

# WESTERN RECORDER

Faith, Hope and Love, these three.

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There seems danger in these days that some of the best people will forget the first commandment, which is much the greatest, in their zeal for the second. God must have the first place. Great as is the salvation of souls even, greater is the glory of God. The Lord's chief thought in dying for his people's sins was that God would be glorified by their salvation.

God first always. God first everywhere. Man's chief end is not his own character nor the salvation of his fellow men, but to glorify God and enjoy Him forever.

The *Congregationalist* calls attention to the complication of Home Mission problems caused by the influx of immigrants. Last year about one million came in, who do not speak English. This is a mighty host and every year the number grows larger. To teach these men is a great duty laid upon the Christians in this country.

Dr. A. MacNicholl made an investigation into the school children in New York City who are deficient mentally. Not the half-witted or idiots, but the dullards who cannot keep up with the classes. He found that 75 per cent of them had drinking parents, and 18 per cent had sober parents but drinking grandparents. These figures ought to do parents good by making them teetotallers.

The *Congregationalist* says a man in Chicago rang Gipsy Smith up on the telephone and demanded in a "Stand and deliver" tone to know when he was going to preach on the Second Coming of Christ. Gipsy Smith answered, "I am not through with the first yet."

In a recent missionary meeting Dr. Alexander MacLaren said: "The deepest reason for the indifference that prevails amongst Christian people at home in regard to missionary enterprise abroad is the defective experience which our people have of the power of Jesus Christ over their own lives." The man that has been deeply convicted of sin and is conscious of the greatness of the grace which saved him is the man who is most desirous to have other men saved.

Dr. MacLaren considers the motives urged for foreign missions of the greatest importance. These motives like the commandments are two. First and by far the greatest reason is that God is glorified by the salvation of souls. Secondly, our fellow men are going down to hell and we ought to desire the salvation of our brothers above everything except the glory of God.

## THE MIRACULOUS BIRTH OF JESUS.

GEORGE WHITMAN, D.D.

The miraculous birth of our Lord having been called in question by some modern scholars, it is proper that we should examine anew some of those evidences on which we build our faith in the virgin conception. Such enquiry ought to be made in the spirit of kindness, and, if possible, without prejudice. In its final destiny all truth must depend, not on the dictum of councils, but upon indubitable evidence, and upon the highest reason of unprejudiced humanity.

The doctrine of Christ's miraculous birth is an essential part of the teachings of Christianity. It is vitally related to nearly every other doctrine, unless, indeed, we should take the position that Jesus is merely a man, with all our human weaknesses and limitations. Assuming that he is more than a man, I do not see how we can get rid of the necessity of a miraculous birth.

Beginning with the Book of Genesis, we could go through all the books of the Old Testament, and show that all the prophetic statements concerning the Messiah either assert, or imply, that the Messiah should be miraculously born. Commencing with that remarkable prophecy, in Genesis 3:15, where we are told that the seed of the woman should bruise the serpent's head,

the "seed of the woman" should bruise the serpent's head. It is impossible in a brief article to enter into this argument from ancient prophecy. It could be shown, however, with perfect clearness, that the Messiah whom the Israelites expected, was to be a being not less than divine. Our Saviour himself quotes the second psalm as referring to himself, in the expression, "Jehovah said unto me, Thou art my Son; this day have I begotten thee." The Messiah was to be, not only David's son, but his Lord. Several prophecies in Isaiah show that the Messiah was to be a divine being. Isaiah 9:6 says: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." This statement could be made of a divine being only, and obliges the birth of a child through some miraculous means. The statement in Isaiah 7:14 is even stronger: "Therefore the Lord himself will give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This name, "Immanuel" (God with us), is given to Jesus. Isaiah says this being was to be of virgin-birth. If, therefore, our Saviour is to fulfill the conditions prescribed by ancient prophecy he must be a person born of a woman, and yet born under such conditions as to constitute him Immanuel—God with us.

But there are other, and, to many people, stronger considerations that compel us to believe in a miraculous birth.

The entire weight of New Testament evidence is in favor of such a birth. Some persons have tried to convey the impression that only the statements made by Matthew and Luke assert this greatest miracle. I hold that, even if we were to eliminate the statements made by Matthew and Luke the virgin birth would still remain a clearly proven article of our faith. But how can honest Bible students eliminate the testimony of these credible witnesses? There is no more reason for questioning their statements on the subject of Christ's

birth than on any other subject. No one of the Bible writers knew Jesus better than John, and no Bible writer is more careful to let us know the unique character of Jesus, the Son of God. John says nothing of the virgin birth, but he most forcefully shows us that Jesus is the eternally pre-existent "Word," and that this "Word" was with God, and is God. This pre-existent, and all-powerful "Word" was not born by wholly natural processes. John says, "He came," "He was manifested," "We beheld his glory." The Christ that John puts before us is not, and could not be the son of Joseph. He is the eternal Word, made flesh. The same truths could be shown from the writings of the Apostle Paul. The Christ of Paul is a being who pre-existed, and who miraculously took our flesh nature. In 1 Timothy 3:16, Paul says that "God was manifest in the flesh." That expression fairly carries with it the idea of the miraculous birth. The fact that our Lord pre-existed is taught by himself, and by all the New Testament writers. This idea of pre-existence obliges a birth through supernatural means.

Every student of the earliest Christian history knows that in the first years of Christianity there was no disposition to question the miraculous advent of our Lord. All who accepted Christian teaching in any sense accepted also the idea of his divine nature. The earliest heresy was not a denial of his divinity, but of his humanity. The earliest error that Christianity encountered was Docetism, which denied the reality of Christ's human body. In 1 John 4:2-3 this Docetism is controverted. The Docetist said that Christ's human body was only seeming. They said that "as water flows through a reed, so God flowed through Mary." They denied the human fatherhood, because the impression of Christ's deity was so prevalent that all Christians accepted it. They carried the doctrine of the divine Sonship so far that they would not admit that Jesus was human in any sense. Is it not remarkable that the people who lived nearest to the day in which Jesus lived on earth, and who had the best opportunity of knowing Him, were most strongly impressed with his divine nature. Among them no question arose as to the virginal birth.

I think, also, that it is of the utmost importance that we should carefully consider the position which Jesus himself took in regard to this delicate and important subject. No one who studies the attitude of Jesus toward Joseph and Mary can help but notice what almost amounts to an indifference. If Joseph were the real father of Jesus it is indeed remarkable that he should receive only the slightest mention. He is not an actor in New Testament scenes. He is simply the husband of Mary. How can we account for this apparent slight, except upon the Bible basis, that he bore no other relation to Jesus than the headship of that Jewish household into which the Holy Spirit had brought the Saviour of the world? Then, too, we must properly note the fact that Jesus always spoke of one Father. "I and my Father are one." "The Father is in me, and I in Him." His attitude was a practical denial of human parental relationships. Even when only twelve years of age, he said to Joseph and Mary, "Wist ye not that I must be about my Father's business?" Jesus insisted that He pre-existed with the Father. In John 13:3 we read that Jesus knew that He came forth from God, and was going back to God. In the 17th chapter of John's gospel Jesus prays to the Father to glorify him "with the glory I

had with thee before the world was." Now I submit whether it was possible for a being who pre-existed eternally with the Father in Heaven, and who shared his glory, to come into human existence in any other way than that told us in the holy Scriptures? To have been born of a sinful man would have necessitated a sinful nature. To have preserved perfect purity of nature in spite of sinful procreation would have necessitated a miracle certainly not less than that of the virginal birth. It is certain, therefore, that Jesus was not born in our human, fleshly sense. "God so loved the world that He gave his only begotten Son." Jesus came. He was given by the Father. The birth of a human person is the creation of a new spirit. Jesus did not come into being, in the highest sense, when he passed through a human instrument into this human existence. The "Son of Man" was born; the Son of God pre-existed eternally. There may be a mystery in this; but we could hardly believe in Jesus at all, if it were possible perfectly to understand his human-divine origin. We cannot understand the mystery, the miracle of our own origin; why, then, should we expect to understand the mystery of the entrance of the Son of God into this lower life in the flesh?

Buffalo, N. Y.

## NEVER ALONE.

BY J. MERVIN HULL.

The modern paragraph writer sometimes has a little fun at the expense of the old-fashioned copy books, where some stilted sentiment was copied over and over again on every line on the page. One of these sentiments was, "They are never alone who are accompanied by noble thoughts." Yet the boys and girls who copied this, learned something more than the art of writing. They fixed in their minds a truth that will continually assert itself and be a great help to happiness and strength of character. It would be a great blessing if something would take the place of the copy book to repeat this truth again and again.

A man on the street of a city asked a passing stranger:

"Can you tell me when the next train leaves for New York?"

"At five o'clock," was the answer.

"Well, then," sighed the man, "can you tell me how to kill time for the next three hours?"

The man dreaded to be left to himself. He had no resources of pleasure except in some outside excitement. Time was a thing to be "killed." That is a pitiful case, and entirely unnecessary. The best thoughts of the best minds are free to all, and it is very easy to lay by a store of them. And there is a pleasure still more delightful than this: it is to train the mind to think noble thoughts about nature, life and truth. What is suggested to your mind by the fields, trees, birds, mountain, brook, and sky? No one can afford to go through life without learning the art of thinking noble thoughts, without opening the door to these companions who stand ready to come to us and make life happier and better, the thoughts of God, which enlighten the eyes and rejoice the heart.

The Lord's Prayer is comprehensive, terse, devotional and intelligent. To repeat it earnestly and in sincerity is to imbibe the spirit of the Master in the public service. But to rattle it off irreverently and thoughtlessly is nothing short of mockery. A poll-parrot can do this without any idea of worship.

## THE PRACTICAL VALUE OF "CLOSE COMMUNION."

BY W. J. FUCKETT.

The importance of the practical side of the communion question has not been duly emphasized. We Baptists have underestimated its value. Most of our energy has been spent in proving the scripturalness of our practice, and gathering the concessions of Pedobaptists and Campbellites, with an occasional reference to our rapid growth where close communion prevails among us.

It is good to back up our practice by a "thus saith the Lord," but, in view of the fact that open communionists dwell more on the baneful influence of our doctrine than they do to prove its unscripturalness, have we fully met them by the bare proof of our doctrine?

Assuming that close communion is scriptural, let us shift our position a little, and look at the value our practice is to us.

1. Close communion stands as a safeguard to the purity of many other and very important doctrines. Its relation to the doctrines of baptism and church membership is so close that it is a resultant doctrine rather than an independent one. In fact its setting among the other doctrines is so important that it cannot be disturbed without direful consequences. The Baptist system of doctrines is like a beautiful house; *mar one part and the whole is marred.* Close communion must not be touched, else other truths will be moved out of their places.

Suppose, for instance, we were to practice "Open Communion," there would be a tacit admission on our part that other churches, so-called, are true churches of Christ, with as much right to exist and execute the laws of the kingdom as we ourselves claim.

Moreover, such practice would destroy the proper relation between the Lord's Supper and baptism, and show our fellowship with sprinkling, pouring and immersion to obtain remission of sins.

Further, as baptism bears a close relation to the different parts of the plan of redemption, Open Communion would bring us into close touch with Arminianism, and Baptismal Regeneration, this last being, in the opinion of Baptists, the mammoth heresy of Christendom. If Baptists were to practice free communion, logic would lie dead, common sense be stultified, conscience over-ridden, and the Baptist system of doctrines blown to atoms. Baptists can no more do away with close communion and logically remain Baptists, than a man can tear the foundation from under his house, and expect it to still stand. So we see how close communion stands as a safeguard to other doctrines. Let us never surrender it. Armitage tells of a man who said, the millennium will never come till the Baptists surrender their close communion. If that be true, then we need not look for the millennium at all.

2. Close communion helps to give us a purer church membership. This it does in two ways:

(1) By preventing the doctrinally unsound from applying for membership with us. Paul says "the time will come when they will not endure sound doctrine," and it is well-known that now there are some otherwise good people who cannot endure right sound teaching. It is further known that these same people object more to our practice of restricted communion than to any thing else we do or teach. Protestants and sinners alike condemn it. So when one of another persuasion seriously considers joining the Baptists, close communion sometimes arises before him as an insuperable barrier, and he gives up the idea, and lives and dies in his own faith. No doubt, this is sometimes the case. Thus those unsound in the faith are kept away. Close communion, then, is as the flaming sword on the east of Eden, turning every way to keep the unworthy from reaching forth the hand and partaking of the emblems of eternal life.

(2) By winnowing the church, Paul says again, "among us will arise some speaking perverse things." A few even of our own membership look with suspicion on restricted communion, and occasionally

one of these stands ready to yield to some outside influence; and it is not long till the keen-sighted proselyter sees his prey, and the next thing we hear of is an excommunication from a Baptist church. These cases, however, are few.

Thus restricted communion helps us to purify our churches. Some may think it is our weakness; but not so, it is our strength; for we believe strongly in the divine principle, "One (in the right) can chase a thousand, and two put ten thousand to flight."

(3) Close communion furnishes us a splendid opportunity to let our light shine. We can return good for evil.

While others impute impure motives to us, and call us "selfish," "bigoted," "narrow-hearted," etc., we can impute pure motives to them in their practice of this much misunderstood ordinance. While they press us on every side, even almost to the point of persecution, to give up our practice, we can cling to our Lord, and "bless them that persecute us," and "pray for them that despitefully use us," and claim the promise, "great is your reward in heaven."

Moreover, when right-thinking people see us adhering strictly to principle, even to the dissolution of the most sacred human relationship, they will see in us more than "selfishness," and will investigate our principles, and come in with us to serve the Lord in his own appointed way. So, while we may lose some members because of our strict adherence to principle, God will see to it that others will be added to us. So that our gain will be more than our loss.

(4) Close communion furnishes us with good discipline. God has ordained for our good that we meet with opposition and persecution. Certainly close communion brings us face to face with these; and if we bear them with patience and fortitude, we are strengthened and better fitted for other ordeals and greater usefulness in life.

We see, then, that our practice bears good fruit. It is a safeguard to other doctrines, it helps purify our churches, it enables us to let our light shine, and strengthens our character. Then let us be faithful to this ordinance till death; and soon he who said, "I appoint unto you a kingdom . . . that ye may eat and drink at my table in my kingdom," will come and drink it new with us in the kingdom of God.

Cave City, Ky.

## THE CHURCH VAUDEVILLE.

It is reported of a church in New York that on a recent Sabbath evening, between the reading of the Bible and the sermon, a "lady whistler" gave three selections from popular operas in her particular musical art, and that on the following Sabbath a gentleman was to play sacred and classical melodies on the musical glasses. The minister, being asked the reason for these additions to the usual evening service, said that the church has to provide an attraction to get the crowd, and that if it is to draw the crowd it must compete with the theater. He intends to compete, in as dignified a way as possible, with the attractions by which his church is surrounded.

This is the frankest statement of the reason for so-called attractions in the church service that we have met for some time. It is also the most advanced attempt to introduce the vaudeville entertainment into the meeting for the worship of God and the preaching of the gospel that we have observed. The secular newspapers have of late given some attention to the fact that the announcement of sensational topics for preaching has quite subsided, and that the topics published for the past year or two have been far more Scriptural and religious than was the case for a considerable period. It has been proved that the effect of a sensational topic so far as drawing crowd is concerned, is of a very brief duration, and that those who may have been drawn by the startling title have seldom taken away with them much of the matter for which the title was given. It is interesting, therefore, to find that one minister, at least, feels that some still more unusual and attractive novelty

must be tried in order to "draw" the people. It brings up once more the question that has been discussed so earnestly and variously, what attractions are legitimate in the endeavor to "reach the people."

In our view, the New York minister and others who in one way or another adopt this method, are proceeding upon a wrong principle. It is not surprising that a good many earnest and anxious ministers, seeing that the people are not drawn in considerable numbers to the meeting for worship and the preaching of the Word, should feel almost driven to the use of whatever will call attention to the service, and even for once or twice persuade people to come in, where the gospel may be presented to them. But we are compelled to think that the offering of "attraction," even the attraction of a good choir and delightful music, is not the proper function of the church in its ministry to men. The church has a great, divine gift to offer to men. It is to give the Word of the saving love and the authoritative summons of God in Christ to every man. It is to go out and compel men to come in. But as we understand the Word of Jesus Christ, the compulsion is to be that of human brotherhood and persuasion, rather than that of a promise of entertainment. We cannot find in the New Testament any counsel to the church to draw men by the most approved vaudeville. The fact that the worshipful singing of sacred music, by a choir or by the congregation, comes to be to any devout worshiper a most delightful and uplifting part of the public worship does not lay a foundation for the building of a superstructure of a music hall, into which careless listeners may be invited, with the chance that they will also hear some word of the gospel of new life. In a word, the function of the church is not to "attract," but by love and kindness to persuade men to hear the gracious word of Jesus.

Moreover, we judge that the excellent minister's attempt in New York will defeat its own end, as similar endeavors have done. It is quite possible that for a time a considerable addition may be made to the evening congregation by the varied programme of entertainment. But the church cannot compete with the theater and the music hall. The attractions given cannot be equally attractive. And after awhile the crowd that came will have dwindled away, and the result will be difficult to find.—*Presbyterian.*

## A FREE-WILL OFFERING.

A lady in Chicago asks me to write an article on the free-will offerings of the Hebrews in the wilderness, as recorded in Exodus xxxv. 4-29. The Lord wanted them to build a tabernacle in which he should dwell among them. He did not assess them pro rata, or command them to contribute, but said, "Whoever is of a willing heart, let him bring it, the Lord's offering." And then Moses tells us how they came, "every one whom his spirit made willing," and brought offerings "for the tent and all the service thereof," until there was much more than was needed, and the giving had to be restrained. (See Chapter xxxvi. 6, 7.)

It is a wonderful picture of spontaneous and enthusiastic liberality, especially when we remember how poor these Hebrews were. They had no money, but they gave what they had. Every one with whom was found anything that could be used in the proposed structure brought it. It may have been his most cherished treasure, or almost his only possession, yet love prompted him to surrender it cheerfully.

Matthew Henry writes: "They were willing, and it was not any external inducement that made them so. It was from a principle of love to God and his service; a desire for his presence with them in his ordinances; a gratitude for the great things he had done for them; faith in his promise of what he would further do, that they were willing to offer. What we give and do for God is acceptable when it comes from the heart."

God could have built and furnished that tabernacle as easily as he made the pillar

of cloud and fire, or the manna which he gave them every morning. But he wanted them to do it for their own good—to manifest and to quicken their love for him. And he calls upon us now to labor and give for his cause, not that he needs our help, but that such co-operation promotes our growth in grace. He could send angels to preach the Gospel; but if he did so, the church would be spiritually pauperized. Should we not, then, emulate the glad and self-sacrificing liberality of these Hebrews in the desert, and contribute to the cause of Christ, not grudgingly, not because others do, but with a hearty spontaneity?

Dr. Bush, in his "Notes on Exodus," says:

"Should not the establishment of God's kingdom in the world call forth our zeal as much as the erecting of that fabric in the wilderness did the zeal of the Israelites? The material tabernacle was only a shadow of that better habitation in which God delights to dwell. To the erection of this spiritual house every true Christian Israelite is called to contribute according as God hath given him ability. And let it be ever remembered that the blessing will go with the contributions, according to the free, generous and cordial spirit with which they are made. It is not the amount given, but the motive of the giver, which is of account in God's sight."

Dr. Butler, in his "Bible Work," says:

"Where do we now find men acting so fully on the voluntary principle? How small a proportion of the benevolent offerings of Christians are brought to the Lord's treasury? Instead of this, they must be sent or called for. How different from the full-souled and spontaneous promptings of these Israelitish donors. They needed simply to have a want stated, and then, without waiting for duty to be inculcated, appeals urged, a precise amount prescribed, or a messenger sent, they become the carriers of their own gifts, and pour them in without stint, until arrested by a public proclamation."

If we, as Christians, had the spirit of these Hebrews, and realized how superior are our blessings to those which were then enjoyed, and how much grander is the work in which we are permitted to take part, than the building of that tent in the wilderness, our free-will offerings would be so abundant that all the missionary treasuries would overflow. Paul tells us that "the Lord loveth a cheerful giver" (2 Cor. ix. 7). And Drummond tells us that "the greatest thing in the universe is love." Should we not, then, do all that we can to win the heart of Him whose innermost nature is love?—*C. E. B., in Herald and Presbyterian.*

## BREAK THE CHAIN.

The following communication is going the rounds and annoying many people:

### A PRAYER.

"O Lord Jesus we implore mercy on all mankind, keeping us from all sin, and taking us with Thee through all eternity. Amen."

"This prayer was sent by Bishop Lawrence asking that it be sent to nine persons. Those who will not do this will have some misfortune. He who will write for 9 days, beginning the day it is received, and sending one each day receives some great prayer. It has been said he who will do this will be delivered from all calamity. Do not break this chain."

Bishop Lawrence has repeatedly denied sending this. No sensible person would ever suppose that he did send it. Yet there are many who are joining in this piece of tomfoolery.

ELMER W. POWELL.

Second Church Study, Philadelphia.

"If you wanted to gather up all tender memories, all lights and shadows of the heart, all banquetings and reunions, all filial, fraternal, paternal, conjugal affections, and had only just four letters in which to spell out that height and depth and length and breadth and magnitude and eternity of meaning, you would write it all out in these four capital letters H-O-M-E."

DOCTRINAL TEACHING IN THE SUNDAY SCHOOL.

BY HENRY ALMON FOSTER, D.D.

(Continued from last week.)

THE MEAT OF THE WORD.

If I may take care of Chrysostom's Eight I would say, if I had a high mountain for a pulpit, and a voice like an archangel's trumpet, and our Baptist home for an audience, and were allowed to utter to them but three words, and then have my lips sealed forever, the one sentence I should cry aloud would be this: "Teach Baptist doctrine."

And where teach it? Teach it from the pulpit. "Think ye that exhortation with doctrine," said the old Puritan, and the advice is still to be heeded. There could be nothing better for our people than to sit down now and then to a good, up-to-date, solid doctrinal meal in which our fathers prevailed. Unhappily, we have fallen upon the days of wraps and enemas, chips and tid bits, when there is a cry for everything to be pared down. How can we expect strength and vigor from such a diet?

This prejudice against doctrinal sermons is not a modern, after all. Paul had to meet it. His doctrine of Christ crucified was a stumbling block to the Jews and a folly to the Greeks. But it is well to encourage ourselves with the memory that it was a doctrinal sermon, abashed with fire from heaven, to be sure, which led to the conversion of three thousand souls on the day of Pentecost.

Later then and there proved that a doctrinal sermon could be made interesting and effective. Why not? No theme can be more interesting to thinking men than theological themes, when presented with logic on fire. Dr. J. H. Gambrell, at the last meeting of the Southern Baptist Convention, told of an old lady to whom was handed a cup of tea. She took a sip of it, and then got a small knife and began to chip up something and put in it. On being asked what she was doing, "Oh," she replied, "I'm just getting a little calamus in my tea. I always like it to taste of something." In spite of current prejudice, more people than we think are like that old lady. They want our sermons to taste like something.

I can bear this witness, and I am sure that many of my distinguished brethren present can give far more convincing testimony, that no sermons of ours have a more immediate response or produce results more apparently beneficial than our doctrinal sermons.

In any event it might be well to take the attitude of Dr. Dale, of Birmingham. He preached doctrine for an hour, and his friends said, "People will not stand it." The preacher replied, "They will have to stand it." And they did, and they became glad to stand it.

I have been stirred by the statement made in recent years by him whom we delight to honor, Alexander McLaren, of England, that if he had his life to live over again he would lay more emphasis upon the distinctive principles of our denomination. Dr. Eaton tells us that a like confession was made to him by that prince of preachers and teachers, Dr. Broadus. Young men of the Seminary, standing upon the threshold of your ministry, let us remember that a preacher should be more than a finger-board pointing to the celestial city; he should be a chart, also, showing the whole sphere of life and truth.

Where shall we teach Baptist doctrine? Teach it in the young people's society, in such stimulating studies as those by Dr. Dargan in "The Doctrines of Our Faith." If the young people's movement has a peril it is in the tendency to produce a merely talkative and superficial type of Christianity. The food offered in the weekly meetings has not been sufficiently designed to produce stalwart and muscular Baptists. I confess that I should like to see more meat upon the table, and larger supplies of whole-wheat bread, with a fine hard crust to ensure mastication. In the monthly doctrinal meetings offered to the B. Y. P. U. workers of the churches of the Southern Baptist Convention, I see one of the promising signs of the times.

Where shall we teach Baptist doctrine? Teach it in the home. I shut my eyes and I see a tow-headed boy. I call to mind a paragon in a faraway town where to that lad the event of the week was the arrival of the denominational paper. How that paper stands out in memory as that lad stands before you! All through my life since I can trace the influence of that paper in molding my literary tastes, my religious life, and my Baptist convictions. I take it that the absence of denominational papers and denominational teaching from many of our Baptist homes is a matter for serious thought.

THE CHURCH SCHOOL.

Late enough I come to the heart of my theme. Ought we to have doctrinal teaching in the Sunday school? We may well ask, why not in the Sunday school? Surely there above all other places.

The command of the Master, "Go teach," is ringing with new emphasis in the ears of Christendom. We are, as never before, magnifying the teaching function of the church, and exalting the Sunday school as the teaching service of the church, as the church school. When in operation, the Sunday school is the church engaged in the teaching business. If this be a true conception of the Sunday school, it is natural that Baptist churches, in their effort to teach the whole round of truth as it is in Jesus Christ, should teach Baptist doctrine. It is necessary that they teach it, if they are fully to perpetuate their principles and to realize their God-given mission.

Teach it in the Bible class! Yes, and in every other class. What! teach Baptist doctrine to children? Why teach Baptist doctrine to children? Because they can understand the great truths of our faith as well as their elders; I had almost said, better than their elders, and I might quite say it. The old and foolish question "can children reason?" has long ago been answered. The child's capacity for great thoughts is still much underestimated.

"It is assumed," said grand Dr. Hodge thus well, "that the true knowledge of God is possible to adults, but not to children; whereas, the real fact is, that children are a great deal more capable of it. The child, however, could hear the call when old Eli could not. Ah, my friends, these children can make room for more Gospel than we, and take in all the most precious thoughts of God more easily. The very highest and most spiritual things are a great deal closer to them than to us. Let us not wonder, and not be offended, if they break out into hymns as just looking into the face of Jesus, when the great multitude of priests and apostles to dumb along the road, as the one on which He rode."

Clay Trumbull, in his Yale lecture on the Sunday school, tells this incident, which I venture to repeat as an illustration of how child heart can grapple with profound truths. A Congregational minister, riding along a country road as the holder of his parish, stopped to speak to a boy whom he saw there. After asking the boy's name he attempted a little pastoral catechizing, after this sort: "Do you know who made you, my boy?" "Yes, sir, God made me." "Where is God?" "In heaven, sir." "Is't God any where else?" "I didn't know that He was, sir." "Well, my boy, God is not only in heaven, but He is everywhere at the same time; and He can see you always, wherever you are." That was a new thought to the boy. Persisting to a heavy stone wall near which he stood, the boy said inquiringly, "Can God see through that stone wall?" "Yes, indeed," answered the pastor, "God can see through that wall. God can go through that wall." "Got!" responded the boy instantly, "got! I don't see how God can go at all, if He is all over to begin with." "Ah," said the pastor, in telling the story, "that boy had made the truth of God's omnipresence more really his own in those two minutes than I had made it mine in my thirty years in the ministry." And the elementary and primary truths which go to make up the fundamentals of Baptist doctrine can be better apprehended by the human mind in its childhood than in its maturer years, because the child lives nearer to reality. As Richter says, "Children are nearest to God, as the smallest planets are nearest the sun."

Why teach Baptist doctrine to children? Again, because childhood is plastic.

THE WORTH OF THE CHILD.

In ancient times there stood in the citadel of Athens three statues of Minerva. One of olive wood, which, according to popular tradition, had fallen from heaven. The second of bronze, commemorating the victory of Marathon. The third of gold and ivory—the great miracle of art in the days of Pericles. So, in the citadel of time, stands man himself. In childhood shaped of soft and delicate wood, that can be bent with a touch; in manhood, of bronze, which cannot be changed without cleavage or breakage; in maturity of age, of gold and ivory, on which it is almost impossible to make any impression.

When the Danish sculptor, Thorwaldsen, first went back to Copenhagen, his own city, after he had become famous as an artist in Rome, his studio was thronged with admiring visitors. A great lady seeing him one day take some clay in his hands, and begin to model, said to him, "I suppose, Herr Professor, you do not do such work yourself when you are in Rome?" She supposed that inferior workmen were given work like that. But the great artist replied, "I assure you, Madam, that this is the most essential thing."

If it is necessary for the future of our faith to have Baptists well-proportioned and of full stature, surely the most essential thing is for the molding hand to work upon hearts that are wax and minds that are clay. All too soon the hardening process will be going on.

Errors persist in this enlightened age largely because their exponents have recognized the plastic nature of the child. This is why, with all her medieval follies, Rome goes on her conquering way. Cardinal Manning voiced a tremendous truth in his challenge, "Give me the children, and England shall be Catholic in twenty years."

In many of the northern states atheistic Sunday schools have been indoctrinating thousands of Bohemian children in the grossest and most ribald tenets of atheism, and today that people stand in our midst almost a solid phalanx against Christianity.

A recent news item from New York says that a socialist Sunday school will be conducted regularly hereafter for the purpose of indoctrinating young children with the philosophy of socialism, and the promoters state that similar schools are to be established throughout the country.

Calvinism failed to leave its stamp upon the Methodist church because Whitefield was content simply to sway the masses. Arminianism won because Wesley knew that the lambs are the hope of the flock and that the child of today is the church of tomorrow.

There never was such a tenderly susceptible thing as the soul of a child. I have read somewhere that one of the world's most renowned generals, when a child, was taken by his mother to see unveiled the statue of an illustrious warrior. She noticed that her child was singularly affected as he looked upon the life-like form of

the soldier in marble. He seemed fascinated and spellbound; and when at length she led him home he looked back again and again very wearily. Shortly after, when she supposed he was of his childish play, she missed him. Everywhere she sought him with a mother's alarm. Recalling his strange interest in the statue, she hastened to the place. The multitude had gone, but there, lying upon the ground, gazing up at the soldier in stone, she found her boy, greatly agitated. She rushed him to her home and sought to calm him. She put him to bed and listened in the hope that he would soon be asleep, but he seemed feverishly restless, and when she entered the room he was sobbing as if his heart would break. "Why, my son, do you not try to sleep?" she asked. "Oh, mamma, I do try, but that warrior won't let me sleep." The impression had been made on the soft clay. The child never got away from that vision. It made him a warrior. Once got the vision of the monumental justice of our faith before the child and have him fall in love with them, and you will have, in manhood, a real leader for that faith, a pillar in the temple of truth.

THE LESSON SYSTEM.

It is somewhat dangerous, I know, to come down from the heights of glittering generalities to the level of present application, and to face the problem how this teaching can be given most effectively in the Sunday school. The Sunday School Board of the Southern Baptist Convention, in its supplemental doctrinal lessons, as I believe, feeling its way toward the right solution. I, for one, shall follow the development of this plan with keenest interest and sympathy.

And now, a practical word. The future, I am sure, will not limit doctrinal teaching to any one department of the Sunday school. The task of indoctrination is a long task. Before leaving the primary the child should know some simple statement of Christian faith. Studies in specific Baptist doctrine may be reserved for the Intermediate and Junior departments; while the Senior department may concern itself, as far as possible with the relations of Baptist doctrine to the whole round of theology and church history and life.

All this may be supplemented by pictures of Baptist worthies on the walls, and a well-selected library.

I shall not go further into details, though many things crowd for utterance. One thing, however, remains on my heart to say, and I must out with it. I speak with hesitancy, but conviction bids me speak. I firmly believe that the uniform lesson system has done its work and served its time. It has done a great work, and in nothing has its work been greater than in this. It has done more than any other agency to sweep the spikes and broken glass from the tops of the denominational fences, and to unify Christendom. And in many ways it has been a blessing beyond language to express.

But I venture to say that the time has come when the same reasons that impelled the Baptist Young People's Union to organize apart from the Christian Endeavor Society are in force for separate denominational lessons in the Sunday school, if Baptist truth is to go on its way conquering and to conquer.

While appreciating the vast and unquestionable good done by the uniform lesson system, it is perhaps significant that, during the fifteen years, from 1890 to 1905, the greatest percentage of increase was made in this country by the Mormons, the Roman Catholics, and the Episcopalians, each of whom have their own lesson system. During the same period, while the Baptist leaven has been permeating all denominations, as a distinct people they have maintained the lowest rate of increase of any of the larger denominations. I leave to your judgment the causes of this disproportionate growth. Whether my suggestion can furnish evidence as to one of the causes or not, I still maintain that the time has come for a radical change in our lesson plan.

It may be claimed that there is no need to diverge from the regular international lessons, for, in the course of their exposition by our own publishing houses, there are abundant opportunities to unfold Baptist doctrine. This is doubtless so, and yet the fact remains that the circulation among our people of undenominational Sunday school papers and helps tends to obscure these doctrines in the mind of the teacher and to leave them unrepresented to the scholar.

I am more and more convinced that we can only keep the torch of truth in full flame and pass it on to the complete illumination of the world as we have our own lessons elucidated by our own expositors, among whom we have the great Bible teachers of the age.

Let the Baptists of America, or better, of the world, issue their own series, supplementing them with special lessons in Baptist doctrine, history and biography. These special lessons could then be related more or less intimately to the regular lessons. By such relation, which, under the present system is impossible, a distinct advantage would be derived.

In this utterance I confess I feel like a voice crying in the wilderness, and with no language but a cry. It may be that in grinding out my views in this presence I am only making sport for the Philistines, and shall bring things down about my ears.

But I am sure that you will all agree with me in my main plea, which is that in the Sunday school is not too soon to begin to lay the foundations of those convictions for which our fathers fell and for which we stand.

If we really have convictions of the worth of our doctrines, we must teach them. If we note the place of children in the Old Testament, the significance of the boy Jesus in His Father's house, the meaning of those arms outstretched

lovingly to children, the glad trodden ringing halleluiahs in the temple, the first great commission to the disciples, "Feed my lambs," we must teach them to the children. If we bear in mind the training facilities and the retentive memories of childhood, if we bear in mind Dr. Mathie's last request, "Sing me a lullaby now," and Francis Willard's dying whisper to a friend, "I have cried in with Mother," and Father Taylor imagining his daughter to be his mother, and calling to her, "Come, Mother, hear me say my evening prayer," and then, with his daughter's hand in his, saying his first prayer, "Now I lay me down to sleep," if we bear in mind all this, we shall know that impressions made on children are indelible, and we shall teach them with confidence.

THE VOICES AND THE VISION.

It is said by balladists that the voices of children are heard to a greater height than is any other sound that goes up from the earth. They travel higher than the shriek of the steam whistle, or the roar of the catamaran, or the shout of a mob. So it seems to the attentive ear that the requirements of the children come the first and truest highest. They are the plastic elements of the race upon which was shaping is given with the best results. Was to receive, they are malleable to receive.

Great Rhodes was dead. They laid his body far up among the hills of Rhodesia. They buried him there in the heart of the land he had craved for Britain. No warrior he, but a mighty statesman. A true lover of humanity, he had conceived the magnificent idea of painting a strip in Africa from Capetown to Cairo a deep British red. He did not expect to see it in his day. That did not deter him. His eye was on the coming centuries, the glory of his country in his heart. Brain and treasure he sacrificed. Friends, even, he laid upon the altar. But the future of his land in Africa must be great. In his day he did much. Railways from the north and south are reaching out to shake hands on the equator, beneath the folds of the Union Jack. His conception of a British Africa has taken root in the heart of an empire. He saw much accomplished in his day and was glad. He looked into the future, and was more glad. Fifty years from now the historian will write upon Africa, with the first letter at Capetown and the last letter at Cairo, RHODES, and underneath, the word British. Rhodes was great because he saw the opportunities of the moment, and looking beyond the day of small things, worked on with a mighty vision of the future in his soul.

An English evangelist, not a Baptist, has lately said, "The Baptists of America have the greatest opportunity of any people on earth." God give us to see that the opportunity of the hour is in the Sunday school, and beyond the dust and clouds of the present giving us the vision of a world swung back into complete harmony with God, and us forth to plant the Baptist banner everywhere and to claim the world for our King and the truth of God, until the penman of heaven can write upon the round globe the name, JESUS, and whether he write beneath that name, which is above every name, the word Baptist or no, I care not, so long as the truth of God covers the earth as the waters cover the sea.

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.

Contents of The American Monthly Review of Reviews for March: Hon. Edmund W. Pettus, of Alabama, frontispiece; The Progress of the World; Record of Current Events; Miscellaneous Cartoons of the Month; The Interior Department Under Secretary Hitchcock, by Max West; Guarding the Public Coal Lands; The Jamestown Exposition, by Plummer F. Jones; Why We Need the Immigrant, by William S. Rossiter; The Municipal Ownership of Street Railroads in Germany, by Edward T. Heyn; German Land Tax Experiments, by William C. Dreher; Why Not Savings-Bank Life Insurance for Wage-Earners? by Louis D. Brandeis; Leading Articles of the Month; The New Books.

Contents of the Bible Student and Teacher: A Census of Early Biblical Populations, and its Confirmations of Scripture, by Prof. Franklin Johnson, D.D., LL.D.; Abraham in the Light of the Monuments, by Prof. Albert T. Clay, Ph.D., University of Pennsylvania; Pagan and Christian Rome in the Apocalypse, by Rev. John M. Leavitt, D.D., LL.D., ex-President of Lehigh University; The Story of Eden—History or Myth? by Rev. T. McK. Stuart, D.D., Golden, Iowa; The Beginning of the End of the Wellhausen School, by Prof. George H. Schodde, Ph.D., Columbus, Ohio; Notes Editorial and Critical (Archeological Department—Egyptology), by Rev. Melvin G. Kyle, D.D.; Progress in the Christian Church by heresy, "One of the Modern Delusions of Doubt"; The Lame Facts and Limping Logic of Dr. Lyman Abbott Illustrated; The Goldwin Smith of the Past and the Present; Abstract of Professor Wright's Lectures in New York. Subscription \$1.00 a year; single copy 15 cents.

SUNDAY-SCHOOL LESSON

SUNDAY, MARCH 24. WOES OF DRUNKENNESS. Isaiah 28:7-13.

Motto Text: "Wine and new wine take away the heart."—Hosea 4:11

There is no lesson more needed in the world today than this in which God's wrath against the drunkenness of Israel and Judah is told...

Isaiah admits the beauty of the luxurious city of Samaria but pronounces a woe upon it. Amos gives a graphic description of the luxury in which the people lived.

"But they also have erred through wine."—Despite the promises of God, despite the stern warning to be read in Ephraim's fate, Judah, too, was given to intoxication.

"The priest and the prophet have erred through strong drink."—Terrible picture of the condition of the nation when those who ought to have been the teachers and exemplars of righteousness were themselves drunkards.

Economy

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gin drinking, will keep wine and cider in their houses, allow their children to drink, and give it to their neighbors. Can neither love of God nor love of man restrain them?

"They are swallowed up of wine."—Very expressive words. How much does not wine swallow up! Men throw away earth and heaven, all they have here and might have hereafter, for strong drink.

And the men of Judah were insolent and defiant in their drunkenness. They answer him with mockery. "Whom shall he teach knowledge?"—"Are we children, just weaned, that this prophet attempts to instruct us?"

There is small hope for men, even though God be so merciful, who ridicule the warnings He sends them. Is there more hope for a nation which persists not only in its own drunkenness but in sending rum to Africa to Alaska, to the Indians?

Isaiah replies to their mockery. They had ridiculed him for stammering, that is for repeating what he did in a childish way. He answers that God will exile them among a people who will speak a strange language.

RE-BAPTISM ONCE MORE.

T. C. SCHILLING.

The short communication on re-baptism appearing in the WESTERN RECORDER of November 15th, seems to have stirred a number of brethren not little. First, we have an article from W. J. Puckett, of Cave City, Ky., in which he advocates the practice of re-baptism in no uncertain tone.

pastor in Oklahoma, taking issue with me in a vigorous yet brotherly way. Later we hear from N. W. P. Hanson, of Oxford, Miss., who seems much concerned about the ring of a certain Shilling—usually so accurate and always so loyal—but who is now somewhat "afraid" on baptism.

I am reminded of something Dr. J. B. Gambrell once said in a discussion on baptism with a Pedobaptist minister, while Dr. G. was editor in Mississippi. As the discussion advanced the Pedo brother waxed warm and showed signs of excitement, whereupon Dr. Gambrell remarked: "If, in running a straight furrow, we have stirred his root and made him feel uncomfortable, we are sorry; sorry for his discomfort but not for the furrow."

In the case of a backsliding Christian becoming revived and claiming not to have been converted before, Bro. Puckett says such is not likely to occur once in ten thousand times. In this he is very much mistaken. If re-baptism should be generally preached, hundreds of converted people, weak in the faith, babes in Christ, could be led again into the baptismal waters.

My Oklahoma friend also asks: "Do you take 'alien' baptism?" I answer, No, but this is not a case of repeating a valid transaction. The main line of argument used by Bro. Bacon is, that immersion is not necessarily baptism, although administered on church authority and by a proper administrator.

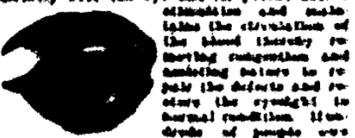
In his private letter the Oklahoma brother asks a number of questions which I have not space to answer. Among other things he says: "Because people make mistakes doesn't seem to me to be a justification for their continuing under the same." Again: "If a man has been put under the water forty times for baptism and was not a proper subject, he is not baptized yet."

What Christ said to Nicodemus about the spiritual birth makes it clear that this matter is wrapped in mystery. This brother says again: "You give no Scripture for your position." Acts 19 does teach that one is justified in correcting a mistake in baptism."

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Among those who are the following: Prof. T. P. Rigg, Madison, Ia. Rev. J. M. Puckett, Dayton, Wash. Rev. W. C. Goodrich, Madison, Kan. Rev. A. H. Hamilton, Torrington, N. Y. Rev. C. H. Puckett, Bridgeport, Conn. Rev. C. H. Carter, East Petersburg, N. Y. Mr. R. A. Donnell, Agt. U. S. Secret Service, Louisville, Ky.

as now practiced, as it is on infant baptism. The incident recorded in Acts 19 is not a case of re-baptism. These twelve men were ignorant of Christ and the Holy Spirit. They had been immersed only in John's name or with John's baptism.

My Oklahoma friend also asks: "Do you take 'alien' baptism?" I answer, No, but this is not a case of repeating a valid transaction. The main line of argument used by Bro. Bacon is, that immersion is not necessarily baptism, although administered on church authority and by a proper administrator.

On this principle a man is to be immersed until the matter of his conversion has been reduced to an absolute certainty. A profession of faith, however sincere, has nothing to do with the case; it must be a matter of knowledge. In fact, as long as one has doubts and misgivings he must make new professions and receive additional immersions.

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Live Stock Markets.

CATTLE.

Table listing various types of cattle and their prices, including extra good export steers, light shipping steers, choice butcher steers, etc.

HOGS.

Table listing various types of hogs and their prices, including choice pork & butch, to 300 lbs, meat porkers, 180 to 200 lbs, etc.

SHEEP AND LAMBS.

Table listing various types of sheep and lambs and their prices, including good to choice fat sheep, fair to good sheep, common sheep, etc.

TOBACCO.

Table listing various types of tobacco and their prices, including trash (green or mixed), trash (sound), common logs, medium logs, good logs, common leaf (short), common leaf, medium leaf, good leaf, fine and selections.

BURLEY.—Bright Red.

Table listing various types of burley tobacco and their prices, including trash (green or mixed), trash (sound), common logs, medium logs, good logs, common leaf (short), common leaf, medium leaf, good leaf, fine and selections.

DARK.

Table listing various types of dark tobacco and their prices, including trash (sound), common logs, medium logs, good logs, common leaf (short), common leaf, medium leaf, good leaf, fine and selections.

POULTRY.

Hens, 10 to 10 1/2 per lb.; roosters 5c; young chickens 11 to 16c; ducks 12c; turkeys 10 to 12c; geese 7 to 7 1/2c.

EGGS.

17 1/2c, case count; candled 18 to 19c.

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PROGRAMME.

The Ministers' and Members' Meeting of the Muhlenberg County Missionary Baptist Association will convene with the church at Central City, Ky., March 29, 1907, at 10 o'clock, lasting three days.

FRIDAY MORNING.  
10 a m.—Devotional exercises at every session.

"Be filled with the Spirit."—Eld. W. P. Henry.  
Organization.

The Bible the only rule of faith and practice.—Elds. F. G. Jones, C. S. Truman and Mr. W. H. Caschier.

Discussion after each subject.  
EVENING SESSION, 7:30 P. M.  
"Thy Kingdom Come."—Eld. L. J. Stirman.

Uncompromising Obedience.—Elds. J. R. Ford, W. Y. Clardy and Atty. T. O. Jones.

The Baptist Principle.—Elds. J. E. Gardner, W. H. Woodson and Mr. C. E. Eades.

NIGHT SESSION, 7 P. M.  
"Soul Winning."—Eld. G. W. Milam.

Sermon for Criticism.—Eld. F. G. Jones; alternate, Eld. J. D. Hocker.

SATURDAY MORNING, 9:30 A. M.  
"Prayer."—Eld. E. J. Ragan.

A New Testament Church—Her Membership, Polity, Officers and Ordinances.—Elds. J. W. Gill, W. W. Woodson, J. J. Pogue and Mr. Ed S. Wood.

The Field and Mission of a Church.—Elds. G. W. Milam, Sam Brown and Justice R. T. Johns.

EVENING SESSION, 7:30 P. M.  
"Faith."—Eld. J. J. Goodman.  
Justification.—Eld. Jas. T. Caschier, J. W. Matherly and Judge Q. B. Coleman.

Sanctification.—Eld. N. P. Jones, R. O. G. Walker and Mr. H. D. Bruner.

NIGHT SESSION, 7 P. M.  
"Ye Are Not Your Own."—Eld. J. R. Ford.

Scriptural Giving.—Eld. W. H. Woodson, Mr. J. D. Treese and Mr. V. H. Franklin.

Systematic Giving.—Eld. R. W. Danks, Judge T. J. Sparks and Mr. Edward Stephenson.

SUNDAY MORNING, 9:30 A. M.  
Sunday School.

Sunday School mass meeting.  
The Superintendent.—Eld. J. V. McLearn.

The Teacher.—Eld. S. A. Povey.  
The Pupil.—Eld. P. M. Knight.

Sermon.—Dr. J. G. Bow, Cor. Sec. of State Missions.

EVENING SESSION.  
Be given to the interests of the Woman's Missionary Union, the programme to be prepared by Mrs. C. E. Eades, of Greenville, Ky.

NIGHT SESSION.  
"The Power of Sacrifice."—Eld. Jas. T. Caschier.

THE DEACONSHIP.  
1. The Origin of the Deaconship.—Eld. W. Y. Clardy.

2. The Qualifications of a Deacon.—Eld. L. J. Stirman.

3. The Duty of a Deacon.—Eld. G. W. Milam.

4. The Relation of Deacons to the Church and Pastor.—Eld. J. W. Gill.

5. Ordination of Deacons. Benediction.

The brethren are urged to be present and to take part. We want that this shall be a great meeting and by each one doing his duty success is assured. Notify at once Eld. N. F. Jones, Central City, Ky., that you will be present. Entertainment free and come to remain to the end.

JAS. T. CASCHIER,  
W. H. KENNEDY,  
B. F. DOSS,  
Committee.

A CHANGED ATTITUDE.

In what a changed attitude does the Lord God our Heavenly Father address the children of men in the Holy Scriptures

See: "Have I any pleasure at all that the wicked should die? saith the Lord God: and not return from his ways, and live?" By the mouth of this same prophet God speaks: "I am a just God and a Saviour: there is none beside me: look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Here Isaiah sets the hortatory sentence between two others, which, by an impressive tautology declares what Peter centuries after proclaimed, that "there is salvation in no other, for there is no other name under heaven given among men, whereby we must be saved."

The evangelical prophet once more: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

And now per contra, as the accountants put it: "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel and would none of my reproof; I will laugh at your calamity; I will mock when your fear cometh, when distress and anguish come upon you; then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me; for they despised all my reproof." How harrowing will be the realization of such a change!

When Habakkuk seated himself upon the tower to listen to the message Jehovah might give him, the Lord answered and said, "Write the vision and make it plain upon tablets, that he may run that readeth it." But in place of this explicit clearness Isaiah, on the other hand, is bold to say, "Precept hath been upon precept; line upon line, for with stammering lips and another tongue will he speak to this people."

When Jesus was on earth he taught in the language then used by the Jews in Palestine—the common people heard him gladly." But when the evangelists were inspired to write the Gospels, instead of recording Christ's sayings and doings in the popular Hebrew of the day, which Jesus spoke, they employed the Greek language.

In concluding one of his parables this divine Teacher said to the Jews, "Did ye never read in the Scriptures, The Stone which the builders rejected, the same is become the head of the corner? Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The writing of the New Testament in Greek (the original, as we call it), thus overriding the vernacular of the people and of the writers themselves, has often suggested this prediction uttered by the Messiah. At any rate an altogether changed attitude is present—a plain vision: another, that is, a foreign tongue. G. V. Paris, Ky.

A LITTLE INCIDENT.

Gov. Leslie was a great man, physically and intellectually, but he was greater in moral integrity and Christian conviction and devotion. His every-day walk compelled admiration and esteem. The Baptists honored him in Kentucky and in Montana, because of his devo-

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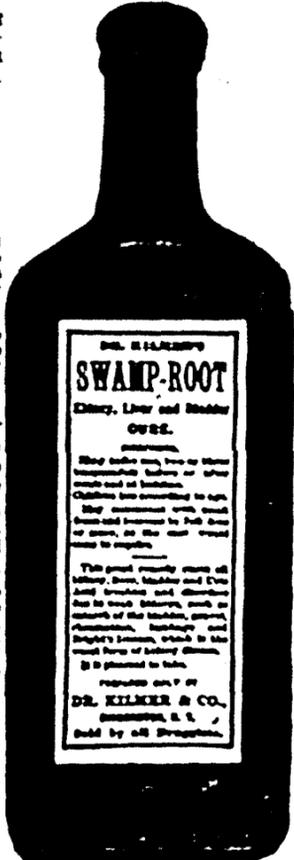
Didn't Know I Had Kidney Trouble.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be and I began taking Swamp-Root. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers. Gratefully yours,

Mrs. A. L. WALKER, 231 East Jackson St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and many fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

To overcome these troubles take Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.



(Swamp Root is pleasant to take.)

HOW TO FIND OUT.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTICE—So successful is Swamp-Root in promptly overcoming even the most distressing cases, that to Prove its wonderful merits, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder." Swamp-Root is pleasant to take and 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, Binghamton, N. Y., on every bottle.

God is the only final dream of man. Door after door opens; there is no final chamber till we come where He sits.—Phillips Brooks.

TERRIBLE SCALY ECZEMA.

Eruptions Appeared on Chest, and Face and Neck Were All Broken Out—Cured by Cuticura.

"I had an eruption appear on my chest and body and extend upwards and downwards, so that my neck and face were all broken out; also my arms and the lower limbs as far as the knees. I at first thought it was prickly heat. But soon scales or crusts formed where the breaking out was. Instead of going to a physician, I purchased a complete treatment of the Cuticura Remedies, in which I had great faith, and all was satisfactory. A year or two later the eruption appeared again, only a little lower; but before it had time to spread I procured another supply of the Cuticura Remedies, and continued their use until the cure was complete. It is now five years since the last attack, and have not seen any signs of a return. I have more faith in Cuticura Remedies for skin diseases than anything I know of. Emma E. Wilson, Liscomb, Iowa, Oct. 1, 1905."

tion to truth and righteousness. In these States the whole people honored him in electing him Governor, but his denomination bestowed upon him what he esteemed a superior honor by making him moderator of their General Association and State Convention.

The little incident I wish to relate was a striking index to the man's character. On his way to his church meeting one Saturday morning, while he lived at Glasgow, Ky., a man met him, wishing his counsel in a contemplated lawsuit. Mr. Leslie said I am now on my way to church, with no time to lose; after church I will return by my office and see you then before I get my dinner. The man said, I live some distance from town; the case is important, and I must see you at your office now, or I will consult another lawyer. Mr. Leslie responded very well, use your own pleasure. I never neglected my religious obligations for business. The man turned away mad. Mr. Leslie returning by his office expressed his surprise at finding the man waiting. The gentleman apologized for the anger he had displayed, adding that he became convinced that a lawyer so true to his religious convictions would be a safe counsellor. I. W. BRUNER.

We Fill Mail Orders Promptly and Satisfactorily. **LESLIE BROS.** 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.

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I Want to Prove to You That Trusight Spectacles Are the Best You Ever Wore.  
Simply Send Me Your Name.  
I will send you my perfect Trusight Eye Tester with which you can test your own eyes as well as the most skilled optician. When you return the tester with your test I will send you a pair of Genuine Trusight Spectacles that will surely fit you on 6 days' free trial. I won't ask for a cent of money—no deposit—not even a reference. You wear the glasses in your own home for six days and if perfectly satisfactory in every way—if they are the best glasses you ever saw at any price—send me only \$1. and the glasses are yours. If the glasses for any reason do not suit you—if you don't believe them to be the best bargain you ever had—return them and you are out nothing. It is because I am so positive that you can see better with Trusight Spectacles than with common glasses that I want to send a pair especially fitted to your eyes on 6 days' free trial. Send for tester today. TRUSIGHT SPECTACLE CO., 1051 Ridge Bldg., Kansas City, Mo.

BEYOND TODAY.

If we could see beyond to-day,  
As God can see;  
If all the clouds should roll away,  
The shadows flee—  
O'er present griefs we would not fret,  
Each sorrow we would soon forget,  
For many joys are waiting yet  
For you and me.

If we could know beyond to-day,  
As God doth know,  
Why dearer treasures pass away  
And tears must flow—  
And why the darkness leads to light,  
Why dreary paths will soon grow bright—  
Some day life's wrongs will be made right  
Faith tells us so.

If we could see! If we could know!  
We often say;  
But God in love a veil doth throw  
Across our way.  
We cannot see what lies before,  
And so we cling to him the more,  
He leads us till this life is o'er,  
Trust and obey.

Selected.

Our Pulpit

A LIFT FOR THE PROSTRATE

C. H. SPURGEON.

"And he (that is, Jesus) came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them."—Mark i. 31.

Peter's wife's mother was sick of a very terrible fever. It was no ordinary one, such as we are told, is common in the district where she lived; but "Luke, the beloved physician," as Paul calls the evangelist, tells us that "Simon's wife's mother was taken with a great fever." You know that it is the nature of fever to leave the patient prostrate even when the disease itself departs; but Jesus Christ not only intended to heal Peter's wife's mother, and to heal her at once, but he also meant that she should be so completely cured that she should have no lingering prostration. Christ's cures are always perfect cures; not partial ones. He does not cause the fever to go, and permit the prostration to remain; but he takes away both the fever and the prostration.

I hope that there are many in this congregation whom Jesus Christ means to bless; but they are, at present, in a state of utter prostration; they are so despondent that their spirits sink almost to the point of despair. They cannot believe that there is mercy for them; they have relinquished all hope of that. They did, at one time, have some measure of hope, but it is all gone now. They are in the prostrate condition of Peter's mother-in-law, and they need Christ to do for them the two things which he did for her. First, he came into contact with her; and, secondly, he gently lifted her up, and completely restored her. May he do the like for you!

I. Our first concern, in looking after prostrate souls, is to tell them that Jesus Christ comes into contact with them.

You think my poor distressed friend, that Jesus Christ will have nothing to do with you. You have read and heard about him, but he seems to you to be a long way off, and you cannot reach him; neither

does it seem at all probable to you that he will ever come your way, and look in pity upon you. Now, listen.

Jesus has come near to sinful men, and his name is called Jesus because he is the Saviour from sin. His work in this world was not to seek saints, but "to seek and to save that which was lost." My Master's errand was not to the good, the excellent, the righteous, but to the evil, the unholy, the unrighteous. He said, "They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance." If he did not come to save sinners, why did he come as a sacrifice? Sacrifice is only required where there is sin, an atonement is only needed where there is guilt. Christ comes to you, a guilty sinner, and he lays his hand upon you, even as he laid it upon Peter's wife's mother when she was sick of that great fever.

Do I hear you say, as in a whisper, as if you were afraid that anyone else should hear you, that you are not only a sinner, but a great sinner,—that you have sinned beyond the ordinary guilt of the common mass of mankind,—that there are some points in which the crimson of your guilt is of a deeper dye than that of any other man? My friend, let me assure you that Jesus Christ came to save the chief of sinners. Do you see him, on the cross, enduring those indescribable pangs of death? Can you hear his death-cries, and that soul-piercing shriek, "My God, my God, why hast thou forsaken me?" and still think that such a death as that was on behalf of little sinners' trifling offences, mere peccadilloes or mistakes? Ah, no! the Son of God came to give his life a ransom for many great sins, and many great sinners. The grandeur of the atonement of Christ is a proof that its object was the removal of sin, however great that sin may be. The Son of God is himself the Saviour of sinners; there must, therefore, be a colossal greatness about sin to need the Son of God to remove it, and to need that the Son of God should die ere the more than Herculean labour of putting sin away could be performed; but, having put away sin by the sacrifice of himself, he is now able to save even the greatest of sinners.

There is one solemn thought that I should like you to think of, it is this,—having entered this house of prayer, and having heard the gospel, as you will have done before this service is over, the Lord Jesus Christ has so come into contact with you that you will never lose the impress of that contact, whether you are lost or saved. If you are lost, you will have the additional guilt of having rejected him; neither can you ever clear yourself of that guilt, do what you may. Your ears have heard the Word, so that, if you do not receive it, you will be numbered amongst those to whom the gospel came, but who judged themselves unworthy of everlasting life, like some of those to whom the apostle Paul preached; and, therefore, it shall condemn you. For, to everybody who hears the gospel, there is a savour in it; to some, it is a savour of death unto death, and to others a savour of life unto life. There is not a man, woman, or child, who has understanding enough to know what we mean by preaching the gospel, who will be able to go out of this house of prayer without receiving some token of contact with the Lord Jesus Christ. Either his blood will

be upon you to save you, or else there will be realized in you that dreadful curse which the Jews invoked upon themselves, "His blood be on us, and on our children," which abides upon them as a curse unto this day. You shall either be cleansed from guilt by the blood of Jesus, or else you shall be guilty of rejecting him, and so putting yourselves in the same category as the Jews who rejected him, and who nailed him to the accursed tree. One way or other, be ye sure of this, "The kingdom of God is come unto you." It is a solemn fact to have to state this, but so it is. Jesus Christ has, in some way or other, put his hand upon you, and he is now in contact with you.

If, leaving that point, however, I feel joy in passing on to the next one. When Jesus grasped the hand of Peter's wife's mother, he then began gently to lift her up. She, willingly enough, responded to his touch; and, by at once recommencing her household duties, proved that she was perfectly healed.

Now, there are some poor, prostrate, desponding souls, who need somebody to give them a lift; and I would that the Lord, even while I am preaching, might take some of you by the hand, and lift you up. My object will be to mention a few things which may help to give you a lift. You want to be saved; you long to be saved; but you fear that you never will be, and it is that very fear which keeps you from being saved. If you could but hope, your hope would be realized; but you do not feel as if you dared even to hope. Now, give me your hand, and let me try to give you a lift.

First, remember that others, who were very like what you now are, have been saved. Do you not know some people who used to be very much in the condition in which you are at the present moment? If you do not, then find out the nearest Christian friend amongst your acquaintance, tell him what you regard as the peculiarity of your condition, and I feel almost certain that he will say to you, "Why, that is not anything peculiar; that is just how I was before I found the Saviour." If you do not find it so with the first Christian person whom you meet, you ought not to be surprised, because of course, all Christians are not alike; but I feel sure that you will not have talked to many Christian people before you will find that what you consider to be very remarkable peculiarities in yourself will turn out to have been very common, for a great many other people have been in just the same state. I challenge you, who are very despondent, to see whether you cannot find some, who once were as you now are, who have been saved; and when you do find them, the reasoning is very clear. If A be saved, and B is like A, then why should not B also be saved?

"Ah!" say you, "I have very few Christian acquaintances of whom I can make enquiry." Very well, then, I will give you another simple test. Take your Bible, and look out the cases of conversion, and see whether the saved ones were not very much like you now are; and if that should not satisfy you, turn to the various promises that the Lord Jesus has made to such a sinner as you are. I think that you cannot go far in an honest examination of the promises of the gospel without saying, "Well, it really does look as if I could squeeze in there, at any rate; I think that description just exactly meets my case." I should

not be surprised if you meet with some text, of which you will say, "Why, that looks as if it had been written entirely for me; it is such an accurate description of my forlorn condition." Well, then, if you find that Christ has invited such sinners as you are, and that, according to the inspired record, he has saved such as you are, why should not you also have hope? Have you been a thief? Remember that—

"The dying thief rejoiced to see That fountain in his day; And there may you, though vile as he, Wash all your sins away."

Let me give you another lift. Salvation is all of grace, that is to say, it is altogether of God's free favour. God does not save any man because there is anything in him that deserves salvation. The Lord saves whomsoever he wills to save; this is one of his grand prerogatives, of which he is very jealous. His own declaration is, "I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion;" and Paul's conclusion from that declaration is, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Well, now, if it be God's will to bestow his mercy upon sinners, according to his own sovereign grace in Christ Jesus, irrespective of anything good in them, why should he not show mercy to you? You have been looking for some reason in yourself why he should show mercy unto you, but you cannot find any such reason; and I can tell you that there never was any reason in sinners themselves why God should save them. He has always saved them for reasons known only to himself, which he has never revealed, and which he tells us he will not reveal. He asks, like the householder in the parable, "Is it not lawful for me to do what I will with mine own?" and so he will do. No man has any right to salvation. We have all forfeited all claim of merit; so, when the Lord gives his mercy, he gives it wherever he pleases. Why, then, should he not give it to you as well as to anybody else?

I may also remind you that faith in Jesus Christ always does save the soul,—simply trusting him, as we were singing just now,—

"Only trust him! Only trust him!  
Only trust him now!  
He will save you! He will save you!  
He will save you now!"

There have been a great many who have put this to the test, and they have found that faith in Christ has saved them. There are some people, nowadays, who tell us that this is immoral doctrine; they say that we ought to preach up good works. We do preach up good works, in the most forcible manner; for we say that faith in Jesus Christ prevents men from living in sin. We do not preach good works as a ground of salvation. That would be as foolish as children, who take flowers, and stick them in the ground, and say, "Oh, what a beautiful garden we have got!" We plant the seeds of the flowers, or the roots of the flowers of grace; for faith in Jesus Christ is the seed and the root of virtue; and he that believes in Jesus Christ is saved; not merely from the punishment of sin, but from the sin itself,—from the power of sin, from the habit of sin. It is still said that this is immoral doctrine, let the thousands of men,

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Half of the suffering and torture of piles has never been told. But no matter. Whether your particular case of piles is almost too excruciating for any mortal to bear, or if you are fearfully tantalized by unreachably itching, or whether you have only a moderate case of piles, there is positive relief, and quick too, in Pyramid Pile Cure.

You need not take for granted all we ourselves say about our Pile Remedy. We want it to speak for itself. We want you to send for a free package, to-day, of the marvelous Pyramid Pile Cure. We want to prove these statements to you personally, so that you will feel the result yourself.

Pyramid Pile Cure has cured the worst form of piles known. We prove it.

Instant relief can be gotten by using the marvelous Pyramid Pile Cure. It immediately reduces all congestion and swelling, heals all sores, ulcers and irritated parts.

The moment you start to use it, your suffering ends and the cure of your dread disease is in sight. Here is one of the many thousand letters we get about this great cure:

"I have been a terrible sufferer of piles for fourteen (14) years and during all this time you can have an idea of how many kinds of medicine I tried. But I found no relief whatever.

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

The Pyramid Pile Cure is put up in the form of "easy-to-use," specially-made suppositories. They are soothing, painless, instant and certain.

A trial treatment will be sent you at once by mail, in plain, sealed wrapper, without a cent of expense to you, if you send your name and address to Pyramid Drug Co., 83 Pyramid Building, Marshall, Mich.

After you receive the sample, you can get a regular-size package of Pyramid Pile Cure at your druggist's for 50 cents, or if he hasn't it, send us the money and we will send it to you.

who have been saved from drunkenness, and lasciviousness, and profanity, by simply believing in Jesus, rise up, and enter their solemn protest against the wicked charge that there is anything immoral in this teaching. Immoral doctrine? Why, it has brought millions to Christ, and millions to heaven. If this doctrine could truly be called immoral, then God himself might be charged with being immoral, for this gospel assuredly came from him, and it is nothing short of blasphemy to call it immoral. Hear this gospel, sinner. You have no good works, and you will never have any until you repent of sin, and trust the Lord Jesus Christ. If you try to have any, they will all break down, because the motive at the back of those supposed good works will be this; you will do them in the hope

of thereby saving yourself. What is that but sheer selfishness,—dead selfishness, which cannot be acceptable with God! But, sire, if you will only trust the Lord Jesus Christ, you shall receive the immediate pardon of your sin, and with that pardon will come heartfelt gratitude to him who gives you the pardon; and with that gratitude will come intense hatred of everything that he hates, and fervent love of everything that he loves. And then you will do good works; but from what motive? Why, out of gratitude to him; and not being the result of selfishness, they will really be good works, for they will be done with the view of pleasing God, and not as a means of getting something for yourself.

Every soul, then, that has believed in Jesus has found everlasting life, and deliverance from sin. Very well, then, you also will find the same blessings if you now confide wholly in him. They did "only trust him," do you the same—"only trust him now." They dropped into the arms of Christ, he caught them, and held them fast. Do you the same; drop now into the arms of Christ, who stands beneath you, ready to catch you, and you shall most certainly be saved. This is Christ's own declaration, "He that believeth and is baptized shall be saved." The belief is to come first, and the baptism is to follow as the confession of the belief. Christ commanded his disciples to observe that order: "Go ye therefore, and teach (or, make disciples of) all nations, baptizing them (those who are made disciples), in the name of the Father, and of the Son, and of the Holy Ghost."

Let me try to give you a lift in another way. I think I hear you say, "O sir, I know the gospel; but, somehow, I cannot get hold of it. I know what praying means, but I cannot pray as I would. I know what repenting is, but I cannot repent as I would." Here is a text which will, I hope, give you a lift: "The Spirit also helpeth our infirmities." Can you not look up to heaven, and ask that blessed Spirit to help you now? What though your heart is hard as the nether millstone? The Spirit of God can make it soft in a moment. What though it seems impossible for you to believe in Jesus? The gracious Spirit is ready now to enable you to believe in him. What if now you seem to be the very reverse of what you ought to be? The blessed Spirit can completely change your nature. He can open the blind eye, and unstop the deaf ear, and take away the stony heart out of your flesh, and give you a heart of flesh. I know that you cannot help yourself; but I also know that the Holy Spirit can help you, for nothing is impossible unto him. Come, heavenly wind, and breathe upon these dry bones; quicken them into life and activity, so that, where there was nothing but death, there may be a living army to serve the living Lord! And, blessed be his holy name, he will do it; for, wherever there is a true, heart-felt prayer for his presence, he is present already, dictating that prayer; for no one really prays until the Holy Spirit teaches him how to pray. So, you who are like Peter's wife's mother, have we been able to lift you up yet? May the Lord's almighty hand be stretched out to you; for ours alone will be too weak to lift you up.

Here is another lift for you. Notwithstanding all that I have said, you still think that you deserve to be lost, and that you must be lost, for your being punished

will show the justice of God. That is true, as far as it goes; but let me tell you something else that is equally true. Your being saved will glorify the mercy of God, and "he delighteth in mercy." I recollect the time when I thought that, if Jesus Christ saved me, it would be the biggest thing he ever did. I thought so then, and I do not know but that I think so now; and I feel sure that, when I get to heaven, I shall still have that idea. And if you, dear friend, think the same concerning yourself, I expect you are about right. Jesus Christ, however, loves to do big things, he delights to show great mercy to great sinners; and if there is one man here, who seems not to have any good point about him, but whom everybody knows as being a renowned sinner,—well, I pray the Lord to save you, my friend, because then the devils in hell will hear of it, and they will be angry, and I like them to be angry for such a reason as that, and the wicked men, with whom you have been accustomed to associate, will hear of it, and they will say, "What, old Jack become a Christian? Harry turned Baptist! I never would have believed such a thing to be possible." We like to have just such converts as these, and my Lord likes to have them too, for such victories of sovereign grace cause a great stir in the camp of the Philistines, and they begin to tremble, and cry, "Who will be the next to turn?" And so the kingdom of heaven grows, and Satan's fame gets dimmed, and the fame of Jesus of Nazareth grows brighter and brighter.

Though your case seems so hopeless to you, or, if you have any hope of recovery, you feel that it will take a long while, I want to remind you that Jesus Christ pardons sinners in an instant. A man is as black as midnight one moment, and as bright as noonday the next. Jesus Christ lifted up upon

THE WHOLE FAMILY.

Mother Finds a Food for Grown-ups and Children as Well.

Food that can be eaten with relish and benefit by the children as well as the older members of the family, makes a pleasant household commodity.

Such a food is Grape-Nuts. It not only agrees with and builds up children, but older persons who, from bad habits of eating, have become dyspeptics.

A Phila. lady, after being benefited herself, persuaded her husband to try Grape-Nuts for stomach trouble. She writes:

"About eight years ago I had a severe attack of congestion of stomach and bowels. From that time on, I had to be very careful about eating, as nearly every kind of food then known to me, seemed to cause pain.

"Four years ago I commenced to use Grape-Nuts. I grew stronger and better and from that time I seldom have been without it; have gained in health and strength and am now heavier than I ever was.

"My husband was also in a bad condition—his stomach became so weak that he could eat hardly anything with comfort. I got him to try Grape-Nuts and he soon found his stomach trouble had disappeared.

"My girl and boy, 3 and 9 years old do not want anything else for breakfast but Grape-Nuts and more healthy children cannot be found." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a reason."

the cross has such mighty power that, if a man had all the sins of mankind trating upon him, yet, if he did but look to Christ by faith, his sins would be all gone in a moment. Did you ever see that wonderful sculpture which represents the Lascroon and his sons with the monstrous snakes twisted all about their limbs? Well, though you should be another Lascroon, and sinful habits should be twisted all about you, so that it would be impossible for you to free yourself from them, yet, if you look to Jesus by faith, these monsters shall drop dead at your feet. Jesus Christ, the Seed of the woman, sets his foot upon the monster, Sin, and breaks its head, and if you believe in Jesus, that pierced foot of his shall crush the life out of your sin, and you shall be delivered from its power. Oh, that you might have grace to trust in Jesus for instantaneous pardon, instantaneous regeneration, instantaneous deliverance from nature's darkness into God's most marvellous light! If you are as prostrate as Peter's wife's mother was, you ought not to be still any longer when Christ is ready to give you such a lift as that.

But if you do, I bid you remember, poor despairing, despairing sinner, that he who has come to save such as you are is a Divine Saviour. What a death-blow this ought to be to every doubt! You say that there is a difficulty in your case. Yes, there is always a difficulty where there are creatures with limited capacities; but here is the Creator,—the Creator in human flesh,—he who made the heavens and the earth has come down to live here as a man, and to die upon the cross, in order that he may save sinners. What difficulty can there be in the presence of Omnipotence? Talk not of difficulty in the presence of the almighty God. He has but to will anything, and it is done;—to speak and it stands fast for ever. Jesus Christ, my Lord and Master, is able to save unto the uttermost all them that come unto God by him, and he is able to save them with the greatest possible ease. What an easy thing it was for Christ to bless men, and women, and children when he was here upon earth! A poor woman came in the crowd, and just touched the hem of his garment,—she could not get near enough to touch him; but she just touched the hem of his garment with her finger,—there was contact between her and Christ through her finger and the hem of his garment, and she was made whole that very instant. There were other cases in which Christ healed people who were miles away from him at the time. "Go thy way," said he to the nobleman, "thy son liveth." He had not been near him; he could work the miracle just as easily at a distance. O sinner, nothing is impossible with God. If you are sick, and nigh unto death, Jesus Christ is able to save you. If I saw you at the very gates of hell,—so long as you had not actually crossed the threshold,—if I saw you trembling there, and you said to me, "Can Jesus Christ save me now?" I would reply, "Ay, my brother, look unto him, and he will take you from the gates of hell to the gates of heaven in a single moment." He said when on earth,

"All manner of sin and blasphemy shall be forgiven unto men," and it is just as true to-day. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

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	300 names, or contributors.....	2.50
	400 names, or contributors.....	3.00
	500 names, or contributors.....	3.50
	600 names, or contributors.....	4.00

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

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

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

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

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

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

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

BAPTIST BOOK CONCERN

642 FOURTH AVENUE LOUISVILLE, KENTUCKY.

"Only trust him! Only trust him! Only trust him now! He will save you! He will save you! He will save you now!"

Oh, that he would bless this word to you! Christ is God as well as man. He suffered in the stead of sinners on the cross, but he lives after the suffering has been accomplished, he lives as the Saviour who is mighty to save; and whoever will take him as his or her own Saviour shall find it to be so this very hour.

Editorial

The Central Methodist, quoting Dr. Giesler, Secretary of the Baptist...

In support of their deliverance the Presbyterians set forth among other things, that under the Old Dispensation...

Another point in this action, of special interest to Baptists, is the declaration by the Presbytery that the ordinances of the gospel belong to the church...

An interesting incident in the session of the Presbytery was a speech of President McKibben, of Lane Theological Seminary...

It is refreshing to find people who have backbone in their theology, who really believe something and stick to it...

We have been hearing about efforts to bring the Baptists and the Disciples closer together...

are represented as the progressives, and the ones with whom union is more desirable and more likely.

Now of these two wings we infinitely prefer the Standard-McGarvey wing, because they recognize the plenary inspiration and the final authority of the Bible...

So if we must talk of union with the Disciples, by all means let us cultivate the Standard-McGarvey wing.

The interdenominational union we would rather talk about is between the Baptists and the Presbyterians.

Since Presbyterians would have to give up nothing they regard as essential to become Baptists, while Baptists would have to give up much they regard as essential to become Presbyterians...

At a meeting of ministers in Boston resolutions were passed favoring "the calling of a convention of delegates at our coming May Anniversaries to effect a permanent National organization...

These Boston preachers (Dr. Henson's name being conspicuously absent from the list) want a general organization "with power to express the Baptist consciousness, to administer the work of the denomination through its executive boards...

As for "power to express the Baptist consciousness," why any body who knows it can express it. Or if they could not express it, they might send it by mail.

President Finley of the Southern Railway Company has issued an address to all the employees of that great system.

These are true and wise words, but we are led to say that for years we have come in contact with many employees, high and low, of the Southern Railway Company...

But those who have dealing with the railroads are not always careful to treat with proper courtesy the employees.

During a recent meeting in the Baptist church in Fredericktown, Mo., a Methodist minister there, not the pastor, distributed a leaflet against the Baptists.

The Rev. H. A. Smoot, our efficient pastor at Fredericktown, obtained a sworn statement from the jailer, flatly denying this story.

The British House of Commons the other day passed a resolution by a vote of 198 to 90 favoring the disestablishment of the state church in both England and Wales.

"We would like to know of the editor of the Recorder if the woman he baptized, who was already a member of the Christian church, was a Christian.

President Faunce, of Brown University, is quoted as saying: "The young people of to-day, as compared with those of fifty years ago, are chiefly deficient in power of sustained attention and original thinking."

Editorial Varieties

Oh! no, Mrs. Baptist Fly, we did not say that the new church in Paducah was "irregular."

Only a month and a half more! Till what? Till the end of the world? No, no; till the end of the Christian year.

Mrs. John Ad. Middleton, of Shelbyville, began a few years ago to make with her own hands some dresses for the girls in our Orphan's Home.

A church member said "I cannot help feeling for the heathen." A friend asked: "Do you feel in the right place? Do you feel in your pocket?"

Several friends have asked our advice as to what to do with "chain letters" they are getting.

We are glad to have Dr. William C. Minife in this country, and we congratulate the Clarendon Street church, Boston, on securing him as pastor.

We supposed the expression "world consciousness" originated at the Baptist World's Congress in London; but we find that Prof. Hackel, the pantheist, discussed "world consciousness" before that Congress met.

We regret that Dr. Carver's health is such as to forbid his attending the Missionary Conference at Shanghai.

"Before you can say Jack Robinson," is a frequent saying; where did it come from? Who was Jack Robinson? and why should we call his name at all?

Macaulay said of a certain man: "Nothing was more natural than that such a man should attribute to others that which he felt within himself.

All that we do every day will prove a help or a hindrance to our prayers. It is our daily work which is training us unconsciously to a deeper belief in prayer or a lesser concern for it.

# Faith And The Faith.

BY I. T. EATON, D.D., LL.D.

## WHAT THEY SAY OF IT.

Wm. K. Howe, Ph.D., LL.D., University of Virginia: "The treatise is edifying, admirable because of its truthfulness, its clear logic and its sound psychology. The style is rhetorical, which makes the book very attractive and readable. I have greatly enjoyed the reading and profit by it, and commend the book to readers of intelligence and culture. I sincerely desire to do what I can, and shall have an opportunity of recommending and promoting the circulation of the book."

Wm. C. Wallace, D.D., LL.D., University of Chicago: "It is replete with solid good sense, readability and effective force. It stirred but produced a happy effect. That fact from Revelation at the close, how eloquently it comes in."

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**ROYAL BAKING POWDER**

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

## AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Eaton: Prayer and its answer. Bro. A. R. Lewis, of North Carolina, was and was not. One baptized.

Broadway—Pastor Jones: More than company. Including Christ.

Central Street—Evangelist W. D. Powell: Remember now thy Creator; Image of the Invisible. Seven for baptism, two by letter, two baptized. Meeting continues.

East—Pastor Wilson: Supreme ambition; Man's creation and mission. Five by letter.

McFerran Memorial—Pastor Hamlett: Reward hereafter; Can the sinner pray? Pastor left Monday to aid in meeting in Indianapolis.

Twenty-second and Walnut—Pastor Hunt: What is the matter. Bro. Everett Rawlings at sight.

Calvary—Pastor Gilson: Chosen vessels; Christian citizenship. Pastor resigned to go to Taylor, Texas, April 1st.

Clifton—Pastor Foster: Lord's banquet; Satan's banquet.

Franklin St.—Bro. E. J. Caswell: Gospel chain; Profit and loss. Three for baptism. Husbands presented handsome Bible.

German—Bro. A. Linder: Living witness; Christian liberty. Meeting continues. Several professions.

Highland—Pastor Daves: Feast day invitation; Varying views.

Immanuel—No report.

Parkland—Pastor Vick: Furnished for service; Rich man and Lazarus.

Portland Ave.—No report.

Third Ave.—No report.

Twenty-sixth and Market—Pastor Reed: Why join the church; Everlasting love. Three for baptism, two by letter. Bro. Clarke left Saturday, but meeting continues.

Hazelwood—No report.

Highland Park—No report.

Oakdale—Bro. W. M. Bruce: Mercy of God. Bro. J. M. Pepper: The first transgression.

East Mead—Bro. Hoskins: Peter's vision. Pastor Brandenburg: Christ's willingness to save.

Highland Park—Pastor Arrin: Faith. One conversion.

Ormsby Ave.—Pastor Williams: The Christian and the heathen grave; The man and his God.

Thirty-sixth and Grand—No report.

Eighteenth St.—Pastor Bolton: Man's duty to God.

Hope Mission—Pastor Bruce reports a good week. Seventy in Bible class.

Tabernacle. (New Albany)—Pastor Poulson: Who is on the Lord's side. Bro. M. P. Hunt: The atonement. Meeting continues. Nine baptized, one by letter, seventeen for baptism.

Culbertson Ave. (New Albany)—Pastor Clutton: Elijah under the juniper tree; Being a Christian. One baptism.

Thirteenth and Kentucky—Bro. A. J. Owens: Christ opened eyes of blind. Five for baptism and seven by letter.

Eleventh and Jefferson—Brother Weaver and Powell spoke. Five professions.

Elk Creek—Pastor Early: Daniel's purpose. Three by letter.

Bro. A. Linder, of Evansville, was at the Conference and made a stirring talk.

### THE STATE.

Pastor O. R. Booth writes: "State Evangelist W. H. Smith has just closed a very successful meeting for us at Morgantown, resulting in nine additions to the church, with prospects of several others to come in later. He won for himself a large number of admirers for his forceful, plain presentation of the gospel. The church seems in fine spirits and we anticipate an era of greater usefulness in the Master's work. Bro. Smith succeeded in stimulating the brethren to greater effort, so we contemplate having the home repaired to the amount of five hundred dollars. This is Bro. A. B. Gardner's old field and home, and we want to see it prosper as a result of the splendid seed sown by him in years gone by."

Bro. Malcolm Thompson writes: "Please change the address of my paper from Payne's Depot, Ky., to 455 W. Sixth street, Lexington, Ky. Please change it this week as I do not want to miss a single copy. If not asking too much please make a note in your paper of the change in my postoffice as Clerk of Elkhorn Association. I thank God for the noble work you are doing for Him and for your fellow-men."

A brother who is not given to indiscriminate praising, and therefore whose praise is worth having, was in our office and said: "I see that W. O. Anderson is coming to Louisville to succeed Bro. Watts in the Immanuel church. I know Anderson well and am glad to say that when you speak of his coming you cannot praise him too highly."

The Rev. H. R. McClendon has opened a school in Manchester, Ky. He is an accomplished scholar.

### OTHER STATES.

Bro. Erskine Pope has been set apart to the full work of the Gospel ministry by the Tabernacle church, Raleigh, N. C.

The Old Fort church, N. C., held an old time singing. The old people were invited to come and bring their old-time hymn books. A good old time was had and good singing heard.

The church at Lick Creek, Davidson county, N. C., Bro. Henry Sheets, pastor, has had an old-fashioned revival. Nineteen baptized into the fellowship of the church.

Pastor Gildred M. Stewart writes from Montgomery, Ala.: "Evangelist T. T. Martin, who conducted a very successful meeting at Southside church, Montgomery, in the fall of 1905, was with us again for two weeks last month. The

of the Foreign Mission Board, visited the Seminary a few days ago and did some work among the students by way of exhorting them and starting a part of the summer term extending the Mission Study Class throughout the various parts of the country.

The students of the city, the Ladies' Training School and the Seminary were greatly benefited by an address delivered a few evenings ago by Mr. F. F. Taylor, Secretary of the Students' Voluntary Movement.

We suggest very much to know that Dr. McLean is ill again and hope that he will soon regain his strength and resume his work.

It rejoices us to know that Dr. Thompson, who is now making his tour in the East, is having a pleasant journey. At the time of his writing he was in Italy.

Mr. Ingram, brother of our fellow student, who died a few days ago, reached Louisville Thursday evening. Some of the members of the faculty and a large portion of the student body accompanied the corpse to the train Friday evening. We are sure that it is a sad journey for Mr. Ingram, but he is going in the hand of God in His will.

Dr. W. O. Carter has been away from the Seminary for a few days on an important duty. It is reported that his health forbids his going to Shanghai in April.

The sick list of the student body is gradually decreasing.

Henry Stephens of Georgia, is spending a few days at home now.

Mr. George F. Fisher is giving the students good instruction in chorale singing.

Supplies for last Sunday: J. T. Hoskins, East Mead; M. L. Keith, Butler, Ky.; H. E. Hill, New Liberty, Ind.; H. D. Lattin, New Liberty, Ind.; O. P. Bush, Wilmore, Ky.; J. H. Deane, Newport; W. P. Wagner, First church, Jeffersonville, Ind.; J. R. Jones, Dallasburg, Ky.; R. A. McFarland, Blue River, Ind.; L. W. Smith, Salem; R. R. Stephenson, Cedar Creek; R. P. Walker, Walnut Street, Owensboro; E. J. Andrews, Carlisle (called as pastor for half time).

W. E. Grinnell has just closed a meeting at Carothersville, Ind. Twelve additions.

### TO ALL KENTUCKY PREACHERS.

The Kentucky Anti-Saloon League is about to put into your hands a matter of vital importance in the Temperance fight in Kentucky. It is so important that we entreat you to give it your immediate and earnest attention. We need in our office a full list of the Temperance voters in the State. We can not do our work successfully without it. The pastors are the only men upon whom we can depend for this service. It will be a small task comparatively, for you; but it is all-important to us. The necessary printed forms will be mailed broadcast at once. We feel sure that you will each one do your part. Early action will be doubly helpful. If no blanks reach you, we will gladly send them if you will address us at No. 81 Todd Bldg., Louisville, Ky.

C. L. COLLINS, Asst. Supt.

### ADDRESSES WANTED.

The undersigned desires to secure the names and addresses of Christian men and women wholly or chiefly engaged in connection with the editing and publishing of newspapers and periodicals. The courtesy of those who forward this information will be greatly appreciated. Address Oliver R. Williamson, care The Interior, 69 Dearborn Street, Chicago, Ill.

Rev. W. Y. Quisenberry, of Louisiana, will attend the Missionary Conference in Shanghai, China, after which he will make an extended trip through China and Japan.

The Rev. James Elbert Hixson was on the 11th inst. married to Miss Annie Arden Connella, at the Baptist Pastor's Home in Alexandria, La. Congratulations.

No lovelier woman has adorned this State than Mrs. Walter Ingram, who died in Campbellville on Friday last of pneumonia. She leaves a wide circle of relatives and friends, for all who knew her ceased soon to be acquaintances and became loving friends. Many of her relatives are among the leading families in this city. May God comfort Bro. Ingram in his deep affliction.

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weather was amazingly very unfavorable and many of our people were sick, but it was a case of great blessing in the midst of difficulties. The congregations showed a deep interest by our leading large notwithstanding the many difficulties. The Lord added to the church eight or nine families one by letter. It is remarkable how His Spirit can return to the same field many times and be as greatly blessed. Answer to 15th in parenthesis the Gospel."

Pastor J. W. Freeman writes from Castersville, Ill.: "I am among people that love God. The church was torn all to pieces when I came here, no prayer meeting, no preaching and about 35 in Sunday school, but now we have gotten the church reconnected; have regular services every Sunday and 150 in Sunday school. Had a revival meeting—31 conversions and many added to the church, and how thankful we are. May the Lord still bless the old Mission in its work."

Pastor N. B. Greaves writes from Martinsburg, Ark.: "Please change my paper from Hickman, Ky., to Meridian, Ark. I resigned at Hickman on the first of February and on the following Wednesday evening had a examination call by this church, and I am now on the field and need one of the best religious papers to aid me in my work."

Pastor W. D. Tinsley writes from Dale City, Pa.: "A ten days' meeting, under the direction of Bro. J. J. Porter, of Jasper, Mo., came to a close last night. The visible results are ten for baptism, one by letter and one restored to fellowship. Four of the converts came to us from the Methodists. The last service was the best of the series, and about eight others professed faith in Christ. So we naturally expect more to join us next Sunday."

Brothers Joe Shaver and J. C. Ayers have been set apart to the full work of the Gospel ministry by the Corning church, Mo.

The church at Omaha, Ark., closed their meeting with 20 conversions, 18 by experience and baptism and two by letter.

The Georgetown College Basketball team on Friday night defeated the University School team of this city by a score of 26 to 20. Messrs. Herring, Bradford, P. White, R. P. White and Stevens represented Georgetown College and Messrs. Hall, Harding, Seelbach, Brownell and Arthur represented the University School. The game excited much interest.

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

(INCORPORATED.)

We have just issued a spring **BARGAIN BULLETIN**

Which we think should be in the hands of every woman who is interested in Spring and Summer wearables.

This bulletin is full of interesting items all fully described and priced so inexpensively that it will prove a distinct money saver for all. Just ask for it and it is yours at once. Write for it today. Read it and shop from it.

**Kaufman-Strauss Co.**  
(INCORPORATED.)  
533 to 549 Fourth Ave., LOUISVILLE, KY.

DEAR RECORDER: Enclosed please find renewal of my subscription for another year. I am in my eighty-third year and feel that I must have the RECORDER as long as I live. It is a great solace to me, as I am away from my country and people, but can get news right from home through its columns.

MRS. NANNIE J. ASHBAUGH.  
Elk City, Kan.

DEAR RECORDER: We have just closed a very interesting and helpful meeting with our church here in Marion, resulting in a general revival of the membership and twenty-seven additions to the church. Dr. W. D. Powell, of your city, was with us and did the preaching and did it well. Our brethren, in fact everybody, in our little city, was very much pleased with him. The Lord abundantly bless him wherever he goes, and give him great success in winning souls to Christ.

We expect to begin work on our new church building as soon as spring opens, and when completed it will be by far the most beautiful and convenient of any church in this section. The contract has already been let, and we hope to push the work as rapidly as possible as soon as the weather will permit. With best wishes for you, I am, fraternally,

J. H. BUTLER.  
Marion, Ky.

DEAR RECORDER: Enclosed you will find \$2 due you on the paper, and 15 cents for which you will send me the Little Baptist, and please change my paper from Plouza, Mo., to Novelty, Mo. I think this closes 51 years that I have been taking the RECORDER. I am now 75 years old, so I think I will take it as long as I live. I don't see how I could do without it.

MRS. L. J. BROWNING.  
Novelty, Mo.

**SEMINARY NOTES.**

A. H. MAHAFFEY.

Last Monday, at the regular time, chapel services were conducted by Dr. Robertson. Scripture reading 2 Cor. 6:3-10.

Dr. T. B. Ray, Educational Secretary

Family Circle

Stories for the Young and Old

THE TRUE ALONE ABIDES

We make so many friendships through the years...

We are not able that we ever forget those friends of youth...

Yes, some remain the friends most tried and true...

No few congenial souls that bind us fast with cords of love...

To part from such a friend is trial sore, for we cannot forget...

Such tender friendships are not born to die...

They're given here our lives to glorify; And when we go to live in realms above...

EMMA THART HALE

CRUMBS—THE STORY OF A DISCONTENTED WOMAN.

(Continued from last week.)

"My dear," Mrs. Howland said to her niece when she came down stairs...

Kate's hands flew to her head with a gesture of despair.

"Maid!—Aunt Ellen, don't ever say the word to me, I beg! I never keep one more than a month...

"I'm not a bit worried," rejoined Mrs. Howland. "What a pretty home you have, Kate..."

"Think not I'm glad you like it. I sometimes wish I could get hold of the man who built this house..."

"Why—no; I don't think I did." "Well, you will now."

"Perhaps so, since you have told me to," returned Mrs. Howland...

The dinner was well planned, well cooked and well served, in Mrs. Howland's opinion...

"It's always that way when I want him!" exclaimed Kate, petulantly.

"But you have friends—you go out," hazarded Mrs. Howland.

Mrs. Blake raised her eyebrows. "O, of course! But, after all, what do calls and receptions amount to? You

BETTER THAN SPANKING.

Spanking does not cure children of bad habits. If it did there would be few children that would do it...

always meet the same people who say the same things...

Mrs. Howland laughed; then she said, softly:

"The old, old story, Kate—the crumbs on the plates..."

"What?" demanded the younger woman in frank amazement.

"That!" she added, endeavoring painfully, then she explained her idea.

"You are very much mistaken, Annie," she returned with some dignity.

"It is nothing of the sort. It is not anything so trivial as to be. I am very happy—very happy indeed!"

"I have a good husband, a pretty home, more money than is good for me, and—well, everything," she finished a little breathlessly.

Again Mrs. Howland laughed, but her face grew almost instantly grave.

"And yet, my dear," she said gently, "nothing else thing has been mentioned since I came that was quite right."

"O, Aunt Ellen, how can you say such a dreadful thing!"

"Listen," replied Mrs. Howland; "it's little bits of things that you don't think of. It has grown on you without your realizing it..."

"O, Aunt Ellen, I beg of you!" interrupted Kate, hysterically.

"Are you convinced then?" Kate shook her head. "I can't, Auntie. I can't believe it!"

"If it can't be like that always. There must have been special things today that plagued me. Auntie, I'm not such a monster!"

"Hem; well—will you consent to an experiment to—er—find out?"

"Indeed I will!" returned Kate, promptly.

"Very good! Every time I hear those little dissatisfied faintlings, I am going to mention crumbs or plates or china. I think you'll understand. Is it a bargain?"

"It's a bargain," agreed Kate, and she smiled confidently.

The rest of the evening Mrs. Blake kept close guard over her tongue. Twice a "but" and once an "only" slipped out...

"It's a bargain," agreed Kate, and she smiled confidently.

"What's at?" demanded Mrs. Blake; then she flushed scarlet.

"Weather doesn't count," she finished flippantly. "Not O!" smiled Mrs. Howland.

"Fine muffins, these!" spoke up Mr. Blake, a little later. "New cook—eh?"

"Yes," replied his wife. "But they're graham. I'd much rather have had corn-cake."

"There are not so many—crumbs to graham," observed Mrs. Howland, musingly.

There was no reply. The man of the house looked slightly dazed.

"We can't drive far," she began discontentedly, "for I ordered an early luncheon as we have tickets for a concert this afternoon..."

"O, I don't mind," rejoined her guest, pleasantly. "Where one can't have the whole cake one must be satisfied with—crumbs."

"Why, I don't see"—began Kate, aggressively; then she stopped, and nervously tapped her foot.

"O how pretty that vine is!" cried Mrs. Howland, suddenly. The silence was growing oppressive.

"It looks very well now, but you should see it in winter," retorted Kate. "great bare, snake-like things all over the—now don't cudgel your brains to bring 'plates' or 'crumbs' into that!"

"No, ma'am," answered Mrs. Howland, demurely.

By night the guest, if not the hostess, was in a state of nervous tension that boded ill for sleep.

question for luncheon; the concert notes were laid far forward; the soprano had a thin voice, and the bass a faulty pronunciation...

Mrs. Howland was in her own room, on the point of preparing for bed...

"Please, Aunt Ellen, may I come in?" "Certainly, my dear," called Mrs. Howland, hastening across the room.

Kate stepped inside, closed the door, and paced her back against it.

"I'll give it up," she began, half laughing, half crying. "I never, never would have believed it! Don't ever say 'crumbs' or 'plates' to me again as long as you live—please!"

"I believe I never can even see the things again with any peace or comfort. I am going to try—try—O how I'm going to try!—but, Auntie, I think it's a heinous man!"

The next instant she had unlocked the door open and had vanished from sight.

"Heaven!" Mrs. Howland was whispering to herself the next day, as she passed through the hall.

"Heaven!" she said, "I think not." And she smiled as she heard her niece's voice in the parlor saying:

"High posted, Eben! those rooms! You, perhaps; but, after all, it doesn't matter so much, being a parlor—and one does get better air, you know!"—Con- gratulations!

THE BOARDING-HOUSE MISTRESS

The boarding-house mistress looked at her latest "guest" with a firm but chari- tative expression of countenance...

"O no, I never have any trouble with my boarders," she said briskly. "I don't see any need of nagging 'em if they don't do just as they would in their own homes..."

"Well, it didn't look just right, but I didn't nag him about it. When he'd done it a half dozen times I just put a sheet of sticky flypaper in on top of those plates."

"He never said anything about it, for he knew what I meant after that night. That's why I say if folks will use tact they're no need to have any trouble with boarders—not a bit!"—Youth's Com- panion.

TIME TO QUIT.

A professional gentleman, who was accustomed to take his morning glass, stepped into a saloon, and going up to the bar called for whiskey.

"I say, squire, can't you ask an un- fortunate fellow to join you?" He was annoyed by the man's fami- liarity, and roughly told him:

"I am not in the habit of drinking with tramps." The tramp replied:

"You need not be so cranky and high-minded, my friend. I venture to say that I am of just as good family as you are, and before I took to drink was just as respectable as you are."

Struck with his words, the gentle- man set down his glass and turned to look at him. His eyes were bloodshot, his face bloated, his boots mismated, his clothing filthy.

Then: "Was it drink that made you like this?" "Yes, it was; and it will bring you to the same if you stick to it."

Picking up his untouched glass, he poured its contents upon the floor and said, "Then it's time I quit," and left the saloon, never to enter it again.

Patience is always more potent than petulance.

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Stories for Little Ones.

A SHARP REPROOF.

By BESSIE B. HAZEN

Beth's father had told her not to play in the loft over Old Kate's stall, because the flooring was loose, and straw and chaff and dust would rattle down on the horse.

Besides, there was danger of falling through.

It was a small loft, the length and width of the stall, its floor forming the ceiling over Old Kate's head. The slanting roof was so low that, except for a few feet in front, Beth could not stand up right.

Straw was littered everywhere, and packed in molly bunches in the small space in the farther end under the roof. Broken farm tools, bits of harness, odds and ends of old furniture, scraps of iron, cast-off boots and shoes, and even old clothes seemed to flourish in the molly atmosphere.

There was no window in the loft, and its dim light came from the hay-mow, and a few slanting rays of direct sunshine that shone through the cracks and knot holes at certain hours of the day, thrusting dirty, yellow fingers at remote rubbish piles.

No stairway led to the loft, though when the mow was nearly filled with hay Beth could step from the hay to the floor of the loft. But during the summer vacation there was never much hay in the barn. Old Kate's stall was divided from the hay-mow by a board partition that reached to the roof; a hole cut in this at the top opened into the loft.

In this partition there were spaces between the boards, which were nailed crosswise. What better stairway could an active child desire? Beth went up and down with ease, wedging her bare toes into the cracks, and clinging to the boards with sure brown fingers.

One day when Beth was playing that she was a great explorer from Europe named Bethario, she went to the barn to start on an expedition to the loft. Half way up the partition she remembered that her father did not like to have her play there.

"I'll be careful not to jiggle the boards and I'll keep away from the holes in the floor," the young explorer promised herself, and up she went into that delightful country, which no grown person can ever enter, but which springs into being at the approach of the commonest child, out of the very refuse of the earth, if need be, a royal country where the child heart is king, and the merry men and maids of make-believe are the courtiers.

To Beth the loft was a wonderful territory, bristling with wooded hills and hollowed by fertile valleys. But Beth did jiggle as she crept carefully about, and the loft snowed straw and chaff and dust on the dark mountain range of Old Kate's mane and over her ears, which she laid back in anger; and the broad plains of her glossy bay back were yellow as the grain, and her wavy black tail looked like an enormous hayseed beginning to sprout.

But when Bethario, the young explorer, had discovered everything, she grew tired of the loft and started down. Barefooted, as was usual, she presented to the old horse on the other side of the parti-

tion, from time to time, ten dusty, scratched toes.

Half way down she paused for a moment to get a better hold with her fingers in a narrow crack above her head when, suddenly, Beth felt a sharp pain in her feet, and for one breathless, agonized moment her toes were caught as in a vise, and she could not draw them from the crack. The old horse had bit ten her.

How she got down she never knew, but she sat for a long time on the floor of the hay-mow, with her feet wrapped in the folds of her scant skirts, looking silently back and forth.

For a few minutes her feet hurt dreadfully, for, though the cruel teeth had not drawn blood, they had nipped her toes sharply. But Beth did not cry, for she was a sturdy little soul, and took her punishment without a whimper.

As she was jumping from the hay-mow she noticed the straw on Old Kate's back, and, getting a currycomb and brush, cleaned the old horse off as far as she could reach, then she dragged a box into the stall, and, standing on that, brushed the horse till her coat shone like satin. Old Kate stood meekly, and even rubbed her nose in a friendly way against Beth's arm, as she worked away at her self-imposed task.

"You really didn't mean to hurt me, I know, Kate," said Beth, loyally, as she gave the old horse a farewell stroke. "You jus' wanted me to know that I ought not to jiggle straw and dust on you. Besides, I might have fallen through the floor and hurt myself a good deal worse."

Beth never climbed to the loft again, and when her playmates teased her to go up, she would always say, "Kate doesn't want me to," and if they asked her how she knew, she would reply, "Kate jus' came as told me so."—Epicorah Herald.

SOME BOYS' MISTAKES.

It is a mistake for a boy to think that a dashing, swaggering manner will commend him to others. The fact is, that the quiet, modest boy is much more in demand than the boy of the swaggering type. More than one boy has lessened his chances of success in life by acquiring in boyhood a pert, smart, dashing manner, particularly offensive to men of real intelligence and refinement. Modesty is an admirable trait in a man as in a woman, and the wise boy will find it to his distinct advantage to be quiet and modest in manner.

It is a mistake for a boy to put too high an estimate on his own wisdom. He will find it to be to his advantage to rely on the far greater wisdom of those much older than himself. And he will find it still more to his advantage to rely on God's Word for direction in all the important affairs in life.

It is a mistake for a boy to feel at any time in all the days of his boyhood that it is not his duty to be respectful and deferential to his father and mother. The noblest men in the world have felt this to be their duty, when boyhood days were far behind them. It is a bad sign when a boy begins to show signs of disrespect to his parents.

It is a mistake for a boy to suppose that there is any better or safer place for him than his own home after nightfall. The boy who forms the habit of running the streets at night is sure to fall in with evil companions, for the bet-ter class of boys will be in their homes at night. Records of crime

prove that many a boy has begun a criminal career by strolling the streets at night. There is no better place for young people than the "safest safe corner of the household fire."—St. Louis Christian Advocate.

Food Poisons.

90 Per Cent of All Diseases the Result of Undigested Putrefying Foods.

Men of affairs, women of society and children with active brains are too often sedentary in their habits, giving little time to exercise. To this evil is added that of high and irregular living as a result, the stomach cannot stand the demands made upon it. The abused and overtaxed stomach does not properly do the work of digestion, food taken in ferments and the poison permeates the whole system. The body loses in weight and becomes a prey for the attack of whatever disease it may encounter.

Did it ever occur to you how busy that stomach of yours is! It only holds three pints, but in one year you force it to take in 2,400 pounds of material, digest it and prepare it for assimilation into the blood. No wonder it rebels when overworked. We crowd it with steaks and pastry, irritate its juices with spices and acids, and expect the stomach to do its work. It can't do it.

All over the inner layer of the stomach are glands which secrete the juices necessary to digestion. The entrance of food into the stomach is the signal for these glands to do their work. The more the food, and the more indigestible, the greater the demand upon them and upon the muscles of the wall adjoining.

Think of the tons of high-seasoned game, sweetmeats, and appetizers crammed into this little four-ounce mill, and then wonder, if you will, why you are dizzy or nauseated or constipated. Don't blame your stomach or curse your fate that you should be born so unfortunate. Blame yourself and apply the remedy.

First, get a small package of Stuart's Dyspepsia Tablets, taking one after each meal and at bed time. They are not a medicine, but a digestive. Your stomach is worn out and needs help, not medicine. Stuart's Dyspepsia Tablets will do the work that the stomach fails to do. There's enough power in one grain of Stuart's Dyspepsia Tablets to digest 3,000 grains of ordinary food, so you needn't fear that anything you eat will remain in your stomach undigested.

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If we are at peace with God and our own conscience, what enemy among men need we fear?—Ballou.

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Whoever has a good work to do must let the devil's tongue run as it pleases.—Luther.

PUBLIC SPEAKING BY WOMEN.

[A good friend whom we like to oblige requests us to publish this article taken from the New York Examiner, and asks if we do not think it is true. Of course Head Dr. Harvey's "Shall Women Preach?" thousands of which have been sold, or Dr. Eaton's smaller tract on the same subject. Ed.]

An article in a recent issue of The Examiner recalls the great good which Dr. Broadus once did me. If any one had told me I did not believe in the plenary inspiration of the Bible, "I should have denied the charge with the greatest indignation. But Dr. Broadus showed me my unbelief. In a conversation I said that Paul had such a deep sense of the awful nature of sin that he felt himself to be the chief of sinners. Dr. Broadus answered: "But you must remember it was the Holy Spirit who called him the chief of sinners. Paul was inspired in his writings." I am afraid Mr. Davis, no doubt unconsciously, does not believe in the plenary inspiration of the Scriptures, for he says: "I think if Paul could visit the earth now he would sit down and write letters to all the churches saying, 'I retract my former views concerning the status of women.'" But his former views were the views of the Holy Spirit. And the Holy Spirit knew then, as clearly as he does now, just how things would be in this century. And he gave the Bible to be a lamp to our feet till the end of time. No commands in the Bible are given in plainer words, nor are more emphasized nor more guarded against objectors than the commands to women to keep silence in the churches.

The Holy Spirit answered in advance those who would say that the city of Corinth was very corrupt, and it was on account of this state of affairs in that city that the Corinthian women were ordered to keep silence. For he wrote, "As in all the churches, let your women keep silence." He guarded women from those who would tempt them to disobedience by insisting that the commands were meant only for those times. For he gives his reason for the command, and it is a reason which does not change with the times: Because Eve was first in the transgression. This binds every daughter of Eve till the end of time.

Both commands are strongly emphasized. In Corinthians Paul followed the command with these words: "If any man think himself to be a prophet or spiritual let him acknowledge that the things that I write unto you are the commandments of the Lord." The command in Timothy Paul introduces by a most emphatic assertion of his apostolic authority. Literally translated, 1 Tim. 2:8 is: "I command therefore that in every place the males pray." He is speaking of public prayer. The phrase translated "everywhere" is en panto topo; that is, "in every place." And all modern exegetical commentators agree that this has reference to the small meetings held in the private houses. Lange says: "In every place" is explained by the fact that the church was in the habit of having meetings in private houses, and the Apostle forbids the women's praying in these meetings." The Popular Commentary says: "That men, better, as in the Greek, the men, as distinguished from the women. The praying spoken of is not a mental act, but a part of the public worship of the church. 'In

every place.' These words emphasize the fact that the rule laid down was binding in the more private meetings of the discipline as well as in the public gatherings of the church." The Bible Commentary, the Pulpit Commentary, the Westminster Commentary, all modern exegetical works, say the same thing. Back in the early centuries Chrysostom and Tertullian say the same.

In the verse, "I suffer not a woman to teach nor to usurp authority over the men, but to be in silence," the Apostle is still speaking of public meetings. While one speaks he rules the audience, and for a woman to do this was usurping authority. She is not merely forbidden to speak. Silence is enjoined as a positive duty.

Against these commands some quote 1 Cor. 11:5, which at first glance might seem to mean that a woman could lead in prayer if she had her head covered. Doda, Hedge, and many others have asserted this, and proved that this inference cannot be drawn in the face of the plain, strong and emphasized commands. Weismeyer, however, shows that this verse in itself practically forbids public speaking and praying. He says: "St. Paul enters upon the discussion of this particular case because evidently the women had laid aside the veil first in order on their part to be able to lead in prayer or to speak in the public assembly. Paul absolutely forbids this on another ground. At this place it was not necessary for him to dwell upon it because no prohibition would be necessary, so long as the women remained veiled."

Mr. Davis quotes Phil. 4:3, in which Paul speaks of two women who labored with him in the Gospel. Thousands of us have so labored who have yet obeyed God and kept silence in the meetings. The most effective labor is work with individuals; going to unconverted friends and talking with them privately; getting them to promise to go to meetings, etc.

The question is simply in regard to the plenary inspiration of Scriptures. Is the Bible the Word of God? Is it an infallible rule of faith and practice? My experience in arguing with women who refuse to obey the command of God to keep silence is that they put their own feelings or "impressions" above the Bible. They really claim to be inspired.

Would it not be well for pastors, deacons, and the brethren generally to study these commands in connection with the terrible words of the Saviour in regard to those who cause the least of his disciples to offend?

DEAR RECORDER:

Please change my paper to Corinth, Ky., R. F. D. No. 2, where I am located in my new field of labor with the brethren of New Friendship church. I have received a most cordial welcome, as was shown in their kindness to myself and family, and their rich supply of good things. We are looking forward with prayerful hearts to the advancement of His cause. In this we ask the prayers of all Christians. I. W. MANLEY, Corinth, Ky.

PROF. EDWARD CHARLES DARGAN.

It is with profound regret I learn from your paper under "Seminary Notes" the announcement that Professor Dargan expects to leave the Seminary for a pastorate in Macon, Ga. This will be one of the severest losses the

Seminary can least afford to sustain, and one not easily supplied by any other substitute.

Having spent nearly four years at the Seminary, I have had occasion to know somewhat of Dr. Dargan, and prefer rather than strew flowers on his grave, to express my appreciation while he lives.

Without being invidious I may truly say, that it was, during my residence in New York Hall, the unanimous opinion of the student body that Prof. Dargan was the most beloved of the faculty. His gentleness while not weak in disciplinary control, impetuous at times yet forgiving, strict yet always yet having deep respect for all Christian bodies, deep and sincere piety, endeared him to all of us. There was always something about Prof. Dargan which impressed one that before entering the class room to teach, he himself had been in secret conference in the class room of the Great Teacher.

Prof. Dargan while fully pented in the speculations of the Higher Criticism of the times never exploited them in his classes, and when he had occasion to mention their opinions dismissed them with the respect they deserved.

As a homiletician, he displayed unequalled skill and it is safe to say that owing to his instruction it is that the Northern Baptist pulpits are laying claims on so many of the graduates of the Southern Baptist Theological Seminary. His loyalty to Baptist principles was saturated with the deepest reverence, and one could not be associated with this scholar and man of God without feeling that he held to these principles because they were founded on a Divine revelation—from God himself. There were no mental reservations about Dr. Dargan; he spoke as he felt; he felt as he believed, and he believed because he knew it was of God; and being of God it was true.

Dr. Dargan is a distinct loss to the Seminary if he decides to go to Macon, Ga.; a loss to the interests of theological education, and to the ministry of the near future and the present. He is the most loyal in the faculty to Baptist doctrines, history and the Scriptures. I hope he will be persuaded to remain in Louisville.

E. BRADDOCK, Chicago, Ill.

HOME MISSIONS.

Table with 2 columns: State/Territory and Amount. Total: \$77,308.16

Total \$77,308.16 We are in awful straits! Home Missions is the hindmost. Let everybody help. B. D. GRAY, Cor. Sec.

HOME MISSIONS—HELP THE HINDMOST.

Elsewhere in this week's columns will be found a statement of Home Mission receipts up to March 1, 1907. The amount is \$77,308.16. It should be at least \$125,000.00. The Southern Baptist Convention requested our Board to project its

work on the basis of \$275,000.00. We need nearly \$200,000.00 in the next 45 days! Our work has been laid out on a vastly enlarged scale. It will be crippled everywhere, if we fail in our finances. Our people have the money. We must be in daily and hourly prayer that God will open the purses of the people. Pastors must press the matter on their people, leading with liberal gifts themselves. Our laymen of wealth, how can they fail us now, in this time of financial peril, and that when God is so blessing every department of our work!

Will not our sisters during the third week of March, which is next week, put \$20,000 on the Lord's altar for Home Missions?

And let all our forces unite to relieve our present crisis.

We look to you, beloved, with anxiety but with faith and hope.

B. D. GRAY, Cor. Sec. Atlanta, Ga.

TENNESSEE COLLEGE FOR WOMEN.

This new school for girls is to be opened September 11 by the Baptists of Tennessee, under the direct control of the Baptist State Convention, the trustees being elected by that body.

My brother, Prof. Geo. J. Burnett, and I are to take charge of the school, and it is our plan to move to Murfreesboro in June. The exterior of the building is almost complete. The location is ideal—it is on the beautiful thoroughfare known as Main street, and is on the campus of the famous Union University, founded by Prof. Jos. H. Eaton, father of the editor of the Recorder. The building is 256 feet wide and runs back 125 feet. The work is being rapidly pushed on the interior.

The building is a great credit to the generous citizens of Murfreesboro, who made it possible, and is more largely due to Bro. C. H. Byrn than any other one person, though many have wrought nobly and contributed generously.

It will require about \$15,000 to equip it as it should be, and must be. There are over 100 rooms to be furnished, including dining room, parlor, class rooms, library and all.

This is a great enterprise and we have here a plant which has few equals and no superiors. The Tennessee Baptists are united on this school, which is the only school for girls owned by the Baptists of Tennessee.

There is no more delightful town anywhere than Murfreesboro; it is an ideal location for such a school. We are exceedingly fortunate in having Dr. A. C. Davidson, known to and loved by all, as pastor.

The Baptist cause here has been greatly strengthened by his coming and by the building of the school.

J. HENRY BURNETT, Murfreesboro, Tenn.

DEAR RECORDER:

One year ago to-day, March 1, 1906, the great revival meeting of four months duration at this church closed. Our pastor, Rev. John S. Cheek, had a few days prior thereto passed to his reward, all was in a state of uncertainty and doubt as to the outcome of the meeting, as under the excitement incident thereto, hundreds had been received into the church, as was feared by some of the old members, in too much haste, and without due consideration of the real requirements of the scriptures. When the meeting closed the flock was without a shepherd to lead them, consequently there was great

uneasiness felt less the strain of a four months' meeting should be succeeded by a great calm and reaction, a backward movement in spirituality and all other activities of church life. After much meditation and prayer for guidance, God in his providence directed this church to the Rev. C. M. Thompson, of Denver, Col., and about the same time directed Bro. Thompson to this church. After a few exchanges of letters he was called and accepted the care of the church. He began his pastorate June 1, 1906, and at once found a rather peculiar situation, a hard problem to solve, so many new members with so many conflicting ideas, so many that had professed religion, and who had not been baptized, scattered all over the city and the country, made the task of the pastor anything but inviting, seemed almost insurmountable. The question was often up in the minds of the pastor and deacons, could any under shepherd bring this scattered flock together into the fold of the church, and gain the love and support of all. Grave fears were entertained by many on this score, but the crisis is about passed. Bro. Thompson, by the guidance of the Holy Spirit has about solved the situation. He has already won the people, not only of the church, but of the entire city by his wise, judicious and consecrated life, and things have gradually shaped up until he has the situation fully in hand.

The people are simply delighted with his preaching, his sermons are strong, forceful, and to the point, full of the spirit of Christ and greatly appreciated by all, as evidenced by the great throngs that crowd into the church at every service. Likewise the attendance at prayer services is greater than ever before. The Sunday schools are on the upward move, both attendance and interest have nearly doubled in the last six months. The North Twelfth street mission is prospering as never before. Three or four years ago the building was erected large enough for life needs at that time, and the mission opened there. Now it is not more than half large enough to accommodate the people who gather there, so the church has ordered that the building be enlarged to double its present size, and the work has already been begun, and will be completed within three or four weeks. Opportunities for the Baptists here are great, and they are going to take the city. Paducah, Ky. P.

Advertisement for Owensboro Savings Bank & Trust Company, featuring "5% BY MAIL" and "LUMP SUMS OF MONEY".

Advertisement for The Financial World, a financial publication, with New York and Chicago addresses.

Advertisement for \$80 a month salary, mentioning insurance and other benefits.

WANT COLUMN.

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

LET US send you our proposition on our church and activities. We have the best wearing coats. Something new. Big profit, liberal terms and a binding guarantee. Our goods are winners every where. THE UNITED SHIRAZ CO., Westboro, Mass.

WANTED.—The lady readers of this paper to try their hand at the military 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 military house in the South.

FOR SALE.—One of the best Farms in Jefferson county, Ky., 9 miles from Louisville, 14 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. CHAR. 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. CHAR. 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. CHAR. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

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

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.

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 postals. W. R. Fredrick Optical Co., Toledo, Ohio.

WANTED.—To sell Rhode Island Red and Black Langshan Eggs. Best blood, special mating. \$2.00 for 15. MRS. W. H. FORGY & SON, Fairview, Ky.

It is in this life alone we can learn lessons of patience and self-denial, for there are no risk beds to watch by, no sufferers to soothe, no mourners to comfort in the mansions of the Father's house.—George Macdonald.

Teachers Wanted

For good positions NOW OPEN in Collegiate, High School and Grade departments. Calls direct from school officials. Write for free booklet and application blank. National Teachers Exchange, Lexington, Ky.

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CITY OF CINCINNATI and CITY OF LOUISVILLE

For Madison, Carrollton, Cincinnati and Upper Ohio River points at 5 p. m. daily, except Sunday at 9 a. m., from foot of Third. Phone 141. C. C. FULLER, Supt.

Dr. H. H. Dawson:

I have just closed a very satisfactory meeting at Yelvington, Ky. There were thirty accessions to the church, twenty-seven for baptism, two by restoration and one by letter. Some ten will join other Baptist churches. Of those baptized twenty-five were young men and boys, mostly young men from the ages of eighteen to twenty-five years. Rev. W. H. Dawson of Thurston, Ky., has been pastor of the Yelvington Baptist church during thirty years. There are but few pastors so ardently loved. He was stricken down with nerve trouble just before the meeting began and was not able to be with us a single service, while the earnest hearts of his devoted people sent many a prayer to the throne of God for his restoration to health, which seemed to add much to the power of the revival, yet the meetings suffered much on account of the pastor's absence.

Let all who read this pray that God may speedily restore this remarkable man and minister to health and to his field.

I doubt that any man of his age in the State, who serves town and country congregations, has preached as many funerals, made as many pastoral visits and done as much general pastoral work as W. H. Dawson, and certainly none will be more missed when dead.

Dr. McPherson, of New York, has not been called to the First Baptist church of Owensboro, though some of the papers have so published. He preached two sermons here and captured our people, and would, I think, be unanimously called and offered a handsome salary if we believed him available. He will begin a protracted meeting for us Monday, March 11. Dr. A. T. Robertson has been doing most of our supplying while we have been pastorless. From the beginning he captured all hearts and continues to hold them with a mighty grasp. Among the whites every fourth person in Owensboro is a Baptist. What city can beat this for Baptists! The per cent would be still larger should we consider the city census including both white and colored.

I will be with Dr. McPherson in his meeting here; will then go to Pastor Edwards in New Orleans to hold a meeting of fifteen days in the First church to begin March 24; thence to Pastor E. F. Lyon, Ennis, Texas. Pray for our work.

THEODORE N. COMPTON.

Owensboro, Ky.

KENTUCKY AND FOREIGN MISSIONS.

Kentucky is forging ahead on Foreign Missions. Already the contributions are several thousand dollars more than they were this time last year. We are hoping for a splendid advance in the State this year. She made some advance last year, but nothing like what ought to be made. Kentucky has over 206,000 white Baptists and they gave last year for Foreign Missions \$26,620, an average of not quite thirteen cents each. Great numbers of these churches are very wealthy, and the people are generous hearted when thoroughly enlisted in any cause. Surely they ought to make a better average for world-wide missions.

This great State has 1,795 Baptist churches with 1,096 preachers, represented on the foreign fields by thirteen missionaries, but only three of them are preachers. Are there not some strong young men in Kentucky who ought to go to the front? Let every church in its

regular services, and in special seasons of prayer, call upon the Lord of the harvest to send forth laborers into the fields that are already dead ripe.

Of course, it is well known that there is a tremendous campaign for education on hand and in many places large sums of money are being put into church buildings. But these things ought not to mean less money for Foreign Missions. "These ye ought to have done and not to leave the other undone." One pastor in the State recently urged his people to give more for missions than ever before in view of the fact that they were preparing to put twenty-five thousand dollars into a new building. He said in substance: "If we are able to do all this for ourselves, surely we ought to do more than we have done for those who have not the gospel." These breathes in these words the spirit of our Lord.

Brethren of Kentucky, hear the appeal of your Foreign Mission Board! You are rich! You are big-hearted! The Board is threatened with a debt that will cripple the work for another whole year. We must raise \$220,000 before the first day of May. Will not every pastor and every church member strive to have Kentucky do her best this time? She is able to astonish the world, if she will put forth her whole strength.

Wm. H. SMITH.

Foreign Mission Rooms.

CHURCH BUILDING.

Men of Israel help! My soul is troubled and I am heart-sick over the condition of things in our midst. Oh! I wish my brethren knew and would come to our aid. Help us build church houses.

The needs are great. The condition is really distressing. Appeal after appeal comes for help. It is impossible for the man on each field to see the needs of the other fields. He thinks he absolutely knows that his field and claim is the most important. He verily believes the only reason the board does not make the appropriation asked for is simply because they are ignorant of the needs of his field. I think I could find you five hundred such cases.

Other denominations have their church extension fund. We have none. We never take money contributed for missions for this work. The Baptist Building Band is small. Many of the members are not paying. Some of them are withdrawing. It seems impossible to open the eyes of our Baptist people to the importance of this work.

Under promise of a good gift from a good brother (whom I dearly love, and who I think intends to make it good in another way), we made conditional promises to some of these fields, and now this gift does not materialize, and I am unable to help these brethren, and the censure falls on me.

Brother, sister, friend won't you come to my relief now? I have written to hundreds of our pastors and people, and it seems of no avail. Stop, think, pray. The judgment is coming. The account must be rendered. Please help now. Send check to J. G. Bow, Louisville, Ky.

J. G. Bow, Cor. Sec.

New Book of Prayers

for everybody and for all occasions. An invaluable help for the offering of spiritual supplication and in the use of proper language for public use, either church or home. Contains large variety of general prayers for use in Church Services, Young People's Societies, Sunday Schools, Prayer Meetings. Several pages of Sentence Prayers, also short prayers for Special Days and Patriotic occasions, Red, cloth, 25c, morocco, 35c, postpaid. Stamps taken. Agents wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago.

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50- Good assortment of Plain Colored Crepe de Chine; full 24 inches wide and very crepey, this line is positively a 75c value

70- Complete line of all the new street and evening shades in extra heavy and very silky finish Crepe de Chines; full 24 inches wide and easily worth \$1.00.

80- Choice of our entire line, including blacks and whites; best quality of Dress Crepe de Chines, very firm and beautiful silky finish, never sells less than \$1.25, our special price only 89c.

THREE SPECIAL VALUES.

In Pompadour Crepe de Chines, entirely new in design and color combinations:

70c Plain Crepes with floral designs, in a wide range of colors, 24 inches wide; easily worth \$1.00.

79c One line of Pompadour Crepes, with pin dots, in all the new evening tints; full 26 inches wide; this is a good \$1.00 value.

98c Extra heavy Pompadour Dress Crepes; all new designs and a wide range of colors to select from; very crepey and beautiful high silky finish; regular \$1.50 values.

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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 6th 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.

THIS RING GIVEN for selling 60 Comic Post Cards at 2 for 5 cents. We also give set rings. You return cards if you don't sell them. We allow you 15 days in which to sell them. Write today. RAGLAND & CO., 31 Block, Auburn, Ky.

**Mica Axle Grease**

Best lubricant for axles in the north-hog country and very adhesive.

Makes a heavy load draw like a light one. Saves half the wear on wagon and team, and increases the carrying capacity of your outfit.

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**The Farm and Household**

Thomas McClintock & Sons, of Millersburg, sold 21 mules for \$3,482.50 to the following parties: To Mr. Patrick one team, \$380; Bell Brothers, one team, \$340; W. D. McIntyre, four mules, \$580; Leonard Howard, one team, \$370; George Rankin, one team, \$300; Frank Royce, one team, \$415; Boyd & Boyd, one team, \$297.50; Charles Leer, one team, \$450; Lindsay Jones, one mule, \$180.

Bush & Ramsey, auctioneers, report the sale of John Williams recently as largely attended, and among the prices realized were the following: Three cows, \$18, \$31.50 and \$32.50; pair of mules, \$310; yearling colt, \$89; work horse, 11 years old, \$76; brood mare, \$100; mare, 3 years old, \$75; brood sow, \$23; four gilts, to farrow in April, \$8.50 each; 18 ewes, with lambs thrown in, at \$6 each; common chickens, 37 cents each; bacon hams, 15 cents per pound; shoulders, 13.1-2 cents; sides, 13 cents; lard, 15 cents.—Winchester Democrat.

Lawrence Rogers sold recently to Dr. Fuller, of Morristown, Tenn., a combined horse for \$200. B. G. Fox also sold the black gelding, Dan, owned by Dan McCullough, of Junction City, to Southern parties for \$250.—Danville Advocate.

At a sale of fine hogs at Louisville recently fifty-four Duroc Jersey hogs brought an average of \$125 apiece. Thirty-four hogs sold by Harris & Sons, of Waverly, brought an average of \$201. The highest price paid for a single hog was \$530. Harris & Sons refused an offer of \$6,000 for their big hog Commodore.

At Mt. Sterling John Greenwade sold a pair of mules for \$500 to Virginia parties. He sold to other parties during the week forty-five mules at prices ranging from \$160 up to \$250 per head, and was offered \$435 per pair for two-year-

olds which he has refused. A. R. Netter, of Montgomery, sold five at an average of \$150.—Danville Advocate.

Col. A. P. Duckworth bought of A. H. Halliff, of Montgomery county, 16,000 pounds of tobacco at 12 cents straight.

Edward Pean, the Lebanon jibe farmer, sold a blooded horse to a Lexington party for \$750.—Danville Herald.

Over 25,000 pounds of tobacco were received at the warehouse of the Nicholas County Society of Equity at Moorefield recently. The crops made an average of 10-14 cuts.

H. R. Watts, auctioneer reports the sale of Albe Lapercomb, near Hunt, and the following among the prices realized: Mare, four years old, \$125; two stallion colts by Highland Gray, \$86 and \$90; sow and three pigs, \$15; ten shoats, 75 pounds, \$4.75 each.—Winchester Democrat.

W. B. Burton, of Lancaster, sold a car load of mules and horses to J. L. Wiggins, of North Carolina, at \$150 to \$250.

W. J. DeLaun, of Ferrysville, sold a pair of mules to J. H. Westfield for \$265 and a bay gelding to Herbert Arnold for \$135, and bought a horse from Dan Devine for \$75.

**WINTER WORK AGAINST INSECTS.**

BY R. D. RANDERSON.

If a few of the warm, bright days during the winter months are spent in cleaning up the orchard much of the injury which may be done by insect pests next season

**AS TO FLAVOR.**

Found Her Favorite Again.

A bright young lady of the Buckeye State tells how she came to be acutely sensitive as to the taste of coffee:

"My health had been very poor for several years," she says, "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain. My condition finally got so serious that I was advised by my doctor to go to a hospital. I went to one of the largest in Detroit. There they gave me what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks.

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling. At last one day I got a package of Postum Food Coffee, and the first taste of it I took I said 'that's the good coffee we had in the hospital!' I have drunk it ever since, 3 times a day, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years. Name given by the Postum Co., Battle Creek, Mich. 'There's a reason.'"

First scrape the old bark from the trees, especially from the apple trees, for their scaly bark harbors a host of insects. Under the bark may be found cocoons of the rolling moth containing full grown caterpillars, unless some friendly woodpecker has drilled into their retreat and extracted the moribund. Cocoons of many other of the common caterpillars which feed upon the foliage are safely hidden beneath the bark, particularly at the base of the tree. For this work nothing is better than a good sharp hoe, though special "tree scrapers" are made for the purpose. The tree needs the old dead bark removed as much as a horse needs a currying, and it will respond equally well to good care. There is no danger in scraping off the old bark, so long as one does not dig into the living green tissue of the under bark. With the dead bark will be removed most of the eggs of the fall canker worms on old neglected trees where that insect may occur.

After scraping the trunks of the apple trees it is well to wash them down with a strong soap or lye solution which will make a clean smooth bark. A rough bark is an invitation to all manner of borers, and trees well cared for are much less affected.

The holes caused by the decaying dead limbs or a large hole in the crotch of an old tree may harbor dozens of pupae of such pests as the fall web worm. Clean out these holes and fill them with clay or cement. If the tree is worth standing in the orchard it is worth that much attention and even if it be of little value itself, there is no reason why it should be allowed to stand as a refuge for the pests of the orchard.

The ring-like egg masses of the tent caterpillar can be readily seen by scanning the tips of the apple twigs. Pruning them off now is much easier than destroying the webs after the eggs have hatched.

Dangling from the twigs of young trees are the twisted cases of the apple leaf-crumpler, which often does considerable injury to the young foliage. Each contains a small caterpillar resting preparatory to its depredations of the next spring. Pick them off and burn. Burn all the prunings from trees, young and old, for the eggs and winter cases of many small insects which would escape the untrained eye, such as plant lice eggs and the cases of the pistol case-bearer, occur upon them.

All dead or diseased wood should be cut out and burned as it harbors many of the small bark beetles such as the fruit-tree bark beetle, also known as the shot-hole borer from the fact that its work looks as if the limb had been hit with a charge of bird shot. Paint or wax over any stubs or cuts left upon the trees in pruning, for otherwise decay will set in and a ready entrance for borers permitted.

In New England the webs of the dreaded brown-tail moth should be pruned off and burned and as this pest is readily transported, it will be well to be on the lookout for it in other eastern states. The brown-tail moth now occurs in Massachusetts, New Hampshire, and Maine, and before long will appear in New York and New Jersey. As automobiles are known to have carried the gypsy moth caterpillars for sixty miles northward it would not be surprising if those from neighboring states which tour New England in summer should carry the brown-tail caterpillars south or westward.—The Garden Magazine.

**BUFFALO LITHIA WATER**

"All the Argument Necessary."

The International Journal of Surgery, August, 1904, under the heading "CYSTITIS" says: "In the treatment of Cystitis water is the great aid to all forms of BUFFALO LITHIA WATER is the ideal medication. Moreover, it is to administer it to the cystitis patient, as it is not only a pure solvent, but has the additional virtue of containing substantial quantities of the alkaline Lithates. Patients should be encouraged to take from two to four quarts per day if they can, and the relief they will obtain will be all the argument necessary after the first day or so.

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Dr. Geo. Ben. Johnston, M. D., LL. D., Richmond, Va., Ex-President Southern Surgical and Gynecological Assn., Ex-President Virginia Medical Society, and Prof. of Gynecology and Abdominal Surgery, Medical College of Virginia: "If I were asked what mineral water has the widest range of usefulness, I would unhesitatingly answer, BUFFALO LITHIA WATER. Acid Diathesis, Gout, Rheumatism, Lithaemia, and the like, its action is prompt and lasting. \* \* \* Almost any case of Pyelitis and Cystitis will be alleviated by it, and many cured. I have had evidence of the undoubted Diuretic, Solvent and Flushing power of this water in Renal Calculus, and have known its long continued use to permanently break up the gravel forming habit."

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Formerly Boy and Girl. This paper is advanced in grade and enlarged to the size of page of Young People, with which it will compare in general style. In addition to the usual short stories, it will have several illustrated serial stories, not to exceed four or five chapters in length. There will also be Short Stories, Historical Sketches, Travel Talks, Twilight Talks, Little Science Notes.

The Youth's World is a large four-page paper, with frequent eight-page issues, illustrated and filled with stories and articles adapted to interest and help the youth of our homes, churches, and Sunday-schools.

On account of the increase in size, the price of The Youth's World will be slightly increased over that of Boy and Girl. Single copies will be 20 cents per year, or 8 cents per quarter. In clubs of five or more the price will be 35 cents per copy per year; 6 1/2 cents per copy per quarter.

Samples and prices of our other periodicals sent upon request.

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DEATHS

For actual deaths there are brief notices of 100 words each. We charge one cent a word for all over 100 words. Intestingly in advance. Could the words and you know at once what the charge will be. Unless the body accompanies the notice, it will be brought down to 100 words.

INURAM.

Miss Una Ingram, of Day, Washington, being sick only a few days with typhoid fever, died last Saturday evening, having had many evidences of her intense desire to do good to each kind and glorify God. Many kind words of her unbroken faith in God and his love are left behind never to be forgotten. Miss Ingram resided in the home of the Ladies' Training School, during her illness and satisfactory work in the hospital. Funeral services were held in the home last Monday at 10:30 a.m., conducted by President Mallon. He made some very feeling and appropriate remarks, showing his gratitude to God for having had an opportunity to know Miss Ingram. Great regrets for having to give her up were shown by all present. Her pastor, Rev. Williams, speaks about the intense earnestness and never tiring patience she showed in doing the work of her Master. Mrs. Williams mentioned many noble marks of character that he had seen in our departed co-worker. One among the many was her growing desire to bring the best to know Jesus.

SMITH.

Mrs. Mary F. Smith was born near Hamilton, Ky., August 30, 1825, and died not far from where she was born Feb. 9, 1907. She had been married three times; first to James H. Neil. To this union was born three children. Second in 1857 to David Henkle. To this union was born two children; and in 1867 to James Smith. Very early in life she professed faith in Christ and united with Old Mill Creek Baptist church, and was baptized by Rev. Jacob Rogers. She lived a quiet, consistent, Christian life. She died suddenly, which she had desired for some time. The life she lived spoke more eloquently than can be portrayed in words. By her life of patience, endurance and sublime faith she set for her kindred and friends a most glorious example of Christian fortitude. She was buried at the old family grave yard amid a number of sorrowing relatives and friends. Let us cheer up, we shall meet her ere long where there will be no more sorrow.

W. F. JACOBS, Pastor, Dr. J. H. REESOR, LEX HAGAN, Committee.

FERGUSON.

Sister Mary E. Ferguson, wife of W. T. Ferguson, departed this life, after a brief illness, Sunday, Feb. 24, 1907. Sister Ferguson was born Feb. 5, 1841; married to W. T. Ferguson, Aug. 15, 1856. Professed religion and joined Island Baptist church in 1874. Of this church she remained a useful member until called to her reward. Her death is a sad loss to her aged husband, children and friends, but we realize our loss is her eternal gain. Then—Farewell, wife, mother, dear faithful friend, We hail thee happy in thy home above. Life's toils and sorrows now have an end In a Saviour's blissful peace and love. A FRIEND.

The persistence of faith, despite the lack of outward proof, is a divine demonstration of something that throws on the human mind a reflection which, like an image on a screen, cannot be accounted for unless it be itself the substance of things hoped for and evidence of things not seen. Until we reach the reality, let us rest in the sign.—Bartol.

Perform a kind action, and you find a kind feeling growing in yourself, even if it was not there before. As you increase the number of objects of your kind and charitable interest, you find that, the more you do for them, the more you love them.—Wm. B. O. Peabody.

FROM PERSIA.

My Dear Brothers:

In my last letter to you I promised to write you again about the war going on then between the different tribes of the Kurds. Several were killed on both sides, but they were brought to peace by their great Sheikh. Some ten days ago some of the Kurds did kill two prominent Muslims of this city, this inflamed the Muslims so that the business was suspended for three days, one innocent Kurd was killed by the mob in the market, and a Kurdish village of 100 families was completely destroyed, and the inhabitants fleeing for their lives, are left now without the shelter and food in this cold winter. This, in turn has infuriated the Kurds to a more hostile spirit. Since then they have attacked two villages and have killed five or six men and carried the spoil. Also yesterday afternoon six horsemen left here with some government guns for a village, they were attacked by twenty Kurds, who killed one of the six men and wounded another, and took several of the guns and many cartridges. Today word has come that they have destroyed one Muslim village, and have surrounded another. The government here is very weak to punish them. The roads are not safe at all, even about the city. One man was lost for five days, was found about a mile from the city shot through the mouth and killed. The city is without a governor, but it is expected that within two or three days he will reach his post here. The recent death of the Shah, and the scheme of reforms to which the present Shah is opposed, leaves Persia in an unsettled state. We hope and pray that all these will work for the better opening of the country for the Gospel of our Lord.

A good sister, not of our denomination, promises to support a Bible woman for the Jewish women. We have found a good woman who will begin her work for the Jewish and the Muslim women. This adds to our forces. I wish that some of our own brethren and sisters would take her example to do for other purposes. We need money for a girls' school here, and another in the Jewish quarters. Our Muslim boys are increasing, and they being mostly from high families and young men, therefore I was obliged to make it a separate school, and have rented and furnished a separate room for it. This takes more than three hours of my time every day except Saturday, which I give it to the Jews for religious conversation, for which they keep coming. During the last week we have had about fifteen of these kinds of visits, and all of them from wealthy families, and five of whom were Muslims. In the course of the conversation with the latter, question came up as to unity of Christians. After I had answered them that all the Protestants do agree in fundamental doctrines of the Bible, one of them said, "Why, then, do you all baptize infants, while there is not such command in the New Testament?" It happened that a young Presbyterian preacher was present, and I politely pointed to him for answer, but poor fellow had a hard time in their hand to escape.

I give my afternoons for this kind of work. I go to the homes for religious visits, as they come to us. With my medical work it keeps me quite busy. Our Bro. Tamraz is doing a good work in Dezakia. The Baptist work in Geagtapa and Gulpatian is going along nicely in the absence of Bro. Shahbaz. We will need \$400 above our salary for the work, besides

the money needed for our quarter for mission, as I have mentioned before. I have firmly believed that our work has been established on a good and solid foundation, and it will go on with great success. It is a miracle to us to see Mohammedan, Jewish and Christian boys sit together under one Christian teacher and study from him, a thing that could not be seen in Persia five or eight years ago. One of my scholars has told me today that he wants a New Testament to read it, it has made my heart glad. Our organ, nor the boxes of medicines sent to us, have not reached us yet. We have been told that organ has reached Khat, a city of 60 miles distance from here. Our books, etc., are still in Custom House. I am afraid that the boxes of medicines go by Bataam on the Black Sea, if so, they will be delayed, and charged duty there and also here. Everything coming to Persia ought to come by Trabesant, Turkey, there will only be one duty here. We all are well. My wife and the children join me in sending you and your's our love and wish to be remembered to the church and the Sunday school. We cannot forget the old dear Mother Church, where the Lord has given us so many warm friends. I wish you could arrange for us with the Courier-Journal office to send us its weekly paper. You could pay for it from what comes to us through you. You will pardon me in asking too much of your time.

Fraternally yours, I. N. YOHANNAN. Urmia, Persia. Character is made up of small duties faithfully performed, of self-denial, self-sacrifice, of kindly acts of love and duty. The backbone of character is laid at home, and whether the constitutional tendencies be good or bad, home influence will, as a rule, fan them into activity. Kindness begets kindness, and truth and trust will bear a rich harvest of truth and trust. There are many little trivial acts of kindness which teach us more about a man's character than many vague phrases.—Smiles. People would try harder for trustworthiness if they knew how lovable a quality it is. When you know you can rely upon any one, that whatever they undertake to do will be done, that you can really pass over a share of your load to them, you can not help liking them. On the other hand, it does not matter how amiable men may be, if they are forgetful, if they are unpunctual, if they are habitually neglect, they become sources of such annoyance that one's liking is apt to die out.—W. R. Nicoll. The tests of life are to make, not break us.—Rev. Maltbie D. Babcock.

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Bathe them with

Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by druggists. Always ask for

Glenn's Sulphur Soap

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When Feet are Tired and Sore. Bathing feet with Glenn's Sulphur Soap and lukewarm water before retiring provides immediate relief. The soap is sold by druggists. Always ask for Glenn's Sulphur Soap.

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ITEMS OF INTEREST

Have the World Over

In James Usher has died in London at the age of 72. He became blind at the age of 17, but this did not prevent his success in his profession. He had much mechanical and inventive skill, and invented a portable battery which brought him the greatest fee ever received by a physician. By means of it he cured a very wealthy patient who gave him as his fee \$250,000.

Hon. Logan E. Buckley has died at his home in Charleston, W. Va., at the age of 64. He was for twelve years chief justice of the state, resigning his position in 1894. He was a leader of the bar in the state, distinguished himself by his devotion to duty and his great legal learning and products of character. He was also a poet, writing some occasionally, and very creditable verse.

It is a melancholy pleasure to read the high eulogies which are being so generally published in regard to Marshal Huntington Wright, because one feels that every word is true, he deserves all the praise which is being given him. He was 73 years old, and for twenty-five years had been one of the editors of Christian World. He was a great editor, a great writer and a noble specimen of the old school gentleman.

The English correspondent of the Standard gives the opinion of the English people in regard to the Jamaican affair. Traveling to the U. S. has characterized the British government of both parties since Malinsbury died, but the English people do not trouble. The correspondent says the people were indignant at first as the people of the United States would certainly have been had a British Admiral, when told not to do it, persisted in landing British soldiers in San Francisco. But he says better feelings have prevailed and "we have forgotten all around."

This correspondent expresses the feelings of the English people: "There is no doubt that the Jamaican governor was wholly within his rights in declining aid from a foreign warship, even though it was an American vessel. The laws of nations were on the governor's side. Indeed technically at the very least, he had no option in the case but to decline the landing of foreign soldiers on his sovereign's soil."

Congressman Tawney, one of the ablest men in his party, was chairman of the House Appropriation Committee. In a speech in the closing days he warned Congress against the extravagant appropriation bills, telling them at this session alone they had spent more than one billion dollars. He prophesied a deficiency of \$100,000,000 in 1908 and prophesied the wrath of the people in consequence. But his words fell on deaf ears.

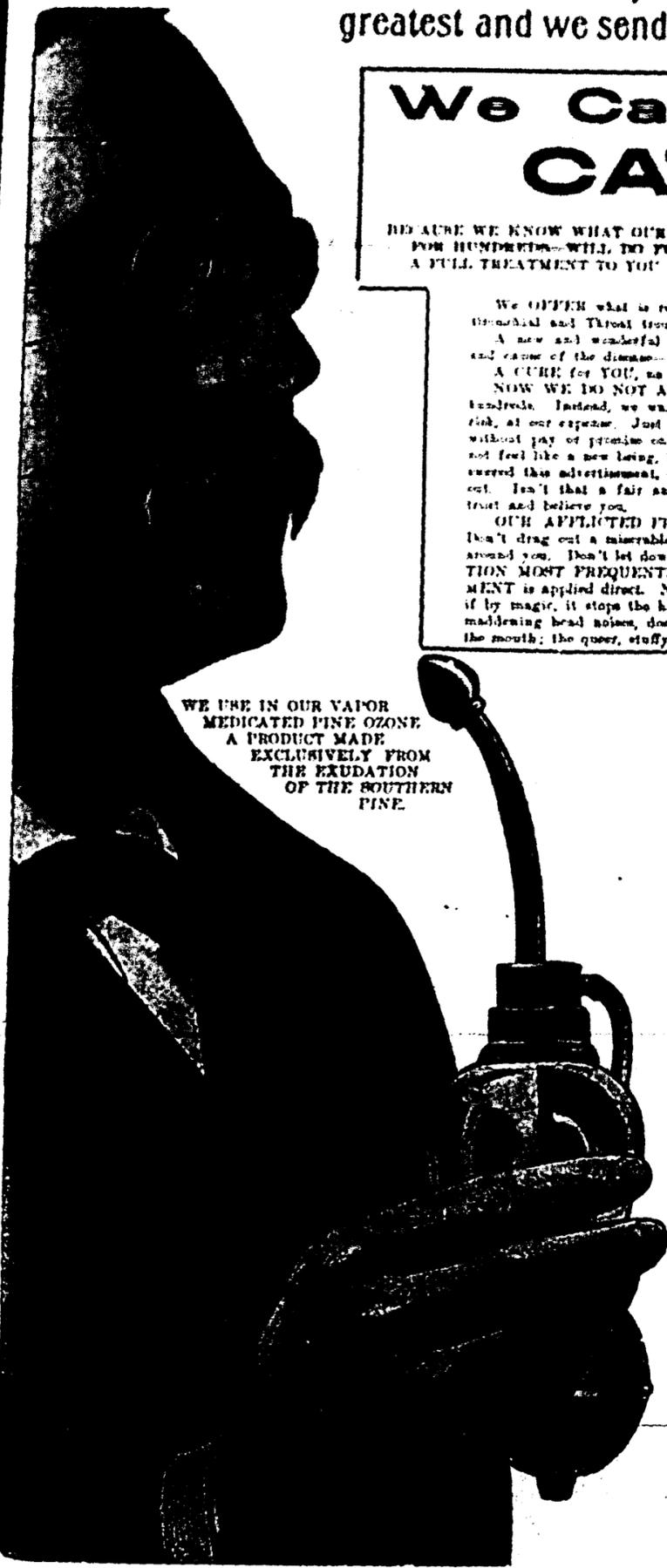
Everybody will say amen to these words of the Watchman: "The New York Times publishes a story of a Postal Telegraph boy who found a wallet containing \$50,000 and took it to the bank where it belonged. The officers of the bank offered him a two dollar bill, which he indignantly refused. Now, it is easy to write a long homily on the duty of being honest for its own sake; but from a practical point of view the head of that bank ought to be excluded from the church for covetousness and sent to jail for encouraging dishonesty and clubbed for meanness."

The Boston Watchman thinks that Congress' reason for refusing to obey President Roosevelt's ukase in regard to spelling was "hostility to the President." The House passed the bill containing the clause forbidding the public printer to use any money appropriated for printing the new spelling, by a unanimous vote. And the Republican party has an overwhelming majority in the house. Yet the Watchman can see no other reason for the unanimous vote than a dislike to the President!

DEAR RECORDER: Kindly change the address of my wife's paper from 2315-17 N. Seventh Street, to 4150-52 Parkside Avenue, Philadelphia, Pa. The Lord is still blessing us at New Castle, where I am pastorally engaged. God bless the Recorder and the whole force. Kindly ask all exchanges to note my change of address. E. E. CANSWELL.

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It was my pleasure to go to Cincinnati last week on steamer "The City of Cincinnati" and to return on steamer "The City of Louisville." I greatly enjoyed the trip. The officers were accommodating; the meals were excellent. I wonder why more do not take advantage of such a delightful trip. Round trip only costs \$5.00. This means passage to Cincinnati and return and a most comfortable two nights rest in nicely kept state rooms, and four good meals. For one way is only \$3.00. Mr. C. C. Fuller, of Louisville, is the popular superintendent. W. P. HARVEY.

As we go to press we hear that Bro. James McCall had a stroke of paralysis and died at his home midway between Lawrenceburg and Salvisa. He was a benevolent man, a noble citizen and in the highest sense a Christian gentleman. He is survived by two daughters, Mrs. Waller Abbott and Mrs. Horace V. Bell.

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