit her.

In the last five years Mrs. Howland had seen her niece but once. That was during the sad, hurried days just following Mr. Merton's sudden death four years before. Since then Mrs. Howland had been abroad and there had been many changes at the little farmhouse in Hopkinstown. The farm had been sold, and Kate had married and had gone to Boston to live. Beyond the facts that Kate's husband was older than she, and was a man of considerable means, Mrs. Howland knew little of her niece's present circumstances. It was with curiosity, as well as pleasure, that she accepted Kate's invitation, and took the train specified.

At the South Station Mrs. Howland found a stately, gowned, smiling young woman with a cordial welcome. An imposing carriage with a liveried coachman waited to take her to Kate's home.

"O, what handsome horses!" cried Mrs. Howland, appreciatively, as she stepped into the carriage.

"Yes, aren't they?" agreed Kate. "If only they matched better, they'd be perfect. I wish both had stars on their foreheads!"

"Let me see, you are on Beacon Street, I believe," remarked Mrs. Howland, as the carriage left the more congested quarter of the city.

Kate frowned. "Yes," she answered. "I wanted Commonwealth Avenue, but Mr. Blake preferred Beacon. All his people live on Beacon, and have for years."

"O, but Beacon is lovely, I think."

"Do you? Well, perhaps; but Commonwealth is so much wider and more roomy. I could breathe on Commonwealth Avenue, I think!"

"And don't you, where you are?" laughed Mrs. Howland.

Her niece made a playfully wry face.

"Just pant—upon my word I do! Not one full breath do I draw," she asserted.

"H-m; I've always understood that deep breathing was necessary for health," commented Mrs. Howland, with a critical comprehensive glance; "but—you seem to thrive all right! You are looking well, Kate."

"I don't feel so. I have the most shocking headaches," the other retorted. "Ah, here we are!"

Mrs. Howland followed her hostess up a short flight of stone steps into a handsome hall. A well-trained maid was at once in attendance, and another, a little later, helped her unpack.

(To be Continued.)

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Stories for
Little Ones.

THE FAVORITE OF THE
REGIMENT.

A colonel in a Southern camp overheard an excited soldier venting his rage in furious profanity. The man, red-faced and big of muscle, had been a local bully and law-breaker, and when the war broke out he was given his choice to enlist in the army or serve a term in jail.

The colonel was about giving an order to suit his case, when the big fellow's arm was touched by a comrade, and a low voice said:

"Please don't talk like that."

Wheeling round with another half-uttered oath, he saw a red-cheeked boy looking into his face.

"I beg your pardon, Little Piety," he said. "I didn't know you was here," and he walked away, apparently more ashamed than if an officer had silenced him.

The short but influential life of this lad—"Little Piety"—in the army was told a generation ago, among the other pathetic stories of the War of '61.

The fair, delicate youth, bantered and pestered at first by his fellow privates, became the favorite of his regiment by his brave goodness and his amiable ways. In his character religion was something more than an adjective, and the nick-name the men gave him in jest remained as his badge of respect and affection.

At a reunion of this regiment, not long since, the colonel, in his address to his few surviving comrades, recalled many vanished names of the old muster roll, and said at last, "I wonder if you are thinking of the one member who was nearest to all hearts."

"We know who you mean," the men answered. "We shall never forget Little Piety."

The colonel repeated the tale, old but always welcome, of their first great field engagement, where the slender young soldier, detailed on rear duty, begged to be sent to the front "with the boys," and obtained a reluctant consent; of the terrible battle, and the after-scene of human waste and death, "the sadness of which no life is long enough to outgrow."

"On the slope of a steep ridge skirting one side of the field lay a row of dead and dying men mowed down in the rush of a heroic charge; and near the head of the line, with his white, girlish face turned up to the sky, we found Little Piety.

"The boys would not bury him in the battle trench, but made and marked his grave under a live oak

by itself, and sang over it the tune he loved:

"Must Jesus bear the cross alone?"

"Several years later I was far from home, staying at a city hotel, and one day I had a caller—a large, well-dressed and handsome business man, who asked me if I remembered him. I did not.

"You remember Little Piety?"

"Yes."

"And the big ruffian who joined your regiment to keep out of jail, and whom the boy rebuked for swearing?"

"Yes."

"Well, here is what is left of that same ruffian—I went into the army a desperado, and came out a man—and Little Piety's gentle influence opened the way for me to do it."

GERTRUDE AND SAMBO

"Gertrude" Gertrude" called Mrs. Clark from the nursery, leaving three-year-old George on the doorstep playing with the dog Sambo and a string of empty spoons. When she came back both George and Sambo were gone. Frightened, she called to her mistress, "Oh, missis, li'l George done run away an' I don't know whar he's at!"

Mrs. Clark dropped the baby on the bed and flew wildly up street and down, but nowhere could she see George's curly head and blue frock.

All this time the small boy was trotting calmly up one street and down another, dragging his spoons behind him, while Sambo kept close at his side. At last a policeman noticed the little fellow and tried to reach him to find out who he was and where he belonged; but Sambo was afraid that George would be carried off where he could not follow him, so he bristled up, growled and showed his teeth.

Then the spoons became entangled in their string and George sat down on the curb to try to straighten them out. Here the policeman thought he saw his chance. But Sambo was quicker than he, and no matter from what side he approached, the dog was there before him.

In the meantime George's father, who had been off in the country on horseback, came home and was told that George was lost.

"Where is Sambo?" he asked.

"Oh, Sambo has gone, too!"

"Well, then, I'll soon find them," he answered, and springing upon his horse he started off. As he rode he uttered a strange whistle that he always used when he called Sambo, but for a long time he had no reply. At last he heard a faint bark and turned in the direction from which it came, whistling now and then, always getting a bark in return. Soon he saw Sambo standing in the middle of the street, barking and wagging his tail, while George sat on the curbstone tugging at his spoons.

The policeman told Mr. Clark that when Sambo first heard the whistle he started off as hard as he could go; but he had not gone far when he turned and went back to George, keeping up his barking and leaping about until his master came in sight.

While the policeman was talking Sambo lay down quietly by the side of the horse, as much as to say: "I've done my part of the business. Now, master, I'll let you manage the rest."—*Ex.*

A FROG TO THE RESCUE.

One day a couple of my friends were sitting on the river bank when

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they heard the cry of a frog in distress. Following the directions from which the sound came they discovered a snake in the act of swallowing a frog. Just then another frog, evidently attracted by the distressing cries of its mate in jeopardy, hopped up to the scene of action. For a moment it sat blinking at the enemy; then leaped forward, seized the snake by the neck and tugged it into the river. The water quickly poured between the snake's distended jaws, and it was, of course, compelled to release its victim in order to escape drowning. This it promptly did, and the liberated frog swam away with its plucky mate, while the baffled snake wriggled, as best it could, to the shore.—*Woman's Home Companion.*

"Christ was in the world to manifest God; we are in the world to manifest Christ. The greatest thought of my mind and object of my life is to be like Christ. Unprayed for I feel like a diver at the bottom of a river, with no air to breathe; or like a fireman on a blazing building with an empty hose."—*Gilmore.*

A light that doesn't shine beautifully around the family table is not fit to take a long distance or to do great service somewhere else.—*J. Hudson Taylor.*

To receive honestly is the best thanks for a good thing.—*George Macdonald.*

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 - 3 Israel in Canaan Under Joshua and the Judges.
 - 4 Israel Under Samuel, Saul and David, to the Birth of Solomon.
 - 5 Israel and Judah from the Birth of Solomon to the Reign of Ahab.
 - 6 Israel and Judah from Ahab to the Decline of the Two Kingdoms.
 - 7 Israel and Judah from the Decline of the Two Kingdoms to the Assyrian and Babylonian Captivity.
- Full indexes of Subjects and Scripture References, covering the entire work, are found in the last volume.

THE INTERNATIONAL B. S. LESSONS FOR 1907 are in the Old Testament. Edersheim's Bible History, Tells the Story, Describes the Men. Every Teacher should have it.

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For the \$3.50 enclosed, please send me one set of EDERSHEIM'S BIBLE HISTORY as per special terms offered in your prospectus; it being understood that if, after examination of the work, it is unsatisfactory to me, I may return it in good condition and the full payment now made will be refunded.

EXPRESS EXTRA.

LEE E. CRALLE

FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut. Phone Main 430. LOUISVILLE, Ky.

Dr. Joinem: Yes, sir, I marry about fifty couples a week; right here in this parsonage. Visitor: Parsonage? I should call it the union depot.—*Pittsburg Leader.*

NEW HOTEL ALBERT

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

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

GOUT & RHEUMATISM
Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c. & \$1.
DRUGGISTS, or 21 Henry St., Brooklyn, N. Y.

WASHINGTON CITY AND VIRGINIA NOTES.

Four-square to every stormy wind that blows—and they are not few—stands the Western Recorder. Thank God for a paper that assumes no patronizing air for the sake of popularity.

One of our largest Southern cities, that at one time was regarded as a Baptist city, has fallen far behind. An investigation was made and it was decided that it was because Baptist principles were seldom preached from Baptist pulpits.

Washington City is now witnessing the dying throes of a billion-dollar Congress. It looks as if our Government had "money to burn."

"Here lies my wife, Here let her lie, She is at rest, And so am I."

When this Congress has breathed its last and is laid away would it not be well to let these words form an epitaph?

Here lies the billion-dollar Congress, Here let it be, Its members are at rest, And so are we.

The Baptist cause in the Capitol City is in good hands. Calvary is one of the strongest religious forces in the city. She is so well organized that she reminds one of a great industry where everything is properly adjusted and turning out its product abundantly and of the right quality.

Dr. Muir of Temple church is moving quietly but mightily with his faithful body of co-workers. Stealy of West Washington—better known as Georgetown—presses forward and is bringing things to pass.

Hez Swem—the only Hez, the unique one, at Second—as he says, "second to none in the city," is constantly troubling the waters.

Wright at Centennial church has about as plucky and faithful band of Christian workers as there are in the city. They are weak numerically and financially, but strong in the power of His might.

Grace church, which Nevens left for a Texas field, has a new pastor and has just closed a great meeting.

On the Virginia side, in the

quaint old city of Alexandria, our beloved Dr. Fisher holds the reins. With over seven hundred members one would think the doctor would have his hands full. With it all he is frequently compelled to leave his church to run out to hold meetings and strengthen the faith of many weak churches.

The writer has, since Christmas, been working in the great Shenandoah Valley. Here Baptists are very weak. They grow against great odds. In the whole county of Shenandoah there is but one Baptist church. This is located at Bowman's Crossing, just two miles from Edinburg.

The State Evangelists of Virginia, in their work, differ from those of Kentucky. They are not permitted to work in strong churches. They are sent to labor on destitute fields and with our weaker churches. This makes the work exceedingly hard and with less visible results than the Evangelists of other States.

DR. GREENE'S REPLY.

Dear Dr. Eaton:

In answer to your question, I would say that the usual answer given is that A must produce his proof or else withdraw his charge against B. I have, however, known some cases where I thought that A was not bound to do any such thing.

The way you put the question to me, if A brings a charge of wrongdoing against B, and B denies the charge and calls on A to produce his proofs, it seems to me that A should go to B or B go to A, and see if they cannot straighten the matter out.

tians, they certainly ought to get together, and if A has done B an injustice, as a good man he will want to make it right.

I suppose you have reference to some specific case. A cold-blooded proposition like this might be modified by many circumstances. What brethren ought to do is to treat each other justly and lovingly.

I request, if you publish the answer to your questions, that you will publish all of this letter.

Yours very truly, J. P. GREENE.

(Dr. Greene answers an entirely different question from the one we asked, viz: "A brings a charge of wrongdoing against B, and B denies the charge, calling on A to produce his proof, is A in honor bound either to produce his proof or else withdraw the charge?")

In the case Dr. Greene cites there is no specific charge against anybody, in particular. But in that case any one, who might be supposed to be included, has the right to call on A to state whether or not he (B) was included. If A says yes, then it's denying the charge and calling for proof puts A under obligation either to produce his proof or withdraw the charge.

Even when a man makes a general charge he ought to be ready with his proof in case the charge is denied. If there be any reason why the proof should not be produced, that same is a reason why the charge should not be produced. There is no need of producing the proof unless the charge be denied. What is admitted need not be proved.

ST PETERSBURG, FLA.

Last Sunday, Rev. Dr. Eaton, pastor of the Euclid Baptist church of Cleveland, Ohio, preached for us at the First church, to a large and attentive audience. On the Monday following Rev. Dr. J. J. Porter, of Joplin, Mo., began a meeting with us, which is now in progress. We are hoping and praying for a great meeting. Dr. Porter is a strong preacher, and is presenting the truth in a way that is not easily misunderstood.

On last Monday we were very much pleased to welcome our old friend, Dr. W. H. Martin, of Poinceter, near Cynthiana, Ky., to our city. He will spend the winter here. In fact we are delighted to meet quite a number of Kentuckians in St. Petersburg this season. Those many pleasant visitors, together with the paper—WESTERN RECORDER, it makes us feel that we are among home folks of days gone by.

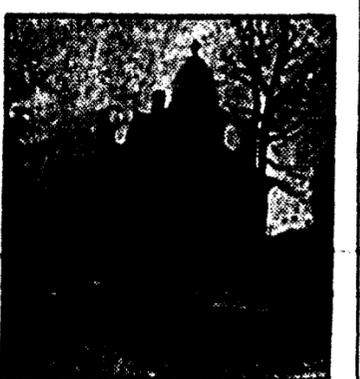
S. G. MULLINS.

The joy of the mother over her first-born—I might say over her anyborn—is one of the few exquisite and holy pleasures that we poor mortals are allowed to gather up from the Paradisal ruins.—Mother's Magazine in the fifties.

Mrs. Cora B. Miller Makes a Fortune

Started a Few Years ago With no Capital, and Now Employs Nearly One Hundred Clerks and Stenographers.

Only a few years ago Mrs. Cora B. Miller lived in a shabby tenement in the thousands of other very poor women of the average small town and village.



Mrs. Miller's New Residence, Howard St. Less Than One Year.

Several years ago Mrs. Miller learned of a mild and simple preparation that cured herself and several friends of female weakness and piles. She was brought by so many women needing treatment that she decided to furnish it to those who might call for it.

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.

Every woman suffering with pains in the head, back and bowels, bearing down (feeling) 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 5493, 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.

5% BY MAIL advertisement for Owensboro Savings Bank & Trust Company.

STEAMERS CITY OF CINCINNATI and CITY OF LOUISVILLE advertisement.

The Financial World advertisement.

\$80 A MONTH SALARY advertisement.

Live Stock Markets.

Table with columns for CATTLE and various stock types like Extra good export steers, Light shipping steers, Choice butcher steers, etc.

Table with columns for HOGS and various stock types like Choice pack & butch, 500, 400 lbs, etc.

Table with columns for SHEEP AND LAMBS and various stock types like Good to choice fat sheep, etc.

Table with columns for TORRONS and various stock types like Trash (green or mixed), Trash (sound), etc.

Table with columns for HURLEY—Bright Red and various stock types like Trash (green or mixed), Trash (sound), etc.

Table with columns for DARK and various stock types like Trash (sound), Common lugs, etc.

Table with columns for POULTRY and various stock types like Hens, 10 to 10 1/2c per lb., roosters, etc.

TAKING NO CHANCES. An epileptic dropped in a fit on the streets of Boston not long ago and was taken to a hospital.

TRUTH for SOWER and SEEKER. New Book by HAROLD F. SAYLES. A YESTERDAY COMPANION FOR PASTORAL WORK.

ANY ONE. Having Books or Tracts to Publish will do well to correspond with us. Prices reasonable for the best style of work.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

WANTED—To sell R. C. Brown Longhorn Cattle and Horses; also H. P. Hocks at one dollar each. Mrs. Clara Crow, Route No. 3, Linton, Ky.

LET US send you our proposition on our shares and novelties. We have the best wearing shirt. Something new. Big profit, liberal terms and a binding guarantee. Our goods are winners everywhere. THE UNITED BIKER CO., Westmore, Mass.

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

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

FOR SALE—A small farm of 25 acres 1 mile from Brandenburg, Ky. This is a bargain; price \$300. Write us. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

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

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

WANTED—By a man and his wife to manage a boarding school or boarding hall for either young ladies or young gentlemen, or both. Twenty years experience. Address this paper, care Z. K.

FOR SALE—500 farms, stock ranches, Kansas, Missouri, Oklahoma, and Texas. Before you buy, write for my free lists giving full description, location, and price. Address, F. H. Humphrey, Fort Scott, Kan.

NEED a young Baptist physician in your town? Address Box 115, Sulphur, Ky.

LOST—\$55.00 between Lebanon Junction and Corbin. Liberal reward if returned to C. O. McKenney, Lebanon Junction, Ky.

PHYSICIAN'S widow (mother of seven grown children) would give mother's care to babies, or children under ten years, in her own house, all modern improvements, sanitary, etc. Best references from physicians, others. Address 232 Robinson St., Binghamton, N. Y.

FOR SALE—"Maple Grove"—65 acre farm with \$3,000 medical practice. Fine 8-room house. Land underlaid with coal alone worth \$500 per acre. Near county seat; 12,000 population. Price less than improvements cost. Write Dr. C. L. Washburn, 407 W. College St., Marion, Ill.

FOR SALE—A well-improved Kentucky farm of 182 acres—\$7,000. Reasons, can't be divided for heirs.—J. H. Wilhite, Pecos, Tex.

MAGNETIC SPECTACLES FREE—Send stamp for Free Pair Coupon; no postage. W. R. Friedrich, Optical Co., Toledo, Ohio.

Repentance without restitution is humbug. He lives best who lives in other lives.—Anon.

A MONTH OF EVANGELISTIC WORK.

W. H. FURWELL.

I spent two weeks with Pastor C. C. Daves at Auburn, Ky. The weather was disagreeable but we had good congregations. They were ten additions to the church. They decided to go forward and build an eight thousand dollar house of worship. They gave me \$170 for State Missions. They have a magnificent church membership. I shall always cherish delightful memories of my stay among them.

I hurried on to Marion, where I spent two weeks with Dr. Butler, reaping what he had sown. Twenty-five were added to the church and they gave me \$119.00 for State Missions. The contract for a new house of worship has been let.

This is a fine lady of working Christians. The Lord reward them for their kindness to His servant. They brought me to stay a week longer, but I was compelled to hasten to aid Dr. Weaver at Chestnut Street Baptist church. We had one conversation yesterday.

DOUBLE GOLDEN WEDDING CELEBRATION.

Just fifty years ago two lovely young sisters, Misses Jane and Miller, aged fifteen and seventeen, were happily married in the holy bonds of matrimony, respectively, to two young gentlemen, Mr. Elijah Lewis and Mr. Noble Duvall. The two couples were married the same day and hour, and at the same place, the ceremony being performed by a Rev. Mr. Tabb. To-day, February 12, 1907, these two aged couples, with most of their children and grandchildren, relatives and many friends, were assembled at the pleasant home of Mr. Elijah Lewis, near East View, Hardin county, Kentucky, to celebrate the fiftieth anniversary of their married life. Both couples are apparently in good health and bid fair to live many years to come. All the living children and grandchildren of Mr. and Mrs. Lewis were present, while only a part of the Duvall family were present, the celebration taking place some distance from their home and the roads being almost impassable.

Many were the nice and beautiful presents that adorned the occasion, and show the very high regard and esteem in which these noble people are held by relatives and friends. After most of the presents were arranged on the center-table in the large parlor, at about 11 o'clock a. m., all nicely and quietly entered the room, gathered around the table to admire the beautiful tokens of love. After this the writer read the 71st Psalm from the old family Bible and offered prayer. Elder Mercer Wayne, of Kingston, Ark., son-in-law to Mr. Elijah Lewis, made some very appropriate and touching remarks, which were certainly enjoyed by all. Then behold! the sublime emotion which seemed to pervade all hearts had scarcely subsided till dinner was announced. Entering the large dining room we found the great table almost groaning under the weight of good and delicious things that had been provided. Besides the beautifully laden table there were many relics and rare novelties. The writer was served on a plate more than 100 years old. The grooms and brides supped their tea from a set of chinaware presented to Mrs. Lewis on her wed-

ding day by her mother. Two candlesticks were burning on the table that have been in the family more than fifty years.

Dinner being over all repaired to the yard and had our pictures made. The writer then took his leave. But thanks to this good people his family was remembered and a box of good things was carried home. It was a joyous occasion, and one long to be remembered. May the blessings of heaven rest upon these good people, and may they make an unbroken family in the Paradise of God, in the wish and prayer of their friend and pastor. R. A. CAYG, Priceville, Ky.

DEAR READER: I wish to say for the encouragement of other vice-presidents of the Foreign Mission Board for the other associations that the pastors of the North Bend Association, so far as heard from, are ready and willing to cooperate with us in holding special meetings in the interest of Foreign Missions between now and the last of April. A number of pastors, including Pastor Wood, of the First church, Covington, Pastor Howden, of Immanuel church, Pastor Vickers, of Ludlow, and others, have agreed to ask their churches to set apart a week for prayer and special effort for Foreign Missions. Our plan is to have a different minister to preach each night in the week on missions or some kindred subject, such as our relation to the lost, our individual responsibility, systematic giving, etc. Then we propose to distribute the Foreign Mission envelopes and ask each one in the congregation for a thank offering to the Lord—for Foreign Missions. We hope to get some money, but the best results from these meetings will be the deepening of the spiritual life of the churches.

We hope, too, in these meetings to get a clearer vision of Christ and His church and its mission in the world. We pastors need these meetings as well as our members, that we may have our love for God and love for the lost quickened into a brighter and a better flame. Let us pray for these meetings, and pray that they may be multiplied all over the State, and all over our country, until God's kingdom shall come and his will shall be done in the earth as it is in heaven.

J. T. BETTS, Vice-President of the Foreign Mission Board for the North Bend Assn.

FROM JAMAICA.

Have just made a tour of the earthquake ruins here. The destruction surpasses San Francisco. Gov. Swetenham and Colonial Council are in session and hope to negotiate a loan for rebuilding.

Dr. James, President of Calabar Baptist College, tells me that the Baptist Association which was to have met here next week, has been postponed to March 22, and will be held at Bethel. All the five Baptist churches here are in ruins, but the college was not hurt. Dr. Pratt, the leading pastor, Queen Street Baptist church, had both legs dislocated; his handsome residence is in ruins, and he with his family are at the college. Dr. H. R. Moseley is here with me. Will dedicate a new Baptist church in Cuba Tuesday.

THOS. D. OSBORNE, Kingston, Jamaica.

The foot always steps more lightly and willingly when there is a band of music in front.—David Swing

READY-TO-WEAR- NEW AND EXCLUSIVE STYLES

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

- Exclusive styles in Ladies' Panama Tux Suits, in plain colors, stripes and checks, trimmed in braid and buttons; taffeta lined skirt; plaited style. Special Price \$16.50. Ladies' New Tailored Coat Suits, in jaunty, loose-fitting, short coat style, strictly tailored, strap and button trimmed, in green and tan plaid novelty materials, skirts cluster plaited. Special Price \$24.75. Misses' Junior Suits, in tailored effects, box coats and plaited skirts, in plain, gray and white checks, sizes 10 to 16 years. Special Price \$16.00. Ladies' "Altman" Voile Skirts, full plaited style, with taffeta silk drop, in black only. Special Price \$11.75. Ladies' Full-plaited Embroidered Taffeta Silk Skirts, in four handsome embroidered panel effects, one of the most exclusive spring models. Special \$17.50. Ladies' White Chiffon Lined Net Waists, all-over tucked; trimmed with medallions of Irish crocket; 3/4-length sleeve. Special Price \$6.00. Ladies' Persian Lawn Lingerie Waists, trimmed in Val. lace, French knots and tucks; tucked front. Special \$2.50.

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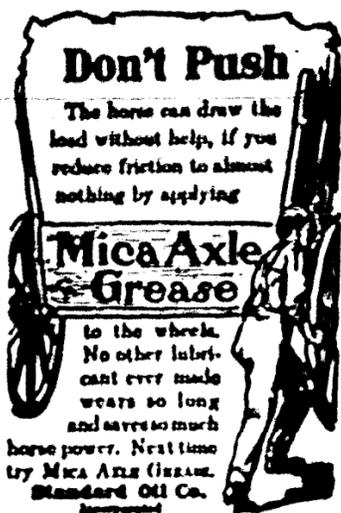
DELICIOUS AS IT IS GOOD MEAD'S FLAKED RYE. THE GREATEST OF ALL CEREAL FOODS. No fat or uncertain mixtures. A Natural FOOD LAXATIVE. A whole kernel of Rye to each flake. ASK YOUR GROCER FOR IT or write us for our THREE SPECIAL OFFERS. A pound package by mail, post paid, for 25 cents. It will positively cure the most aggravated case of constipation. Write today. MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN. CANVASSERS WANTED EVERYWHERE.

THE BEST LINE CHICAGO TO LOUISVILLE VIA CINCINNATI. MONON ROUTE. ONLY LINE TO THE FAMOUS HEALTH RESORTS. FRENCH LICKES AND WEST BADEN SPRINGS.

FOR THE NURSERY—FOR THE TABLE. Whether as an ideal food for infants or for general household use, Borden's Eagle Brand Condensed Milk has no equal; of no other food product can this be truthfully said.

LOW RATES From Louisville via Southern Railway. In effect daily March 1st to April 30th and September 1st to October 31st, inc. \$34.00—Helena and Butte. \$35.00—Spokane. \$38.00—Portland, Tacoma and Seattle. \$38.00—San Francisco, Los Angeles and other California points. Corresponding rates to other points in the West and Northwest. Cheap one way colonist tickets and round trip home-seekers tickets will also be sold on March 5th and 19th and April 2d and 16th to Oklahoma, Indian Territory, Texas and other points in the Southwest and Southeast. For maps, folders and complete information call on your local agent or, B. S. YENT, Traveling Pass. Agent, Lexington, Ky. C. H. HUNGERFORD, Dist. Pass. Agt., Louisville, Ky. J. C. BEAM, Jr., Asst. Gen. Pass. Agent, St. Louis, Mo.

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The horse can draw the load without help, if you reduce friction to almost nothing by applying



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to the wheels. No other lubricant ever made wears so long and saves so much horse power. Next time try MICA AXLE GREASE. Standard Oil Co. Incorporated

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BRONCHITIS, LUMBAGO and RHEUMATISM
See the Quality Reflected by a Free Trial Bottle

IF YOU HAVE Rheumatism

Quick, Lumbago, Sciatica, whooping cough and the best of all cures for the above, and I will send you free a trial bottle of a simple remedy which cures me and thousands of others, among them some of our best physicians. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: **Dr. J. C. Roche, 22, 300-302 Broadway, New York, N. Y.**

The Farm and Household

Bush & Ramsey report the sale of James P. Randol on the 14th as well attended and the following are some of the prices realized: One 5-year-old horse, \$130; one mule colt, \$50; one 2-year-old mule, \$132; one pair aged mules, \$371; one pair 5-year-old mules, \$385; one broke mare mule, \$170; four milk cows, \$21 to \$30; one yearling heifer, \$23; ten 1000-pound steers, \$35 each; one sow and pigs, \$35; 21 brood sows, \$15 to \$25 per head; sixty good ewes, \$7.40 per head; 60 acres hemp, \$10 per acre. *Winchester Democrat.*

Zack Conner sold recently at Mt. Sterling 25 yearling steers 550 lbs. at 4 cents per pound.
J. C. Layson sold his lambs to W. D. McIntyre at \$6.50 per hundred, to be delivered August 1st. C. B. Layson the same to Peale Collier & Co., at \$6.50 per hundred, to be delivered August 1st. *Bourbon News.*

Georgetown Court.—Auctioneer B. B. Peak reports about 150 cattle on the market. Yearlings sold from \$1.25 to \$4.50 per cwt.; heifers, 550 pounds weight \$20 each; 20 small mules from \$80 to \$125. *Times.*

In Lincoln county R. B. Wilkinson bought of M. D. Elmore two 300-pound hogs at 61.2 cents. H. G. Lutes bought a lot of stock hogs at 6 cents, and stock cattle at 33.4 cents. Covert & Vanarsdall, of this place, sold 50 head of hogs last week, average weight 200 pounds each, to a Boyle county gentleman at 7 cents per pound. *Danville Advocate.*

Government statistics show that

Garrard county, leads the whole United States in the production of hemp. It is stated that ninety per cent of the crop is grown in that county.

Wilburn Berry, of Bath county, recently sold to French, of Carlisle, for the American Tobacco Company 30,000 pounds of burley tobacco at 14 cents straight. This is the best sale yet reported to the tract.

Mr. Marshall, of Nashville, sold to T. K. Shuff, of Georgetown, a pair of 3-year-old mules for \$320.

J. O. Halls, of Sharpsburg, sold to H. N. Battliff, of same place, a pair of coming three-year-old mare mules for \$425.

R. H. Smider, of Little Mount, sold a fine 2 1/2-year-old jack to Chas. Brown, of Bloomfield, for \$250.

At the public sale of Mathias Wilson, at Georgetown, recently, 55 pairs of mules sold at \$120 per head.

J. A. Wood, of Owenton, sold to Tennessee parties 20 extra coming two-year-old mules for \$2,700. J. B. Harrison sold 14 to same party for \$1,750.

H. A. Buchanan, Hatcher, Taylor county, sold a pair of medium sized mare mules to Wex Edmonds for \$375. J. E. Campbell, also of Hatcher, sold a two-year-old mule to Charles Parrott for \$175.

THE WEALTHY APPLE.

Tradition says that Peter Gideon was eventually disappointed in his wife. It is too bad the gossips have said anything of the sort, and we hope it is not true. Certainly if the good old horticulturist was ever displeased with Madam Wealthy Gideon he could not be disappointed in her namesake. Peter Gideon named the Wealthy apple after his wife, it is said; and the gossips herein before mentioned add that at a later date, when Peter began to love the apple more than he did the original Wealthy, he repented of the name. They say that if it had not been for the rules of the American Pomological Society and such like practical difficulties the name would have been changed. At least that is the story. Be it understood, however that this story is charged to the gossips and is not herewith endorsed.

Certainly the Wealthy apple is one of the pomological successes of the present generation. It has probably become established on a commercial basis over a larger territory than any apple introduced since the Ben Davis. In a large part of this territory it stands very near the head of profitable market apples. Its advance has not been made on advertisements, the variety has not been bought up by a syndicate, nor boomed by any nurseryman. It has made its way strictly on its own merits.

Its merits are early and abundant bearing of good salable fruit. The comparatively small size of the tree has proved an advantage. It has recommended the Wealthy apple to those advanced fruit growers who believe in closer planting; and it has made the variety almost a necessity to those who wish to practice interplanting. The variety can be successfully grown under a very crowded system of management. The small orchard of Wealthy apples at the Central Experiment Farm, Ottawa, Canada, has proved a conspicuous experimental success. In this or-

chard the trees stood 8 feet apart each way.

The Wealthy has some drawbacks. The worst of these is a tendency to drop before the fruit is ripe. This tendency appears to be much worse than it is in fact. Because the apples are apt to ripen unevenly on the tree some apples will become perfectly ripe and will fall while others are still green. It is almost necessary therefore to gather the crop at two or three pickings.

The Wealthy bears almost every year, and is still remarkably prolific. Clusters of fruit are the rule rather than the exception. Even when the trees are loaded the fruit attains fair size. If properly thinned it becomes large. It sells well in the market and can be disposed of early. As a rule, good stock of this variety should be packed and sold in boxes. Although the Wealthy is already popular, it doubtless has before it an even greater future. *Country Gentleman.*

GREEN MANURING.

Rather than allow a plot of ground to lie idle a wise policy is that of sowing the land with a quick-growing succulent crop, such as spinach, which, if not in demand for the table, may be advantageously dug in as a green manure. Used as a supplement to stable manure, the effect upon the subsequent crop—say, sprouts or hardy winter greens—is most striking, particularly if allowed to become thoroughly mature before digging in, for besides the fertilizing elements it restores to the soil it forms a moisture-holding material that will leave its mark in dry weather. In experimenting with green manures I have seen a spinach-fed crop of greens completely dwarf their neighbors whose rations were only ordinary manure. Incidentally it may be mentioned that when a very weedy patch has its "herbage" dug under the particular spot is richer for the time being than it was before the weeds grew. But lest I be classed as a traitor to the craft, I will add that the plan is not to be recommended for noxious weeds will "give their offspring to the breeze," sending the seeds of endless worry far and wide.

A little wood ashes around the fruit trees is a good thing. Spread it thinly; too much in a place may injure or kill the trees.

WILD WITH ITCHING HUMOR
Eruption Broke Out in Spots All Over Body—Cured at Expense of Only \$1.25—Thanks Cuticura.

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First quarter, January, 1907

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- DEATHS -

For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

LEE.

In memory of Francis Marion Lee, who departed this life December 17, 1906. Oh, how hard to realize
When earth seems so bright,
That death came to our home
And took thee from our sight.

Yes, took thee without warning
To a happier, brighter sphere.
Oh, death! did you know you robbed us
Of the one we loved so dear!

God, who gave thee to us
Only one short fleeting year,
Took thee home to be with Jesus,
Far, far beyond this world of tears.

Though our hearts are sad and lonely,
And our loss we deeply feel,
We will look to Christ our Savior,
Who can all our sorrows heal.

Guardian Angels weave a crown
Of purest roses sweet,
And there in Heaven lay it down
At my precious baby's feet.
His loving parents,
MASON AND MARY LEE.

HOWELL.

Sister Elizabeth A. Howell was born June 12, 1827; died Feb. 16, 1907, and was laid to rest in the family burying ground on the following day, after funeral services by the writer, who was her pastor, in presence of all the immediate family except one son, who lives in a distant state, and a large concourse of other sorrowing friends. Sister Howell's maiden name was Melman. She was converted and united with Pleasant Valley Baptist church when quite young, where she remained, living a consecrated Christian till the Lord said, "It is enough; come up higher." She was the mother of eight children, five sons and three daughters, all of whom survive her and are married and in prosperous circumstances, and all of whom except two are devoted Christians and members of Baptist churches. Sister Howell was an intelligent, well informed lady, having been a regular subscriber to the RECORDER for more than thirty years. She was married to James Howell Sept. 27, 1843, who preceded her to the grave many years ago. We feel deepest sorrow and tender sincerest sympathy to the sorrowing relatives and friends.

J. B. FERRILL, Pastor.

FLOOD.

Mrs. Susan Flood died at her home near Christiansburg, Shelby county, Kentucky, December 28, 1906. She was born near Port Royal, Ky., March 11, 1841. She joined the church at Hopewell in 1856. On December 17, 1863, she married Monroe Flood, and moved to Shelby county, Kentucky. Soon after locating there she joined the church at Christiansburg, where she was a consistent member until her death. Sister Flood possessed many noble qualities, and was spoken of in the highest terms by all who knew her. She was modest, gentle and pure. She truly lived a faithful life, a life of devotion to her highest duties. She died in the triumph of Christian faith, leaving a devoted husband and four loving children to mourn her loss and cherish her memory. Her aged husband's grief is great, but he submits quietly to the will of God, knowing the time of separation will not be long.

Free from sorrow and free from care,
With pain and grief and sadness o'er,
Now in the bright, sweet over there,
She rests—she rests forever more.
Her pastor,
J. W. V.

Except a man's faith begin with the cross of the Lord, with the broken body and shed blood, as God's own sacrifice for sin, it is impossible to understand how he can have penitence enough, or freedom enough, or love enough, to enjoy and fulfill the life to which this death was the redemption. But if he has remembered Christ here, there is in truth, by the reality of the incarnation, no part of common life which may not equally be a remembrance and memorial of his glory.

EBENEZERS.

Amidst the events of life, we are not left alone. In and through them is a guiding and overruling Hand. Unseen by us, a higher power is operative. God is in providence and results turn out, not by chance, or haphazardly, but according to a divine purpose and an omnipotent energy. The sceptical or thoughtless may fail to grasp the reality of God's presence, or significance of his intervention, or the direction of his movements, but he who keeps eye and ear open to him, who worketh after the counsel of his own will and who maketh natural and supernatural forces tributary to his designs, finds at every turn evidences of his guiding and helping care. As one notes life's currents and reviews the passing years, he, like Samuel of old, is ready to greet his "Ebenezer," and say, with truth, love and gratitude, "Hitherto hath the Lord helped me." He can single out both the special and the general manifestations of God's goodness and assistance. Their totality, as well as their detail, impresses him deeply and powerfully with the conviction that he has not been the subject of fortuitous circumstances and activities, but is under the supervision and control of an omniscient planner and omnipotent ruler.

The help vouchsafed us may not have been always along pleasant or seemingly favorable lines. There may have been periods of trouble; the way may have looked dark; the future may have been hard to forecast; fear may frequently have been stronger than hope; and the adverse may have been more conspicuous for awhile than the prosperous; yet God has been about us all the time, and in due season the cloud has lifted; the storm has passed away, and the issue has rebounded to our advantage. Amidst the darkening tempest we are not always in the happy interpretative mood, or in a state to rightly and fully discern the illumining sun behind the over-spread heavens. But with the coming light, we discover that what seemed against us was for us, and that in all our trying experiences a Fatherly mind was guiding us and a Fatherly power was working for our benefit.

Our "mizpahs" are always in order. Every day gives occasion to acknowledge his help; sometimes on our own account, and sometimes in behalf of those in whom we are intimately and dearly interested. Sometimes it partakes of a temporal character; sometimes it assumes a more religious form; sometimes it has a social aspect; sometimes it is of a national nature; and sometimes it pertains to the Church. Whatever the character, manner or degree of the aid vouchsafed, it should receive adequate recognition and commemoration.

"Ebenezers" are becoming and serviceable. They should not be merely occasional. The spirit that dictates them is the spirit of Jesus Christ. The Samuels who raise them are in as much requisition as ever. Memorial stones to God's honor on account of private and public mercies reflect credit upon those who set them up as well as redound to the glory of him who provides occasions for them. The Christian can hardly be better employed. He thus shows an appreciative soul, commends his religion and bears witness to a kind, beneficent and helping God. A sweetness of spirit is fostered,

Pessimism disappears. Optimism takes its place. The past has its monuments. The present brightens in the light of them, while the future looms up with a hope, courage, patience and confidence that afford the richest assurance of mercies and helps unto life's close, when the greatest and grandest of all shall be enjoyed by the perfected and ransomed soul in the heavenly state. *Presbyterian.*

When our ideals perish the twilight comes on and we should prepare for the coming night.

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We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world,—so we will send you a free sample as soon as we get your name and address. Send for it today, and then when you have tried the sample you will not rest contented until you have bought a 50c box at your druggist's.

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ITEMS OF INTEREST

News the World Over

Rev. F. D. Hart, of Newton Centre, Mass., while traveling on the train on Monday of last week fell under the car and his remains were found scattered along the track. It is supposed he fell while passing from one car to another. He was a graduate of Brown University and Oberlin Seminary and was pastor in Chicago and in Boston before going to Newton Centre. Rev. Dr. R. T. Middle ditch has died at his home in Brooklyn, aged 81. He was born in England and went to Jamaica as a Baptist missionary, coming to this country from Jamaica. He was a man of ability and prominent among his brethren. He was the editor of the Christian Inquirer till it was consolidated with the Examiner.

The Chicago Chronicle touches for the truth of this story. Thirty years ago James Craven in a Montana camp saved Miss Lamprecht, the eldest of six sisters, from the assault of a half-breed called Wolf. The miners wished to lynch him and drove him out of camp. Soon after Craven married the girl he saved, and in less than a year Wolf shot and killed her as she stood in the door of her home. Craven married the second and third sisters and Wolf murdered them. All these years Craven spent much of his time trying to find the murderer.

The fourth Lamprecht sister loved him but he refused to marry her till he could find and kill Wolf. He succeeded and then they were married. She died shortly afterwards from natural causes. He married the fifth sister and in less than a year she was thrown from her horse and killed. After years had passed he married in December last the sixth and last sister. They live in Mount Gilead, Ohio.

The will of Mr. Whiteley, the London merchant who was recently murdered in his store, has been probated. It was a will very much like Capt. Parr's of this city. He gave his two sons each \$250,000 and his sister and her two daughters each an annuity of \$5,000. He left \$5,000,000 to provide homes for the aged and deserving poor. There were other small legacies, to a number of hospitals.

The British fleet was manoeuvring off the coast of Portugal. The weather was good and yet two of the battleships came into collision—the Albermarle and the Commonwealth—and were so badly injured they had to go to land for repairs. This story of modern warships is growing monotonous. Can nothing be done to make them safe companions in time of peace?

The House of Representatives by a unanimous vote passed a resolution abolishing the rank of lieutenant-general. There were many in Congress who thought the rank should have lapsed when Sheridan died, but it was kept up and Gen. McArthur is the present lieutenant-general. He will hold the rank till his death, but there will be no successor to him.

Medical authority has proved repeatedly that champagne is about the deadliest of drinks in its effect on the kidneys, being worse even than beer. But beer will do the most harm in the world because champagne is so expensive, only the rich will drink it, and beer being cheap, has a thousand times as many kidneys to work on.

James Anderson, eleven years and two months old, died in the City Hospital in Massachusetts. The doctors said that he was at least sixty years old so far as the condition of his vital organs determined. He was exceptionally bright when quite young. At six years of age his hair turned grey, his eyesight began to fail and he walked like an old man. At nine his mental faculties began to fail and before death he was like an old man in his dotage. Such is the story as given in the New York Evening Post.

A Nevada inventor claims that alcohol for fuel purposes can be made from just as low than one half the present price for such alcohol and lower than the lowest price of refined petroleum. If he is right it will be a great relief to the cities where automobiles are common in relieving the streets of the stench of the gasoline. As this form of alcohol cannot be used for drink, it is to be hoped he is right in his claim.

DEAR READER

Recently my church here was fortunate enough to have Rev. M. E. Halsey, of Lawrence, Ky., to assist in a meeting. It was such a joy to see under his ministry of the Word. How earnest and yet how convincingly he did preach the Word. I trust that people will not ever forget this man of God, because he made us all love the Lord, the Bible, and the Gospel better. A number have been added to our church and a deeper interest is being taken in things eternal. The people say, with one accord, he must come again. Halsey has a warm place in all our hearts. We thank the Lord for the loan of his dear brother. May I say it? I will for I believe it is the Scriptural truth: "The church is a force to be wielded by the pastor." It is the duty of every church to be used as an evangelistic force by the pastor. It is also the duty of the church to use the pastor as an evangelistic force. Not only at home but where God opens the way. The Lawrence Baptist church has a record for just such work. Porter, Virginia, Johnson and Halsey all have been pastor-evangelists of this church. This church will have a bright crown in that great day for making possible the salvation of thousands outside of their own territory. Many other churches ought to do the same.

It has been my pleasure to assist Pastor T. A. Payne in a meeting with the North Tyler church. We had, indeed, a great meeting. Great congregations, great singing, great praying, great working, great power, great numbers saved, great sinners saved, and a great number added to the church. It was a joy to work with this consecrated pastor and his people. Payne has been elected one of the general missionaries of the Baptist General Convention of Texas. It is hoped he will accept this very important work.

I am to go to Hillsboro, Texas, to assist Pastor McGarity in a meeting in April. It is to be a simultaneous meeting. Every church in the town is to hold a meeting at the same time. God bless the dear old Recorder and all her readers. Pray for this Tennessee-Kentucky-Texas preacher.

J. E. JOHNSON.

Hubbard City, Texas.

DEAR RECORDER:

We cordially invite you to make your weekly visits to us at Cox's Creek, Ky., instead of White Mills, Ky., as formerly. I have been preaching here since the first Sunday in January, except two Sundays. We find this a pleasant field of labor—a noble people of God. They have received us very kindly, indeed, with warm hearts and well filled pantry. Upon the arrival of my family two of the good sisters had a sumptuous dinner spread for us at the parsonage, the house warmed and everything presenting a home-like appearance. At first it was difficult for us to comprehend whether we were to entertain, or be entertained. We were at home and yet not at home. We enter upon our work under favorable circumstances and with an humble faith in God, our Heavenly Father, that he will use us in leading this grand old church to even greater achievements for our Master's cause.

This people have an excellent and commodious house of worship, a splendid parsonage with all necessary equipment—superior accommodations for the pastor and his family—and last year under the skillful leadership of their pastor, Rev. J. R. Johnson, they gave \$600 to missions. Bro. Johnson is held in highest esteem by this flock for his "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ."

S. H. TABB.

Cox's Creek, Ky.

Bro. Quisenberry, of Louisiana, will attend the Shanghai Conference, but Dr. Carver finds himself unable to go.

Secretary May is planning for the organization of Mission Study classes in the churches. He is ready to furnish the needed literature. If any people were better informed on the subject of missions, we are sure they would contribute for more generally and more generously. Write to Dr. T. H. May, Foreign Mission Bureau, Richmond, Va.

The Foreign Mission Journal for May reports \$179,224.00 collected up to Feb. 15th. This is but little more than half what is needed for the year's work. Less than two months remain.

Our Baptists from Philadelphia are going to the Missionary Conference in Shanghai, China, April 25th-May 5th, etc. The Revs. Frank A. Smith, Frank R. Hubbard, J. H. Haslam, D.D., R. L. Whitman, D.D., with Dr. John W. Lyell and Mr. D. J. Linn. This is a fine delegation.

We greatly regret to lose Dr. E. C. Dargan from Louisville and from the Seminary. He is to become pastor of the First Baptist church of Macon, Ga. He has done the denomination the service all these years he has been training young preachers. He will be greatly missed. He will still be in the Southern Baptist Convention and will continue to exert a wide and strong influence.

THE DENOMINATIONAL PAPER.

BY J. J. TAYLOR.

The theme is perennial and far reaching. It challenges the attention of brethren in private, and evokes discussion in fifth Sunday meetings and associational gatherings. It claims the consideration of pastors and editors. It has instigated some of the acutest conflicts in Baptist annals, and the end is not yet. In nearly every State in the Southern Convention there is or has been trouble over the paper question, and sometimes the trouble has passed the limits of mere business rivalry and has affected the whole course of denominational life. The question is complex and as yet unanswered: "How shall the number, location and personnel of our denominational papers be determined?"

In this as in every other question there must be a defining of terms. What is denominational? A staunch and loyal Baptist goes into the shoe business; is that a denominational shoe store? Is the hardware store conducted by two Baptist deacons a denominational enterprise? Is the Standard Oil Company a denominational affair because the Rockefellers and the Stetsons are Baptists? Is every Baptist in business conducting a denominational concern? Is every school conducted by a Baptist a denominational school?

Baptists issue various kinds of papers. The founder and proprietor of the *Youth's Companion* was a devout and loyal Baptist, was that paper therefore denominational? A Baptist editor sells his paper and buys a county paper; he is the same good and true man in the new place, and he gives such Baptist news as he considers interesting to his readers; is either paper rightly considered denominational? A pastor issues a four-page monthly for members of his congregation and such advertisers and others as care to read it, and is that little sheet denominational? Without conferring with the denomination in any way a brother exercises his right to go into the paper business. To get the Baptist patronage he caters to the Baptist taste as he understands it. Sometimes he uses the Baptist name as sort of trade-mark and issues the *Baptist Treacler*, or possibly the *Baptist Broadaxe*. Is he therefore issuing a denominational paper? In the best of spirit take as a

concrete illustration the Baptist papers of Kentucky. Are their rights on whom the tower has not yet fallen, who recently withdrew from the First Baptist Church of Fulton over some question narrower than that of "alien immersions," and set up a new church, the denomination? Yet the rightness include the entire *Flag* contingent. Is the *Flag* then a denominational paper? Or take the three Baptist papers published in Louisville. Do they represent three denominations, or three aspects of one denomination? And what denomination does Brother Nowlin's interesting publication represent?

There has been much, not too much, said about denominational control of denominational institutions. If the Baptist papers published in Kentucky are denominational institutions where is the denominational control? Have any of our papers ever asked the representative men of the denomination in the State what improvements they could make, or how they could better serve the denomination? Are they trying to give out what the Baptists of Kentucky want or what they really ought to have? How many of our two hundred thousand ever heard of R. J. Campbell of London until our editors told about his follies? And what possible good did the information do any Baptist enterprise? And what denominational enterprise was promoted by advertising Foster's foolish book? Can there be really a denominational paper over which the denomination has no sort of control? Would it not be better if papers were denominational?

Probably Brother How would claim that his *Mission Monthly* is denominational. But has the denomination nothing but missionary collections and disbursements? And why should not all his information be given out in the *Recorder* and *Argus*, and so save the expense of another paper. Or take the denomination nothing but *Foreign Missions*? Or the *Home Field*. Is there nothing but Home Missions? Is there no such thing as denominational education? And if there are denominational papers, why shall denominational institutions pay to present their work to the denomination through these papers? Have we any really denominational papers?

It is easier to ask questions than to answer them. The writer takes the easier part. Does not the whole scheme of Baptist papers need re-adjusting?

HEADACHE.

Frequent or periodical headaches weaken the brain, and very often extinguish the light of reason. Dr. Miles' Anti-Pain Pills will relieve headache quickly by soothing the irritated nerves of the brain. They also prevent pain if taken when first symptoms of headache appear. 25 doses 25 cents. Never sold in bulk.

TEMPERANCE PROGRESS

Science Has at Last Given the Temperance Advocate Something to Offer to their Followers That will take the Place of Intoxicating Beverages.

The chemists of the AMERICAN FRUIT PRODUCT CO., after years of research, discovered a novel process for making a carbonated, non-alcoholic, sterilized pure apple juice, which contains the flavor for diet and acts as a strong tonic for the system.

A discovery which will probably do more to bring about and maintain temperance in the lives of millions of profitable hard drinkers has been made. Like all the most remarkable discoveries of the world (the substitute for opium is a little thing that has always existed since the beginning in the Garden of Eden, and has been periodically introduced by temperance workers and scientific aids. When humanity realized that intoxicating drink was a curse to the world, thoughtful men began a campaign against it. But they forgot the one essential to provide a substitute.

It is just because man or woman who takes a drink of his kind that he feels the craving for something in its place. He takes it to get rid of it, and he keeps on taking it until he has it. He does not stop it if he gets it as much as the nicotine did. Not what the drinker takes. There are certain drugs—but they are infinitely worse than liquor.

When the heavy smoker or drinker of tobacco foregoes his stimulus he feels the craving for something in its place. He takes it to get rid of it, and he keeps on taking it until he has it. He does not stop it if he gets it as much as the nicotine did. Not what the drinker takes. There are certain drugs—but they are infinitely worse than liquor.

The chemists of the American Fruit Product Co., of Rochester, who are, by the way, most prominent throughout the entire world, have discovered that pure apple juice, sterilized and carbonated and free from the slightest particle of alcohol, will satisfy the great craving for alcoholic beverages. It is more innocent than coffee or tea, and it takes hold of the throat and soothes the stomach with all the force and satisfying grip of whiskey or beer. It is simply apple juice unfrosted and pure and unchanged as when it is squeezed from the red apple or Northern Spy apple. Duff's Pure Apple Juice is the only form of the pure, sweet juice of the apple, being sterilized and carbonated by a secret process so that it retains its sweetness, purity and freshness in any climate.

The craving for something in its place, such a thing as mentioned in that of older, and visions of sunny days and nights on the old farm, with access to the hard cider barrel in the cellar, except "stone-walled cider" because of its hardness, rise before the mental vision of convivial spirits. But the quality in father's old October cider that caused those awful "mornings after" was fermentation—which produces the alcohol—but in pure apple juice fermentation is stopped by the secret process of sterilization and carbonation the moment it comes from the apple, and alcohol cannot obtain. But all the soul-satisfying qualities without the stinging element, and Duff's Apple Juice is daily saving thousands of men from themselves or rather from their nerves, which is quite another thing. Within the few months that Duff's Apple Juice has been placed on the market several leading temperance people throughout the country, always jealously watching for pitfalls of the enemy, have experimented with it with the intention of denouncing it. But they have actually testified that any one who drinks Duff's Apple Juice has no desire for intoxicants, because it is a satisfying beverage and does not intoxicate. It tones up the entire system, and is good for old and young alike. A few glasses of Duff's Apple Juice taken each day, will save the necessity for taking medicine, since it puts the system in smoothly working order and makes one feel himself again. It acts as a tonic-stimulant and blood purifier and drives uric acid out of the system.

So confident are the manufacturers of this remarkable product that to prove its merits they will send a large bottle, free of charge, to any regularly ordained minister of the Gospel or the president of any temperance organization. To secure this all that is necessary is to send your name and address; if a preacher, the name of your church; if the president of a temperance organization, the name of the society—and a bottle will be sent you absolutely free of charge by the American Fruit Product Co., 80 White St., Rochester, N. Y.

We Fill Mail Orders Promptly and Satisfactorily.



We Guarantee Satisfaction or Refund Money.

WATCH FOR OUR MARCH MAIL ORDER BULLETIN.

Our March Mail Order Bulletin is now ready and will be sent to anyone upon request. In it we have described the new Spring styles in Dress Goods, Gloves, Silks, Wash Goods, Dress Nets, Combs, Shirt Waists, Dress Skirts, Tailored Suits, Women's and Misses' and Girls' Coats, Corsets, Boys' Clothing, Muslin Underwear, Laces, Embroideries, in fact its a complete list of the new Spring merchandise, put up in a concise and easy readable form.

Remember that we deliver free all orders amounting to \$5.00 or more within a radius of 200 miles of Louisville. Write for this bulletin to-day—do it now while you are thinking of it.