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## THE BAPTIST PROBLEM OF THE PEOPLE.

BY A. I. YALL.

The Baptist problem of the people differs from the problem of the people elsewhere because of the radical quality of the Baptist doctrine of democracy. The first free churches on this continent were Baptist. Congregationalism was originally a blend of aristocracy and democracy with the aristocracy dominant. The people made the minister, indeed, but once made the minister was co-ordinate in the church with the people. This provided for dead lock whenever the minister and the people disagreed; but practically and naturally the aristocratic element asserted itself disproportionately and held the sceptre.

New England was the great primal source of the streams of Baptist life flowing over this continent and thence over all continents. The New England Baptist life was not only native but it was also, and therefore, chiefly of Congregational extraction, becoming Baptist through a process of reformation away from Congregationalism. That process is as clearly defined in the realm of church government as in that of church material. When those Congregationalists went out into the Baptist fold, they went out on two parallel lines of development, the spiritual and the democratic. When they were through they stood in a church composed of believers and controlled by the people. In this process the transformation touching the control of the church is as manifest as that touching the constituency of the church. The infusion of worldly elements into the constituency of the church and of aristocracy into the government of the church had been left behind together and equally. Those Baptists stepped into line as clean cut democrats, and for awhile they had the whole line to themselves.

This possession, our democratic freedom, has made us trouble. It has always made trouble when it was interfered with and sometimes when it was not. More or less this trouble has sprung from the people. They were not competent to the full utilization of their freedom. They were deficient in that discrimination necessary to the right handling of their opportunity. They failed in the wisdom that would have recognized the value of combination and the most consistent and effective methods of it; as well as in the larger view that would have saved them from detrimental fright at the ghost of departed centralization. They kept the reins well in their own hands, but they did not always drive well. They were in some measure the victims of vagaries and vanities. The mob is the worst tyrant when it becomes tyrannical and the possession of freedom is always a peril to the possessors unless they are well educated for the use of it. This is true in the church as in the state, though the evil is peculiarly modified as the church is composed of the humble and the pure according to its own standards. It is not to be denied that Baptist people have sometimes been hasty, short sighted, pugnacious, even riotous. If they had kept their churches clear of unspiritual members the evil would have been greatly reduced, but not always prevented, because Christians not trained to reason and self-control reach wrong conclusions and enforce their conclusions in wrong ways. And so our churches have had scandalous quarrels, our larger bodies have been distracted and disorderly and the cause of Christ among us has been set back sometimes by those who

in their deepest impulses wished to set it forward. That is all true. Let it stand.

But more evil has arisen from misleading leaders who for one reason and another and through one process and another have perverted the people or blindfolded them. Some of these may have been bad men, doubtless were, who lacked the mind of Christ but who led the minds of the saints. It is perhaps safe to say that the greater part of the trouble that Baptists have had has sprung from the selfish ambitions and base motives of their leaders. The bad man in the pastorate, for instance, can almost always rally a party of good people who persist in thinking him a good man and identifying his cause with the cause of Christ; provided only that he can, as was said of one such, "preach like Apollon, weep like Jeremiah and lie like the devil;" or even perchance when he lacks something in these accomplishments. He has cut a considerable swath in our fields. But in this we are not peculiar. It is the way of the democratic demagogue everywhere, and must be endured until it can be cured.

Meanwhile we should not deny or forget that leaders of a different class have misled us because they were first misled themselves. Under the law of reaction, the mob and the riot are the logical precursors of the autocrat and the despot. Good people are sometimes displeased with a good principle because it is not judiciously propagated or applied. Such, seeing the many inconsistent and incompetent, cast about for methods of curbing them and modifying the mischief they do through misinformation or indiscretion. It is natural that such men should seek some way deemed innocent to sidetrack the people without formally repudiating them. This seems to them to be in the interests of the Kingdom. The good of superior powers and finer culture are annoyed and distressed by what appears to be needless pugnacity or enthusiasm, whether in substance or expression, and they think they serve God by keeping red flags out of sight and putting their theory of democracy in the pockets of their coat tails on some occasions; and as they are successful on some occasions, they are the more disposed to multiply the occasions. But when this is carried too far it produces the same evil against which it is designed to guard. It brings on a riot. Baptists have had such riots and they are liable to have more of them unless prevented by dry rot. That the indifference of the people is the delight of the despot is as true in religion as it is in politics. Whenever, therefore, the issue is set squarely between riot and dry rot, and a straight answer is demanded, why here it is, Give us riot every time! Because riot will run its course and relatively rectify its error, but dry rot will just rot, and for rot there is no rectification.

The force of these considerations has special application to Baptists. This results from the radical and fundamental character of our freedom. We were free born and our freedom was born well grown. We are therefore more injured than others by the deterioration of our freedom, and our freedom more than that of others is discouraged by being denied, and suppressed by being curtailed. With us pre-eminently the nerve of freedom runs through the fibre of the whole system, and its paralysis or starvation damages the entire life. It is worse to deprive a people of cherished possessions than to deny to them that which they desire but never have had. Recognizing this, those who care for the things with which they see their freedom

associated, are prompt to challenge the usurper and fight off hand for their acceptor. But as their interest in the allied things declines they shrug their shoulders and let it pass; because not caring much for the things involved, they do not care much for the freedom involved with the things. But as sure as dry rot is worse than riot, the ultimate effect in this last situation is worse than that in the other.

Right here is the specific peril to Baptist freedom now, the peril enfolded in popular indifference to the truths interlinked with the freedom. So does the faith run through the freedom and the freedom through the faith, that dry rot in the one is an assault on the other. Can then the best results among Baptists be secured in education, evangelism, missions, or whatever enterprise through the degradation of freedom or the suppression or erosion in any way of the people? Not until a diseased nerve promotes the general vigor of the body, and through it the energy of the heart, the alacrity of the brain and the agility of the hand.

## WASTED COURAGE.

Courage is one of the prime qualities in strong character. Without it no man can command either his own respect or the respect of others; with it, the greatest faults are in a sense redeemed. One great act of courage sometimes atones for the weakness of a lifetime, and, like a splendid mantle, covers many deformities. William, of Orange, never lacked that cool courage which is the very highest form of a great quality. On one occasion on a battlefield in Flanders when, under a heavy fire of bullets, he was giving orders to his staff, he discovered near him the Deputy Governor of the Bank of England, drawn to the place by mere curiosity. The King said to him sharply, "Sir, you ought not to run these hazards; you are not a soldier; you are of no use to us here." "I run no more hazard than your Majesty," the man answered. "Not so," said the King. "I am here where it is my duty to be, and I may without presumption commit my life to God's keeping, but you—" The sentence was left incomplete because the man fell dead at the King's feet. It was a foolish courage and it cost a life. No good end was served; the man gambled with that which did not belong to him and lost it by a throw of the iron dice of war. William, on the other hand, lived in constant peril, but that peril was a part of his work; and when he fell at last by the hand of a cowardly assassin in the little narrow hallway at the foot of the staircase in the old palace at Delft, he fell in the place to which the hand of God had led him; that is to say, at the identical spot where he ought to have been in the discharge of his duty. The greatest risks are justified when they are part of one's duty; but no man has a right to brave them simply as a matter of indifference to danger, or as an occasion for the display of a foolhardy courage. Life is too precious to be wasted in sham battles.

A STRANGE PRAYER.—It would be considered a strange thing for a man to pray that God would prevent him from being rich. Yet in proverbs the prayer is recorded, "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain." There is need of the spirit of this prayer in this day when men seem money-

"The work of the New Testament preacher is not one of asking people to carefully consider this question of Christianity as to whether it is or is not true; his work is to say to the people, 'Thus saith the Lord,' and unless his preaching is on that basis of absolute authority it will fail."—Campbell Morgan.

The Examiner says: "The many kindly assurances of appreciation that come to us of the position we have taken with regard to the Bible as God's Word are grateful and comforting. But were all the world to do as we should feel it both duty and privilege to receive from the hand of God."

Pope Leo on December 13, 1898, issued an encyclical urging Catholics to read the Bible. He promised those who would read the Douay version for one-quarter of an hour every day an indulgence of 300 days. Since then the sale of the Douay version has greatly increased. The Douay is a very good version, though not equal to King James, and it includes the Apocrypha.

One hundred and one converts were baptized on the Sibagor field in Assam in 1906. This is glorious news from what seems to man a hard field. On the Dibrugarh field in the same country, thirteen have been baptized.

We have heard the praise of broad-mindedness sung *ad nauseam*. We need for a tonic to have deep mindedness praised for awhile. A broad mind may be a very shallow one.

The way to lessen the number of suicides is to teach men the terrors of the Lord. A sane man who believes that an eternal hell of anguish and pain awaits the unrepentant murderer will not kill himself. But men who believe this life is all will quit the battle of life in increasing numbers.

It was when the Romans had ceased to believe in their religion and the augurs laughed in each other's faces at their sacrifices that suicides became so common the Senate was driven to take action to try to prevent it.

There have been two great revivals in the northern part of China, and it has been the work of the Chinese themselves. These revivals came by a very deep conviction of sin on the part of the converts and a most intense desire for the salvation of their friends on the part of the native Christians.

Wall Street Journal, the great financial paper, says: "Whatever may be a man's own personal beliefs, there is no one who would not prefer to do business with a person who really believes in a future life."

## THE RESURRECTION.

BY T. E. RICHY.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust for thy dew is as the dew of herbs, and the earth shall cast out the dead"—Isa. 26:19.

The doctrine of the resurrection of the dead is one of the cardinal principles of the Christian religion. It is indeed the most important tenet of the Christian faith. Without it all other articles of belief are utterly worthless, they are null and void. Of what avail would be the doctrine of repentance, conversion, justification, sanctification, adoption, etc., unless we are to live to enjoy their fruitage after we quit the turmoil, and trials of this life? Labor, and anxiety, and persecution, and chastisement are to be expected in this world. For this reason Paul says: "If in this life only we have hope, we are of all men most miserable." Our only hope of happiness, free of suffering, is beyond this life. Unless we have this hope our religion shall avail us comparatively little.

But our text foretells a hope for the future beyond this life. "The earth shall cast out her dead" and "thy dead men shall live" are expressions that can but inspire hope for the future.

With these introductory remarks, we proceed to notice the following legitimate deductions from the text:

1. There will be ultimately a resurrection of the dead. The text declares that "the earth shall cast out her dead" and "thy dead men shall live." Language could hardly be formulated to express the fact of a final resurrection of the dead more strongly. But there is abundant corroborative inspired testimony to the same purport. Job exultantly proclaimed his joyous hope of the resurrection. Listen! "Though," said he, "after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and not another, though my veins be consumed within me." Paul argues the question of the resurrection with great ability in 1 Cor. chapter 15. In verse 22 he declares that "as in Adam all die, even so in Christ shall all be made alive." Daniel, speaking of them that sleep in the dust, says "they shall awake." Jesus told his disciples not to think strangely of the doctrine of the resurrection and doubt the truth of it. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth." John 5:28-29. But why multiply quotations? There are many other passages equally as strong as the above, but surely these are sufficient.

2. Not only will there be a resurrection of dead men but it needs to be emphasized that all the dead of every age and every clime of earth will be resurrected. There is a forensic expression universally admitted as an axiom: "Unius expressio est exclusio alterius," the expression of one thing is the exclusion of another—of all others. The text declares that "the earth shall give up her dead." This expression, according to the axiom, then, excludes all other considerations. The dead, then, i. e., all the dead, must come forth and live. "Thy dead men," i. e., all "thy dead men shall live." This idea is so plainly implied that no argument is necessary to establish it. It commends itself to the rationality of the simplest child. It is as clear as the sun in his noontide glory.

But, as if to settle the matter beyond all possible doubt and dispute, the case is stated elsewhere as plainly as words can speak it. Jesus says, as already quoted, "all that are in their graves shall hear his voice and come forth." "In Christ," says Paul, "all shall be made alive." in Acts 24:15 it is declared that "there shall be a resurrection of the dead (i. e. all the dead), both of the just and the unjust."

An enthusiast of error once said to me that all the righteous would be resurrected, but that the wicked would go into a state of nonentity and be no more after death. This quotation forever dispels this illusion. The just and the unjust alike shall be raised up from the dead. There is no difference intimated regarding the two. In

prophetic vision John, on the isle of Patmos, saw the resurrection in its resplendent fullness. The scene as described by his inspired pen beggars description. "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." Rev. 20:13. Of course, all the dead in each were delivered up. Such shall be the awe-inspiring scene in the great judgment day. Who can picture the marvelous sight? Every one, "small or great," shall arise and stand before God. The vast universe never witnessed such a wonderful scene. Millions of millions of gaping tombs will belch forth their rejuvenated dust. From the depths of the mighty waters will spring into life the accumulated hosts of all the ages. From the stormy depths of the bottomless pit all reeking and writhing with the pangs of boundless despair, the doomed and damned shall emerge. Not a man, not a woman, not a child of any age of the world's history or of any clime shall be left. Every one, "small and great," shall form an integral part of the mighty host. And now what next? Hear the text:

3. "THY DEAD MEN SHALL LIVE." It means raised up to life again all shall live forever. Not that all shall enjoy the bliss of the glory world. Nay, nay. "These (the wicked) shall go away into everlasting punishment but the righteous into life eternal." Without vitality there would be no suffering to the wicked. Their spirits shall forever live but forever suffer—forever be dying but never be permitted to die utterly. Of the whole race of mankind Paul expresses the idea of the text: "This mortal shall put on immortality." Being brought to life in the resurrection, we shall live forever. Who can understand this? The mind staggers in its contemplation. To live forever! To live through the countless ages of eternity! To live while nonillions of nonillions of ages roll sluggishly back into old eternity and then still continue to live on and on and on, and still on and on forever and ever! Who can bear the thought? Yet such are we and such our destiny.

"Tell all the sand the ocean lavas,  
Tell all its changes, all its waves,  
Or tell with more laborious pains,  
The drops its mighty mass contains;  
Be this astonishing account  
Augmented with full amount  
Of all the drops that clouds have shed,  
Where'er their watry fleeces spread,  
Through all time's protracted tour  
From Adam to the present hour:  
Still short the sum, nor can it vie  
With the more numerous years that lie  
Embosomed in eternity.  
Attend, O man, with awe divine,  
For this eternity is thine."

O! dying man, are you ready for the stupendous event of the resurrection? Do you expect your immortal life to be spent in the world of bliss? Or will it be in the regions of the damned where you will be forever dying and yet never permitted to die? Always living and yet forever crushed with the iron jaws of eternal death! With yourself rests the responsibility of deciding.

Princeton, Ky.

## REPENTANCE.

Jesus never made it easy, and let any man in this house who has tried honestly for twenty-four hours in his life to do right tell me if it is easy. For me it is a struggle, it is a conflict, it is a fight, inch by inch, and the best days, in my own estimation, are poor, for I spoil them with some rudeness; I stumble a thousand times where I ought not; but God knows when I stumble, I stumble with my face toward what I would like to do. But it is not easy. But, blessed be God, there is victory in the struggle. You say, "Repent, what is it for?" I must repent, and you must repent, and the man who does not will never know what God is and what Christ is and what the Holy Spirit is, and what salvation, joy and peace are. You will never know unless you come this way. This is God's unalterable plan for saving men.

What is it? you say. First, it is not con-

viction; you can be convicted without repentance. It is one thing to be called at five o'clock in the morning and another thing to get up. It is one thing to be awake and another thing to arise. It is one thing to see your duty and another thing to face it and do it like a man. It is one thing to have light and another thing to have life. It is one thing to say, "I know the right," and another thing to say, "I am honestly seeking to do it." And God took the trouble a while ago to awaken some of you in your moral light. It was dark, very dark, and he awoke you—you were awake. And to make sure, he struck a light for you when he illuminated your judgment, and he said, "This is the path I want you to walk." You were awakened; you were convicted; you were alarmed; you were concerned; your conscience was aroused; you knew you were wrong; you were made to smart; you could not sleep; you shed tears; you could not rest; you were mightily moved on account of your own sin and your own state and your own condition. God, the Infinite God, took the trouble to awaken you, to convince you, and had you submitted, had you paid attention, you would have been a Christian. But, listen! You killed, you stifled, you resisted, you fought against it; you said, "No;" you rolled over and went to sleep again. But you were once convicted, and you remember it to this day, although you are gray-headed; you have not forgotten that conviction; and there are some of you who have been living in that state for years. You never hear your own old pastor but you say, "He is right, and I ought to be a Christian, and I should renounce my sin and give up this thing that is holding me and enslaving me, binding me, stealing away my manhood and killing the best in me. I should give it up if I were manly enough." But you go on in that state. Yes, you have conviction, but that is not enough, conviction is not repentance. What is it, then? It is not sorrow for sin. You may be sorry in a way without repentance. The young lawyer was; but he was only sorry enough to go away without Jesus. And, remember, he wept. But he went away without Christ; and do not think your tears count if your heart is in rebellion. Some people can weep over a sermon as they weep at a funeral, weep at a play, at a sentimental theory, and because their tears are handy they think they are half in the kingdom. What is true repentance, then? Listen! It is not promises to be better. It is not emotion. It is not excitement. It is not sensationalism. It is not hanging after evangelists and evangelization. It is not tramping from church to church to hear a man speak or sing or pray. There is something infinitely better than all these things. It is not church fellowship or communions. It is not self-elected work. It is not getting busy about religious things. It goes deeper than all these things, and it should precede all these things. It is the one great, deliberate act of the soul. It is the command of God to be willing and obedient, and it is the response of the awakened, intelligent, redeemed soul to the call of its God. True repentance is turning, turning from sin to God, from sin to God. That is repentance—"from," "to." It is putting your hand on your heart and getting hold of the thing that has been your curse, the enslaving passion, the captivity, the predominating force in your existence, the blackening thing, the hellish thing, the damning thing of your soul and dragging it out, and saying, "There, Lord Jesus, that is it, and I will die before I will commit it again. I turn from it now, and forever." That is repentance; that is Bible repentance. Listen! Have you repented after that fashion? Don't talk about being a church member until you have done this, for it is an insult to God to talk about church membership until you have. Which is the first thing? The first thing is repent. O, Holy Spirit, help us to be honest. Listen! Repentance is such a beautiful thing that when a man does it, Jesus says, "There is joy in heaven." Have you repented after this fashion? I dare not make it easier; the Bible does not. We must put God in his right place. We must play at religion no longer; we must begin to live it.—Excerpt from sermon by Gipsy Smith.

## MARAH'S WATERS SWEETENED.

BY ALBERT C. AFFLEGANTH, PH. D.

On their wilderness march, the Israelites came to Marah. The springs were bitter. Moses told the people to cast into the waters the branches of a certain tree and the springs would be sweetened. To-day, all men have their Marahs. Is there any remedy? Glance around in the forest which surrounds us.

In the distance we see a flourishing tree. Its leaves are a beautiful green. How its branches spread! The top seems almost to kiss the sky. It is known as "The Tree of Earthly Riches." Hastily we run to it. "Oh!" we exclaim, "this is what I need to sweeten the waters of life." Many hold this opinion. Is it correct? Let us see. An acquaintance of the writer desired, above all things, to be rich. He toiled early and late. So busy was he making money that the training of his children was neglected. The sons grew up wild and dissipated. Oh! what misery, what heartache, that father suffered! Ultimately the man was murdered for the money he had made so many sacrifices to obtain. Millionaires declare that wealth is not synonymous with happiness. They are competent witnesses. Their testimony stands before the court unimpeached. We must pass on. This tree will not answer.

We do not walk very far before we find a tree laden with luscious fruit. "Oh!" you say, "I am glad I did not take the other. This is vastly superior." It is called "The Tree of Sensual Delight." Eagerly you throw its branches into the spring. How delightful! The waters appear sweet. But soon you discover your mistake. The muscles of the face twitch. What is the matter? This, what you believed sweet fruit, are only the apples of Sodom. Many centuries ago King Solomon tried this tree. And the result? At last, "vanity and vexation of spirit." Our remedy will not accomplish the desired result. Again we must seek farther.

On this side we discover another very promising specimen. It belongs to the genus known as "Strong Drink." The tree is covered all over with placards. As we approach we read a few: "Drown your sorrow." "Find strength and comfort." "Seek here intellectual brilliancy." Alas! many of Satan's dupes have been persuaded to follow this advice. A man has lost his fortune. He strives to find consolation in drink. Another individual has buried some friend, some relative, dearer to him than life. He looks on the wine when it is red, and tries to forget. What are the results? Let the wasted incomes, blighted hopes, wrecked homes, lost souls reply. Summon to the witness stand those once happy families which alcohol has torn asunder. Look at the bleary-eyed man in rags and tatters. He was once handsome, well-dressed. See the pale, emaciated woman with her tear-stained face. She once dwelt in comfort and happiness. Now she is stitching her life away to support her children, or possibly she is begging bread on the street. No, no. This tree is not the specific. If wise, all will be convinced that at last strong drink "biteth like a serpent, and stingeth like an adder."

What is the matter with these trees? Why will they not answer our purpose? Because they are of man's selection. Moses cried unto the Lord. When we do this, God leads us to the tree which will sweeten every spring. Why, how strange we did not see it! Here it stands, drooping right over the water. It is the only one of its kind. It is called "The Cross." Its fruit is a crucified Redeemer—Salvation. It sweetens every bitter experience of life. It removes the sting from poverty. It enables us to bear our burdens cheerfully. It conquers death.—Journal and Messenger.

Rev. W. H. Council, a negro preacher, is right in his arraignment of the whites. He says the negro brute is the product of the saloons licensed and run by white men. He declares the punishment of these brutes is never too severe. He begs the white race for their own sake and for the negro's sake to close all the saloons. Amen!

PANTORLESS CHURCHES AND CHURCHLESS PANTORA

J. BENHAM HARRIS

We are still in a great stir about our having so many pantorless churches and not many young men preparing for the work. Reasons for this are being given and plans to remedy it are being suggested. This, to me, seems unnecessary. In our great modern movements we oftentimes get in such a hurry that we fail to consider God, and His promises. There is much danger of our going to extremes. In our solicitude for trained men we are in danger of losing sight of the fact that men who have not had this special grooming have done great things for God. I have just counted the names of the preachers that appear in our General Association Minutes for last year who are not pastors and there are 151. I recognize the fact that some of these are engaged in special work and some are feeble, but a large per cent of these are on the shelf doing no preaching at all, and why? There might be many things said as to the why, but I shall suggest only a few.

The preacher himself is oftentimes largely to blame. There is a sense of timidity in most of us that forbids our pushing ourselves out among the people. Many a good man has been ordained to preach and because the public did not pick him up and push him out he would not do so himself, and consequently he is now a farmer, a carpenter or following some other trade merely for a living, and so one seems to ever think about his doing anything else.

Now, if these people were not mistaken, or told a falsehood in claiming their call to the ministry, something is wrong on their part. These people, undoubtedly, should get out and preach; go to a school house or a church, not on regular preaching day, or to a residence, and preach if only to a few, and the Lord will give them souls for their life and doubtless some church would soon call them. Then our churches are largely to blame for this state of affairs. I was at a church not long ago on call day. Two preachers were before the people—one already had his full time employed, the other only half time. One of the brethren suggested that they call the man who was now engaged for half of his time, as they then would not interfere with any other church by taking her pastor. To my mind a point well worth considering. Another brother objected to this, stating that it was the busy man that he wanted and that he did not want a man that so one else wanted. This rule will work in many cases, but there is no need of observing it in all instances. In the case above referred to the man who had not full time had been engaged in other Christian work and doubtless was as able a preacher as he who had full time.

As it is our busy pastors are called to many churches that they cannot accept and good preachers are left unnoticed. If these preachless churches and these churchless preachers could be gotten together this perplexing question would, at least, be partially settled. Again many church folks go to church to be entertained rather than to worship. They want a man who has the power to entertain as a speaker. It is a great blessing to possess the gift of entertaining in connection with that of instructing, but many useful men do not possess it, and so should not be laid upon the shelf. When people become thoroughly enlisted in the Master's cause for the Master's glory, the little defects in the pastor's manner and voice will not be so noticeable. The fact is many churches as well as many preachers are too hard to please. I call to mind now an instance where a man quit going to church because of some defect in the preacher's address that he did not like. This is foolishness, to leave off our duty to the Master for such a trivial cause. Another thing that is very noticeable in these latter days, is that many churches are afraid of gray hairs, and because a man is not young he is passed by. Really these brethren with their lives of rich experiences are better equipped for good service than ever before in life.

I again say what I said in a former article, I am in favor of a trained ministry, but there is danger of our going to extremes. Let us be careful. Besides the many ordained ministers, as mentioned above, who have no work, there are many others who have only part time and many licentiates who doubtless would develop into useful pastors. Brethren, instead of devising some man-made scheme to secure a ministry to our liking let us thank God for the many noble men He has impressed to be leaders in His cause and use the material at hand.

South Carrollton, Ky.

THE FINAL TRIUMPH.

Christianity is a triumphing cause. Its influence widens and grows stronger with the years, and the time is coming when it will cover the whole earth. We know this, because God has promised it. The knowledge of God is to "cover the earth as the waters cover the sea." "At the name of Jesus every knee shall bow and every tongue confess that he is Lord, to the glory of God the Father." The world may not believe this. It does not understand the purpose of Christianity and the mission of the Church, nor appreciate spiritual instrumentalities. It sees the power of muscle and numbers and machinery, but not of spiritual forces. These must be spiritually discerned. Many Christians may not believe, or at least not realize it. They see the power of evil, and are dismayed. They are like the servant of Elisha, when he saw the prophet surrounded by the armies of Syria, and cried out: "Alas, my master, what shall we do?" "Fear not, for they that

be with us are more than they that be with them." Office up noon some one to pray for us as Elisha prayed: "Lord, open his eyes that he may see." When the Lord opened the young man's eyes, he saw that "the mountain was full of horses and chariots of fire round about Elisha." We should pray for ourselves and look for ourselves. "I will lift up mine eyes unto the hills from whence cometh my help." We have great antagonists, but we have also a great God to help us and fight our battles for us. "But help cometh from the Lord which made heaven and earth."

The whole Bible is an assurance of the triumph of Christ's kingdom. He is not to "fail nor be discouraged." He is to "see the travail of his soul and be satisfied." His kingdom is to be established, and of it there is to be no end. The kingdoms of this world are to become the kingdom of our Lord and of his Christ.

Each of these promises is the power of God. We depend not on the wisdom or eloquence of those who preach, though their work is important, nor on the piety and faithfulness of those who sustain the Church, though their work also is important; but on God, who made the world and gave his Son to die for it, who loves the Church and has pledged it his abiding presence, and is in the midst of it and will give it the victory. He has promised Christ the heathen for his inheritance and the uttermost parts of the earth for his possession.

The Church believes this; but the trouble with too many is that they fail to realize what they believe. The difficulties are always before them, and apparent defeats discourage them. They see Zion's desolations and forget the coming exaltation. Like the disciples at Calvary, they think of the tomb rather than of the promised resurrection. Their thoughts dwell on the work to be done, and not on the power by which they can do it.

Suppose one has a bar of iron and is to cut it in two; he has no tool suited to the work and says it cannot be done. But men who do such work have machines which cut iron as easily as a knife cuts paper or a needle goes through the cloth. We need to consider our strength as well as our work, to realize what we believe, that God is the Lord, that he is infinite, that he loves the Church, and that his word is pledged for its triumph. Elisha was justified when he said: "They that be with us are more than they that be with them." Hezekiah was justified when he said: "There be more with us than with them, for with them is an arm of flesh, but with us is the Lord our God to help us." Every Christian is justified in saying with the Apostle Paul: "If God has promised the triumph of his Church, who can prevent it? Why should we be dismayed by difficulties? God is our strength, our present help. Therefore will not we fear though the earth be removed."

As a matter of fact, difficulties usually vanish when we come to them. We are like the women on the way to the sepulcher. They said: "Who shall roll us away the stone from the door of the sepulcher?" It was too much for their strength and a burden on their souls; but when they came, lo, the stone was rolled away. He who trusts in God sees difficulties disappear even before he reaches them. When the Church believes itself invincible, it is invincible.

Why then is this victory delayed? We do not know. Why did the Lord keep his people forty years in the wilderness? No doubt it was to train them for the mission to which he had called them. Why he deals as he does with the Church we can not tell, but we know that he is wise, and that in time his purpose will be made plain, and that Christ shall be acknowledged as the King of kings and Lord of lords. It is not ours to question nor to doubt, but to trust and rejoice.—Herald and Presbyterian.

DIFFICULTIES IN THE BIBLE.

Every intelligent man acknowledges that there are difficulties in the Bible. They are palpable on the face of the narratives. They were discovered and recounted and urged with as much perspicacity and force in the second and third centuries as in the twentieth. The moderns have little to teach Celsus and Porphyry on that score. The student of history wonders how it was that in spite of those strong and acute objections to the Scriptures, which the early Christians were not always able to answer to their own satisfaction, the Bible held its unrivalled place as the authoritative revelation of the Most High. The answer to that question is so simple that its very simplicity may conceal from us its large significance. The great Christian scholars of the early church—and they were men whose equals in learning and culture and mental force and insight have seldom appeared—frankly admitted that there were difficulties and mysteries in the Scriptures that they could not satisfactorily resolve. But they said the evidence for the genuineness of the revelation by them is so overwhelming that we accept them as from God and wait with patience for the answer of the questions which we frankly say we cannot now completely meet. That was why the strong and skillful attack of Celsus—and it is doubtful if there ever has been an abler—was shattered against the armor of Christian conviction.

We make a mistake when we imagine that the new critical emendations of the history of Israel, by which the writers tell us what they think ought to have happened, are free from difficulties, while the narratives that purport to tell us what actually did happen, are full of them. The critical emendations resolve some difficulties, but they are often those about which any sensible man trained in the laws of evidence and accustomed to the effort to ascertain truth through testimony

carves but little. Mr. Gladstone once remarked that many of the difficulties in Scripture that appear important to the scholars are trivial to men who have spent their lives as students of men of affairs responsible for the practical conduct of human interests. Yet, admitting that the new critical emendations clear up some difficulties, they awaken a vastly greater number than they allay. The results of radical criticism are involved in so many impossibilities that you can hardly find two critics who agree. Sometimes you are tempted to wonder whether they are working upon any well considered common principles.

The Bible has nothing to fear from the application of the soundest tests to its construction and interpretation. Still we do well to remember the dictum of Lord Bacon that the Bible is not wholly to be judged or interpreted "like any other book," for "there God speaks." As Prof. James H. Thomas has finely said: "Telescopy can get no justice while you regard the telescope 'just like any other beam,' and count the only legitimate form of 'study' of it to be chemical analysis of its material constituents, or curious speculations based on the half-effected name of its constructor. Would it not be more 'scientific' to point it heavenward, and by its help get better vision of the stars?" Haldeman.

NOBLE WOMEN.

BY REV. THOMAS S. CUTLER, D.D., D.D.

When the Hebrew matron called out to Josh from the walls of the beleaguered city of Abel and exhorted him to spare the town and "a mother in Israel," she did more than she has gained for.

She not only saved her own life, but the origin of a fine proverbial expression which has constantly been applied to good women who have distinguished their maternity by a beautiful and godly influence. The holy-hearted Hannah bears the roll of these model mothers—the woman who dedicated her first-born son to God in those memorable words—"For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore I have lent him to the Lord; as long as he liveth, he shall be lent to the Lord." Samuel also bears the roll of eminent servants of God who owed an incalculable debt to wise maternal influence.

What was true in ancient times has been true ever since. At the starting point of a vast majority of the best Christian lives stands a Christian mother. When I was a student in Princeton Theological Seminary, the chairman of the examining board requested all of us who had praying mothers to rise up, and nearly the whole 150 leaped instantly to their feet. There we stood, a living witness to the power of a mother's prayers, and of her shaping influence and example. My own widowed mother was one of the best that God ever gave to an only son. She was more to me than the school, or college, or pastor, all combined. In our early rural home, the first Sabbath school I ever attended had but one scholar and she was the superintendent; the only book studied was God's Book, and committed to memory. During my infancy she dedicated me to the Christian ministry and kept that steadily before her own eye and mind. I cannot now fix the date of my conversion; it was her constant influence that led me gradually along, and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her untiring agency. If all mothers were like her, the "church in the house" would be one of the best feeders of the church in the public sanctuary.

We ministers must not take on airs. There is a ministry that is older and deeper and more potent than ours; it is that ministry that presides over the crib, and impresses the first gospel influence upon the infant soul. Before the pulpit begins, or the Sabbath school begins, the mother has already begun, and has been moulding the plastic wax of character for weal or woe, for heaven or hell. A prodigious power this; it is the same power which sent Samuel out of the godly home of Hannah, and wicked Ahaziah out of the home of godless Jezebel. Both of them "walked in the way of his mother." Far be it from me to underrate the influence of fathers for good or evil. But still the fact remains that it is mainly the mother who shapes the home influence and imparts to it its prevailing atmosphere; for the most important part of moral education is atmospheric. The purity or impurity, the tonic or the demoralizing qualities of that atmosphere of the home, depend, for the most part, on the mother as the sovereign of the home. There is her throne; there her sway; there she can make or mar the destiny of the immortal soul beyond anyone this side of the throne of God. Among eminent ministers none preaches the great vital doctrine of the atonement more powerfully than Dr. Newman Hall, of London. He almost idolized his mother, and has told me that the first words she ever taught him were, "God so loved that he gave his only begotten Son." That text became the keynote of his grand ministry, and of his world-known tractate "Come to Jesus." Susannah Wesley's hand rings all the Methodist church bells around the globe to-day. Suppose that Lord Byron had been reared by such a mother as Newman Hall and the Wesleys had; the world might have escaped the moral leprosy that tainted so many of the brilliantly bad pages that he scattered far and wide.

Would that I could burn it in the heart of every mother who reads these lines, that, under God, she is chiefly responsible for the moral and spiritual welfare of her household. If the mother is a frivolous fashion-worshipper, utterly prayerless and irreligious, or even careless of the spiritual welfare of her children, the whole home at-

mosphere catches the taint. The downward pull of her home preaching is quite too strong for the upward pull of the best preaching in God's house on the Sabbath. On the other hand, if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them heavenward, if she follows up the effect of Sabbath gospel by the powerful influence of home prayer, then there is almost a moral certainty that God will send the converting grace into that household. Let the mothers in Israel who read this to the thousand experiment for themselves.

Castle found the teachings and the gentle part of his old Scotch mother about the chief breakwater against skepticism; his rugged toughness seems always to have contained in her presence. That eminent preacher, Richard Cecil, of London, tells us that when he was a youth he used his utmost to be an infidel, but his mother's beautiful and elegant Christianity was too much for him. He never could answer that. Sometimes she used to talk to him, and weep as she talked. He says: "I flung out of the house with an oath. But I wept, too, when I got in the street. My mother is the powerful engine of a mother." Yes, there is power in her love when it is sanctified by the grace of God to reach and bring down the most stubborn heart; it is the power that can make deeper than pulpit appeals, for it looks itself with the primal instincts of our nature. If every parent were this faithful in prayer and example, we should behold what Dr. H. says Haldeman called "the outpouring power of the Christian stock." The family would become the nursery and training school of religion. The home of natural birth would become the place of the new birth, and children, instead of coming home on the open common of sin to be purified by "revival efforts" in after years, would be led early to Jesus and into his church.

Equality

For the law, like all hard and plain and narrow things, believes in the brotherhood of men. It is in connection with this, indeed, that the great mistake is made. Owing to the reign of that generosity which always goes with luxury, that avidity which is characteristic of the rich and their influence, men have nowadays (or a great many of them have) the queerest notions about the idea of human fraternity. They think, as far as I can make out, that the idea of human equality and human brotherhood is a sort of beautiful dream or saintly and sentimental mirage, which may elevate the heart or purify the thoughts of a man in meditation, but which breaks down in daily practice among rugged and oppressive facts. They think that it is a kind of legend made by Rousseau and a number of highly cultivated and unworshipful persons, but denied in the presence of the coarse and primordial realities. As a fact, of course, the very reverse is the case. Inequality is a cultivated dream, or, if not a cultivated dream, is at least a cultivated detail, delicacy, and hobby; the brotherhood of men is the thing we confess when we are in contact with big and naked realities. We talk and feel about the differences of men when we are in contact with books, fashion-plates, ethnological theories, old china, party politics, growing whiskers, playing ninepins. But we talk and feel about the things common to men when we are in contact with death, childbirth, sex, or great pain. A man may say, "I murdered a man in my youth"; no man ever said, "I murdered a man of some intelligence in my youth." A man says, "Forty people were killed in that explosion"; no one says, "Forty refined persons were killed in that explosion." No one ever said, "There is a dead ethiopian in the coal-cellar." No one ever said, "There are the remains of a clear thinker in the back garden." It is in practice that all men are brothers. They are not any the less brothers because they quarrel; brothers generally do quarrel; but brothers also generally confess a bond. If you or I were walking along by the sad seashore and sunset, and saw something struggling in deep water, the only thing we should ask ourselves would be "Is it a man?" We certainly should not ask ourselves whether it was a clever man or a stupid man or a tall man or a short man or a useful man or a useless man. If we saw suddenly that it was a dog, we might be sorry, but we know that we should draw a deep breath and the whole scene would change. Unquestionably we should not say, "It is a man; but I perceive by the long hair which is tossing in the billows that he is an aesthete and a corrupter of human morality." We should not say "I perceive by the bold outline of his nose against the setting sun that he is a Jew; and I am an Anti-Semite."

It is true that human equality is essentially mystical; but so are all working and workable human things. It is true that human equality is, strictly speaking, opposed to what are called "evolutionary ethics"; but so are all working and workable human things. It is true that human equality depends ultimately upon religion; but so again do all working and workable human things. All men are equal, just as all pennies are equal, though all pennies are not the same. All pennies are equal in power and authority, because they all have the same image of the same King. The equality of men has its ground in precisely the same thing.—Chatterton.

Morning and evening in prayer I will strive to feel God, and the whole day through I will be glad in him, and every pleasure I will say to myself is from him. So through faith I will see the hand of God above me, and I will see it often, and get used to the sight, so that, when it shuts upon my soul to withdraw it from the world, I shall not be afraid, but glad.—Euthymus.



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**JULIAN THE APOSTATE**

LELA YARDEN.

In a recent *Revue des Deux Mondes* is an article by Mr. Louis de Senerard embodying the latest inquiries and researches into the career of the emperor Julian. It is a resume of Allard's work on Julian, which is regarded as a final deliverance on the subject.

In passing we beg permission to say that many ex cathedra deliverances resulting from careful investigation and claiming to be final by enthusiastic students who make them, are soon followed by post-final utterances which make manifest that the vaunted final deliverances opened fresh questions or reopened old ones. Because one regales us with "The Finality of the Christian Religion," all we are to understand by such wording is that the writer so thinks. He may imagine that he has reached the Ultima Thule; others may not. That's all there's in it.

Respecting Julian, whose activities during his short sojourn, whether in the state or in the church, were singularly incongruous, Montesquieu in *L'Esprit des Loix* wrote one hundred and fifty years ago: "There has not been a prince since his reign (A. D. 363) more worthy to govern mankind." This is exceptional, though only comparative praise; and considering the general estimate of the character of this emperor during the fourteen centuries preceding this writing (A. D. 1736), we are reminded of one of Montesquieu's own cutting contrastive criticisms in this same work: "Aristotle seems to have written his politics only to contradict Plato," and one can hardly keep from thinking that this keen-witted Frenchman has recorded this judgment of Julian in order to reverse the consensus of opinion respecting him.

Apologies and all sorts of palliative explanations have been made for his conduct, but he still stands forth as Julian the Apostate. The French Review says: "The conduct of the emperor is accounted for by the fact that in his youth the Christians he had known had been Arians, such as Eusebius, afterwards Patriarch of Constantinople, hard, worldly and self-seeking. He saw nothing of the better and more attractive side of Christianity, and was very naturally drawn to the refined minds of those who trained him in Platonism and imbued him with the Greek spirit. The result of this, combined with the constant state of terror in which he lived under the rule of a nominally Christian uncle who had put to death most of the members of his own family, was to make him bitterly contemptuous of Christian pretensions."

All this and much more had been said by Gibbon, who adds that "till Julian reached the twentieth year of his age, he received from his Christian preceptors the education, not of a hero, but of a saint, and that the study of religion, as-

siduously cultivated, appeared to produce the fairest fruits of faith and obedience." And in a marginal note on the same page Gibbon states on the authority of Boerhaave and Erasmus that Julian escaped very narrowly from being a bishop, and perhaps a saint.

Though much that was bad had from the first been presented to Julian under the Christian name and had exerted its influence in giving his mind an impression unfavorable to Christianity, yet it is also true that "his hatred was not confined to the corrupt and distorted representations of Christianity prevailing at that period, but was turned against Christianity itself. Though presented in all the purity of its essential character, Christianity could not have appeared to him in the temper of mind which he actually cherished, other-wise than hateful. Julian was sufficiently well acquainted with the written records of Christianity to discern the difference between many of the notions which prevailed among Christians at this time and the doctrines of the New Testament, between the life of the Christians of this period and the requisitions of the original doctrine of Christ."

Nor does it soften the character of this turn-coat to explain that while extirpating Christianity he was aiming not simply to restore, but to reform paganism. What if he was! It nevertheless abides, as Harnack says, that Julian despised Christianity, perhaps he hated it; at all events his hand fell heavy upon it.

In speaking of the apostasy of this Christian emperor (and of many other Christians of that period) we do well to give a mere nominal meaning to the epithet Christian. Harnack writes: "The teacher who exerted the greatest influence on Julian was Marlonius, a man whose whole mental development was based on the idea of Greek paganism, though externally he was a Christian. The grammarian Nicoles and the rhetorician Eccebius under whom he also studied were Christians of the same description; hence the explanation of his so-called apostasy." Give due weight to "hence" and to "so-called," for the gist of the quotation is in these two words.

During a battle against the Persians (363) Julian fell mortally wounded by a spear, and the legend is that while in the agonies of death he cried out: "Thou has conquered, Galilean!" But we are hardly warranted to take this utterance in the deep experimental sense of the modern poet:

"I yield, I yield, I can hold out no more;  
I sink by dying love compelled  
And own thee conqueror."

An obvious application deserves to be appended. The ethical lesson is for the professed Christian to let his deportment be as becometh the gospel of Christ that others seeing his good works may glorify our Father who is in heaven.  
Paris, Ky.

**SHALL WE WRITE VICTORY?**

What shall we write May 1st to our hosts all through this land, and even to foreign lands? Not only are our pastors and people here anxious to know on May 1st the news from the Foreign Mission schools, but with deeper anxiety the workers in foreign lands wait and long for the information. It has been arranged this year to send a message to the brethren in the for-

eight fields if we close without debt. As it costs for each word by cable one word will be used to tell the story. If we come up to our places like true men and women, and pay every dollar, over the plains and mountains and rivers, and under the ocean to the missionary in China and elsewhere will go the word, "Victory." We have written to the missionaries that this will mean, "Praise God who hath given us the victory." "We are your co-workers in Christ—go forward—Constitution Dayology." The missionary who receives this message will at once write or write the other missionaries in that country, and so when the convention meets, our noble workers at the front can know whether to about all around the globe as the home forces come in the great assembly in Richmond.

Someone may ask, Is there any possibility of paying out? Oh, yes, by united earnest effort it is possible. We must, however, in the next six weeks raise about \$200,000. This is about \$35,000 more than we raised in the same time last year. But some churches are doubling, others trebling, and others quadrupling their gifts of former years. How can we do other-wise than increase after all that God has done for us. We cannot afford not to increase. The missionaries report such opportunities to enter and win the people as never in the past. Scores of young people in the home land are saying, "Here am I, send me." Shall we favored of God draw back? Never. Let every one among us give a little more, and some much more. Then May 1st under the oceans will go to cheer the faithful workers at the front, the word, "Victory." No message sent will mean "Failure—we have been best, but keep God's blessing to ourselves while others die." Let every one who reads this pray for victory, and work and talk and give for victory. And God will give us victory. It is God's work. If we honor Him, He will honor us.

R. J. WILLINGHAM.

Richmond, Va., March 15, 1907.

**DR. P. T. HALE AT GEORGETOWN.**

The friends of education in this section have been interested in the movements of Dr. Hale since he begun his work as Secretary of the Baptist Education Society of Kentucky. Now our interest has greatly increased because of his visit and its results to date. He came to preach last Sunday. The people heard him gladly. He made a clear and pleasing statement of the educational movement now on in the State. His reference to the noble gift of Dr. A. Gatliff and what will come out of it delighted his hearers. Then he gave four days to soliciting contributions to the work of the Education Society. Mrs. E. P. Worthington—always consecrated and liberal—headed the list with \$2,500. Many others followed with cheerful and liberal gifts. Mrs. Spencer C. Long closed with \$1,000. Thirty members of the Georgetown Baptist church and one friend have contributed in cash and notes \$12,360. Others will give and some are considering gifts that will add much to the amount already reported. They are not willing to be left out of the noble company who are striving for better things for our schools and colleges in the State. It is quite evident that the Board of the Education Society made no mistake in selecting a financial secretary. One remarkable feature of his work here was that he made

every one feel glad that he came and that they had the pleasure of contributing to the great cause through him. When he left many spoke the cheering words, "God bless you," "come again." Pastors and the brethren of the churches can well afford to invite this servant of God to visit them and give to him hearty and earnest cooperation in the work. Then the \$400,000 will soon come, and still greater things and the crowning day will thrill every heart.

J. K. SUMMERS

Georgetown, Ky.

**GATHER UP THE FRAGMENTS.**

It is the middle of the Week of Self-Denial Offerings for Home Missions. From many directions the glad news comes of the glorious week of spiritual power among our sisters throughout the South. Their love for one another has increased. Their interest in the great work of saving our Southland is intensified. Their courage to undertake greater things for our Master is stimulated. They are ready to go forward to do as never before.

The offerings too are generous. Many sacrifices and self-denials are made. The joy of putting on the altar gifts made beautiful by the spirit of the givers is a glorious blessing of this Week of Prayer and Thank Offerings to Home Missions.

We are hoping for \$20,000 as the result of the week's prayer and gifts. Many churches, having preaching only once or twice a month, are not able to observe the third week in March. Let them take some other week during March or April. We must have a contribution from every Woman's Society in the South and where there is not a society, from the sisters of every church.

Let mention be made of the fact that it is a thank offering. In this way we can know the results of this great week of giving to God. Let us pray and work that the goodly sum of \$20,000 may be laid on the altar during this glorious season of prayer and self-denial. Will not our sisters everywhere remember the Home Board daily in their prayers and persuade the brethren to come to our help? We must have in the next forty days at least \$150,000. God is gloriously blessing the work on all the fields. Let us respond to His grace with grateful and abundant offerings.

B. D. GRAY,  
Cor. Sec'y.

**A NEW CREATURE.**

The Christian is a new creature. His body is the same as it was before his conversion, yet even the body is sometimes wonderfully changed by religion. If his former life has been one which marred and degraded the body his new life will change all that. Place side by side the photograph of a dissolute prodigal and the photograph of that same young man two years after his salvation through Jesus Christ, and one would not suppose they were pictures of the same man.

The chief change wrought by the new birth is inward and spiritual. One who has been born again has new thoughts. Religion does not cause him to cease thinking, but His thoughts are altogether new. His thoughts of himself, of the world, of God, and of life are all new. His joys are new. He does not cease to rejoice when he be-

**HOW TO FIND OUT.**

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys, if it stains the linen it is evidence of kidney trouble. Too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

**WHAT TO DO.**

There is comfort in the knowledge as often expressed that Dr. Kilmer's Swamp Root, the great kidney remedy, cures every ailment in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It cures every inability to hold water and curing pain in passing it, or had difficulty following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night.

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. Sold by druggists in fifty cent and one-dollar sizes.

You may have a sample bottle of Swamp Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address: Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

comes a Christian. Yea, rather, he begins to rejoice, and rejoices with joy unspeakable and full of glory. His affections are new. He loves his kindred and friends with a new and sweeter affection, because he loves God with all his heart, and his enemies have a warm place in his heart also. This is all new.

He has a new vision. He can see things which he never could see before. He may be a learned man. But all his learning could not sharpen his vision so as to enable him to see God before his conversion. All the science in the world could not give him a vision of God. But "blessed are the pure in heart, for they shall see God." The Christian looks not on the things which are seen, but on things which are not seen.

He has new power. Men glory in their power. Whether it be physical, intellectual, financial, political, or social power they take pride in it, and are slow to acknowledge that they are losing it. An old man is slow to confess that he is no longer able to bear the burdens of business. But the time comes when he must confess it. There is a new kind of power which never fails. "Ye shall receive power after that the Holy Ghost is come upon you." This power does not wane with the lapse of years. It is everlasting.

His life is new. The life of the worldly man is narrow. It is bounded by the world. But Jesus gives life more abundantly. It is a larger, richer, fuller, grander life. It is an everlasting life. "Behold, all things are become new." The new spirit in the Christian gives color to everything without as well as within. The Bible is a new book. The Church is a new institution. The world is new. Death is new. It no longer wears the grim aspect it once wore. The light of heaven shines in the valley of the shadow of death, and the flowers of eternal spring grow and bloom where darkness once shut out all beauty.—N. Y. Advocate.

If it be my lot to crawl, I will crawl contentedly; if to fly, I will fly with alacrity; but, as long as I can avoid it, I will never be unhappy.—Sydney Smith.

A PRAYER

BY WALTER M. LEE, TH.D.

For wisdom, Lord, thy servants plead;

We lack this gift supernatural;  
We long to know thee and thy Son,  
For this is life eternal.

We pray for knowledge of thy truth,  
We lack soul liberty;

The knowledge of thy truth, we know,

From sin will set us free

To learn of thee and of thy truth,  
We bow before thy throne,  
Awaiting fuller liberty,

To know as we are known  
New Orleans, La

Our Pulpit

THE SAFEGUARDS OF FORGIVENESS

C. H. STUBBINS

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit..." — 2 Samuel vii. 11, 14.

"Howbeit" There was a qualification to the pardon granted to David. There is no need for me to enter into any of the details of his enormous sin. To make any excuse for it, would be to become a partaker in it. It was without excuse, and if David himself were with us here, there is no one present who would so bitterly condemn him as he would condemn himself. He would be roused to the utmost indignation by any attempt to offer an apology for the great transgression into which he fell, surrounded, as it was, by so many circumstances which tended to make it even worse than it otherwise might have been.

In reading this narrative, one cannot help being struck with the fact that, when Nathan had brought home the sin to David, and the conscience of the monarch, which had been sleeping for some months, was aroused to a true sense of his guilt, pardon was at once granted to the sorrowing penitent. As soon as he said, "I have sinned against the Lord," the same prophet who had, by God's grace, brought him to conviction of sin, gave to him the assurance of absolution: "The Lord also hath put away thy sin; thou shalt not die." Truly "Wonders of grace to God belong."

The pardoning of great sin is wonderful; but the pardoning of great sin so rapidly—the forgiveness immediately following the confession—is amongst the things to be set down as worthy of special gratitude in the heart, and special praise with the lip. One fears, however, lest by the preaching up of the abounding mercy of God in suddenly putting away great sin, any should be led to think lightly of sin. It has been often raised as an objection to the full proclamation of the grace of God that it tends to make men think that the escape from sin is very easy, and, consequently, to cause them to imagine that sin itself is a less deadly thing than it really is. Some have actually caused the precious blood of Jesus Christ himself to be to them a savour of death unto death by using the doctrine of the atonement as an ex-

cuse for their transgressions. If and, in the daytime, I have often trembled, lest, ere the night should come, I should find myself in hell. Having thus condemned myself, then it was that God forgave me; and I do not believe that any sinner is ever forgiven until he confesses, in his soul, to the justice of God if he never should be forgiven. He must know that he is a sinner, and that sin is an exceedingly evil and bitter thing, for which he deserves to be sent to hell; and when he reaches that point, then pardon will come to him. O dear brothers and sisters, do you not see what a blessed check this is upon that man? Now, when he receives forgiveness, he receives it as one who knows what that forgiveness covers, and who also knows the condemnation from which that pardon has delivered him.

First, then, let us notice the safeguards that were put around David's case, lest David, or any one else, should think that, because sin was readily forgiven, it was in itself a little thing.

First, notice, first, that David was made to see his sin in its true light before it was forgiven. Nathan did not go to him, and say, "David, you have committed a much greater wrong than you have supposed. You have disgraced your character, and you have brought dishonor upon the God you love; but you are forgiven." No, he uttered a parable, which set David's own character before him as being of the very basest and meanest kind. The description of the traveler who came to the rich man, who then went and took the one ewe lamb from the poor man with which to make a feast for the traveler, was well conceived. It was a trap in which David was cleverly caught, and made to see himself, though he had not the slightest idea, at that moment, that he was seeing himself at all. But when Nathan said to him, "Thou art the man," he was made to feel that he was a mean wretch, who deserved to be condemned to death. His indignation was aroused against himself, and against his own actions; and thus the Lord took care that David should not receive pardon till he had realized the greatness of his sin, and this would be a strong check to him in the future, keeping him from ever falling into that sin again.

Moreover, he was made to condemn himself. Before Nathan said to David, "Thou shalt not die," the king had pronounced sentence upon himself, for he had said, concerning the man described in the parable, "As the Lord liveth, the man that hath done this thing shall surely die," not knowing that it was himself whom he was condemning; but he pronounced his own sentence, and after that he was forgiven. Now dear friends, this is just what the Lord does with sinners before he pardons them; first, he makes them see their sin. Some of us remember well when that terrible spectacle haunted us day and night. We had long known that we had sinned, but we had no idea that sin was such a monstrous, horrible thing as we then saw it to be. We had read of strange monsters of the deep, hideous and terrible creatures; but when we saw sin, we beheld something more frightful and loathsome than our worst dreams had ever brought before our minds. Then we condemned ourselves. Well do I remember when I signed my own death-warrant; had the Lord then threatened to strike me dead upon the spot, I could not, even if he had given me leave to plead with him, have urged any reason why he should not destroy me. I have a thousand times wondered that my soul was not sent to hell; at night I have feared that I should be there before the morning light;

and then had won his heart's love by its tenderness. A fourth safeguard was this—David was made to see the greatness of his sin, by the effect which it produced upon others. Nathan said to David, "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." As you read some of his psalms, you can see that David knew that the Lord's enemies did blaspheme because of his sin. The party that loved the Lord was strong at court just then, and the king was the patron and head of that party; but there were men of Belial, who were the ungodly party in the land; and when they caught the king himself tripping thus, I warrant you that they talked of it at every street corner. It was a sad topic for the faithful ones to speak of, and the saints of God, when they met together, must have wept, for they could make no excuse for the king's crime, and they must have felt that a very deadly stab had been given to the cause of truth and righteousness. David was made to realize all that, and it must have helped to keep him from sinning again in such a fashion, because he loved the cause of God, and the house of God, and the servants of God, and there had been a period, in his past life, when he would not have believed that it was possible for him to be the means of breaking down the walls of Zion. When he had been forgiven, his first anxiety was that God would undo the mischief which his first sin had wrought, and therefore he prayed to the Lord, "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem."

There was, in David's case, the further safeguard that he was made to feel the majesty of the divine Word. When Nathan came to David, as God's representative, he spoke to him a simple parable, to which a child might listen with interest; but there was great majesty in it, for it unveiled the secrets of the guilty monarch's heart. David is made to feel that the Word of God can search out his most secret things, and make him see himself in his true character, disguise himself as he may. And then, when he had confessed his sin, the same stern prophet, who had spoken so severely, said to him, "The Lord also hath put away thy sin; thou shalt not die." Oh, how welcome that message must have been to David! This would henceforth always be a check to David, for he would feel that, if he sinned, that Word of God would again find him out—that Word which had first stricken him to the dust by its severity.

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In addition to these safeguards, there is that "howbeit" which I have included in our text. I call the serious attention of every carelessly walking Christian here to that "howbeit." How many times my eyes have rested upon that word, and it has chastened my spirit, and driven me to God. David was forgiven, but from that day the sword never departed from his house. God let him know that, although he was pardoned, some of the results of his sin still remained. The guilt of it was gone, as Nathan said, "The Lord hath put away thy sin;" but the evil effect of it was still manifest, and that must be dealt with by the Lord's chastising rod. What a sad change came over David's life from this time! Recall the names of Tamar, Amnon, Absalom, and think how degraded his own family had become. Then, (one and another rebelled against him; enemies within his kingdom and without sought to overthrow him; and, after his sin in numbering the people, God's own angel was sent to smite the nation with a terrible pestilence. The earlier part of David's life was full of music and dancing; the latter part had far more mourning and lamentation in it. After his great fall, he had to go softly all the rest of his days, and his dying testimony, though full of faith, was marred by the regret, "although my house be not so with God." We have reason to thank God that he was, because his experience becomes all the more instructive to us from the fact that, while it teaches us that God can and will forgive us if we repent of even our great and gross sins, yet it also teaches us that sin is an evil and a bitter thing, and that, though the guilt found mercy, we had been under a terrible sense of guilt. I am not speaking of all Christians; but be a subject of sorrow to us, till there are some of us who were for weeks, or months, or even years,

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our eyes. II. Now, secondly, I want to point out to you the safeguards in our own case. I cannot say that the safeguards are the same in every case, because the experience of God's children vary very considerably.

In the case of some of us, when God's forgiveness came to us, we could not think lightly of sin, because for a long time before we found mercy, we had been under a terrible sense of guilt. I am not speaking of all Christians; but there are some of us who were for weeks, or months, or even years,

waiting in outer darkness before the gate of mercy was opened to us. I will not deny that it was our unbelief in Christ that kept us there; but, at the same time, I see how God, in his wise providence, overruled even that to make us ever afterwards hate sin as burnt children dread the fire. Oh, what burns of that sort I had! They seemed as if they would never heal,—the fire had gone so deep. I felt that I could sympathize with Job when he said, "My soul chooseth strangling, and death rather than my life," for I feared that no mercy could ever come to me. I have blessed God a thousand times that I was so long in finding Christ, because, through that very experience, I have been the better qualified to speak to others who are in a similar condition. John Bunyan was for years tossed about with inward tumults through a deep sense of sin, and when, at last, at the sight of the cross, the great burden rolled off his back, and disappeared in the sepulchre of Christ, he did not think sin a little thing. It had been such a dreadful burden to him for so many years that he ever afterwards abhorred it, and adored the wondrous love which had for ever delivered him from its power.

I say again that this is true only of some; it is not necessary for all, and it is only a few of God's servants who have passed through such an experience as that; but I think I may say that all who receive God's mercy have this safeguard, that, for a greater or less period, they have been made to feel the death-swoon of sin. It may last but a few minutes; but, before divine mercy comes to the heart, there is usually a striking of the soul with the chill horror of self-despair, and there is also a driving into the very marrow of the soul that sharp two-edged sword of God which kills all carnal confidence. In the case of persons who are suddenly brought into the life and light of salvation, their sight of sin in its horror is but momentary. They hang over the precipice, and feel as if they were gone; but, at that very instant, the divine hand is stretched out to rescue them. The sentence of death must be passed upon all men, because all have sinned; we have the sentence of death in ourselves, that we may learn not to trust in ourselves, but in God who raiseth the dead. That glimpse of the open jaws of hell, though it be but an instant—that sight of the descending axe of divine vengeance, and of our own neck laid upon the block—is enough to make us, even in a moment, pass through a process which divorces us for ever from the love of sin, makes us feel that it is a deadly and damning thing, and causes us to cry unto God to deliver us from it. That sense of sin is, I take it, a part of the safeguard which God provides for each forgiven man to prevent him from drawing inferences of licentiousness from God's abundant mercy to him.

There is this fact that you must have often noticed, I feel sure, that, whether you are aware of the sin itself, or not, you will soon have to be aware of the consequences of it. You cannot fall into any sin without losing, in some measure, the sweetness of your fellowship with God. I do not need to look out of my window in order to know that there are clouds across the sky; I can tell that the clouds have come, for there is a diminution of light in the room where I am reading. So, I may not be conscious that I have fallen into

sin, but the very diminution of the light of God's presence becomes the indicator to my soul that it is so. Perhaps you have had a prosperous day in business, and the friends you have met with have all been very kind and cheerful, and nothing has happened during the day to distress you; yet, when you get home, you feel heavy and dull, and you say to yourself, "Why is this?" It is simply that God has been causing you to see that the sweetness of the creature cannot make up for the lack of the presence of the Creator. If God were to give you all earthly good, and yet took away from you his presence,—which he will do if sin is within you, and unrepented of,—the loss of his presence would be a greater loss than the loss of the whole world, or even of heaven itself. If you are in the habit of walking with God,—and I trust that many of you are,—you will take note of the least stain of sin. You may rest quite certain that, if God honours any man in public, he takes him aside privately, and flags him well, otherwise he would get elevated and proud, and God will not have that; he will not have his self to serve him, he will take him down from his high pinnacle, and grind him to powder, so as to get all the pride out of him.

III. The last point, on which I can only speak briefly, is this. All this indicates what God's great aim is, and what ours ought to be.

God's aim is, not merely to forgive us, and to free us from the penalty of sin, but to take sin out of us, and get rid of it altogether. The Lord might have forgiven David, and yet not have used the rod upon him as he did. That child might not have died, but

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might have grown up to be David's comfort and joy, and Absalom might not have turned out such a scapegrace, but might have been his father's best helper. God might have arranged matters so, but he did not see fit to do it. He seems to say, "My dear child David, I love you so well that, while I fully forgive you, I will take such measures with you as will effectually prevent you from ever falling into that sin again; I will so deal with you that, should you ever have such a temptation as this again, your tendency to that sin shall be very decidedly checked." Long before his sin with Bathsheba, there were various indications as to David's special liability to temptation. That sin only threw out upon the surface the evil that was always within him; and now God, having made him see that the deadly cancer was there, begins to use the knife to cut it out of him. God's business with you, if you are his child, is to get rid of the sin that is within you;—to purge you, not merely with blood and with hyssop, but with fire, till he has made your nature very different from what it now is.

Our aim should be in conformity with God's aim; that is, to seek to get rid of sin altogether. You have first to realize what your sin really is. It may be that, this day, you have lived a blameless life so far as it can be seen of men, but what about your thoughts? You have never committed adultery as David did; but how many adulteries have you committed in your heart? You never were actually a murderer; God forbid that you ever should be! But when your evil passions have risen, how many times have you been a murderer in the sight of God! We are not merely to imagine that, if we bring our outward moral conduct into conformity with the will of God, we are all right; we are also to look within. Every thought of evil is sin. A photographer will tell you that the object presented to the camera leaves an impression upon it even though the exposure of the sensitive plate was only for the fraction of a moment. Notice, brethren, whenever sin is brought before your mind even in imagination, whether it is attractive to you or not. I hope that you catch yourself saying, "O my God, how is it that I can think of such a thing with any degree of tolerance?" You feel that you would not commit that sin, you would rather die than commit it; yet you are not as displeased as you ought to be at even the thought of it. Perhaps you almost wish that you might do this evil thing. If so, that shows which way your nature still inclines, the old nature which is so corrupt that it stinks; and when it stinks most in your nostrils, it is, perhaps, best for you,

for then it drives you away from being proud of it, and takes you to that dear Saviour in whom alone your life can ever be found.

Brothers and sisters, in all your spiritual engagements, note how far your heart is really in them. Do not be content if you can say, "I went to the Tabernacle last Thursday night." Did you really worship there in spirit and in truth? Did you profit by the Word read and preached? Do not be satisfied if you can say, "I read a chapter in the Bible, and offered prayer to God this morning." What avails all this if your heart was not in the exercise? "Rent your hearts, and not your garments," is a message which would sometimes be appropriate to you. What we have to look at is, how near the soul gets to God, and how far it gains the mastery over sin. If it is a question of the forgiveness of our sin for the sake of him who did hang upon the cross, blessed be his name, we have that, and we have it perfectly in him. If it is a question of our righteousness in the sight of God, so far as the imputation of Christ's righteousness is concerned, that also is ours, as everything else that is his is ours. But as to the cleansing of the heart, the purging of all secret places, the driving out of every lurking sin, and the getting rid of every imagination, and wish, and desire that is contrary to God,—this has to be battled for, through faith in Jesus Christ, and by the power of the Eternal Spirit; and the complete victory has yet to be gained. We must still continue to cry with Paul, "Oh wretched man that I am! who shall deliver me from the body of this death?" But with him also we can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." We are not to sit at our ease, and fancy that the war is over, that all our spiritual enemies are slain; but we are to press onward to the end. Perhaps, even at the very end, we may have a stern fight with fierce temptations, as John Knox and many others have had; but, in the name of the Lord, we will destroy them. In any case, we must not give way to sin; we dare not let sin have dominion over us. We must strive and struggle against it; and we shall do so, for he who has pardoned us will also sanctify us. He who hath delivered us from death by sin will also deliver us from the death of sin, and will present us to himself "a glorious church, not having spot, or wrinkle, or any such thing."

Brothers and sisters, do not let me, for a moment, take away from you the joy of perfect pardon which is already yours if you have believed in Jesus Christ. Your sins, which were many, are all forgiven. Let no doubt upon that point come into your mind. Poor troubled sinner, do not be distressed as though you could not find immediate pardon through Jesus Christ, for you can. If you believe in him, your sins are forgiven you for his sake. But I am sure that, if you are in a right state of heart, you do not want to have pardon, and yet to be allowed to live in sin. You could not be content, even if the Lord were to forgive you all your sins, if he did not also change your nature, and deliver you from the power of sin. That these two things are to be had in Jesus Christ, let us firmly believe; and for the realization of these two things, let us earnestly pray and strive; and may God graciously give them to us all, for Jesus Christ's sake! Amen.

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The disciples of Providence are not deceived; they know by how many secret ways, how many hands, and how many opposite intentions he brings about his own great designs.—Madame Sevigne.

All things work together for good to them that love God. If we love God, all is well. Does the storm blow? He maketh the storm a calm. Is it night? Unto the upright there ariseth light in darkness.—Raleigh.

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Editorial

The baptized infidels of the day, who deny the authority of Scripture and who talk of having a "larger faith" and a new vision of truth, along with mental "freedom," manifest their weakness in many ways. They talk loud and long of the wonderful results to the world that will come from preaching the "new views," and of the great loss sustained by those who are blind to the "assured results" of criticism and are still "fettered by tradition." Then why in the world do they not go ahead, organize their churches, establish their seminaries, send out their missionaries and thus put their doctrines to a practical test? Who is hindering them? Let them go into the slums of our cities and see if they can rival the orthodox missions. Let them see if men can really be won from vilence to holiness by hearing these "advanced views." Let them send missionaries to heathen not yet reached by orthodox teaching and see if they can show results that will compare with the records of Carey, Judson, Morrison, Paton and the rest. But no; they will do nothing of the kind, and they thus confess their impotency.

One of them in a recently published book, has the "cheek" and the "gall" (and for these two qualities these "advanced" men have never been surpassed in all history) to write:

"I believe, then, that the gravest danger to be feared from biblical criticism to-day is, not that the acceptance of its teachings will undermine the faith of devout souls, but that the rejection of its well established results, together with an attitude of unfriendliness toward all its work, will do the Christian church incalculable harm through the alienation of vast numbers of thoughtful, inquiring people." Italics his.

Now here is richness. Here are "vast numbers of thoughtful, inquiring people" who accept the "well established results" of destructive criticism, and who have the "larger faith," "the broader vision" and all the other things those fellows claim to have, but who simply drift away from religion, because, forsooth—think of it!—because, forsooth a lot of old fogeys are opposed to these "advanced views"!!! Why do they not go ahead and test their "advanced views" in a practical way? Why should they lie still and wait till orthodox people take up those "advanced views" and do something with them? Why are those who now accept those views so helpless?

The language above quoted is a confession of the complete impotence of those who hold "advanced views." They confess themselves utterly unable to turn a wheel, but must wait till the orthodox people, who are acknowledged to be of some account, take up the work and do something.

If these "advanced" men had any sense of humor, they would laugh themselves out of court. If they had any insight into character they would see that it is precisely because people are orthodox that they are efficient in Christian work; and that if orthodox people should become "advanced," they would at once become as worthless for service as the "advanced" people are now acknowledged to be. The simple fact is orthodoxy is the only doxy that does the work, our enemies themselves being judges. They

dare not put their dory to the test.

Last week the writer, in behalf of the General Association, visited Liberty College at Glasgow, Bethel College at Russellville, and Bethel Female College at Hopkinsville.

At Glasgow the people are adjusting themselves to the loss of the Burnett Brothers, who at the close of the session will go to Murfreesboro, Tenn. Prof. Hatton, of Danville, Va., has been secured, and high hopes are cherished for his work next session. The Burnett Brothers have wrought nobly at Glasgow, and there was great and deep regret at their decision to leave. We are sure they will do even a greater work at Murfreesboro.

The addition to the buildings at Glasgow is a great improvement. That porch to the new building is pure Ionic and it is a gem of beauty. It will educate the taste of the pupils and of the community. The College is having a prosperous session, and teachers and pupils are doing faithful work. It might seem invidious to mention one department without mentioning all, where all are so good, but we must specially commend the music department under Mrs. Geo. J. Burnett.

Pastor Loving, who teaches logic and the Bible in the College, expects soon to be aided in a meeting by Pastor James of Russellville.

Bethel College at Russellville is having a most satisfactory session. President W. H. Harrison has devoted himself especially to the internal affairs of the College and he has brought them up to the highest degree of efficiency. The Boarding Hall, under Prof. Vick's management, is doing particularly well. Pastor James and the writer took dinner there, and it was simply a usual dinner. Both of us know a square meal when we see it, and that is the kind they have at the Boarding Hall. The students and the faculty are doing thorough and faithful work. They contemplate a special educational rally in connection with the Commencement. Dr. Dargan will preach the baccalaureate sermon. Bethel College has done a great work, but it is capable of doing a greater work, and it will, when President Harrison's plans are carried out.

At Guthrie Dr. James and the writer stopped over to a missionary meeting. Pastor Hutchinson, who has just resigned to accept the call to Howell, gathered a lot of the saints at the Baptist church, who listened to an admirable address from Dr. James on foreign missions and to a "few feeble remarks" from the writer on both education and missions. There are some choice saints in Guthrie.

Bethel Female College always raises the writer's enthusiasm to the highest pitch, whenever he makes a visit there. President Edmund Harrison has not a superior in the great work of educating girls. There is an atmosphere of culture, refinement and piety in the school which is uplifting. The way those girls master logic, Latin and analytical geometry, not to speak of French, German, English and other things, is delightful. The writer has never seen any better work done anywhere. There has not been any serious sickness during the year. The whole year's doctor's bill is \$4.

From Hopkinsville the writer went to Adairville, where Pastor J. E. Martin is doing a most gracious work. He had just had a missionary week, with addresses from W. E. Mitchell, W. C. James,

J. H. Burnett and J. B. Dill. The Baptists are stronger in Adairville than any other denomination, as well as in the fine country around; and they have many choice spirits. It is a fine community from the standpoint of orthodoxy, as well as from other standpoints. The Western Recorder circulates largely there. The writer lectured Friday night on "Egotism" and took the early train for home next morning.

Commenting adversely on an article in this paper on the "baptism of the Holy Spirit," the Pentecostal Herald closes as follows:

"We beg leave to offer seven reasons why we know (italics theirs) there is such a thing as the baptism with the Holy Spirit to-day:

1st. There is no announcement of its discontinuance in the Scriptures.

2d. It is the equipment of a disciple to be a witness for Christ. Acts i. 8.

3d. It is essential to heart purity. Acts 15:8, 9.

4th. It is essential to whole-souled Christian unity. 1 Cor. 12: 13.

5th. The gift of the Spirit was not only to the generation of the apostles, but to their children, and to as many as the Lord God should call (Acts 2:38, 39), and God is still calling people.

6th. As a disciple of Jesus I prayed for and sought in a Scriptural way the baptism of the Holy Spirit, and received a blessing which amounted to an increase of love, of inward purity, of victory over the world, and of triumph in the Master's service.

7th. I have consulted with multitudes of disciples whose word would be taken in any court, and their word corroborates mine."

The fact that many good people are deluded by this sort of talk, renders it fitting that I should say a word concerning.

The editor says he knows there is such a thing to-day as the baptism of the Holy Spirit. It was Josh Billings who wisely said: "It is better not to know so much than to know so much that ain't so." Note the reasons in order.

1st. Then all things mentioned in Scripture are in existence to-day unless there is a formal "announcement" that they are discontinued!!! Then men are inspired to-day as much as were John and Paul. Very well, let samples of modern inspiration be produced.

2nd. Our Lord in Acts i. 8 said, "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me," &c. Nobody can now be the kind of witnesses the Apostles were; for these witnesses were of those "which have accompanied with us all the time that the Lord Jesus went in and out among us; beginning with the baptism of John, unto the day that he was taken up from us," &c. Acts i. 22. That is to say they must be eye witnesses of Christ's earthly ministry, and nothing of that sort is possible now.

3d. This statement is gratuitous and irrelevant. To be sure the work of purifying hearts is the work of the Holy Spirit, but it has nothing to do with the baptism of the Holy Spirit. As well say that regeneration is the baptism of the Holy Spirit because it also is the work of the Spirit.

4th. That is wild interpretation. As well say that "drinking" is "essential to whole-souled Christian unity," for drinking is mentioned in that same verse. 1 Cor. 12:13.

5th. Not the promise of the baptism of the Holy Spirit, but the promise of a Saviour; that the world should be blessed through the Seed of Abraham. Salvation is promised "unto all that are afar off, even as many as the Lord our God shall call."

6th. That is exactly what Dowie said of himself, exactly what Brigham Young said, &c. The editor of the Herald mistakes "an increase of love" for the baptism of the Spirit. Growth in grace is the work of the Spirit, but it is not the baptism of the Spirit.

7th. That is exactly what Dowie and Brigham Young said. These "disciples" make the same mistake the Herald editor makes, of thinking growth in grace is the baptism of the Holy Ghost, whereas they are entirely distinct.

We have secured a copy of the "Articles of Faith" of the "Hardshell" Baptist church at Fulton, Ky., to which Eld. R. S. Kirkland belonged before he joined the regular Baptists. Here are the articles and our readers can judge of them:

"1. We believe in one only, living and true God—the Father, the Son and the Holy Ghost.

"2. We believe that the Scriptures of the Old and New Testaments are of divine authority and the only rule of faith and practice.

"3. We believe in the doctrine of Original Sin, and that all of Adam's posterity are sinners by nature, and that they have neither will nor power to deliver themselves from their condemned and sinful state.

"4. We believe in the Doctrine of Election by Grace, and that God chose His people in Christ Jesus before the foundation of the world.

"5. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

"6. We believe that God's elect are regenerated by the Holy Spirit, and that good works follow justification and are evidences of faith.

"7. We believe that saints shall persevere in grace and never finally fall away.

"8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, that true believers are the only proper subjects for baptism, that baptized believers are the only fit subjects for the Lord's Supper, and that immersion is the only scriptural mode of baptism.

"9. We believe that the joys of the righteous and the punishment of the wicked will be eternal.

"10. We believe in the resurrection of the dead and a general judgment.

"11. We believe that no minister has a right to administer the ordinances of the gospel, only such as have been regularly baptized, called and come under the imposition of the hands of the presbytery by the authority of the church of Christ."

Such then are their articles of faith. And the pastor, Eld. J. O. Kirkland, writes: "Our church endorses the Philadelphia Confession."

It is manifest that there are "Hardshells" and "Hardshells," and that we make a mistake if we rate and grade them all together, as if they were all of one piece. There is certainly nothing anti-mission, anti-Sunday School, anti-education or anti-boards in the above articles of faith. It would involve no contradiction of any of those articles if that church should line up in all Baptist work. Distinctions which exist should be recognized.

Editorial Varieties

The Temple College, Philadelphia, Dr. Howell H. Casswell, President, confers the degree of Doctor of Divinity on the Rev. I. P. Trotter, of Hattiesburg, Miss. It is an honor most worthily bestowed. Temple College has 3,107 students and 155 teachers.

Only another month till the convention year closes! Mission treasury badly in debt. White Baptists of the South numbering about 2,600,000. The South prosperous beyond anything ever known before. Mission opportunities greater than ever before. Such is the situation. Reader, what are you going to do about it?

A Fed-baptist brother in Texas (another one, for there were several before him), who took up the offer made in the Western Recorder some eighteen years ago, of \$1,000 reward for the production of a single passage in the Greek of either the classic or the New Testament period where baptizo means sprinkle or pour; sends us Dr. Ditzler's citation of a passage from Origen where Elijah's dressing the altar is referred to as a baptism. Origen lived centuries too late to come within the range of the offer, and baptizo in that passage does not mean either sprinkle or pour; as we have previously seen.

Dr. Clifford, of London, has been presented with a handsome testimonial in recognition of his services in the cause of religious liberty in Britain. The testimonial consisted of an annuity of \$2,000 on the lives of himself and Mrs. Clifford, \$5,000 for investment and \$2,100 for a holiday trip with Mrs. Clifford. Certainly Dr. Clifford has done valiant service for religious liberty, and we all the more regret that he should have rallied to the support of R. J. Campbell in his vagaries, though not agreeing with him on several points.

"All the world acknowledges that C. H. Spurgeon was God's richest gift to the modern evangelical pulpit," says the Baptist Times and Freeman. This paper is the recognized organ of the Baptist Union of Britain. Yet the Baptist Union distinctly refused to rescind a vote of censure they passed on "God's richest gift to the modern evangelical pulpit" in the time of the Down Grade controversy.

The Rev. John Haslam, D.D., in the Baptist Times and Freeman tells of the Baptist church at Barnoldswick which "was founded probably about 1500."

There will be a Negro exhibit at Jamestown showing the history of the Negro race in this country from their first landing, A. D. 1619, to the present time. Congress has voted \$100,000 in aid of this exhibit. We suggest that there be a great Negro Exposition 1919 to celebrate the Ter-centennial of the Negroes landing in America. That will be a year before the great Pilgrim Ter-centennial of the landing on Plymouth Rock.

Everybody knows that a large share of the stock of many great corporations is water. That is to say, the stock was issued and sold to the public without any real cash being added to the capital. Now the slump in the prices of stocks, owing to recent revelations, serves to bring the prices down toward the real values. We might call President Roosevelt the Moses who with his "big stick" smote the rock of the corporations and caused the water to gush out.

President Eliot, is becoming a conservative, and people will be saying he is "antiquated" and "reactionary" if he does not look out. He has lately condemned—"mistaking restlessness for progress, revolution for reform, removal of our neighbor's landmarks for the enlargement of our own territory," and he has asserted that "any form of faith that denies its ancestry is not likely to afflict the world with posterity." Now does not that sound "old foggy"?

England wants the subject of the limitation of armaments discussed at the Hague Conference while Germany and Austria oppose making this one of the topics. You cannot have right things done unless you have the right sort of men to do them. Bad rulers do not furnish good government. Bad managers do not give good management. There was pith and wit in Josh Billings' saying, "If you want to have an honest horse race you must first have an honest human race."

AMONG THE Churches.

Walnut St. (Third and St. Catharines) Pastor Eaton: Submit to God; Do your own business. One by letter, one baptized. Meeting begins Sunday. Broadway—Pastor Jones: Religious meaning of Jamestown Exposition; Christ's attitude toward God. Chestnut St.—Pastor Weaver: The great burden bearer; Hearing and keeping God's word. One baptized. East—Pastor Wilson: Not pensioners but soldiers; Choosing a life partner. Fourth Avenue—Pastor Hamlett: Security of believer; Disposing of Jesus One by letter. Twenty-second and Walnut—Pastor Hunt: Forward in missions; What think ye of Christ? Three for baptism, three by letter, two baptized. Four hundred contributors to missions. Church no longer support of a missionary in China. Calvary—Pastor Gilson: God's vengeance; Paving of the harvest. He closed his pastorate, leaving for his new field. Clifton—Pastor Foster: Heart searching revival. Bro. J. B. DeWitt: Why I am a Baptist? Three by letter. Franklin St. Bro. Carroll: Temptation; Pre-ligal war. Three baptized. German—Pastor Jansen: Assurance of salvation; Interrogation of a good conscience. Eight baptized, two for baptism. Highland—Pastor Davis: Whom work? Healed. Immanuel. No report. Parkland—Pastor York: Nearness to God; The peace of God. Portland Ave.—No report. Third Ave.—Pastor Ransom: Essentials to church life; Preparation for meeting God. Twenty-sixth and Market—Pastor Reed: The life; Sin of unbelief. Two for baptism, one by relation. Hazelwood—Pastor Althoff: Peter's denial; Almost persuaded. Highland Park—Pastor Arvin: Two men's talents; Sovereignty and salvation. Oakdale—Pastor Mohler: Pentecostal power; Invitation to Christ. Meeting begins April 7th, Evangelist O. W. Hill preaching. Ormsby Ave.—Pastor Williams: Deceptive hand; Ungodly life. Thirteenth and Kentucky—Bro. A. J. Owen: Woes of drunkenness. East Mead—Bro. T. R. Davis: No room for Christ; Heaven. Four by relation, twelve for baptism, three by restoration, two by relation and three by letter. Meeting continues. Tabernacle (New Albany)—Pastor Poulson: Christ's invitation; Fair judgment. One by letter, three for baptism. Thirty-one additions in all during the meeting. Calbertson Ave. (New Albany)—Pastor Clutton: Christ our king; Crucifixion. Eighteenth St.—Pastor Rawlings: Sin of the cross. The pastor began his work Sunday. Elk Creek—Pastor Early: Christ and Solomon; Christian's responsibility for the wicked. New Salem—Pastor Carver: What Christ wishes for men. Hope Rescue Mission—Pastor Bruce reported a good week. Pastor Jones told interestingly of his impressions at the University of Chicago, where he served as chaplain for three Sundays. He sketched the history of the institution and spoke of the achievement and the provision there manifest. They are in earnest there and industrious. The chaplain preaches in the chapel each Sunday morning in robes, with vested choir. They march in singing. Pastor Jones preached just as he does at home—the plain gospel—which was well received. The chaplain receives students at certain hours and speaks to various assemblies. The speeches were only ten minutes long. Dr. Jones told of Gypsy Smith's preaching in the chapel, with marked effect. Brethren Weaver and Eaton spoke.

SEMINARY NOTES.

A. H. MAHAFFEY. Last Monday chapel was at the regular hour conducted by Dr. Enger. Scripture reading Gen. 24. Last Thursday the Volunteer Band of the Seminary and the Woman's Training School had a special meeting. A very interesting and instructive programme was rendered by some of the members of each band. The Missionary Band of New York Hall elected officers for the remainder

of this session and the first half of next year as follows: G. P. Lloyd, of Virginia, president; C. A. Sigmond, North Carolina, vice-president; W. P. Carter, Virginia, secretary. We were glad to have Mr. and Mrs. Boggess to take tea with us a few evenings ago. Dr. Anderson spent the evening hour with us Friday and conducted the devotional exercises of the hour. Dr. Mullins, T. R. Pettis of Memphis, and Attorney J. H. Tucker, Asheville, N. C., visited us a few evenings ago. Dr. Pettis said a few words to us about the great meeting that has been going on for some time in Memphis, conducted by Gen. C. Carter. Mr. Tucker gave us some of his experiences as a Sunday school man. The Missionary Band of the hall was addressed last Tuesday evening by Dr. Carter on the subject, "Formation and Restermination of Our Mission Boards." He made it to say that the hour was well spent and greatly enjoyed. The state prayer meetings are increasing in interest. Special prayers are being offered for the faithful Baptists of the South to become willing to raise \$150,000 by the time that the Southern Baptist Convention meets. The regular monthly missionary meeting will be Monday at 10 o'clock. Addresses will be made by Dr. Frost and W. D. Powell. The former treasurer of the Society having withdrawn from the Seminary Mr. W. P. Carter, Louisiana, was appointed to serve as treasurer. Supplies for last Sunday: T. W. Green, Shepherdsville, Ky.; C. A. Bigman, Masonic Home; W. T. Wagner, Milan, Ind. (baptized 14); T. L. Halcomb and T. H. Boggess, Meadow Home; J. Moncure, Garnettville; and Rock Haven; P. A. Andrews, Portland Ave.; R. A. McFarlin, Salem, Ind. The following brethren expect to take up their work after the Seminary closes: R. P. Walker, Lenoir, N. C.; E. A. Cor, Ashland City, Tenn.; T. M. Edwards will be in San Marcos Association, Texas; W. R. Allen and wife left last Tuesday for Pirayune, Miss.; M. O. Patter son, Kosciusko, Miss. Bro. T. Riley Davis, of Tennessee, is conducting a meeting at East Mead, beginning last Sunday a week ago. Several additions up to the first of this week.

THE STATE.

Pastor W. J. Puckett writes: "Sunday, the 24th inst., I baptized ten converts into the fellowship of the Hillsville church. They were regenerated during a revival held recently at the Methodist church there. We have received fourteen members very recently." Eld. E. L. Andrews supplied last Sunday at Newport, Ky. Bro. B. Leavelle is going to take charge of the church at McComb City at close of the Seminary. Evangelist McFarland has just closed a meeting in Pineville with ten additions, the church revived and \$650 made up for a pastor. Bro. E. W. Coakley writes: "We have just closed a pleasant meeting at Millwood. Fifteen professed a hope in Christ. One joined by letter, five stand approved for baptism. We look for others to join later. Bro. I. M. Washburn is the honored pastor and a devoted man of God he is. His people are very fond of him. Our church here is having its trials from within and without—numbering only 42 at last report, but the outlook is hopeful." We are glad to learn that the house of worship of the Calvary church, the new name of the Upper Street church in Lexington, was not a total loss. The towers are left standing, the entire foundation and a large part of the heavy stone walls are intact. The loss amounts to \$20,000. There was an insurance of \$25,000 on the building. The origin of the fire is not known.

OTHER STATES.

Bro. Tew, of Troy, Ala., has been set apart to the full work of the Gospel ministry by the church at Newton, Ala. A series of meetings closed at Durham, N. C., resulting in 43 received for baptism. From the large number of conversions it is hoped that many others will join. Pastor Hulton, of Charlotte, N. C., will preach the baccalaureate sermon at Wake Forest College. Pastor J. H. Foster writes from Aniston, Ala.: "We have had Bro. T. T. Martin with us for ten days. He preaches the gospel and nothing but the gospel and comes nearer preaching the

whole gospel than any evangelist I ever heard. His stay with us has already resulted in a deepening of spiritual life and a strengthening along doctrinal lines in the lives of our members. There have been sixteen additions to the church, but we feel that this is only an earnest of what shall follow in the next few weeks."

About one thousand saloons have been closed in Virginia since the organization of the Anti-Saloon League there in 1901.

Bro. I. E. Hedrick, Pierce City, Mo., reported in a meeting with the Rock Spring church, Mo., in which 28 were received for baptism.

Pastor J. N. Hoover, Colmarville, Kan., closed his meeting with 50 additions to the church and the outlook more hopeful than ever before.

The meeting at Harker, Kan., closed with 18 baptized into the fellowship of the church.

The church at Arkansas City, Kan., closed their meeting with 15 conversions.

In the meeting at De Soto, Mo., which will close on 30 joined within seven days. Bro. F. W. Taylor is assisting Pastor Ward.

Bro. Joseph Strohenger reports 62 additions at Warsaw, Mo. Among the number 12 husbands with their wives, one couple over 70, two over 50.

Pastor F. C. Richards, Clarkburg, Mo., reported over 41 additions to his church. 20 by experience and baptism. Result of a two weeks' meeting.

Calvary church, West City, Kan., closed their meeting with 32 new members.

We learn from the *Kelowna Herald* that Bro. P. G. Elsom has aided Pastor Turpin of Charlottesville, Va., in a meeting. There were fifty professions of religion. The number of additions to the church was not stated.

Bro. G. W. Windle has been set apart to the full work of the Gospel ministry by the Valley Falls church, Mo. Bro. Windle comes to the Baptists from the Congregationalists.

Pastor J. W. Drinkard, Laredo, Mo., closed his meeting with 34 additions to his membership.

The church at Anner, Miss., has enjoyed a refreshing from the Lord. Thirty-four additions, 27 by experience and baptism.

Pastor Wm. McMillan, Hinton, W. Va., held a meeting aided by Bro. Henry Dillon in which 37 united with the church, 23 received for baptism.

Twenty-nine received into the church at Shelby, Miss., result of a meeting at that place.

Bro. L. M. Sipes has been set apart to the full work of the Gospel ministry by the church at Columbus, Ark. Bro. Sipes is now attending Ouachita College.

Eld. Joseph Pierce held a meeting in the Westminster church, Texas, of which he is pastor, which resulted in 24 professions of religion and 18 additions to the fellowship of the church.

The Selina church, Texas, has set apart Bro. W. W. Simmons to the full work of the Gospel ministry.

Pastor A. D. Kendrick, assisted by Eld. H. C. Buchholz, held a meeting in the Douglas church, Ga., which resulted in 50 additions to the fellowship of the church. The church increased the pastor's salary and the list of subscribers to the *Christian Index*, the state paper, was doubled.

Sister Susan McClure-Williams, of Versailles, Ky., departed this life last Sunday. H.

Dr. Samuel J. Anderson died suddenly at Oak Cliff, Texas, on the 15th inst., in his 87th year. He had long been a leading figure in Baptist circles in Texas, and he will be greatly missed. A good man goes home.

PURE BAKING POWDERS. Every housekeeper makes her own at low cost. Send 30 cents and receive best receipts. PILLS—Guaranteed cure without knife or pain. Send 30 cents and the cure will come to you by return mail. BROWN BROS., Chicago, Ill.

DEAR READER: I took charge as pastor of the church at this place the first Sunday in March. It was with a feeling of regret that I severed my connection as pastor with the churches in Nelson and Shelby counties to take up this work. Yet I feel that the Lord has directed me to this field. The membership is one in a dozen to go forward in the Lord's work. We have a Sunday school that has an average attendance of 185, which we hope will reach at least 250 before the close of the summer, under the efficient leadership of Bro. C. H. Martin, one of the ablest Sunday school superintendents in the state. We pray God's richest blessings on the Baptist work in Kentucky, and especially on the Baptist congregations at Crappier, Shelby county, Mount Moriah and Old Cedar Creek in Nelson county. We look forward with anticipated pleasure to the arrival of each number of the *Recorder*, which reaches us on Thursday, which we read with great pleasure and profit. C. A. WEAVER, Indianapolis, Mo.

DEAR READER: The health of ourselves and family, we desire to extend to the brethren and friends in Louisville our sincere and heartfelt thanks for the many manifestations, by word and deed, of their tender sympathy and kindly interest during the late illness of our departed loved one and in this hour of our bereavement. May He who rewardeth even the cup of cold water, given in His name, richly repay the debt of love we owe. J. H. and Mrs. INGRAM.

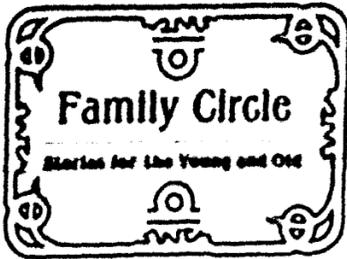
I am in the midst of a great meeting at Pineville, Ky. Pray for us. Nine additions up to date. \$157 raised for missions. J. M. McFARLAND. P. S. We need a good preacher here one half time and one half Cumberland Gap. Preachers applying address Dr. J. G. How, 614 Fourth Avenue, Louisville, Ky.

GEORGETOWN GOES TO THE FRONT. One of the largest collections in the history of the church. Last Sunday I preached for the saints at Georgetown and took an offering for the Baptist Education Society of Kentucky which amounted to \$12,350. Thus Georgetown church leads the State so far. Moreover brethren invited me to return, saying this was just a beginning. The faculty not only gave more than a thousand dollars from their meager salaries, but of their own motion heartily and unanimously endorsed the plan of the Society. The faculty are devotedly

DEAR READER: Not only did Prof. Hackle use the phrase "world consciousness," but Prof. Hudson used the phrase "cosmic consciousness," long before it was claimed to have originated at the Baptist World's Congress. J. J. PORTER.

DEAR READER: I have just finished reading your "Faith and The Faith" and cannot refrain the impulse to express my deep gratitude to you for the mighty message of the book. I have never read a book—aside from God's Word—that has so thrilled and filled my heart with love for the old truth as yours has. I thank God for you and your glorious defense of the old Faith. I am one of the younger men of the ministry, but I crave to be old-fashioned enough to preach the Apostolic doctrine in boldness and love. I give you my assurance that my whole being is and shall ever be devoted to epianizing for the Faith. God bless you! We will stand by the flag and die with it. Fraternaly, Pittsburgh, Tex. E. P. WEST.

Mail orders Promptly Filled. J. BACON & SON INCORPORATED. Mail orders Promptly Filled. Special Sale of New Spring Black Dress Goods. Persons ordering by mail should make out their order at once. All orders amounting to \$5.00 or more delivered free within 200 miles of Louisville. Black All-Wool Panama Chiffon and Coarse Weave. 38 inches wide; 60c grade; for, per yard..... 49c 44 inches wide; 85c grade; for, per yard..... 75c 44 inches wide; \$1.00 grade; for, per yard..... 85c 50 inches wide; \$1.25 grade; for, per yard..... \$1.00 56 inches wide; \$1.50 grade; for, per yard..... \$1.25 50 inches wide; \$1.65 grade; for, per yard..... \$1.50 Black All-Wool Voiles. 38 inches wide; 60c grade; for, per yard..... 49c 40 inches wide; 85c grade; for, per yard..... 69c 44 inches wide; 85c grade; for, per yard..... 75c 44 inches wide; \$1.25 grade; for, per yard..... 98c 44 inches wide; \$1.40 grade; for, per yard..... \$1.25 45 inches wide; \$1.75 grade; for, per yard..... \$1.50 Finer grades at correspondingly low prices. 44-Inch Black Mohair and Sicilian Cloths. 65c quality; for, per yard..... 49c 85c quality; for, per yard..... 65c \$1.00 quality; for, per yard..... \$1.00 \$1.50 quality; for, per yard..... \$1.25 \$1.75 quality; for, per yard..... \$1.50 2.00 quality; for, per yard..... \$1.75 2.25 quality; for, per yard..... \$2.00



TO THE MEMORY OF MY NEPHEW.

Turn where I will I miss, I miss my sweet;

By my lone fire, or in the crowded way Once so familiar to his joyous feet,

This is the house wherefrom his welcome rang!

Round me the city looms, real, waste and wild,

THE DU PAGE'S CHRISTMAS MONEY.

BY LOUIE D. WALKER.

"All of it!" asked Bernice cautiously. She never entered upon a bargain without being sure of its advantage.

"No conditions," he said desperately. "Now please don't bother me any more."

Bernice shut the door with a satisfied bang, and called to Jess to "come up garret, quick!"

"Ah, Bern, tell me now!" "Would you like to know?" Bernice enjoyed her victim's suspense some minutes before she announced triumphantly.

This was in September. Four months is none too long to plan for Christmas presents, especially when there are so many possibilities.

"Well," said Bernice, frowning over the unwelcome possibility. "then we thought of a handkerchief."

"Why don't somebody come?" groaned the youngsters, after two weeks without the hint of a wedding.

It wasn't quite fair of Jess to have seen them first—but they might turn out to be more book agents. As they reached

the folding doors, however, they heard their father say:

"You will join your right hands." "It's a go!" cried Bernice in an excited whisper, making a reptilian grab at Jess. Bang they went against the door, and the nuptial rites of one Mr. and Mrs. Thomson were ended abruptly by two excited children who half tumbled into the room and as hastily bolted out again.

"Let me look! Now they're signing it! Oh, Jess, do you suppose we'll—"

"Keep still—be's beginning!" And the hall grew very quiet. Reverend Henry DuPage, like most ministers, had had his trials with marriage aspirants, and like most of them, he had ready a formula for the inevitable question of the initiated. The question was coming now.

"It's a how much does it cost?" said the man, fumbling in his pockets. "Why," began the minister, "I don't charge a set fee—I just—"

"(O Jim! He ain't a goin' to charge us anything!" before anyone could realize what had happened, the blimful pair in the possession of a perfectly good marriage ceremony, "got plum free," as they happily expressed it, were hurrying up the street, regardless of the two raging youngsters left behind, and a bewildered parlor, who was trying to calm them with the assurance that the next time he would begin his speech with "fee" at the other end.

On the whole, look seemed against them. There was one promising pair who couldn't agree over which ceremony should be used, and finally decided to postpone the affair. Two other came without a license, and were so indignant at the minister's refusal to perform the ceremony, that they never returned. To be sure, there was one discreet elderly gentleman who went through the ordeal with fortitude, and in response to the minister's suggestion, this time worded: "I let you give me what you like. I don't charge any set fee."

"How!" asked Jess, feeling the brilliancy of the idea but anxious about ways and means. Besides, she had promised her father not to let Bernice do anything queer. Bernice was baffled for a moment. "Well, I'll get an idea," she finally said. Before night the idea was forthcoming. Bernice even wiped the draining pan without a murmur, so absorbed was she in her plans. In the corner of the big downstairs closet she enumerated possibilities.

"Now first, I thought of teacher, because yesterday I heard John Crayne say she'd been waitin' to get married for the last ten years. But the trouble is, I can't think of any one who'd want her. Then there was Professor Baker. You know Mrs. Jones says it's a disgrace that he hasn't married somebody out of Ridgeway—but I wasn't just sure about who would do for him. I thought I'd see what you thought about it." (This with gracious condescension.)

"How about Miss Grant?" "Miss Grant! Jess DuPage, do you think I'd give up my Sunday school teacher—she's the only one that don't wear her hair all smashed down, and make you say the propheta!"

"Folks can teach Sundays just the same, you know, when they're married!" Jess' slow temper was rising. "You're no fair, Burn DuPage—just because you want Miss Grant all to your own self, it'll be your fault if we don't have money enough to buy anything but Christmas cards!" Bernice thought a moment. She was nothing if not principled.

"Why," she finally said with the air of a martyr, "all right, you can have her!"

Just how the future of the unconsciously sacrificed Miss Grant would have developed, remains a mystery, for the next day a veritable godsend in the shape of an engagement announcement reached the DuPage house, and even in the midst of her rapture Bernice did not forget to be glad that her Sunday school idol was to be left intact. "Oh, I'm so glad Professor Baker's got that Livingstone girl! Funny, we never thought of her!"

"And wasn't it just gorgeous of 'em to decide on the first of December! That'll give us lots of time, won't it?" "Ye-es," said Bernice thoughtfully.

"What's the matter! Aren't you glad?" asked Jess anxiously.

"I was thinking," said Bernice, "the first of December 'll be plenty of time if—if—May Jess, they don't ever have weddings charged, do they?" Upon consultation, Dr. DuPage declared that it was not the custom to ask for credit in the matter of weddings, and the younger members of the household lived solely in the expectancy of the great December first. On some nights they fell asleep speculating upon "how much it would be;" at other times they planned which train they would take to Kimball, and how they would hide the presents behind the piano.

Not the slip 'twist dream and realization came. When Jess found Bernice crying after school one day, she knew that something had happened. Bernice never cried over trifles. Between noon the storm came out. She had spent the rooms with Jess Livingstone, younger sister of the Miss Livingstone. In a burst of confidence, Jess had told the whole exciting tale. "An awful rumpus at home. Professor Baker there 'most all evening—and they talked so loud and funny in the parlor, and then he went away and shut the door hard, and Miss cried and cried; and when she, Jess, asked about the dress she was to wear at the wedding, his had told her to go 'way and let her alone. There wouldn't be any wedding and she was glad of it!"

For a quarter of an hour the children waited over their troubles. Then Bernice sat up and bumped her head angrily against the wall. "What you cryin' for, you goose? That won't get 'em married!"

"I ain't. Now keep still and let me think. I'll have to go and see 'em," she decided, at last.

"Why, Bern DuPage! You darren't! Don't I hob! Well, you just watch!"

"But what on earth would papa—I told him—" "Oh, of course, if you're goin' to go tattle-tale!" Too much for Jess.

"No, Miss Livingstone couldn't see anyone—she was in her room and mustn't be disturbed. Did the little girl perhaps have some message from her mother that she wanted to leave? No, indeed! The little girl had no such message to leave! She wished to see Miss Livingstone herself and it was very important, and she would go up and wait at the door until Miss Livingstone got ready to see her. For great purposes even the most fiery natures find patience. It was so with Bernice. She knocked twice on Miss Livingstone's door—no answer. I'll wait awhile."

"Yes, you've made a nice fool of yourself. And he'll never give in. He's prouder than you are, and—but he know! Goodness knows, though. I can't do anything but act as if I didn't care. Oh, I wish—" A little figure crept down the stairs and out at the front door. Ten minutes later Bernice stood undaunted before a very ungracious Mr. Baker, whose face, however, relaxed a little when the childish voice said with old, grown-up dignity, "I've come on business." ("The Dad always listened, when people began that way," she reflected.) She began in the middle of things.

"What's the matter with you and Miss Livingstone, and aren't you goin' to get married on the first of December?" "Well—er— My child what are you talking about?"

"About you and Miss Livingstone, and getting married," was the prompt reply. Professor Baker looked at her aghast.

"Well?" she interrogated, after what seemed to her ample time for an answer.

"Well, my little girl," said Professor Baker, who was taking on his own frown again, "I don't quite see that that is any affair of yours. You'd better run home now."

BETTER THAN SPANKING.

Spanking does not cure children of bad habits. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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"Run home!" If only a grown-up that Bernice thought he never would know how a twelve-year-old feels, at being told to run home! Bernice's eyes stormed. "You'll just wish't you'd listened. You don't know what Miss Livingstone said, and how she—and you're both just mean old things—and we'll never get to go Kimball at all—and I did want that chocolate ice cream—and Jess'll laugh at me, and it's no fair!" Her eyes were full of angry tears, and she tried to escape from the study door before he could see them. But Professor Baker had grown suddenly interested. He caught her by the arm.

"Tell me quick—what on earth do you mean?" Bernice saw her advantage at once.

"D'ye want I should?" Professor Baker had never in his life been so dauntlessly faced before.

"Yes, very much," he said meekly. "Well," began Bernice, seating herself with dignity in the big revolving chair and unconcernedly kicking the varnish off with her heels, "You see, I have to wash bottles and jugs for Christmas money, and you don't get much for that anyhow, so I asked Papa to tell me a way to earn more, and he didn't want to be bothered, 'nd he said to go away, 'nd—"

"But what has this to do with Miss Livingstone?" interrupted the professor impatiently.

"Lots," said Bernice witheringly, and he subsided with an apology. "Nd finally he said he'd think up somethin', 'nd I knew he'd never remember to think, 'nd Jess'll never ask for things. Jess is fourteen, 'nd—" "And Miss Livingstone," ventured the professor again. "I'll get t' that after awhile." So it was that Professor Baker listened to the complete tale of the Du Page's Christmas money, even to the man who paid nothing, and the dread disappointment of the book agents. And last of all, the call at Miss Livingstone's and what she had heard there. "And I think it's horrid of you to just spoil it all!" she concluded. Professor Baker looked at her a moment as though he didn't exactly have his bearings. Then he laughed—laughed so long and hard Cato.



FROM A BOY'S STANDPOINT.

BY MARGOT C. JACOBUS.

Jonathan Tubbs, Jr., had been in a triumphant mood when he sat down at his father's desk to write the best composition of Room 3, Hanmore school. Fifteen minutes later his vanity lay low and he was crushed and wretched.

Each pupil was to choose his or her subject, and here had been the first difficulty—in fact, so great a difficulty that it had not yet been overcome after fifteen minutes of struggle. Only a log fly bumping here and there among the curtains and pictures witnessed these throes of creative agony and listened to the colloquy that fell from mournful lips.

"Mama Jones's goin' to write about her black cat, Mehitable, that died the other day. She says she means to make it real sad. Everybody's interested in black cats. There are black-cat pictures and black-cat books, and Mama says there's a charm about 'em that folks can't resist. She's goin' to tell all about Mehitable's good conduct through life till she yielded to temptation and ate a rat. Yield not to temptation—there's the moral in it. Then she's goin' to finish up with the death and the funeral. Pete Simmons's goin' to write about his rabbits; and Jennie King says she's heard that Mr. Sands is fond of birds—so she's goin' to think up something about her canary. Well, one thing sure, I'm not goin' to write about my pets. All my compositions have been about trees and vacation and skating and swimming, but this time I want something different. I—I don't know—I—Hooray! I have it. I'll just get to work."

For many minutes the fly buzzed noisily and sympathetically around the author's head. Now and then it took a wise look over Jonathan's shoulder, and once was bold enough to walk across the paper unmo-est-ed. Occasionally it flew away to the window and back again, as if to bring him light; and finally it was rewarded by seeing Jonathan, beaming with satisfaction, throw down his pen. Then listening, the fly heard him read aloud the sentences that he had written expressing his opinion of the "Power of Laughter," as he called his composition:

"Of all things that folks can do to make it pleasant for each other, I don't think there is anything that equals smiles or better yet laughter. And I think, too, we could hardly live without laughing some, though some people do it a great deal more than others. You can express almost any feeling by laughter and you even see people smile sadly—but that isn't the usual way.

"Some people laugh when they can't think of anything to talk about. I heard one girl say it was a great help when she went to parties and met strangers.

"Between the ages of eight and eighteen girls have a very peculiar kind of laugh called a 'giggle.' They seem to do it all the time. Doctor Pratt says it's one of the

children's diseases. Boys don't do it very much.

"Vain people make several uses of laughter. When a boy gets a new suit of clothes, he usually wants to sneak around the back way to church—and sit in the back pew, too, unless he's had a chance to turn somersaults in the garden when his mother wasn't looking. But when a girl gets a new dress she feels dreadful if it rains the first time she wants to wear it; and you don't catch her sitting in the back pew. I've noticed that girls with new clothes on laugh a good deal. People generally laugh a lot, too, if they have fine teeth, unless they are of a very, very bad disposition; and I heard Dr. Pratt tell mother that wise women tried to keep their faces looking pleasant as much as possible—it makes them look younger so much longer.

"Of course it's a great deal nicer to have jolly folks around than sober ones, and you can't be very jolly without laughing. So laughter is necessary to popularity.

"Laughter is sometimes used for discipline. People never like to be laughed at.

"Doctors say laughter is good for indigestion; but I have only heard of one man, outside of variety shows and professional funny men, who laughed on purpose regularly. Well, this man thought he was sick a lot and had an awful bad temper, and his wife got out of patience with him and his boys hated to come home. He wouldn't go to see a doctor, so one day his wife made the doctor come to see

him. Well, the doctor felt of his pulse and looked at his tongue and listened to hear him breathe; and then he said: 'Do you know what's the matter with you? You're unhappy.' The man looked yellower and grayer than ever, and glared at his wife, and then he said: 'Do you think I'm going to pay you two dollars for that? I've got misery enough.' But the doctor was good-natured and he said: 'You needn't pay me anything if you'll promise, honor bright, to do what I tell you for a month.' 'Well,' said the man, 'I'll hear what you want me to do first.' Then the doctor wrote out the prescription in good plain English, for it didn't have to be taken to the druggist's, and took his hat and went away.

"This is what was on the paper: 'On rising laugh five minutes; after breakfast and luncheon each, laugh ten minutes; after dinner laugh fifteen minutes; and don't forget to laugh before going to bed.' Well, the man was awfully vexed and his wife and boys felt worse than ever; and they made up their minds they'd just have to let him die. As for the man, he went up-stairs and wrote a note, and left it with the doctor's prescription on his wife's dressing table, where she found it soon after. Then he packed his grip and took the next train out of town. What the note said was: 'Fanny, the doctor's right. I'm off for a month's vacation. Be good to the boys and don't get lonesome, John.' At the end of the month he came back because he did what the doc-

tor told him. Now he and his wife and the boys laugh as regularly every day, and they are all well and happy, and the man is trying to establish laughing clubs wherever there are eating clubs.

"Of course there are times when people ought not to laugh. For instance, in school when the teacher wants it quiet, or at church or a funeral. But it's nice to be happy and laughing is a good way to show it, I think."

Such was the result of Jonathan's toilsome afternoon. When his article had been duly criticized and embellished with red marks, he was told, to his great delight, that he was considered worthy to play a conspicuous part in the day's programme in honor of the distinguished visitor.

After the eventful occurrence, when Jonathan had slipped blushing to his seat, he was gratified to see that the visitor, the teachers, and all his edified listeners were beginning to profit at once by his words of friendly counsel. Every face was wreathed in smiles.—*Harper's Bazar.*

HOW GORDON ANSWERED THE BELL.

There was a ring at the door-bell one afternoon when Mama was upstairs very busy with her sewing. It happened, however, that there was some one down stairs at the moment. It was Gordon, who boasted of being a trifle more than four. Therefore Mama called down:

"Gordon, you go see who is at the door."

Gordon obeyed. He managed to turn the knob, opening the door just a crack as children will, and saw standing on the porch a rather portly gentleman in frock coat and high silk hat.

"Is Mama in?" he asked.

"Yes, sir, she is up-stairs sewing."

"Well, won't you please tell her the pastor is here?"

Without asking the visitor in, Gordon started for the foot of the stairs. The distance was not great, but in that brief space of time the message of the visitor underwent in his mind something of an evolution, and he called up:

"Mama, the plasterer is here."

The busy mother gave a quick and rather emphatic reply, which Gordon carried only too accurately to the door:

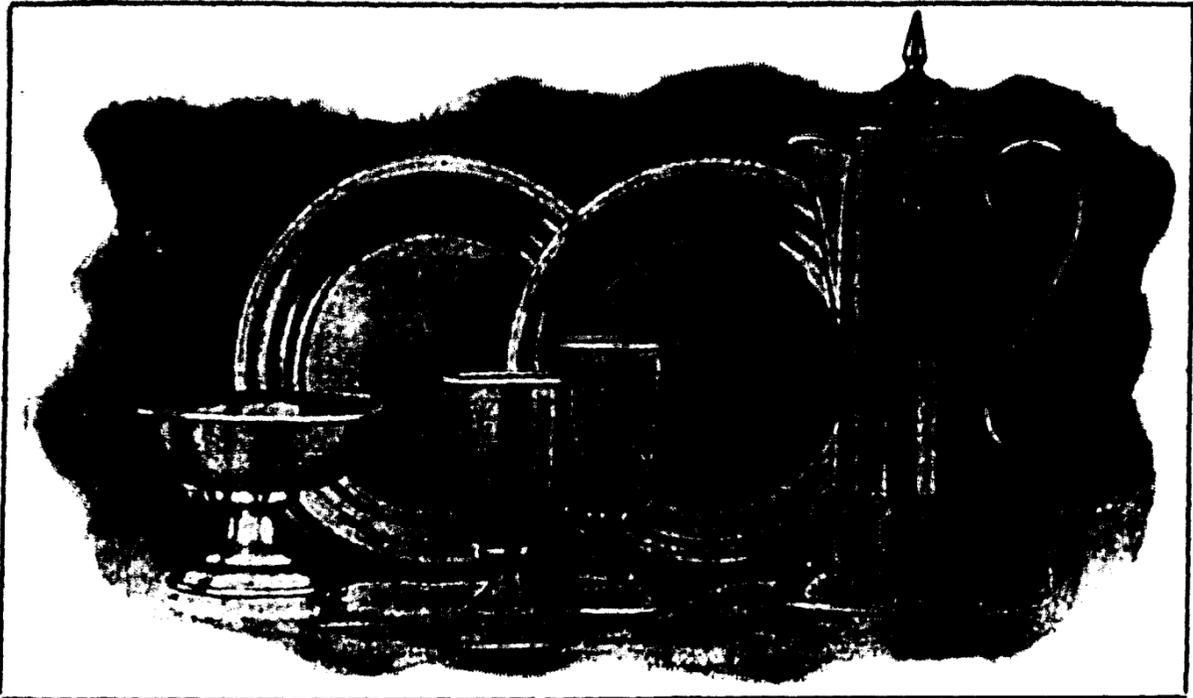
"Mama says you are at the wrong house. We don't want any plasterer here."

The clergyman laughed heartily, and then sent in another form the same message. This time it was carried safely and secured the desired interview.

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KENTUCKY TO THE RESCUE

REV. R. E. BOMAR, D.D.

There was a time when for two successive years Kentucky Baptists led all other Southern States in their gifts to Foreign Missions. That may be news to some, but it is nevertheless true. The facts are interesting.

The time goes back to the years following the close of the Civil War. For the year beginning April, 1865, and ending April, 1866, Kentucky Baptists gave, for that one year, more than all other States combined. To be exact, the total receipts for that year were \$6,630.56, of which sum Kentucky gave \$3,522.99. The next largest gift was from Maryland, namely, \$646.79. Missouri gave to our Board \$563.30. There were some States an awfully prostrated that year that they gave nothing. Alas! they had nothing to give.

The next Convention year (1866-67) Kentucky Baptists gave \$5,014.02. The total receipts that year were a little more than \$21,000. Thus it will be seen Kentucky gave one-fourth of all Maryland gives this year (1866-67) to \$2,280.61; Virginia to \$2,166.66; Georgia to \$4,458.17; Missouri to \$1,337.15. Even South Carolina is on her feet again and gives \$727.55.

The report of the Foreign Mission Board for 1866—the Convention met at Russellville, Ky., that year—mentions the fact that "the fiscal year commencing April 3, 1865, found the treasurer with no available funds." (Alas, no; Apomatox was only a few weeks off!) Then there is mention of the "appeal to the brethren of Baltimore and Kentucky and to those portions of the South where the ravages of war had not been so terribly felt. This appeal received a noble response." Again (Minutes 1866, p. 58) the report says: "The Board takes pleasure in referring to the liberal aid furnished by Kentucky Baptists during the period we were cut off from our missionaries." Then follows the report of Rev. Wm. M. Pratt, D.D., agent of the Board, showing \$7,608.91 given to our missionaries, in good hard money, 1863-65. Then follows this significant sentence: "Up to this time the absolute wants of our missionaries have been met."

It thus appears that for two years Kentucky Baptists gave that support to our Foreign Mission Board which made possible its existence and subsequent work. Probably the Board would have lived on in any event, but the historical truth is that in that awful time of suffering and peril, with characteristic generosity Kentucky Baptists bore the largest part; yes, well nigh all the burden of our work. Not a country and scarcely a post in our Foreign Mission work had been abandoned. The work went on through "the liberal aid furnished by Kentucky Baptists." (Minutes, p. 58.)

This is a memorable exhibition of the Kentucky spirit—a spirit of generosity and willingness and ability, capable of meeting any crisis. There was a crisis in 1865-7 because of the devastations of war. It was a crisis of need and Kentucky met it. Another and wholly different crisis has arisen from the greatness and growth of this same Foreign Mission work which Kentucky Baptists rescued from the jaws of death in dark days now happily gone forever. The imperative need in those days was money to keep the work going; the need today is money to sustain a mar-

velously successful and blessed work. Then, a few heroic souls along a far flung battle line were crying for bread, now a growing army of missionaries are calling for help to dig deep and build broad and high and strong the temple of the Kingdom of God in foreign lands.

The same spirit is in Kentucky now as in 1865-7. The same noble generosity is in her as of old. Would God she would stir this gift into flame!

Kentucky can give \$50,000 now as easily as \$6,000 in 1865, and the need is just as great! Not to have given generously in 1865 would have meant a grievous hurt if not death to the cause. Not to measure up to the present crisis, made by God's blessings on our ever enlarging and successful work, will inflict irreparable damage. If the Foreign Mission Board should report a debt at Richmond when the Convention meets there next May, let it not be because Kentucky, with her wealth, education and culture, has forgotten the spirit and generosity of the olden time. Kentucky to the rescue!

DEAR RECORDER:

All seem to agree that it is a fact that unconverted persons are sometimes "baptized" and taken into the churches. But the question is, What should be done as to the matter of baptism if some of these persons should become converted? Some contend that if such a one should be converted he should be baptized; others contend that "baptism" under no conditions whatever should be repeated. We should guard against extremes, for where one extreme exists its counterpart may always be found. What we need in the discussion of this question, as in all other such questions, is to get at the truth in the spirit of Christ. The man who takes the position that he would not under any circumstances "re-baptize" a person does himself great injustice, because he lays himself open to the charge of being an extremist, thus losing, at least, a part of his influence. The one who takes the opposite extreme, contending that "re-baptism" should be administered to all who claim to have been baptized in unbelief simply on their request; is the more dangerous of the two extremes.

I think it is a fact that there are persons who have been "baptized" in the unregenerate state. I think it is also a fact that such a person may become regenerated and enjoy a genuine saving faith in Christ. Now, the question presents itself, what should a church do if a member who had once been baptized should present himself with the statement that he had been once baptized but was not at that time a believer, but was now enjoying saving faith in Christ and wished to be "re-baptized?" Would it be wise for some one to accept his statement and order his "re-baptism?" Not now, by any means. The proper thing to do would be to appoint a committee of wise conservative brethren to investigate the case and report its findings to the church. The presumption is, that one who has been baptized upon a profession of faith, by the authority of the church of Christ, is a converted person, and the burden of proof falls upon such a one asking for a second baptism to show to the satisfaction of the church that he was not converted in the first instance. If one comes asking for baptism who has never been baptized, the presumption is that such a one has been converted, but as

A Nurse's Story

If you are a Sufferer from headache, neuralgia, or pain from any cause you should read the following letter from a nurse.

"For sometime I have felt it my duty to write you. I was battling my doctor twice every week for headache. All he did for me was to give something to ease the pain. Sometime the pain was so severe that I could not speak, and members of my family stood over me and gave me medicine every fifteen minutes until I was relieved. A sample of Dr. Miller's Anti-Pain Pills fell into my hands, I read the directions very carefully, and found my case described exactly. The next time my head began to ache I took the Pills five or six according to directions and I felt I was getting better, so I went to the drugstore for a box and took them until I was no more bothered. I was about the house all the afternoon. I have not had a doctor for headache since. When he sent me some more pills to be ready to know how I was, and I told him what I had done, and he replied, 'If you have found anything that will help you, stick to it.'—and so I have. Being a nurse I have recommended them to a great many grateful people. One case I will mention. I saw a doctor go to a neighbor every week for months because she had such awful headaches; but for a long time I dared not suggest anything to her. One day I met her and I gave her a half a box of Anti-Pain Pills and she cured them and has had no doctor since. She says they are a great blessing to her and said, 'Why didn't you tell me about them before?' I could tell you of many similar cases."

MRS. JOSEPHINE MOHN, Auburn, N. Y. 170 W. Commerce St. Dr. Miller's Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails, he will return your money. 25 doses, 25 cents. Never sold in bulk. MILLER MEDICAL CO., ELKHART, IND.

to the other case, the presumption is the opposite, and he must show since he was "mistaken" in the first instance that he is now really converted. Should he bring satisfactory proof that he was not converted in the first instance but now in the second is converted, the church, it seems to me, could not do less than baptize him. But even now would it not be wiser to postpone the matter for a time to be doubly sure?

I heard our distinguished brother, J. B. Gambrell, remark once that "a person should not join the church as long as he can help it." That is, I suppose, as long as he can be satisfied out of it.

What we need in these strenuous times is to "go slow" in the matter of receiving people into the churches. It is more difficult to keep a converted person out of a church than it is to get an unconverted person in, and I think we can afford to trust the Lord in the matter a little more than we are sometimes doing. I wonder if we have an evangelist whose faith is strong enough to carry on a meeting for two weeks without asking people to join the church, and at the close of the meeting let the pastor of the church announce that two weeks from that time an opportunity will be given for those who are truly converted and want to follow Christ in the ordinance of baptism to join the church? If this was done I believe less material would be added to the church, but it would be of better quality, and I do not think the reputation of the evangelist would suffer much on account of it.

J. R. SAMPLE, Summit, Miss.

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"You have fine insight into the tendencies of things and you have not only the courage of your convictions, but, what is rarer, the courage to have convictions. Thank God, my brother, for this, and God bless you."—W. C. Williams, Prof. University of Chicago.

Dr. H. H. Carroll, of Waco, Texas, writes: "Permit me to add that I do intensely enjoy the paper and come nearer endorsing all its editorial utterances and positions than those of any other paper. May God abundantly bless you, brother, and keep you faithful to his whole truth if the heavens fall!"

D. C. Grayson, of Washington, D. C., 411 G Street, N. West, January 18, 1907, writes: "I find the RECORDER becomes more and more indispensable to my spiritual life, as well as to the rock ribbed faith in the doctrine of grace you so fearlessly and faithfully contend for. May its power and influence continue to spread."

Theodore Harris, President Louisville National Banking Co., says: "The WESTERN RECORDER—what Baptist can afford to be without it!"

"I rejoice in your clear-cut, unswerving maintenance of sound doctrine. Without the work of such papers as the RECORDER I should tremble for the strongholds."—J. L. D. Hillyer.

The Rev. John F. Barnard sent in a list of names with the following: "Enclosed find check for \$30.00. Please add these fifteen new names to your list of subscribers, and send them this week's paper, if possible. I have furnished them with one copy each of the RECORDER, and they are perfectly carried away with it, and are anxious for the earliest copy possible."

President Wm. H. Harrison, of Bethel College, writes: "Allow me to say that the RECORDER is warmly welcomed each week by us all—faculty and students—and that it is full of good things each issue."

Dr. A. J. Kincaid, of Deason, Texas, writes: "Great is the RECORDER for good in its forceful teaching and sound doctrine. I am sure that you do not know what great influence the RECORDER is exercising. God guide and bless you."

Pastor H. Boyce Taylor writes: "The Lord bless you in your faithful defense of the doctrine so dear to the hearts of the great majority of Southern Baptists."

"I regard the WESTERN RECORDER as the most valuable and progressive denominational paper in America. The RECORDER is unlike the majority of our papers in that it is not only edifying to Baptist people, but its great tendency is to make Baptists out of those who are not now Baptists. If Baptists progress they must act on the aggressive and keep actively before the world their distinctive principles."—H. W. Straley, President Princeton Banking Co., West Virginia.

Dr. H. C. Vedder, formerly editor of the Examiner, now professor in Crozer Theological Seminary, speaking of Baptist journalism in the United States, says: "The WESTERN RECORDER has surpassed all other Southern papers in the solidity and permanent value of its contributions, for it is probably the only one of them that pays good prices for such articles. But after all the chief interest of that paper to its readers is in its editorial columns. No Baptist editor has a personality more vigorous than Dr. T. T. Eaton, and it is beyond the power of even cold type to hide that personality. His articles and paragraphs bristle with sharp points; they are never ill-natured, however, and generally are enjoyed by everybody but the fellow they hit. It is too serious business for him to laugh with real good grace."

A. C. Graves, D.D., Lebanon, Ky.: "I have been a reader of the WESTERN RECORDER since my childhood. It has always been true to the faith, and has done more for the Baptists of Kentucky than any other agency except the Bible. It has shaped opinion for more than three-quarters of a century, and has gathered round itself the confidence and love of our people. It was never as good and worthy of support as it is today."

J. M. Weaver, D.D., Louisville, Ky.: "I have been reading the WESTERN RECORDER for over fifty years. It has always been good; never better than now. It has convictions, and their courage. Always orthodox and true to the Bible."

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W. H. Felix, D.D., former Moderator General Association of Kentucky Baptists: "I have been a reader of the WESTERN RECORDER for fifty years, and I can truthfully and conscientiously say it is a better paper today than it has ever been. I do most earnestly recommend it to every Baptist everywhere as a most able defender of the faith and a staunch friend of everything that is good and a relentless foe to everything that is paltry and mean."

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A CALL TO PRAYER.

If there has ever been a time when providential circumstances called all of God's people to prayer that time is now. It looks like both of our Mission Boards, with their great work, are in danger of closing the year with a debt.

The venerable Dr. Fuller was preaching before the annual meeting of the society in London. His heart grew very tender as he spoke of Carey in India. He told how two of Carey's sons were a great joy to their old father, both of them being noble Christians and missionaries, but one of his boys was wayward, and had given great sorrow to his father.

Brethren, the God who heard then hears now. Oh, for some thrilling voice like the saintly Fuller's which might call our people to prayer. The payment of the debt on our Foreign Mission Board will mean the conversion of many precious souls, since it will enable the board to enlarge the work to meet some of the pressing demands.

MISSOURI LETTER.

JOS. N. BARBER.

Rev. H. W. Cole goes from Fifth Street church, Hannibal, to Bales Chapel, Kansas City, Mo. He has done a good work in Hannibal.

Rev. A. Frank Houser, our pastor here (Louisiana), goes to the First church, Erie, Penn., middle of April. Mr. Houser's work here has been greatly blessed of God. Our loss is Erie's gain.

Rev. W. A. Bibb, for a number of years the successful pastor at Eolia, has resigned and will move to Elsberry.

Rev. H. H. Marriott, of Dispatch, N. Y., comes to Shelbyna, this State. Mr. Harriott was pastor in Missouri before going East.

Rev. J. E. Denham is doing fine work as the new pastor at Boliver. In a recent meeting at Warsaw, conducted by Evangelist J. H. Dew, 62 additions were made to the church, forty heads of families saved and fourteen husbands and wives, and one couple over seventy.

Rev. Chas. E. King resigns at Elsberry and will locate here (Louisiana) and preach to some country churches.

Rev. W. O. Anderson has concluded to remain in Springfield. He was recently invited to the pastorate of Immanuel church, Louisville, Ky.

Rev. M. E. Broadus resigned recently from Pierce City and will soon become the pastor of Ramsey Creek, Dover, Clarksville and Curryville, all of this, Pike county. He will locate in Clarksville. Evangelist F. W. Taylor is as-

sisting W. J. Ward in meetings at De Soto. Over fifty have united with the church. Bro Taylor recently assisted Pastor J. B. Crouch, of Bowling Green, in special meetings. Over thirty additions Bro. Crouch came to Bowling Green last winter from Carlisle, Ky., and is doing splendid work.

Rev. W. S. Bayne, the Paris pastor, is having splendid success. He came to Paris last winter from Eastport, Md.

Baptists are making long strides in Missouri. From all over the State comes news of wide-spread revivals with large numbers of additions to the churches. Surely this is an era of great prosperity among our churches and the end is not in sight. Our State Evangelists have never done better work, nor been honored of God with greater results. The same may be said of the pastors all over the State.

As to who will succeed Mr. Houser in Louisiana and Mr. Cole at Hannibal is difficult to forecast at this particular time. Both are good churches and will have good men.

I take the following from a St. Louis paper of recent date and sent out from Mt. Vernon, Ill.: "Representatives from 225 Baptist churches in Southern Illinois, at Pinckneyville, yesterday, discussed the advisability of withdrawing from the Baptist General Association of Illinois. This branch believes that there is too much liberality in the church, and an effort will be made at this meeting to have Baptist church lines drawn closer. The movement is headed by the Rev. W. P. Throgmorton, of Marion, Ill., editor of the Illinois Baptist, published at Marion." W. P. Throgmorton is well known in Missouri, where he was pastor before going to Illinois.

I note quite a number of changes in pastorates recently, while other pastors are getting ready for special meetings.

I haven't written very much lately for the Recorder on account of sickness. Louisiana, Mo.

THE RESURRECTION.

D. P. HIGHBAUGH.

In the creation of man he inherited a spirit, a soul that must live forever; but the body must die. God said to Adam, "in the sweat of thy face shalt thou eat bread till thou return to the ground; for out of it wast thou taken, for dust thou art and unto dust shalt thou return. (Gen. 3: 19.) "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." (Eccle. 12:7.) Abraham Isaac and Jacob died and were gathered unto their people; and we believe they were justified. Abraham believed in the Lord and he counted it to him for righteousness. These all died in faith not having received the promises but having seen them afar off and were persuaded of them; and embraced them; wherefore God is not ashamed to be called their God for he hath prepared for them a city. (Heb. 11.) We believe there is a place somewhere in the realm or domain of the universe where departed spirits or souls of the righteous go at death, and are in a state of happiness under the dominion of the God of the universe. Paul said, "some man will say, How are the dead raised up and with what body do they come?" Paul said, "There are celestial bodies and bodies terrestrial, but the glory of the celestial is one



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and the glory of the terrestrial is before the judgment seat of another. There is one glory of the sun, and another glory of the moon, so also is the resurrection of the dead. It is sown a natural body, it is raised a spiritual body." (1 Cor. 15: 35-44.)

Now does this resurrection take place at death or does the soul remain in a spiritual state until "the son of man shall come in his glory; and before him shall be gathered all nations" (Matt. 25:31-32.) We are inclined to believe the former question is true. Jesus said, "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself," etc. (John 14:2-3.) Paul said, "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness; but if the spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Rom. 8:10-11.) 14 v. "As many as are led by the Spirit of God they are the sons of God." 17 v. "If children then heirs, heirs of God and joint-heirs with Christ if so be that we suffer with him that we may be also glorified together." Jesus said, "They which shall be accounted worthy to obtain that world (the heavenly) cannot die any more for they are equal unto the angels and we are the children of God; being the children of the resurrection." (Luke 20:35-36; Rev. 21:4.) Paul said, "We shall all stand

Then Paul said, "Behold, I shew you a mystery we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." (1 Cor. 15: 51-52.) Then shall be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" Thanks be to God which giveth us the victory through our Lord Jesus Christ. Magnolia, Ky.

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**The Farm and Household**

J. T. Huguley sold recently to J. C. Johnston 35 fat cattle at 5 cents and 70 fat hogs at \$6.25. —*Danville Advocate.*

E. Anderson & Son, of Bath county, sold their stallion, Star Chief, to H. T. Metcalf, of Brooksville, for \$1,000.

Moses Laylock, of the Dover precinct, in Mason county, recently received the highest price for tobacco that has been recorded in Mason county in many years. He raised 1,681 pounds of white burley on an acre of ground last season and sold it to the American Society of Equity at the handsome figure of \$20.53 per hundred. Charles Hugh, also of the same neighborhood, sold 16,000 pounds for \$15.75 per hundred.

The *Carlisle Mercury* thus notes the Haffiff sale in that county and the following prices obtained: Cows from \$21 to \$49.50; two-year-old steer, \$34.50; black bull, \$28; steer, \$22; 14 shoats at \$4.25 per head; 1 red sow, \$24.50; 1 spotted sow, \$25.50; 1 black sow, \$18; one pair of work mares, \$382.50; one brown mare, \$177.50; 1 bay horse, \$177.50; 1 dark bay horse, 3-year-old, \$165; pair mules, \$375; 15 yearling mules, \$1,500; 10 yearling mules, \$800; 50 sheep, \$8.55 per head; 50 sheep, \$10.15 per head; 25 sheep, \$9.75 per head; 29 sheep, \$12 per head.

Bush & Ramsey report the sale of Bryant & Scott recently as well attended and following are some of the prices obtained: 22 shoats, wt. 90 lbs., \$6.30 per head; 4 brood sows from \$15 to \$20; 1 fat cow, \$23; 3 strippers, \$25 to \$35; 3 fresh cows, \$28, \$51 and \$52; 3 heifer calves, \$14 per head; 5 steer calves at \$18 each; 25 heifers, \$23.95 per head; 1 pair ten-year-old work mules, \$260; one pair 5-year-old work mules, \$330; one pair 5-year-old work mules, \$170; one yearling mule, \$100; one brood mare, \$125; one harness horse, \$145; one blemished mare, \$30; 60 bbls. corn in crib, \$2.95 per bbl.; two stacks timothy hay, \$16.80 per ton; 50 bushels oats at 50 cts. per bushel. —*Winchester Democrat.*

In Mercer George Nichols has 27 ewes that dropped 53 lambs; there were three sets of triplets in the bunch and all are living.

Last week 449,000 pounds of tobacco were sold at the warehouses in Lexington at prices from 5 cts. to 22 1-2 cts. a pound.

Bud Gano, of Sadieville, bought of Mr. W. F. Anderson 20 head of hogs averaging 140 pounds, for \$660. —*Georgetown News.*

David Sims, of Harrodsburg, bought of J. T. Burrus a six-months jack for \$150.

J. F. Campbell, of Hatcher, sold a pair of 2-year-old horse mules to a party from Casey county for \$300.

Stigall Bros., of Danville, purchased this week from Mack Eubanks a fine four-year-old jack, 15 hands high, for \$590.

Will Barlow, of the Green Plot country, Barren county, sold Noble Eubank a good 2-year-old mule recently for \$170.

**AMERICAN SOCIETY OF EQUITY.**

The American Society of Equity is very popular here with the farmers. Some have delivered their tobacco and got warehouse receipts for it, and the bankers advanced them on the receipt as much as they had been getting on their tobacco before the Society was in existence, and they expect to get as much more when the tobacco is sold. The farmers are pooling their tobacco and placing it in the hands of the warehouse company for sale at not less than 15 cents for an average crop. If above an average they get more. If less than an average less. And all expenses of handling the tobacco—packing, drying and putting in hogheads are to be paid by the purchaser. The warehouse company is incorporated under the laws of our state, and at present are renting barns or warehouses to accommodate those who are not able or willing to hold their tobacco (mostly tenants). The most of the tobacco that is pooled is yet in the barns of the farmers. They withhold it subject to the orders of the warehouse company, and get it in summer order, for which they are to have \$1 a hundred more for their crops. It will take considerable money to start right, and the warehouse company should commence at once to raise funds to put up very large warehouse in our county for 1907 crop, and several have expressed themselves as being willing to take stock in the warehouse.

The farmers all combined would be a power behind any throne. They only ask a reasonable price for their labor and for the exhausting of their soil. Why any tobacco raiser should refuse to sign for their tobacco in a forward movement which would be a great benefit to themselves, neighbors and friends, is a mystery to me. Some say they signed last year and the year before and lost money by doing so. Some say they don't understand it (which I guess is the cause). The proposition they signed before was entirely different from the present plan. If I burn a brick kiln and fail, must I quit making brick? In former propositions capitalists were to raise about two million dollars, if the farmers would raise three or four hundred thousand. Does any one suppose those capitalists would put up such a sum of money without having full control of affairs and probably make five or six hundred thousand dollars out of their investments? The American Society of Equity do not ask for any large sum of money to pay interest on. For the bankers here are clever and accommodating to all who make them safe and will advance on warehouse receipts the commercial value of the tobacco. The tobacco is to be kept insured by the warehouse company and no chances taken for either party to lose. Those who sign for their tobacco elect the board of control of the county; men they know, to manage the affairs of the county, in place of those at a distance who they do not know, and the board of control of each county elect the weigher, grader and officials to transact the affairs of the Society in the county. It is thought by some if the present move is kept up there would be an overproduction of tobacco. The Society, if necessary, will probably suggest to the farmers of the production of tobacco as well as the marketing, and if the price or demand for the product lessens, then the farm-

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

We have, with much interest, examined your method of recording weekly contributions by means of your newly designed book. We greatly admire and approve of the plan and most heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time.—Fulton 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. Henton, Secretary, Jeffersonville, Ind.

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CARTER

Many of your readers will recall a happy young couple who belonged to the Memorial circle just a few years ago. Mr. and Mrs. Otis E. Carter, of Texas. Upon his graduation he became pastor of the Second Street church of Austin, where their joint efforts have been productive of much good. But the tender tie that bound them was severed. Saturday, March 23rd, and her spirit took its flight to God. She was only thirty years of age, but has left a lasting influence for good upon many hearts. During her weary illness everything was done that was possible for her restoration, and upon her departure many tokens of love were shown for her husband and three dear little children. Funeral services were conducted by several of the city pastors, Monday the 11th, attended by a large concourse. J. A. FARRER, Austin, Texas.

SHELTON

Thos. W. Shelton was born August 15, 1828, in Pennsylvania County, Virginia; was married to Lydia T. Roland, Sept. 15, 1853. Two children, R. J. Shelton and Mrs. Mary E. Hance, were the fruits of this union.

In the year of their marriage they moved to Collin County, Texas, settling near Plano, where they resided until his death, March 8, 1907. The wife, two children, six grandchildren and four great-grandchildren survive our brother. In 1850 Bro. Shelton professed faith in Jesus Christ, was baptized and received into the fellowship of the Spring Creek Baptist church—now Plano church—in which he continued as a worthy and useful member until his death. He served in the capacity of deacon and clerk of the church for many years. In the year 1860 Bro. Shelton was ordained to the work of a gospel minister. However he was never fully active in this work because of his scruples as to his Divine call. For thirty-five or forty years he was a worthy and accepted brother in the Masonic fraternity.

In all things he was honorable, to every obligation of life faithful; industrious and frugal in business and in the service of God willing and liberal. Punctuality and fidelity were among the leading characteristics of the man. He was buried in the Plano Cemetery, from whence God will call him to the resurrection of the just. His pastor, H. N. G. BENTLEY.

INGRAM

At two o'clock a. m., on March 8th, at her home in Campbellsville, Ky., our beloved sister, Lucy Ingram, wife of our highly esteemed brother, Deacon W. W. Ingram, passed from the scenes of this earthly life into the realm of eternal day. She sojourned in this transitory world sixty-five years, one month and twenty-five days. Sister Ingram was the daughter of James Derrett, of blessed memory, and is survived by two noble, Godly brothers, B. O. Derrett, of Marion county, and George W. Derrett, of Taylor county, and also by a goodly number of nephews and nieces. She walked hand in hand for thirty-six years with her dear husband, who survives her. She was a most tender and devoted wife—their hearts were knit together with ties of deepest affection—they doted upon each other. Heavy was the stroke that severed that long tender union. She was a most affectionate sister and her devotion to her step-daughter, Mrs. Richard Buckner, whom she raised, and to Mrs. George Derrett, her brother's wife, and to their children was beautiful and touching. She was all a fond mother could be to her nephews and nieces, some of whom spent much time in her lovely Christian home.

Sister Ingram professed faith in Christ, and joined the Friendship church, Taylor county, when she was about fifteen years old and was baptized by that prince of preachers, Dr. Henry McDonald, who was at that time the dearly beloved young pastor of that old historic church. Her entire Christian life was spent as a member of this fraternity. Except a few times, when prevented by sickness, she was invariably at the stated

meetings of her church. She loved its doctrine, its fellowship, its worship, its mission. She cheerfully supported the church and all the interests it fostered with her presence, her prayers and her substance. Friendship and Campbellsville churches have lost a strong prop. She was a most devout Christian, unostentatious, very much reserved in her manner, but unwavering in her faith and all other Christian graces. Everybody loved Sister Ingram because of her noble, lovely character. She will be sadly missed in her home, in the congregation of the saints and in the community. Her traits from her labors and her works do follow her. May the Divine hand rest with tenderness upon the deeply bereaved husband and grace be given to all who mourn their sad loss. J. R. GARRON, Campbellsville, Ky.

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The London Quarterly Review gives this curt and comprehensive judgment of "The Views of Praxeas on the Christian Faith by Rev. J. C. Elgood": "Mr. Elgood revives the idea (heresy) of the second century Sabellian, which does away with the church doctrine of the Trinity, making the three-fold name simply a designation of three aspects of the Godhead, no personal distinctions being admitted. Tertullian wrote a treatise against Praxeas. Another Tertullian might confute the modern Praxeas." Just this, and nothing more.

The Catholic World has a trenchant review of Mallock's Naturalness of Christianity. We transcribe a few lines, so robust in fearless conviction: "Christ is humanity's hope and life. He is the moral ideal never to be equalled or approached. He is the model of every character, by likeness to whom men will be noble, women pure, children holy, homes sacred, and nations just. This is the conviction held by the best intelligence of the world regarding Christ—a conviction too deep and sacred for Mr. Mallock to destroy by so miserable a means as comparing Christian baptism with Mithraic ablutions."

NUMBERS MISLEADING.

The Southwestern Presbyterian of New Orleans states that at the New Orleans Banquet in honor of W. Jennings Bryan this distinguished American and observant traveler said:

"In Allahabad, India, when I had finished making an address, an Indian arose and said: 'Mr. Bryan, tell your people we are grateful to them for what they have done to India; but tell them that they have done little compared with what we need here, and assure them that they must not measure Christianity by the number of Indians who belong to the Christian church. Tell them that the Christian idea has spread more rapidly than Christian membership in India.'"

GEO. VARDEN.

Tell a lie and you must tell two lies to hide it, and four to hide them, and so there is perpetual resurrection of the first lie. Tell the truth, that is the easy way.

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## ITEMS OF INTEREST

News the World Over.

The battleship Iena was one of the largest and newest of the French navy. It was lying in the harbor of Toulon when it blew up. More than 100 men were blown to atoms and their bodies scattered broadcast over the sea. The entire after part of the big ship was blown to pieces. The cause was the explosion of a torpedo which fired the powder magazines, but the cause of the torpedo's exploding is not known.

Two large steamers were wrecked the same day, within sight of each other on the Brindley Rocks close under the Lizard Lighthouse, England. One was the White Star Line Suevic with 600 passengers, 160 of them being children. The other was the Dempster Line steamship Jebba. In both cases there were no lives lost. Several other large steamers ran aground on that coast but they will not be wrecks. It does seem that some system of fog signals might be found to guard the ships on that dangerous coast when the fog prevents the light-house from giving warning.

The French papers say that in the death of M. Berthelot, France has lost her greatest man and that "no greater name can be found among all the men of the nineteenth century." He was a devoted husband and watched by the bedside of his aged wife in her sickness. When she died he rose from his chair, threw up his arms and fell dead. Berthelot was the greatest of chemists, he was also distinguished as a statesman. He was born in 1827 and was one of the precocious children who fulfilled the promise of brilliancy. His great scientific work covered many fields. He was the discoverer of acetylene gas and the inventor of smokeless powder.

The great snow storm in England set the good people to hunting up the history of previous storms. The London Baptist says that the registers show the longest known time during which snow fell in England was in 1614. It began January 15th and fell every day till March 12th. On the first day of March, one year in Hamilton, N. Y., the snow had fallen 100 days during the winter. But these were not consecutive days.

A writer in the London Daily News of January 9, Mr. Hugh Clement of Dulwich, prophesied an earthquake on the continent of America on January 12th and one on the eastern hemisphere on January 9. There were earthquakes near those dates. Kingston was destroyed on the 14th, and earthquake shocks were felt in Russia, Sweden and Norway at 1:30 of the night of January 9th, only one hour and a half after the time Mr. Clement predicted. The coincidence is remarkable.

The Imperial Bureau of Statistics has published the figures for Japan in 1903, the report having been delayed by the war. The marriage statistics are appalling. There were 370,061 marriages during the year, and 65,392 divorces. Out of these only 168 were Scriptural

divorces. Three hundred and seventy-eight divorces were gotten in less than a month after marriage, and 4,543 in less than six months.

The Liberal Party in Spain has been trying to separate church and state as France has done. They have only their own faith to blame for the triumph of the clericals. King Alfonso favors the liberals and chose five liberal cabinets. But they quarreled among themselves to such an extent that after 18 months effort to get a liberal cabinet he has appointed a Conservative Premier, who takes the side of the priests.

### FOR TRUTH'S SAKE

Some people, for truth's sake, take the position that denominational principles should be eliminated from the instruction in our institutions of learning. For truth's sake, is this sane and safe? I submit the following comparison as to the teaching of truth.

That which may be true, as held by you individual teacher, must be allowed taught, by that teacher, in any of our institutions.

That which is true, as held by over 300,000,000 Christians now living, and by hundreds of millions in ages past must not be taught in our institutions.

In other words, has truth as held by an individual a higher claim than truth as held by millions?

M. D. JEFFERIS

Jefferson City, Tenn.

### "WHERE IS THY GOD?"

This question was asked of the Psalmist in derision. It is all the help a certain type of mind is able to offer in the time of desperate distress asking mocking questions. As if a soul in trouble had not enough to bear without that, "My tears have been my meat day and night, while they continually say unto me, 'Where is thy God?'" "As with a sword in my bones, mine enemies reproach me; while they say daily unto me, 'Where is thy God?'"

It is the old fallacy that suffering and distress are incompatible with faith and goodness, that fallacy of the mind which measures godliness according to outward prosperity. If goodness had met its just reward, Jesus would not have been the Man of Sorrows He was, nor have died upon the Cross.

The old taunt was heard on Calvary: "He trusted in God; let Him deliver Him now if He will have him!" In other words: "Where is thy God?" That God could be present in pain, in enmity, in loneliness, in sacrifice, in the loss of all earthly things—no, that had not entered their dream. And yet it is one of the deepest and most helpful facts of life. Let those who know life best, and who know the love of God, say if the dearest and most enduring possessions of their spirit were not revealed to them in the time of some great trial, or suffering!

We seem to need these exceptional conditions as the stars need the dark in which to shine. It is not necessarily the sign that a good man's God has gone when he is in sore distress. It may mean the closer coming of Him who chasteneth because He loveth, and who has some vision for the soul's midnight which the noontide could never reveal. "Before I was afflicted I went astray; but now I have kept thy word." While men were flinging the taunt the Psalmist was singing—singing in the night and in the storm, answering their scorn and scepticism with every lyric of love and light. "Why art thou cast down, O my soul? Why art thou disquieted within me? hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God." Where is my God? My God is here; here in my distress, here where deep calls unto deep, here in the trough of the waves, and in the storm's wild heart, showing me His power in

# Faith And The Faith.

BY T. T. EATON, D.D., L. L. D.

## WHAT THEY SAY OF IT.

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George Frederick Wright, D.D., L.L.D., F. O. S. A., Oberlin University: "I am much interested in 'Faith and The

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Common leaf	7 50a 8 00
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Good leaf	9 00a10 00
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