

WESTERN RECORDER

Faith, Hope and Love, these three.

ONE YEAR

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In his defense of R. J. Campbell, Dr. John Clifford said, "It is not necessary to burn a man seeking the truth in order to maintain the truth." This is amusing in view of the fact that the only martyrdom which had been suggested for Campbell is that he should resign his salary and get out of the pulpit of an evangelical church. The secular press, with great unanimity told him common honesty required him to do that, but the papers did not hint at burning him if he refused.

The Quakers were dying out for some time but their numbers are increasing now. Last year their membership increased from 87,219, and their preachers from 1,280 to 1,351. Indiana is the strongest Quaker State, having 35,000.

Lord Kinnaird voices the sentiment of the educated laymen of England: "I do not understand why Rev. Mr. Campbell's utterance is called the 'New Theology.' There is nothing new in denying the Deity of our Lord; there is nothing new in the further view expressed that His death on the cross was not a vicarious sacrifice or atonement. While I always uphold the freedom of the individual it appears to me to call for protest when such unscriptural and anti-Christian views are promulgated from a Christian pulpit."

Rev. Samuel McBride, District Secretary of the Northern Baptist Home Mission Society for New York and New Jersey, says: "I know between six and seven hundred churches in my field and I am in a position to know them well. Those churches from whose pulpits is preached the old Gospel are the ones that are having baptisms. There are in my territory some vacant pulpits and the pulpit committees tell me they want no more higher critics. They will not have a man called as pastor who does not believe in the Old Book."

"Stylus," the correspondent of the New York Christian Advocate, says: "Convention programmes are often a curious study. The insistence with which some names are brought forward suggests a desire for continuous publicity, either on the part of the owners of the names or their admiring friends. The programmes when looked into carefully afford cause for various reflections."

It is said that at a recent religious convention the keynote was, "We want to do something and we don't know what." What to do can easily be told in a few words. "What doth God require of thee, O Man, but to do justly, love mercy and walk humbly with thy God?" An "altruistic" generation is given to omitting the first and last clause.

CHRIST CALLS YOU

BY THELMA E. CUTLER, D.D.

The three sweetest words that have ever fallen on human ears are those three spoken by Jesus Christ, "Come unto Me!" There is the gospel in three syllables. All the libraries of human philosophy, if boiled down to their essence, cannot compare with them. To whom is this cordial invitation addressed? It is to every one, and if, my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. "Come" cries the hospitable Master of the gospel feast; My supper is prepared, and all things are ready. Come; cries the voice of yearning affection; you have stayed away too long; I have a great gift for you, whosoever cometh unto Me hath eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to have uttered the gracious invitation Himself, the closing words of your Bible re-echo the call—"the Spirit and the bride say, Come! And let him that heareth say Come! And let him that is athirst come! and whosoever will, let him take the water of life freely." These last words sound like a melody from the music of Heaven.

There are many other invitations that you are constantly accepting. There are business appeals to you that you never think of putting aside. Books open their inviting pages, and your thirst for knowledge or entertainment leads you to them. A cordial invitation to the table of a hospitable friend would command your instant attention. You admit the strong inducements in all these cases, and yield to them willingly. No less a personage than the Son of God presents to you the most pressing invitation, and holds out to you the supreme inducement of sins forgiven, heart purified, and a new life imparted which will go on enlarging and brightening to all eternity. Jesus Christ does not present to you a system of doctrine and ask you to study it; He does not paint for you an ideal and ask you to admire it; He offers Himself. Jesus Christ is Christianity. It is a person, not a system that you need; a person who atones for your sins, a person who teaches you how to live; a person who is able to help you; yea, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power. Jesus says to you, "He that hath the Son hath life." The most extraordinary man in the first century, and whose trail of light has illumined all the subsequent centuries, declared, "I live; yet not I, but Christ liveth in me, and the life I live is by faith on the Son of God."

Perhaps you attend already some Christian Church, and enjoy a good sermon, and read often your Bible and accept it as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But churches, sermons, Bible reading, prayers and good intentions do not save your soul. Jesus Christ makes the Christian. He says: "Come unto Me." The Holy Spirit saith, "Come;" and of all the multitudes who were seen by John as praising God in the white robes of heaven, it is declared that they had "washed their robes and made them white in the blood of the Lamb." The Christ whom they praise in heaven is the Christ whom they obeyed and followed on earth. That life is only the continuation, enlargement and consummation of the life begun here when they received Jesus Christ into their souls.

"Just how shall I come to Christ?" To

this proper question I would reply that "coming" implies action on your part, it is more than an opinion, a feeling or a doubt. It is a positive step. The only faith in Christ that is of the best avail is the faith that acts. In two ways your faith may act: prayer and practice. Your sins be as a heavy weight against you, pray fervently for forgiveness. Your heart is unclean, pray for cleansing. You are morally weak, deplorably weak, pray for strength. All this prayer will not avail if you do nothing toward the answering of your own petitions. Obey Christ! Begin to do what He bids you. This touches the very core of character and conduct. This means the putting the knife right through your besetting sins. This means a radical change of conduct, and a ready, sincere, conscientious obedience to a new Master. The first thing you do simply to obey Jesus Christ marks the change; that is the first evidence of conversion.

Christ is very gentle and patient and kind with new beginners who are sincere in coming to Him. He says: "Learn of Me" in very much the same way that a kind teacher overlooks a boy who is attempting his first "pothooks" in writing, or a loving mother directs and helps her baby who is making his first attempts at walking. The help He will give you is direct spiritual help acting on your will and your affections. Remember that you are dealing with a divine, all-powerful Person who can see and does act directly on you *supernaturally* in a supernatural fashion. If you do not accept that great fact, you reject the A, B, C of Christianity. Jesus Christ, when He calls you, promises His supernatural help to you in the coming, and when you begin to obey Him, He tenderly says to you, "My burden I will make light; My yoke is lined with love; My grace is sufficient for you." The admission of Jesus Christ into your soul brings a new and a divine power.

"If I come to Christ, must I not deny myself and take up a cross?"

Yes, you must deny sinful self. There is hardly a noble deed to be wrought in this world but it requires self-denial of some sort. Jesus Christ does not make Christians simply to make them comfortable. He provides no palace cars for transportation of self-coddling disciples. It is what you and I give up for Christ and our fellow-men that makes us rich. Rejoice that He who bore our sins on the cross seeks to have us "bear one another's burdens," and so fulfil the law of love. Do not, I entreat you, bargain for a cheap and easy religion. Following Christ brings some uphill climbs, but victory and holy joys await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming; it is those who follow his leading and endure to the end who will be saved. "Abide in Me, and ye shall bear much fruit;" and that is the one sure way to be delivered from the curse and infamy of a barren life.

Brooklyn, N. Y.

TRANSFORMED BY BEHOLDING.

BY REV. G. B. F. HALLOK, D.D.

How is character transformed? It is by beholding. Beholding the glory of the Lord we are changed into the image of the glory. That is, those who find the likeness of Christ, look upon and ponder it, grow into likeness to Christ. Something of the glory of his face passes into their faces, and stays there, and shines out so that others see it.

We well know the influence on our na-

ture of things we look upon familiarly and constantly. A man sits before the photographer's camera, and the image of his face prints itself upon the glass in the darkened chamber of the instrument. Something much like this process is going on continually in every human soul. The only difference is that the man himself is the camera, and the things that pass before his contemplation cast their images within him and print their pictures in his very nature, his soul.

Hawthorne, in his story, "The Great Stone Face," illustrates how this transformation takes place. The boy of whom the story was told had been accustomed to see on the side of the mountain the clear-cut face, with dignity and benignity on the features, and was told that some day there would come to the village a man resembling this stone face, and that he would prove to be the greatest friend and benefactor of the people. The boy studied the face of each stranger who came to the valley to see if he might not be the coming benefactor.

As the thought bred in the boy's mind, he was led to idealize the character of the man who should come. He conceived that he must be lofty in his thoughts, serene in his faith, pure in his character, gentle and kind and tender to the people, and as he thought of all these desirable qualities he began to take them on himself. He grew more and more gentle to all, thoughtful and considerate and helpful, manly and full of tender-heartedness which took the form of unmistakable dignity and kindness. The years went by, and as his hair whitened and his face took on more and more the internal thought and character of the man, the people of the valley came to realize that he was the friend and counsellor of them all, who was the very image of the stone face, and the benefactor and friend who was already come to them.

The place where the likeness of Christ is seen is in the Word of God. This is the mirror wherein his image is reflected. When any one turns to the New Testament and allows the life of Christ, as it is there portrayed, in its gentleness, its purity, its tender compassion, to enter into his soul, he will grow like Christ, and others will see in him a purity and beauty and goodness that will remind them of the Master.

The transforming agent is the Holy Spirit. We are changed into his image, "even as by the Spirit of the Lord;" but the Spirit generally uses the Word of God to effect his glorious purpose.

The transformation is progressive in its nature. It is "from glory to glory," from one degree of character to a higher—from one degree of spiritual beauty to a higher. It is a gradual growth. A Christian is sure to grow lovely—by just loving—by just going on in love for Christ. It has been fabled from old times that the graceful swan was changed from a most ugly bird into its present beauty, merely because of its constancy to its mate. But, oh, how Christian fact is sure to outrun classic fable! The soul grows wondrously lovely just by loving, by pouring out its faithful affection; and all the more so when the object of its affection is the Lord Jesus Christ, the one altogether lovely. We behold his face, Jesus' face, as in a glass, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord. But the result is permanent. The soul gets more and more set in the way of holiness; in the beauty that holiness brings. *American Messenger.*

QUESTIONS ANSWERED.

By Senar.

"Will you kindly advise in the following case? Should a brother who is a married man persist in meeting frequently and talking to an unmarried lady till the community and church feel that such conduct should stop and then after brethren urge upon the brother that he shall give up his conduct and he flatly refuse what course should be pursued?"

I am told nothing about the previous character of the unmarried woman in question. Of course this thing cannot be allowed to disgrace the church and offend the community for an indefinite time. If this woman has previously borne a good character and stood well in the town, it may be possible to influence her or her male relatives. Let some lady who has been a friend to her go to her and tell her in a kindly way that she is compromising herself and making her whole future. If she is young she may be merely vain and thoughtless and her eyes may be opened to her wrong doing. If she is pure in heart she will instantly cease. A pure girl cares more for her good name than for any other earthly thing. The lady should make her understand that even if she is not guilty of overt sin, yet if she persists in her course she will be ostracized from society. Good women will not invite her to their houses, allow their pure young daughters to associate with her, and will "cut her dead" on the streets.

Social ostracism is a powerful weapon and one to be used only when it is necessary to protect a community from such sins as are not punished by law. Many weak girls have been held back from sin by their dread of it. But social ostracism must be just. Therefore I urge that the girl shall be warned and given an opportunity to see her conduct in the right light before she is ostracized. If the woman is indeed innocent of overt sin, and is not inebriated with vanity or infatuated with the man, such an appeal wisely and kindly made will influence her. Of course whether such an appeal should be made depends on the woman's previous reputation. If she has been fast there is no use in appealing to her. But if the woman is brazen and refuses to change her course, then I would advise the church, for awhile, to do what the wife prefers. She is the innocent sufferer. Her husband may be infatuated with the other woman, yet knowing him as his wife does, she may feel confident that she can win him from his infatuation. Let her have time, helping her in your prayers that God will give her wisdom.

The wife may not know of it. Often the wife is the last one in a town to hear of such a thing for her friends dread to tell her, and often take pains to keep the knowledge from her. It will be hard to tell her, if she does not know of it. But if the church took action she would know of it then. Let some personal friend among the brethren go to her and tell her, telling her that the church will do what she thinks best, at least for some time. She may be able, as I said, to wean him from his infatuation. She may persuade him to go away with her for awhile. Trust to her womanly intuitions to know what is best to do in the circumstances to save her home from wreck.

If she is a true woman and especially a Christian, she will be touched and grateful for the thoughtful kindness of the brethren in deferring to her wishes. Of course she must understand that the church only agrees to give her a reasonable time to see what she can do to rouse the man to a sense of his duty. It may be that she may know more than outsiders do, and may feel there is no use in her doing anything, and she may wish the church to deal with him without further delay. In that case the brethren should give him one more warning privately. They might appeal to

him on the ground of the disgrace which would be brought on the unmarried woman if he forces the church to public action. If that plea fails, then bring him to trial and exclude him.

"A brother goes on a lookout tour to another state for work not calling for his church letter before leaving, but joining another of the same faith and order. The church clerk of the body with which he united writes for the brother's letter. No response comes from the church where the brother holds membership. Upon investigation the brother is advised that all members of the church, as is their custom who make application for membership in other bodies of the same faith and order without first getting letters of dismission from them are no longer entitled to such letters, their names having been dropped from the roll of members."

If the brother knew that the rule of his church required him to take a letter before offering himself to another church, he did very wrong not to write for his letter before doing so. He should have respected the authority of the church. It was a little thing for which to defy that authority. For it only meant a delay of a little time in joining the other church. And he could have attended the services and joined with them in the Lord's Supper without being a member.

It may be the brother did not know, or if he had known had forgotten that was the rule of his church. If so, he should write and tell the church he did not intend any disrespect, not knowing that was the rule and asking them to restore him to fellowship and to grant him a letter.

If he knew the rule of the church, he ought to write acknowledging that he did wrong, and asking the forgiveness of the church for treating its rule with such disrespect. He should ask them to restore him to fellowship and grant him a letter. If he refuses to ask pardon of his church then the second church should refuse to take him. But if he makes acknowledgment of his wrong-doing and asks for forgiveness and his church refuses to restore him and grant the letter, then the second church should receive him. But it is hardly conceivable that his church would refuse to restore and grant the letter in these circumstances.

EMPHASIZE THE CROSS.

Never was Jesus Christ more preached, and more set forth in the world's literature than to-day. To him, as a figure in history, and in his commanding personality, all pens and voices seem ready to pay homage. But we may well raise the question, Is it always the full-orbed Christ who is thus presented? Is it as our Pass-over, slain for us, or as the ascended One amid his blood-washed throng, or as advocate on the Father's right hand, of whom we are hearing to-day, as much as it is the three-year Christ of Palestine? And is it he of Calvary as much as it is he of the Galilean lake, or of the mountain side, or of the busy street, or of the Nazareth carpenter shop?

When the great apostle said to the Corinthians that he determined to know among them only Jesus Christ, he added that which amplified his term. The grandeur of the character of Jesus, his charm and grace, his subduing power of righteousness, his fadeless glory—all this may be preached and yet we will be inadequately apprehending him, yea, we will be robbing him of his glory, unless we associate with such tributes the additional part of Paul's theme—that it is this Jesus Christ as crucified. Had Paul preached Christ to the cultivated Greeks only in the aspects of his personal excellence and wisdom and power of impress, I see not why his doctrine had been foolishness to them. On the contrary, there is every reason to think they would have hailed it. The Greeks theorized much about virtue, and were interested always in discussions of the good, the true, and the beautiful. They delighted also in hearing of great characters and great achievements. And this way of preaching Jesus would have fallen in

exactly with their national idea of deified heroes, or at least would not have seemed unreasonable or foolish to those accustomed to the Mount Olympus galaxy of gods. But an ignominious cross, and a meek, passive, unresisted death thereon, and, as if that were not sufficiently abhorrent, to bear this messenger of the tidings glory in that cross, and magnifying the blood there shed as a redemption price, and ever bringing that teaching to the forefront! Oh, thought these cultured Greeks, what is this but "foolishness;" and the cross became an offense in their eyes.

We wonder if, under these conditions, there sometimes came before Paul's mind the temptation—not to deny, but simply to withhold that aspect of the message, or at least to make it less emphatic than was his wont. Did his own principle of being "all things to all men that he might win some" prevent itself? Possibly it may have been the raising of this suggestion at different times when laboring among the scornful Greeks, that occasioned his impassioned outburst, "God forbid that I should glory save in the cross of our Lord Jesus Christ!"

Yes, we are hearing of Jesus Christ on every hand to-day. It is a familiar theme. But the question arises, What is preaching Christ? Pointing to the historic man of Palestine? Certainly, portray his life, depict his character, unfold his teachings, tell of his compassion and his tender love; show him moving about in a constant tide of benevolent ministry. Press his example before the eyes of men. But if we stop there, or if we put chief stress there, our message is incomplete, and Christ is not adequately preached. Nicodemus could pay tribute to Jesus, and even confess him "a teacher come from God," but the Master had to supplement that by telling him of the brazen serpent and the "lifting up." He was the lamb slain from the foundation of the world, and the seed of the woman to be bruised, and the anti-type of the smoking altars of Israel. He came to redeem by his blood, to "give his life a ransom," to "bear our iniquities," and to "put away sin by the sacrifice of himself." The looming up of the cross was the hour for which he waited, and the "baptism with which he was to be baptized." It "behooved him to suffer." Like a grain of corn, he could avail for the world only as he should die. The example and stimulation afforded in his life we must, of course, always present. But it is only after the redemption that makes us new creatures in Christ Jesus, that we can advantageously use them. To preach his example and his lofty ideals of ethical excellence to those sick and helpless in sin, is only to mock them. Most true is the sentiment that "Christianity without a dying Christ is a dying Christianity."—*Herald and Presbyterian*.

THE EXACTING DEMANDS OF THE KINGDOM.

"We are unprofitable servants; we have done that which it was our duty to do." These are the words which our Lord would put in the mouths of the plowing servants. This parable of the plowing servant, though only found in the Gospel according to Luke, and found there near the end and somewhat isolated, is yet just as important in its teachings as are many of his other parables. We must admit that on the surface of it the supposed incident which it describes does seem to teach things at least "hard to be understood." We could almost wonder whether it is the blessed Christ who is speaking. His lips of grace speak such a graceless parable? Imagine a cool evening in March; the plowman comes home weary from the day's trailing of furrows in the moist soil; he puts his team in the stable, comes into the house, washes himself, tidies himself up neatly, serves his master, watches his master eat, though so hungry he can hardly wait, and then, after his master is through, sits down to eat what remains. But this is not a true representation of what the Master gave in the parable; for he gave an Oriental scene.

Did he intend to teach that God is a

hard master, that he would make his plowing servant act thus? No; but he does intend to teach us the truth that the demands of the Kingdom of Heaven are imperative and exacting. It may be easy to say: "Let thy kingdom come," but the man who prays that prayer rightly must know that it means hard, exacting work for himself. But that is love! Yes, and love is a most exacting taskmaster over itself. God knows no hours and miles in his service for us. We ought to love him so that we too will know no hours and no miles in our service for him. Love will walk two miles when only one is asked.

What makes our service hard? First, the world antagonizes our efforts. There are enemies all around, hidden and open. We must always be in full armor. Second, there are the enemies within. How many persons there are who inwardly are opposed to plowing so long and the after service! Who has the disposition to plow all day, and then at night go to the midweek service, where the Master's servants meet for prayer and praise! Then, there are so many persons whom we are to serve with the bread of life who will not thank us and who complain about the bread that it is not fit to eat. Some people are so ungrateful that when you do them a good turn they will even think ill of you. What are we to do under such circumstances? Go and serve them, of course. And this service is to go on so long as we live. The Kingdom, the Master of the Kingdom, demands our best service to the end of our days.

All this seems very hard, and even harsh. But there is a brighter side to it. Though the demands are exacting, yet the reward is glorious; glorious now, and will be glorious hereafter. Good, hard work means health for stomach and muscles. Giving, that takes sacrifice, means receiving back heart-pain. After all, hard work is an easy way of gaining a satisfied conscience and a healthy character.

In exacting service much depends upon the temper and the spirit of the servant. It will certainly help our spirit in the work and put us in a good mood for it, to remember that we are never asked to work without the assistance of Christ. We are workers together with God. Do we act even as the oxen in the plowing? Then let us remember that our Master takes the other end of the yoke. "Take my yoke upon you and learn of me; for my yoke is easy and my burden is light." It will make our work easier if we do not make comparisons with others. What does it matter if God places our neighbor in an easier place than us? Let Peter feed and care for the sheep and lambs as Christ directs him, and not worry as to what his friend John is to do.

Duty is a straight, clear word, which should be daily before our mind. There is no escaping from its way, unless, forsooth, we go the way of the slothful and the coward. "To obey" is (still) "better than sacrifice." Our Master gives us hard work to do, work whose end we cannot see. It is the heavy burden of the servant so long as we thus look upon it. But it is the friend's burden just as soon as we look upon our Master as our dearest and best friend. The corn grows better for him who loves the work of hoeing. The man's burden is carried joyfully when love magnetizes the shoulder. Even the clay rejoices and is molded into more beautiful shapes when the potter is a lover of high art. If our work for the kingdom has been a work of love, then at the last we will surely say: "We have done that which it was our duty to do."—*Christian Work*.
Washington, Pa.

Censure and criticism never hurt anybody—if true, they show a man his weak points and forewarn him against failure and trouble; if false, they can not hurt him unless he is wanting in character.—*Gladstone*.

My brother Charles, amid the difficulties of our early ministry, used to say: "If the Lord would give me wings, I would fly." I used to answer: "If the Lord would bid me fly, I should trust for the wings."—*John Wesley*.

A CALL TO SERVICE.

To the Baptist Laymen of the South.

Dear Brethren—Practical men to prevent the past thoughtless consideration a matter which I believe was lost of the Holy Spirit is never to prayer, and which has in it the possibility and promise of the early fulfillment of the great commission.

In connection with the commemorative exercises of the Centennial Holy Week Prayer Meeting held in New York City in November last, a call to prayer for the consideration of the great question of Foreign Missions was issued by some leading Christian laymen. This meeting for prayer took place on November 15th, the day following the Centennial exercises, and was marked by the manifest presence and power of the Holy Spirit.

The conviction of those attending this meeting was expressed in the resolutions adopted, setting forth the strong belief that the time had arrived when men calling themselves Christians, if worthy of the name, should give to the great subject of the evangelization of the world the same thought, concentration of effort, and generous offering, as has been, and is being done, in this country today along commercial and financial lines, resulting in that marvellous success which has been a surprise to the people of this country, as it is to the outside world. This emphasis of Christian laymen practical steps in the formation of an organization styled the Laymen's Missionary Movement.

The definite purpose of this movement is not the establishing another missionary board, the securing of contributions, or the solicitation of funds beyond those needed for its own incidental expenses, but, on the contrary, its sole object is, in cooperation with existing organizations, to stimulate the thought and activity of Christian laymen to a more thorough consideration of their time, talent and material things, all the gifts of a beautiful Providence, to the evangelization of the world. In other words, the application of practical business ideas and methods to a religious, but equally practical question, as that in which we are engaged in our daily pursuits.

Is it not true that owing to the demands of business upon our time, and thought during those past years of commercial and financial expansion, we have been content, as laymen, very largely to satisfy our consciences by giving a stipend of our income to the cause of foreign missions, leaving the burden and responsibility for the planning and carrying on of the work to the women, the pastors and the boards with their secretaries?

The aim of the Laymen's Missionary Movement is to bring about a radical change in this respect, by laying upon the hearts and consciences of Christian men their responsibility for an equal share, with others, in the active work of carrying out the great commission.

During the past few years, as God has in a marvellous way opened up the entire non-Christian world to the Gospel, there has been born deep in the hearts of some of his people the conviction that the door of opportunity has been opened for the literal carrying out of the great commission, and as a result the evangelization of the world, and that within a generation.

The Lord has done His part in breaking down every barrier, and preparing a highway along which His people can enter in and possess the land, if they will. Does the thought of the evangelization of the world in a generation seem visionary or savoring too much of presumption?

Before deciding this question, my brother, ponder it well, as you do the many recurring business propositions which demand a decision at your hands, and at the same time, remembering the Master's last command, ask Him, upon your knees, for the answer.

But in the proposition, in itself, an impractical one! Already the United Presbyterian Church, a denomination perhaps second only to the Moravians in their zeal and liberality to the foreign mission cause, has seen the vision, and is preparing, in the fear of God, to discharge its duty in this particular. And what does it regard its measure of responsibility for the giving of the Gospel to the world?

This, that as a denomination they must have on the foreign field not less than one missionary for every twenty-five thousand of population in those sections where their missions are located. Only recently there met in Omaha, Neb., a gathering of Presbyterian laymen for the consideration of foreign missions.

That large body of Christian men of the West, accustomed to undertake great enterprises and carry them to successful conclusions, also saw the vision and resolved as follows: "That it is the judgment of the convention that the number of human beings for whose evangelization the Presbyterian Church is responsible is apparently 100,000,000 distributed as follows: Mexico, 2,500,000; Central America, 500,000; South America, 10,000,000; Japan, 4,000,000; Korea, 6,000,000; China, 40,000,000; Siam, Laos, etc., 5,000,000; Turkey, 2,000,000; Africa, 5,000,000; Philippines, 2,000,000. In the opinion of the convention American foreign missionaries should be increased as soon as possible to 4,000, one for each 25,000 unevangelized persons in non-Christian lands, and it is estimated that it will cost this Presbyterian convention not less than \$6,000,000 a year to carry out the program."

What is necessary for its accomplishment? Simply a quadrupling of the number of missionaries now in service, and the increase of the contributions, to the same extent, for their support. Is this an impossibility? Surely not, if viewed from the standpoint of the material blessings God is showering upon this country, and especially upon our own Southland. The Laymen's Mis-

sionary Movement is based on a thorough belief in the omnibenevolence and practicality of this plan, and has in its heart thought in its line of work. There are surely not forth as follows:

(1) To project a campaign of education among laymen to be conducted under the direction of the various boards.

(2) To devise a comprehensive plan (in cooperation with the several boards concerned) looking toward the evangelization of the world in this generation.

(3) To endeavor to form, through the various boards, a Centennial Commission of Laymen, fifty of whose members, to meet as early as possible the various boards and report their findings to the churches at home. And these are already being put into active operation.

The officers of the organization are Honorable Samuel H. Capen, of Boston, chairman, and Mr. J. Campbell White, of Pittsburg, secretary.

Mr. Capen is president of the American Board of Commissioners of Foreign Missions (The Evangelical Board) and Mr. White, the secretary of the Foreign Mission Board of the United Presbyterian Church, but temporarily released by it to serve in this capacity.

Already the progress of this movement has been presented to the Christian laymen of Philadelphia and New York at large dinner gatherings, and in both places have been received with much enthusiasm and promise of hearty cooperation. Similar meetings in other cities in this country are being planned for, as also in England, meetings having already been received from Christian laymen there of their desire to participate in this great forward movement.

Some of the representatives to visit the foreign fields for the purpose of reporting on the work through actual contact with it, have already started on their mission, while others will follow during the next few months. At the Fourteenth Annual Conference of the Foreign Missions Boards of the United States and Canada held in Philadelphia in January last, this Laymen's Missionary Movement was heartily and unanimously endorsed in the following paragraph in the series of resolutions adopted by it:

"We recognize this movement as providential, having been born of prayer and of the spirit. In its spontaneity and timeliness it gives evidence of the hand of God, and we are profoundly convinced that this is but another step in advance toward the completion of His great purpose in the redemption of the world."

Now the important, far-reaching questions for us, as Southern Baptist laymen to decide, are these:

(1) How far shall we join in this movement which has received already the seal of God's approval, and thus share in the blessings which are to follow its efforts? (2) What is the measure of our responsibility, and how shall we meet it? (3) What are we called upon to do now?

If I may be permitted to answer these questions, I would do so, reversing the order somewhat as follows:

(1) That by individually increasing our contributions, and using our influence upon the membership of our churches to do the same, to resolve, God helping us, there shall be paid into the treasury of the Foreign Mission Board by April 30th next, the full four hundred thousand dollars required by it to meet the obligations of this year, and which were contracted by instruction of the Convention.

(2) That we will take it under prayerful consideration whether the measure of our responsibility towards the evangelization of non-Christian lands for our next Convention year can be fairly met, with an income to the Board of less than one-half million dollars.

(3) That we will endeavor, by the help of God, so to plan our business affairs as to attend the meeting of the Convention in Richmond on May 16th next, and there help to decide the above important question.

(4) To come to the Convention prepared, if God should open the way, to meet in conference as Christian laymen for the consideration of our individual responsibility for the evangelization of the world in this generation.

(5) To ask myself the question is God, through His Spirit, calling me to visit the mission fields during this year, or, if not me, is He saying to me, help with your means to send some of the brethren who can go, and ought to go, but are prevented by lack of the necessary funds from doing so?

The motto expressive of the purpose of the Laymen's Missionary Movement as suggested by Mr. Capen in his address at Philadelphia was:

"We can do it, if we will."

May something of this spirit animate us as Southern Baptist laymen as we consider the responsibility for our share in the world's evangelization. JOSHUA LEVING... Baltimore, Md.

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

The Church at Libertyville. As Seen by Thomas Bradley. Edited by J. W. Conley, D.D. Philadelphia: American Baptist Publication Society. This story might well have for its motto Burns' lines:

"I would have power the gifts give us To see ourselves as others see us."

For Thomas Bradley shows many in all our churches how they look to other people. It is a thoughtfully written satire. As you read it you find yourself enjoying it very much because its characters are so exactly certain ones whom you know. But when you come to a character which you cannot help recognizing very much resemble your own, you do not enjoy it so much.

A Guide to Preachers. A. E. Garvie, D.D. \$1.50 net. A. C. Armstrong & Son, New York.

The preachers to be guided are lay preachers, though most of the suggestions equally apply to all other preachers. How to study the Bible, how to state the gospel, how to preach, how to meet the age—these are the themes, which are worked out in detail.

The book is pitched on too low a plane; for example, the author says: "We may doubt the validity of Paul's argument." Doubting an inspired apostle is not a good equipment for a preacher. The author belongs to the more even general wing of the "advanced" theologians, and he is inclined to make the most of what he believes. He makes many helpful suggestions.

Studies in The Book of Psalms. Lucinda Hulley, Ed. \$1 net. Fleming H. Revell Company, New York and Chicago.

President Hulley first reviews the book of Psalms as a whole. Then he groups the Psalms under fifteen heads. These are followed by ten studies in the Psalms. Critical questions are not formally discussed, though incidentally referred to and the author seeks to get the lessons taught. He has evidently given the subject much careful study. This book will help to popularize the study of the Psalms. It is well suited to be used as a text book.

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

Appropriate quotations in prose and verse for every day in the year. Some of them are from the editor's gifted pen. The book opens with three sweet original poems. The work is very well done.

The Psychic Riddle. J. K. Funk, D.D., LL.D. \$1 net. Funk & Wagnalls Company, New York.

Dr. Funk has of late years been giving himself largely to psychic study, and this is not the first book he has issued, setting forth the results he has reached. While declining to formally accept Spiritualism, Dr. Funk holds that disembodied spirits do communicate with those living in the flesh, he claims that he has talked with spirits. Just what is the difference between his belief and ordinary spiritualism is not plain to the ordinary reader. He wishes to direct scientific inquiry into psychic lines.

Bible Student's Primer and The Student's Course. Rev. G. S. Anderson. Two volumes in one. \$1. Foote & Davis Company, Atlanta, Ga.

The gifted author has devoted himself for years to Bible teaching. He has devised a special method of Bible study which he has used successfully with students. The reader is led to analyze the text and to classify its elements. The book is specially designed for preachers, and it is well suited to their needs. Its wide circulation and general study by the young ministers would be sure to improve their preaching.

Studies in Early Church History. Henry T. Sell, D.D. 50 cts. net. Fleming H. Revell Company, New York and Chicago.

Certainly Dr. Sell is a master of religious pedagogy. We are glad he has applied his method to the study of early church history, and has given us so good a text book. It is designed for practical use with classes, and it is well suited to its purpose. The term church is used generally for organized Christianity, and sometimes for Christianity itself. While not endorsing all the book says, we think it is of decided value.

The Tariff and the Trusts. Franklin Pierce, of the New York Bar. \$1.50 net. The Macmillan Company, New York and London.

We cannot discuss this book with any fulness without going into politics. The tariff has long been a political issue and the trusts are coming to be so. So to either agree or disagree with the author would be lining up in politics, and that a religious paper should not do. But this book is one of wide research and of marked ability. It bristles with interesting information. The titles of the chapters give an idea of the range and scope of the volume. These are: "A Condition, not a Theory; The Trusts Resulting from the Protective Tariff and Leading to Socialism; American and English Shipping; Protective Tariffs and Public Virtue; A Talk with Manufacturers; A Talk with Laborers; A Talk with Farmers; Our Tariff History; How England Got Free Trade; The Tariff in Germany; The Remedy; Index.

Whether one agrees with the author or not, one finds the book easy and interesting reading and finds many valuable facts gathered from a wide range of investigation.

The Other Side of Greatness, and Other Sermons. James Iverach, M.A., D.D. \$1.50 net. A. C. Armstrong & Son, New York.

The first sermon gives its title to the book. The other subjects are: The Alternatives, Enlargement of Heart, Things Which are of Real Worth, The Tenderness of God, Christian Gladness, The Unfolding of Faith, Bundles of Bene-

fits, The Ground of Faithfulness, An Interview with the March Lord, No Condemnation—No Reproach, A Perfect Life, The Conditions of Successful Work, Eyes Hidden and Eyes Opened, The Power and the Love of Christ, The Wisdom Which is Righteousness, Sanctification and the Discipline. There are splendid sermons, informing, kindling and edifying. The book is a long and a great addition to our homiletical literature. The man who wrote this book ought to write more.

The Path of Laborer. Rev. J. H. Jewett. 50 cts. net. Fleming H. Revell Company, New York and Chicago.

This is a book of devotional meditations and they are of high merit. The book has given title to the volume. It is a treasure in a larger form of the author's "Meditations for Quiet Moments," which was so well received and so widely circulated. Mr. Jewett is master of a clear, sweet and captivating style, and the book is marked by reverent thought. It is very suggestive for prayer-meeting talks.

The Exalted Life After Death. Charles Colthart Hall. 50 cts. net. Fleming H. Revell Company, New York and Chicago.

Sweet and tender meditations on the raised dead. Over the grave of Henry Alford, composed by himself, is the inscription: "Dearest, my dear Henry, my dear professor, 'The Inn of a Traveller on his way to Jerusalem.' This, Dr. Hall thinks, might be written over every Christian grave. He makes the most of what faith he has though we wish his faith were stronger so that Heaven were more real to him.

Senator Sargh's Primer of Politics. Philadelphia Chase Johnson. 50 cts. Henry Altemus Company, Philadelphia.

Here are "Helpful hints on the science of not getting the worst of it." Keen, cutting and biting, satire and irony. Take a few at random: "A great orator is not necessarily a statesman. More frequently he is a mis-statesman." "Politics is the art of turning influence into affluence." "A shrewd enemy may be met and conquered, but a fool friend has you coming and going." "Too many of us are trying to leave automobile tracks instead of foot prints on the sands of time."

Contents of The Circle for March: Editorial; The Adventurous Army of Bible-Sowers, by William George Fitzgerald; The Ordinary Woman, by Elizabeth M. Gilmer; The Beauty and Youth of Old Age, by Theodore L. Cuyler, LL.D., D.D.; Edward Everett Hale, LL.D., D.O.; U. S. Senator William P. Frye, John Burroughs, Thomas Wentworth Higginson, Edwin Markham, and others (illustrated with portraits); A Singer's Art and Philosophy, by Madame Emma Fames; The Personality of Madame Fames, by Elizabeth M. S. Fite; A Circle and Its Human Associations, by Esther Matson; Old-Time Maple-Sugar-Making, by Clifton Johnson; Roosevelt, by William A. White; Old Violins and Their Makers, by Elizabeth M. Stephenson; The Coming of the Angel (a story), by Lillian T. Taylor; A Kodak Confession (a story), by Edwin Huguenet; The Victim and the Vision (a story), by Marion J. Brunow; The Winning of a Princess (a story), by Tertius Van Dyke.

The New England for March contains: What's Doing at Washington, by David S. Barry; Old King Spruce, II.—For the Honor of Britt's Busters, by Holman F. Day. Old Time New England Scenery (more of the old-fashioned engravings which appeared in last month's New England). Nineteenth Century Boston Journalism (V.), by E. H. Clement. American Shipping and Pending Shipping Legislation, by David Perry Rice, A. B. A., a startling exposition of the proposed new ship subsidy laws, their probable results if passed, and a substitute method that would be an improvement. A Massachusetts Crisis, by R. L. Bridgman. Concerning Home and School (V.)—The Education of Girls, by Sarah L. Arnold. In this article Miss Arnold writes on a timely topic—the popular neglect of that side of our girls' education which is after all, the most vitally important of all to the majority of women—the science of home-keeping. School Gardens, by Philip Emerson. The magazine contains also another instalment of Mabel Ward Cameron's "A Singer of Southereck," which grows more and more interesting as the story advances; "An Arduous Outing," "A Wireless Elopement," and "Uncle-Primus' Ghost-Story," three exceptionally clever short stories.

Current Literature brings so much that is of vital interest and so vast is the range covered by it that it is almost impossible to find an adjective that can do justice to this periodical. In the March issue we find such leading topics as these: "Amenities of Governor Swettenham," "Our Newspaper War with Japan," "The Rockefeller Educational Trust," "What Ails Our Railroads," "The Loneliest Figure in the Senate," "The Artistic Temperance of the German Imperial Chancellor," "Marquis Sionji, the Prime Minister and Beau Brummel of Japan," "A New American Sculptor of Genius," with portraits and illustration, "The Unoriginality of Great Minds," and "Our American Laureate." "Hamlet" and "Don Quixote," one of the great pieces of criticism in modern literature, by Ivan Turgeneff, is for the first time presented to English readers. "Is the Pulpit a Coward's Castle," "Why Did Jesus not Write the Gospels?" "Christian Science, Whence and Whither?" are ably treated in the religious department. "Science and Discovery" is especially rich in instructive and fascinating reading matter.

OUR LORD'S TEMPTATION.

There was Jesus led up of the Spirit into the wilderness to be tempted of the devil. God takes the soul in to the desert for two purposes, to teach it and to tempt it. He teaches it by tempting it, defeated for century after century and sometimes he tempts it by tury. You cannot get out of your heads that the Kingdom of God is heralded with large crowds and big advertisements. Even in the forthcoming mission you must use the base and worldly ways of the newspaper to establish the Kingdom of God. No; He used not one single way of the world, not one. His nature was that of complete renunciation, of absolute obedience, of complete surrender to the will of God.

Ever since His day the Church of Christ has been subjected to that temptation, and has uniformly yielded. You say that it is not a great thing for Jesus to have renounced that temptation. Yet by this very temptation we have been taught for century after century. You cannot get out of your heads that the Kingdom of God is heralded with large crowds and big advertisements. Even in the forthcoming mission you must use the base and worldly ways of the newspaper to establish the Kingdom of God. No; He used not one single way of the world, not one. His nature was that of complete renunciation, of absolute obedience, of complete surrender to the will of God.

This account of our Lord's temptation must have come from His own lips; it is the way in which He described to His disciples the great struggles through which He had passed. This morning I am not thinking so much of the picturesque details of the significance of the whole situation. How the Lord's temptation and victory is to give you victory over your temptation. My purpose is not so much to interest you as to save you; not so much to show you how interesting and charming the story of the temptation is as to show you how real and desperate temptation is. What was the temptation to Jesus? There are really two temptations, both arising out of the spiritual significance of his baptism. In that baptism He had found his inner conviction that he was the Son of God and the Messiah of Israel ratified. The Son of God not in the tepid sense in which we are all spoken of as children of God. He knows He is the Son of God; therefore shall He not in His human life bring the powers of God to bear upon Himself, and upon the world? Shall He not bring that Divine power to supply His necessities, to feed Him if He is hungry? Shall He not bring about Him all the comforts which human beings have? Shall not His life here be so manifestly Divine as to compel the recognition that He is the Son of God on earth? Would not that be a temptation? Under that temptation of the spirit there comes to Him one word from the old book: "Man does not live by bread alone." The victory is here; His human life shall be the life of Man, of helpless, suffering Man. He will live as a man, completely emptied of the Divine power to convince men who He is! A great temptation; one that must follow Him all His life. In the Garden of Gethsemane shall I call for legions of angels to deliver Me, or must I suffer the Cross itself? Shall I exert the Divine power, and come down from the Cross? The whole temptation arises from the fact that He is the Son of God, that He has to choose to be a man among men. It was settled once for all, and He was true to it through all.

Directly the victory was gained the angels ministered unto Him. That moment of victory—have you had it? My whole object in speaking about this is that you may have the victory. Shall we let our disordered lives, our fatal ambitions, our lawless loves, our excitement and perturbation go down, and let Christ have complete dominion over us? He trod this path on purpose to save you. He overcame that which you may overcome, that you may sit down on His throne even as He, having overcome, sits down on His Father's throne. R. C. HORTON.

HUMAN AND DIVINE FORGIVENESS.

The present generation may not be intensely conscious of sin or guilt, but it is growingly aware that the nature of things is against evil, and that the punishment for wrongdoing does not miss those who are unconscious of their transgression. In answering the question, "Can sin be forgiven?" we must begin with human forgiveness. Who will deny that as between human beings forgiveness is a real experience, at once the most terrible and the most tender of all experience? If those who love could not forgive us, and if we could not forgive them, the springs of life would dry up and the world would pass into desert. The chief yearning of the bereaved spirit is to be forgiven, once again and completely—perhaps sometimes to forgive. But the relations between human beings are not identical with those between man and God.

Human forgiveness very often fails because it does not necessarily carry with it the change of the heart involved. The forgiven sinner should be truly repentant, should have undergone a transformation of attitude, and more than that a transformation of heart. Perfection of character and action is not to be expected, but if the impulse that sought reconciliation disappears, and the old offenses are repeated in the old way, forgiveness will come to be of no avail. The tragical side of forgiveness as between human beings is that the temporary repentance does not last. But when God forgives, God renews. Forgiveness, the new birth, the gift of eternal life—these may be distinguished in thought, but they are not separated in time. There is no Divine forgiveness to the soul that is not made new. The forgiven man passes into the region, and is endowed with powers, of the new life. He can do all things through Christ, and faces the world not in his own strength, but in His Master's. Oh, if we could be sure that everyone penitent toward his father, his mother, his wife, had been really born again, how many blurred and stained pages would become clear! In a sense the forgive-

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Common leaf (short)	9 00a 10 50
Common leaf	10 50a 11 50
Medium leaf	12 00a 13 00
Good leaf	13 50a 15 00
Fine and selections	16 00a 20 50

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Medium lugs	6 25a 6 50
Good lugs	6 50a 7 50
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 00
Medium leaf	8 50a 9 00
Good leaf	9 00a 10 00
Fine and selections	10 00a 11 00

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17½c, case count; candled 18 to 19c.

ness of sin through Christ is unchangeable and final; in another, it is perpetually renewed as fresh failures happen.

on the one hand, and the Baptist Young People's Union of America, on the other." We are always glad to note any increase in interest in the cause of missions on the part of our young people, and are aware that it is often needful to use some persuasion to get them to see their duty and privilege in the matter of contributions to mission objects; yet we deprecate anything which tends to separate between those called "young people" in our churches and those who have "come to riper years." It is a question how far any committee has obtained or may obtain authority to intervene between a church and those in it called "young people," and engage the latter in work apart from that in which the church of which they may be members is definitely engaged at the time. While we recognize the right of an individual member of a church to give himself or his money to any religious work which may claim his attention, we cannot so clearly see that it is for the best interests of all concerned that young people of a church, or a society of young people connected with various churches, make an agreement to do a particular work or enter into any combination outside of the pale of the local church. To say nothing now of other points at which we cannot quite harmonize with the proposition, we have to note especially Article IV, concerning "Conventions, Conferences and Institutes." We have grave doubt as to the propriety of any missionary organization's getting between a church and an organized portion of its membership. We trust that the "proposed agreement" will be well studied by the pastors and other officers of our churches, and that nothing will be done without the general consent of all concerned. It is understood that the "agreement" is tentative, and that it is published now that it may receive due consideration, before being formally acted upon. If there were anything which would reconcile us to the organization of a committee or council which should take a sort of supervision of our many different societies it is such a proposition as this latest from the office of one of the parties to the "agreement."—*Journal and Messenger.*

THE AGREEMENT.

On another page we publish what comes to us as "a proposed agreement between the missionary organizations of North America,

and the Baptist Young People's Union of America, on the other." We are always glad to note any increase in interest in the cause of missions on the part of our young people, and are aware that it is often needful to use some persuasion to get them to see their duty and privilege in the matter of contributions to mission objects; yet we deprecate anything which tends to separate between those called "young people" in our churches and those who have "come to riper years." It is a question how far any committee has obtained or may obtain authority to intervene between a church and those in it called "young people," and engage the latter in work apart from that in which the church of which they may be members is definitely engaged at the time. While we recognize the right of an individual member of a church to give himself or his money to any religious work which may claim his attention, we cannot so clearly see that it is for the best interests of all concerned that young people of a church, or a society of young people connected with various churches, make an agreement to do a particular work or enter into any combination outside of the pale of the local church. To say nothing now of other points at which we cannot quite harmonize with the proposition, we have to note especially Article IV, concerning "Conventions, Conferences and Institutes." We have grave doubt as to the propriety of any missionary organization's getting between a church and an organized portion of its membership. We trust that the "proposed agreement" will be well studied by the pastors and other officers of our churches, and that nothing will be done without the general consent of all concerned. It is understood that the "agreement" is tentative, and that it is published now that it may receive due consideration, before being formally acted upon. If there were anything which would reconcile us to the organization of a committee or council which should take a sort of supervision of our many different societies it is such a proposition as this latest from the office of one of the parties to the "agreement."—*Journal and Messenger.*

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HE THAT BELIEVETH ON THE SON HATH EVERLASTING LIFE.

BENJ. UNTON.

The Author of these words is the Son of God, and He is responsible for the doctrine contained in them. He is not responsible for what I say about it or for what any one else may say in regard to it. I believe the verse certainly teaches that the believer, or the person that believeth on the Son, hath or is already in possession of everlasting life. He that really and truly believes on the Son hath unending life. Is this too much to claim for the world? Not life for one year, ten years or a thousand years, but life for all time and eternity. The whole verse stands or falls together. Remember it does not affirm anything of the individual that wants to believe, or who is trying to believe, or who has been a long time an anxious seeker in order to become a believer, neither does it say if you unite with the church and live up to your duty as a church member you have everlasting life, nor if you have godly fathers and mothers who have given you the best of instruction, nor the one that lived in the church and seemed to be all right for thirty years, and finally turned out bad. No, no, but he that believeth on the Son hath everlasting life. Not that he will get it when he passes this life, but that he has got everlasting life now—as soon as he believes on the Son—not he that believes about the Son or on many things that he admires in the Son's works while here on earth; nothing but believing on the Son assures everlasting life. Some may ask, cannot a true believer be lost? Not from the teachings of these words. Can I see any chance for them to be lost? Unbelief answers, but, but. Yes, there are some people who have a custom of "butting" everything out of the Bible that crosses their preconceived notions, or that does not run with their early training. They will try their utmost to "but" this precious truth overboard. Mr. Unbeliever says, "I knew a man who was a very fine preacher; was a success, had many converts, but he finally turned out to be a desperate character, and he told of others who had lost their religion." We have had some amongst us I suggested that have turned out bad from preachers down, yet that does not disprove the words. They certainly did not believe on the Son; their lives were too short. If we could lose this life in ten years it would not be everlasting life.

Do you really believe on the Son? Be honest with God and yourself; don't begin to say, "well, I am a church member, and I give to all the benevolent objects of the

church." This is all good in its place, yet you have failed to answer the question. "Well," says one, "I think I believe on the Son." The words do not say "he that thinks he believes on the Son," or "he that hopes he believes on the Son," but the words do say, "He that believeth on the Son hath everlasting life." O, glorious truth, Christ said it; let everything else go and lay hold of this truth with all your heart, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Live for ever, refers doubtless to the spiritual nature.

D. L. Moody said upon one occasion "In a few years at most and you will hear that Moody is dead, but don't you believe it. I shall never die; I will leave this world after awhile, but I am not going to die, because Christ said, "He that liveth and believeth in Me shall never die." May the Holy Spirit help our infirmities and teach us what it is to believe on the Son.

Hanly, Ky.

THE POOR.

R. H. PAYNE.

"The poor ye have always with you," is one of the statements like "the way of the transgressor is hard," which every one, whether learned or ignorant, accepts without argument. The word from which the term poor is rendered (ptochos) is a noun from a verb signifying to slink or cower as a strange dog will sometimes do coming up to one and cowering at his feet as an expression of humbly seeking one's favor.

The lot of the uncared-for poor is often very hard and intimidating, especially to those who are aspiring and have a sense of manly and womanly pride. They, more than any one else, feel and labor under the great disadvantage and "unleavened montony" of poverty. And one thing that too often causes this is the low regard in which the poor feel, because of the actions and words and looks of the more favored class, they are held. Booker T. Washington says the poor boys and girls who have to work their way in his school desire to work at night when and where they are not seen. The writer worked his way through Georgetown College and often has felt the slighting pity from his fellow students. God speed the day when it will be considered honorable and noble to be willing to do this; and I am willing to believe that the time is most here. But it was not the student that I had in mind at the beginning of this article, but the poor in general, who are neglected. People flock about the successful man and are glad to make his acquaintance, but few care for the poor man—only

at election times. People shake their hands and make some slighty remark of pity, which causes an intimidating sense of their own worth to society, most often offensive, when their names are mentioned. How often the thought arises in the minds of these, "if I had money they would be friendly with me, but because I am poor no one cares for me." And alas! how true! Some people regard poverty as dishonorable and the poor man or woman as made of inferior stuff and there is one kind of poverty, strong healthy men and women who are satisfied to be mendicants, such poverty most often encouraged by laziness and strong drink, which is dishonorable in the superlative—but there is also a kind of poverty which is temperate, hard working, clean in body, and thought and speech and is honorable. Many of these are too timid to come to our churches with their show of fine clothes, because they say, "I haven't any clothes fit to wear." They feel thus often, brethren, because you and your wives make them. I have seen the "salt of the earth" among this class, and I have seen some who call themselves Christians curl their lips and make slighty remarks at the mention of their names. And would not they have been in the "same condemnation. And indeed justly," but for the sacrifice and diligence of some dead relative; or at least if it had not been for the endowments of God. "What hast thou that thou didst not receive," was never asked most likely by themselves of themselves. God make us more like the Master in our social, civil and church lives.

Marietta, Ohio.

WHAT BAPTISM ACCOMPLISHES.

GEO. VARDEN.

In reading some of the articles in A Dictionary of the Bible, edited by James Hastings and John A. Selbie, we have been struck with the advances made in doctrinal and polemic theology! The names of Davidson of Edinburg, Driver of Oxford, and Swete of Cambridge, which also appear on the title page, furnish an index to the theological status of the work, which is designed to supplement or supplant Smith's Dictionary of the Bible. This new work aims to put us in possession of the latest and (therefore, of course) the most approved results of theological thought.

Read under Baptism: "Baptism is called 'washing of regeneration' not merely because it symbolizes it, or pledges a man to it, but also, and chiefly because it effects it." This dictum is backed by the names of Holtzmann, Huther, Pfeiderer and Weiss; not a Scotch, English or American authority is appended.

Once more: "John's baptism was unto remission of sins, Christian baptism is not only this, but it confers remission of sins." In support of this the writer refers to Acts 2:38 and Luke 24:47. In the latter verse preference is given to eis over kai—and that repentance unto remission of sins should be preached in his name; not repentance and remission.

We confess that we like this style of writing for its clearness. Even plain bluntness is preferable to polished ambiguity. We cannot just now recall when we ever read either in Roman Catholic theologians or Protestant so plain an avowal of the design of baptism. This way of putting things, if we

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Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

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

LAME BACK.

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, occasional headache, distaste, sleeplessness, poor digestion, nervousness, sometimes the heart acts badly, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

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feel called on to put them at all, is much better than worming to a conclusion by means of a spiral ergo, as Coleridge would say. We can see at a glance that this modern Dictionary makes baptism an opus operatum—an act which of itself confers the remission of sins. Without hesitancy therefore we reject this as a damnable heresy, which has beguiled millions of souls into a false security, and doubtless led them blindfold to perdition.

LAYING CORNER-STONE.

Wednesday the 20th of February was a great day in the life and history of the First Baptist church of San Angelo. Witnessed by a great throng of interested friends, with Masonic ceremonies, the corner-stone was laid at 10 o'clock. Rev. George W. McCall, of Brownwood, delivered the leading address. His subject was "The Principles for which Baptists Stand." The address was very strong and given in fine spirit. Texas has no more able and consecrated minister than George W. McCall. He is a tower of strength, mentally, physically and spiritually. Following Bro. McCall's address, each of the pastors of the various denominations gave words of greeting, after which a large offering was taken by the pastor to increase the building fund. The Masons then took charge again and closed the exercises with appropriate ceremonies.

This passed into history the laying of the corner-stone of this magnificent church edifice, which when completed will be the best meeting house in the West. Among the things deposited in the receptacle of the corner-stone were the fol-

lowing: The Bible, the Church Covenant, a list of the membership, a list of the names of the city pastors, copies of the Baptist Standard, The Western Evangel, The Baptist Tribune, The Western Recorder, The Baptist Argus, the city papers, and various coins. Work on the building will be pushed right on to completion. Our membership is united, happy and hopeful. God is graciously blessing our work. Bro. McCall preached us a great sermon Wednesday night on "Be Filled with the Spirit." Brethren, come to us, and we will show you a great city and a great church.

W. P. PLEDGER, San Angelo, Tex.

The day is coming when the great ship of the world, guided by the hand of the Son of God, shall float out of the clouds and storms, out of the shadows and conflicts, into the perfect light of love, and God shall be all in all. The tide that bears the world to that glorious end is the sovereignty of God.—H. Van Dyke.

God wants our life to be a song. He has written the music for us in his Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful we must be obedient and submissive. Any disobedience is the singing of a false note, and yields discord.—J. R. Miller.

Is not making others happy the best happiness? There is a sort of religious joy in helping to renew the strength and courage of noble minds.—Amiel's Journal.

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STOOP LOW.

My soul, stoop low;
The lowly things of earth
Get mist of heaven's dew.
Be humble; so
The dignity of birth
Falls on the few
Who do attain to know
Whence God's pure fountains flow.
From nesting low,
The lark will highest rise
Eminent, to the sun
Soul learn to know
The glory of the skies
Pride never won.
The sweetest things hide low,
Where dew of heaven glow.

Our Pulpit

COMFORT IN TEMPTATION.

BY REV. HUGH BLACK, OF EDINBURGH.

"There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it."—1 Cor. 10:13.

St. Paul, in dealing with the special dangers and temptations of the Corinthian Church, points to the early history of Israel to warn and reprove. He mentions four sins of the Israelites as corresponding to similar temptations in Corinth—idolatry, impurity of life, unbelief, and murmuring. The punishment of these sins as recorded in the story of Israel is no idle tale, but, St. Paul declares, has its bearing on the circumstances of the Corinthian Church. "All these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come." There follows, therefore, a statement of the true attitude towards temptation for the guidance of the Christian converts.

The first word is one of warning: Let him that thinketh he standeth take heed lest he fall—a rebuke of all presumption and wanton self-trust. One invariable petition of every Christian prayer must be, Lead us not into temptation! The more we know our own hearts and our own weakness, the less open will we be to the overweening vanity which courts danger. The very first principle of the right way to look at temptation is a distrust of self. It is not for us to enter lightly and willfully into contact with evil, in prurient curiosity, or in self-confident presumption that we can touch pitch and not be defiled. We cannot trust ourselves to stand in slippery places where better men than we have fallen. To the pure all things are pure, but are we so certain of our motives, our purity of intention, our aloofness of soul, that we can afford to neglect the warnings of the wise? A man can come into relations with the darkest evils and festering corruption of life, if he go at the call of duty, with pity in his heart and with desire for service, but only if he be panicked by the love of Christ and moved by Christ's passion for souls. Absolutely the first lesson about temptation in all our tempted lives is this one of warning, "Let him that thinketh he standeth take heed lest he fall."

COURAGE.

There is enough in this for a ser-

mon; but I press on to St. Paul's his words, that they had altered the second point, which is one rather of encouragement than of warning. longer thinks himself the only being in the world doomed to destruction—the only being capable of committing the never-to-be-for-avoid by careful picking of our way. But with us it is not a case of frequent occurrence among children, has tranquillized him; the mist which hung over his mind has cleared away, and he begins to see the groundlessness of his apprehensions. The Lord has permitted him to be chastened for a season, but his lamp will only burn the brighter for what he has undergone." The next Sunday Peter's sermon moved all his hearers to tears, as he preached to them of the power, providence and goodness of God.

STRENGTH.

But the comfort and strength of the thought is not that our trial is common to men and our temptations are the human temptations, but that other men have triumphed and that we too by the same means can triumph. The temptations are not only such as are common to man, but also such as man can bear. Men have been there before, and by the grace of God have emerged, have found a way to escape. It is human to be tempted; it is human to withstand temptation. The trial is designed not that we may fall, but that we may rise. It is not merely to try us, to test the stuff of which we are made, but also to provide the occasion for producing stronger moral thews and sinews.

There is this further comfort that temptation has its limits if a man be but true. "God is faithful, who will not suffer you to be tempted above that ye are able." The finest commentary I know on this passage is a great sentence from one of Johnson's Essays, which Boswell says he never read without feeling his frame thrill: "I think there is some reason for questioning whether the body and mind are not so proportioned that the one can bear all which can be inflicted on the other; whether virtue cannot stand its ground as long as life, and whether a soul well principled will not be sooner separated than subdued." It is a noble thought, whether it be universally true or not, and it is the strong root of Stoicism and a still deeper principle of the Christian life. We need to be braced by such a manly sentiment, which may be, Boswell thinks, bark and steel for the mind. We take so naturally the easy way, and give up the burden of being men in the highest sense. There is a courage which is only another name for faith. Many a battle is lost before the soldier leaves his tent. The first step to victory is to believe that the battle need not be lost at all. In many modern novels, which call themselves studies of life, but are only the studies of disease, it is assumed that to prove the presence of temptation is enough to explain and to excuse any moral collapse. We need the reassertion of the manly creed that virtue can stand its ground as long as life, and that no man is tempted above that he is able. To a true man there will ever be sufficient aid to withstand in the evil day, and having done all and fought all, still to stand. At any rate, Christian's armor, you remember, is contrived to protect from wounds only in the front.

FOOLED THE PREACHER.

A Doctor's Brother Thought Postum was Coffee.

A wise doctor found out coffee was hurting him so he quit drinking it.

He was so busy with his practice, however, that his wife had to write how he fooled his brother, a clergyman, one day at dinner. She says:

"Doctor found coffee was injuring him and decided to give Postum a trial, and we have used it now for four years with continued benefit. In fact, he is now free from the long train of ills that follow coffee drinking.

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"Doctor's brother, a Clergyman, supposed it was old fashioned coffee and remarked, as he called for his second cup, 'If you do preach against coffee I see you haven't forgotten how to make it.'"

This goes to show that well-made—fully boiled—Postum has much the flavor and richness of good coffee although it has an individuality all its own. A ten days' trial will prove that it has none of the poisonous effect of ordinary coffee but will correct the troubles caused by coffee. "There's a real son." Name furnished by Postum Co., Ltd., Battle Creek, Mich.

Good Deed

It was a good deed on the part of Dr. O. P. Walker, the well known physician of Motz, Ark., to write as he did, unsolicited, for the benefit of suffering women, the following letter, now published with his permission:—"I send you my unqualified endorsement of that great remedy

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training of character, for the making of true manhood and womanhood. To refuse to see the discipline is to empty life of any moral significance, and even to empty life of any meaning at all. But when we have a glimmering of the great and inspiring thought that this is the will of God for us, even our sanctification, we see how it must be, as St. Paul asserts, that "God is faithful, who will not suffer us to be tempted above that we are able, but will with the temptation also make a way of escape that we may be able to bear it."

ESCAPE.

This is what faith does to a man in the dark hour of temptation. It does not remove the temptation altogether, which has still to be borne, but it makes a man able to bear it. It gives him courage and hope, and points ever to a way of escape. Without faith a man is in a "cul-de-sac"—a "blind alley" that leads nowhere, a blind alley without outlet where, when he is hard bested, he fears he may be killed like a rat. It is enough for a man to see an open way, that there is a road out. Let him but see a gleam of blue beyond, and he is content to endure and fight. Faith assures him that there must be a way of escape, and when he knows that, then he is able to bear the present trial, or affliction, or temptation. He is sure of reinforcement just when the fight is fiercest, and he can endure as seeing him who is invisible. He knows that it is by no chance that he is put in his corner of the field, and God is faithful and in his own time will make the way of escape. "The door is open," said the Stoic, meaning that at the worst there was always suicide by which man could cheat misfortune when it became too hard to bear. That is the craven way of escape when life becomes intolerable and trials too dreadful and temptations too sore. It is the refuge of the coward, or rather, the refuge of unbelief that does not see the meaning of trial and the wide-open door of a Father's love. There is in every moral conflict a way of escape other than the way of dishonor or defeat, and craven as we are, we need the strident note of rebuke, "Ye have not resisted unto blood striving against sin." Take man's extremity is God's

OUR Spirit tempts the soul purges it. His and a teaching This tempts His on which the go He has not the trespasser t the lo is to tempta much you; n interest of d show perate the for really ing on of his He has that he Messia of Go which childr is the He n the p Humu Shall power feed I He n comfo have f so man the re of Go be a tempt comes old be bread His h of Ma He w empti convin tempt Him of Ge gions must Shall and t The fr that amon for a throu Th of th sins seiou He i not thou cepti curr King reigni cartl men

H Cure peppe 4c

opportunity. The door is open; and we can win it yet, if we will be faithful. When we are at the end of our resources, the deliverance comes.

"In the Valley of Humiliation poor Christian was hard put to it, for he had gone but a little way before he espied a foul fiend coming over the field to meet him; his name is Apollyon. And Apollyon straddled quite over the whole breadth of the way, and a sore combat lasted for above half a day, even till Christian was quite spent. Then Apollyon, spying his opportunity, began to gather up close to Christian, and wrestling with him gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, 'I am sure of thee now.' But as God would have it, while Apollyon was fetching on his last blow, Christian nimbly stretched out his hand for his sword and caught it, saying, 'Rejoice not against me, O mine enemy; when I fall I shall arise,' and with that gave him a deadly thrust. Christian, seeing that, made at him again, saying, 'Nay, in all things we are more than conquerors through him that loved us.' And with that Apollyon spread forth his dragon wings and sped him away, that Christian for a season saw him no more."

Take the whole armor of God—prayer, and watching, and courage, and hope, the shield of faith, the helmet of salvation, the sword of the Spirit. Be sure that God is faithful and will not suffer you to be tempted above that ye are able. Know that there is always a way of escape, an open door into the peace of victory. The victory and the peace come through the assurance of God, when the tempted soul knows that the Lord Christ stands by him in the terrible hour. "For sudden the worst turns the best to the brave."

"FATHER, I THANK THEE!"

These words spake Jesus, and they bear a music and meaning that can never die.

The miracle had not yet been wrought; the answer to prayer—to all human ken—had not yet

ON "THE ROAD."

And It's Really Lots of Fun.

An Ind. woman solved the food question with good sound reasoning. She says:

"For almost ten years I suffered from poor health, which was plainly the result of improper food.

"I was always drowsy, had headache, stomach trouble, was getting a sallow complexion—in short was simply miserable.

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"I noticed a change from the beginning. My headache disappeared and at the end of the first week my stomach did not trouble me so much.

"Now, in less than a month, my nerves are strong and I begin to have some ambition to do things. I have gained six pounds and feel full of life.

"Grape-Nuts food, with cream, makes a delicious dish and I never grow tired of it. I consider 'The Road to Wellville' one of the most valuable books ever printed, for I owe my present good health to it and Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Get the book from your pkg.

"There's a reason."

been given. The body of the dead brother still lay in the tomb. All yet was darkness and sorrow. Cold and critical eyes rested on the dead man's friend. What would He do? Why had the stone been rolled away from the tomb? It was bruited abroad that Jesus had some compact with the powers of darkness. And what was that He said—"If thou wouldst believe, thou shouldst see the glory of God!"

And while the sisters were wistfully watching Him, and treasuring His words in their hearts, "Jesus lifted up His eyes, and said, 'Father, I thank Thee that Thou hast heard Me, and I know that Thou hearest Me always, but because of the people that stand by I said it, that they may believe that Thou hast sent Me.'"

Thanks were being given for that which had not, visibly, come to pass. Something was confidently anticipated. When Jesus said, "Father, I thank Thee that Thou hast heard Me," the raising and restoration of the dead were as good as secured.

In One so solitary—for there is no solitude so absolute as perfection of character—in One so solitary, so self-contained, and commanding, in One who was with God, and who was God, human gratitude would seem to have little, if any, place. For us there must always be something awe-inspiring in the conception of One who gives and gives and never receives save what He gives. In the midst of all His works and all His workers, the Master is alone—alone as none of us can ever be.

There appeared to one, the other day, a great gulf fixed between the soul and Him, between the wandering human spirit and the eternal Christ; a great gulf and a deep darkness when the thought of His unapproachable loneliness lay heavy on the heart. In such moments it is seen how poor and far away the material things are that once mattered so much, and what a vehement, imperious want makes itself known in the soul.

It was then that all one's heart was clinging to these human words spoken at the Bethany grave—"Father, I thank Thee!" And there was no more gulf, and no more darkness. There was sorrow there, and there was death; and these are human. And there was the Man of Sorrows standing by the stricken sisters, tears in His eyes, tears in His tones; and tears are human. And there was a prayer, and a word of thankfulness; and prayer and gratitude—these are human.

But the expression of thanks—that came home. Suppose the words simply stood, "Father, Thou hast heard Me," would they leave anything to be desired? There would be in them a simple majesty that everyone would recognize. But the whole heart warms to these other words, "Father, I thank Thee." What more familiar expression do we hear every day than this—"Thank you!"

In all human prayers what words are repeated so frequently, what words are so natural as the words, "Father, we thank Thee?" And so, receiving them from the lips of Christ, we are led on to inquire how far this tender spirit of gratitude distinguished His own life, and how far it is a grace in our own. On three other recorded occasions Jesus publicly gave thanks.—London Baptist.

To be everywhere, and in everything in sympathy, and yet content to remain where and what you are,

—is not this to know both wisdom and virtue, and to dwell with happiness?—R. L. Stevenson.

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And it will do more than that. Every particle of impurity in your stomach and intestines is going to be carried away by the charcoal. No one seems to know why it does this, but it does, and does it wonderfully. You notice the difference in your appetite, general good feeling, and in the purity of your blood, right away.

You'll have no more bad taste in your mouth or bad breath, either from drinking, eating or smoking. Other people will notice your bad breath quicker than you will yourself. Make your breath pure, fresh and sweet, so when you talk to others you won't disgust them. Just one or two Stuart's Charcoal Lozenges will make your breath sweet and make you feel better all over for it. You can eat all the onions and odorous foods you want, and no one can tell the difference.

Besides, charcoal is the best laxative known. You can take a whole boxful and no harm will result. It is a wonderfully easy regulator.

And then, too, it filters your blood,—every particle of poison or impurity in your blood is destroyed and you begin to notice the difference in your face first thing,—your clear complexion.

Stuart's Charcoal Lozenges are made from pure willow charcoal, and just a little honey is put in to make them palatable, but not too sweet.

They will work wonders in your stomach, and make you feel fine and fresh. Your blood and breath will be purified.

We want to prove all this to you, so just send for a free sample today. Then after you get it and use it, you will like them so well that you will go to your druggist and get a 25c box of these Stuart's Charcoal Lozenges.

Send us your name and address today and we will at once send you by mail, a sample package free. Address F. A. Stuart Co., 54 Stuart Bldg., Marshall, Mich.

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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, Millersville, Ga.

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

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

BAPTIST BOOK CONCERN

642 FOURTH AVENUE LOUISVILLE, KENTUCKY.

HOOPING-COUGH or GROUP.

Roche's Herbal Embrocation {The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of a letter received.—"Baroness Melting requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1890." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 127 Queen Victoria St., London, Eng. All Druggists or K. FOUQUERA & CO., 60 Heekman St., N. Y.

Editorial

Louisville's turn came at last. We have been reading about strikes in Chicago, Pittsburg and elsewhere, as we went complacently on our way. But when the street car strike came, it brought the matter home to us. Our people did not realize how dependent they were upon the street cars, and it was not easy to do without them. The greatest hardship that came to the writer was being obliged to walk two miles through four sharp driving showers, and through mud and slush in order to reach the Southern Railway crossing on Fourth street in order to take the train for Shelbyville. Improved wagons ran in and out between the business and residence parts of the city, fare ten cents, and they were well patronized. Some of the wagons were pretty rough, but for long distances they were better than walking. Surely "it is an ill wind that blows nobody any good." One boy with a one horse jersey wagon made \$15 in two days.

The most unfortunate thing about the strike was the violence, resulting in killing one man and wounding many. This was without excuse. The leaders of the strike constantly urged the strikers and their sympathizers to refrain from violence, and it is claimed that hardly any of the violence came from the strikers themselves.

It was a great relief to the public when the strike was over and normal conditions were restored. The adjustment was effected through a committee of business men, of whom Capt. Geo. C. Norton was chairman, and he comes out the hero of the strike.

The whole trouble comes from the time honored question—whose ox is gored? A combination of capital to control prices is a "trust." A combination of labor to control prices is also a "trust," and there is as much reason for the one as for the other. Human selfishness wants to get as much out of the other fellow, with as little returns as possible, and when this selfishness is in the capitalists it results in organized capital, and when it is in workmen it results in organized labor.

But the world cannot be successfully carried on on the basis of selfishness, but only on the basis of love—love to God and love to our neighbor. If this tendency to organize to resist the other fellow continues unchecked, finally all capital will be combined on the one side and all labor will be combined on the other, and then the clash will bring the deluge. As these combinations proceed, and the final test of physical force comes, since there are so many more laborers than capitalists, the latter will go down, unless protected by a standing army. But since the standing army has to be recruited from the ranks of labor, it cannot be counted on when the crisis comes. Hence capital must go down and with it government and our very civilization.

It is for all Christians, as well as for all patriots, to see that this tendency is checked; that selfishness shall not have full sway, but that love to God and love to man be preached to every creature. Capitalist and laborer are not enemies; they are brothers, and they should heartily and lovingly co-

operate for their mutual good. On the one hand there should be gentle leadership and on the other gentle loyalty.

The Baptist Education Society of Kentucky has a function far beyond what most of our people seem to realize. It gives the denomination in Kentucky an opportunity such as they have never before had. Practically all of our schools are thoroughly committed to the movement, though some details remain to be carried out. Wherever Dr. P. T. Hale, our efficient Corresponding Secretary, has gone he has been well received and has made a fine impression both for the Society and for himself. He has secured some \$40,000 beside the \$100,000 gift of Mr. Theodore Harris and the 4,000 acres of coal land given by Dr. Gatliff.

We need about three more \$100,000 men. Then we need several \$50,000 men, and more \$25,000 men and so on. The money given will perpetually be used for Baptist education, and not for denominational schools. Let that be distinctly understood. The highest success of our denomination demands the highest success of this educational movement; and our enthusiasm should be stirred to the highest point.

There is an impression that the General Education Board in New York, to which Mr. Rockefeller recently gave \$32,000,000, have promised to help our Kentucky Society, but this impression is erroneous. That Board keeps well posted in regard to Kentucky educational conditions, and they take a lively interest in all educational movements, but so far they have made no offer to help. It is hoped they will see their way to offer substantial help, in due time; and one of the best ways to convince them on this subject is for the Baptists of Kentucky to rally heartily to this work.

Dr. Hale says: "We have on hand an educational situation, which for urgency and hopefulness are not surpassed in the United States." Is it surpassed anywhere?

The American Republic draws a dark picture of the moral decay of the United States Senate. It tells of one Senator separated from his wife, both of them involved in ugly scandals; of another Senator and his wife, filling the papers with their scandals and separation; of an ex-Senator shot in a hotel by his mistress whom he had refused to marry; of another convicted of bribery and branded a criminal; of another sentenced to prison; of another against whom serious charges are pending, and of another who married in suspicious circumstances. To this is to be added the fact that the Senate by a decided majority decided in favor of a Mormon apostle's being seated.

It is humiliating to have moral degenerates in the United States Senate. While occasionally it may be expected that a bad man will become a Senator, for Judas was an Apostle, yet the number of such should always be very small, and the bad man should be rejected so soon as he is revealed.

The moral wave which is sweeping over the country should reach the United States Senate and American public sentiment should demand that only pure and clean men be sent to that body. To have a wicked Senate is alike humiliating and demoralizing.

We heartily congratulate the good people of Richmond on their

abolishing saloons. When the General Association met there last June and we had such a rousing temperance meeting, we hoped good would result. We feel sure that this meeting was a factor in bringing to pass this gracious result. It was interesting to note that the saloon men came to that meeting and gave respectful attention.

Saloons have long been entrenched in Richmond, and temperance men have sometimes been discouraged in their efforts, but they persevered and now they have triumphed.

Clarksville, Tenn., just a little way over the line from Kentucky, has also gone "dry," and another stronghold of the saloon has been taken. We congratulate Clarksville also, as well as all the places that have gone "dry." Let the rising generation have temptation taken from their path, so far as possible, and let the nests of crime be broken up. Let the good work go bravely on.

Quoting what we said of having prearranged programmes at the Anniversaries and of appointed speakers coming just in time to make their speeches and then leaving, the *Journal and Messenger* adds:

"Exactly so. We could name a large number of our more prominent men who rarely, if ever, attend an anniversary meeting unless they were under appointment to deliver one or more addresses. In many cases the zeal and enthusiasm expressed in their addresses was gone before they got home, and their churches were no more fruitful in contributions to the various causes than were those of some obscure pastors who were never thought of on anniversary occasions."

Exactly so; and it must ever be so. The new "General Convention of the Baptists of North America" is a foredoomed failure if it be turned into a simple religious and literary entertainment.

Dr. Fred. T. Gates, Mr. John D. Rockefeller's trusted Secretary, has made the authorized statement that Mr. Rockefeller's wealth is from \$250,000,000 to \$300,000,000, rather than a billion dollars, as has been said. Also that he has had no hand in the management of the Standard Oil Company for many years, not having visited the office of the company for over ten years. Also that he never owned more than 30 per cent of the stock of the Standard Oil Company, and now he owns only about 20 per cent of it. So Mr. Rockefeller has not been responsible for the doings and methods of the Standard Oil Trust, as the public have generally supposed. Indeed he has been made the scape-goat for all the misdeeds of the Standard Oil Company. We are very glad to have him relieved of this burden.

It is interesting to be reminded of President Garfield's opinion of the insanity plea in murder cases. In 1871 there was a murder trial in Cleveland, O., where the plea of insanity was entered. Judge Payne gave a charge to the jury in which he dealt with the subject vigorously. Soon afterward he received this letter:

"Dear Judge: Allow me to congratulate you on your splendid charge to the jury at the close of the Geletine case. The whole country owes you a debt of gratitude for brushing away the wicked absurdity which has lately been palmed off on the country as law on the subject of insanity. If this

thing had gone on much farther, all that a man would need to secure himself from the charge of murder would be to rave a little, and tear his hair a little, and then kill his man.

"I hope you will print your excellent charge in pamphlet form and send it to all the judges in the land. Very truly yours, James A. Garfield."

Words of sound wisdom. And Garfield's assassin hoped to escape on the plea of insanity, but hoped in vain. Better hang a few lunatics who are murderously inclined than to allow life to be unsafe. The old saying: "Better that ninety-nine guilty men should go free than that one innocent man should suffer" needs to be revised. When murder is the crime involved, allowing ninety-nine guilty ones to go free means that they will murder many innocent people. Innocent people who are quietly going on with their business and who have never been charged with crime, should be considered. Indulgence to the guilty is cruelty to the innocent. Sentimental pity for the guilty too often blinds men from seeing their duty to the innocent.

But according to the "new theology," as interpreted by Dr. R. J. Campbell, of London, its chief apostle, murder is but one way of "seeking God." The murderer is simply seeking "the larger life"—"the more abundant life." We have not yet heard, however, of any murderer's entering such a plea. No doubt such pleas will be entered when, if ever it does, the "new theology" becomes more generally diffused.

The *Christian Advocate* says: "The preacher is no longer required to be a joker unless, perhaps, when he is addressing a Conference. Then, especially if he is a conventional officer, he must have at least one new joke. The custom is very hard on the joker and incidentally on the others also."

Of course preachers ought not to be frivolous and there ought to be an impassable gulf between being a preacher and being a clown, and yet preachers ought to be full of humor as well as of grace. There is such a thing as holy fun, and it does great good in the world. The sense of humor in a preacher gives him an elasticity so that hard work and severe ordeals do not break him. Then, too, a sense of humor saves him many blunders. One great trouble with Mrs. Eddy and Alexander Dowie has been their utter destitution of any sense of humor, though they and their whole systems are huge practical jokes.

As a rule great preachers are full of humor. Spurgeon was a conspicuous example. He originated many of the finest jokes extant. But his humor was never forced or strained. He never tried to be funny. Nothing makes a preacher appear sillier than a man's effort to be funny. It goes without saying that a preacher's fun must never contain anything coarse or gross. It should be of a high order and it should bubble up naturally in his talk and in his speeches. It should always be to the point, and should not carry a sting.

Often rare wisdom is found in a joke, and often this wisdom goes home and sticks, when if stated in the Geletine case. The whole country is in a state of high alert. There is sanity more needed than in telling jokes. Stale and worn out jokes, even though good, should be allowed to rest. The question—how often may the same joke be

told to the same man?—is not likely soon to be settled.

A sense of humor is a great gift and it is also a great power. Happy the man who has it, along with great sanity and great grace.

EDITORIAL VARIETIES

"To be a Baptist is greater than to be a king."—*Baptist and Reflector*. We have all along had the idea that Editor Pugh is a stalwart Baptist. Take care, Mrs. Yolk, lest somebody call you a "Baptist and a half" and charge you with indulging in "Baptist brag." We venture the opinion that of all the sorts of brag known to the world "Baptist brag" is the best. It has the most rational basis, and is the most wholesome.

The strong and decisive article by Dr. W. A. Jarrel published in the *Bibliotheca Sacra*, on *The Bible Verbally Inspired*, has been issued as a tract. It is a good campaign document. It can be had of the author, Dallas, Texas, for 25 cents.

The *Baptist Press* has been bought by *The Baptist Courier*, and now the Baptists have but one paper in South Carolina. The *Baptist Courier* is a fine paper and richly deserves all the support it receives and more. The *Wesleyan* has several times bought Baptist papers published in Kentucky, only to see yet others started in a short time. Again we ask: On what principles ought the number, location and personnel of our Baptist papers to be determined?

The McFerran Memorial church in this city have changed their name to the Fourth Avenue Baptist church, Mr. McFerran fully releasing them.

The papers are dividing out Mr. John D. Rockefeller's estate. \$50,000,000 is to be given for education in China, \$30,000,000 is to be given for benevolent and educational work in New York City, and other gifts in the same titanic proportions. Mr. Rockefeller is the largest giver in all history.

Mrs. Eddy, founder and mother of Christian (1) Science (1), is now sued by her son. She has been annoyed a good deal lately in many ways and she says she is being "persecuted." But she targets her doctrine. According to Christian (1) Science (1) there is no such thing as persecution, no such thing as property and no such thing as a law suit. All these are simply "errors of mortal mind." So why should Mrs. Eddy be worried? Come to think of it, there can be no such thing as worry, and the whole thing is a mistake.

One of our brightest and most useful pastors, living in Texas, not only takes the *WESTERN RECORDER* for himself but he takes it also for his mother-in-law. He says: "I proposed several years ago to furnish her with the *RECORDER* so long as we both shall live." We commend this shining example to other sons-in-law.

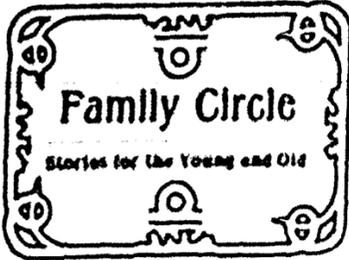
Mr. J. B. Guthrie, renewing his subscription, says: "Have received the *RECORDER* weekly for 35 consecutive years and do not want to be deprived of its welcome visits to our home." He will soon be a member of our Old Guard.

President Roosevelt is a remarkable man; and the people think he can do wonderful things. But the strangest thing a President of the United States was ever called on to do, he has been asked to do. A delegation of the New York Federation of Churches went to the White House to persuade the President to "aid toward arousing a greater interest in religion in New York." For the President to attempt to regulate the religion of the country is certainly a new thing in American history. Of course the President understands his business too well to attempt anything of that sort.

We rejoice that Knoxville, Tenn., has voted out the saloons by a good majority. There are hopes for Memphis and Nashville. Yes, and there are hopes even for Louisville. Whether there are any hopes for Chicago, we will not venture to say.

The "Greater Louisville" Exposition is now in full blast in the Armory, and it will "run through" next week. It is a splendid exhibit and great crowds are in attendance.

The greatest events dawn with no more noise than the morning star makes in rising.—*Beecher*.



Family Circle

Stories for the Young and Old

THE BEAUTIFUL.

Walk with the beautiful and with the grand, let nothing on the earth thy feet deter; sorrow may lead thee weeping by the hand, but give not all thy bosom thoughts to her.

Walk with the beautiful.

None boast its presence in a Grecian face; none, in a favorite wrinkle of the cheek, that he not frown! what'er thine eye may show, seeking the beautiful, it will arise; then seek it everywhere.

Thy bosom is its mist; the workmen are thy thoughts, and they must cease for thee, believing the beautiful exists in every star, then mak' it so, and art thyself deceiving.

If otherwise thy faith.

One thing I warn thee—how no here to gold, less insatiate makes the gulfless tongue; it turns the feelings prematurely old; and they who keep their best affections young.

Best love the beautiful. —Harrington.

THE ILLUMINATION OF MRS HUNTER.

BY MARY A. F. STANBURY.

Mrs. Jabez Hunter was a notable housekeeper. No far back as domestic tradition ran she had come of a line of notable housekeepers—women who waged unremitting war not on dirt alone, but upon all that nondescript variety of material which they are accustomed to comprehend under the generic term of "litter."

Her carpets were guileless of a suspicion of dust, her floors scrubbed to the last degree of whiteness, and her furniture ranged at exactly symmetrical angles with her spotless walls. Her brass and silver emulated the brightness of the rising sun, and even kettles and pans transformed to mirrors, reflected the keen-eyed countenance of their mistress.

But Mrs. Hunter's energies were by no means exhausted upon inanimate objects. Each Hunter baby by turn had to take its first independent journey in to the world with its snowy cambrics protected by a blue calico "creeper," which was replaced on the child's arrival at school age by a checked gingham apron of proportions ample to envelop its small person and protect its clothes from soil. In vain five-year-old Tom had protested against the objectionable overgarment.

"The boys call me 'sissy,' murther!" he declared with tears, but Mrs. Hunter's only answer was, "My little boy must learn not to be ashamed of anything that mother thinks best for him to wear."

One had only to scan the row of slippers ranged along the wall of the rear entry, from the number nines of Mr. Hunter himself to the small red morocos of the youngest child, to understand that the sacredness of the Hunter interior, like that of a Hindu temple, demanded the removal of ordinary footwear upon entrance.

Mrs. Hunter was by no means unloving. She would have been ready at any moment, had the emergency arisen, to give her life cheerfully for her husband or children. None the less there was no room in her scheme of living for the small indulgences which might disturb the rigidity of her domestic code. To tolerate anything which might in any manner "make dirt" was to her a moral impossibility.

If her children's innocent desires or secretly cherished tastes conflicted with

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I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration Displacement, Falling of the Womb, Scanty or painful Periods, Tumors, or Growths, Hot Flashes, Desire to Cry, Creeping, Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 13 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 218, Notre Dame, Ind.

the humblyly regime, so much the worse for them, since the system admitted to no compromise.

It would be difficult to do justice to Mrs. Hunter's feelings when, after an unaccountably restless night, she found herself one morning unable to rise from her bed. Could it be possible that she was going to be ill? And if so, what would become of the householding? As well might a watch be expected to keep time with its main spring broken.

She had been accustomed to apply to an "Aired help" the single adjective "diffident." Was it to the hands of such as these that her spotless kitchen and closets, the preparation of the family meals, the care of the children's wardrobe, the supervision of washing and cleaning days, were to be intrusted? She groaned aloud, vainly struggling with the pain and faintness which attended every effort to move. As the day advanced her suffering increased, and by the time the doctor arrived she was in a burning fever.

This proved the beginning of a long and dangerous illness, when through many days of weakness and delirium those who watched at her bedside alternated between hope and despair.

At last the crisis passed and, with slow and feeble flow, the tide of life turned once more shoreward. For a time after recovering consciousness she was too weak for any concerted thought. All the cords of interest and authority which she had been used to gather in so strong a grasp, had slipped unnoticed from her nerveless hands and she felt no impulse to take them up again.

One night she awoke from a more than usually refreshing sleep with a new sense clearness in her brain. She made no movement and the two neighbor women who were sharing the care of her, supposed her still unconscious. The sound of their long whispering came to her ear with singular distinctness.

"If Jane Hunter hadn't taken a turn for the better, there'd have been a different deal in this house, I can tell you. Of course there'd 'a' missed her terrible at first. 'Twould have taken a good while to get used to having things move along easier like. Jane's been a good woman—none better, and mighty capable, dear knows! But she's held altogether too tight a rein. To be sure her children have gone well enough so far, but I wouldn't want to bank on 'em for the next five or ten years. When home is too spick and span for anybody to have a good time in, young folks are bound to go somewhere else for it."

"You're right there, Mary. I made up my mind a good while ago that I'd let my folks do while I'm alive some of the things they'd be certain to do after I was dead!"

For a moment Mrs. Hunter's heart almost stopped beating. Could it be possible that her death would have been in the nature of an unconscious relief to those whom she loved better than her own soul? She throbbled with almost passionate indignation. But slowly the excitement subsided and with pitiless persistence her memory began to retrace long forgotten incidents.

Once more she seemed to be climbing the stairs to the room of Jack, her older boy. She saw herself pausing in the doorway in surprised pleasure at sight of a great oak branch trained against the wall and holding a number of birds' nests of various sorts and sizes. A few fallen twigs and straws lay upon the spotless matting underneath.

"Jack!" She saw the apprehensive look on the boy's face as he glanced up from his book of natural history.

"What do you mean by filling the house with litter?"

"Oh mother! I'm making a collection. See, here's a hang-bird's nest—I've looked for an empty one ever so long. And this—"

"Jack, if you want a collection of nests, you can keep it in the barn-loft. The house is no place for it!"

"But mother—"

"Don't argue, Jack dear. I simply can't have such messing. Take them out directly."

How plainly now she saw the hurt expression of the boy's eyes as he silently obeyed her.

Another picture: this time it was Tom standing in the kitchen doorway with a beautiful collie puppy in his arms.

"Can't I have him, mother? Henry Jarvis will give him to me if you are willing. See, what a little beauty he is!"

The young face was flushed with eagerness—the two pairs of eyes, the boy's and the dog's, seemed to plead in unison.

"I'm sorry, Tom, but you should have remembered what mother has told you before. I can't have a dog tracking up the floors and scratching on all the doorpanels. You will have to take him back."

"Oh, mother, please!"

"Tom, I am surprised. Don't you know that when mother has said so you are forbidden to touch!"

The boy turned away with a half sob. His arm tightened around the stiff body of the little creature, whose small red tongue licked his hand as if in silent sympathy.

"Mother!" Now it was Jessie's voice she heard. "Dick and Jennie are coming over after supper, and their cousin Mary Gray." She flushed and hesitated.

"Yes, daughter. What is it?"

"Mother, could we have a fire in the parlor? Jennie's mother always lets her."

"Jessie, I have told you often enough that a clean pleasant kitchen is good enough for children to visit in. I can't have you raising over the parlor carpet."

"But, mother," Mr. Hunter gently protested, "don't you think they might just this once? I'll buy another carpet when that one's gone."

"Jabez, I wonder that you can counsel wastefulness."

"Oh, fool and blind that she has been! It was such little, easy things as these that they would have been doing—if she had died!"

It was hard to wait for the morning.

At last it came, and with the first gray streaks of the dawn Mrs. Hunter heard the careful steps of her husband at the door and his whispered question:

"How is she?"

"Better, better!" she answered for herself in a voice clear though faint. "Oh, Jabez, come here! Tell me that you, you and the children—would have cared if I had never got better!"

"Jane—dear!" faltered her husband, horror-stricken. She saw the terror in his face.

"No, no! Don't be frightened! I know what I'm saying. I'm not feverish, but I've seen things! Jabez, listen! I want the parlor opened—every day, mind! And Tom is to have a dog, and Jack shall bring all out of doors into his room if he likes! Oh! this shall be a different place, and I another sort of mother, if God lets me get well!"

Mr. Hunter laid his big hand on his wife's forehead with awkward tenderness. Her own pale fingers closed about it and the eyes of the father and mother met in a new understanding and compact, which was to transform a house to a home, and shape to loving ends the lives of those who dwell within it.

THE NURSERY-HEART.

"Our Manor," says the writer of St. Cuthbert's, "was a pleasant place and its site had been selected by some one with the nursery-heart."

The phrase is one that lingers in the mind and brings up pictures. It is easy to tell a house that has such a heart in it. Not the site or the building only—those are things with which most families have little to do—but the genial, cozy, homey atmosphere that the nursery-heart evokes, and the little traps for happiness it sets in nooks and corners. The children's room will have a pleasant outlook, with the sun there, if it is anywhere. The low-silled window that looks out on the front steps and down the street will never have a tall palm or fern in it, or be filled up with easily overturned tables with statuettes or vases, for there is where the children watch for papa, or kiss their fingers to him when he goes away. There will be tumbled pillows and frayed corners to the couch and arm-chair—you cannot help that where the nursery-heart is. There will be many an unplanned "cozy-corner" that couldn't be unless the nursery-heart allowed it. Ah, that is the insignificant word—the nursery-heart is one that is fond of "allowing."

The most that little people want for happiness is just to be "let do" things. In all judicious ways the nursery-heart plans for their self-chosen paths of happiness. It is the way to make them self-reliant and resourceful. The nursery-heart is like a great warm sun that shines benignly down upon the flowers, but after all leaves them to do their growing, as flowers and children love to, each in its own fashion.

During a conversation between the present German Kaiser and his Chancellor, the latter, in closing a remark said:

"As the immortal William once put it, 'There's a divinity that shapes our ends: rough how them how we will.'"

"That's pretty good," spoke up the Kaiser. "But, by the way, when did I say that?"—Lippincott's.

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Colds on the Chest

Ask your doctor the medical name for a cold on the chest. He will say, "Bronchitis." Ask him if it is ever serious. Laxdy, ask him if he prescribes Ayer's Cherry Pectoral for this disease. Keep in close touch with your family physician, and follow his advice carefully. We have no equal! We publish the finest of our preparations. J. C. Ayer & Co., Lowell, Mass.

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WHAT BECAME OF A LITTLE BOY'S CURLS.

Reginald Prince was a dear little boy, with lovely long curls—such beautiful curls they were, that looked as though they were made of fine silken threads, so glossy and smooth. When you looked at them, it made you want to run a finger through one.

Everybody loved Reginald, not because he had such lovely curls, but because he was beautiful inside. I mean by that, that he was always laughing and happy, and trying to help some one, instead of being often cross and sulky, like some other boys and girls I know.

Mother called him "her little sunbeam," and she said that those who loved him were glad he had such pretty curls; but that people would love him best and longest for what he did, and not for his looks.

When Reginald was six years old his papa said that he was such a big boy that he must have his curls taken off; so one day he went to the barber's shop, the one where his papa often went to be shaved. The barber put him in a big chair, and soon, clip! went the big scissors, and off dropped a curl. Clip! they went again, and off dropped another. Soon they were all lying on the floor in a shining yellow heap. Reginald was not a bit sorry that they were off, for when he looked in the looking-glass, he thought he was more like his papa then. They rolled the curls up in a parcel and took them home to mother.

Mother was upstairs sewing, and Reginald ran up, talking about two steps at a time. "Here, mother, are the curls. Don't I look like a big man?" he said.

Mother took the beautiful curls in her hands and looked a little bit sorry. She stroked them, and seemed to love to feel them in her hands. "What will we do with them, mother?" said Reginald.

"You can roll each one up in tissue paper—one for grandma and one for Aunt Sue."

"And Aunt Kate, too, for she was always chasing me round the house, and making believe she was going to cut one off. Now she can have one."

"You must send one in a letter to big brother Frank, and then that will leave just two—one for yourself and one for me. It will be

nice for you to have one when you are a man," said mother.

So Reginald tied them up, left his own little curl on the window-sill a minute, and went to lay the others on the table. The window was up, and, "whiff!" came the wind and blew the little curl away. Flying through the air went the curl. Who would have thought that not more than an hour ago it was on a little boy's head! At last it blew up against the branch of a tree, got caught on a twig, and there it stayed.

Reginald and his mother saw through the window what happened to the little curl, and away they ran to get it before the wind took it on another journey; but some one else saw the little curl—some one with two bright shining little eyes, some one that had been hopping about the yard looking for something for ever so long. It was Mrs. Robin, who, ever since she came back from the South country, had been busy building a nest to hold her baby birds when they came. That day she and Mr. Robin had hunted and hunted for something that would make a soft lining for their nest. They thought they might find a few hairs from old Dobbin's tail, or, better still, a bit of wool from the sheep's back, or maybe some little, soft feathers from the hens or chickens; but they could find nothing soft or fine enough, until Mrs. Robin spied the curl.

"What is that funny thing on the tree?" said Mrs. Robin.

"Let us go and see," said Mr. Robin.

Then off they flew. "Well, I declare," said Mrs. Robin. "if it isn't the very thing we want to line the nest with. Did you ever see anything so fine and soft? It must have been spun by the fairies."

"Nonsense!" said Mr. Robin. "It's a new kind of tree this farmer has. What a pity more people do not have them! Flowers like that would make all the birds happy."

Of course Reginald and his mother did not understand all this bird talk. All they knew was that there were two robins on the branch where the curl was, and they were making a great chirping and cheeping and tweeting. When they saw the birds, mother said: "Hush! Hush! We must not frighten the birds away. Let us wait and see what they are going to do with the curl."

This is what they did: Mrs. Robin put her little bill into the curl and, after working with it for awhile, pulled out two little shining hairs, and flew off with them in her mouth, over to another tree, where, hidden among the leaves, was the nest—the dearest little bird home you ever saw, all finished but just the lining. She flew into the nest with the two little hairs from Reginald's curl, patted them down with her little feet, and thrust them in with her little bill. Then along came Mr. Robin with two more hairs, and those were woven into the nest, too. Backwards and forwards flew the two little birds, until they had about half of the curl woven into the lining of the nest. Then they stopped, for they seemed anxious to leave some of the curl still on the tree. At last the nest was finished, and the sun shone into it and made the beautiful yellow hairs look like a shining heap of gold; and nowhere on all the trees was there another nest so beautiful, or with such a soft, smooth lining, waiting for the tiny eggs and the baby birds that were soon to fill it.

Then the mother and father must have been very tired, for they had to make so many journeys between the trees; but when their work was done they sat on the branch over their nest and sang the sweetest song you ever heard. I think they must have been singing a "thank you" to the Heavenly Father for their home in the tree. That is what Reginald's mother thought.

When Reginald saw the nest, with the beautiful lining, he clapped his hands and said, "I'm so glad they got my curl!"

When he showed his father the nest, he laughed and said, "Such a queer place for a little boy's curl to be!"

But Reginald thought the best part of all was when the song was done, and the robins flew away over to another tree, where two other robins were building their nest. They were trying to get something nice to line theirs with, too, but they were having a hard time of it. The four robins all talked bird-talk for awhile, then off they flew in a hurry over to the other nest. They all peeped in, and then our Mr. and Mrs. Robin flew ahead of the other robins, and showed them the way to the tree where half of Reginald's curl was still hanging.

By this time Reginald was so excited that he could keep still no longer, and he shouted out, "Oh, mother, that's why they didn't use all the curl for their own nest. They wanted to share it with these birds, and they went and told them about it. Oh! are they not just the loveliest, kindest birds you ever saw? Just see them!"

Then the two birds flew back to their own home, and left the other birds busy and happy; so they, too, made a beautiful lining for their nest—and all from a little boy's curl!—*Marion Wathen, in Zion's Herald.*

"Ignorance is bliss," they say. That may be, but it can not be happiness. The happiness that comes from ignorance of the world's sorrows is sin. In what are you better than the Master—the man of sorrow? He was acquainted with grief. Pain drew upon his great heart. The sorrows of others overshadowed him, and he wept with the weeping. If joy is all you have found on earth, you have not yet begun to live. There is a sorrow that heals, and a happiness that makes desolate. The purest, truest happiness is hopeful sorrow.

Full indexes of Subjects and Scripture References, covering the entire work, are found in the last volume.

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- 5 Israel and Judah from the Birth of Solomon to the Reign of Ahab.
- 6 Israel and Judah from Ahab to the Decline of the Two Kingdoms.
- 7 Israel and Judah from the Decline of the Two Kingdoms to the Assyrian and Babylonian Captivity.

Full indexes of Subjects and Scripture References, covering the entire work, are found in the last volume.

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DEAR RECORDER:

Our church has just had one of the greatest revivals in its history. Evangelist T. T. Martin, of Blue Mountain, Miss., was with us three weeks. I think he is the greatest gospel preacher I ever heard. Our church will seat about 500 people, but we could not get half the people in who wanted to hear him. One Sunday evening we arranged to have him preach at the church at 7 o'clock, and at the opera house at 8:15. The opera house holds as many as the church. The church was packed before the time for preaching, and when the service closed and we reached the opera house it was crowded to its utmost. Bro. Martin did some great preaching at both services, and the interest was intense. Our people feel that his work with us was truly an epoch in our church's history as well as in our city. He did not only point the way plainly for the lost to be saved, but he grounded the church in the Baptist faith. Our people see now and appreciate the Baptist position better than ever before. Bro. Martin could not stay as long as we wanted him, but we were exceedingly fortunate in getting Bro. Jeff Rogers, of Amory, Miss. to come and take up the work. Bro. Martin had to leave. I do not think we could have found another who could follow Bro. Martin so well as Bro. Rogers. He delighted and charmed every body with his splendid preaching and his fine Christian spirit. We have received to date 125 additions, and the end is not yet. People join the church at almost every service, at the midweek prayer service, as well as at the Sunday services. Our church now has 350 members. There were 200 members when the pastor came the first of last October. The church is now planning to make a great offering to missions the last Sunday in March. In view of the meeting the Lord has given us we expect to make our offering for missions the largest in all the history of the church.

ELLIS MC. JONES, Pastor.
White Hall, Ill.

DEAR RECORDER:

In a discussion with Prof. J. A. Harding, of Bowling Green, during Christmas week, I read the following from the WESTERN RECORDER of April 4, 1895: "In speaking of the death of Dr. Wilson, pastor of a Presbyterian church, Dr. B. B. Tyler, a leading Campbellite, said: 'He entered into the rest prepared for the people of God.'—*Christian Standard*, March 30, 1889.

"J. S. Lamar, in *Christian Evangelist*, April 25, 1889, says: 'Our better and loftier spirits do not say the baptized are saved, and the unbaptized are lost.'"

In reply to this Harding said: "B. B. Tyler and J. S. Lamar are infidels, and hence their testimony is worth nothing in the case."

If they are infidels now, I suppose they were not so considered when they made the above statements. Do the Campbellites now consider them as infidels? Have they quit preaching and declared themselves unbelievers? Please answer and oblige.

R. H. SPILMAN.
Fountain Run, Ky.

DEAR RECORDER:

We closed last night a truly great meeting here with 125 additions, 87 for baptism and several other confessions of faith who did not join the church. The church had been praying for and confidently expecting a great work of grace for a long time, and prayed

with faith that God would send us a man to aid in the meeting. Bro. W. H. Sledge came in answer to this prayer and won the hearts of the people from the very first. Our house was much too small for the crowds that came from night to night for nearly four weeks.

Bro. Sledge preaches the Gospel in a very simple way, but at the same time his preaching is very attractive and powerful. All the people hear him gladly. It is believed here by all that he will make the Home Board a great evangelist. Bro. Neville, of Liberty, Mo., was with Bro. Sledge part of the time and did splendid work.

We took a collection at the close of the meeting for Home Missions and the expenses of the meeting of \$1,200, \$1,000 of this going to Home Missions. A few weeks ago we gave \$600 to Foreign Missions.

We will now go forward in the erection of our new church building. Truly I serve a great church and it is wonderful how God is blessing us. To Him be all the praise.

H. H. HINNA.
Williamsburg, Ky.

PROGRAMME.

The Fifth Sunday Meeting of Shelby County Association, a missionary and Sunday school meeting, will be held in Mt. Eden, twelve miles southeast of Shelbyville, on Friday, Saturday and Sunday, March 29-31.

FRIDAY, 7:30 P. M.

Devotional Exercises—Rev. W. E. Powers

Address on Missions—Rev. B. B. Bailey.

The Convention's Appeal to Southern Baptists—Rev. B. J. Davis.

SATURDAY, 9:30 A. M.

The Purpose of the Sunday School—A. D. Waller.

How to Teach Missions in Sunday School—Rev. J. W. Jent.

Proper Use of the Bible in Sunday School—Rev. B. F. Hungerford.

Relation of Pastor to the Sunday School—Rev. W. R. Cooper.

Relation of Parent to the Sunday School—Rev. W. E. Powers.

SATURDAY, 7:30 P. M.

Devotional Exercises—Rev. W. R. Cooper.

Our Home Mission Field—Rev. G. F. Lowe.

My Duty to Missions—Rev. B. J. Davis.

Address on Education—Rev. P. T. Hale.

SUNDAY, 9:30 A. M.

Duties of the Superintendent—Rev. J. W. Jent.

Duties of the Teacher—Rev. B. J. Davis.

Proper Use of Lesson Helps—Rev. B. F. Hungerford.

Who Should Attend the Sunday School?—Rev. W. R. Cooper.

Sermon: The Deaconship—Rev. B. B. Bailey.

Ordination of deacons.

SUNDAY AFTERNOON, 2:15 P. M.

Discussion—How to make the Sunday school more efficient.

3 p. m.: A Model Sunday School—A. D. Waller, Superintendent.

7:30 p. m.: Sermon—Rev. W. E. Powers. J. E. NUNN, Shelbyville, Ky.

NEWS NOTES FROM TENNESSEE.

Want to tell your readers just a word about the success which is attending the efforts of the temperance forces in our State. Four years ago the saloons were banished from nearly all the towns in the State under five thousand inhabitants. This was done by vote or petition of the people under an act

WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT

Delicately formed and gently reared, women will find, in all the seasons of their lives, as maids, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is Syrup of Figs. It is well known to be a simple combination of the laxative and cathartic principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old time cathartics and locally advertised nostrums of the present day. When one needs only to remove the strain, the upset, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

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of the legislature extending the privilege to towns of that size and under.

The present legislature has extended the privilege to every town and city in the State. Bristol and Clarksville have voted "dry," and on March 11 Knoxville did also. Think of a city of fifty thousand inhabitants voting almost two to one for abolishing saloons. About ten thousand men, women and children marched through the streets on the morning of the election carrying banners and singing songs. This made a profound impression. Even strong men wept. An old soldier said it was the most momentous day he had seen since Fort Sumpter was fired upon. When the present legislature adjourns it is expected that licensed saloons will be left in only about three counties in the entire State.

Dr. E. E. Folk did more than any other one man to sow the seed for this glorious harvest which the anti-saloon forces are now reaping. Readers of the *Baptist and Reflector* are familiar with the fact that there are now a great many pastorless churches in our State—First church of Knoxville, Columbia, Elizabethton, Sweetwater, Johnson City, Belmont, Immanuel and Lockeland in Nashville and others.

The last named was recently made vacant by the resignation of Brother W. W. Horner, so well known as a Kentucky pastor for several years. His wife was reared in Shelby County, Kentucky.

Our State Board has in its employ a man who does a unique

work. He is a carpenter and a preacher and is sent to places where the cause needs both kinds of work. The Apostle Paul made tents and preached. Brother Runions assists in building the meeting house and on Sundays preaches to the church. After the dedication he then goes on to another field where he can render a similar service.

Most of the pastors with whose habits I am acquainted take the WESTERN RECORDER. That augurs well for the future.

J. R. CHILES.
Jonesboro, Tenn.

CENTRAL ASSOCIATION.

Will the pastors of Central Association and the members of our churches allow me a word? They know as well as I do that our Foreign Mission work is in a crisis. Its work has expanded; God has been leading; and there has been no way to contract except by disobedience and rebellion. This is to say, in all deference and love, let us take this matter up at once—every church among us—and have our offerings forwarded in time to be entered before the last of April. It may be that some of us are thinking that our offerings will be so small that they are not worth considering where the demand is great. Let us do our part, though small, and leave results with God. Such an opportunity as this none of us ever had before, and the present crisis means incalculable gain or loss to the Baptist denomination of the South. Not only is

our God looking down upon us, but the eyes of the Foreign Board, the Home Board, and the State Board are upon the churches of Central Association.

A. C. GRAVES.
Lebanon, Ky.

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Talents are best matured in solitude; character in the stormy billows of the world.—Goethe.

The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virtue of unselfishness—that highest type of charity which consists in daily and hourly consideration for the feelings of others, he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.

LOUISIANA LETTER.

J. S. CAMPBELL.

Shiloh and Bogalouza churches have brought another pastor into the eastern part of the State. A Finch is his name, and may be the cause of our Lord prosper under his ministrations.

J. J. Justice, one of our missionaries, gives interesting news from his field.

At New Roads a \$400 corner lot has been bought on which to build a church, and \$250 of the amount has been paid. A \$200 debt in the way of Cane Brake church has been almost removed.

J. B. Wood is now doing general missionary work in the northwestern part of the State.

The church at Alexandria now has over 400 members. Pastor M. J. Hoover announces that J. B. Moody, of Tennessee, will deliver a series of lectures on Bible doctrines, at the Emmanuel Baptist church in Alexandria, beginning April 7.

E. R. Henderson, pastor at Franklinton, reports a Ministers' Institute held there recently. About thirteen preachers present. Meetings interesting and profitable. \$400 in repairs to be put on church building and a good offering to Foreign Missions.

A Missionary Baptist church was organized at Lamar, February 16, 1907, W. J. Weatherly and J. A. Snyder assisting. Some twenty odd members went into the organization.

The saints at Big Island are endeavoring to build a church house. Pastor J. D. Chelette is doing a fine work.

And now comes the news that R. M. Boone has resigned at Hammond. There seems to be a drawing force applied to him from Mississippi and Texas. I trust that he will split the difference and stay in Louisiana.

H. B. McFerran goes to be pastor at LeCompte.

J. P. Durham and the Winnfield church appear to be growing in the grace of liberality; collections coming thick and fast recently, and the pastor announces that they will be ready for another after next pay day. Sid Williams and his singer, Brown, are to help them in a meeting during April.

J. Edward Oliver is now manager for the Baptist Chronicle and he is making his presence felt.

I. M. Brian rejoices in that he has recently helped to ordain to the ministry two young men from his field. A faithful, true man of God is he.

A. G. Kidd, who usually preaches to five or six churches, is still among the active workers in Grand Cane Association. More than 20 years he has been pastor of a church within three miles of where he was born. God has done a great work through this servant in this section. Praise God for the lives of such men! I am sure He takes notice of their toil and sacrifice, and that after awhile they will hear from the lips of their Lord, whom they love and whom they serve.

Crowley, La.

Nearness to Christ does not mean distance from our fellow men.

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ESSENTIALS TO SUCCESS IN THE PULPIT.

There are many, many qualifications for the preacher of the Gospel of the Son of God. Many I fear that the best among us do not possess. But there are a few which it seems to me are absolutely necessary if we are to quicken the conscience and stir the wills of men for God. 1. An honest and constant study of the Word of God. If the preacher has no plan of regular study, let him formulate one for himself, and faithfully follow it. The function of the Holy Spirit with us to-day is not to teach us something which we never heard of before, but to refresh our memory with what Jesus did and taught, which things we are to learn for ourselves from the Bible.

"Study to show thyself approved unto God."

2. A deep and permanent conviction of the existence of a hell and heaven. If the preacher's faith is weak here so will be his public utterance as he tries to urge men to flee the wrath to come. The preacher who does not be-

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lieve in hell will not keep many people out of it.

3. A settled conviction of the presence and personality of the Holy Spirit. Ask for His direction in all your activity, wait for it, then act when He directs.

4. A powerful realization that people without Christ are really lost, and unless speedy steps are taken to secure their recovery they will be eternally lost in the region of death and woe.

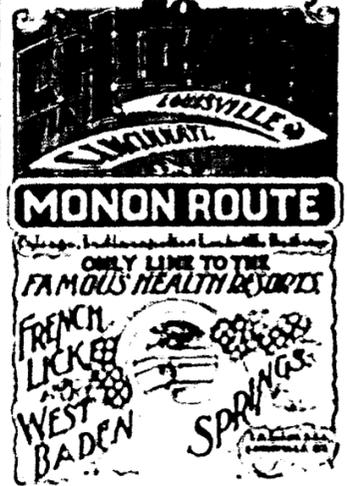
5. Then regardless of men, but in the fear of God alone speak what you believe. "I believe therefore I have spoken."

"What ye hear in the ear that preach ye upon the house top."

J. M. WALKER.

Malvern, Ark.

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**The Farm
& Household**

Hugh & Hamway, auctioneers, report the following among the prices obtained at the sale of John E. Sudduth recently: Aged mare, \$60; brood mare, \$28; 2-year-old colt \$100; 3 cows, \$25, \$30 and \$40; 5 good steer calves, \$18.50 each; 4 common steer calves, \$14 each; 2 sows, \$17 and \$19; chickens, 40 cents each; corn in field, \$1 per shock; hay in stack about \$10 per ton.—*Winchester Democrat.*

To keep food hot that is sent on a tray have a "covey" made to fit the tray from a pasteboard box. Let it cover the entire tray and be lined inside with white linen or muslin, though the outside covering may be some delicately-figured lawn or silkoline over fine cotton batting. The tray for the invalid can be carried through halls and upstairs without chilling the food, and every one knows lukewarm food is not palatable.

Paris Court.—M. J. Murphy reports about 100 cattle on the market. Hibler Bros. sold to P. J. Millet 36 head of 800-pound cattle at \$36 per head; C. P. Wolf sold 34 head 700-pound cattle to Mr. Gay at \$32 per head; M. J. Murphy sold to Mr. Wilmoth, of Hutchinson, 20 head 500-pound cattle at \$20 per head. There were about 125 mules on the market and the trade not extra brisk. A number of sales from \$100 to \$175. Plug horses sold from \$40 to \$75. W. D. McIntyre, of Millersburg, sold to Chas. Thompson, of Lexington, 3 mules for \$525, and one pair of 4-year-old mules, weight 2,950 lbs., to same party for \$550.—*Bourbon News.*

To give some idea of how weeds multiply it may be stated that a single plant of pepper grass will produce 18,000 seeds, dandelion, 12,000; Shepherd's purse, 37,000; wheat thief, 7,000; common thistle, 65,000; chamomile, 16,000; ragweed, 5,000; purslane, 375,000; plantain, 43,000, and burdock, 43,000.—*Exchange.*

At Hopkinsville, recently Mr. J. D. Ware sold at public auction fifty fine 3-year-old mules—all of which sold in a short while, averaging over \$100 or an aggregate of \$6,400. On the same day Dr. John P. Bell had a sale of 32 head of young mules which brought about \$3,680.

A statement issued by the De-

partment of Agriculture places on January 1st last the number of horses in the State of Kentucky at 387,327, valued at \$37,679,162; mules, 188,590, valued at \$21,622,928; milch cows, 402,000, value \$11,256,000; other cattle, 736,250, value \$12,972,000; sheep, 1,060,000, value \$4,478,500; swine, 1,213,380, value \$7,280,000.—*Danville Advocate.*

John Greenwald, of Elizabethtown, sold at Mt. Sterling a pair of mules to parties from Virginia for \$500, he also sold to others during the same week 45 mules at prices ranging from \$190 to \$250 per head, and had an offer of \$435 for a pair of two-year olds which he refused.

Thomas McClintock & Sons, of Millersburg, sold 21 mules for \$1,482.50 to the following parties: To Mr. Patrick one team, \$390; 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; Chas. Leer, one team, \$350; Lindsay Stewart, one team, \$350; Pratt & Jones, one mule, \$180.

THE FIRST TEN YEARS.

To develop indoors, under glass, a race of men and women of the type that I believe is coming out of all this marvelous mingling of races in the United States is immeasurably absurd. There must be sunlight, but even more is needed fresh, pure air. The injury wrought today to the race by keeping too young children indoors at school is beyond the power of anyone to estimate. The air they breathe, even under the best sanitary regulations, is far too impure for their lungs. Often it is positively poisonous—a slow poison which never makes itself fully manifest until the child is a wreck. Keep the child outdoors and away from books and study. Much you can teach him, much he will teach himself, all gently, without knowing it, of nature and nature's God, just as the child is taught to walk or run or play; but education in the academic sense shun as you would the plague. And the atmosphere must be pure around it in the other sense. It must be free from every kind of indelicacy or coarseness. The most dangerous man in the community is the one who would pollute the stream of a child's life. Whoever was responsible for the saying that a young man "must sow his wild oats" was perhaps guilty of a crime.

It is impossible to apply successfully the principles of cultivation and selection of plants to human life if the human life does not, like the plant life, have proper nourishment. First of all, the child's digestion must be made sound by sufficient, simple, well-balanced food. But, you say, anyone should know this. True, and most people do realize it in a certain sense; but how many realize that upon the food the child is fed in these first ten years largely depends its moral future? I once lived near a class of people who, from religious belief, excluded all meat, eggs and milk from the dietary of their children. They fed them on vegetables and the products of cereals. What result followed? The children were anemic, unable to withstand disease, quickly succumbed to illness. There were no signs of vigor; they were always low in vitality. But that was not all. They were frightfully depraved. They were not properly fed. Nature rebelled, for April 20, 1905."

she had not sufficient material to perfect her higher development.

What we want in developing a new plant, making it better in all ways than any of its kind that have preceded it, is a splendid norm, not anything abnormal. So we feed it from the soil, and it feeds from the air, and thus we make it a powerful aid to man. It is dependent upon good food. Upon good food for the child, well-balanced food, depends good digestion; upon good digestion, with pure air to keep the blood pure, depends the nervous system. If you have the first ten years of a boy's or girl's life in which to make them strong and sturdy, with normal nerves, splendid digestion, and unimpaired lungs, you have a healthy animal, ready for the heavier burdens of study. Preserve beyond all else as the priceless portion of a child the integrity of the nervous system. Upon this depends their success in life. With the nervous system shattered, what is life worth? Suppose you begin the education, so-called, of your child at, say, three or four, if he be unusually bright, in the kindergarten. Keep adding slowly and systematically, with what I think the devil must enjoy as a refined means of torment, to the burden day by day. Keep on "educating" him until he enters the primary school at five, and push him to the uttermost until he is ten. You have now laid broad and deep the foundation; outraged nature may be left to take care of the rest.

The integrity of your child's nervous system, no matter what any so-called educators may say, is thus impaired; he can never be what he would have been had you taken him as the plant-cultivator takes a plant, and for these first ten precious years of his life had fitted him for the future. Nothing else is doing so much to break down the nervous systems of Americans, not even the insane rushing of mature years, as this overcrowding and cramming of child-life before the age of ten. And the mad haste of maturer years is the legitimate result of the earlier strain.—*Luther Burbank, in The Century.*

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DEATHS

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WILSON.

His life all wrought of generous acts, mild words and gentle ways, His heart wide open to all kindly thought, His hand so quick to give, his tongue so plain.

William Wilson came from Virginia in 1793 and settled in Fayette County, Kentucky, where he married Matilda Boone, daughter of Col. Wm. Boone. In that home William Boone Wilson was born October 18, 1825. While the latter was still a boy the family moved to Shelby county, where he grew to manhood, and entered upon the dry goods business. In 1840 he joined the church and in October of the next year he married Elizabeth Ann Offutt. He became a member of the firm Van Natta & Wilson in a successful dry goods business. After six years he sold out and removed to Eminence, where he spent the rest of his life, faithfully and well. He was soon elected a deacon of the Baptist church, in which he was a pillar to the last. He was for twenty six years cashier of the Deposit Bank, trusted and honored by everybody. A number of years ago, owing to advancing years he retired from active business. "Given to hospitality" he was the "well beloved Galus" of Eminence, and at his home preachers always found a welcome.

As Carlyle said of Sterling, "simplicity, benevolence, practical good sense and moral earnestness were his great un-falling characteristics." He was a man of clear and strong convictions and he took an active interest in all that made for the advancement of his loved denomination. He was equally true to his convictions of truth and to his convictions of duty. He led a clean and a transparent life. He was clear, simple, true and he shone with no borrowed lustre. As Macaulay said of Addison, "the habitual observance of every law, not only of moral rectitude but moral grace and dignity, distinguished him." He was a Christian gentleman, with a high sense of honor and a keen appreciation of obligation.

He grew old gracefully. The gathered years did not bow his form, nor cloud his brow nor chill his heart. His death was not an eclipse but a glorious sunset. He passed away at the age of 80, "like a shock of corn fully ripe for the harvest." All who knew him honor him and his children and grandchildren rise up and call him blessed.

"Far may we search before we find A heart more manly or more kind." His crowning quality was his firm faith in Christ. He was a living doxology and a walking benediction. He fought the good fight, he finished the course, he kept the faith, and he has received his crown.

MEYERS.

Miss Lulie F. Meyers fell asleep at 324 E. Broadway, Louisville, on Wednesday morning, March 6th. Though for a good while she had not been in robust health, yet her last illness was brief and her death unexpected. She suffered greatly, but patiently.

For years she had been a faithful Christian and an honored member of Walnut Street Baptist church, of this city. Quiet, unassuming, diligent and devoted she was. Her early life was in Bullitt county, and her mature life in Louisville. She was a woman of culture and taste, devoting much of her life to studying and teaching music. She was self-reliant and independent, taking an active interest in all good objects. And so she passed to her reward.

FOREE.

Elder W. W. Foree was born Feb. 16, 1822, and died Dec. 30, 1906, in the eighty-fifth year of his age. He made a profession of religion in August, 1840, and was baptized by J. A. McGuire for the fellowship of Hillsboro church (Henry county, Kentucky), where his membership remained to his death. In August, 1846, he was licensed to preach, but feeling the need of an education, he spent three years at Georgetown College. In June, 1849, he was ordained at Hillsboro church. Bro. Foree received the first appointment as missionary

in that body, and served during the years of 1850 and 1851. About this time he was called to the pastorate of Hillsboro church, and was pastor of this church for almost fifty years. This church was regarded as one of the leading churches of the Association. He was pastor also of a number of the surrounding churches. For many years he was looked upon as one of the strong men, standing squarely for the strong doctrine of God's word. He had no use for a man claiming to be a Baptist preacher and who, at the same time, refused to contend earnestly for the faith once delivered to the saints. No then he was a great lover of the West and Kentucky. Bro. Foree was very successful both as pastor and evangelist, many being added to the churches to which he preached. He was of great benefit to the churches and young ministers, by his strong and doctrinal sermons.

He died in the community where he was born, loved and honored by all. Surely we can of his death say, "Help Lord, for the Godly man cometh for the faithful fall from among the children of men."

He was twice married, leaving a wife to mourn his loss. His funeral services were attended by Rev. T. J. Sampson and the writer, after which his body was taken to Eminence for burial.

The pains of death are past, Labor and sorrow cease, And life's long warfare closed at last, His soul is found in peace.

W. E. Johnson

GRAVER.

Menton Thompson Graves, of Boone County, Kentucky, was called from time to eternity March 4, 1907. He had been in feeble health for a year previous to his death. He had a stroke of paralysis the morning of March 2d. He was born Dec. 2, 1837, in the home of Rev. Robert Kirtley, the pioneer preacher and stalwart Baptist, of Boone county. His father was Joseph C. Graves and his mother was Mrs. Ann Graves (nee) Kirtley, daughter of Rev. Robert Kirtley, and sister of the late Dr. J. A. Kirtley. He was married to Miss Martha Grant February, 1850. Two daughters were born unto them. One of them preceded him into the eternal home. He united with Bullittsburg Baptist church January, 1850. He was a beloved brother in Christ, a kind husband, a devoted father and an esteemed citizen. He was in readiness when the Master called. He will be missed in his home, his church and community. Heaven has been enriched and brought nearer to a large circle of sorrowing relatives and friends. He no longer sees "through a glass darkly," but eye to eye and face to face with his dear Redeemer, and can tell the story "Saved by grace."

His funeral services were conducted by his pastor at Bullittsburg church, and he was buried in the church cemetery. May the God of all grace and comfort be with the sorrowing wife and daughter, relatives and friends.

C. G. Skillman.

Burlington, Ky.

SPRAKE.

Sister Harriet A. Sprake, wife of Bro. R. S. Sprake, peacefully passed away at her home near Stamping Ground, Friday, February 1st, at 7 p. m.

Sister Sprake was the daughter of Col. James M. and Mrs. Mary E. Lindsay. She was born Dec. 10, 1840.

In 1852 during a series of meetings conducted by Elder Lewis Alexander and Elder James D. Black, she professed faith in Christ and united with the Stamping Ground Baptist church, being baptized by Elder James D. Black.

She was married to Bro. R. S. Sprake in February, 1871, and moved near the Cane Run Baptist church, where she remained three years and then moved back to the old homestead where she was born and where her whole life was spent with the exception of these three years. During these three years her membership was with the Cane Run Baptist church, the remaining fifty-one years of her Christian life she was a faithful and consistent member of the Stamping Ground Baptist church.

For some years she had been a great sufferer, but she meekly and submissively accepted her situation as ordered by Him who doeth all things well. Sister Sprake was a most excellent woman. Her's was a beautiful Christian character. She was a faithful wife, a loving and devoted mother and a kind friend, never speaking only in the highest terms of any and all in her circle of acquaintance.

The funeral services were conducted by the writer in the Stamping Ground Baptist church, Monday, February 4th, at 11 a. m., and notwithstanding the inclemency of the weather the church was well filled with relatives, neighbors and friends who had gathered through the



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reform they cherished for one they loved. Besides her husband, she leaves two children, Mrs. Mary E. Warring, of this county, and James Byrde, of Iowa, to whom we tender our deepest sympathy and may the God of all grace sustain and comfort them in this great bereavement. W. H. Hill, Stamping Ground, Ky.

PEDIGO.

Married with parents was Mrs. Mary M. Pedigo, of Preston, Kan., and departed this life on Feb. 27, 1907, at her daughter's at Chester, Okla. Mrs. Pedigo (nee Holman) was born May 19, 1829, in Warren county, Kentucky, and was married to W. H. Pedigo Jan. 11, 1850. After the death of her husband, which occurred on March 19, 1879, she moved to Kansas with her children. She leaves six children, four brothers and two sisters to mourn her loss, besides a host of friends. A Presbyterian member of her life, but at her death a member of the Christian church. She was a noble type of Christian womanhood.

A FRIEND.

Preston, Kan.

BENNETT.

Charles Samuel Bennett departed this life January 18, 1907. He was born May 17, 1820. He was drowned while out hunting in the Mississippi River. His father, Mr. Will Bennett, and grandfather, Mr. Webber, brought his body to Fredonia, Ky., the home of his grandparents, Mr. and Mrs. S. C. Bennett, where, after funeral services by M. E. Miller, we laid his body away to await the morning of the resurrection.

WILLETT.

Arthur Willett was born November 29, 1865. Early in life he professed faith in Christ and united with the Buck Grove Baptist church, of which his father was pastor for forty years. From his conversion he was active in church work. He chose medicine as his profession, but after a year in medical school he gave up the study of medicine and became assistant secretary of the Young Men's Christian Association in Louisville, Ky., where he labored diligently for a year or more, then felt that he must preach the gospel of Christ and entered the Southern Baptist Theological Seminary. His first pastorate was with First Baptist church of Charleston, Ill., where he served successfully two different terms of years. Thence for a number of years he was actively engaged in the pastorate at Clarksville, Tex., Laramie, Wyo., Victor and Florence, Colo. His health failing he was compelled to leave the pastorate and live a quiet life. He was all this time, however, active in church work, in the prayer meeting and Sunday school, where his devotion to the children was beautiful; his love for the young men and his efforts for their salvation and betterment was only an evidence of his great interest in the lost world. His interest in the aged, as shown by his weeping and praying with them, shows only one of the many ways in which his life was like that of the Master.

For several years he had lived in Colorado Springs, Colo., but in December last went to Los Angeles, Cal., where he passed peacefully into rest on February 10, 1907. He was married to Miss Hattie Woods, only daughter of Mr. and Mrs. Warren Woods, on October 5, 1897. Their devotion to each other was remarkable. And our tenderest sympathy goes out to the broken-hearted wife in her loneliness.

As a son he was faithful, as a brother affectionate, as a friend trustworthy, and as a husband loving and true. God took him and we must submit to the will of Him who doeth all things well, remembering that we are all soon to meet where sad partings will be no more.

A. BROTH.

Advertisement for Gout & Rheumatism medicine, Blair's Pills, Safe, Sure, Effective. 50c. & \$1.00. DRUGGISTS, or 10 Henry St., Brooklyn, N. Y.

Advertisement for BAPTIST BOOK CONCERN, featuring fountain pens and stationery. Text: BE CAREFUL... BAPTIST BOOK CONCERN, 642 FOURTH AVE., LOUISVILLE, KY.

Advertisement for BAPTIST BOOK CONCERN, featuring fountain pens and stationery. Text: YOU FEEL SAFE WHEN WRITING A CHEQUE WITH... BAPTIST BOOK CONCERN, 642 FOURTH AVE., LOUISVILLE, KY.

Advertisement for BAPTIST BOOK CONCERN, featuring fountain pens and stationery. Text: WORTH KNOWING AND REMEMBERING... BAPTIST BOOK CONCERN, 642 FOURTH AVE., LOUISVILLE, KY.

Large advertisement for BAPTIST PANTS, priced at \$13.75. Includes an illustration of a man in overalls and text: BAPTIST PANTS \$13.75. Owing to increased Cost of Material we have been obliged to raise the price to \$13.75. In Ordering, Give Number, Size, Inseam, Outseam, Around Hips.

Advertisement for Individual Communion Service, featuring communion tablets. Text: Individual Communion Service. Made of several materials and in many designs. Send for full particulars and catalogue No. 42. Give the number of communicants and name of church. GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

ROYAL Baking Powder Absolutely Pure

A wholesome cream of tartar baking powder. Makes the lightest, best flavored biscuit, hot-breads, cake and pastry.

Always and always phosphate baking powders are inferior. Do not use them. When buying baking powder be sure the label specifies cream of tartar.

ITEMS OF INTEREST

News the World Over

Several notable men have died. Dowse died at Zion City; Prof. John K. Howe, professor of astronomy in Columbia University, died, aged 54. He had been for many years a distinguished scholar. Rev. Dr. Matteo Prochet, who was for a long time president of the General Assembly of the Waldensian churches in Italy, has died. He was a great leader of men and a mighty power in Italy. Ex-Senator James I. Pugh, of Alabama, has died, aged 87. He was elected to Congress in 1859, left it to go into the Confederate Congress, in which he served his state for four years. After the war he was Senator from Alabama for sixteen years.

The German expedition at work in the Jazarian Valley, between the Orus and the Tigris, have found a large quantity of ancient manuscripts. These are written on paper, leather and wood and are in ten different languages. One of these has only been known in a few rock inscriptions in Tibet, another was entirely unknown. Many of the manuscripts are in Chinese, Tibetan, Syriac and early Turkish. It is believed the collection will prove of very great value.

President Roosevelt is now generally known to be one of the longest-headed and ablest politicians of the land. As is well known the negroes hold the balance of power in several Northern States, and President Roosevelt is very anxious that his special friend, Taft, shall receive the Republican nomination for the next President. The Brownsville order angered the negroes and the old abolitionists against Roosevelt to such an extent that the Watchman is perhaps right in saying that Roosevelt cannot, on account of it, be elected again unless by the Democrats. But it gave Secretary Taft an opportunity to come to the front as the friend of the negro, makes the negroes solidly for him and therefore greatly increases his chances for the nomination as against Senator Fairbanks.

Since it was established the London Times has been the property of the Walter family. For one hundred years it was edited by three John Walters. The paper has now passed from the Walter family and is the property of a corporation. Of late years the Times has not been the power it was so long. Napoleon Bonaparte is reported to have said: "There are six great powers. These are France, England, Russia, Austria, Prussia and the London Times."

The worm has turned. C. H. Ayres, Law Professor at Columbia University, has begun an action in court to force the owner of the apartment house where he has a flat to furnish heat enough. On Christmas day in the whole building the highest the thermometer went at any hour was 58 degrees. When the tenants complained and insisted on more heat the owner asked if they expected him to furnish a Turkish bath. It will be a good thing to have the high and mighty owners understand that tenants have some rights.

Even the best of intentions do not qualify men for attempting to run other races according to their ideas. The Government from the kindest and most philanthropic of motives sent hundreds

of teachers to the Philippines and paid their salaries. There were last year 373,551 pupils in the schools and we have brought much of the educating being given. Now comes the serious complaint of a lack of laborers in the country and a conflict of such in the cities because the scholars crowd into the towns.

DEAN HAZENBERG:

We recently closed a meeting with seven additions to our church. There still continues a steady growth in all lines of our work. Our church has raised nearly double its usual amount of money for all purposes during the past year. Recent improvements have been made, making our building as neat and attractive as any in the city. Wooster University is enjoying its most prosperous year. Mr. Hatcher has recently given a large sum toward its endowment. Ohio Baptists are moving forward over all the State. HARRY D. ALLEN, Wooster, Ohio.

I AM NEEDING AID

To locate a copy of "Mysteries of Mayan," by Dr. Leffingood. The book is out of print and valuable only from the fact that Mormon editors quote from it freely to prove that the "characters" on Joseph Smith's "gold plates" were "reformed Egyptian hieroglyphics." I have a good reason for thinking that they misquote and willfully abuse Leffingood as they do F. D. Howe and Dr. Anthon. Help me locate a copy. Grayson, Ky. R. H. NEAL.

More spending maketh lean the purse and more saving maketh lean the soul.—James.

"HORN OF WATER AND OF THE SPIRIT."

O. H. DORRIS.

"Except a man be born of water and of the Spirit he can not enter into the Kingdom of God." (John 3:5.) "I will pour water upon him that is thirsty" (Isa 44:3). That is God will pour his Spirit upon him that is spiritually thirsty. Spiritual thirst, quenched by the Spirit of God, but illustrated by water, quenching natural thirst. "Then will I sprinkle clean water upon you (Exk. 36:25). The same interpretation must be put on this passage. A man must be void of all spiritual understanding, that will say that this is natural water referred to, that is that God would sprinkle natural water upon them. "Whoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life" (John 4:14). I can not see how the most wicked man, blind to all spiritual understanding, can say that this passage refers to a natural well of water, being in a man, but would certainly say, that it is the spiritual life in the man, referred to, illustrated by the natural well of water, that quenches the natural thirst of man. "Washed with pure water" (Heb. 10:22). That is the Spirit of man, washed, by the Spirit of God, symbolized by the washing of natural water. In all these passages where it is spoken of as water being poured on the people, and sprinkled on them, and drinking of the water that Jesus should give, and the water being in him that drinks it, a well of water, springing up into everlasting life, and washed with pure water, I do not know of a single Baptist that says that these passages refer to baptism, but to water, as a figure of the cleansing of the Holy Spirit. And I do not know even of a Campbellite that will say that these passages allude to baptism, but to water as a figure of the cleansing of the word of God. But the first passage that I quote in the article, which is John 3:5, even some Baptists say that baptism is alluded to. But how they can say so after admitting that all the other passages to which I have referred, do not allude to

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| 150 Farmers | 150 Farms, \$5 to \$175 acre | 25 Mammes |
| 25 Druggists | 6 Brickyards | 1 Man. for Gen. Store |
| 11 Plasterers | 30 Carpenters | 1 Man (old) for cheese |
| 15 Barbers | 3 Canning Factories | 1 Poultry Business |
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(Endorsed by many Conventions, Secretaries and over 500 Pastors.) A remittance of \$1, to cover cost of Correspondence, will put you in touch with one or more of the above. Where it is possible, a list of 12 will be sent. Those contemplating a change of location should write at once. Tomorrow may be too late.

WHO WE ARE AND WHAT WE'RE FOR

The BAPTIST BUSINESS BUREAU is a Bureau of Correspondence operating in sixteen states, and was created for the convenience of Baptists. It is not our purpose to induce removals, but to conserve Baptist strength by keeping them together. This we undertake to do as follows:

PASTORS AND LAYMEN.—It is our business to put Pastors, who have business openings upon their fields, in touch with Baptist laymen contemplating change of location. We take no part in the transaction further than to get interested parties together. We do, however, furnish sufficient information to give a general idea of the location, but details must be arranged between interested parties.

COLONIZATION FEATURE.—Baptists, like other folks, will immigrate. In two and three they settle in every new territory where for years, perhaps, they live without gospel privileges. We colonize Baptist immigrants in sufficient numbers to make the maintenance of divine worship immediately possible. The generous contributions we are able to secure from the land companies toward church sites, and the erection of church buildings, in addition to the natural resources, make our colonies eminently desirable for Baptists. If you are going North, South or West, write us for particulars.

MINISTERS' EXCHANGE.—A perfect mailing list requires that we note every change of pastorate, and know every pastorless church in sixteen states. With this knowledge it is but another step to utilize it in bringing the pastorless church in touch with the available pastor. This we do, and here our work ends. We neither recommend church nor pastor, but submitting the knowledge we have at hand, leave them to perfect subsequent arrangements to their mutual satisfaction. Churchless pastors and pastorless churches should write us immediately. We can also furnish some evangelists and gospel singers for revival meetings. Address all Correspondence to

THE BAPTIST BUSINESS BUREAU ASHLAND, ILLINOIS.

Gallatin, Tenn.
FOR EVERY ANDREW A PETER.

BY REV. JOHN H. DAVIS, M.A., M.D.

It is a recognized fact that Andrew helped Peter that day when he brought him to Jesus.

The day a soul comes to Christ is the greatest day in my life. To meet Christ is the transcendent privilege of the soul. The meeting means transformation and a transfer of affection.

The drunkard goes home at night and fear possesses the emaciated wife and children. The half-starved dependents tremble at the coming of one who might be welcomed. The bare floor and empty cupboard and scanty dress is as nothing compared with the oaths and cruel treatment of one who promised to love and protect. But one night on his way home from the cups he hears singing and drops into a hall to listen, and there he hears of the sinner's Saviour. His eyes fill with tears and he breaks down under conviction. A soul-winner comes, as Andrew did to Peter, and brings the man to Christ. The saved soul is happy.

The one who brings another to Christ helps himself. The greatest joy next to one's own conversion is that of bringing another to Jesus.

The story of the good Samaritan is attractive because of the extreme consideration of the wounded man and the willingness to pay all expenses, but the Samaritan did a great deal more for himself than for the other man. No man does a noble deed without helping himself. Andrew did a great thing for himself, as well as for Peter. "He that winneth souls is wise." Andrew helped Peter himself and the world also when he brought Peter to Christ. Every man saved by Christ means that much more good and that much less evil in the world. The persecuting Saul becomes the friend of Christ. The Jap goes over to the Russians and fights against his former principles. We know from experience that soul-winning in large cities is related to civic penitence. Convert the people and economic blessings swiftly follow. Christians are not animals; —Christian Work.

Then again, to bring a soul to Christ is to honor Christ. Men spat in his face, crowned him with thorns, nailed him to a cross, but every one who accepts his salvation crowns him king.—He came to seek and to save the lost; that was his "master passion." There is one point more: The one who brings a soul to Christ causes joy in heaven. There is always joy there, but the joy is increased when an angel wings his way into the presence of the hosts of heaven and exclaims with boundless delight that another sinner has come to Christ. Then the assemblage of redeemed burst forth into praise. To bring a soul to Christ is to help the one you bring, to help yourself and the world to honor Christ and to cause joy in heaven. For every Andrew there is a Peter.