

WESTERN RECORDER

Faith, Hope and Love, these three.

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THE LORD'S THIRD QUESTION.

REV. H. G. WESTON, D.D.

The guide of the flock must so love Christ that those to whom he preaches must have Christ fill their hearts. This can be accomplished only by a loving heart presenting the object of love. Doctrine and dogma and theory and philosophy and argument, however correct, will not convince the opponent or meet the necessities of the inquirer or the indifferent. Christ must be preached in love, by love. The one question comes home again to any wishing a commission from Christ, "Lovest thou Me?"

This is the reason why Christ asks this question three times. It is to emphasize the all-abiding necessity of this one qualification for Christian service, a necessity essential in every form of service to every age and condition. Peter was grieved at the threefold repetition of the inquiry, naturally grieved, because he did not understand the great compass of the words addressed to him. He did not dream that these questions and charges stretched over centuries, that they would be the guide of the church for all coming time.

One class of Christ's sheep yet remains. Our Lord has given special directions for the young and for the fullgrown; there is a class for which in our ordinary church life no special provision is made. Yet the Bible lays great stress on the duty which is owed to the aged, inculcates for them great respect, and breathes its blessing on those who love and care for them. One may be sure that in our Lord's provision for His church the aged will not be neglected.

"He saith to him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said to him the third time, Lovest thou Me? He said to Him, Lord, Thou knowest all things, Thou knowest that I love Thee. Jesus saith to him, Feed My sheep."

Again the verb and the noun are changed. The verb is the same that is used in connection with the lambs, for the duty is very much the same; the noun, scholars tell us, is the diminutive of the noun translated sheep, in v. 16, a very appropriate designation for the aged Christian. For, in many respects, and those most important ones, old age must, in the vast majority of cases, be a second childhood. No matter what loving and considerate care surrounded, no matter how carefully the shield is thrown around the aged Christian, with what tender anxiety watched, the old man can not but be conscious of the decay of his physical strength, and, far worse than that, of his mental faculties. No gratitude to his heavenly Father for a sweet and peaceful and sunny old age, devoid of care, his wants all supplied, can blind him to the fact that his day of active service for his Lord and his brethren is passed, that all those with whom he once was in the thickest of the fight have passed away, and in the midst of friends who could not be kinder he is alone in the world. The cup is put to his lips by the hand he loves most and best; he receives it with a gratitude for the past and present which can not be expressed in words. But all this, most precious as it is, can not change the ingredients of the cup. And as, under the pressure of accumulating years, possibly of sorrow and misfortune, the thoughts of the aged Christian concentrate in their own grief, he becomes suspicious, querulous, and makes exorbitant demands on those who have to do with him. But there are others whose face, on

which divine grace has been working these many years, is an inspiration to the minister as he looks over his congregation, or enters the room where the aged saint is sitting with the Bible before him. There is no pleasanter part of a minister's duty than to feed Christ's aged sheep. He can minister to their faith and hope, he can open to them that word which they love so well, he can give them the cup of cold water which is to them so welcome, and he finds oftentimes that in attempting to bring courage and strength he is the one who has been encouraged and strengthened. He came to impart a blessing; he goes away feeling that his own soul has tasted of the goodness of God in a way entirely unanticipated. In every case love will show mercy with cheerfulness, will bear another's burdens and so fulfill the law of Christ. The aged Christian is one of Christ's sheep, and the greater the need the more will love desire to perform its work, and the more will that love find in doing its work its prized reward. Love never faileth.

How well Peter understood the directions of Christ, and how faithfully he followed them may be seen from his two Epistles. The first is addressed exclusively to babes in Christ. They are described as newborn, and are bidden to desire the pure milk of the word that they may grow thereby. The duties inculcated in the first Epistle are all passive virtues—obedience, submission, patience under unjust censure, subjection to rulers, husbands, masters, to the elder, to one another, and to be clothed with humility. The second Epistle is addressed entirely to mature Christians, to those who have received the great promised blessings, who have become partakers of the divine nature, having escaped the corruption that is in the world through desire. They are bidden to develop a full, round-sided, symmetrical, perfect character, and to be ready for an abundant entrance into the heavenly kingdom. Those critics who have doubted the authenticity of the second Epistle because of the difference from the first, will find their difficulties removed if they study the two Epistles in the light of Christ's charge to Peter.

The wisdom which has been manifest in the words of Christ to Peter thus far, will shape the manner of their fulfillment. Peter's life will be what the life of every faithful Christian is, a plan of God. The young minister looks upon the world and studies his own field of labor. He asks, "Where can I best glorify God? Shall I go to an eastern or a western field in my own country, or shall I seek a foreign missionary's work?" At first he chooses apparently according to his own convictions and wishes. But as he grows in years, more and more is he conscious that his place of labor is not determined by his own will. Another girds him and carries where he did not wish to go. As in our families when our children are learning to walk, we care not where they turn their steps. From chair to chair we watch their little footsteps, and are pleased with their efforts to use their new found powers, but when they are older they walk in ways not of their own choosing, often sorely against their own inclinations, but in ways which show the wisdom of their parents, ways which are indispensable to the accomplishment of the purposes which the parent has in view. And in this the Christian rejoices. It is his chief joy that in the midst of all his toil and perplexities and difficulties he can devoutly say, "I am here not by my own choice or desire or plan; I am here because God put me here, and whatever is the outcome I will be glad and grateful." As we look at the response of Christ to

Peter's answer to the question, "Lovest thou Me?" can we conceive of anything more blessedly welcome? "Peter, do you love Me? Then you may work for Me. Peter, do you love Me? Then you may live for Me. Peter, do you love Me? Then you may die for Me." Heaven can provide no honor more to be coveted by the Christian than these three things.

"And there are also many things which Jesus did; the which if they should be written every one I suppose the world itself would not contain the books that should be written." To which we will all say, "Amen." For when one is reading the Gospel and Epistles of John he seems to himself like a man in whose hands are the lower links of a chain of gold let down from the throne of God. He values as beyond price what he sees, but he is conscious that there is infinite wealth beyond his vision. May that untold treasure one day be ours.

THE CHURCH AND THE PEOPLE.

A great deal that is neither wise nor true is said nowadays with regard to the neglect by the churches of the needs of the people. A vast amount of quiet, self-sacrificing work is doing by pastors and churches of which the sensation-mongers take no account. With reckless disregard of the field as a whole, they fix their eyes upon a few conspicuous instances of neglect—or what they assume to be neglect—and ignore, or, let us more charitably say, fail to see the multitude of churches where the stranger and the poor are received with cordial welcome, and whose members are giving of their time, money and labor, according to their ability, for alleviating suffering and bearing the good tidings of Jesus to the sinful and heart-weary. We do not hesitate to say that in every community nine-tenths of the support of the charities carried on, and the same proportion of the voluntary workers engaged therein, are members of Christian churches. With equal emphasis we say, and with full knowledge, that there is not a Baptist church in the Greater City of New York where the poor man will not find a cordial welcome and be treated as a man, regardless of his condition in life. There may be purse-proud, supercilious, religiously underdone members in many of our churches, as there appear to have been in the churches of apostolic times, but the great mass of our people, and the churches as a body, have a fraternal welcome for every comer. They remember the words of the Lord Jesus, "The poor ye have always with you, and when ye will ye may do them good," and would greatly rejoice to make his will concerning them their own. We believe that the great body of evangelical churches are like-minded with us in this respect, and that the thoughtless or malicious slurs cast upon the churches, not only by men of the world, but by Christian ministers and laymen who should know better, have only the narrowest foundation. They are generalizations from infrequent instances, and hence are logically false, as they are false in fact.—*The Examiner*.

Keep true to your best faith and dot the days with deeds which love and kindness prompt. Be just in your dealings, and keep from stain of sin in thought and word and you shall wear the crown of an approving conscience and know the secret of the happy life.—*I. Mench Chambers*.

The sin which is secret so far as men are concerned, is the very one that stands out most glaringly and condemnably in the sight of God.—*Zion's Herald*.

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Poor R. J. Campbell! He expected the orthodox to denounce his words and be posed as a martyr in advance. That he would have enjoyed. But it was a very different thing when the scholars called his book a "farrago of nonsense," and the secular papers actually apologized for having given so much space to his views, for his book was such a poor thing it was not worth reviewing!

And as though that was not mortifying enough the said secular papers call attention to his plagiarism from the book of Dr. C. G. Davis, a Chicago physician, a book published in January, 1906. And they draw the deadly "parallel column" on him. *Sic transit gloria.*

Blessed revivals are reported from China. In Yunnan Province among the Hwa Miao 1,200 have been baptized. We hope the *Examiner* will excuse us for using baptize in its English sense. It scored us for saying many had been baptized in Corea, where it says there are no Baptist missionaries. We really cannot take the time to find out whether the English or Northern Baptists have missionaries among the Hwa Miao. But we assure our friend the *Recorder* does not believe anything but immersion, duly authorized by a Baptist church, is baptism.

The Lexington, Va., Presbytery has sent an overture to their General Assembly on the subject of infant baptism. It says that in 1895 in the Presbyterian church 5,502 infants were baptized; in 1905, although the church had increased in membership, the number was only 1,877. The Presbytery wishes the pastors to be urged to renewed zeal for this neglected ordinance. So long as Presbyterians believe that infant baptism is commanded by God, they should maintain it. But we hope the day is soon coming when they will give it up altogether.

Rev. A. Parsons speaks a truth which needs emphasizing in these days: "The sorrow of Christ had a stern side; though his love was great he had a power of infinite anger. It is infinitely tender, but awfully wrathful. 'Sin when it is finished bringeth forth death.' And He flamed out in indignation against the sin that has wrecked God's world. The weakness of our religious life is that we have lost the power of moral indignation. We do not flame in righteous anger."

Of all acts, is not for a man repentance the most divine?—*Carlyle*.

THE VALUE OF PROTEST.

BY THOMAS A. V. HANNA.

Is there any necessity of protesting against anything? Grant that there are great wrongs, yet if we cannot mend them or end them, why should we call out against them? Our protest may seem no more effectual than the papal bull against the comet, why thunder forth a vain testimony, "a voice flying by, to be lost on an endless sea?" May we not content ourselves with a profound mental reprobation, an inward sworn for the wrong? No the poet represents "the brooding East" as dealing with the vulgar material power of Rome:

"The East bowed low before the blast,
In patient deep disdain;
She let the legions thunder past,
And plunged in thought again."

To protest against what we are powerless to change, what is it more than the crying of a spiteful child, which changes suddenly from impudence to tears at finding itself helpless and overruled? What does our protest effect more than to call attention to our weakness, and to mark us as in the ranks of a weak and defeated opposition? Such is the thought of many, and such is the practice of most.

Shall we then allow our weariness and our disgust at the prevalence and prepotency of error to silence us? Shall we act on the same feeling as the disappointed poet when he saw false literary canons prevail:

"Let the long contention cease;
These are swans, and swans are gone;
Let them have it how they will
Thou art tired—best be still."

Sometimes we would much desire to do that. If we consulted only our own present comfort, that is what we would do. Erasmus had a much easier life than Luther. He could see the need of reform, perhaps, as clearly as Luther; but he was able to keep his feet on the fender and his book in his hand, while the other was jeopardizing his life in the high places of the field.

On the fifteenth day of April, 1529, was signed the "Protest," from which came the name of Protestant. That name belonged at that date only to a few German Princelings and a few German free cities. It belongs now to the nations that march in the vanguard of the human race. This protest has well been called "one of the noblest documents of Christian history." Forever shine in the sky of history that constellation of cities! Their brave light pierced the gloom of the dark ages, and their beams guided the lost nations.

The American poet boasted that the shot fired at Lexington was heard round the world. But the protest against the great sins of Rome was heard in heaven itself, "and the deep tract of hell." The thunder of that mighty protest echoes still against the heavy walls of Romanism and of soul-slavery: nor shall its thunders cease, till, like Jericho's walls at the blast of the jubel-horns, the fortress of Rome shall fall, and the spiritual Babylon be sunk like a millstone in the sea.

In the things of God and the Gospel, then, a protest may be of unspeakable value, even if at the moment, it appears to do no more than rouse up wrath and hatred. It is an appeal to the court of supreme judicature. It is a looking above the mighty of the earth; to that God who standeth among the mighty and judgeth among the gods.

It is the "Kaisara epikaloumai" of the soul. It is a call for a change of venue. It declares that questions of truth and of the soul are not to be settled by potentates, or by majorities, or by a priesthood. It claims for the soul this noble extra territorial right, that, the having its domicile on earth, it is to be judged by the laws of heaven. It is a looking away unto Jesus, the Author and Finisher of the faith.

Samuel Rutherford, wise and learned, as well as devout and righteous, has expressed some of these ideas in one of his "Letters":

"For me, I am now near to eternity, and for ten thousand worlds, I dare not ad-

venture to pass from the protestation against the corruptions of the time, nor go along with the shameless apostasy of the many silent and dumb watchmen of Scotland; but I think it my last duty to enter a protestation in Heaven, before the righteous Judge, against the practical and legal breach of the Covenant, and all oaths imposed on the consciences of the Lord's people, all Popish superstitions and idolatrous mandates of men."

Like Paul before Festus, he was at a point where nothing was left to him but a protest and an appeal to the power supreme.

He that protests in a righteous cause may be likened to a man who stands alone against many opponents on disputed territory. He hoists the flag of his country, though he has neither army nor artillery to sustain it. He cannot safeguard his country's interest in the territory, but he can claim and proclaim, and appeal the decision to another power than the one there present. The Divine majesty of unchangeable truth is such, that to proclaim it is a high honor, even if it bring no present deliverance. The Roman victims of the cruelty of Verres made each his unheeded protest in the words: "Circus Romanus sum." The tyrant governor treated the words with contempt; but he was compelled to hear these words again, in Rome, before the Senate, with a new and tremendous emphasis upon them.

Nothing can be more sure to meet with unthankfulness and misrepresentation; yet nothing can better deserve the gratitude of men than the deed of those who for the sake of the truth are willing to incur and endure the enmity of the truth's enemies.

GOD, NOT MAMMON.

COVENANTNESS A MISDIRECTED WORSHIP.

The two of the elements necessary to constitute any being or object the supreme good of man, are, as I have said, *inextinguishableness and perpetuity*. It is obvious, to speak only of the latter, that that cannot be man's trust and rest, man's highest good, the duration of which is not co-extensive with his own. The joy on which I mainly depend must not only reach the deepest region of my nature, but it must last. Nothing that does not abide can be a god to man. The very sweetness of any source of delight would make it the spring of the direst ill, if it fostered the craving in us for a while, and then, when it became necessary to our happiness, suddenly ceased to flow. Better no staff than one that breaks when our weakness needs most its support. Better no lamp than one that burns only in the daylight, and goes out as the shadows fall fast and thick around us. Better no protector than one in whom we have learned to confide, and who deserts us as the foe draws near. But that which renders the condition of him who lives for money the most pitiable, is just this, that he is learning more and more to identify his happiness with that which cannot last, with that which will belie his confidence in the hour of his greatest need. Money, and the pleasures, comforts, luxuries which money can procure, are good and desirable enough in themselves. It were the grossest affectation to pretend to despise them. But give your whole heart to them, make them your chief delight, live for them till they become necessary to your happiness, and they are indeed the things which, if they render life dear, render also death terrible. The fall from wealth to poverty is often a dreadful calamity in this world. Poverty is no such ill to the born pauper as to him whom life-long habit has rendered those things necessities which to others are luxuries and rare indulgences. Penal servitude, whatever it may be to the felon in low life, is an incalculably more terrible punishment when it falls, as sometimes it does, on the man whose life has been one of affluence and ease. And so, hard though it be at the best to part with sweet life, it is hardest of all to him whom death tears from all he loves and cares for in the universe—from the softness and ease and sunny brightness of a rich man's lot on earth—and sends out, in darkness and loneliness, to meet his fate. It is godless wealth, even more than guilt, that makes

men cowards in the face of death. Let money be the great good of life, the divinity to whom you offer up the devotion of your heart and the labor of your hand, and it is a god who may reward your devotion for awhile with no slight or stinted returns. The joys of appetite and sense, rich and graceful attire, the pleasures of the table, gaiety, good fellowship, a luxurious home, walls resplendent with the rarest products of art, and rooms crowded with articles of vertu, a position of influence in the community, the attention of equals, the obsequious respect of inferiors—these and the like are the boons which often on its votary this god bestows. But alas! his gifts are fatal, disastrous benefactions, if they foster in their possessor an effeminate attachment to life, if they make the arduous pleasantness of a soft, bright, sunny existence all too dear to us, if they shut out from our view that awful other world to which we haste.

Yield then your heart's love, the reliance of your deepest nature, not to money or any finite object. God, and God alone, is sufficient for the happiness of the spirit which in His own image He has made. He is the supreme of all satisfying Good. He is not only the possessor of the resources of the universe, but He is, in Himself, better than all His gifts. He contains in Himself all that is necessary to our happiness in time and eternity. While all besides is outward and limited and perishable, He is spiritual, infinite, enduring for ever. He has access to the inmost recesses of the human heart. He can hold immediate communion with us, not as when hand touches hand, but by the ineffable fellowship of spirit with spirit. He can come into contact with the soul, and by His blessed presence with it, calm all its perturbations, heal all its wounds, cleanse away all its stains of guilt, let in the sweet light of hope on its darkness, and infuse into its weakness the very strength of Omnipotence. Possessed of Him the believer can say, "My mind to me a kingdom is." Stript of all else the world holds dear, in Him the soul has that which can compensate for every privation—in outer darkness, an inner sunshine; in poverty, a hidden treasure of priceless wealth; in pain, a secret bliss that makes even suffering sweet; in death, a life that can never die. While life lasts, His love alone can enable us to extract the deepest enjoyment out of its blessings; and in the hour when life and all its possessions pass from us, when the rich man is the poorest, and the loftiest reduced to the level of the lowest, when deaf becomes the ear to all earthly voices, and dark the eye to the dearest earthly faces, when humanity is reduced to utter loneliness, and nakedness, and weakness—oh, thrice happy he who can say, "Perish all else, God is with me still! I go, I know not whither, into regions and worlds unknown; but this I know, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Jesus Christ, my Lord."—Selected.

SOCIETIES IN THE CHURCH.

We often get the best look at ourselves through the eyes of others. Even if the outside observer's estimate is inaccurate, by reason of his imperfect knowledge of all the facts and conditions, it is nevertheless instructive, as enabling us to see how we do appear to others and to detect faults, or even to discover virtues, which we did not ourselves perceive. The Rev. Hugh Black, who has now come to Union Theological Seminary from Edinburgh, has been telling something of his impressions of American religious life, and has, naturally, found some things to praise and some to criticize. One thing which particularly strikes him, and not so favorably as some others, is the multitude of our societies. He says: "You organize a society, and when you can't make it go, you organize another society. This is the weakest point in American church work."

In saying this, Mr. Black has only to repeat what we have often said of ourselves. While we are, like most others, in a measure unconscious of our own pecu-

liarities, we are, more than any others, ob-servant and critical of our own methods. That is one reason why we organize so many societies. We find that one is not so efficient as we hoped it would be, and we at once try to better our work by setting up a new machine. And yet we say, while we are doing it, that we are getting too much machinery.

Mr. Black's judgment seems to be that the many societies do not help the efficiency of our work, and that they indicate a lack of persistence and an inconsistency of purpose that hinder the best service. If we do not entirely agree with his estimate, we must at least acknowledge that we give him basis for it. We are so hopeful of every thing new that we underestimate the value and possibilities of the old.

There is great value in the various societies of our churches. Many of them have done most effectively the work of the church, and there has been no trouble in making them "go."

The effect of Mr. Black's criticism, as well as of our own judgment of our own methods, ought to be that we shall organize fewer societies, but make existing ones far more vigorous, practical and devoted. It is usually because the primary object of a society has become obscured that the society weakens and perhaps dies out. If the Young People's Society of Christian Endeavor has lost its power in some cases, it is likely to be because those who have come into it have not been clearly informed as to the purpose of the organization, and invited to take the society's pledge understandingly, and with direct purpose of spiritual service and growth. It may be well, in some cases, to reorganize the society in a different form, but with new emphasis upon the purpose involved.—Presbyterian.

OUR CHURCHES' GREATEST NEED.

BY REV. J. MALCOLM SMITH.

A characteristic of these times is that "Christians" determine their Christian obligations by their likings. If they would like to join a church, they do; and if it would not suit their likings, they don't. They regard the ordinances Christ established for his people to observe as they like to. Whether they belong to a church or not, they attend Sabbath and other services only when they like to. Even the pastors of the two largest churches of a grand and orthodox denomination in one of our States went to a theatre instead of the evening meeting when attending an A. M. A. anniversary, because they felt they would like to have a rest. And there are not wanting in some quarters church-members that go on "Sunday excursions," and fish and hunt when they "feel like it," and never go to prayer-meeting because they have no liking for them. Of course they take in any kind of amusements they have a liking for. They don't read their Bibles, because there are other books or journals they like more. They are "good," as they would jestingly say, as and when they like to be.

And this condition has been brought on largely by ministers making it easy for people to "become Christians." For repentance toward God and faith in Christ, consent to join the church has been very extensively substituted. "Natural religion, baptized, but not regenerated"—a beautiful and agreeable thing—has taken the place of "new creation in Christ Jesus." Nicodemuses have been told they were all right, instead of Christ's "Ye must be born again." Evangelists can get more "converts" to sign "cards" than to go to an "inquiry room," or come forward to a "penitent seat," or kneel at "the altar," and still more to "raise their hand." There would not be much of a revival to report if Christ's requirement was insisted on,—that whosoever would be his disciple must deny himself, and take up his cross, and follow him.

Of course people who decide to begin "to be Christians" on the understanding that their likings are not to be crucified will not let Christian living cross their likings. The right conception must be had at the start. There is in truth no conversion to Christ without that. What our churches most need to-day is Christ's "strait gate."—Sel.

QUESTIONS ANSWERED. BY BENEX.

I thought I had said sufficient upon the subject of the public speaking of women in religious assemblies, but I have received quite a number of questions which I will answer briefly.

"Hollo do you know the commands were not local and intended only for the women of Corinth?" Because Paul says "as in all the churches of the saints."

"How do you know the commands were not local and intended only for the women of Corinth?" Because Paul says "as in all the churches of the saints."

"Scholars differ." On the subject of these commands the scholarship of the world is singularly unanimous, as was to be expected in view of the very plain words and strong emphasis.

Two arguments which are advanced by different persons are contradictory. One lady says the Greek word *lalia* means to chatter, to babble, etc., and that was what the women are forbidden to do.

And in Timothy the Greek says, "I command that in every place the males do the praying." All the modern exegetical commentators say that "in every place" does not refer to different towns.

"By telling the women not to pray or prophesy with uncovered heads, does not Paul authorize them to do so if their heads are covered?" I answered that the last time.

A sister says she has been told the married women were forbidden to speak, and that the Greek word proves this. Admit for a moment that it is to married women Paul was speaking when he told the Corinthians "It is a shame for women to speak in a church."

The majority of the women were married. In telling the women to ask their husbands at home anything they wished to understand, Paul was speaking to those to whom he gave credit for some common sense.

to say, let them ask their husbands and parents, their husbands, or their fathers, or their brothers, or their guardians. If the passage in Corinthians was the only one, there might be some cause of excuse for believing that married women alone were forbidden (except that *lalia* means to chatter, to babble, etc., and that was what the women are forbidden to do).

But the same sister tells me some one said that although the husbands are not mentioned in Timothy II it is evident only married women are meant, because an officer would try to control authority over the men.

In Greek the word *anthropos* means a human being, and does not refer to sex. *aner* means a male human being as its chief, generic meaning, its secondary one being husband.

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OLD STORIES RETOLD. BY REV. R. T. MIDDLEDITCH, D.D.

There are some little stories pertaining to the last century that are too good to be lost. A few are here repeated.

Dr. Spencer H. Cone, pastor of the First Baptist Church, New York, when it was located in Broome street, was regarded as the most eloquent preacher of his time in the city, and yet was often thought far from felicitous in his choice of texts.

First Presbyterian Church, in Brooklyn, with Dr. K. L. Taylor, pastor of the Episcopal Free Baptist Church. The two had participated in a meeting in the Brighton Church.

Dr. Nicholas Murray, pastor of the First Presbyterian Church of Elizabeth, N. J., especially remembered by his masterly "Kerwin" letters to Bishop Houghton, made a *fool* job in preaching a dedicatory sermon at Willow Grove, where he had frequently been pastor.

One of the most devoted missionaries the American Baptist Missionary Union ever had in the foreign field was the late Dr. William Deane, who labored for several years in Hama.

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

The Problem of Faith and Freedom in the Last Two Centuries. John Oman, B. D., D. Phil. \$2. A. C. Armstrong & Co., New York.

A very elaborate and a very learned work. It is the Kerr Lectures delivered in Glasgow. The problem of faith and freedom is very like that of science and religion.

Our author does not believe man slowly developed into a moral being. He says: "Both intellect and feeling develop slowly in the child, yet the sense of right and wrong and the imperative need of choosing between them come upon a child with a flash."

Address on the Gospel of St. John. By Dr. John Conference Committee, Providence, R. I. A cannily such volume. It is not a comment on any, and yet the ground is very well covered.

These addresses were delivered in a series of eight conferences held in Providence, R. I., which awakened a deep interest, and there was a general desire that the addresses be put in a volume.

Frederick Frothingham, William Thomas Mudge, D. D. \$1.50. Fleming H. Revell Company, New York and Chicago.

In "More Decisions of the Twentieth Century" the whole field, and they are drawn from fifty years of experience and observation in the ministry, and in training young ministers.

The Rise and Fall of Missions. Edited by Henry Otto Dwight, D. D. \$1.50. Park & Wigfall, New York.

A treatise of missionary information. The facts and figures of numbers of all denominations in all lands. The three divisions of the book are I. The Fields, II. The Societies, and III. Miscellaneous Notes.

The Practice of Prayer. G. Campbell Morgan, D. D. Fleming H. Revell Company, New York and Chicago.

A delightful little book. After a preliminary discussion of present conditions our author takes up: The Possibility of Prayer; The Platform of Prayer; The Preparation for Prayer; The Plans of Prayer.

Contents of the Circle for May, 1907: Magazine Section; Editorial; Smoothing the Way of the Working-Girl, by Annette Austin; How Pocahontas Has Come to Her Own, by William O. Partridge.

In a letter to the editor of the Review of Reviews, which appears in the May number of that periodical, President Roosevelt restates his views on the subject of "race suicide" with characteristic vigor of expression.

A MISNOMER.

There is no greater misnomer applied to creeds and opinions than that which lurks in the word "advanced." The man whose creed is the nulliest, the most crude and colorless and flimsy, is called "advanced," while he whose beliefs are richest, and most full of hope and liberty, is called "slow."

SUNDAY-SCHOOL LESSON

SUNDAY, MAY 26. CHILDHOOD AND EDUCATION OF MOSES. Ex. 2:1-15.

Motto Text—Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.—Acts 7:22

And there went a man of the house of Levi, and took to wife a daughter of Levi. A wife who was of the tribe of Levi. The word laughter is used to denote even a remote descendant as in the word son. The man's name was Amram. And his wife was Jochebed. In those days names were typical and given to denote the character desired. Sometimes they proved prophetic. Jochebed means, "where glory is Jehovah," and shows the piety of her parents. That Jochebed was a marvelous woman of great piety is shown by the greatness of her children and by the fact that even in Pharaoh's court Moses never forgot the lessons taught him by his mother while she was hired as his nurse by Pharaoh's daughter. There are exceptions to the rule that great men have great mothers, it may be, but the exceptions are rare. But there is no exception to the rule that the greater the man, the more he reverences his mother.

Miriam and Aaron were born before the last desperate device of killing the male infants had been adopted. Aaron was three years older than Moses and Miriam several years older than Aaron. "And when she saw that he was a goodly child."—The Scriptures seem to delight in manly beauty. We know that Joseph and Moses, David and Daniel were men of great physical beauty. Joseph has much to say of the wonderful beauty of Moses. The word translated "goodly" means "exceedingly fair."

For three months the mother succeeded in concealing her baby's existence. She kept him, probably, in the women's department of the house. Moses' beauty was what gave his mother the idea of carrying her bold plan into execution. She would have hidden her child and tried to save his life had he been of the ugliest. But his beauty made her resolve to put him where Pharaoh's daughter would see him and be impressed by his looks. There is little reason to doubt that Jochebed knew where the princess went to bathe and put her boy there that the royal lady might see him.

"She took for him an ark of bulrushes."—The bulrush is a strong, three cornered rush, growing ten feet high and has about the thickness of a man's finger. The Egyptians of that day made

boats of it and similar boats are used to this day on the Tigris river. These are made of the leaves of the date palm. "And she daubed it with slime and with pitch."—The slime was either the Nile mud which becomes tough and hard, or asphalt mixed with the tar. These made the ark water tight. "And she laid it in the flags by the river's brink."—Not in the water. Lodged thus on the bank it would seem to have floated down the river and to have been caught by the flags. "And his sister stood afar off, to wit what would be done to him."—To wit is old English for to know. Miriam was probably twelve years old.

"And the daughter of Pharaoh came down to wash herself at the river."—This was probably the Tanitic branch of the Nile, where there are no crocodiles. The Nile was considered sacred and its waters were thought to prolong life. "Her maidens walked along by the river's side."—Her attendants, daughters of nobles. The maid was a servant. If, as is now generally believed, the Pharaoh of the oppression was Ramesses II, this princess, daughter of a previous Pharaoh, was Nefert-ari, Ramesses' wife. Her picture appears everywhere with him in the temple of Hathor, and she is styled his "great royal wife, chief lady of the land, ruler and idol of his heart." She may, however, have been the daughter of Amosis. Josephus calls her Thermuthis.

"And when she had opened it she saw the child; and, behold, the babe wept."—It adds to the pathos when we keep in mind the fact that the man who wrote this account of the scene was the very babe discovered there. It is the compassion of a mother who adopted him, a child of an alien and hated race, which impresses Moses. He must have loved dearly the gracious princess to whom he owed so much.

"This is one of the Hebrews' children."—The Hebrews differed in complexion from the Egyptians. Besides, the place in which she found the boy would have told her his parentage. Whether the princess had decided to adopt the beautiful babe, or whether Miriam's question suggested the idea to her is not told us. The watchful sister comes forward. She acts wisely—it is probable having been instructed what to say by her mother. A Hebrew woman would be the best nurse for the baby.

"And Pharaoh's daughter said to her, Go."—Through all this simple scene on the banks of the river moves the mighty purpose of God who holds the hearts of kings in his hand. Moses was to be trained by his pious mother who would rear him in the fear of God. He was to be taught all the learning and wisdom of the greatest nation by means of his adopted mother. Jochebed meant to serve God—the princess thought not of him. But she was carrying out His purposes as truly.

"And the maid went and called the child's mother."—Jochebed had put her boy there, trusting him to God and hoping that he would excite the sympathy of the princess. God gave her more—the blessed privilege of rearing her child herself. "Take this child away and nurse it for me."—Claimed thus by the princess no officer in Egypt would dare to hurt a hair of his head.

That Pharaoh's daughter intended at first to do more than to make a servant of the pretty boy she had saved does not appear. But she was interested in the child, and as she watched his growth she

became attached to him and proud of him. Her love must have been very great ere the haughty princess decided to take this child of an alien and subject race as her own son. And her influence over the king must have been great that he allowed the adoption. The mere saving of one stray baby from the general death decreed to the infants would have been nothing. Let the princess have her pet if she wished. But to receive him as her son, especially if, as is now generally believed, she was the idolized wife of Ramesses II, was a very different thing.

"He became her son."—He was educated at Heliopolis, and grew up there as a priest, under his Egyptian name of Oosarith—Stanley. He was learned in all the wisdom of the Egyptians, the most learned of the nations. His adopted mother gave him the name Moses—drawn from the water. Josephus says the Egyptians call water "Mo," and those who are rescued from the water "Moses." Tradition says that his parents gave him at the usual time the name of Joachim. But Moses he is to this day—the greatest man the race has ever produced. Great in all forms of greatness, as ruler, warrior, historian, poet. Greatest of all in his faith in God.

"When Moses was grown."—Stephen tells us he was forty years old. "He went out unto his brethren and looked on their burdens."—If secular history is right Moses was a great and victorious warrior and the most popular man in Egypt. But he was a son of Abraham and loved his people. His wrath was stirred to white fury by the cruelty of the Egyptians. There was no one in sight except the Israelites and naturally he thought they would be grateful for deliverance. Perhaps he hoped they would see in him, the great general, a deliverer and rise for freedom. In Hebrews we are told he made at this time a deliberate choice between his suffering people and his proud position in the court.

If the Israelites were to be rescued from their oppressors they must be united. The second day he went out to them he found two fighting each other. The one who did the wrong was, as is always the case, the one who resented interference.

"And Moses feared, and said, Surely this thing is known."—Death was the penalty for killing the Egyptian, and Ramesses the Great was not a man to spare even Moses, the son of his daughter and the general of his army. God's time had not come to deliver Israel. Moses needed the forty years in Midian to prepare him for his great work.

PROGRAMME.

Programme of the Southern Baptist Educational Conference, Grace Street Church, Richmond, Va., May 15-16, 1907:

May 15, 8 p. m.: Culture and Faith—Pres. W. H. P. Faunce, Brown University, Providence, R. I.

May 16, 9:30 a. m.: Devotional exercises; appointment of committees.

The Task of the College in the South—Dr. S. C. Mitchell, Richmond College, Richmond, Va.

Discussion after every address. The Bible in the Colleges—Dr. W. J. McGlothlin, Southern Baptist Theological Seminary, Louisville, Ky.

The Relation of Collegiate and Professional Training—Pres. S. P. Brooks, Baylor University, Waco, Texas.

Reports of committees; election of officers.

2 p. m.: Provision for the Education of Our Daughters—Pres. H. T. Van, Baptist Women's College, Raleigh, N. C.

The Distinctive Character of Our Baptist Schools—Pres. R. Y. Jamieson, Mercer University, Macon.

The Output of a Christian College—Dr. W. C. James, Bethel College, Russellville, Ky.

Wm. H. HARRISON, Sec. SOUTHERN BAPTIST CONVENTION.

The Fifty-second Session (sixty-second year) of the Southern Baptist Convention will, at the invitation of the Baptist Churches at Richmond, Va., be held in the Auditorium, Linden and Carey streets, Richmond, Va., beginning Thursday, May 16, 1907, at 8 p. m. The Annual Sermon will be preached by A. J. Dickinson, D. D., of Alabama, or his alternate, R. T. Vann, D. D., of North Carolina.

The office of the Secretaries will be at the Jefferson Hotel. Associational Representatives are earnestly requested to register there; and Financial Delegates and Fraternal Visitors to file their cards as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, before 7 p. m. This will greatly assist us, and the State Secretaries, in presenting at the opening of the session a correct roll of those actually present.

JANNING BURROWS, OLIVER FULLER GREGORY, Secretaries.

WOMAN'S MISSIONARY UNION.

AUXILIARY TO S. B. C. The Nineteenth Annual meeting of the Woman's Missionary Union will be held in the Second Baptist Church, Richmond, Va., Thursday, May 16-19, 1907.

A meeting of the Executive Committee and State Vice Presidents will be held Wednesday evening, May 15th, at 8 o'clock, in a committee room of the church in which the Union will meet.

FANNIE E. S. HECK, President W. M. U.

RAILROAD RATES.

Southern Passenger Association, under date April 12, grants one first-class fare plus 25 cents for the round trip, from points in territory south of the Ohio and Potomac and east of the Mississippi rivers, and from Washington, D. C., Cincinnati, O., Evansville, Ind., and Cairo, Ill.

Dates of Sale.—May 13-16 inclusive, and from near-by points for trains scheduled to reach Richmond before noon of May 17.

Interline tickets will be on sale at coupon ticket offices only. Validating agencies under the charge of Joseph Richardson, special agent, will be located in the railway stations in Richmond, and will be open one hour before the schedule time of departure of each train, May 13 to June 2, inclusive.

Return Trip and Extension.—Return trip must begin on date ticket is validated in Richmond, which date must not be later than fifteen days after date of sale, unless ticket be deposited in person by the original purchaser, with special agents, Richmond, not later than 8 p. m. of June 2, 1907, and deposit. Tickets may be withdrawn from special agency, located at corner of Ninth and Capitol Sts., Richmond, open daily, May 13 to June 17, from 8 a. m. to 8 p. m. Application has been made to

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The Ministry of the Sunday School. 12mo, 273 pages. Price, \$1.50 net; postage, 15 cents.
The South Wind and Other Sermons. 12mo, 200 pages. Price, \$1.50 net; postage, 15 cents.
The Bible in the Twentieth Century. 12mo, 16 pages. Paper. Price, 10 cents.
The Making of William Carey. 12mo, 40 pages. Louisville. Price, 10 cents.

AMERICAN BAPTIST PUBLICATION SOCIETY ST. LOUIS HOUSE 127 Olive Street, St. Louis, Mo.

the Trunk Line Association, Central Passenger Association, Western Passenger Association and Southern Excursion Bureau to grant same rates from their territories, and announcement will be made as soon as they take action on the same.

Delay in announcing the above rates is due to the fact that they were only granted April 12, and notice of same was not received by me until April 15th.

O. P. GREGORY, Sec. in Charge of Trans., 204 E. Frederick St., Staunton, Va.

DEAR BRETHREN:

We have about completed the preliminary arrangements for the coming of the Southern Baptist Convention the 16th of May. The headquarters for the Convention will be at the Jefferson Hotel within ten minutes walk of the Auditorium. This hotel will give a special rate of \$1.50 per day (European) with three or four large rooms holding eight or more persons at \$1.00 per day. Murphy's (European) will give a special rate of \$1.00 up; The Richmond (European) a rate of \$1.50 up; the Lexington (American) gives a special rate of \$2.00 per day; Ford's (American) gives a rate of \$2.50 per day; Gilbert's (American) a rate of \$2.50 per day. All these are easy of access to the Auditorium. Boarding-houses numerous and well located can be secured at from \$1.00 to \$1.50 per day. Besides these there are a few smaller hotels and numerous restaurants of every grade and cost.

We are preparing for and expecting the largest and most representative gathering of Southern Baptists ever assembled, and the entire city will unite in extending a cordial welcome. All inquiries with regard to rooms, etc., should be addressed to the undersigned.

RYLAND KNIGHT, Secretary Local Committee on Entertainment, Calvary Baptist Church, Richmond, Va.

PURE AT THE SOURCE.

Milk is the chief article of food in the sick room and hospital. Every physician and nurse should know the source of supply before ordering in any form. It is not enough to know that it comes as "country milk." Borden's Eagle Brand Condensed Milk, the original and leading brand since 1857.—Integrity and experience behind every can.

Dyspepsia

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It strengthens and tones the stomach, and permanently cures dyspepsia and all stomach troubles. Accept no substitute.

GOD'S KINGDOM FIRST.

The prevailing purpose in a man's life gives tone to his whole life. What he puts first in his plans reveals what sort of a person he is. To find the real motive that one has in life is to know the life.

The service of God should be the first and main thing. To glorify God should be the solemn and sincere purpose of every soul. To enjoy God and the things he has provided for our enjoyment should be the very heart and soul of our delight through all our life.

Men are usually spoken of in connection with the profession or business in which they are engaged. We speak of a man as a lawyer, physician, a minister, a teacher or a merchant. The occupation is emphasized rather than the man himself. We think rather of what the man does than of what he is.

With God it is different. He thinks always of what the man is, and of what he is in reference to sacred and earthly things. Is a man a Christian or not? This is the only thing really worth thinking or acting about. Is he a child of God or a child of the world? This is the thing of real importance.

Sometimes we think in this way ourselves. We ought to think in this way all the time. We ought to have in mind the spiritual condition of people rather than their financial condition or their temporal occupation, or their physical health. How many times we ask one another, however, about our health or our temporal success, and how few times about our spiritual well-being.

The Apostle John wrote to a good man in one of his epistles, and told him that he wished he were as well off physically as he knew him to be spiritually. How often is it the other way however. How often we see a man who is strong and vigorous bodily, but who has no health or life of the soul. Such a one is sowing merely to the flesh. He is not putting God first and sowing to the spirit and to life eternal.

The great missionary, William Carey, was an humble shoemaker in his early life, and even then he was distinguished for his piety and his unselfish service of God. Some one told him that he should attend more closely to his business and less to religious life if he wished to succeed, but Mr. Carey answered: "My business is to serve God. I make shoes simply to pay expenses." We are reminded of Christ's words: "My meat and my drink is to do my Father's will." God's kingdom first.

If we thought more about Christ we would talk oftener and more lovingly about him. "Out of the abundance of the heart the mouth speaketh." If we put him first in our affections, our thoughts and our lives, we would live on a higher and more heavenly plane than we are too much inclined to do.

When Adoniram Judson was in Burmah, working for the salvation of souls to Christ, the natives called him "The Christ-man." He represented Christ to them, and when they saw him they thought of Christ. Always Christ was first to him. Let us be more faithful in our service of Christ and the world may more often, when they see us, think of him.—Herald and Presbyterian.

helpful time. We were fortunate in securing some of the best men and some of the best preachers in all this part of our State. We had a different preacher for each day and night. For the first and last day we had two young men from the armory, who are preparing for work in the foreign field—namely, Bro. John Isaacs, a native of Pennsylvania, and Bro. Hallow, of Georgia. Bro. Hallow preached three times for us, and our people were much pleased with both of these brethren. On Monday night we had a good sermon from Bro. Wilson, the pastor of the Baptist church at Union. On Tuesday we were very fortunate in having Dr. Robbins, pastor of the Lincoln Park Baptist church in Cincinnati with us. We had all day meeting and preaching again at night. The Doctor gave us three most excellent sermons, and our people enjoyed them greatly. An interesting feature of the morning service was the dedication of our elegant parsonage. Our members have honored themselves, as well as honored the Lord, by building a fine parsonage. It only cost about \$1,700, but much of the lumber and labor were contributed, so the buildings are worth about \$2,000. Dedication day proved to be a donation day, and the pastor and his wife received a great many nice packages for the pantry, too numerous to mention. Our hen house has also been well stocked with hens, some of which brought their little biddies with them (about sixty or more). May the Lord bless these good people for their thoughtful kindness to His humble servants.

The meeting continued the rest of the week with excellent sermons from Pastors Vickers of Lullow, W. M. Wood of the First church, Covington, and J. T. Bowden of the Immanuel church, Covington. Our people greatly enjoyed the ministry of these good brethren, and we showed our appreciation of their faithful services by giving \$50 as a thank-offering to Foreign Missions. Yours sincerely, J. T. BETTS.

Landing, Ky.

EVANGELIST-OATES-IN-PETERSBURG.

Evangelist Geo. C. Cates is conducting a great meeting in Petersburg, Va. He writes:

"My dear Brother—The Lord is doing great things for us in this city; over one thousand persons have thrown up their hands in glad surrender for salvation and for service. The first week of the meeting was one of the hardest struggles of my life, but the Lord had greater things ahead for us. The week day meeting, our auditorium given up to men, putting the women in the galleries, over three hundred men were turned away, in addition to those seated in the auditorium. We have now moved to a larger building, and yesterday morning, Monday, more than one thousand men present at our meeting. Hundreds of the best men in the city are being saved. We tried to close the meeting Sunday night, but everybody in the great throng, so far as we could see, voted most heartily, asking that we press on a few days longer. Please pray for us, and rejoice with us. I hear many kind things spoken of you here. These people will love you forever, and I feel that your work here helped to make possible the great victory which the Lord is giving us. So far this meeting has surpassed, in some respects, any meeting of all my life."

In view of the large numbers reported as converted in Bro. Cates' meetings, we asked him what was required of the converts before they joined a church. He kindly furnished the following statement of the requirements:

"What Geo. C. Cates requires of converts: 1. That they confess their sins to God and claim forgiveness through the cleansing blood and in the name of Jesus. 2. One of the ministers after careful work must be satisfied that the person is a new creature in Christ. After this the secretary must be satisfied that the person is really regenerated before recording the name. 3. Then the evangelist takes each convert through a careful examination and requires every one with uplifted hand to make this covenant: 'Having repented of, and confessed all my sins to God from an honest heart, I now claim forgiveness in the name of Jesus, through his cleansing blood, and covenant before God and this people to join the church to which the Bible leads me, and do it at my first opportunity, following in the steps of my Saviour. I join the church not to be saved, but because I am saved.' Then this covenant is sealed by every convert as he points to heaven and says, 'I surrender all to Jesus for salvation and service.' 4. Question No. 1. Could anything more be required? 5. Question No. 2. Could anything be further from the usual card signing method?"

The reader can judge of the probability of unconverted persons, under these conditions, joining the churches. We rejoice in the good work everywhere, but especially in Petersburg, since for six years the writer was pastor of the First Baptist church there. Among the good results of Bro. Cates' meetings, not mentioned we believe, is that in a certain city some of the leading pastors had quit preaching about Hell. After Bro. Cates' meeting they went to preaching about it again. If his meeting had accomplished nothing but that, it would have been well worth while. Bro. Cates rings out clear and strong on the "three R's" of the Gospel—Ruin, Redemption, Regeneration.

DEAR RECORDER:

You have published very many good and very timely editorials in your day, but you have never published a better or a more timely article than your editorial in the RECORDER of this week (May 2d).

The one source of all our troubles in church and state is that in these days there is no sense of sin. This is the one cause of all that is deplorable in our political, commercial and social life, and to this fact every column in the morning city paper testifies. Such a state of things is not wonderful among men who make no Christian profession, but it is awful to have our professed evangelists, in accord with this terrible condition. Our Lord says that when the Spirit of truth is come he shall convict the world of sin. Unless there is this conviction there can be no salvation. The man who goes down to his house justified is the man whose one utterance is: "God be merciful to me, a sinner." The prodigal who is clothed with the robe of reconciliation is he who cries, "Father, I have sinned." John the Baptist begins his preaching with the one command, "Repent"; so does Christ; so does Peter on the day of Pentecost.

They were not recruiting officers enlisting soldiers for an army; they were doing just what Christ came to do, saving men from sin. Vows of allegiance will come at the proper time; God has made special provision for that; but he accepts neither service nor offering from an unpardoned sinner. Men are changing the divine method. Preachers are treating the idea of salvation with scorn, ridiculing the word and the thought which the word expresses. All this finds its appropriate conclusion in the new theology whose cardinal doctrine is that there is no such thing as sin, and that the vital acts are "the soul's quest after God."

God give you the victory in your contest for the truth. H. G. WILSON.

SECURITY OF GOD'S CHILDREN. It is freely admitted that there are many passages in the Scriptures that seemingly cast a shadow of doubt as to whether the regenerated child of God is secure against a finally apostate state that leads to eternal condemnation. Yet, with the admission that the Scriptures are never contradictory, one part against the other, we can most certainly arrive at an absolute certainty as to their teaching, if we keep in mind this one rule of interpretation, that is, that those scriptures that seemingly teach a certain way must be interpreted in harmony with those scriptures that speak out positively and unmistakably. Many years ago the writer had a friend, a school mate, who just after reaching manhood, was indicted for murder, yet protesting his innocency. At the trial the witnesses were put under rule, and one at a time, eighteen witnesses for the State were called and testified to the murder, and against my friend, thus making out a very strong case of circumstantial evidence against him. Not knowing what testimony he was to bring in defense, my heart sank within me. But to my glad surprise, three of the very best men of the county were brought in, one at a time, and each testified positively that he was with the defendant and the other two all day, the day the foul murder was committed, seventy odd miles from where the shocking murder was committed. Here was a positive alibi, that effectually set aside all the testimony of the eighteen circumstantial witnesses, and so the case was dismissed, and my dear friend honorably set free. In like manner, all the statements of the Scriptures that seem to prove a final apostacy are effectually turned (when harmonized with the Scriptures that speak out positively on this subject) to show clearly the security of every truly regenerated child of God. And as brevity, as far as is consistent with clearness, is to be the object in this essay, let us, at once, enter the arguments. 1. God's children have eternal life. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:14-16. "The gift of God is eternal life." Rom. 6:23. "And this is us eternal life, and this life is in him that hath the Son hath life; and he that hath not the Son hath not life." 1 John 2:12. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John 5:10. It takes a bold man, indeed, to stand before God and call him a liar. Yet this must be done, if we say the believer does not have eternal life. 1. His sheep hear his voice. Of course those who will not hear his voice are not his sheep, even if they do flock with the sheep. 2. He knows them, every one of them, there is no guinea work about it whatever. He has absolute knowledge of them. 3. They (His sheep) follow Him. They do not just hang about loosely and occasionally, and just suit their own convenience about it. 4. He gives them eternal life. Who will be brave enough to say that He does not give them eternal life? That it may not be eternal? 5. They shall never perish. May they perish? If so, the Lord did not know what he was talking about, or else did not tell the truth. "The steps of a good man are ordered of the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." Psa. 37:23-24. Jude says they are "sanctified by God the Father, and preserved in Jesus Christ." Jude 1. Paul says: "After that ye believed, ye were sealed with the Holy Spirit of promise." Eph. 1:13. He also says: "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Eph. 4:30. Jude represents Jesus Christ as the jar in which the saints are preserved, and Paul tells us that the Holy Spirit is the sealing wax, and that the sealing is unto the day of redemption. How much longer could they need to be sealed? But one more quotation must close this article. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. Yes, He is able to save them to the uttermost extent of sin, of temptation, of life, of death, and to the uttermost of anything, and everything, that might be mentioned. Because He ever liveth to intercede for them. These are only a few of the positive and unmistakable passages that teach the security of God's children, but these are enough. W. H. SMITH. Bowling Green, Ky.

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And to discover new uses for it daily. It combines delicate, medicinal, emollient, sanative, and antiseptic properties derived from Cuticura, the great Skin Cure, with the purest of saponaceous ingredients and most refreshing of flower odors. For preserving, purifying, and beautifying the skin, scalp, hair and hands, for irritations, inflammations, and ulcerations, for sanative, antiseptic cleansing, as well as for all the purposes of the toilet, bath, and nursery. Cuticura Soap, assisted by Cuticura Ointment, is priceless. 'Tis greatly wise to talk with our past hours and ask them what report they bore to heaven.—Young.

DEAR RECORDER: Our meeting in the interest of Foreign Missions lasted eight days, and we had a most delightful and

helpful time. We were fortunate in securing some of the best men and some of the best preachers in all this part of our State. We had a different preacher for each day and night. For the first and last day we had two young men from the armory, who are preparing for work in the foreign field—namely, Bro. John Isaacs, a native of Pennsylvania, and Bro. Hallow, of Georgia. Bro. Hallow preached three times for us, and our people were much pleased with both of these brethren. On Monday night we had a good sermon from Bro. Wilson, the pastor of the Baptist church at Union. On Tuesday we were very fortunate in having Dr. Robbins, pastor of the Lincoln Park Baptist church in Cincinnati with us. We had all day meeting and preaching again at night. The Doctor gave us three most excellent sermons, and our people enjoyed them greatly. An interesting feature of the morning service was the dedication of our elegant parsonage. Our members have honored themselves, as well as honored the Lord, by building a fine parsonage. It only cost about \$1,700, but much of the lumber and labor were contributed, so the buildings are worth about \$2,000. Dedication day proved to be a donation day, and the pastor and his wife received a great many nice packages for the pantry, too numerous to mention. Our hen house has also been well stocked with hens, some of which brought their little biddies with them (about sixty or more). May the Lord bless these good people for their thoughtful kindness to His humble servants.

The meeting continued the rest of the week with excellent sermons from Pastors Vickers of Lullow, W. M. Wood of the First church, Covington, and J. T. Bowden of the Immanuel church, Covington. Our people greatly enjoyed the ministry of these good brethren, and we showed our appreciation of their faithful services by giving \$50 as a thank-offering to Foreign Missions. Yours sincerely, J. T. BETTS.

Landing, Ky.

EVANGELIST-OATES-IN-PETERSBURG.

Evangelist Geo. C. Cates is conducting a great meeting in Petersburg, Va. He writes:

"My dear Brother—The Lord is doing great things for us in this city; over one thousand persons have thrown up their hands in glad surrender for salvation and for service. The first week of the meeting was one of the hardest struggles of my life, but the Lord had greater things ahead for us. The week day meeting, our auditorium given up to men, putting the women in the galleries, over three hundred men were turned away, in addition to those seated in the auditorium. We have now moved to a larger building, and yesterday morning, Monday, more than one thousand men present at our meeting. Hundreds of the best men in the city are being saved. We tried to close the meeting Sunday night, but everybody in the great throng, so far as we could see, voted most heartily, asking that we press on a few days longer. Please pray for us, and rejoice with us. I hear many kind things spoken of you here. These people will love you forever, and I feel that your work here helped to make possible the great victory which the Lord is giving us. So far this meeting has surpassed, in some respects, any meeting of all my life."

DEAR RECORDER:

You have published very many good and very timely editorials in your day, but you have never published a better or a more timely article than your editorial in the RECORDER of this week (May 2d).

The one source of all our troubles in church and state is that in these days there is no sense of sin. This is the one cause of all that is deplorable in our political, commercial and social life, and to this fact every column in the morning city paper testifies. Such a state of things is not wonderful among men who make no Christian profession, but it is awful to have our professed evangelists, in accord with this terrible condition. Our Lord says that when the Spirit of truth is come he shall convict the world of sin. Unless there is this conviction there can be no salvation. The man who goes down to his house justified is the man whose one utterance is: "God be merciful to me, a sinner." The prodigal who is clothed with the robe of reconciliation is he who cries, "Father, I have sinned." John the Baptist begins his preaching with the one command, "Repent"; so does Christ; so does Peter on the day of Pentecost.

They were not recruiting officers enlisting soldiers for an army; they were doing just what Christ came to do, saving men from sin. Vows of allegiance will come at the proper time; God has made special provision for that; but he accepts neither service nor offering from an unpardoned sinner. Men are changing the divine method. Preachers are treating the idea of salvation with scorn, ridiculing the word and the thought which the word expresses. All this finds its appropriate conclusion in the new theology whose cardinal doctrine is that there is no such thing as sin, and that the vital acts are "the soul's quest after God."

God give you the victory in your contest for the truth. H. G. WILSON.

SECURITY OF GOD'S CHILDREN.

It is freely admitted that there are many passages in the Scriptures that seemingly cast a shadow of doubt as to whether the regenerated child of God is secure against a finally apostate state that leads to eternal condemnation. Yet, with the admission that the Scriptures are never contradictory, one part against the other, we can most certainly arrive at an absolute certainty as to their teaching, if we keep in mind this one rule of interpretation, that is, that those scriptures that seemingly teach a certain way must be interpreted in harmony with those scriptures that speak out positively and unmistakably. Many years ago the writer had a friend, a school mate, who just after reaching manhood, was indicted for murder, yet protesting his innocency. At the trial the witnesses were put under rule, and one at a time, eighteen witnesses for the State were called and testified to the murder, and against my friend, thus making out a very strong case of circumstantial evidence against him. Not knowing what testimony he was to bring in defense, my heart sank within me. But to my glad surprise, three of the very best men of the county were brought in, one at a time, and each testified positively that he was with the defendant and the other two all day, the day the foul murder was committed, seventy odd miles from where the shocking murder was committed. Here was a positive alibi, that effectually set aside all the testimony of the eighteen circumstantial witnesses, and so the case was dismissed, and my dear friend honorably set free. In like manner, all the statements of the Scriptures that seem to prove a final apostacy are effectually turned (when harmonized with the Scriptures that speak out positively on this subject) to show clearly the security of every truly regenerated child of God. And as brevity, as far as is consistent with clearness, is to be the object in this essay, let us, at once, enter the arguments. 1. God's children have eternal life. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:14-16. "The gift of God is eternal life." Rom. 6:23. "And this is us eternal life, and this life is in him that hath the Son hath life; and he that hath not the Son hath not life." 1 John 2:12. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John 5:10. It takes a bold man, indeed, to stand before God and call him a liar. Yet this must be done, if we say the believer does not have eternal life. 1. His sheep hear his voice. Of course those who will not hear his voice are not his sheep, even if they do flock with the sheep. 2. He knows them, every one of them, there is no guinea work about it whatever. He has absolute knowledge of them. 3. They (His sheep) follow Him. They do not just hang about loosely and occasionally, and just suit their own convenience about it. 4. He gives them eternal life. Who will be brave enough to say that He does not give them eternal life? That it may not be eternal? 5. They shall never perish. May they perish? If so, the Lord did not know what he was talking about, or else did not tell the truth. "The steps of a good man are ordered of the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." Psa. 37:23-24. Jude says they are "sanctified by God the Father, and preserved in Jesus Christ." Jude 1. Paul says: "After that ye believed, ye were sealed with the Holy Spirit of promise." Eph. 1:13. He also says: "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Eph. 4:30. Jude represents Jesus Christ as the jar in which the saints are preserved, and Paul tells us that the Holy Spirit is the sealing wax, and that the sealing is unto the day of redemption. How much longer could they need to be sealed? But one more quotation must close this article. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. Yes, He is able to save them to the uttermost extent of sin, of temptation, of life, of death, and to the uttermost of anything, and everything, that might be mentioned. Because He ever liveth to intercede for them. These are only a few of the positive and unmistakable passages that teach the security of God's children, but these are enough. W. H. SMITH. Bowling Green, Ky.

WOMEN AND WOMEN ONLY

Are most Competent to Appreciate the Purity, Delicacy, and Efficacy of Cuticura Soap.

And to discover new uses for it daily. It combines delicate, medicinal, emollient, sanative, and antiseptic properties derived from Cuticura, the great Skin Cure, with the purest of saponaceous ingredients and most refreshing of flower odors. For preserving, purifying, and beautifying the skin, scalp, hair and hands, for irritations, inflammations, and ulcerations, for sanative, antiseptic cleansing, as well as for all the purposes of the toilet, bath, and nursery. Cuticura Soap, assisted by Cuticura Ointment, is priceless. 'Tis greatly wise to talk with our past hours and ask them what report they bore to heaven.—Young.

THE WANDERER'S RETURN.

Luke xv. 18, &c.

REV. T. L. BAILY.

O, dweller mid the things of earth, Thou wand'ring from thy home; And waiving all thy precious gifts, Determined far to roam-- Beyond thy father's loving care, Far from his watchful eye, Regardless of the bitter end, That may be drawing nigh.

A moment pause, and calmly think Of joys now left behind; The plenty in thy father's house, His servants daily find; And thou a Son, bereft of all, All of thy own free will; How sadly now these thoughts arise, And thro' thy bosom thrill.

O, then arise; arise and go, And seek thy father's care, And humbly ask forgiveness free, And with his servants share; O, wondrous love, while yet afar, Thy father sees thee come, And with a kiss will welcome thee To thy paternal home. Atlantic City, N. J.

Our Pulpit

THE GOD OF THE FAMILY.

REV. CHARLES BROWN.

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people."—Jer. xxxi. 1.

The prophet is sketching an ideal condition, a condition when things are as they ought to be, a golden age that is coming when his people shall be set free from degrading oppression and from destructive sin. And among all the pictures that he draws none is more captivating, to me, than that of the happy home. "I will bring again that captivity of Jacob's tents and have mercy on his dwelling-places. . . . and out of them shall proceed thanksgiving, and the voice of them that make merry." and "At the same time saith the Lord will I be the God of all the families of Israel." I use this passage, therefore, to emphasize the supreme importance of the family in its relation to the church and to the nation.

I.

I say the supreme importance, because it will be clear to all of us that

EVERYTHING IN THE LAST RESORT RESTS UPON THE FAMILY.

It is, to begin with, the oldest of all human institutions. Before the nation existed the family was, and out of the family the nation sprang as Israel sprang from Abraham. Before the church was, the family existed. And it is still the fountain which supplies every other human institution; the school, the church, the State, are all fed from this fountain. Everything that sweetens, purifies, elevates the family, is working at the springs of the nation's life. If the family therefore be wrong it will be excessively difficult and well-nigh impossible to make the nation right; the springs are wrong. And if the family be right you have the surest guarantee for the well-being of the nation. Everybody comes out of the family—writers, merchants, manufacturers, teachers,

artificers, statesmen, nurses, preachers, &c. And while one would not underrate the value of all after influences, it remains perfectly true that your homes are the primary consideration, they are the primordial cells from which all other institutions emanate. And the first interest of a nation is to have wholesome and uncorrupted homes.

Now no one can fail to observe, who has his eyes open, that there has been proceeding for some time a weakening of the institution of the home in the English nation and a slackening of the family bond. That home is less restful and satisfying to the people of this generation than those of a generation or two ago, can scarcely be questioned by anyone who notes carefully the trend of things. One would not complain of young people or older people having wider sympathies and interests than was customary years ago. Only if such interests and sympathies destroy the sympathies and interests of home life it is a loss and not a gain. If the family must always be visiting or being visited, if it can never find sufficient in its mutual love and life to interest and satisfy it for a single evening in the whole week, then there is something fatally wrong, and no outside interest, however innocent or religious, can compensate for the lack. If the Church is responsible for the decay of home life, then this is one of the sins of which the Church needs to repent; but I do not think it is. There are many hundreds of its members that the Church never sees from one Sunday to another. But whatever it may be, this is certain, that no outside interest should be allowed for a moment to militate against the life of the home.

I realize while I am speaking that at one end of our social scale the difficulty of creating or maintaining anything like a home-life is stupendous. You feel the force of the question that is asked: How can people have a home who are compelled to live in one or two rooms in a crowded neighborhood? And you feel that there is something rotten in a social system which allows of such extremes as obtain among us. And I am not palliating the system or minimizing the difficulty when I urge that, if you allow the home-life there to go for the public-house life or the club life, you allow the most precious thing to go. I confess to a feeling of intense sympathy when the picture is drawn of the man who returns tired from his day's work to such dreary abode as that. I am moved by the pictures of drying clothes and crying children and cramped surroundings, and by the plea for a place where such a man can spend a bright and pleasant evening; but I must confess that another figure steals into the picture—viz., that of the wife and mother who has spent all day amid the cramped surroundings, the drying clothes, and crying children, and who will be up half the night mending these same clothes, etc., and I am disposed to ask whether it is the noble and worthy thing for this man, as soon as his meal is over, to go out and leave everything till the sleeping time comes, for the sake of getting a bright hour for himself—whether his going is not the casting off of a responsibility which he ought to bear and the neglect of a duty which he ought to discharge, and whether if he stayed there and exercised loving sympathy there might not be, even in those dreary surroundings, some shadow and semblance of home. For home is where love is and is not dependent

on wealth, and I for one am supremely anxious that the home instinct and the family life should be sedulously cultivated and guarded; that nothing should be allowed to weaken it and that we should be aware of the specious attractions which would draw us to find all our interests outside our home, away from our duty and our obligation within the home.

II.

But what concerns me still more, and all of us, is the

ALLEGED DECAY OF FAMILY PIETY AMONG US.

It is very significant that my text should stand in the midst of a prophecy of national resurrection. You know how much was made in Israel of the Church. It was a church which included the whole nation. Every male was commanded to appear twice each year in the house of the Lord. And it is refreshing and significant to find the prophet declaring that in the day of God's loving favor to the nation, when it was redeemed from unworthy living and restored, the glory of God should shine forth, not from between the cherubim alone and in the courts of the Temple, but in the midst of the happy family circle. And what I am concerned to plead for this morning is the cultivation of the family religion. It is quite possible for us to be pagan in our ideas of religion in several ways. And one way is this, that as the pagan associates worship and prayer with a certain house and certain days, we shall confine prayer and worship and all religious conversation to a certain place and certain days.

I think we may be fairly sure that if a man does not pray in his home he will not pray in the church; that he has an entirely mistaken view of Christian effort who never puts it forth in the sphere of his daily work. I am disposed to plead with some amount of passion to-day that the one place where Christian effort is needed, the effort to live a Christian life and show a Christian spirit and exert a Christian influence, is in the home. You have to go away from home to pursue your daily calling, but it is absurd for anyone to feel obliged to go outside his home be-

HANG ON

Coffee Topers as Bad as Others.

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him, but you know how the coffee drinker will hold on to his coffee, even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it and in a short time his dyspepsia disappeared. He continued using the Postum and in about three months gained twelve pounds.

"My husband is a practicing physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact, all of our family are, and we never think of drinking coffee any more." Read, "The Road to Wellville," in pkgs. "There's a Reason."

Shaky Women

with nerves all played-out, need the help of a pure, restorative medicine, to put them on their feet again. "I am a thankful woman," writes Mrs. W. E. Lawrence, of 821 6th Street, Portsmouth, Va., "I just had to write and tell you how much good

WINE OF CARDUI Woman's Relief

has done to me. When I got up mornings I would have those low waist pains, and about every month I would get so sick and dizzy, I would have to go to bed. But now, I don't have those spells so bad. I can eat and sleep better and feel stronger, thanks to Cardui." Try it.

Write Dr. Freedy

describing symptoms and stating age. We will send you FREE SAMPLE, in plain, sealed envelopes and a valuable book "WOMEN'S TREATMENT FOR WORKERS." Address: Ladies' Advisory Dept., The Chalmers Medicine Co.,

At all Druggists

fore he can begin to do Christian work. I know perfectly well—no body better—that it is far easier to give addresses on religion from a pulpit or a platform than to practice religion in the common relations; that it is possible to give an address on brotherly love in public and to be very irritable in private. And because this thing is difficult, to be Christian out of sight, in ordinary things and among people who know us best, I urge that we should face and attempt it. For we may be sure that if things are right in the home they will not be wrong in the church. I plead that we should make room for God in all the ordering of our household, that God shall be the God of the family. By making room for God I mean that His will shall be consulted and obeyed in the ordering of the home. That the pursuits of the home be settled and determined, not by the fashions and customs of other people, but by what is His will for us. And when I speak of seeking God's guidance I mean that it should be done openly in the centre of the family. I am filled with anxiety about the institution of family worship. I do not believe that it can be maintained without effort, but I do believe that if you allow it to go because of its difficulty, you are surrendering one of the great supports and pillars of religion in the State, and one of the truest bonds of union in the household. I do not know a more attractive picture for our homes than that drawn in Burns' "Cotter's Saturday Night"; would that something like it were in every Christian home. Nor can I understand a Christian mother who never prays with her children and never tells them as the Master told Simon Peter that He was praying for him.

My concern at this moment is with Christian people, and I want to plead with you to look to your home as the centre of all your life. I would begin at the very beginning and speak about that attachment between man and woman out of which the family springs, and urge as one of the first things that that sacred relation of husband and wife, too sacred, too momentous to be ever made a matter for jesting, should be guided and governed by the will of God, and I venture to express my own conviction that that marriage is a profound mistake, shall find their purest and highest pleasure in His service; where whatever other affinities there may be, where in the highest and holiest things the two are not one and cannot kneel together at the feet of God in prayer. I want to plead with those who are building their homes, to whom God is sending children, to get rid of the pernicious idea that children cannot be interested in religion (the eagerness with which your little ones will listen to Bible stories contradicts that), that if you want to keep your home bright and attractive you must have as little religion in it as possible, that you should have everything else but that; that religion is a dreary thing, a thing to be kept in the background, to be mentioned in an apologetic and half-ashamed way, or in a strained and artificial way; that if you want a merry family life you must give it a wide berth; that you cannot expect young people to be interested in missions and prayer meetings, and sacred songs and Christian work; that the one name which is never to be mentioned is the name of Jesus, and the one class of books which are not to be expected to be read are Christian books, and especially the one Book which has inspired the noblest and highest thinking and living of all go because of its difficulty, you are assuming, then "according to your faith be it unto you." The result will probably be that your children will have a formal connection with religion and be strangers to its vital power, that they will have no joy or pleasure in religion, but regard it as a discipline and a disagreeable duty, and will find their pleasure in purely worldly amusements. They will live for the gratification of the senses.

What needs to be said, however, very emphatically is that your hypothesis is confuted and overturned at every step by experience. There are young people to be found to-day by the hundred, happily, who find their chief joy in religion, who are full of enthusiasm in Christian service, and who have found their deepest pleasure in serving others. For my own part I do not believe there is a fairer home—a real Christian home where the first ambition of parents for their children is that they shall be claimed altogether for Christ and shall find their purest and highest pleasure in His service; where

there is Christian living on the part of those who bear the name of Christian, Christian living, which means not prayer only, but kindness and love and service for others and sacrifice for their sakes; where the elder brothers and sisters realize that the first place for exerting a Christian influence is in the home over the younger members of the household; where there is a Christian standard of ethics and of pleasure, and where there is Christian forbearance and training and teaching; and through all a love of all that is fair and lovely, true and pure, expressed in word and deed. Such a home will never be self-contained, influence will issue from it which will make for the sweetening and brightening of the homes that are around.

III.

HOW SHALL WE GET SUCH A HOME?

For those of us who are beginning the matter is comparatively simple, but for those of us who have begun and have got on to other lines, it is not so simple. For us it will not come in a moment, for few things are more difficult than to change the direction of the life of the home. We must begin with ourselves. If God is to be the God of the family He must be the God of the individual. And it is the consecrated individual in the family radiating an influence unconsciously, praying always, living and loving, serving always, and striving towards this end always, that is the important factor. There are few positions more difficult than that of being the only member of a family who cares deeply for the highest things. It is hard enough to have irreligion in your place of work. It is harder to have it in the place of your abode, to be obliged to listen daily to that which jars upon you as unchristian in tone, to have no response and no companionship and no sympathy respecting your dearest aspirations. To bear yourself attractively and not repellently in such surroundings is a matter that requires the utmost skill and a wisdom which God only can impart. One of the most difficult things in this world is to rise and keep above the level of the life about you. It means isolation, of course; it sometimes means misunderstanding and the suffering of personal reproach. It is so difficult that many who have tried it for a little while have abandoned the effort in despair. What has to be remembered always is that that is the life which Jesus lived both in the home and afterwards; always even as regarded His most intimate friends associating with people on a far lower level than Himself, who could not be got to share His aspirations. And what impresses you is that there is never in Him any scorn of them and scarcely ever any impatience, and always loving and tender service. And it was probably this as much as anything that drove Him to His Father for the sustaining fellowship of His life. And many a follower of His has done the difficult thing—walking in His footprints and finding on the solitary way the wondrous comradeship of the Son of God. And there is this consideration. What a possibility it opens up to us! By fidelity to Christ in all things; that must never be slackened, by patient continuance in well doing, by words of loving counsel and encouragement, by a life of gentleness, forbearance, loving service, gladness, you may invest religion with such attractiveness that you may win your nearest and dearest to the Christian life, and there can be no

deeper joy and no richer reward than that.

One of the surest ways of winning our nearest to God is a more complete whole-hearted giving up of ourselves.

There is one word to be said on the other side. It is possible that some of us are a barrier to family religion. You may be refusing the surrender of your own life to God and may therefore be lowering the general temperature of your home. Or you may be a professed Christian and be manifestly so little of the Spirit of Christ, so much of the opposite spirit, as to hinder and repel. It is one of the most serious considerations in life and one of the most appalling possibilities that we may actually stand in the way of one who desires to enter upon the Christian life. For the rest, my brethren, let us seek to realize the wonderful fact that God our Father desires to enter into the life of our households, to share its joys and sorrows, its successes and defeats, to be with us when the shadow falls of sickness and disappointment, of sorrow and death, to be our refuge and strength and very present help. We have neglected Him too much and too long. We have drifted away from His government. Let us turn to Him again resolutely, whole heartedly, believing that the secret of a happy home is found when we welcome with all our heart the government of God.—*Baptist Times.*

WHY THE WORLD STANDS.

BY REV. J. SPANNAWK JONES, D.D.

It is a tremendous truth that the world stands for the sake of a moral purpose. Groaning in pain, rocking with earthquakes, belching out fire and smoke from volcanic vents, holding within itself in air and in subterranean centers combustibles that could hurl it into the pit of annihilation, the great and gracious God keeps this earth spinning serenely and securely around its orbit, holding terrific energies in leash under control subject to the gradual outworking of His perfect idea for the children of men. The world with all its plant and

CHANGE IN FOOD.

Works Wonders in Health.

It is worth knowing that a change in food can cure dyspepsia. "I deem it my duty to let you know how Grape-Nuts food has cured me of indigestion.

"I had been troubled with it for years, until last year my doctor recommended Grape-Nuts food to be used every morning. I followed instructions and now I am entirely well.

"The whole family like Grape-Nuts, we use four packages a week. You are welcome to use this testimonial as you see fit."

The reason this lady was helped by the use of Grape-Nuts food, is that it is predigested by natural processes and therefore does not tax the stomach as the food she had been using; it also contains the elements required for building up the nervous system. If that part of the human body is in perfect working order, there can be no dyspepsia, for nervous energy represents the steam that drives the engine.

When the nervous system is run down, the machinery of the body works badly Grape-Nuts food can be used by small children as well as adults. It is perfectly cooked and ready for instant use.

Read, "The Road to Wellville," in pkgs. "There's a Reason."

scaffolding stands in order that out of the confusion, rubbish and uproar shall arise a building of God, a *civitas Dei*, a golden age of regenerated manhood, a final symphony out of all the harsh preludes and tangled discords of this present rehearsal. As the case now stands the world reminds one of you straining, dismantled hulk on the stormy Adriatic. Seamed with scars, cursed with sin, drenched with tears and human blood, plowed with battle-furrows, smoking with ruins, crowded with anxious, pallid faces, the earth has been wheeling along through dark, tempestuous, lawless centuries, some of them so rude and boisterous with carnality and crime that, had it not been for this overruling moral purpose; had it not been that Paul was aboard; that God has in store an immense and magnificent future for the race of man; had it not been for this Christian programme which, when finished, shall vindicate the supreme wisdom and satisfy the highest ideal and challenge the applause of the intelligent creation—there is no reason to suppose that any other consideration would have saved it.

What intrinsic value is there in commerce, trade, banking, coal and gold mining, in politics, philosophy or mechanical invention, in any established fact or fixture, to make it worth while to perpetuate the human family and save the world from sinking? You cannot find firm footing until you alight upon the continent of moral ideas and the supernatural. All that is bad in the world survives on account of what is good. The selfish, the depraved, the destructive, the obstructive, the animalish, all the vicious elements last only because there is something sound and wholesome left. If there were nothing but corruption and decay, the world would fall to pieces. It is because there are a few grains of salt here and there that society holds together. If there were not a moral ingredient, some pure and high feeling, noble ambition, spotless integrity, heroic self-sacrifice, spiritual faith left among sinful men the crash would surely come.

This imposing materialism and luxurious civilization which men build up and extol will not save society. It is mere splendid rubbish. It is the phosphorescence that glimmers over decaying matter. Apart from character, from faith, from righteousness, from purity, there is no sufficient reason why the world should last twenty-four hours longer. If there be no personal God, no glorious purpose of God, no larger knowledge of God possible, no higher life for the soul, no goal of moral perfection toward which man tends, then what is there in our shops, factories, spindles, turbine-wheels, power-looms, mechanism of business and banking, or in biology, physiology and physics, and the whole mundane machinery to keep the world standing? If these be the totality of things, if there are no verities behind and beyond them, if virtue, holiness, redemption from the dominion of sin are not indestructible certainties, if there is no sublime advancing purpose of God leading on the race—in one word, if Paul be not aboard—why should this old earth-ship fight any longer with monsoons or labor through the deeps of time?

CHRONIC PAINS.

Those who suffer pain from chronic ailments will find that Dr. Miller's Anti-Pain Pills relieve the suffering. After the first trial, they will "wonder how they ever managed to get along without them." If first package fails to benefit, your money back. Sold by druggists. 25 doses 25 cents. Never sold in bulk.

The Life of Russell H. Conwell

By Agnes Hush Burr.

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Editorial

The new Baptist Year Book is out at last. Its appearing so late in the year diminishes the interest in it and makes its sale less. If it could appear in January, it would be a much more successful publication. The price is 50 cents, and that is cheap enough.

The figures show 47,853 churches, a gain of 269 over last year; 33,230 ordained ministers, a gain of 381 over the year previous. This does not indicate any scarcity of preachers among us, for this is a net gain of more than one for every day in the year. There were within the year 266,433 baptisms, an increase of 10,863 over the year before. The average was 729 baptisms for every day of the year. While 729 people are baptized into our Baptist churches for every day in the year, there is no danger of Baptists' dying out.

The increase by letter was 131,119 as against 122,768 last year. And the loss by letter was 121,183. Hence there was a gathering in of ten thousand "trunk Baptists." We wonder how many of these there are in all. They would add quite an item to our statistics. There were for the year 84,394 ex-communications, which was 150 less than the year before. The entire number of members is given as 4,812,653—a net gain for the year of 103,342. There were 46,201 deaths. Wonder how many Baptists are now in Heaven! Since the Baptists hold the truth, everybody becomes a Baptist, if not one before, on reaching Heaven; but we wonder how many are in Heaven who were Baptists before going there.

The contributions aggregate \$19,821,734.11, against \$17,932,972.76 the year before. A gratifying increase, but less than is in proportion to our increase in wealth. New York leads with \$2,244,649.46. Pennsylvania follows with \$1,393,701.75. Next comes Massachusetts with \$1,071,773.65. Then Texas—good for Texas—with \$1,058,083.60. Next Illinois \$1,004,404.72. Then Georgia—good for Georgia—with \$1,001,532.00. Kentucky is down for \$682,632.00, though we are sure the amount should be over \$800,000.

We have nine theological seminaries, not including Baylor, with 100 professors, 1,071 students, \$1,216,456 property and \$4,300,892 endowment.

We have 89 universities and colleges, with 1,872 professors, 29,667 students, including 1,923 students for the ministry, with \$22,537,179 property and \$21,195,285 endowment.

We have 95 academies and institutes with 848 teachers, 15,996 pupils, \$4,435,825 property and \$1,816,251 endowment.

We have (or perhaps they have us) 59 denominational papers, with several doubtful districts to hear from. This does not include papers issued by the Boards.

During the year the deaths of 248 of our ministers were reported. In the list we note: S. E. Bowles, David Bruner, J. S. Check, N. L. Clark, H. L. Cole, H. H. Cordo, L. Cuthbert, A. E. Dickinson, O. Flippo, S. S. Hale, H. Y. Harbin, Wm. Howe, Owen James, E. H. Johnson, H. H. Keeton, Edw. Lathrop, E. M. Levy, W. T. Lumley, B. D. Marshall, W. C. McCall, John Mitchell, David Moore, H. T. Morton, J. R. Murphy, A. E.

Owen, C. H. Pearce, R. J. Perkins, T. K. Reed, Z. D. Roby, W. R. Ryland, J. B. Solomon, H. G. Tull, J. L. Van, B. P. Watkins and G. H. Wickerham.

Georgia continues to lead in members and in baptisms, 486,637 and 26,056 respectively. Texas is next in both, 294,439 and 34,410. Virginia is next in members, 230,315, while Alabama is next in baptisms, 23,411. Kentucky has 234,306 members and 13,527 baptisms. These figures include the Negroes.

Taking only white Baptists, Texas leads with 227,218, and they had 16,756 baptisms. Georgia has 234,094, with 10,603 baptisms. Kentucky has 203,173, with 10,608 baptisms. North Carolina has 194,250, with 11,321 baptisms. Missouri 168,213, with 12,025 baptisms. South Carolina 112,835, 9,476 baptisms. Tennessee 149,016, with 8,837 baptisms. Virginia 134,508, with 7,366 baptisms. Mississippi 118,097, with 8,147 baptisms. South Carolina 112,326, with 5,731 baptisms. Arkansas 84,203, with 6,367 baptisms. Louisiana 46,556, with 2,960 baptisms. and Florida 29,752, with 2,350 baptisms.

Of the Northern States New York leads with 164,717 members and 7,303 baptisms for the year. Illinois 136,116, with 8,789 baptisms. Pennsylvania 126,806, with 6,942 baptisms. Ohio 79,175, with 4,373 baptisms. Indiana 60,145, with 2,807 baptisms.

Gratifying as is the progress the Baptists are making in the world, it is but little compared with what ought to be; seeing they hold the truth, the world is open to them and the present generation is rapidly passing away.

The decision of the Court of Appeals upholding the County Unit law is a great triumph for temperance in Kentucky. And the decision was unanimous. Dr. G. W. Young, who labored long and faithfully, along with others, to secure the enactment of this law, is full of enthusiasm. Hear him:

"I am sorry Dr. Kerfoot and Senator Tom Kirk cannot be here to enjoy it with us, but I am glad that Rucker and Adams, Farris and Cox, Cammack, and Redwine, Gorin, Grady and their co-workers are here to see the fruition of their hopes, to eat the fruit of their heroic labors. Let our watchword be ONWARD. We did not start out to pass a few laws, to close a few bar-rooms, to kill a few worthless politicians. These were but pleasant incidents in the great struggle; but we started out to de-throne the liquor oligarchy from Kentucky politics, to destroy their nefarious traffic."

It is a happy feature of this law that the county can put liquor out of any given precinct, but it cannot put it in, against the will of the precinct. Then in order for a city to retain liquor against the vote of the county the city must vote the same day. So where the liquor men control the city, and the temperance men control the county, all that is needed is to secure a vote in the city, and when that goes "wet," then secure a vote in the county, which will go "dry," and that controls the city, since another separate vote cannot be taken in the city for three years, and the separate vote must be taken on the same day in order to avail. For once the liquor men have been outwitted. For once they were caught napping. The temperance tide continues to rise. Special work in the towns should be done among the Negroes, since the liquor men count on "the Negro vote." That is a reproach to

the Negro race, which the decent Negroes should see is removed.

The "new theology" is slightly modified Unitarianism. The "new theology" men claim that their views are not opposed to foreign missions, while the fact is they cut the missionary nerve. The Unitarians of this country number 71,000 and, in proportion to numbers, they are the richest denomination in the land. Yet last year their contributions to foreign missions amounted to only \$3,200. They pride themselves on their education and culture—there are no back-woods Unitarians. Yet these wealthy, "advanced" and cultivated people, professing to favor foreign missions contribute only four and a half cents apiece for foreign missions in a year. The general prevalence of these "advanced views" would destroy missions.

According to the "new view" all men will be saved any way, except—as a bare possibility—a few persistent incorrigibles will perish, who certainly could not be reached by missionaries. So all that the gospel could do for the heathen will, according to the "new view," be done for them any way a little later. This certainly cuts the nerve of missions.

The financial and industrial side of sickness is coming to be considered. Prof. P. M. Hall at the American Association for the Advancement of Science, estimated that at an average of one dollar a day for each person, the loss of wages due to sickness amounts in the United States to over \$700,000,000 a year. The cost of treatment is estimated as about as much more. According to this sickness costs our country a billion and a half dollars a year. What an enormous drain!

Prof. Norton of Yale University urges that the Government as well as the States, devote more money to fighting disease. One tenth of the deaths are from tuberculosis, and one tenth from pneumonia. These diseases might be greatly curtailed. This proportion means, that, unless something is done, 8,000,000 of the people now living in this country are going to die with tuberculosis, and another 8,000,000 will die with pneumonia.

Now that the dollar argument is brought forward, we may expect greater interest in the subject. People can be reached by the dollar argument who seem impervious to other arguments.

A lady friend of ours in Nashville, years ago, took a financial view of sickness in a unique way. A young lady teacher in one of the public schools, who had to earn her living, was taken sick. Her sickness lasted a month. She had to provide a substitute, to hire a nurse, to have a doctor, to run up a drug bill, &c., &c. This lady friend paid all these bills, and bringing the receipts to the young teacher declared, "I now make you a present of your spell of sickness." A unique present, and a very acceptable one.

"Was Philip, who baptized the eunuch, an ordained preacher? Inquirer."

Yes; but we have no account of his ordination. Why then do we say he was ordained? The reason is very clear and simple.

We assume that the Baptist church order is that taught in the New Testament, for this argument is addressed to Baptists. That order requires that preachers be ordained before administering the ordinances. This order, being taught in the New Testament, is

from the Holy Spirit, who inspired the New Testament. Hence the will of God is that preachers be ordained before they administer the ordinances.

The Holy Spirit directed Philip, as the record tells us, in his dealings with the eunuch. Since He requires ordination to precede administering the ordinances, and He directed Philip in baptizing the eunuch, Philip must have been ordained, else the Holy Spirit contradicted Himself. It was not necessary to mention that Philip was ordained. The fact that the Holy Spirit sent him to do what the Holy Spirit requires ordination in order to do, proves that Philip was ordained.

A citizen of Owensboro claimed that a 17-year-old boy could buy liquor in the saloons there, contrary to the law forbidding the sale of liquor to minors. A brewer denied it, claiming that saloons were law-abiding. The matter was tested. The seventeen-year-old boy went to five saloons and had no trouble in getting liquor in either of them. Two of the saloon men were arrested for violating the law, and although the violation was admitted the judge (?) dismissed the warrants, saying he "would not stand for any scheme like that." That is exactly the kind of judge for law-abiding people to vote against when he again becomes a candidate.

The leading article in the Christian Standard (the leading Disciple paper) of last week is by C. E. Elmore and it discusses Christian union. Mentioning the obstacles in the way of union with different denominations he specifies "final perseverance of the saints and restricted communion" as the objectionable features of the Baptists which must be removed before the Disciples could unite with us. We are glad to have the conditions thus clearly stated. Let those Baptists who have any yearning for union with the Disciples make a particular note of this. Are there any Baptists willing to surrender these doctrines for the sake of union with the Disciples? Baptists, according to this, would have to cease to be Baptists, for the sake of union.

Dr. P. T. Hale has evidently "come to the kingdom for such a time as this." Already he has met and overcome several emergencies, and his last achievement is the saving to the denomination of Lynnland College. This institution has done noble service under President Gwynn. But the time has come when he feels he must give up the work, and the school was for sale. Dr. Hale took hold and raised \$5,000 toward the purchase price and he will get the rest. It will be in charge of the Education Society. This school has a beautiful property. Dr. Hale delivers the Commencement address May 22nd.

Dr. Hale goes forward without sounding any trumpet before him, but earnestly, quietly, persistently and with the most consummate sanity he does the needed work. He has been devoting himself to the general work, and has not thrown himself into the work of the Proposed University. Bro. Theodore Harris has turned over through the Education Society \$60,000 in bonds, designated for the endowment of a chair in the Seminary. Now that the pressure for missions is lightened, the brethren can rally the better to our great educational work. Let there be a glorious report made at Mayfield next month.

EDITORIAL VARIETIES

Dr. J. R. Morris had a handsome portrait of his daughter painted in Europe, and when the portrait came, he was required to pay \$500 duty on it. Hearty this was a needless charge, not to be justified on the principle of protection, or on any other principle.

It is proposed to raise \$25,000 in this country as America's contribution to the monument to John Calvin to be erected in Geneva in 1908—the 400th anniversary of the great theologian's birth.

Frank H. Smith publishes in The Baptist, London, an account of the publication of the "new theology" in 1650. And that was not the first of it. This "new" (?) had its father new and true.

We are hearing of "communion consciousness." That breeds "world consciousness."

Among the attractions of the Jameson Expedition is a realistic presentation, by cyclorama, of the famous battle between the Merrimack and the Monitor, which took place near by. It was this battle that ended the usefulness of wood on war vessels, and inaugurated the period of iron clads. The modern battleship is the development of these first iron clads.

The "first law" at our house is "Don't wake the baby."

"I wish the Recorder was in the house of every one, for it is the best paper in the world; none excepted.—H. H. Garner."

Among our visitors last week we were glad to see the Rev. S. G. Mullins, of Corsicana, Texas. That his son, President Mullins, has been a good while a prominent figure in the denomination, might lead somebody to suspect that his father was getting old. But one look at him will banish all such suspicion. He and Mrs. Mullins are off on their vacation. They will attend the Convention and visit different points.

We were glad to welcome to our office Dr. John T. Christian, of Little Rock, Ark. He is a native Kentuckian and rightly belongs in Kentucky. Let our brethren see to this.

This seems to be the time for the consolidation of Baptist papers. The Baptist Press has been sold to the Baptist Courier. The Baptist Tribune has been sold to the Baptist Standard. And now the Maryland Baptist has been sold to the Baptist Commonwealth. Has the limit now been reached?

In a Northern paper a pastor argues that church prayer meetings are failures because in the three churches of which he has been pastor the prayer meetings were failures. We are willing to admit that had he been pastor of three times three churches, the prayer meetings in them all would have been failures.

The Pope has appointed seven new Cardinals and not one of them an American. Of the 62 Cardinals 35—a good majority—are Italians. The control of Roman Catholic affairs will never be allowed to pass out of Italian hands. It is not agreeable to Irish Catholics to be told that the Pope is a Dago.

The establishment of a second Baptist weekly in Virginia has been laid over "for a year at least," and thus the Religious Herald is left with a clear field. The Herald has always been a fine paper and it promises to be better than ever. On what principle should the number, location and personnel of our Baptist papers be determined? Our standing question has not been answered.

A man has published an article on the subject: "Was God justified in creating a world like this?" Wonder what the man proposes to do about it. Justified—before what tribunal? Who is there to justify the Almighty?

President Elliot claimed that the doctrines for which Calvin "was willing to die and willing to kill were dead to the world." This is what Unitarians and anti-Calvinists generally have been saying for fifty years. Yet there are more Calvinists in the world to-day than ever before, and the number is constantly and rapidly increasing.

Our excellent contemporary, the Journal and Messenger, cites the fact that George Washington is said to have been immersed in the Potomac, in New York, and at Valley Forge, as a reason why he was not immersed at all. Homer was said to have been born in seven different cities, and Columbus in as many—does this show that Homer and Columbus were not born at all?

AMONG THE Churches.

Walden St. (Third and M. Collieries) Pastor: Eason: Christ's resurrection; Last opportunity. Two for baptism, one by letter. On the admission of members...

Chandler St.—Pastor Weaver: Mother to good work; Christ's revelation of the future. Church given him a resolution, paying his and Mrs. Weaver's expenses.

Fourth Ave.—Pastor Hamlett: Peace; Salvation of Zachariah. Twenty added and Walden Pastor Hunt: Growing in grace; The sinners without excuse. Seven baptized, one for baptism.

Calvary—Pastor DeWitt: Deliverance from affliction. Ready for the Lord's return. One for baptism, three by letter.

Clinton—Pastor Foster: Christ's parting message; Redemption. One by letter. Franklin St.—Pastor Arvin: Not servants but friends; Contrived union.

German—Pastor Janzen: Beginning of judgment; Spirit of grace. Hawthorn—Pastor Althoff: Completed mission; Rejected gift.

Highland—Pastor Daves: Power of the Cross; Threefold invitation. Immanuel—Bro. J. N. Prestridge: Strengthen the things that remain; Peter's love for Christ.

Oakdale—Bro. Gordon Hill: Tragedy of soul; Christian's invitation. Fourteen for baptism, six by letter, two by relation, fifteen baptized. Meeting concluded.

Ferriand Ave.—Pastor Maddox: Come unto me; World or soul? Third Ave.—Pastor Ransom: Hope; What think ye of Christ? Pastor resigned to take effect May 31st.

Twenty-sixth and Market—Pastor Reed: Power and equipment; Hope. One for baptism, one by letter. \$1,095 added to building fund.

East Mead—Bro. T. Riley Davis: Looking to Jesus. Bro. J. G. Bow: Gospel of missions. One for baptism. Eighteenth St.—Pastor Rawlins: Power of evil.

Highland Park—Pastor Arvin: Great contrast; Profound question. Salem—Pastor Carver: The Gospel: Rights of a child. Building to be dedicated in two weeks.

Hope Mission—Pastor Bruce reports a good week. Brethren P. T. Hale and J. W. Bruner were present at the Conference and spoke pleasantly of their respective works.

Bro. Eaton, by request, presented to the Conference the paper read before the Seminary Missionary Meeting on "The denominational paper and missions." Brethren Foster, Janzen Althoff, Hale, Bruce, Prestridge, Hunt and Wilson spoke.

Bro. Sawyer, of San Francisco, visited the city and the Seminary last week. Delivered an address to the students at Norton Hall May 8th. Subject, "California as a Christian investment."

Mr. J. S. Moore, Secretary of Y. M. C. A. of the State of Kentucky, visited us Friday and spoke to the students at New York Hall about the Students' Conference that is to be at Danville, Ky., June 14-22. He urged that the Seminary ought to have a large delegation on that occasion.

Mr. M. C. Trent, Washington, Pa., and the Baptist Book Concern have presented, with their compliments, to each student in Seminary, respectively, a copy of Gipsy Smith's Autobiography, valued \$1 net, and a copy of "The Kingdom," by Boardman, retailed at \$2. The student body voted the chairman of the body to write each of them a card of thanks.

John Isaac, student from Paris, has been away about ten days attending the Ministers' Conference, which commenced at Yellow Creek Baptist church in Davies county. On this trip he visited and preached at several churches.

Supplies for last Sunday: W. D. Spinks, Louisville, Ind.; H. J. Sparks, Louisville, Ky. (called as pastor one fourth time); R. C. Womack, Mt. Vernon, Ind.; L. W. Smith, Blue River, Ind.; William Melton, Ballsville, Ind.; H. H. Stephens, Columbus, Ky. (called as pastor one fourth time); M. O. Patterson, Shepherdsville, Ky.; J. E. White, Shepherdsville, Ky.; Martin A. Wood, Walden St., Cincinnati, Ky.; ——— Thompson, Meadow Home; E. O. Smith, Shepherdsville, Ky.; W. N. Howe, Wood Point, Ky.

At the time of this writing it was understood that Bro. Melton, McMillan and Egger and Mr. H. Prestridge Smith were going to attend the Southern Baptist Convention at Richmond.

THE STATE. Pastor D. H. Howerton writes from Bowling Green: "Bro. W. H. Smith, State Evangelist, recently closed a meeting with us at the Second church. The saints were edified and sinners (faithfully) warned. Two were added by baptism and several by letter. Bro. Smith's preaching is simple, sane and Scriptural. Great crowds are in attendance at the High Street meeting now in progress in the city."

Bro. J. M. McFarland writes: "I have just closed a meeting at Highland church, of which Bro. Howerton is the beloved and efficient pastor, whom I found a congenial co-laborer. Two were added to the church, a Sunday school organized and \$53 contributed to missions. May the good work go on."

Rev. J. M. Fowler, of LaGrange, Ky., desires to correspond with any one who has old church pews for sale.

Pastor H. H. Thomas writes: "Please change my address from Arkadelphia, Ark. (Ouachita College), to Greer, Texas. I am now settled here as pastor of the First church. This is a town of about 5,000 people and has two Baptist churches. Brother Fletcher recently held a meeting with the First church which resulted in 108 additions. I feel that God is going to do great things here."

Pastor R. B. Moore writes from Sikeston, Mo.: "Bro. Glen Kennedy, State Evangelist, labored with us three weeks in meeting, resulting in 74 additions—52 baptized, 8 standing approved for baptism, 9 by letter, 5 by relation. Since our work began here last November the little flock has increased by 90 additions. Bro. Kennedy has endeared himself to this people by his earnest contention for the faith, repentance toward God and faith toward our Lord Jesus Christ. This is my first pastorate."

Pastor C. T. Kincanon writes: "A great meeting—a God-power meeting—has just been closed at the church in Lexington, Miss., conducted by Pastor T. S. Potts, of Memphis. God's people have been greatly revived and a large number of the lost have been saved. One hundred and two have united with the different churches, and there are more to follow. The Lord be praised for this gracious visitation."

Pastor John E. Briggs writes: "Our evangelistic campaign closed at Capital Avenue church, Atlanta, with 86 accessions. Evangelist T. T. Martin was with us for the second time. He has grown within the past two years; he uses no tricks, illustrating not the mechanics but the dynamics of the gospel. Within the past two and a half years more than 500 have been added to our membership. Nearly every department of work has doubled. Since first of the year near one thousand have been added to the white Baptist churches of the city. We want Brother Martin with us again when we enlarge our building so as to accommodate two people."

Pastor W. D. Hammett, assisted by Eld. G. P. Hamrick, held a meeting in the Second church, Laurans, S. C., which resulted in 40 professions of religion and 31 additions to the fellowship of the church.

Deacon J. L. Foster writes from Olathe, Colo.: "I made your acquaintance about six months ago through Elder W. A. M. Wood, of your State, a sound preacher, and I find the Recorder

the most interesting paper I ever read. I wish everybody would take it and read it. The articles and editorials are so well written and inspiring. Just the plain gospel truths as our Lord gave them to us; just what everybody needs."

The new meeting house of Oriental N. C. has been set apart to the worship of God. Bro. Livingston Johnson, of Raleigh, preached the dedication sermon.

A good meeting at Shepherd, N. C., closed with 15 additions to the church. This church has been without a shepherd for nearly a year. Bro. J. O. Feltrecht, one of the Synodical, will take charge the first of June.

Pastor Vines, Elizabeth City, N. C., is expecting fifty additions to his membership, the result of a meeting in which he was assisted by Bro. J. J. Dinger, pastor of Park Avenue church, Norfolk, Va.

Pastor E. F. Will, Central Point, Tenn., has closed a most gracious revival. Seven added by letter and fifty by profession and baptism; one man 76 years old. Others are to be baptized later.

Bro. Richard Thomas has been set apart to the full work of the Gospel ministry by the church at De Quois, Ill.

A meeting of one week at Morrisville, Ill., Bro. R. H. Clanton, pastor, resulted in 11 additions to the church, 8 received for baptism.

Pastor E. C. Butler, Dexter, Mo., is happy. Western additions result of his two weeks' meeting.

As a result of a week's meeting at Alva, Mo., 11 united with the church, 6 received for baptism.

Bro. A. R. Vaughn aided Pastor D. W. Hiott in a meeting at Chigoola church, Hooper Path, R. C., which greatly revived the church and added 15 to her membership.

There have been 44 additions to the church at Broadway, Mo., and the interest still good. Meeting will continue indefinitely.

Bro. P. P. Henderson held a meeting of two weeks at Fairview school house just two miles south of Joplin, Mo. At the close a church was constituted with seven members. Seventeen applicants then applied for membership and were received and baptized in Silver Creek by Brother Henderson, who has since then been called as pastor. A bright future is before church and pastor.

The meeting at Gallatin, Mo., resulted in 12 additions by experience and baptism and three by letter.

Mexico, Mo., closed their meeting with 25 received for baptism and four by letter.

President J. P. Greene, William Jewell College, preaches the baccalaureate sermon for Lexington College (Mo.) for Young Women.

ST. LOUIS, MO. The writer spent a few days the first of the month in St. Louis. On Sunday he attended services at Third church. Dr. Williamson is the beloved and deservedly popular pastor. The Sunday school under the able leadership of Brother Payne, manager of the Central Baptist, is one of the best, in many respects, I know of. The number present was 781, and the collection amounted to \$22.46. Bro. B. J. Robert, manager of American Baptist Publication Society, reports business prosperous. He is the right man for the responsible position. I found "The Hotel Hamilton," on Hamilton avenue, a most delightful and comfortable place and heartily commend it to all sojourners in St. Louis. The manager, W. F. Williamson, is attentive and makes his guests feel at home, and Mr. Alex. Harris, manager of the dining-room, leaves nothing undone in his line. Was present at St. Louis Pastors' Conference on Monday morning and listened with much interest to a scholarly paper read by Dr. J. M. Breaker, Corresponding Secretary of Missions in Missouri. H.

DEAR RECORDER: May 5th we closed a meeting at Petersburg, Boone county, Kentucky, of 15 days continuance. Eight were received for baptism and three by letter. Bro. G. W. Argabrite, State Evangelist, did the preaching. Day by day he held up Jesus as the "way, the truth and the life." All his sermons were eminently Scriptural. He emphasized the necessity of the "new birth, repentance and faith." His afternoon Bible readings were very helpful to Christians. The night congregations were large and attentive. Bro.

Argabrite is a safe and sane evangelist. He has an sympathy with the high pure and methods such as to engage one's days. He may not be fundamental in gathering large numbers into the church, but those added will be a safe, stable better church members. He consistently insists that church membership should mean entire consecration to the service of the Lord Jesus. The great need of the present time is not so much a great multitude of professing Christians, but a higher type of Christian living. Peterboro is a mission station of the Methodist church. A Sunday school will be organized in the third Sabbath in May, and the method is encouraging for a church organization (then some time in the future). C. O. HARRISMAN, Harrison, Ky.

DEAR RECORDER: I feel certain that I get full measure "heaped up and running over" for the money I pay you. Words cannot express the spiritual benefit I derive from the WESTERN RECORDER, and after reading it myself I use it in distributing it among those who cannot subscribe for it. May God's blessing attend its messages of love and truth. V. B. VOORHIES, Union City, Tenn.

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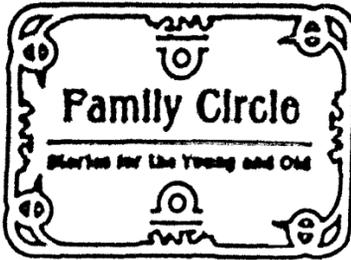
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PLEETINO JUNE

BY BEATRICE PHILIP MARSHALL

What are the fluttering joys of earth, Compared with Heaven's bliss? And why should hearts of you fair world, No fondly cling to this?

Why should a world whose aspects change, Like heavy clouds 'neath nature's dome, (Shower our pathway to the skies, And hide from our Father's home?)

What fearful blindness dims our sight, While Galilee's banners wave, Oh high to call the wanderer home, And tell of Him who saves.

TWO MANUWRIITH

BY ADELIA D. MORTON

(Continued from last week)

"I believe I had something in a similar way once," replied Miss Susan, in a reminiscent tone. "Was it a dress, or a pair of gloves, or a lace mantle? Well, it doesn't matter. Whatever it was I remember it was found after the lapse of weeks. But if I were you I wouldn't worry over the rejection of this story. Try something in another vein. Write a character sketch. Take some quaint old body here in the neighborhood."

"There's no one in the neighborhood worth putting in a story," interrupted Marian scornfully.

"There's William Jepson, the old woodcutter," continued Miss Susan with quiet insistence. "Why not use him?"

"A stupid ignorant old creature! Why, he never said or did anything interesting in his life."

"Then you have studied him?"

"Studied him! Merry, no," and Marian gave a contemptuous sniff at the mere thought.

Then they fell silent for awhile. Miss Susan picked up the sewing she had dropped at the beginning of their conversation, while Marian stared out of the window and pondered ruefully upon her failure. In her present mood she was not willing to be advised by any one, and least of all by Miss Susan. For how, she thought, could a person who had spent the best part of her life at dressmaking know anything about the subject under discussion? How could she have anything but petty opinions and poor misleading suggestions to offer? Of course Miss Susan meant well, but what could one in her position know of story-writing, or the needs or wants of a publisher?

As if she guessed her thoughts Miss Susan broke the silence by remarking in a slightly defensive tone:

"I read a good deal now. I mean when I am at home. Of course when I am out here taking my vacation I don't do much of anything. The slow progress I'm making on this dress shows how lazy I am, doesn't it?" And she laughingly held up the unfinished garment as proof of her words.

"Put it down and let's go for a walk," proposed Marian with sudden good humor. "I want to forget that editor's letter if I can. And now where shall we go? To the orchard or black-berry patch?"

"Anywhere," replied Miss Susan, as she got up and put on her sunbonnet.

So by tacit consent the subject of the rejected manuscript was dropped; nor was it referred to again by either of them during the remainder of Miss Susan's stay at the farm. Instead they discussed the most common-place matters, such as the making of jellies and

A NOTRE DAME LADY

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or painful Periods, Tumors, or Growths, Hot Fishes, Desire to Cry, Creeping, Feeling up the Spine, Pain in the Back, and All Female Troubles; to all sending address: To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 212, Notre Dame, Ind.

promises, the best method of combating out and she could pass to the farther end. They were attended at her disquieting moments and marched eagerly out of the church, refusing to listen to any invitation to remain.

A few years later the Queen of Heidelberg, being on her travels, visited the city of Heidelberg, Germany, for medical treatment. While there she went each day to a modest little church, occupying the back seat in order to escape notice.

One day a suddenly looking man, greatly dressed, came into the church and took a seat near the pulpit. A few minutes later a haughty German woman swept up to the pew, and, seeing a stranger in it, ordered him by an imperious gesture to leave it.

The stranger quickly obeyed, and going into one of the aisles removed for the poor, seated devoutly in the one vacant. After they were over the lady's friends gathered around her and demanded whether she knew who it was who had treated so rudely.

"No," some pushing stranger," she replied. "It was King Charles of Prussia," was the answer; "he is here visiting the Queen." Her justification may be imagined.

A correspondent who was an eye witness of both of these scenes sends the story to me and asks, "Which played the more manly part, the two young men or King Charles?" Selected.

HOW TO SWEETEN LIFE

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the everyday trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes.

Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds fan it; everything is made to contribute to the comfort of this tiny flower.

The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the bread-pan, the heart-ache, the nursery, the school room, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the temper and the heart; and all may have and enjoy it.—The Rev. H. H. H.

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BY THE REV. EDWARD T. HISCOX, D.D.

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STORIES FOR LITTLE ONES

A LITTLE GENTLEMAN.

BY ELIZABETH PRICE.

Miss Jerusha sat reading her weekly paper, when somebody rapped. She jumped nervously. It was the Fourth of July, and of all days none was so dreadful to Miss Jerusha as this, with its nerve-racking noises, its practical jokes, and its danger of fires, which last was Miss Jerusha's pet fear for all the year through.

Georgie Grant had been over early for a dozen fresh eggs to boil for the picnic, and his sweet little face was glowing with joy and rosy anticipation.

"I've got firecrackers till I can't count 'em," he announced, "and torpedoes and pinwheels and everything. Papa bought some, and Uncle Jack and grandma!" and he sighed blissfully.

"You—you didn't bring any over here, did you, Georgie?" asked Miss Jerusha, eyeing his distended pockets fearfully.

"No'm. Mamma wouldn't let me—'fraid I'd break the eggs."

Miss Jerusha breathed a relieved sigh. "It's just splendid to have so many," she remarked. She could afford to be enthusiastic at this safe distance.

"How many have you got, Miss Rushy?" asked Georgie, looking

about for signs of celebration.

"Not a one, Georgie. Nobody gave me any."

"Now, Miss Rushy, that's too bad. I'll give"—

"No, no, Georgie; I don't want 'em—truly I don't! But you are a dear little boy to be so generous. Some day you must come and spend the day with me."

"Yes'm, I will, thank you. But I'm sorry you haven't got any crackers and things." And Georgie looked quite sorrowful over a Fourth of July so destitute of pleasure. Miss Jerusha kissed the pink velvet cheek, touched by the sympathy in the big blue eyes.

"Run on now, and be very careful," she warned. She followed the little boy out to open the gate for him, then beat a hasty retreat at sight of a group of small boys approaching.

"Oh, dear, I wish I could stay sound asleep from the 3d till the 5th," she moaned, putting her fingers in her ears at the distant boom of a cannon.

It was after she had finished her morning work and settled down to try and forget the day in the news of the week, when the rap came—eager, insistent.

"Sounds like a child. I do hope it ain't one of those dreadful boys!" she ejaculated, as she went to answer. There stood Georgie, a neat basket in his hand, piled high with—oh, horrors—fireworks of all kinds! His face beamed.

"Miss Rushy, I've come to stay," he said. "Mamma's got the sick headache so bad she couldn't go to the picnic, and papa wouldn't leave her, so I couldn't go either. Mamma said, 'Poor child, what will you do with your spoilt Fourth!' So I said, 'I'll go and spend the day with Miss Rushy, 'cause she particularly asked me to.' Mamma asked me was I sure, and I said 'Course I am.' Then mamma said she was afraid Miss Rushy didn't like firecrackers, and I told her 'Yes, you did, 'cause you said it was splendid to have a lot.' Then mamma laid down, and said, 'Very well, dear; don't bother Miss Jerusha.' So I came. Isn't it nice?" The dimpled face was irresistible. If it hadn't been, I'm afraid Miss Jerusha would have slammed the door then, and there, regardless of consequences. As it was, she slowly unlatched the screen, and put out a reluctant hand to her visitor. "Come in, dear," she said faintly. Unsuspecting, Georgie noticed nothing amiss for a while. He took his little basket out on the porch, and Miss Jerusha went with him hero-

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ically, nerving herself to endure the torture, rather than have the child burned to death, as she was sure he would be if left alone for a moment with those deadly firecrackers. Several had exploded successfully, when, at an uncommonly loud report, Miss Jerusha gave a little shriek. Georgie looked up, and as he saw her pale, agonized face and staring eyes, the situation suddenly dawned on him.

He turned back to his basket and fumbled aimlessly, while he thought hard for a little while, and if one or two salty drops splashed among his treasures they did no harm.

His hostess was beginning to breathe more naturally, when he finally looked up to say, "Miss Rushy, I guess maybe I'd better"—he stopped to swallow a lump that threatened to choke him—"better wait till I go home, so Uncle Jack can help me." He said he'd be back at 4 o'clock.

The joy on Miss Jerusha's face almost repaid him, and they shut the precious basket into the woodshed and locked the door. They played games, and then Miss Jerusha made a nice lunch, and afterward read to him out of the Smithville Banner, but at last 4 o'clock came, and Georgie went away. "He's a little gentleman," declared Miss Jerusha—to the cat,—"and I'm so glad he didn't care about his fire-things," which showed how much she knew about it.

At home Georgie couldn't help crying a little bit over his disappointment as mamma, who was better, cuddled him close. But you may be sure he didn't

lose anything by his unselfishness when papa and Uncle Jack heard about it. He had fireworks and ice cream and a balloon and a buggy-ride. But if he hadn't had all these things, he had what was better—an approving conscience, for he had cheerfully made a real sacrifice for somebody else's comfort, and deserved to be called, as Miss Jerusha said, "a little gentleman."

GRANDPA'S BIBLE.

Little Mary wanted to learn her Sunday school lesson. It was Saturday afternoon, and the time was passing; but she had been busy with her doll's dress, and the lesson was yet unlearned. At length her older sister took a Bible from the bureau and said: "Come, Mary, I will help you to learn your lesson, and you can go back to your play."

Mary came to her sister's side ready to begin her lesson, when she suddenly began: "Sister, let us study it out of grandpa's Bible!"

"But what difference can it make?"

"Why, grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary, they are just the same exactly."

"Well," replied the observing child, "I really think grandpa's must be more interesting than yours; he reads it so much more."

There are a good many young persons who would do well to get a look at grandpa's Bible. Possibly if they would look at it carefully they would find something in

it that they have never found in their own; and if they would pray as the Psalmist, "Open Thou mine eyes that I may behold wondrous things out of Thy law," they would find a blessing in the Word of God such as careless readers never discover. —Little Christian.

A HANDSOME APOLOGY.

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then, afterward, I 'pologized."

"I'm glad of that," said his mother. "Did you tell her you were sorry?"

"No, that is not the kind grandmother likes best," said Ned. "I got another wheelbarrowful, and just said: 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again." —Youth's Companion.

Courage! it shall be well. We follow a conquering general, yea, who hath conquered already and he who hath once conquered for us shall ever conquer in us.—Robert Leighton.

MISSOURI NEWS NOTES.

J. M. HANMER.

Pastor Williams, of the Water Tower church, will supply the pulpit here (Louisiana) next Sunday, May 6th. He has resigned from care of Water Tower.

The Sunday following it is expected that the Rev. Mr. Pierce, of Anderson, Ind., will occupy the pulpit. One or the other of these gentlemen may be called to the pastorate.

Rev. T. C. Carleton, of Muscogee, preached April 14. Mr. Carleton for a number of years was pastor of the Lafayette Park church, St. Louis, and did good work.

Eld. M. E. Broadus, of Pierre City, is on his new field. He is pastor of Ramsey Creek, Dover, Curryville and Clarksville churches—all in this, Pike county. This is a magnificent field.

I am in receipt of a letter from Rev. John O. Pool, of the Seminary, making inquiry as to Missouri fields. I wrote to a church through its clerk, and understand the committee is in correspondence with Bro. Pool. Hope he will come to Missouri.

From the best information I can get, Rev. J. B. Crouch, of Bowling Green, is growing in favor with the church and people. The church is in splendid condition. Brother Crouch apparently is doing the work of his life. Bowling Green is a fine church.

Baptists in Missouri who know Dr. J. J. Taylor and Georgetown College are very sorry to learn that he has severed his connection with that time-honored institution, as Missouri papers announce.

The family of Rev. J. D. Biggs have removed from Bowling Green to Odessa. They will be greatly missed. Bro. Biggs married Lucy Hatch, of Georgetown, Ky., a lovely Christian character. They have resided in Bowling Green the entire time they have been married—nearly forty years. Bro. Biggs is pastor of Odessa church, one of the best in Western Missouri.

I clip the following from the Word and Way: "In a book recently published at the University of Chicago, appears the following: 'We are all aware that there was an old appreciation of the Bible and that it is now passing away. It regarded the Book from beginning to end as "the Word of God." May the old appreciation be a very long time in passing.'

Rev. Claude Kelley, D.D., of near Kansas City, Mo., will deliver the Commencement sermon before Hardin College this spring. Hardin College is located in Mexico, a beautiful city, and is the leading college for women in the Great West. President John W. Million is one of the leading educators of the West. The success of Hardin is due to his energy, popularity, knowledge and financial sense.

The Baptist church at Mexico, under the pastorate of Eld. H. E. Truex, a noble spirit, has at last experienced a great and glorious meeting. Evangelist Blunt was with him in the meeting. The city was stirred as never before. Louisiana, Mo.

DEAR RECORDER:

I quote the following from editorial report of the Murray Bible Institute:

"It was brought out that 'Hardshells' in that region hold that the gospel is not a means of imparting spiritual life, but is useful in nourishing souls after they are born again. On talking privately with one of the 'Hardshell' brethren, however, the writer pressed him on such passages as 'It pleased God

by the foolishness of preaching to save them that believe.' 'By grace are ye saved through faith.' 'Faith cometh by hearing and hearing by the word of God,' etc.

It is said that the Hardshell brother admitted that the Gospel was a means of salvation, but not a means of imparting spiritual life, drawing a distinction between salvation and receiving spiritual life. "That regeneration is the sovereign act of God's free grace without the use of means, they have made into a shibboleth," etc.

After reading the above I must confess that I am somewhat confused. In fact I don't know just what sort of a Baptist I am. I am sure, however, that I am a Baptist of some sort. I have always believed that regeneration was the act of God upon the creature, just about as the Hardshell brother puts it. I know that the Gospel is the means of salvation. I also know that it must be believed before it has any power to save; and I don't understand how an unregenerate man, dead in trespasses and sins, can believe the Gospel to his salvation. "For the Gospel is the power of God unto salvation to every one that believeth." Italics mine. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I cannot understand how the Gospel can be a means to regeneration when it is foolishness to the man that is to be regenerated.

I am a strong believer in missions, because I believe that God has a people in every country prepared to receive the Gospel.

J. R. SAMPLER.

Summit, Miss.

DEAR RECORDER:

May we tell the brethren through your paper about the great day we had at Pleasant Valley church, Trig county, May 5th.

We assembled promptly at 10:30 after sermon by Pastor Neal the members gave the nice sum of \$13 for missions, which, with the last quarterly collection, makes an increase of \$18 over the previous year.

After dinner we went to the water to witness the baptism of a candidate. We were called together again at 2 o'clock to attend to the ordaining of Bro. T. L. Travis to the work of the ministry. The following brethren composed the presbytery: Pastor Neal, Elders Armstead Mase, Kelsie Travis, son of candidate, and the writer. After sermon by the writer, Bro. Moore presiding, the examination was made. After recommendation by presbytery the church ordered the laying on of hands. Eld. Moore prayed the ordaining prayer. Eld. Kelsie Travis gave the charge and presented the Bible, assisted by the writer. Eld. Neal delivered the charge to the church.

We rejoice at the bright future that seems to await this church. The writer was much surprised at the rapid growth since November, when he was sent by the association to hold them a meeting. Pastor Neal has our congratulations for the work he has done since accepting this charge in December.

E. H. GARROTT.

DEAR RECORDER:

Western Nevada is having a phenomenal growth just now on account of the development of rich mines in Goldfield, Tonopah, Bullfrog, Fairview and Wonder. Fortunes are made and lost in a day

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in these great mining districts. In addition to the mining interest, the government is rapidly bringing to completion one of the greatest water systems for irrigating three hundred thousand acres of arid lands in the world. For six months people have been pouring into this part of Nevada by the thousands. Nin abound. We have Baptist churches in Tonopah, Reno, Sparks and Fallon, and will organize soon at Manhattan, Winnemucca, Elko, Fairview, Wonder and Harco. We need men and money to supply the great demand for gospel work that is thrust upon us by this rapidly developing country.

At Fallon the pastor, G. W. Black, has resigned to take up District mission work. The church has just extended a call to Rev. Lemuel J. Root, now of the S. B. Seminary, to begin work in June. Fallon is a promising field, located in the heart of the government reclamation project. We trust Mr. Root will accept the call so heartily extended to him by the little church and that he may be the means, in the hands of God, of doing a great work here. We enjoy the WESTERN RECORDER very much.

CORPUS.

Fallon, Nev.

PIOUS HUCKSTERING.

BY THE REV. HENRY MERLE MELLEN.

In the Church of Corinth, to whom Paul sent a letter, moral and spiritual irregularities flourished in abundance. Among other things there were men who, to use an ordinary phrase, "played to the galleries." They made a show of pious exhortation where at heart they were ignorant of the spiritual meaning of Christ and his teaching.

To such he wrote: "For we are not as many which corrupt the word of God." The Greek word here translated, "corrupt," means "to huckster." Paul has in mind the wine hucksters of his day—men who mixed fine wines with harsh, cheap wines and palmed the mixtures off as superior wine. These wine hucksters kept low wine shops and often peddled their adulterated commodities from city to city. Of course, only the low-born and vulgar patronized them, and it is said that these hucksters of adulterated wines did a thriving business.

There were pious hucksters in the Corinthian Church who proclaimed a corrupted gospel. They had the form of spirituality, but lacked its life. They drew a crowd, but gave them fine platitudes and empty vagaries. They were of that class of preachers that Carlyle had in mind when he caustically said, "There they go! Your popular preachers, lolling out 'fishwater that they call the water of life!'"

The sensational preacher would have found abundant material in those early days for grand pulpitering. There was the Roman government in all its corruption and cheapening the

and tyranny, but Paul barely mentions it. When he does he counsels patience and silence. The social life of those days was rotten, but Paul does not pose as a censor of public morals, although he does insist upon the righteous living of Christian people. The churches themselves were not models of propriety, but Paul was working toward that end. He was leavening the whole race with the leaven of gospel sincerity.

Paul was not a teacher of national politics, but he laid a train of influence that shattered that ungodly government. He was no self-styled reformer, uncarthing the iniquities of the slums, but he was setting a church of sincere men here and there that were to speedily cleanse the cesspool of Roman vice.

Paul records his protest against pious huckstering. He inveighs against your sensationalist. He preached a gospel that in itself is the power of God unto salvation. My soul sickens at some of the poor, pitiful attempts at pious huckstering in my day. It is a young Congregational preacher making a bid for Catholic applause by grandiloquently ridiculing Protestantism, lauding to the skies Roman Catholicism and avowing his belief in purgatory. Anon, it is a Sunday lecturer catering to the crowd and exploiting Sunday amusements in defiance of the fourth commandment. Finally it is a theater preacher preaching lachrymose sentimentalism over a notorious rich young murderer and writing silly phrases for a yellow journal, all of which, I think, Paul would have termed 'pious huckstering.'

Paul records his protest against cheapening the gospel. He would have us understand that Christ's program needs no apology. It stands as the one great need of the race. When we try to make our Christian ideals fit into every world condition we are lowering our standard and cheapening the

PELOUBET'S NOTES

NOTES

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Already we are victors. We have nothing to lose and all to gain. Let us not huckster or cheapen or corrupt our Christian faith.—Christian Intelligencer.

FROM MISSISSIPPI.

I became pastor of Fifteenth Avenue Baptist church, Meridian, about five months ago. I have a large and important field in which to work, and I am much encouraged in the work. I see growth and development along all lines. I am glad to find quite a number of Recorders among my membership. Bro. J. R. Fariah lives in our city.

Our Sunday school has increased very much in numbers and efficiency. We have a large and enthusiastic teachers' meeting, and have just ordered a good Sunday school library from the Baptist Book Concern.

Our church has more than doubled her contributions to Home and Foreign Missions.

I have just closed a three weeks' meeting, in which I did the preaching. The church has been very much revived. Five joined by letter and twenty-five were baptized. This makes a total of fifty-three received in the five months.

Our church house is entirely too small for our Sunday school and congregations, and there is much talk of a larger new brick building. The seven Baptist churches of Meridian all have pastors except the Immanuel, which is supplied by Bro. Elliott. Dr. Shipman has received a most hearty welcome. Meridian, Miss. I. A. HALEY.

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The world has no room for cowards. We must all be ready somehow to toil, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from your daily victory or defeat.—Robert Louis Stevenson.

A BOON TO TEMPERANCE.

A Non-Alcoholic Fruit Drink That Clergymen and Temperance Advocates Extol for Its Virtue and as Cure for Intemperance.

A specialist recently speaking of inebriety said, "It is a peculiar fact that apples will cure the worst case of intemperance that ever afflicted a person. No one ever saw a man or woman who liked apples and who had an appetite for drink. The tastes are at deadly enmity with each other."

The essential part of the apple is the juice. The woody fibre and skin should not be eaten; they often offset the value of the juice and retard digestion. Apple Juice is therefore most desirable for satisfying the thirst and curing, or preventing any tendency to inebriety.

There was great need for the new process that is now used exclusively in Duffy's 1842 Apple Juice, which permanently retains the original flavor and sweetness of the juice, no matter how long it may be kept in any climate, exactly the same as when first pressed from the ripe apple. There is absolutely no possibility under this process for the juice to ferment or become "hard," as in cider, or to develop alcohol.

In Duffy's Apple Juice only ripe, selected New York State apples are used. The juice is also sterilized and carbonated and put in air-tight bottles, thus assuring a beverage that is pure, sparkling and possessing that indescribably delicious flavor that can only be found in the fresh pressing of the apple.

All the tonic properties of the apple are also preserved, and the influence of Duffy's Apple Juice upon the health is noticeable from the first by those who drink it daily. It corrects any disorders of the stomach and liver, regulates the bowels and invigorates the brain as well as the body.

That this refreshing beverage is cordially welcomed by temperance advocates and clergymen is shown by many glowing letters of praise. The Rev. Baker Smith, pastor Presbyterian Church of Califton, N. J., writes: "I am a teetotaler in belief and practice, and therefore aim to be cautious as to what I drink or recommend to others. I found your Duffy's Apple Juice to be non-intoxicant and as harmless as the so-called soft drinks, but possessing medicinal value. I used it while my family were all suffering with the grippe, and it proved to be an excellent substitute for water, which tastes so insipid during sickness, and which sometimes is contaminated and unhealthy. I bid you God-speed in your efforts to furnish the public with a non-intoxicant beverage, and wish it might banish hard cider and all intoxicating drinks from the land and from the world."

Duffy's 1842 Apple Juice can be used anywhere and at any time; it is a popular beverage at public resorts, at banquets and in the home circle; during the warm weather it will be found a cooling, refreshing drink in place of tea, coffee or milk at meals. Everyone enjoys it for its invigorating taste and the perfect freedom with which it may be drunk.

There are many clergymen and presidents of temperance organizations who would like to satisfy

themselves as to the merits of Duffy's 1842 Apple Juice, and know of a pure, wholesome, non-alcoholic beverage which they can safely recommend. Upon application the manufacturers will gladly send a large bottle absolutely free of charge upon receipt of their name and address, together with the name of the church or temperance organization with which they are connected.

The American Fruit Product Company also manufacture Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage. It is used very extensively as communion wine; it is also a palatable, delicious family beverage.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists and dealers, and served at hotels and clubs.

A trial order of one dozen pints of either the Apple Juice or Grape Juice, or a half-dozen of each, all charges prepaid, will be forwarded on receipt of \$3 sent to the American Fruit Product Co., 89 White street, Rochester, N. Y.

GREETINGS FROM SECRETARY B. D. GRAY.

This has been the greatest year in the Home Board's history. The contributions are greatly increased. The amount is about \$50,000 larger than last year, an increase of more than 31 per cent. It is a larger increase than any convention board ever made before this year. Every State, with a single exception, went ahead on Home Missions.

We expended about \$62,000 more than last year on the work, and with what fine results our statistical report will show. There were nearly 19,000 baptisms and more than 14,000 by letter, making 33,000 additions to the churches. What a glorious record!

TIAT DEBT. We worked and toiled and prayed to avoid a debt. Hence our disappointment in having to report a debt of \$7,500. It is not large, but it is a debt and that burdens us. If it were \$25,000 or \$50,000 the sympathy of our brotherhood would not only be felt, but expressed. All the more should we wipe out this lesser debt at once.

Last year with a debt of \$20,000 on the Foreign Mission Board, May and June were given to the business of removing that debt. How gloriously the brethren responded, not only raising the debt, but all that was asked for Foreign Missions for the year.

A GLORIOUS FUTURE. Never in the history of the Home Board were the tokens of divine favor upon our work so manifest and inspiring. The heavens have bent above us and the blessings of God have been poured out in wondrous measure. A new sense of our rich inheritance here in the South has come to Southern Baptists. The needs were never so great, the opportunities were never so great, and the purpose of Southern Baptists to meet these needs and seize these opportunities was never so great.

On behalf of the Home Mission Board I send out this message of gratitude to our great brotherhood for their hearty co-operation in the work of the year just closed and call upon them to join us in the greater work of the future.

DAY OF DEATH BETTER THAN DAY OF BIRTH.

GEORGE CAIRNS. Compare the two days and say which is the "better." The day

STEWART DRY GOODS COMPANY.

(Incorporated March 28, 1887)

NEW YORK STORE



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LOW-PRICED SPECIALS

—IN—

HIGH-GRADE WASH FABRICS ON SALE THIS WEEK.

Sale of 50 pieces Fancy Printed Batiste, in a new assortment of colors and designs; regular price 18c.

Special Price 12 1/2c yard.

Fine Imported Dotted Swiss, in plain and fancy colored effects, regular 25c grade.

Special Price 25c yard.

New arrivals in French Organdies, in an assortment of exquisite floral designs; regular 50c value—

Special Price 35c yard.

Mercerized Luster Chambray, in embroidered dot effects, all colors; regular 40c value.

Special 25c yard.

Imported Egyptian Tissue; one of the season's newest fabrics; shown in stripes and checks; 35c value—

Special Price 25c yard.

Fancy Scotch Plaid Gingham, new shipment just received; 50 styles to select from—

Special Price 12 1/2c yard.

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White Embroidered Swisses, in dots and fancy designs; full width, 35c value—

Price 25c yard.

Plain White Zibeline Cloth, especially adapted for suits, skirts and children's dresses; 40c value—

Price 30c yard.

EXTRA SPECIAL.—Full 36-inch Sheer Handkerchief Linen; a splendid 35c value—

Price 25c yard.

Victoria Lawns, a sheer medium weight fabric; 40 in. wide; 17 1/2c value—

Price 12 1/2c yard.

INFANTS' WEAR DEPARTMENT—

Third Floor.

SPECIALS FOR THIS WEEK

—IN—

INFANTS' AND CHILDREN'S WEAR.

Children's Drawers; made of fine quality muslin; cluster of three tucks and hem; all sizes—

6 months to 4 years—Price 15c pair.

5 years to 14 years—Price 20c pair.

Infants' Slips, made of fine nainsook; lace-trimmed neck and sleeves; also pretty style tucked and fagoting yoke and cuff—

Price 75c.

Special sale of Children's Embroidery-trimmed Cambric Waists; sizes 2 to 14 years; regular price 50c—

Special Price 39c.

Infants' Cambric Slips, in two styles; buttoned back or buttoned front—

Price 35c.

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LOUISVILLE KENTUCKY.

when a great and good man dies is folded, in the ineffable consciousness-like the day of his birth, that onness of love and life, in the ever-which he enters on a new exist-lasting arms. An earthly home and ence. But the first birth was in a little circle of earthly friends feebleness, and unconsciousness, welcomed at the first the new en-and ignorance; the second is in the trant on life: the glorious society noble maturity of powers ripened of heaven, angels and spirits of the by the discipline of years. The just made perfect, hail the coming first was the birth of a nature pos-of another brother born to immersed at best of the negative in-tality. The first birth was into a nocence and guilelessness of in-world whose beauty has been marr-fancy; the second is that of a na-ed by sin and strife and care and ture-purified by trial; strong with crime; the second ushers the soul the strength-of conquest, attired into the home of eternal purity—a in raiment that has been "washed world on which the faintest shadow and made white by the blood of evil can never rest—the new the Lamb." The former birthday heavens and earth wherein dwell-beheld a weeping child clinging in eth' righteousness. Who, then, if blind instinct to the mother's-all this be so, can doubt that "the breast, the latter witnesses a re-day of a man's death" may be deemed and glorified spirit, en-"better than the day of his birth?"

The Farm and Household

Conkright Bros. sold recently to C. F. Crumlin, of Knoxville, Tenn., a horse for \$400.—*Winchester Democrat*.

From present indications mule rolls will be high this fall. We have noticed in our exchanges the sales of quite a number already at \$100 and over for delivery at weaning time.

J. A. Hays, of Robinson county, reports that he has one hundred hens and since January 1st these hens have produced all the eggs he needed for table use, twenty settings used at home and he has sold \$6141 worth of eggs. This proves that one hundred hens will produce at least \$250 worth of eggs in a year. Why not have five hundred hens and omit the tobacco crop.—*Knox Inquirer*.

H. G. Garrett bought of Filmore Osborne a family horse for \$250.—*Winchester Democrat*.

A large crowd attended the public sale of T. F. Mitchell, on the Brannon and East Hickman turnpike recently. The bidding was lively and nearly everything brought a fair price. One work horse sold for \$140; forty head of sheep, \$2.50; two old milch cows, \$30 and \$40; heifer, \$26; clover hay, \$12 per ton; corn, \$3 per barrel; chickens, \$5 to \$7.50 per dozen.—*Jessamine Journal*.

In Woodford county lambs are being bought for July delivery at 6 1/2 cents.

In Montgomery, Nelson Garnett broke 778 pounds of hemp in one day, for which he received \$1.40 per hundred.

Mann & Clark, of Paris, bought of Thomas Dunlap & Son, of Versailles, four four-year-old mare mules, 16 hands high, at \$230 per head.

At Hustonville, D. C. Allen & Co. shipped a car load of heavy cattle to Cincinnati for which they paid 4 cents, and one car of medium hogs at 6 cents. They sold Charles Lutes eight 700-pound heifers at 4 cents and J. A. Walden ten 600-pound heifers at 3 1/2 cents.—*Danville Advocate*.

All records for luck in the scientific treating of poultry and small animals on a farm have been broken by Mrs. Mary F. Mahin, of Keene, Jessamine county. During the past month she has set 120 eggs and from the number were hatched 115 chickens. From 24 ewes she has secured 46 lambs, of which 43 are living, and from 135 turkey eggs she has 130 young turkeys.—*Danville Advocate*.

J. G. Campbell bought a yoke of oxen from J. W. Simpson for \$90; R. S. Royse bought a mule from X. W. Scott for \$95.—*Adair County News*.

In Adair county Jeff White sold to Millard Maupin one horse for \$100.

G. W. Collins, of Montpelier sold 20 head of cattle to Wilson, of Font Hill, and Jeffries, of Gilpin, Casey county, for \$355.58.

In Adair county J. F. Pendleton bought recently from R. L. Caldwell five cattle for \$100.

PEACH YELLOW AND LITTLE PEACH.

While these two diseases are dissimilar, they may be spoken of together, for the reason that the cause of both diseases is obscure and that both are contagious, and, furthermore, the only effective treatment is to burn diseased trees, root and branch.

The season for inspection should begin July 15 and extend to Sept. 30.

These diseases are only found in orchards, and not in nurseries of young trees.

Orchards in the highest state of cultivation have the diseases as well as the neglected ones. Eminent horticulturists, while looking for the cause and cure, are expecting best results from diligent annual inspection and prompt burning of all diseased trees.

SAN JOSE SCALE IN SMALL LOTS.

My attention has been called recently to the infestation by San Jose scale in several portions of New York, especially in the scattering pear, peach and plum trees and currant bushes in the villages and suburbs of some cities. The suppression of scale in such locations is one of the most difficult the authorities have to deal with. Only those who have come up against the situation realize it.

There may be a hundred gardens or city lots on which there are three or five hundred infested trees. If they were all under one ownership, the trees could be treated to advantage, badly infested trees would be destroyed and the premises generally cleaned up. Many individual owners are indifferent to the situation and disinclined to do anything; indeed, they cannot see that it would pay them to buy spraying outfits, and if they did, it is very doubtful if they would treat their trees successfully. Experience has shown that no pest is as difficult to suppress as San Jose scale, as spraying for this end must be done in the most thorough manner. Pumps, nozzles, material and skill in application are all essential to success.

Owners apparently indifferent as to what becomes of their trees, if we judge by the general lack of care, become incensed, horrified and insulted if they are ordered to remove a tree or even a portion of one. Various owners are hard to find; their occupations scatter them and they are rarely at home to receive instruction, and still negligent if informed.

In many states the laws provide for the destruction or treatment of infested trees by the authorities, and the expense becomes a lien on the property. In other states the authorities are given power to burn infested trees, but sufficient money is not made available for the purpose.

SPRAYING HIGHLY ESSENTIAL.

Attention should be called to the miserable condition of many small or farm orchards. The sad neglect of the small orchards throughout the fruit belts of the country point to the possibility, even probability, that they will very soon cease to be a factor in fruit raising. At the present time there is an enormous amount of small, immature, wormy and scabby fruit sent to the markets which can pay the grower but little for his labor.

One of these small growers just said he had expected to have 250 barrels of apples, but a buyer in looking over the crop refused to barrel any, so the lot will go in bulk into cars at about the cost of labor and teaming. It is needless

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to say that this grower "can't get time to spray."

Observing horticulturists all over the United States agree that the "farm orchardist" has got to spray or go out of the fruit part of his business.

The "professional" grower, who merely applies modern knowledge to fruit production, is not complaining of his returns.—G. G. A., in *Country Gentleman*.

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ITEMS OF INTEREST

News the World Over.

Mrs. Matilda Tishman is the oldest person living in Louisville of whose age there is no doubt. On Monday, May 14, she celebrated her 103rd birthday. She is somewhat deaf but has her "second sight" and is able to read without glasses. She is in good health, cheerful and as vigorous as if she were sixty. She is never satisfied unless she is at work of some kind. Mrs. Tishman has lived nearly all her life in this city.

E. W. Hafford committed suicide on the deck of the steamer U. W. Morse on the Hudson River. He was the dean of Cornell University's law faculty and was the legal adviser of Gen. Higgins and of Gen. Hughes. He was 67 years old. He had written several law books of value, and stood high in his profession. No cause for his suicide is known.

When Prof. W. Lemström, of Germany, was traveling in the Arctic regions, he noticed how much more rapidly the plants grew in the years in which the aurora and other electrical displays were most abundant. Coming back he has made experiments in Germany, England and Sweden of growing plants in electrical fields. He finds the product to be a good deal increased 45 per cent.

Major General H. B. Melver has died in New York City. He was born in Virginia on Christmas day, 1816; at ten was sent to Elmberg to be educated; at 16 was an ensign in India and fought in the Indian mutiny, receiving two wounds. Later he fought in Italy under Garibaldi. When the war broke out he hurried back to Virginia and fought under Stonewall Jackson, being wounded four times. He was one of the bravest of men and wherever he fought he distinguished himself.

There was a terrible explosion of a powder magazine in Canton, China, the cause of which is not known. It may have been from the dangerous smokeless powder which sometimes decomposes. Fifteen buildings were raised; one hundred were wrecked. Two hundred feet of the great city wall, 20 feet thick and 10 feet high, was blown down. The roofs of houses a mile away were blown off; twenty-one bodies have been recovered and hundreds were injured. The financial loss is enormous.

Let us thank God and take courage. The Wine and Spirit Gazette: "If the Anti-Saloon League can maintain its present organization it looks as if it will certainly destroy the legalized saloon in all of the Southern States excepting, perhaps, in Missouri, and it is certainly making strong headway in Indiana, Ohio, Illinois, Wisconsin, Minnesota and other Western and Northern States."

The annual "budget" of the English Chancellor of the Exchequer shows a substantial surplus instead of a deficit as had been prophesied. This surplus is applied to paying off the national debt. The British empire spent \$700,000,000 last year, an enormous amount, but less than our billion dollar Congress did.

Here is coolness for you! Two British torpedo-destroyers collided as they were steaming along through some unexplained means. These being the twelfth and thirteenth British war ships recently badly injured in time of peace, one great battleship, the Montagu, being a total loss, a newspaper reporter questioned a naval official. Instead of saying men should be better trained or ships better built he said the nation ought to give them an extra lot of ships more than is needed, in order to have a margin to blow themselves up!

Men who have investigated in China and Russia say that the present famines are the worst disaster which has happened to the human race since the plague killed one-third of the race in the middle ages. In Russia the famine area covers a larger space than France. Twenty million people there will be dead before the next harvest unless they are fed. The government is doing what it can, but that is not much. That the peasants are largely to blame does not alter the situation. At the dictation of the socialists they burned large granaries because the grain belonged to the noblemen.

DEATHS

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

HENDERSON.

Ireland Daral Henderson was born January 19, 1863; died April 29, 1907; age four years three months and nine days. He was the son of G. W. and Edith Henderson, of Jantzen. Ireland was a loving and affectionate child to his little playmates. He died of typhoid pneumonia after a three weeks' illness. His mother had to take him. Why was it that he was lost to us, only for so short a time? Till we felt we could always keep him. And his life seem part of thine!

GOODWIN.

Mrs. Maria Goodwin, wife of Thos. D. Goodwin, died April 24, 1907, at their home in Arroyo, Texas, of pneumonia leaving her two other children she was rational and perfectly sane, and said she was ready to depart, fully trusting in Christ as her Savior. Her last words were, "Lord Jesus, receive my spirit." Her husband says: "She lived a beautiful Christian life and died as she lived, which is a great consolation to me."

Ten days before her death she requested that a contribution of ten dollars be made out of her means to missions, saying she was always ready to give to missions. Sister Goodwin was born October 23, 1854; married October 17, 1877; joined the Baptist church at Cerulian Springs, Ky., March 4, 1882; moved with her husband to Texas Nov., 1882.

She leaves besides her husband two brothers and two sisters to mourn their loss and cherish her memory. May God comfort them all in the prayer of her pastor (at Cerulian, Ky.)

R. W. MORRHEAD.

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Southern Baptist Convention May 16 to 21.

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Southern Baptists should know that the Chesapeake & Ohio R. is the only line to Richmond, Va., combining every essential feature of an attractive route, namely, perfect train service, smoothness of track and varied scenery, embracing rivers, canyons, pastoral and mountain barriers; through historic Virginia and the battlefields, and from six to twelve hours quicker than any other line from Louisville.

This is a splendid opportunity to see the Great Historical Naval Military and Industrial Celebration, Jamestown Exposition. Side trips at low rates from Richmond, or tickets can be purchased through to the Exposition, with stop over at the Richmond Convention, and return home by way of Washington, Baltimore, Philadelphia or New York, such rates cheerfully furnished upon application. For sleeping car reservations, schedules, rates literature of the Chesapeake & Ohio Ry. and of the Jamestown Exposition, please call on or address, R. E. Parsons, District Passenger Agent, Chesapeake & Ohio Ry., 257 Fourth Avenue, Louisville, Ky.

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These bonds are usually sold to net 4 1/2 per cent., but for the present they are being sold to net 5 per cent. clear of all expense, and can be had in denominations of \$50, \$100, \$500, \$1,000 and over.

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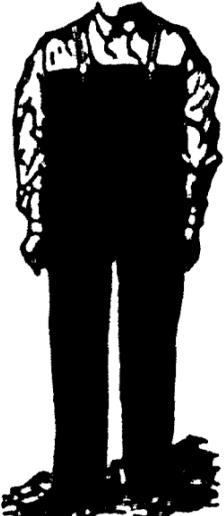
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ITEMS OF INTEREST

News the World Over.

Mr. Hudson Maxim, who has invented several deadly gas-powders, has now invented a safety detonating fuse. This fuse can be attached to any shell and enables it to pierce iron armor without exploding, and explode after it has gotten some distance within the ship. So far the experiments have shown that it is all he claims for it. This adds a very great danger to warships.

There have been many attacks made on the automobile, especially by those who object to having their children "battered to make a rich man's holiday." But James Dewar, the famous chemist, makes an attack along a different line. He says they are very dangerous along our streets because by the giving out of carbonic oxide they "subject the pedestrian to deterioration of the red matter of the blood, to lesions of the bronchioles and to a whole series of predispositions to organic diseases."

This carbonic oxide is one of the deadliest of the gases. Air containing less than one-hundredth part of this gas would be fatal if breathed many minutes. Prof. Dewar says that every cough of the automobile or of motors of any kind not run by electricity gives off some quota of this deadly gas which is inhaled by those passing by. The gas may be in such a small quantity as to be imperceptible to the senses and yet be highly injurious and debilitating.

A new cure has been discovered for consumption. A doctor in Silesia reports there is no lung trouble there, and consumptives coming from a distance are always cured, and without treatment. The air is loaded with coal dust from the mines and he thinks this must be the cause, and that the dust exerts a drying and disinfecting influence on the tubercles. If this is true why does any one in Pittsburgh, Cleveland or Cincinnati ever have consumption?

Dogs it seems are keeping in the fashion and do not propose to be kept behind in progress. Here is a veterinary surgeon who says dogs have a new disease—the "motor heart." Dogs enjoy the rapid motion of the automobiles as much as their masters do. But the veterinary surgeons have had to interfere with their pleasures because of the injury to the dogs' hearts. The symptoms are enlargement and general weakness of the heart, making the beats rapid and weak. The breathing is also difficult and distressed.

The Lehigh Valley Railroad officials have been closely observing the difference in the work of the moderate drinkers and the total abstainers among their men. They have found the difference so great that a stringent order has been issued requiring every member of their force to promise total abstinence from strong drink. The penalty for refusing is dismissal. Very many railroads have made this rule and it is to be greatly hoped that all will.

Referring to that Baptist pastor in New York who employed a theatrical woman to whistle in his night worship (?) *Christian Work* says: "Undoubtedly vaudeville or a whistling woman will draw a crowd to a church in this city or elsewhere. But that costs money. A cheaper way would be for

the minister to announce that he will preach on a specific Sunday in turkey and tomatoes and a baby like post-jerked. We should not like to estimate, however, how many souls would be won for Christ by such a method."

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We have made several orders of "Glorious Prayers" to *AMEN* book. Another order for \$5,000 came last week from Manager R. J. Robert of American Magazine Publication Society, St. Louis. "Glorious Prayers" is the most popular of all hymn books, suitable for prayer meetings, Sunday schools and Young People's meetings, and all services. It contains the very cream of all the old and new songs and music. All who estimate it should R. K. Evangelists are using it in revival meetings. We are also receiving many orders for "Honey Evangel." This, for members of hymns it contains, is the cheapest and best on the market. The book is giving great satisfaction. Before purchasing hymn books send for sample copies to examine with privilege of returning them if they do not suit.

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DOWN IN DIXIE.

A cyclone struck Alexandria, La., April 5th, and destroyed about one hundred and twenty-five thousand dollars' worth of property. It was on the west side, where no large and costly buildings were involved. The residences, mostly cottages, were wrecked. The citizens soon responded to the wants of the sufferers. On April 7th another kind of wind began, and "lay on them" for more "than fourteen days and nights." The writer was supposed to be the greatest sufferer, as one man remunerated him with \$300, and more besides. For one time I blow on the right church, and on the right man. M. J. Hoover is the patient and persistent pastor, and the pathetic and powerful preacher. He reigns as king of hearts. His success in seven years is wonderful. I have not found in recent years such a large proportion of men—young and old, in the regular congregations. That shows his preaching is maculine, and the wonderful yearly increase shows his preaching is practical. The items I have let slip. A fine city in a fine country.

From there I went to Tampa, Fla., and attended the Ministers' Meeting. There were twenty-two ministers in attendance, a fine program, a fine interest and attendance. I delivered thirteen sermons here, for which one man gave me a check for \$100, and more besides. This meeting was with the Palm-avenue church—Y. W. Bolin, pastor. I organized this church seven or eight years ago while pastor of the First church. Their Sunday school averages about 200 and their Sunday school collections for April averaged \$7.20. They have overgrown their house, and are planning a larger. I was told that no rain had fallen in Tampa since last of September, or first of October. I saw orange orchards that looked like the leaves would burn, and many trees in the forest looked dead. The Baptist cause in Florida is flourishing, and the country is prospering. I never saw a city grow in seven years as Tampa. I have been told that when I leave a city or church that it flourishes. I always take that for a compliment.

J. B. MOODY.

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Good lugs	7 50a 8 50
Common leaf (short)	8 50a 9 50
Common leaf	9 50a 10 50
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Good leaf	11 50a 12 50
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