

# WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (struggle) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDG 3.—T. T. MATON.

83rd YEAR

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The Y. M. C. A. has sent out a detailed report of the number in Bible classes in the various colleges. In 595 colleges and universities last year 34,494 were enrolled in Bible classes taught by the professors. This is good news. But the best of news along this line would be that every child in the country was being trained by his mother in memorizing the Scriptures.

The Outlook gives some interesting missionary statistics. The United States and Great Britain have 15,000 missionaries in the foreign fields, and 92,000 native helpers. There are one million and a half members of the churches of whom 200,000 were received last year. More than \$21,000,000 were contributed last year. Of this sum the native Christians raised \$1,300,000.

Rev. G. H. Ferris, the publication of whose book attacking the New Testament is the greatest mistake the Publication Society has ever made, made a speech in that menagerie, the Baptist Congress. In it he said of a certain doctrine that, "The Gospel of John teaches it, but I do not believe it."

The Missionary Review publishes the statistics on the foreign field each year. The figures for 1906 are not pleasant reading, but we hope there is a mistake. The number of church members in the missions of the evangelical churches has decreased 26,884. The number of missionaries has decreased to 18,499 from 18,591. The contributions of the churches increased more than one million dollars, being for the year \$22,459,680.

The Bible Student says in an institution for training young preachers, belonging to an evangelical denomination, this was one of the things in the examination paper for the young preachers: "Select the parts of the Book of Daniel that are true and those that are not true." We think the Bible Student ought to have given the name of the school.

## SHALL WE KNOW EACH OTHER IN HEAVEN?

REV. A. C. DIXON, D.D.

The immortality of the soul carries with it the recognition of each other in Heaven. We learn from the parable of the rich man and Lazarus that memory lives after death, and while memory lasts, we can never forget the mental, moral and spiritual features of our friends. The disciples recognized Moses and Elijah on the mount of Transfiguration as they heard them talk with Jesus. After we have spent a lifetime studying the Psalms, shall we not recognize David in Heaven, if we shall be permitted to hear him speak? Have we not in his epistles the heart and mind of Paul, and we know him here through them. Think you not that we will recognize the same Paul in Heaven? A wife asked a dying Scotchman, "Will you know me in Heaven?" and he replied, "Do you think, my dear, that I will have less sense in Heaven than I have here?" Imagination, reason, conscience, taste and love are parts of the immortal soul, and in order to prevent recognition you would have to blot them out forever. When you have done that, there is no soul left to recognize.

Our distinguished neighbor, Dr. Gregg, in his sermon on "The Occupations of the Heaven-life" truly says: "Human love was made for eternity. Contrast human love with animal love and you will see this. The animal mother loves her offspring until it is able to take care of itself, and then that natural affection ceases. Not so with the human mother. She may be bent with the weight of four-score years and ten, and her living son may be more than three-score years, but yet that first natural love, instead of ceasing, is seemingly growing stronger, and is just as heartily reciprocated. Why is this? Because these loves are as immortal as the soul.

Heaven is revealed as a social place. Lazarus in the bosom of Abraham means fellowship, and such fellowship without recognition is almost inconceivable. Jesus defines Heaven as "Our Father's house" and think of a family of children in a father's house total strangers to each other! Paul writes of "the whole family in Heaven and earth." The new version's translation is "Every family in Heaven and earth." Though we shall lose our carnal relations in Heaven, every spiritual tie will continue. If I should go there today I think I should try to bring about a meeting of the glorified members of this church, that we might worship and talk together of Christ and His dealings with us.

Some people, however, refuse to believe in heavenly recognition because they declare it would make them forever miserable to learn that a loved one was not there. But this refusal does not help the case, if they recognize no one, they may be doubtful through all eternity as to whether any loved one was saved. If I miss my dearest friend in Heaven, I shall be certain of two things: (1) God is justified, for He has done all that infinite love and power could do for a free moral agent to save in Heaven. (2) He is less miserable where he is than he would be in Heaven, unprepared for the place. If I had the power to make some of you serve God as the glorified saints serve Him, I would put you in a hell upon earth. You

shun a prayer meeting, and a revival, as you do the leprosy, and as for holy spiritual service, you have no taste for it. To compel you to live as you do among people who do not love sin, would be to give you the experience of a member of a chain gang.

Our names are written in Heaven. "Rejoice not," said Jesus, "that the devils are subject to you, but rather rejoice because your names are written in Heaven." The name stands for the person. It means him and no one else. It marks him off as an individual distinct from all other individuals. And this scripture teaches that we are known in Heaven before we get there. Shall we cease to be recognized when we arrive? There will be a new name given to the overcomers known only to God and the one who receives it (Rev. 2:17) but that new name does not imply that personality will be destroyed. There is even here a sacred relation between each one of us and God, which only God and we fully understand, and yet this does not hinder us from knowing each other. "The general assembly and the church of the first born which are written in Heaven" will each and all answer to the roll call knowing each other thoroughly even as they shall be thoroughly known.

The joy of Heaven is increased by the presence of friends. In writing to the Thessalonians Paul asks, "What is our hope or joy or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ at His coming?" Paul is looking forward to the coming of Christ with pleasure, because, among other reasons he expects to see the Thessalonian converts standing among the saved, and be permitted to present them to Jesus as trophies of His grace. How could he rejoice in them before Christ, if he did not know them? And if you will turn to II. Cor. 1:14, you will see that the apostle expects a mutual recognition: "As you have acknowledged us in part, that we are your rejoicing even as you also are ours in the joy of our Lord Jesus." This "day of the Lord Jesus" is the glad day, when He shall be revealed in glory, and Paul is comforting himself with the reflection that he and his Corinthian converts shall rejoice in each other in that day. There must, of course, be mutual recognition before than can be mutual joy. Happy days it will be for faithful pastor and loving people when, in the presence of the King in His beauty, they shall meet each other and rejoice together in paying tribute to their Saviour. In Rev. 6:10, the martyrs in Heaven recognize each other as martyrs, while they cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on earth?" Jesus urges His disciples to "make friends by means of the mammon of unrighteousness that when you fail they may receive you into everlasting habitation." In other words, so use your money that you will make men your friends by making them Christians and thus you will have friends who have gone ahead to welcome you when you shall arrive at the doors of Heaven. Such a welcome would not be possible without recognition.

### "EXHORT."

When St. Paul gave to Timothy his farewell instructions, he admonished him that it was his duty to "preach the word" and "exhort." The preaching which is not coupled with or followed by exhortation is mere sheet lightning. "Our minister in

Churchville," said a friend last week, "is no preacher but he is a powerful exhorter." The clergyman ambitious to be known as a "pulpit orator" would consider that "faint praise." In his view of the matter, the preacher, like the angel who talks with Adam in "Paradise Lost," must deal with

"Providence, foreknowledge, will and fate. Fixed fate, free will and knowledge absolute."

But as the famous preacher thinks of it, the exhorter occupies a lower plane. He appeals to the emotions instead of enlightening the intellect, he simply deepens conviction instead of broadening the view.

Yet all the great orators the world has ever known have been exhorters, not lecturers. "Men of Athens," said the greatest orator of the ancient world, "there are two duties which pertain to the citizen—a firm mind and an unshaken patriotism; might and victory are at the disposition of the gods." Demosthenes saved the imperiled state not by a philosophical analysis of the spirit of the laws, but by a powerful appeal to the conscience of the average man. It was the same with Cicero. His "Defense of the Poet Archias" is a pretty bit of word painting, but his invectives against Cataline roused men to rally to the support of the commonwealth. Patrick Henry was an exhorter, and so were Gough, Wendell Phillips and Dwight L. Moody.

From one point of view this is an age of religious ignorance, but its more dangerous symptom is that it is an age of spiritual lassitude. A professor in a post-graduate department of one of our great universities asked us not ten days ago, "What does 'From Dan to Beersheba' mean? To what does it refer?" But about the same time a worker in the slums told us that when he held a religious service in the worst section of the levee, he never needs any hymn books. Every rough and harlot knows the Gospel Songs by heart. Even college men may not be able to give without slip the succession of the kings of Israel, but the child in the infant class realizes that "Jesus died for our sins according to the Scriptures."

We are now in the midst of the last weeks of the winter's evangelistic campaign. And perhaps it may be well to repeat to the men conducting these services, "Preach the word," but do not forget after preaching to "exhort." Exposition is well enough, but it is ineffective without application. Inform the intellect, but do not neglect the emotions and the will. The people who come to hear you believe in God and believe in Christ and believe in the Word. Do not take time to prove these over and over. But do take time to persuade men to be reconciled to God through Christ. Forget to solve problems for a little while, and upon the foundation of knowledge already acquired exhort men to lay hold upon eternal life. Such work faithfully performed is what men needed in Paul's day and need still more in ours.—Interior.

### GOSPEL'S INFLUENCE.

Goethe tells of a wonderful lamp which, when placed in a fisherman's hut, changed all within it to beauty and convenience. So the Gospel of Christ, when it enters a home, glorifies all its relationships and duties. It makes strength gentle, intellect careful, will righteous, and affection love. It sanctifies all trials and blessings.

## QUESTIONS ANSWERED.

BY SENEX.

"What is meant by the words, 'Sons of God,' in Gen. 6:2 and 4, and why the expressions, 'Sons of God' and 'daughters of men?'" There are two views of these words which have been prevalent for ages. One which was adopted by many of the most ancient of Christian fathers was that by the "Sons of God" the angels are meant. According to this the angels were envious of the happiness of men with their families and therefore took to themselves human bodies and married women. The rationalistic commentators hold that view today. Because, I presume, it discredits the first chapters of Genesis as veritable history, and their theory is the chapters are a myth.

The astonishing thing is that such men as Justin Martyr, Tertullian, Cyprian, etc., should have accepted this view. There has been no second fall of the angels, and the first occurred before Adam, how long we are not told. Moreover, this theory is not that the fallen angels assumed human bodies, but that the holy angels did so. That they should have done such a thing without God's approval is impossible. They could not have created human bodies for themselves. The whole explanation is as silly as it is profane. I only mention it because I thought it likely from the question that the brother had read some of the rationalistic writers of the day who have adopted it.

The true explanation, as I think, is that which is given by the great majority of commentators. By the sons of God are meant the descendants of Seth, in whose line the true religion had been maintained. The promised Messiah was to be descended from Seth. His sons married the daughters of Cain, the outcast race, who were a corrupted race and no doubt idolaters. These marriages brought war and corruption to the sons of God who had indulged the sight of their eyes at the expense of their loyalty to God. And in the course of years the whole pious race of Seth was so corrupt only one righteous man was left.

He also asks what it means by saying: "It repented God that he had made man on the earth and it grieved him at his heart." The Bible was forced to speak of God anthropologically, or man could have had no comprehension of Him at all. It speaks of his eyes, and his hands. We all know what is meant by the use of those words. God knew all from eternity. He did not change, but changed his way. Repent means to turn back. He had created man, now he reverses his action and destroys the race. His changed method of dealing is what is meant and not that he regretted having created man.

"Please tell me why ladies are permitted to make the proposal for marriage on leap year? Does the law allow it? Do many of them do it?" This is entirely out of my line in this column, but as a lady asks the question, I answer to the best of my knowledge.

Somewhere I have read that in the thirteenth century a Queen Margaret ruled in Scotland. She seems to have been the first of the strong-minded women and to have had a very subservient Parliament. That Parliament passed a law giving every woman of high or low degree the right to propose marriage to any man whom she preferred. If the man declined the honor unless he could plead a previous engagement he was to be fined £100 or less, according to his means. Fortunately there were few people in Scotland in those days and they did not travel much. Imagine such a law in this country. Andrew Carnegie I believe is a widower. Say that he is and how long would even his fortune last?

This act of Parliament was limited to the life time of Queen Margaret. When she died the story goes that some of the women were so insistent in demanding their right, Parliament passed a law, con-

promising with the insistent sisters and allowing them to propose every leap-year and to collect the fines from the men that refused. I think the idea of the Parliament was to encourage matrimony, but not as the clamorous ones wished. The shrewd law-makers knew the eligible young men with property would beat themselves and either get married or at least engaged during the year before leap year.

Whether many women propose during leap-year I have no means of knowing. I can only say none ever proposed to me when I was unmarried and I only knew of one instance of the kind in my life. The man refused, it is needless to say. I do not believe one woman in a million ever does. For women are marvelously wise. They understand men better than the men understand themselves. They know man is by nature a hunter and loves the chase. No man would enjoy hunting birds if the birds ran up to him. I am not contradicting what I said above about Andrew Carnegie. No woman who hoped to marry him would "court" Carnegie. But many, if the law made him pay \$500 to every woman he refused, might be willing to get that little portion of his swollen estate. Men in this country are not under the old Scottish law and are at liberty to refuse. Therefore there is no temptation to women to propose for the sake of making a little money easily.

## THE FANCIES OF LIFE.

BY REV. J. R. F. HALLOCK, D.D.

There is an element in human nature which continually longs for things to be otherwise than as they are. "If we were differently placed, how much better lives we could live." We are all more or less afflicted by these fancies, and injured by them. Indeed, there are some of us who spend more time in imagining what we would do under altered circumstances than we earnestly devote to performing what we ought to do situated just as we are.

These fancies of life are the source of much discontent. "Oh, that I had—what? What I have not! Oh, that I had—what? What some one else has! This is the attitude of these malcontents. In summer they wish it were winter; in winter they pine for the warmth of summer. If they live in the city they long for the country; when there they pronounce it "too slow" and hurry back to town. In the valley they yearn for the mountain-tops; when they reach them they cry for the valley again.

A lady walking with her husband, and seeing a carriage go by, said to him: "Look at the splendid carriage Judge H— and his wife are driving about in. I only wish we could be so lucky." Up in the carriage the Judge's wife was saying to him: "I am getting positively ashamed of this old rig. Look how the people stand and stare at us in contempt. If you do not wish to drive me to despair you must buy a new turnout."

A king riding along a highway passed the stone-breaker by the wayside. Thought the stone-breaker: "Oh, that I were like that king, possessed of all that heart could wish!" The monarch, glancing at him, was murmuring to himself: "Would that I were that man, so free from anxiety, with so little worry and care!"

Did you ever read the fable of the beetle and the weather-cock? "How fine," said the beetle, "to be up there; what splendid views; how clear the atmosphere!" "Yes," said the weather-cock, "and if you were up here, you would know how keenly blows the wind!"

The fancies of life keep us poor. Discontent is poverty. The less-favored woman we mentioned as walking, was poor. The Judge's wife also was poor. The stone-breaker was poor, and the monarch was poor. Poverty is largely a matter of fancy. The real poverty is in the mind—in the mind's attitude. There is such a thing as being "rich without money." That man is rich whose mind is rich, whose heart is rich, who is rich in integrity, and who has that best of all blessings, a contented mind—Christian contentment. This

last great boon is gained by making the least of our little lacks, through making the most of our little enjoyments, through doing our best with our little duties, and through trust in God and doing the right. To be sure, we cannot all be money rich. Some money-rich people are very poor. But we can all be millionaires of character and of faith, possessing that "godliness" which with "contentment" is the gain—the real gain—the highest riches.

It need scarcely be added that the fancies of life cause us great unhappiness and make us ungrateful.

"True happiness is to no place confined  
But still is found in a contented mind."

A philosopher who was passing through a mart filled with articles of taste and luxury, we are told, made himself perfectly happy with this simple yet sage remark: "Lord, how many things are in the world of which Diogenes hath no need!"

We have somewhere read that the late and greatly beloved Dr. John Hall, of the Fifth Avenue Presbyterian church, New York, used to say that he liked to look into the windows of the stores at Christmas time, to see how many things he could do without!

Indulging the fancies of life render us useless. Not only do we envy what other people have; but we, often impractically wish we had what others have not. "Wings," for example—something to differentiate us from our neighbors, to give us some advantage above the crowd, to make people stare and gape with envy! If only we had "wings"—what wonders we could do! What folly! How useless this building of castles in the air renders us! And spiritual castle-building is no better than any other sort. Even the disciples watching their Lord ascend had to be called from idle gazing. An angel was sent to say to them: "Ye men of Galilee, why stand ye gazing up into heaven?" Too much of Christian life amounts to little more than standing gazing, yearning after wings!

What is true in religion is true in business; and what is true in business is true in religion—the castle building, star-gazing, fancy-filled life is a useless life.

Therefore let us think less about the fancies of life and bravely face its facts. Let us cease to dream of things as we wish they were, and make the best of them as they are.—*The Presbyterian.*

## THE MIRACLES OF OUR LORD.

Jesus had come back to Capernaum after an extended preaching tour through the cities and villages of Galilee. Learning of his return, the people came thronging to the house where he was lodging, filling the room in which he sat, and standing in a dense mass about the door. Thither came four, bearing another on a pallet, a helpless paralytic, and by a clever stratagem placed their patient at the feet of the great Healer. Seeing their faith, and moved with compassion for the wrecked and ruined life before him, Jesus struck at the heart of his disorder with the pregnant words, "Man, thy sins are forgiven thee." Easy words these to say; difficult to prove them effective! The Pharisees and teachers of the law sitting about him reasoned in their hearts, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?" They did not say this openly, but Jesus read their thoughts, and realized that his word, if it were to have power with men, must be attested by an act which could not be questioned. Answering their skeptical thought, he bade the palsied man arise, take up his couch, and go to his house.

The incident, like many others, in the Gospels, reveals the purpose of miracle in the ministry of our Lord. He did not work wonders for the sake of working them. He did not undertake to heal all the paralytics and lame and blind and sick in Palestine. He wrought a miracle only when a specific purpose, greater than the miracle, was to be subserved by it. Here at Capernaum, he was confronted by skepticism as to his authority to forgive sin. It was a critical moment in his ministry.

He could not allow these carping Pharisees and scribes to say openly to the people, what they thought in their hearts, "He blasphemes." For the present, at least, their mouths must be stopped, that the good news might be proclaimed yet awhile in peace. True, the man was healed; that was good, but in itself it was unimportant. The great end accomplished was that Christ's authority was vindicated and his Father glorified.

That was a sufficient reason for the working of the miracle. It is sometimes represented that the ministry of Jesus consisted mainly in the healing of bodily disease. The saying that "he went about doing good" is thoughtlessly, and falsely, limited to that aspect of his ministry. That was the least part of his serving. He healed the body indeed; but he healed the body that he might save the soul, not only of the healed one, but of others. He himself explained the object of his coming—it was "to seek and to save that which was lost." The working of miracles was but an adjunct, needful for the time, of his greater ministry.—*Examiner.*

## A RIGHT KIND OF FAITH.

We want faith. I have never yet heard a sermon on faith that seemed to me to approximate the demand of that subject. I do not know that it is a possibility for any man to rise to a true conception of the importance of faith. We want faith in ourselves. You know what a splendid glow a man has when, if he is trained to physical exertion, he enters into some physical contest to which he is adequate. What a splendid feeling follows the exercise of his faculties. A great many of you know what a delight is mental work—hard, straining mental work. A great many of you know the great delight of serving some master of your thought. But we must have faith in ourselves to achieve victory along any line—physical, intellectual or moral. Let a man take satisfaction in his moral conquests. Let him have faith that he can do it, and that is half the battle.

And we want faith in our fellow-men. Do not let us look on life cynically. Do not let us hold ourselves aloof and look askance on the efforts of our brethren. Let us feel that we are working good in this world. No, do not let us look askance at life and retire within ourselves and achieve a little personal success as though it meant anything. No matter how much money you have, or how much fame you have, or how much achievement you have—nothing means anything unless you feel that you can take hold of a man's hand—a man's, if he is a man—and have him know that you are a real good fellow.

And we want faith in God. We want faith in the reign of goodness. We want faith in the supremacy of the Power that makes for righteousness.—*Charles E. Hughes in the October Putnam's Monthly.*

## THE YEARNING OF THE SOUL.

"Modern art and literature," says one, not overburdened with piety, "are wells without water." Are not the minds of the young groping for something positive? Do we expect mysticism to become a source of inspiration? We quarrel with forms, but are we really getting at the spirit? Are not very many in the condition of the unlettered peasant? The bishop was trying to have him taught to read in order that he might the better grasp the truths of religion. One day, coming to his cottage, the Bishop asked the man's wife if he could read the Bible yet. "Read the Bible, your reverence," was the reply, "he has got beyond that, he is reading the newspapers."

Has science given the world any rock on which to stand? Look for a moment at the enormous amount of work that has been done. But what of the deeper agonies of the soul? What has it to say to the yearnings of the spirit of man? Do stones feed with the bread of life? Is not society made up of two hatreds with only a thin strip of culture between them? Both hate culture, the brutal below and the materialistic above. Money and the beast each truly hate culture. They want not to be bothered by it.

PURE LITERATURE

BY N. H. MANARY.

Fire! Fire! Fire! In the streets of Ephesus there is a great fire. The black smoke above suggests the character of the fuel beneath. The smoke settles down but the flames leap up.

A crowd is gathered near, not to put out the fire, but to put up the flames. They put on more fuel, when the fire is already a rage; they stir up the burning coals and watch them turn to ash.

What means this strange procedure? What are these people doing?

It is a great day and a great deed. The converted astrologers and fortune tellers have collected over eight thousand dollars worth of their books and are burning them in the presence of a great multitude. It is a tremendous sacrifice, but one that is well pleasing to God; it seems to be a costly waste, but in fact it is nothing of the kind.

For the sake of an evil book are always beautiful in God's sight; and the man who burns a bad book is brother to the author of a good book.

I read in the Acts of the Apostles, where the burning of those conjuring books is recorded, that immediately after the fire, "mightily grew the Word of God and prevailed." A big blaze in bad books is attended by a bounteous blessing from above upon the best book—that is the simple summary of the whole matter.

Now, it is my opinion that many good people today, when converted, instead of immediately burning up all their bad books—as did these Ephesian converts—just continue to keep (or allow their children to keep) them about the house. Some good people read them and pass them on to others to read. Unwittingly it is, no doubt, often done, but the danger of soul poisoning is thereby increased rather than diminished.

In fact, where knowledge is possible, ignorance is always inexcusable and condemnable; the power and the opportunity to know are the measure of responsibility.

It is our privilege and duty to know what is pure and true and good, what is wholesome and inspiring; in our literature; to know what we may safely and helpfully read, and thus encourage others to read, and, we are to blame if we do not know.

Since "whatsoever a man sows that shall he also reap," he who gives expression to evil thoughts, or helps to extend the circulation of evil books must, sooner or later, reap a harvest of bitter regrets—a harvest of wrecked and ruined lives.

Then, if we are Christians, there ought to be no room in our hearts for unwholy imaginations, and no place in our libraries for impure literature; like the Ephesian fortune tellers, when we quit the old life, it is wise for us to burn up the old books.

No matter how many volumes we may have, nor how rich and costly the bindings, the only safe thing we can do is to reduce them to ashes.

God wants us not only to put pure white thoughts into snow white words, but to bring, also, foul black books and booklets, and pestiferous pamphlets and papers, and cast them into red hot flames.

Fire is destructive, but it ought to be started under every impure page, in every book or periodical by every author in every land.

With so many professing Christians turning out their souls, and throwing wide open their homes "to all cloven-footed beasts that may choose to trample in those sacred areas," is it not easy to understand why the pope suggested an "index expurgatoris"? Is it not plain that we sadly need an expurgated literature?

Even as I write, there may be found on center tables of Christians homes, volumes which are foul with whispers of indecency and ugly with pictures of unwholy lust. Some of these books have paper backs, but many of them are found in morocco and gilded with gold. The shell is pretty, but the kernel is rotten.

Many of these books are fascinating in the extreme, but hiding here and there, in some little corner, you will come upon the coiled cobra of evil suggestion; it is, perhaps, placed in a bed of violets and to discover it one must have a clean mind and a clear vision, but it is there all the while ready to do some mischief.

May heaven help us to discern all questionable and objectionable reading matter and to quickly put it away. May we also, know the best authors, and have daily fellowship with them through their books!

As bad chemicals eat through and destroy the picture, so do impure thoughts, fostered by foul publications, jam the life and work with dark disfigurements; and, on the other hand, as the aroma from the mountains of Lebanon scented the air for miles and miles, so good books and periodicals exhale sweet incense and help struggling mortals to realize life's worthiest purposes and to do life's noblest work.

Ever and always a man's reading determines his thinking and his thinking molds his character. Hence it is of the utmost importance, that we keep our literature clean, inspiring and uplifting; that we not only create and cultivate and circulate the best, but that we also abrogate, and abominate and annihilate the worst. As Christians, it is our imperative duty to wage war against all the works of the devil.

Wherefore, we should firmly and entirely close the mails against, and immediately take possession of all the scummy scrolls of scrofulous scoundrels, we should diligently search out and bravely seize all the blood-curdling stories with their first easy lessons in crime, we should carefully collect all poisonous publications of whatever name and with pleasure apply the burning torch; we should capture the depraved author and the wicked print-

er and lead them away to the same prison; we should hang the money-changers and save the boys and girls.

There are many good and helpful books published now at prices to suit all purses, and we ought to buy and fill our shelves with the very best; there are several choice, clean, informing, secular and religious papers and magazines printed at reasonable prices and we ought to subscribe for and read some of them.

But if learning's prize we covet we must neglect not to climb up the ladder let down from above.

The Bible is the book of wisdom. It contains God's thought, it is God's book,—and the one, above all others, which we may safely put in every home. Gladstone the famous statesman, the ripe and reverent scholar called it "The Impregnable Rock of Holy Scripture" and the critics are finding out that it is fully invincible and reliable as he thought. Some men trained in mental gymnastics have turned amusing somersaults over it only to break their own necks. Even the monuments, long buried, are coming forth from their deep sepulchers to testify to its truthfulness. It is the most accurate, the most exact, the most positive, the most powerful, the most popular, the purest and best book in all the world and it will stand.

"We uncover to Shakespeare" and Homer and Dante and Milton and Goethe and Victor Hugo and George Eliot and Hawthorne and Dickens; and also, to Tennyson and Keats and Browning and Longfellow and Lowell and Whittier and Bryant and Jean Ingelow and a few others, including always Bunyan;—"but we kneel to Christ." "The Word made flesh and dwelt among us." Shakespeare and George Eliot, and all the rest, are satellites, not suns. Their greatness is borrowed, their strength of character and brilliance of mind is derived; their crystal thought and transparent language—their lofty style, is reflected. They linger around the Bible as bees flutter about a field of blooming clover; they suck sweetness from "the Rose of Sharon and the Lily of the Valley" to perfume all their pages.

But why follow this thought further? Even our enemies admit that there is nothing in the whole realm of literature to compare with the Bible.

Who can measure it? Who can scale its heights or sound its depths? It is as wide as immensity, as high as heaven, as deep as hell and as learned as God. It is a library of history, biography, poetry, romance, science, philosophy, religion,—it is The Book.

Sir Walter Scott was right. "Bring me the Book," remarked the dying man to his son-in-law. "What book?" inquired Lockhart. "There is but one book!" was Scott's ready reply.

You want to reform society, and you are studying "sociology"; very well, "sociology" is good but "Christology" is better. Make the Bible your text book. It will tell you all you wish to know about man, and reveal to you the way to the highest life with Christ in God; it is indeed the polar star of life and the downy pillow of death. Then read it, study it, incarnate it. Memorize its gems and adorn your character with them; they will sparkle in eternity.

Send forth your earnest missionaries and consecrated colporters; send forth your spirit filled preachers and soul-winning evangelists; send forth your trained teachers and willing witnesses, as Christ commands, and scatter the seed of truth in all places of all dominions. Which shall prosper thou knowest not—this or that; so plant beside all waters, East, West, North and South.

"We are living, we are dwelling in a grand and awful time, in an age on ages telling, to be living is sublime."

This is the age of the fulfillment of Ezekiel's vision; the "wheels full of eyes"; this is the age of the printing press, and under God, it is and is a great power for good, while under Satan it is one of the mightiest instruments of evil. But instead of waging war against these "wheels full of eyes"—eyes not infrequently turned toward Sodom—let us furnish them with the juicy grapes, and the ripe pomegranates, and the delicious figs, and the gracious favors, and the interesting facts, and the startling figures of cannon; let us keep them so busy in the service of God and man, christianity and culture, heaven and home, that they will have neither time nor space to advertise the works of the evil one. The secular as well as the religious press is willing. I believe, to give the reading public what it wants; and the great publishing houses never were more ready than now to furnish just such books as we are eager to buy.

You can make almost anything fashionable, if you can get enough people to use it; you can popularize an expurgated literature and save the press from blood-guiltiness if you can induce men and women today to emulate the example of those newly converted Ephesians of the Apostolic age; if you can educate public sentiment to the point of sacrificing thousands of dollars worth of dangerous books and spending other thousands of dollars for the dissemination of good books and papers, you, too, can have not only a blessed revival of Bible reading but also of other healthy, thought stimulating study, and, as a further result see many precious souls saved.

We greatly need at this hour a host of well informed, well drilled Christian men and women to sleeplessly guard our homes and public libraries and news stands against the yellow journals and vile magazines and misleading books which too often and too easily get into the hands of impressionable children and unsuspecting and unwary grown up people.

In the home and elsewhere indifference is one, of our most nefarious and insufferable foes; as it brought condemnation to Meroz, so now it brings blight and blame and the stigma of pain to many hearts.

Let me illustrate:—I enter a Christian home,

and ask the fond mother to give me the title of that book which I found her daughter reading when I opened the door; I turn to the indulgent father who sits before me and request him to tell me who edits the paper which I caught his son hiding when I entered the room. They blush and speak not; their consciences condemn them and God is greater than their consciences.

Looking into their daughter's face I read the awful story of mental starvation and womanly weakness; fastening my eyes upon their son I see signs of intellectual rot and moral suicide. Kind parents, what do you mean? If you appreciate the worth of a womanly woman, and the dignity of a manly man you will act at once; you will start the fire tomorrow morning with all the trashy literature in the house and then you will stop not until you have replaced it with something worth reading and remembering. You can afford it, and you are blind to your family interests if you refuse to do it.

I affirm that a home without the Bible, a home without a library of wholesome books, a home without the religious newspaper and christian magazine is like a desert without an oasis.

In "Ippa Passa" thought by some to be Robert Browning's masterpiece, a simple factory girl sings out her chaotic gladness, and that white innocence of heart beats outward in vast waves of power to save the lives of men; and I hold that all writers and editors who champion the cause of truth and righteousness, who with unselfish, unfeeling and singing hearts work pain-takingly and heroically to uplift the race, to make the way upward easier for every pilgrim toward the goal, shall win the everlasting gratitude of many happy men and holy angels, and sooner or later, have their names written high on the roll of the world's benefactors.

Then falter not, you who make the nation's literature. Though you may be slandered with the speech of demons; though you may be poorly fed and shabbily dressed; though you may even be crucified by some mob from your own country, yet after death—if not before—your silent lips shall speak to a generation that will hear you. For, altho' "the god's wait long; they are just at last.

Take courage therefore, and toll patiently on until the day is over. Rest not until you have put your best thoughts where they can be read. Write them in plain words, on strong paper, and send them at once to the printer. Hurry them from press to binder; put them quickly into the mailing department. Start them on their heavenly mission. Give them the swift wings of the twentieth century and let them fly away!

Go thou clearest sheet, with the highest thought of the holiest men! Go thou printed page with the tender words of the Son of God;—go everywhere and everywhere with the regenerating, sanctifying and satisfying gospel!

Go into the huts of the pauper, and teach them that frugality is the forerunner of affluence. Go into the cabins of the indolent, and teach them industry! Go into the stores of the merchants, and teach them honesty! Go into the places of the millionaire, and teach them generosity! Go into the homes of the proud, and teach them humility. Go into the wigwags of the barbarous and teach them gentility. Go into the cottages of the afflicted and, teach them patience. Go into the shops of the rumblers, and teach them retirement. Go into the hovels of the rum drinker, and teach them abstinence. Go into the theatres of a play loving people, and teach them decency. Go into the houses of the libertine and teach them chastity. Go into the rooms of vice and teach them virtue. Go into the homes of the lost and teach them salvation.

Go and lift up the world with levers of love; Go and beat back the forces of evil and bring in the reign of righteousness.

Speed away. Speed on until the once crucified Prince shall have been crowned Lord of Lords and King of Kings.

GLORYING IN INFIRMITIES.

An organ-builder would make a great instrument through which musicians may speak to the people the secret melodies and harmonies that shall uplift and soothe and cheer them. In order to do this he must have wood and metal. So the tree is cut down and sawed and seasoned, and shaped into some parts of the organ, and the needed metals are mined and hammered and molded into other parts, and, at last, the organ is the perfect avenue through which the music flows for the blessing and delight of those who hear. But the wood and the metal had to go through the severest treatment in order that they might be fitted to their new and exalted offices.

So when God would prepare his children for doing something greatly useful, he gives them training just adapted to the needs of the case, and sometimes this is very severe. They must be regenerated. They must be educated. They must be sanctified. They must be adapted to the duty to which he appoints them.

When God would fit Saul of Tarsus for his exalted and efficient service, he deals with him in a way similar to that which gold is purified from the dross. He had to pass through the fires, but he came out so purified that God could use him for doing just what he was most needed to do. When, stricken down, he asked, "Lord, what will thou have me to do?" he answered, through Ananias, "I will show him how great things he must suffer for my name's sake." How strange such a message about such a man, but it was God's message, and God knows best.

Saul of Tarsus was an educated man, but his education was not of exactly the right strain. He was cultured and conscientious and influential in many lines, but his heart needed to be brought under the influence of divine grace his heart needed to be filled with sincere and humble love for

Jesus Christ, and his life needed to be softened and made responsive to the Holy Spirit. So God arrested him, subdued him, won him, and gave him hard and trying work to do, and out of all the severe experiences of his lifetime came that gracious disposition which God could use so mightily for the conversion of multitudes, and the instruction of the whole world.

If the organ could speak to us in words, it would tell us of its gratification over the hard blows of axe and hammer, and the tearing by saws, and the heat of the fires, and the mighty pressure on the bellows, and steady use of its keys by the organist; for out of all these have come the power to give music to the world.

So must the child of God think and feel and speak. God is fitting his loved ones for doing his will. They must learn to be in accord with him in knowledge of the truth, in love for holiness, and in the practice of purity and goodness. They must come to be exalted in thought, and tender and sweet and sympathetic with the weak and the sinful. God seemingly can do most by means of those who have suffered most. So why should we not glory in even the tribulations and the infirmities, if they have fitted us the better for doing the holy will of our heavenly father?—Ez.

**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 Morning Hour of American Baptist Missions.* By Albert L. Vail. American Baptist Publication Society, Philadelphia.

A knowledge of the principles underlying any movement is necessary for a true appreciation of the movement itself. This is what Dr. Vail has put within the reach of every student in "The Morning Hour of Baptist Missions." In his investigations the author has gone to original sources and has given the denomination a book that will be an authority on the subject discussed. The book is not primarily a history of American Baptists or of their missionary enterprises, but rather an unfolding of the principles underlying the development of the great missionary enterprise of the denomination. It is a real contribution to our literature.

*The Deluge, History or Myth.* By Prof. L. T. Townsend, D.D., S. T. D. American Tract Society, New York. 75c.

This is by far the most sensible treatment of the Deluge question we have ever seen. The supposed difficulties of the subject are accurately stated and fairly met. This book merits the widest possible circulation. The fact that it is written in language that can be easily understood by any English reader is an additional tribute to its scholarly author. If this work and his lecture on evolution are fair specimens of what Prof. Townsend can do, then he owes it to the cause of Truth to place before the reading public other products of his pen.

*The Representative Women of the Bible.* By Geo. Matheson, D.D., LL. D., etc. A. C. Armstrong & Son, New York. \$1.50 net.

This is a worthy and fitting companion to his *Representative Men of the Bible*. The characters treated are wisely chosen and in their treatment the author shows his usual insight and ability. We wish that two or three omitted might have been included in the present volume. The women of the Bible have not received the consideration they merit and it is to be hoped that the present work will lead in that direction.

*The Bible Under Trial.* By Rev. James Orr, D.D. A. C. Armstrong & Sons, New York, 1907. \$1.75 net.

The contents of this book first appeared as a popular apologetic series in "The Life of Faith." The purpose and scope of the papers collected in this volume is "to remove disquietude, confirm faith and set forth considerations" which will show how that it will emerge from the ordeal through which it is passing unscathed. The book in thought and style is the calm deliverance of a master and is singularly free from technical terms which bring it within the comprehension of the ordinary reader.

It is a book for the hour, and should be read by the devout Christian. It would be a calamity for the hesitating or doubting disciple not to read this book.

*Parables of the Kingdom.* By G. Campbell Morgan. Fleming H. Revell Company, New York. \$1.00 net.

This is a discussion of the thirteenth chapter of Matthew and for freshness and originality stands in a class by itself. The reader may not agree with one or two conclusions reached, but will be greatly benefited by giving the book a careful reading. It is the product of a master mind on a very important subject. The development of the Kingdom of Heaven is traced for a human and a divine standpoint. Wholesome and sensible laws for interpreting the parables will also be found in its pages.

SUNDAY-SCHOOL LESSON

HUNDAY, FEBRUARY 23RD.

The Lord at the Pool of Bethesda.—John 5:1-18.

Motto Text.—"I myself took out infirmities, and bore our sicknesses."—Isa. 40:11.

"After this there was a feast of the Jews; and Jesus went up to Jerusalem." How long after the events in the last chapter is not known, but probably some time had elapsed. The name of the feast is not given, but it was probably Pentecost though it may have been the pass-over. "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda." Bethesda means "house of mercy," the name given the pool on account of the healing by its waters. It is not known where this pool was, nor if it is still in existence. Some say it is the pool of Siloam, others the pool of the Virgin. But if it were either of these the angel no longer troubles the waters. "Having five porches." Built on the edge of the pool for the benefit of those who were waiting to be healed. They may have been open porticoes, or enclosed ones to guard the sick from the weather. The withered who lay there were paralytic. It is evident these were persons beyond the aid of ordinary medicine. "For an angel went down at a certain season into the pool, and troubled the water." The water bubbled up in some way showing the touch of the angel. We have no way of knowing how often the angel came. It was evident that there was no regular time for his coming. When the moving of the water indicated his presence there was a rush for the pool, but only one was healed. Alas for the disappointed ones! It seems probable the troubling occurred frequently, it may have been more than once every day.

"And a certain man was there, which had an infirmity thirty and eight years." How long he had suffered! Evidently his was an incurable disease, and his only hope was Bethesda. How long he had been coming here we do not know. It is supposable that he was able to come with difficulty, it may be day after day.

Our Lord, by his divine knowledge, knew that the man had been a long time in his present state, and asked what would have been a strange question had it not been for what he intended to do. It would seem that the impotent man thought the expression one of astonishment that he had not

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been healed. And his answer gives the explanation. "I have no man, when the water is troubled, to put me into the pool." He was friend, leprosy and poor as well as diseased. For money would have enabled him to hire some strong man to put him in. Hence those who were stronger or who had friends or servants pushed him aside and reached the water first.

"Rise, take up thy bed and walk." The man was lying upon a pallet or mattress. There is no reason to suppose that he knew anything of the Lord. But the face and voice of this stranger inspired him with confidence. His faith was not tried by the slightest delay. No sooner than the words were spoken the man was healed, restored to complete health and strength. The man seems to have been like the nine lepers who were healed. Without a word to the One whose miracle had healed him he walked away.

"The Jews therefore said unto him that was cured, It is the Sabbath day; it is not lawful for thee to carry thy bed." The leaders among the Jews, scribes and Pharisees, who saw him carrying his bed along the streets. Among the things prohibited as violating the Sabbath in the rules of the Rabbis was this very thing of carrying a couch.

"He that made me whole, the same said unto me, Take up thy bed and walk." The words are very emphatic. He felt that the man who could work such a miracle by a word was a man who had a right to command him. Alas! for poor human nature! There was no rejoicing that this poor and friendless sufferer was restored to health and strength; no recognizing the power and authority of God present in the miracle. But they were eager in their hatred of this man who endangered their power over the people. Beyond a doubt they had heard of the Nazarene and his previous miracles and must have suspected that he had come to Jerusalem and done this miracle of mercy.

"And he that was healed went not who it was." Strange that he did not ask; that like the demoniac of Gadara he did not ask to follow the Lord. This man appears very ungrateful; but in view of our daily ingratitude and forgetfulness of all God's goodness, who can throw the first stone at him? Our Lord had gone away quietly. There being a multitude he would soon have been surrounded, and all the sick in the porches would have crowded about him. For his own wise purposes he avoided a demonstration then.

"Afterwards Jesus findeth him in the temple." Let us hope that this man who had shown no gratitude to the Lord, felt grateful to God as he went to the temple. Though we are not told how long after the healing it was when the Lord found him there.

"Behold, thou art made whole; sin no more, lest a worse thing come unto thee." Thus the Lord shows his omniscience. The man had sinned thirty-eight years before, and it is probable his sin was not known. But the Lord knew, and lets the healed man know that He was aware of his sin. Some sins are followed by penalties in this world. But our Lord has taught us not to attempt to decide what were God's reasons for his Providence. If fire burns up those who had gone to a theater, it destroyed more pious men and women and little children on a Sunday-school excursion.

The man went immediately to

the Jews and told them who the man was that had bidden him carry his bed. He knew what they thought of the Lord, for they had spoken freely. The probability is that he was angry because the Lord had rebuked his sin, and he felt no gratitude for his deliverance. His healing is an illustration of the Scripture which says that God sends the rain on the just and the unjust. But if we are ungrateful to God and angered by deserved rebuke for our sins, we are worse than he in that we sin against more light.

"And therefore did the Jews persecute Jesus." The verb indicates that they brought him before the Sanhedrim or some smaller court in a legal way. That seems to be indicated also by the fact that he is said to have answered them. "My father worketh hitherto and I work." This saying of Jesus appears to assume that the seventh day, or God's rest, is the period which succeeded the creation of the heavens and the earth, and which is not yet completed.

--Hoovey. But while God rests from creation, He goes on with his work of caring for his creatures on the earth, and the Lord was only following God's example.

There is no question that the Jews interpreted his words correctly. He did make himself equal with God and if he were not so equal he deserved death for his blasphemy.

THE STRANGE CONDUCT OF A MINISTER.

BY HUGH O. ROWLANDS.

We have had occasion before to refer to the peculiar antics perpetrated in the Peniel Baptist Church at Bethelville. Our attention has been called to another unique deflection from the norm of usage by the pastor this time, Rev. John Jones. After a pastorate of a few years Brother Jones discovered he had an unusually large number of members, that is, church-record members, who never came to the service, never did a thing to support the church and yet they sought no dismissal from the church. They were counted in the roll of membership; they created expectations as to the size of contributions of the church to benevolences, and for the support of the expenses of the church. That is, they created responsibilities but discharged none. In fact, they padded the roll of membership with absolutely useless names. The only contribution they made to the interest of the church was a generous criticism of its life, work and members, and it must be said that they were sharp, edgy and argu-ed critics. No discount on that. Brother Jones often spoke to them of their church covenant, the sacred vows they had taken not to "forsake to assemble themselves together" and other paragraphs in the church covenant, but to no avail. He did not want to have them excluded, though in his honest heart he felt some of them deserved such action. Many of them were excellent people, but in any other organization they would have been dismissed from it without ceremony; but knowing the forbearance of the church they boldly took advantage of it to live in neglect, or even violation of their covenant. The poor pastor was worried to prostration by the conduct of those members. He knew how much good they might do and he knew also how much evil came from their example in the church and in their homes and in the com-

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COMMUNITY. He had heard their tales of woe times and again; one had been offended on account of the former pastor; another by a certain action of the church years ago; another by a gruff deacon long dead; another by a dunning treasurer; another by a cayenneish sister; another had become "sanctified"; another Dowicized; another slighted in a sociable; almost numberless in kind were the causes of offense that had estranged those good people from their church-home, where still dwelt their best friends. Misses upon misses were rehearsed. Then it was the pastor did a strange thing; somehow he won sufficient of the confidence and good will of the best and least unreasonable of those members so that as convenience and opportunity permitted he took one of them to make a social call on another offended brother, and incidentally the shrewd pastor would bring up the church relations of the offended brother on whom the call was made and "his side" would be heard as to the reasons for his withdrawal from the life of the church and assuming an attitude of reparation from it. The pastor worked on that plan for a long while until the great majority of the offended ones had met one another and learned why each had withdrawn from the activities of the church; for before these visits they knew little of each other, one did not know even the other had withdrawn, or was offended. The results of the visits and conversation were that the offended parties discovered that they had not anything in common in their complaints, there was not a pulse-beat of sympathy between them as to the causes of offense, indeed, one indulged in sharp censure of the other in the matter of offenses; not only that, but one considered the other unreasonable and wrong in his attitude and deserving of rebuke rather than sympathy. There was less sympathy with the disaffected members among themselves than from the church with them. One considered the grievance of the other "ridiculous" or "unreasonable" and the conduct

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of the member as unworthy of the high profession he had made. Then Rev. John Jones succeeded in some way to acquaint these good brothers and sisters with the manner in which they treated one another and what each thought of the other's reasons for offense; he showed them how each one when sitting in judgment on the other's cause condemned him and gave a verdict for the defendant, the church. Many were led to see how unreasonable they had been in their spirit, how unjust in their actions and how unwise and unchristian they were in their attitude toward the church. Those have come back to their church life and activities. Some, however, have not changed. They are mentally and constitutionally unable to perceive any side but their own; with a few the excuse they offer is only a gauzy concealment for an unworthy life they are leading and in which they wish to continue; indeed, one or two pretend to have been offended so as to have a pretext for not bearing their share of the church burdens. Mr. Jones thinks he has done a good thing. He has brought back to the fold the real sheep; he has manifested as never before those who are unworthy; he has revealed to reasonable people how little real cause there is for many of the tantrums and miffs among members of the church and how unspeakably foolish and unchristian good people in the church will sometimes behave when they withdraw from their happy church-home for some offense they fancy was given, and for some idiotic grudge they nurse to injure their influence for good, and hamper the work of the church of God. "O wad some power the giftie gie us To see ourselves as others see us! It wad frae mony a blunder free us." —Standard.

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**CHURCH PAPERS AND TRADE JOURNALS.**

Today every Profession, Trade or Business must have its Trade Journal. The Copper, the Lumber, the Grocery, the Drug, the Leather, the Tobacco, the Beer, the Wine and Spirits, with subdivisions, each has its Journal. The Lawyers have theirs, some of them as interesting as a novel. The American Medical Association and various and almost countless other Societies, treating every speciality and being the recognized means of communication, have their recognized Organs. The Financial interests, as might be expected, without regard to brains or money, set forth their views.

Why do all these papers flourish?

Because though the Daily Press may discuss all these subjects, they cannot do so thoroughly, and, leaving out a few great papers (and a very few not great in circulation but worthy to be called great), nine tenths of what the Daily Papers say about these trades and professions is chiefly taken bodily from these trade journals, and the clipper or paraphraser is often so unfamiliar as to make egregious errors. A Denominational Religious Paper is in a certain sense a trade or professional paper.

A church without such a paper is a church ignorant of itself, its doctrines, methods and achievements. Ignorance of itself can be found in large masses in every church, and it is doubtful if not the great majority of every church are grossly ignorant of the body to which they belong. But they are not among those who read the church papers. Few men in the great trades, in Commerce or Manufactures, or even in Agriculture, can achieve success without having access to one of their trade journals. Pecuniary interest compels them to read them.

Pecuniary interest will not compel people to read their Church Journals, but religious interest, Denominational interest will compel it; unless the people are penny wise and pound foolish, and therefore keep the five cents a week which they might have to pay for their church paper.

It is on the basis of this that we ask all our readers who know what *The Christian Advocate* is to take an interest in circulating it. *The Christian Advocate* is denominational, but is not so fenced in as not to do more than glance at the movements of the world, especially at the Gardens cultivated by other servants of the Lord and Master of them all.—*N. Y. Advocate.*

Every year is a fresh beginning,  
 Every morn'g is the world made new;  
 Ye who are weary of sorrow and sinning,  
 Here is a beautiful hope for you.

It is our peace to find the divine order and to become helpers in it.—*D. Macfadyen.*

**SHALL WE RETRENCH.**

A paper read by Manly J. Breaker before the State Secretaries' Conference at Jacksonville, Fla., January 1, 1908.

The present financial condition has aroused in some minds the question, "Shall we lessen our missionary operations, especially the operations under the Home and Foreign Boards?" The purpose of this paper is to take the negative of that question, and the reasons are three.

First—The financial flurry is but a temporary affair and is fast passing over. In many parts of the country it is entirely over, and is sure to be followed by a period of great financial activity. The missionary causes are the largest and most important causes in the world. We greatly belittle them if we allow for a moment that the efforts made in their behalf are to be curtailed for a temporary financial flurry. Factories and all sorts of business enterprises are resuming full operations. A great many have never lessened, and very few private expenses have been reduced. Under these circumstances we dishonor the cause of God if we think that retrenchment should be the order of the day in these great enterprises.

Secondly, if the financial condition were to continue, and the depression even to become greater still, there would be no reason for retrenchment because we have only begun to get at the resources of our people. The first lessons in giving to the cause of Christ we have but begun to learn. It is unlikely that more than one in five of all the Baptists of the South is directly represented in the offerings to Home and Foreign Missions; and it is equally unlikely that more than one of these five gave in proportion to his ability. There are said to be more than a million and a half members of our white Baptist churches in the South. If we drop off a million and take a half million and suppose that this half million averaged each person five cents a week, one glass of soda water, or one cheap cigar, in his contributions to the mightiest enterprises of the Gospel, the aggregate would be \$1,300,000, more than twice what we are now giving. Thus with the vast body of our resources entirely untouched it is impossible to think of retrenchment. Whatever is done—and something must be done—we must learn to get hold of our resources and not to lessen our expenditures.

Third—But even supposing that we had come to the limit of our resources, still retrenchment would not be right. One of the lessons most needed by our people is the lesson of heroic giving. If our giving had been according to our ability and this crisis had come upon us, we should not cut down our expenditures, but we should teach our people how to give in a crisis. The heroic element is largely lacking in our modern religion. Nearly everybody does what he feels like and very few feel like self-denial. Scarcely anybody knows what it is to seek first the kingdom of God. No more needed lesson can be taught than that the kingdom of God is so important in the world that there are times when we must sacrifice everything for it. Such a crisis is not upon us now, but so far as the present condition resembles it we should emphasize the paramount importance of making everything subject to the causes of the Saviour's kingdom. We should teach men to mortgage their land

rather than let the cause of missions suffer, and we should get them to believe that it is better to be homeless than for the mission-aries to have to come home. Such a time as this is a time for faith and advance, not for timidity and retrenchment.

**"CLOVEN TONGUES."**

Frequently, in our Baptist papers during the past two years, there has appeared accounts of people in different and remote parts of the world "speaking in tongues," and this is not infrequently spoken of as "a modern miracle," a "gift of tongues," a "gift of the Holy Spirit," a "repetition of Pentecost," etc.

It seems to me that a little study of the account of "the gift of tongues," in Acts 2, would clear the religious atmosphere of much theological smoke—and shame Satan.

"And there appeared unto them cloven tongues (tongues parting asunder.—R. V.) like as of fire, and it sat upon each (one) of them. And they were all filled with the Holy Ghost (Spirit), and began to speak with other tongues, as the Spirit gave them utterances." Acts 2:3-4. "Every man heard them speak (speaking) in his own language." V. 6. "And how hear we, every man in our own tongue (language), wherein we were born?" V. 8. "We do hear them speak (speaking) in our tongues the wonderful (mighty) works of God." V. 11.

Let it be remembered first of all that this power "sat upon each one of them;"—that each one had the power of speaking in cloven tongues,—tongues which parted asunder. It was not one speaking in one tongue, which he had never before known, and another in another tongue, and another in another tongue, that all present might "hear and understand." Each one had a cloven tongue, or speech, or language;—a "tongue parting asunder," "like as of fire;"—as a flame coming up as one flame parts asunder, or splits, or cleaves, into many flames, so each one of those speaking spoke in the language he knew; but as it went forth from his mouth it was by the Holy Spirit, cleft or split, or divided into many languages or tongues; so that he was heard and understood by all, just as though he spoke only the language each one heard and understood.

While one spoke in Greek, possibly knowing only Greek, and possibly not knowing he was being understood by those who knew not the Greek (unless the Holy Spirit revealed it to him), himself knowing perfectly well what he was saying, he was heard and understood (as if he were speaking in their several languages) by the Parthian, the Mede, the Elamite, the Mesopotamian, the Judean, the Cappadocian, the Pontian, the Asiatic, the Phrygian, the Pamphylian, the Egyptian, the Libyan, the sojourners from Rome, both Jews and proselytes, Cretans and Arabians; each and all, in his own tongue—the tongue wherein he was born—heard and understood all that was said. The speaker understood what he was saying, and each auditor understood what was being said. There was no meaningless, unintelligible gibberish. *God, the Holy Spirit, was not then, and is not now, the author of confusion.*

It is plain that those now professing to speak in "unknown tongues," as well as many of their auditors and commentators do not know what it is to speak in "cloven

tongues." And the "talk" of those so professing is really "unknown" both to God and men. We are not denying the possibility of speaking in "cloven" tongues, even now. Only let one who knows only one language (say English) speak in that language and be heard (understood) in German, Spanish, French, Italian, Chinese, Japanese, Russian, Prussian, Indian—each and all heard by one knowing one or more of these—then and only then can the intelligent give credence to such a claim.

That which is not understood, neither by "speaker" or auditor, is not language, is not a "tongue," "cloven" or otherwise. It is not even gibberish or jargon, though some "words" of some, or even of many languages be mixed up with it. It is no more akin to language or "cloven tongues" than the chatter of the monkey;—and God is not its author.

Let the intelligent children of God teach understandingly what is meant by "cloven tongues," or speech, or language, and this nonsense will cease.

In conclusion, let it be remembered that the speakers on the day of Pentecost did not speak in "unknown tongues."

J. D. MADDOX,  
 Owensboro, Ky.

**ITEMS FROM OHIO RIVER ASSOCIATION.**

The cause in these ends of the earth is in a fairly prosperous condition. Striking advances have been made along the line of mission work and Christian benevolence. Many of the country churches enjoyed gracious revivals and ingatherings during the protracted meeting season. As compared with other denominations Baptists are in the lead, while the Methodists are a close second. Several of the town and village churches will hold their meetings this year. That is our greatest need now.

Marion church is about completing a new and beautiful house of worship. The pastor, Elder J. H. Butler, of course, is happy in the presence of such a victory, and his people are justly proud, yet humbly thankful for the best church in town. Smithland is not yet building, but planning great things for the Lord, under the wise and consecrated leadership of Elder P. A. Conway, lately moved in their midst. Fredonia church mourns the resignation of their devoted pastor, while Kuttawa rejoices to have him with them.

Pastoral changes possibly have not been so abundant this year. This may or may not be a token for better things. That is to say, some pastorates are too long, while others are too short, no doubt. But who is the judge? Of course, the pastor judges its time to change when he gets a call to "better" fields, while the church judges its time to change when a brighter "star" flashes brightly upon that part of the moral vineyard. But perhaps, after all, that is God's way and will. Here we cannot be dogmatic. Maybe the pastor is selfish; maybe the church is selfish, and maybe both are selfish. So let us all be submissive and sweet. "Is not God upon the ocean, just the same as on the land?"

But perhaps the greatest hindrance to the prosperity of Zion here, is the "old landmark" of once a month meeting. In pioneer days the few and struggling churches did well to have preached once a month. But we are now

**IF YOU NEED A MEDICINE, YOU SHOULD HAVE THE BEST.**

We ask you to consider the fact, that although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a remedy for all diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest, for the reason that its remarkable curative power has been proven in thousands of cases the most distressing cases.

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Sample Bottle of Swamp-Root Free by Mail.

In order to prove what Swamp-Root, the great kidney, liver and bladder remedy will do for you, every reader of the Louisville Western Recorder who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y. Write to day.

"far removed from that loved situation." Surely many of our town and country churches should have every Sabbath preaching. We have preachers and to spare. They are not high-priced. It has been demonstrated over and over again that a church having every week prayer-meeting, Sunday-school and preaching has less difficulty in its finances than the one a month church. Once a month services cannot develop spirituality and liberality as once a week services do. Given spirituality and liberality and the treasury of the Lord is overflowing. Without these it is drained. Will not our pastors lead the churches to greater development and higher attainments along these lines? The responsibility is largely at the door of the pastor. Will we meet it? Do it now.

R. A. LARUK,  
 Lovins, Ky.

**STARVING TO DEATH WHITE EATING.**

A party of engineers became lost in the forest in the heart of Africa, and when their supply of food was exhausted they found some berries which seemed to perfectly satisfy the appetite. They ate them for several days, but became weaker and weaker, and one after another died, until, when help came, there was only one left to tell the sad story. He still had some of the berries, but when they were analyzed they were found to be absolutely valueless as a food. While their appetites were satisfied they were actually starving to death. Many people are like that—perfectly satisfied to starve their higher nature on food which is of no value, while they might feast on the "true bread from heaven."—*Spellmeyer.*

This earthly life, when seen hereafter from heaven, will seem like an hour passed long ago and dimly remembered; long, laborious, full of joys and sorrows as it is, it will then have dwindled down to a mere point, hardly visible to the far-reaching ken of the disembodied spirit. And thus death is neither an end nor a beginning. It is a transition, not from one existence to another, but from one state of existence to another.

Love requires the most costly sacrifices of life, but makes them life's chief and keenest joys.

CALLING FOR YOU.

WALTER M. LEE.

What a wonderful shepherd is Jesus, my Lord. He is gentle and gracious and true. Will you follow his leading and harken to Him, As today he is calling for you?

Calling for you, calling for you, He is calling you in from the cold; Will you make him your choice, will you list to his voice, As he calleth you into the fold?

Jesus knoweth his sheep every one by his name, Yes, he knoweth their weakness too; And he taketh his lambs in his bosom the same, As he's willing today to take you.

Jesus knoweth our proneness to wander astray, And he seeketh his wandering sheep, He is calling today for his lambs gone astray, O'er the mountains so cold and so steep.

Will you wander yet longer in sorrow and sin, Will you shiver out there in the cold, While the good, loving shepherd is calling to you, "Food and shelter are here in the fold!"

Will you harken today, will you come while you may, Will you turn from destruction and sin, Will you flee to the refuge, which Jesus provides, Will you now, even now, enter in? New Orleans, La.

Our Pulpit

THE HIGHWAY IN THE SEA.

REV. G. H. MORRISON.

Psalm 77:19: "Thy way is in the sea."

The three greatest powers in nature, it has been said, are the sky, the mountains, and the sea. Of these three the sky has the widest influence for it stretches above all men everywhere, and silently and unceasingly affects them by its cloud and its sunshine and its stars. But wherever the mountains are or wherever the sea washes, there, too, are incalculable influences, and men are wrought upon, they know not how, by being cradled among the hills or by the sea.

Now it is notable that all through the Old Testament, the sky and the mountains and the sea figure conspicuously. Psalmists and prophets never forget the background against which our human drama is played out. There are some books that have no breadth about them; it is almost difficult to breathe while we are reading them; they seem to resolve life into a kind of sentry duty, and they have nothing of the large movement of the world. But there is a breadth and a grandeur in this literature of the Old Covenant, that is a perennial and noble inspiration. It is not the literature of cell or cloister. It is not the handiwork of some secluded her-

mit. The breath of the broad world is on its pages, and the sky and the mountains and the sea are there.

Doubtless when the psalmist penned our text his first thought was the crossing of the Red Sea. He was seeking to revive his drooping heart by recalling the moving power of God in Israel's past. But the words of a true poet never end when we have found their literal significance. It is one mark of poetic inspiration that it is capable of indefinite expansion. It is not by narrowing down, it is by widening out that we get to the real genius of a poet and the writer of this psalm had the true gift. Thy way is in the sea—were there not glimpses in that of truths which the Exodus never could exhaust? So did the writer feel—so must we all feel—and it is on some of these suggestions that I wish to speak.

First, then, think of the sea as an object of dread. There were two places above all others dreaded by the Jew. The one was the desert and the other was the sea. The desert—for it was the home of the wild beasts, and the haunt of the robbers who plundered the Jewish villages, and it was across the desert that these armies came which besieged Jerusalem and pillaged it. And the sea—because it was full of storm and treachery in Jewish eyes; it was the hungry, cruel, insatiable deep. It is very difficult for us who are an island nation to enter into our feeling of the Jew. The ocean is our defense and our great ally, and we have loved the sound of its waves since we were children. But to the Hebrew it was very different. For him there was no rapture in the lonely shore. He loved his fields and his vineyards and his markets; but the element he dreaded was the sea.

Now comes the voice of the great Jewish singer and says to the people. God's way is in the sea. In the very sphere and element they dread there is the path and purpose of divinity. They loved their gardens and the Lord was there. They loved their vineyards and the Lord was there. In places that were sweet and dear to them there was the presence of the God of Israel. But none the less in the realm of what was terrible, and in the regions which they shunned instinctively, there was the ordered path of the Almighty. I think we should all do well to learn that lesson—God's way is in the very thing we dread. We are so apt to cry that God has forgotten us when the experience which we loath arrives. We all love health, but we all dread disease. We love success, but we dread disappointment. We love the energy and glow of life; but we dread the silence of death and the cold grave—but the way of the Lord of heaven is in the sea. Believe that He is working out His purposes through what is dark as well as through what is bright. Believe that what is hardest to bear or understand is never disordered nor purposeless nor pathless. What is the object of thy greatest dread, O Hebrew? Is it the sea? God's way is in the sea.

Again the sea is the abiding home of mystery. There were long ages when the earth was full of mystery, but the mystery of the earth has largely vanished now. The world has been so explored and mapped and consiculated that the romance of the unknown has passed away. There is no Presbyterian John in Central Asia now, with his mighty kingdom in which our forefathers be-

lieved. We can buy plans and photographs of Central Asia and we know what Russian regiments are there. Once in the very name Africa, what mystery there was—and now you can telegraph to Lake Nyama. So slowly and surely as civilization advances, the sense of mystery is being driven from the earth; but all the progress of a thousand centuries will never drive the mystery from the sea. The sea is always lonely, always defiant. You cannot delimit it, you cannot civilize it. You may wean Africa from her state of savagery but you cannot wean the ocean from her tempest. It is still as of old the mysterious sea.

There is first of all the mystery of distance. It stretches away from us silent and unbroken, until it seems to enter the unknown. No grass-grown prairie and no sand-strewn desert conveys such a vague sense of distance—there is a suggestion of the infinite about the sea. And then there is the mystery of depth, and of all the secrets that are hidden in the depths; the ships that have foundered, the treasure that has sunk, the bones that are lying in its sunless caverns. There are few sights more solemnly impressive than the sight of a burial at sea. Such then is the twofold mystery of ocean—illimitable distance and unfathomable depth. It haunts us by its vastness and by its buried tragedies which we shall never know till the sea gives up its dead.

Do you think it is profitless and idle dreaming to see in that a parable of life? The commonest life in the heart of the common crowd is more mysterious than any ocean, and it is its distance and its depth that makes it so. There is that within us which suggests eternity and tells us that three-score years and ten is not the total. Death is a bank of clouds through which we sail, to find clear water on the farther side. It is not the achievements of man which are mysterious: it is the things which man never can achieve, and which he yet longs and hopes and hungers for, through century after century of failure. It is the reach of it, through death into eternity, that encircles with mystery the life of man. The mystery of distance, then; and that of depth! Ah, you must look within to answer that. They call you shallow, but if they really knew you I think they would hardly call you that again. There are unfathomable depths in every man that have never been sounded by any human line. There are possibilities and powers and passions, far-sunken so that we peer and cannot see them. Only sometimes there comes an hour of joy, of love, of temptation or of sacrifice, and then the depths seem to disclose their secrets, and we are more mysterious than we dreamed.

Now what impresses me in our Lord Jesus Christ is the manner in which He moved among these mysteries. There is a happy certainty in all His goings there, which assures me that His ways are in the sea. Other men strain their eyes into the future. They guess and speculate and hope and pray. But Jesus never guesses, never speculates: He moves through eternity as if it were His own. He knoweth what is in the distance of the future; He knoweth what is in the darkness of the heart. What a sureness of touch there was in all His dealings with what was deepest and darkest in

the life around Him. Men did not understand themselves, but they stood knee-deep in summer. They always felt that Jesus understood them. He moved among life's mysteries as surely as when He walked upon the sea of Galilee.

Once more, the sea is the element of restlessness. That is a familiar thought in the Old Testament, receiving its noblest and most poetic expression in the one hundred and seventh psalm. It is not easy for us to realize how vividly this thought impressed the ancient world, for the most ignorant among us has been taught by science that nothing in the whole universe is at rest. The earth is flying with tremendous speed around the sun; and the solar system itself is hurrying somewhere; we hardly need to turn to the sea-waves to get our parable of restless energy. It was very different with the Jew. For him, the earth was fixed under a fixed heaven. It was set fast by the ordering of God. And over against it, in the sharpest of all contrasts, rocked and surged the unrest of the sea. The sea was the element of change, the home of restlessness. One day it was as calm as if it were asleep; the next it was tossed and rent into a storm. It was all that of which a Jew would think when the word came to him that God's way was in the sea.

Now, there is an unrest in our life that is the consequence and issue of our sin. It is as true today as when the prophet wrote it, that there is no rest for the wicked, saith my God. Let a man deliberately choose the lower level, and yield up the reins to his baser nature, and his whole existence becomes a great discontent—there is nothing of God's way in that. But there is a restlessness that is inspired, there is a discontent that is divine; there is a spirit within us that will not let us rest, it is the very spirit of the wind-swept sea; and if there is one thing written clear in human history it is that the way of God is there. In one of Shakespeare's sonnets there is a memorable line, "With what I most enjoy, contented least." There can be little doubt, from the connection, that Shakespeare is referring to his plays. With what I most enjoy, contented least—then Shakespeare was not satisfied with Hamlet. There is a grand unrest there like the unrest of the ocean, and through the heart of it there runs the track of God. We are not here to be satisfied and rounded. We shall be satisfied when we awake. We are here to strive and yearn and toil and pray for things that are too large for three-score years. And in that distressing and yet divine unrest there is the way and ordering of God. God's way is never in the stagnant pool; His way is ever in the restless sea. It is He who says to us, "This is not your rest. It is He who fills us with eternal hope. It is He who makes us rise after each failure to strive again for what we cannot reach. So we toil on and all we do is fragmentary, but we shall be satisfied in the eternal morning. He keeps us 'climbing up the climbing wave' here; but in heaven there shall be no more sea.

Lastly I would have you note this about the sea; it is the meeting-place of all the waters. Drawn from a hundred countries and a thousand hills they meet and mingle in that ocean-home. The mighty river is there that has flowed through crowded cities and has heard the confused din of busy wharves. The quiet stream is there, where the angler had his

haunts and where the hot oxen stood knee-deep in summer. The Highland burn is there, fresh amid the silence of the hills. They are no longer apart and isolated. They are not separated in their different channels. They are blended together indistinguishably, and the place where they so mingle is the sea.

There are many things that sadly separate us, and there are many barriers that keep us isolated. There is wealth and there is social position and there is diversity of interest between man and man. There are the different civilizations we are heirs to, and there are the different languages we speak. But it is not in the things that isolate and part us that the way of God is pre-eminently seen: it is in the things that draw us heart to heart; it is in the meeting-place of all the waters. Be we rich or poor, barbarian or Greek, there is a common heart beating within our bosoms. There are needs that are world-wide, hopes that are universal, cravings that are the birthright of humanity. In our sorrows and joys, our hopes and our aspirations we are blended like the waters in the sea. And it is there, where we mingle in a common brotherhood, that the seeing eye will find the way of God. Never wait for moments of splendid isolation. Never thank God you are not as other men. Say, "God be merciful to me a sinner"—at that point at any rate the waters mingle. So gradually, in these unfathomed depths, where all the separate streams of life are one, we shall distinguish the footprints of the Almighty, and we shall say, "His way is in the sea."

GOT MAD

When Told That Coffee Hurt Him.

One of the evidences that coffee is injurious to the nervous system, is the fact that many persons who are addicted to its use, grow wrathful when the suggestion is made that coffee causes them to "flare up" so easily.

A doctor writes:—"Coffee three times a day—I thought I could not get along without it. I was never well, prone to get excited and often trembled, but any suggestion that coffee was not good for me made me furious. "I noticed the tendency to become excited was growing on me. My hands and feet were cold, fingers looked shriveled, liver inactive—constipated, coated tongue, bad breath and general lower vitality. (A perfect picture of caffeine poisoning.)

"A friend strongly advised me to give up coffee and use Postum, so I tried the change a few weeks and found a marked improvement in temper, nerves and general condition. I felt so firm that I thought I could go back to coffee. Three times I tried it but always had to quit coffee and return to Postum.

"Being a physician with a large practice and plenty of experience, it was hard for me to believe that coffee could have such a profound effect on my system. Perhaps my fondness for the beverage made me loath to admit its ill effects.

"For several years now I ordered hundreds of patients to quit coffee and have prescribed Postum instead with good results to the patients and more prompt response to my medicines." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

**THE WHOLE HEART FOR CHRIST.**

BY REV. THOMAS I. CUYLER, D.D.

During thirty years of hardship the unselfish life of David Livingstone was spent in an unwearying effort to explore and to Christianize Central Africa, and to abolish the detestable slave-trade. Alone, in that barbarous continent he made this record, on his birthday, one year before his departure to Heaven: "March 19, 1872—Birth-day. My Jesus, my King, my Life, my All; I again dedicate my whole self to thee. Accept me, and grant O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be." A few days afterward he wrote the memorable words that are inscribed over his slumbering dust in Westminster Abbey: "All I can add in my loneliness is: May Heaven's rich blessing come down on every one—American, English, or Turk—who will help to heal the open sore of the world." Those words "whole self" contain the secret of that glorious career.

Sir Isaac Newton declared that the secret of his success in splendid scientific discovery was: "intending his whole mind" on his researches. He massed his whole intellectual power on one point. So absorbed was he in the search for truth, that his servant often had hard work to get him to the table for his daily food! And when his magnificent discoveries had been achieved and the starry heavens had yielded up to him their hidden secrets, and he had weighed our globe in his balance, then the Genius of Truth crowned him with the benediction: "Thou hast sought me and found me, for thou didst search for me with all thy heart."

These two illustrious characters are examples of the only kind of Christian life that has beauty and power. Show me the useful and effective Christian and I will show you the man or the woman whose whole heart is enlisted in the service of Jesus Christ. The will to serve his Master, implanted by the regenerating Spirit, will always find the way. Such a Christian is ever on the lookout for opportunities; he is always abounding in the work of the Lord. On the Sabbath he consults his own heart and not his barometer or thermometer; if the storm or the heat would not keep him from his business, neither shall they keep him from the house of God. (It is Sabbath). The zealous Christian feels such a heart-ache for the poor children in his mission-school that he never minds an aching head or limbs. When the prayer-meeting evening comes, the faithful Mrs. Ready says to herself, "I am wofully tired with a hard day's work, but I cannot afford to starve my soul tonight; and my good pastor cannot afford to miss me." So her weary feet trudge off to the gathering of the disciples, and her Saviour enters through the closed doors and sweetly says, "Peace be unto thee!"

What is true of her is true of good Prother Steadfast. He has had a day of toil, and perhaps of sore trouble. His neighbor drops in to discuss politics or the market; or a new book lies with leaves uncut; or some other tempter tempts him to stay home and take a rest. But his heart is with the Master and the meeting; so he stirs up his energies and sallies off to the place of prayer. "I found him whom my soul loveth": that makes

him forget his weary bones, or the burden of the past day's cares. The few words which that brother utters in speech or prayer are the life of the meeting, for out of the abundance of his Christ-loving heart he speaketh. Does a true lover think the night too dark or the road too rough for him to venture forth to find her in whom his soul delighteth?

Is it not strange that thousands of church members have no enjoyment in their religion or that they begrudge the contributions that are wrung out of them for the cause of Christ? They have never given him but a fraction of their hearts. It would be an insult to a wife or a mother to bestow no more on her than many a professor of Christianity bestows on the Saviour who purchased his redemption with his blood. Such members may swell the roll, but they diminish the spiritual strength of any church. To a whole-souled Christian the service of Christ is a downright luxury. It is none the less enjoyable because it entails some sharp self-denials—because it sends a head wind of unpopularity into his face—because it requires him to wear an old coat the longer, or postpone the new piano in order to have more money for the charity box. He turns work into play. His soul dwells in the sunshine of Christ, who repays him a thousand-fold for every service. Such a Christian can honestly say, with the gallant and godly General Armstrong of Hampton Institute: "I don't claim that I have ever made any sacrifice in serving Christ. Ah, no! not in view of Calvary's cross; the real sacrifice would be to shut the atoning Son of God out of every fiber of the heart."

Perhaps this article may fall under the eye of some one who has often desired to become a Christian, and promised himself that he would do so. Let me suggest to you, my friend, the probable reason. You never sought the greatest blessing on earth with any more than a fraction of your heart. God was in earnest when he demanded to be loved and obeyed with all the might and mind and strength. The Holy Spirit was in earnest when he strove with you; but you trifled with him. You have had serious thoughts, and some longings to be a Christian and some fears that your soul might yet be lost. Some things you were ready to give up provided that Christ would pay you for them by giving you the eternal joys of heaven. The pitch is just here. Jesus Christ says to you, and has a right to say to you, "Ye shall seek me and find me when ye shall search for me with all thy heart."

Does not this touch the "sore spot" with you? Is not this your sin and danger? You are willing to ask everything from God; you will not give everything to him. Nay, you are refusing his claims, and refusing to obey Christ, who so kindly knocks at your heart's door. There is a day of final judgment coming, and if that day finds you on the left hand of the righteous Judge, you may take up some such wretched lamentation as this: "I am lost when I might have been saved! I lost the pardon and peace which Jesus offered to me, and the eternal life which might have been mine. I was often awakened, but quenched the Holy Spirit. The door to heaven was opened; others went in; many of my dearest friends went in, and they are saved. Reason bade me go, and conscience often pricked and pressed me. A loving Saviour,

with pierced hand, opened wide the door of mercy. The one condition was, 'Ye shall find me when ye seek with all thy heart.' I refused, and I am lost! I kept back my whole heart and have lost a whole heaven!" To sink self-condemned into perdition will be a fearful doom, but it will be infinitely more harrowing from the thought that you wantonly and wickedly shut the door of salvation against yourself! Is that door still open to you now? Hasten in! One hour of penitent prayer and self-surrender to Jesus Christ will be the beginning of a new life—the only life worth living. What thou doest, do quickly!—Christian Work.

**A COPYRIGHTED BIBLE.**

I have read with much interest your article on "The Best Version" of the Bible, and I heartily commend the position you have taken. Certainly a copyright on the text of the Bible is repugnant to the American people, and one wonders who is responsible for this, in view of the position taken by the president of The American Revision Committee, as is shown by the following extract from pages 401-402 of A Companion to the Greek Testament and the English Version, by Philip Schaff, D.D., President of the American Committee of Revision, London, Macmillan & Co., 1883:

"The American Committee at one time, as the last article in the constitution shows, considered the expediency of securing a copyright for the purpose of protecting the purity and integrity of the text. But after careful discussion the American revisers concluded to abandon the plan of legal protection, and to give the revised Scriptures free to the American public."

"The American revisers have been blamed in some quarters for abstaining from the publication of an authorized American edition. But would they not be still more blamed if they had given any publisher, even for a very short term, a monopoly over all the rest?"

I have received a circular headed "An open Letter to the Churches," recommending the displacement of the Authorized Version, and substituting the American Revision. This circular is signed by Mr. Trumbull, editor of the Sunday-school Times, and seven or eight periodical editors. It is rather pitiful that a body of editors of religious papers should be led into supporting an advertising dodge to fasten a copyrighted Bible on their respective denominations. It savors too much of monopoly, and is particularly distressing at the present time, in view of the ills we are suffering from trusts to have this extended to the Bible itself, so that we must buy from only one party.—Exchange.

**SKIN PURIFICATION**

Effected by Cuticura Soap, Ointment and Pills when all Else Fails.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp as in scalded head; the facial disfigurement, as in acne and ring-worm; the awful suffering of infants, and anxiety of worn-out parents, as in tetter, or salt rheum—all demand a remedy of extraordinary virtues to successfully cope with them. That Cuticura Soap, Ointment, and Pills are such stands proven by unquestioned testimonials.

**THE TEACHING OF CHRIST CONCERNING SCRIPTURE.**

REV. D. J. TRUMBULL, D.D.

If Jesus had said, "The Bible contains truth," he would have said what everybody knows and conceals and does not particularly care for. In a point of fact it would not have been worth saying at all. It is true the Bible "contains" some of the most doctrinal and ethical wisdom; but what of it? That fact does not differentiate the Bible from other books. It makes the superiority of the Bible a matter not of quality but of merit; more or less. Some of the most glowing and enthusiastic tributes to the excellence of certain portions of Scripture have fallen from the lips of atheists and infidels. It means nothing, then, to say that the Bible "contains" truth. The question is whether it contains it in paying quantities or not.

To say that a book which is partly false can be relied upon as an "infallible rule of faith and practice" looks to common people, who are as yet unfamiliar with the technique of Biblical criticism, like a reprehensible use of the English tongue. If it be replied that the purpose of the Scriptures is simply to save a man from hell-fire and not to instruct him in science and chronology, we respectfully challenge the right of any man to limit the ends and uses of revelation in that way. If it be said that the alleged errors of Scripture are in non-essentials alone, we humbly challenge the right of any one to draw a line in Scripture between the things which are important enough to be true and those which are trivial enough to be false or true as the case may be. If a passer-by were to enter an apothecary's shop and thus insist on marking off the essentials from the non-essentials among the *materia medica* he would be ousted for his pains. But the disparity between God and our wisest philosopher is so much greater than that which separates the apothecary from his presumptuous visitor that our imagination breaks down in its endeavor to surmise what the divine opinion of such "advanced scholarship" must be.

Is it not extraordinary that the wonderful Teacher never uttered a word or syllable to indicate that he supposed the Book was other than true from beginning to end? How shall we account for this? We are in a dilemma, facing a threefold alternative. First: There are no such errors in Scriptures. Second: The errors are there but Christ was not aware of them. Third: He was aware of these errors but did not choose to tell.

**THE BROTHERHOOD.**

What can the men do? Well, suppose that on Wednesday night one hundred of the men of the church would march into the chapel at fifteen minutes of eight, after the pastor had opened the meeting, one after another of these men should arise and speak, or offer prayer, or recite a verse of Scripture. And then suppose that next week the same thing should be repeated, and the next and the next, and so on several weeks, what would happen? The news of this wonderful event would soon be noised abroad, and the chapel would not be able to hold all the people who would be coming to the prayer-meeting, and we would have to adjourn to our large audi-

torium, a revival would arrive in great power, and a new life would be pulsating throughout the entire church. Suppose that this company of one hundred men should begin to get together for prayer on Sabbath morning one-half hour before the morning worship, to pray for the blessing of God on the meetings of that day. Suppose that this same company should be active in ascertaining the names and addresses of strangers in our sanctuary on Sabbath mornings and evenings, and suppose that this same company should call on these strangers before they are given to the pastor, and a welcome should be afforded to the church; then suppose that this company of men should come to see their opportunity to fill up any vacant seats in our pews or should sit in the front seats, what would happen? Another large gathering of people to see the sight. Any enterprising company of one hundred men can change the whole tone of the church life. Try it.—E. Trumbull Lee.

A sacred burden is the life we bear:  
Look on it, lift it, bear it solemnly;  
Stand up and walk beneath it  
steadfastly;  
Fail not for sorrow, falter not for sin,  
But onward, upward, till the goal  
you win.  
—Kemble.

The difficulty of discriminating between the true and the false reformer creates a liability to uncharitableness on the one hand and of blindness to evil on the other. Let us be careful, therefore, in forming our judgment, and be sure not to err in the direction of uncharitableness.

All the other "problems" relating to our duties toward one another both at home and abroad seem to be easier of solution since the abomination of the whisky traffic has been taken hold of by an outraged humanity that has at last revolted. We can afford to take no backward step. There is for us no halting place.

**WISE CLERK**

Quits Sandwiches and Coffee for Lunch.

The noon-day lunch for the Department clerks at Washington, is often a most serious question.

"For fifteen years," writes one of these clerks, "I have been working in one of the Gov't Departments. About two years ago I found myself every afternoon, with a very tired feeling in my head, trying to get the day's work off my desk."

"I had heard of Grape-Nuts as a food for brain and nerve centres, so I began to eat it instead of my usual heavy breakfast, then for my lunch instead of sandwiches and coffee."

"In a very short time the tired feeling in the head left me, and ever since then the afternoon's work has been done with as much ease and pleasure as the morning's work."

"Grape-Nuts for two meals a day has worked, in my case, just as advertised, producing that re-serve force and supply of energy that does not permit one to tire easily—so essential to the successful prosecution of ones life work."

"There's a reason." Name given by Postum Co., Battle Creek, Mich. Read the "Road to Wellville," in pkgs.

Editorial

LEFT IN THE WORLD.

Is this world the proper place for the Christian?

Paul speaks of Satan as "the prince and power of the air," as "the spirit that now worketh in the children of disobedience and as transforming himself into an angel of light."

Here, then, is a strong and wily adversary, commanding many agencies, that is the avowed enemy of the Christian. And while he cannot slice from the redeemed soul its "everlasting life," he can, by leading it into sin, rob it of its temporal joy and destroy its usefulness on earth.

The Great Teacher in the sermon on the Mount designated Christians as salt and light in their relations to the world. "Ye are the salt of the earth." "Ye are the light of the world."

There is also a need in the Christian's life that can only be supplied by a residence in this world. With his justification the Christian has absolutely nothing to do, but that is not true of his sanctification.

Sanctification touches the activities of the soul, and has largely to do with this life. There is a work of faith limited to this world, and the same is true of other graces and virtues.

ize), and so the Christian is left here that by this means he may lay up these treasures "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

But the main reason for his being left here is for the glory of God. The salvation and preservation of the sinner illustrates the grace, wisdom, justice, power and love of God as nothing else can do.

THE BIBLE AND THE PUBLIC SCHOOL.

A writer in the Northwestern Christian Advocate calls attention to an utterance of General Grant made at a reunion of the Army of Tennessee in Des Moines in 1875.

Education that ignores the moral sense is hardly worthy of that designation, for true education deals with the body, the mind and the moral sense.

If the inculcation of morals in the public schools would lead to a union of church and State or violate the rights of conscience, then the interdiction should be positive and permanent.

The safety of the State is not conditioned upon the physical brawn or mental acuteness of its citizens. The palmist days of Athens and Rome tell a different story.

The obligation to give just and proper consideration to the education of the moral sense cannot wisely be ignored. And in this connection the affirmation is ventured that any education of the moral sense worthy the effort must be based upon the teaching of the Bible.

The attitude of the State to the

moral sense must be paganistic, atheistic, agnostic, sectarian, or Christian and this plea is for the latter relationship. In this instance the Bible should be its only and sole interpreter and the only function of the State should be to see that it was regularly and plainly read in the public schools of the country.

Not long since data concerning a great intra-denominational campaign, in a certain northern city, was placed at the disposal of the editor, presumably by the campaign press representative.

Among other things was mentioned the "almost coincident and entirely sympathetic" mission of — denomination, under the direction of an Order of said denomination. Speaking of this Order, he says: "A black garb is used on the street and traveling, but in the monastery and in church they are clothed in white from head to foot."

The same writer says: "It had been expected that missions would be conducted at the same time in the Roman Catholic churches of the city, but that has not come to pass." He also adds: "It is to be regretted that the Roman Catholic churches could not arrange for a mission at the same time and it is to be hoped that some day soon a city may be found in which all churches may have services which are coincident, if not actually and actively in co-operation."

It is evident that his conception of intra-denominational or union meetings is the holding of special services, "coincident" if not "co-operative," on the part of all the religious organizations of a given city, irrespective of tenets held or doctrines promulgated.

The most inconsistent person in the world is that one who can be anything or nothing denominationally—as the case may require. And that one is far astray who puts the abolition of the Confessional side by side with salvation by Grace.

concerning the sprinkling of their children, would it not be wrong to withhold that admonition in another meeting? Can right cease to be right or for the time being become quiescent? Can it be treated as a mere expediency, adjusting itself to the whim or caprice of the passing hour, or the religious sentiment of a community?

The union of God's people will never be secured by compromise nor will the world be thus brought in humble penitence to the foot of the cross. If any denomination has lost its distinctive mission it owes it to the cause of Truth to cease to be. It is vastly more important to emphasize and reiterate the great fundamentals of redeeming Grace than to reach for numbers as such.

The mid-winter school of practical methods of the Southern Baptist Theological Seminary will convene Monday, February 17th, and continue for the next ten days.

This school will embrace five distinct lecture courses, including those on the Sunday-school Foundation, methods of Christian work, the Gay lectures, those on Evangelism and a Teacher's Training course.

The announcement indicates that brethren and sisters from all parts of the country will be welcome and that board can be had in the vicinity of the Seminary at reasonable rates.

CHURCH SOCIETIES.

"Instead of many church societies being an indication of a high degree of spiritual life they are often a sure index of the lack of it. Societies do not create life. What is needed is fewer societies and more life, or possibly better, that the life and means which are now expended in starting societies for every form of church work, should be turned into the channels of ministering help and redemptive love."

The only justification for the existence of a society in any church is that it contributes to the strength and efficiency of the church. Where this is not true then such an organization becomes a source of weakness and a positive hindrance as well as a menace to the life of the church.

In presenting the usual annual report of the Pastor's College this year, Mr. Spurgeon gave as the two reasons for supporting the college—"because the founder believed in and loved the gospel of Jesus Christ which it promulgated, and because that gospel was still wanted by the toilers and moilers amid life's struggle."

EDITORIAL VARIETIES

We greatly sympathize with Dr. J. H. Gambrell, of Texas, in the loss of his son.

"Don't wait for fortune to visit you, but get out and seek her. She must be wooed to be won, and nothing pleases her like hard work."

Pastor C. M. Johnson called at our office this week. He reports the cause is in a prosperous condition at Eminence, where he presides as "bishop."

The Board of Trustees of the Occida Baptist Institute voted, at a recent meeting, to grant President J. A. Burns a vacation of one year. This action was taken because of the condition of his health.

The J. R. Hupp Boarding Hall for Russell's Creek Baptist Academy was opened last month under the direction of H. J. Greenwell. It is a new and well equipped Boarding Hall, and is strictly up-to-date.

Mr. Carnegie has given \$200,000 to Herms. This is the largest gift he has ever made for college work and is to be used to meet the conditions imposed by the recent Legislature. Some features of this institution are not understood in the East.

A tablet belonging to the Accadians has been exhumed in Assyria. They were the descendants of Noah and the seventh, fourteenth, twenty-first and twenty-eighth days of the month are marked off in this tablet and called "Sabshu."

Perhaps the last letter that the late R. W. Mahan wrote was to the Western Recorder. He was a loyal and devoted friend and did all he could to increase the circulation of the paper.

The Bible Institute Colportage Association, of Chicago, founded by D. J. Moody, has distributed near 646,000 copies of Bibles, Testaments, Gospel portions, religious books, magazines, etc., to those behind prison bars.

Last Thursday morning Mrs. Sarah Roby, of Cox's Creek, Ky., was seriously burned, and died a few hours later. She was eighty-one years of age and had been a faithful and consistent member of the Baptist church for about fifty years.

"I am prepared to say from what I have already observed in Egypt and also in India, where I spent nearly a month, that the need for enlargement is absolutely essential to a 'forward movement' and that if this enlargement is commensurate with the ability of the united churches of Great Britain and America, the evangelization of the world in this generation can be accomplished."

Secretary P. T. Halo occupied the pulpit of the Chestnut Street Baptist church, this city, last Sunday morning and at the close of the service presented the claims of the Kentucky Baptist Education Society.

At night Dr. Hale spoke at the Hazelwood church. This is one of the younger of the suburban churches and is weak financially. The amount expected for educational work was small, but their response proved a genuine surprise.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: The Church and the Young People, Ps. 144:12. An Unanswerable Question, Heb. 2:3. R. S. attend., 443. Nine by letter. Broadway—Mrs. A. T. Robertson: Character and Destiny, II. Peter 1:11. Sabbath, Luke 19:5. R. S. attend., 293. Chestnut St.—Pastor J. M. Weaver: Dr. Hale preached, subject, Christian Education, John 17:3. The Believer Uncondemned, Rom. 8:1. R. S. attend., 27. Raised for education \$2,177.50, with several yet to hear from. Clifton—Pastor Wm. E. Foster: Doing the Will of God, John 4:34. Life as a Fountain, John 4:14. R. S. attend., 24. Foreign Mission day in Sunday-school, offering by the school \$26. City Limits—Pastor N. R. Stone: Postoffice Church, Grace and Glory. R. S. attend., 42. Meeting to continue during the week. Dr. J. G. Bow doing the preaching. Calvary—Mrs. E. B. Farrar: The Wide Broad and Narrow Way, Matt. 23:13. R. S. attend., 231. Six for baptism. District missions \$103. Eighteenth St.—Pastor Everett Rawl: Indifference, Haggai 1:5. R. S. attend., 53. East Mead—Pastor R. L. Brandenburg: An Earnest Prayer, Ps. 61:1-2. The Great Salvation, Heb. 2:3. R. S. attend., 82. One by restoration, three for prayer. Pastor resigned to accept call to Berea Baptist church, Berea, Ky.; will be charge March 1st. East—Pastor L. T. Wilson: Humankind's Greatest Need, Matt. 11:28. Christ the Door, John 10:9. R. S. attend., 207. Franklin St.—Pastor T. J. Durall: The Importance of the Least in the Kingdom, Matt. 11:11. The Danger of Rejecting the Gospel, Matt. 10:13, 14. R. S. attend., 252. One by letter, five baptisms. Fourth Ave.—Pastor E. R. Alderman: The Right Emphasis on Life, Matt. 6:33. The Two Ways, Matt. 7:13-14. R. S. attend., 246. One for baptism, three baptized. German—Pastor A. Janzen: Saving Faith, Heb. 11:29. Righteousness and Strength, Isa. 45:24. R. S. attend., 62. Hazelwood—Pastor Chas. B. Althoff: God Our Bearer, Deut. 1:31. Bro. Hale: Christian Education. R. S. attend., 102. Three hundred and five dollars raised for education. Hope Besene Mission—Pastor Wm. M. Bruce: Acts 15, Bible Class attend., 108. Fine services at Mission, jail and workhouse. Bro. Lloyd T. Wilson preached Saturday night, 14 professions and conversions; 176 present. Highland Park—Pastor G. F. Davison: Disadvantages of Ignorance, Matt. 22:29. God's Inquiry, Gen. 3:9. R. S. attend., 79. Two for prayer. Oakdale—Pastor S. N. Mohler: Praying Amies, James 4:3. Training the Young People, Rom. 8. R. S. attend., 142. Bro. R. T. DeSpain, president of the Twenty-second and Walnut Street B. Y. P. U., spoke at the evening service. He brought us a very helpful, inspiring message. Bro. W. J. Mahoney, Sunday-school Field Secretary, delivered three masterful Sunday-school lectures during the week. Ormsby Ave.—Pastor J. R. Williams: God's Time for a Revival (Acts 2:1-2). Death's Shadow Dispelled, Luke 7:14-15. R. S. attend. 96. One by letter. Twenty-sixth and Market—Pastor R. E. Reed: The Overcomers Rev. 21:7. Baptism Matt. 3:15. R. S. attend., 245. Two baptized. Twenty-second and Walnut St.—Pastor M. P. Hunt: The Parallel Between the Father's Sending of the Son and the Son Sending of his Disciples, John 17:18. God's Surpassing Love, Rom. 5:8. R. S. attend., 403. Two by letter. Spoke to the students of the Presbyterian Seminary on Monday, on Methods of Reaching Working Men and on Law Enforcement, in Corbin on Friday night. Thirty-sixth and Grand Ave.—Pastor B. R. Robinson: Shamo a Hindrance to the Progress of the Gospel, Rom. 1:16. R. S. attend., 31. In the evening Bro. Piani, a converted priest from South America, spoke on his conversion and the power of the Gospel in the life. It was an enthusiastic and helpful service. Third Ave.—Pastor S. J. Cannon: God Is Light, I. John 1:5. The Great Commission, Matt. 28:18-20. R. S. attend., 116. One by letter. Salem—Pastor R. W. Grizzard: The Whole Armour of God, Eph. 6:11. His Abiding Presence, Matt. 28:20. Tabernacle (Now Albany)—Pastor E. T. Poulson: The Grace of Giving, Acts 20:35. The Unsearchable Riches of

Christ, Eph. 3:8. One baptized. Bro. O. M. Lehigh, Secretary of State Missions, preached in the morning. Switz (City, Ind.—Pastor A. E. Page: Faith the Basis of Christian Work, Heb. 11:1). Messiah as Priest and Victim, Isa. 53. One for baptism, two by letter. Preach twice per month. J. P. Detweiler, son of Dr. J. R. Detweiler, was introduced to the Conference. He has been a mission teacher in Mexico. Mrs. E. R. Farrar has closed the meeting at Calvary church and speaks in highest terms of the pastor, Dr. J. R. Detweiler, and in hopeful terms of the work, but the difficulties are many and pleads for patience and waiting. Conference offered heartfelt sympathy to Dr. and Mrs. Gambrell, of Dallas, Tex., in their great sorrow in the death of their son. Dr. H. A. Porter read an excellent paper on the prayer-meeting. We hope to be able to reproduce it in the WESTERN RECORDER. Remarks were made by Herbert Weaver, Porter, Mohler, Brandenburg, Wilson, Farrar, Althoff, Cannon, Bow, Hale and Davis. Rev. H. L. Farris, one of the most diligent and promising young men in the Seminary, died on Thursday, February 6th, at his home, 104 East Brockridge street, at 5 p. m. He was a native of Rolla, Mo., and had been a student at the seminary for two years. He was a graduate of the William Jewell College, at Liberty, Mo., and was one of the best known students at the institution. Mr. Farris was married and is survived by his wife. The body will be sent to his former home in Missouri for burial. Memorial services were held in Norton Hall, Friday morning at 10:30 o'clock. Mr. Farris had been ill only a few days, and death was due to a complication of diseases.

APPOINTMENTS FOR REV. H. BEAUCHAMP.

The Field Secretary of the Sunday-school Board will speak at the following points in Kentucky: Middleboro, Sunday, February 10th, morning. Barboursville, Sunday, February 16th, night. Williamsburg, Monday, February 17th, Corbin, Tuesday, February 18th. Pineville, Wednesday, February 19th. Georgetown, Friday, February 21st. Owensboro, Sunday, February 23rd. Beaver Dam, Monday, February 24th. Providence, Tuesday, February 25th. Princeton, Wednesday, February 26th. Pembroke, Thursday, February 27th. Russellville, Friday, February 28th. Bro. Beauchamp is a magnetic speaker, well informed on all Sunday-school themes and we bespeak for him good audiences. W. D. POWELL.

B. Y. P. U. RALLY.

The Mid-Winter Rally of the Baptist Young People's Unions of Louisville was held at the Broadway Baptist church Tuesday evening February 4th. The invocation was pronounced by Dr. Henry Alford Porter, of the Walnut Street Baptist church. There was appropriate singing and Scripture reading by Bro. Herbert C. Loughridge, of the East Baptist church, after which the roll was called and each Union responded with well selected Scripture verses. The subject for the evening was "Young People as Soul Winners," it being divided into three divisions, Method, Motive and Source of Power. Bro. Elbert Garrett, of the Chestnut Street Baptist church, made an excellent talk on Method in Soul Winning, and made some very timely suggestions to the Young People. The Rev. Thos. A. Johnson of Immanuel Baptist church, spoke on Motive, and Dr. E. S. Alderman, of Fourth Avenue had for his subject, Source of Power. Both of these talks were full of rich thought and should be a source of inspiration and enthusiasm to the young people. A solo by Miss Rudd and a duet by Misses Ropke and Cralle were greatly enjoyed. The violin duet by Misses Barnhill and McKenney showed much skill and accomplishment and was very highly appreciated by the audience. The Unions then went into a business session and the resignation of Bro. B. Manly Stovall, as president of the City Baptist Young People's Unions, was read by the Secretary. The resignation was put to a vote and accepted. The secretary read the recommendation from the Nominating Committee for the election of Bro. Elbert Garrett, of the Chestnut Street church, to succeed Bro. Stovall as our president. Motion was made and seconded and Bro. Garrett was elected by a unanimous rising vote. Recommendation was also read for the election of five vice presidents to assist the president as follows: R. E. Booker,

Bryant Wigginton, Andrew Collins, Raymond Osborne, E. A. Pilawa. Three recommendations were also adopted by unanimous vote. After the closing hymn benediction was pronounced by Dr. J. T. Merrittidge.

SEMINARY NOTES.

ARTHUR H. MAHAFFY.

In some respects this session seems to be the most profitable of any for some time. The students are the choice of the Southland, they are here for work and are doing it nobly. In general the intermediate examinations have been very satisfactory. But along with these signs of progress there have been marks of providence which have caused sorrow. There have been several deaths connected with the home people of the student body which were mentioned in the Seminary Notes as they occurred.

We are glad to see Bro. Andrews, of North Carolina, return to his work here since the burial of his father. There have been two deaths recently in the student body. An infant of Mr. and Mrs. Whittington died last Thursday, also Bro. H. L. Farris, of Rolla, Mo., was taken with a chill resulting in brain fever on Tuesday, February 4th, and died the following afternoon. His mother came Wednesday, but he was not at himself sufficiently to recognize her. The remains were shipped back to Rolla, and buried at his home. A young widow, mother and others, along with many friends mourn his loss.

We had no school Friday, due to the loss of our fellow student. From 10:30 to 11:30 there was a memorial service held in the chapel hall, conducted by President Mullins. Drs. DeMent and Porter, pastor of Walnut Street church, and two of the students who were intimately associated with the deceased in college made short talks. On motion, made by Dr. Ranpny, suitable resolutions were adopted.

Supplies for Sunday: H. R. Arnold, Weller, Home of the Aged and Infirm; A. V. Joyener, Port Royal; W. N. Rose, Moore's Hill, Ind.; W. E. Fendley, Munfordville, Ky.; W. E. Abrams, Jeffersonville; T. Riley Davis, Upton, Ky.; O. P. Lloyd, Salem, Ind.; I. B. Weatherspoon, David's Fork; W. F. Wagner, Jeffersontown; Joseph Piani, Thirty-sixth and Grand Avenue, morning; H. O. Meyer, Bryant Station. R. A. McFarlin, of Virginia, is assisting Bro. L. I. Smith, pastor of Portland Avenue church, in a meeting.

THE STATE.

Pastor H. C. Roberts writes: "I have been very cordially received here at Silver Creek, and have a great field for usefulness. I trust that the Lord will use me for the accomplishment of great things in his service this year. God bless the RECORDER. I have been reading it regularly for thirty-two years."

Pastor H. D. Rice writes from Clinton: Please change address of my paper from Chambers, Ky., to Clinton, Ky., as I am located here. Have accepted the care of Mt. Carmel and Moscow churches. Praying God's blessings upon the RECORDER.

Bro. B. J. Davis, who recently moved from Shelby county to Lexington, has accepted pastoral care of Providence church, in Clark county, and East Hickman church, in Fayette county. He gives half time to each of these splendid country churches. For many years Bro. Davis has been one of the most faithful and efficient members of our State Board. He is ready for every good word and work. He has indoctrinated his churches and developed them in missionary and other church activities. We congratulate the churches which have been so fortunate as to secure his services and we also congratulate the pastor who has the honor of being the bishop of these churches. May the relation be long, pleasant and profitable.

Bro. E. J. Walters writes from Font-hill: Pastor C. C. Trimble, of Friendship church, this (Russell) county, closed a glorious revival meeting of two weeks' duration yesterday. He was assisted throughout the meeting by Bro. J. M. Williams. Visible results, sixteen happy converts, fourteen additions to the church, eleven by experience and baptism and three by letter, with others to follow, and quite a lot of backsliders reclaimed, and the church much revived. Three of the converts were from the Campbellites. The preaching was sound and convincing and we confidently expect further results from the meeting.

Pastor C. W. Bowles writes from Upton: On Friday before the fourth Sunday in January we closed a ten-days' meeting with Magnolia Baptist church. There was thirteen additions to the church ten for baptism and three by letter. The church was much revived and

strengthened by the splendid preaching of Bro. R. J. Sparks of Buffalo, Ky. He used no clap trap methods, but simple Gospel truths. It is due him to say he is one of the coming preachers of Lyan Association. In January I began my work at Hill Grove for half time. The foundation work of which was laid by Bro. R. C. Kimble, now of Monticello, Ky. They have an evangelist Monday school and they are a power in that country for God and his Christ.

Pastor W. F. Tilford writes from Middleburg: I entered upon my work at Eubanks the first of the year for half time. The work is starting off nicely every way, and we are hoping and praying for a prosperous year's work.

Pastor Edgar W. Barnett writes from Corbin: Bro. M. P. Hunt, of Louisville, was with us last week and spoke on "The Observance of Law and the Sabbath." It was an address of great power and will not be forgotten soon. Our work is moving along nicely; baptisms and conversions for several Sundays.

DEAR RECORDER: Many of your readers will share in the widespread sorrow occasioned by the death of Elder R. W. Mahan at Clinton, Ky., last week. For over forty years he has been in the ministry in the western portion of the State and his name was a household word in the extreme western counties. He was said to have known more people by name in West Kentucky than any other man living and few, if any, enjoyed a wider influence or larger place in the affections of the people.

He was pastor of the Arlington Baptist church in the year 1888, and held a meeting, unaided, in which forty-four united with this church, most of whom were grown. Four years previous he and my uncle, Judson A. Taylor, assisted Pastor T. H. Pettit in a meeting which, despite cold, snow and sloppy weather and every unfavorable circumstance, continued through the month of February, 1884, and until March 10th, and resulted in 104 additions to the church. Forty of the sixty-eight baptisms were males. These are but small portions of the work done by him in two years for our church. How great were the achievements which upheld the cause in many places through forty years of active service!

In the year 1888 he was chosen Moderator of West Union Association, at Poplar Grove church, near Hickman, succeeding my father, who had died the previous spring. He held this position until the dissolution of West Union Association. Last fall, at the same church, he was chosen Moderator of West Kentucky Association, and in that capacity rendered his last official services to the denomination. How he will be missed in our gatherings no one knows who has not attended some meeting when he was present. No service ever dragged when he was there, and there was always an air of expectancy in a congregation if he was in the building. The ranks in our Association are being thinned by death and removal of its ministers. Ten years ago there were thirty-three preachers in West Kentucky Association. Today there are several less than twenty, though our churches have increased in number, membership and efficiency.

In an article in the Baptist Standard of February 6th, Dr. Gambrell writes as follows: "Concerning the fine art of quitting: To grow old gracefully is a worthy accomplishment. . . . It is a fine art to relax gradually and in such a way as to mar nothing, but conserve everything. The old preacher, infirm, with fires burning low, no longer able to electrify great audiences, has reached a lofty eminence, when he can look on young preachers with peace in his heart and smiles on his face, and say of them as John said of the Saviour: 'They must increase, I must decrease.' Such a preacher quitting the activities of life gracefully and graciously, while cheering the stronger ones on, is doing as fine a thing as men ever do in this life." Such a man was R. W. Mahan. If ever there was a friend to young preachers, it was he. And very many can truly say, as did Bro. I. N. Penick at his funeral: "He has been as a father in the ministry to me."

The funeral services were conducted by Bro. I. N. Penick, at Spring Hill church, with the assistance of Pastor Midyett, of Clinton. A memorial service will be held at Wickliffe, Sunday afternoon, in which Bros. Bruner, Rice, Midyett and the writer will take part. Others will write more of the facts of his life. I could not forbear this testimony to his great worth.

As numbers of the brethren are asking about the time and place of our next Ministers' Meeting, it may be well to say that by vote of the body it goes to Bardwell and will be held there the fifth Sunday in March. The church ex-

pects to have its new house ready for services by that time.

Following reports of success come to us concerning the labors of Pastor Charles Anderson, at Russellville. It was under his kindly ministry that I fought and doubled and at last yielded to a call to preach, and I shall not soon forget his wise counsel and noble example as a pastor. Naturally I rejoice with those who rejoice in his work at the church whose services I attended eighteen years. Our work progresses nicely. We had a splendid ministers' meeting Christmas and made the best mission offering the first Sunday in January since I came here. A very helpful teachers' meeting has been started and is growing, and plans are on foot for a library and the increase of regularly in attendance at Sunday-school. There has been a gratifying increase in the attendance of men at our night services.

W. C. TAYLOR. Arlington Ky.

DEAR RECORDER: As previously announced in the RECORDER Hiale Evangelist K. W. Coakley came to our church at Strunk, Monday, January 20, and conducted a Ministers' Institute, which continued until the 31st. The programme was well carried out and but few of the appointees failed to be present. During the institute twelve ministers were present, and all were delighted with the work. I trust that much good was accomplished. Three backsliders were reclaimed during the meeting.

It was a pleasure to listen to Bro. Coakley's lectures on Hebrews. The preaching at night was done by the speakers of the day and they did well. All seemed to be moved by the Spirit and their sermons were greatly enjoyed by all.

Oh, that all our mountain brethren in the ministry could have the privilege of attending such meetings. Bro. Coakley is assisting me in a revival now at Pine Knot. The attendance and interest is good, but as yet no conversions. Many are attending these meetings that had not been doing so for a long time. Pray that the Holy Spirit may call them in the Lord's work.

W. T. SHORT. Pine Knot, Ky.

DEAR RECORDER: Our pastor, Elder B. F. Jenkins, closed one of the greatest meetings the 26th of January, with West Point church, Ohio county, that the church has had in many years. That the meeting was a great blessing to the church and community does not express the good accomplished, and the gracious spiritual uplift given. There were eighteen conversions and twenty-three additions to the church, while the membership was greatly revived and made to feel the responsibility of leading souls to the Saviour as never before. Bro. Jenkins is a great preacher as well as a great man. Though he is getting old, may he yet live to lead many more souls to the Saviour. How grateful are we that God has given us such a man as he. To God be all the glory. The Sunday-school at this church observed Foreign Mission day the first Sunday in this month. The amount contributed to foreign missions on that day was \$26.55. Nor was that all they did that day. They greatly surprised their superintendent L. W. Tichenor, by making him a present of a very handsome gold watch and chain. This is enough to make any superintendent proud of his church and Sunday-school. May the blessings of God rest on all that contributed to the buying of this greatly appreciated and valuable present.

L. W. TICHENOR. Mantanzas, Ky.

On February 8th and 9th, I had the pleasure of preaching to the saints of the old historic church at Elk Creek. I held a meeting here with Dr. W. W. Gardner in 1892. They are a splendid people, with great possibilities. Nearly all the families read the WESTERN RECORDER. Dr. C. M. Thompson preached for them recently and they now say they see why he was wanted as editor of the WESTERN RECORDER.

J. G. BOW. DEAR RECORDER:

It might interest your readers to know that Evangelist M. F. Ham has just closed a meeting with the First Baptist church of Fort Scott, Kan., that lasted from the 12th of January to the 5th of February, and resulted in nearly 500 professed conversions and 220 additions to the First Baptist church. The membership has grown in the past fourteen months from 328 to 628. The church has just established a mission and will begin a meeting there soon. A parsonage property is also being purchased and extensive improvements have just been made to the church house. The contributions of the church have more than quadrupled during the past year. Fort Scott, Kan. C. A. STEWART.





"OLD STOGIE."

"Girls are always nosing about in other people's business. I wish they'd keep their sharp eyes and ears to themselves," said Ralph, angrily, to his sister Hilda. He had been to the creek to fish when his father had told him to weed the garden, and Hilda had seen him go and went after him.

"Yet her sharp eyes and ears have been very useful to you," his mother said, gently. "When your pet squirrel got away, Hilda found him, and she always keeps track of your many rabbits for you."

"I hate a girl who knows everything, and I don't care to have her meddle with anything of mine," and Ralph, with a frown, was off to the garden.

Dear little Hilda was certainly sharp-eyed. It seemed that nothing escaped her, and it was the natural thing for people to say when anything was lost: "Ask Hilda, she can find it."

She was deeply hurt at Ralph's anger, and said to herself that no matter what happened she would not help him in any way. He had asked her to keep her eyes and ears to herself, and she would.

The pet, out of many, that Ralph loved best was a horse that his uncle had given him the year before. In a car of Western horses that his uncle had bought, this one had been hurt in some way and could not be sold with the others. Ralph had taken a great deal of interest in him, bathed his hurt shoulder many times a day. His uncle, seeing his fondness for the horse, gave him to Ralph, who gave him the very odd name of "Old Stogie."

How proud he was to own the big Western horse, who proved gentle and safe to drive and was good to look upon. He was the pride of Ralph's heart and a possession that made him greatly envied by some of the older boys of the neighborhood.

The next day after Ralph had spoken his hasty words, he went with his father to a lumber camp in a wagon, and it was quite late when they returned. Hilda was down at the barn gathering eggs when all at once she heard something that made her heart almost stop beating. There were voices at the back of the barn, and voices she knew. Jim Taylor and Frank Moore, rough, wild boys, were saying in low tones:

"It'll be a lark, won't it, to make the trip to the mountains in the light cart with 'Old Stogie'?" I guess Ralph will cut up some shins when he finds he's gone!" Then the voices were gone, and Hilda stood still, thinking hard.

Wouldn't it be a good thing to punish Ralph for his mean words and not tell who took his pet? He had said she must keep her eyes and ears to herself!

With white face, she ran to the house, and soon after supper went to bed, but not to sleep for awhile. When Ralph came his first thought was his pet, "Old Stogie," and at once he peeped into the stall, and found it empty.

For a moment he could not believe his eyes, but no horse was

there to whinny to him. His first thought was to ask Hilda, and then, with a hot flush, he remembered his words of the day before. Father had not been there, and mother never came to the barn. He felt helpless, and did not know what to do.

When father heard about it he looked grave and said: "Some of the bad boys about here have ridden him off to tease you. They will bring him home in a night or two, tired to death."

So Ralph could do nothing but wait, a dull pain in his heart. And Hilda said not word, though she looked pale and ate little. She wanted so much to tell Ralph, but her pride would not let her. All day she went about, seeing Ralph's miserable face, and longing to comfort him.

That night, after she was asleep, she was startled to find some one leaning over her bed and kissing her gently. It was Ralph, who, unable to sleep, had come in to tell her how sorry he was that he had been cross with her and said such ugly things.

As he told her, she threw both arms about his neck and said, with laughter and sob in her voice:

"O, Ralph, I know where 'Old Stogie' is, and I wouldn't tell you. I heard the boys plan to take him, and I can tell you all about it." And she did, making Ralph's eyes open wider and wider.

The rest of the night Ralph and his father sat guard out in the barn, and when toward day, two boys brought a tired, worn-looking horse into the stall, they were amazed to find themselves caught in the act. They were badly frightened, and promised, if not punished, to never come on the place again.

In the days that followed Ralph and Hilda took the best care of "Old Stogie," and mother smiled happily to herself when she heard him plan to buy a little, low buggy so that she might drive with him.

He never complained of Hilda's sharp eyes, and especially her ears, again.—*Baptist Boys and Girls.*

TWO WAYS.

BY HILDA RICHMOND.

"Come, Bobby," and take your medicine," said Aunt Mary. "It is just time."

"I don't want to," whined Bobby. "It's nasty."

"But you want to be well, don't you?" asked Aunt Mary. "You know you caught cold playing on the damp ground when you promised to stay in the house, so now you must try to get well."

"I can get well without that bitter stuff," said naughty Bobby. "I won't take it."

I am sorry to tell that Aunt Mary had to take the little boy in her arms and force him to swallow the medicine. Perhaps some of the little boys who read this do not like to take medicine, but I hope they do not kick and scream as Bobby did that day. In the end the medicine went down, but auntie's clean collar was rumpled, and her apron was torn before the bad little boy would swallow the dose.

The next day Bobby went with his aunt to see a lady who was sewing for her, and in the room where the poor lady worked was a little sick boy. He had a few playthings, and two old books to amuse him when his mother worked, but he was a very sunny, happy little fellow.

"Medicine time, Roy," said his mother when the clock struck ten.

"All right!" said the little sick boy.

Bobby sat with wide open eyes to see the sick boy take the medicine without a word, though his face showed how bitter it was. "How can you do that?" asked Bobby in surprise. "Wan't it nasty?"

"Yes, but the doctor told me brave boys always acted like soldiers. He said if I cried, or made a great fuss, it would make my mamma feel very unhappy, and I love her too much to make her unhappy. Besides, it is just as bitter if I cry as if I take it bravely, so I'd rather be a soldier. If I could be a big, strong man, I'd like to be a real soldier, but the doctor said I could be one right here all the time by taking my medicine, and not fretting."

All the way home Bobby thought about the sick boy, and then he thought how he had made his auntie very unhappy the day before. When they reached home he went straight to the table for the bitter medicine, and said: "Is it time for medicine now, auntie? I have found out that there are two ways of taking bitter things, and I want to show that I like Roy's way best."

"You are a little soldier!" said Aunt Mary, when the bitter dose went down without a bit of trouble. "I am proud of you. And now let us hunt up some books and fruit for poor Roy."

FRED'S STORY.

BY SARAH N. MCCREERY.

Fred Wells smothered a sigh as he looked out of the window at the rain. He felt sure it would be a long day. Rainy days in the country were always long, but he didn't want his Aunt Edith to think he was unhappy, so he said nothing. He got a big picture book and huddled down in the Morris chair to make the best of it.

"Where are you, Fred?" called his Aunt Edith a little later.

"Here, auntie; I am coming," he answered.

"I want you to watch the squirrels. I am sure Mamma Squirrel is planning to move. It is raining hard and the babies are getting wet in the tree. She was in the wash-house looking around, and I think she decided the wood-box would make a good home. It has a pile of excelsior in it, and will be good and warm," said Mrs. Lacey.

Fred was interested at once and drew a chair up to the window. Mamma Squirrel spied him and stopped to take a look; she wanted to make sure he was not a bad boy who planned to hurt her children. Being reassured, she sped up the tree, picked up a squirrel in her teeth, and laboriously made her way down and across the the yard to the wash-house.

"She is moving, auntie," called Fred. "I didn't know a squirrel ever had its nest in a house."

"They don't, but this squirrel is so tame that it makes a difference." Mrs. Lacey drew up another chair and they both watched until the five baby squirrels were in the new home, warm and dry.

"I never knew squirrels thought so much of their children," said Fred. "She loves her baby squirrels just like folks love their children, doesn't she?"

"Hush," and Mrs. Lacey held up a warning finger as Mamma Squirrel came up on the porch. "I expect she wants something for the babies to eat. You may give her some nuts. She will take them out of your hand."

Fred got a handful of nuts and

opened the door cautiously. He held out his hand and the squirrel came eagerly. She scrambled away with the nut and in a little while returned for another.

"What makes her wait so long between trips?" asked Fred.

"You might put on your rain-coat and go and see," suggested his aunt.

In a few minutes Fred came running back. "She is cracking the nuts for the little squirrels!" he exclaimed excitedly. "She works for her children and takes care of them just like mamma does of me."

His aunt smiled at the eager face. "Dinner is ready just as soon as your hands are washed."

"Dinner! Already! This has been such a little morning. Oh, auntie, I have my story for school. You know we have to tell a story every Friday after recess about something we have seen. Miss Brown says it is to make us see things around us. I am glad it rained, else I wouldn't have a squirrel story."—*Herald and Presbyter.*

ROBIN MOTHER FED CHIPPIES.

A woman sojourning in the Adirondacks permits us to print a pretty little ornithological idyll which occurred under her eyes. Two pairs, one of robins, the other of chipping sparrows, had built nests in a vine on or near the cottage in which she abides for the time being. The sparrows hatched a brood of young. "The family of chippies," writes our friend, "are fast growing up and will soon leave the nest. They certainly ought to be fat and strong, too, as they have been fed not only by their own parents, but by a mother robin, who is still sitting on her eggs in her nest in the vine. It is the funniest sight I ever saw. The first time Mrs. Robin came to the chippy's nest I was afraid she meant mischief, but no, she was only being neighborly! Her nest is not very far away from the baby birds' home, and every time she gets off her nest to rest she brings back some dainty for her neighbor's babies. Sometimes she goes and comes many times and I have worried a bit lest her eggs get cold. I hope not, for she certainly deserves a large family of healthy children. The chippy-sparrows don't quite approve of Mrs. Robin's action. At first they were pretty mad about it, and mamma chippy jumped right on the robin's back one day and gave her a good pecking, but what good did it do? That robin came right with another worm and fed it to Mrs. Chippy herself!

The tiny mother got back on her nest after she had pecked the officious robin, and when Mrs. Robin reappeared at the nest she never stirred. Mrs. Robin stood a few moments looking at her and making soft little noises, and then, since she refused to stir, to my amazement, she stooped over the little chippy mamma and offered her the worm, and to my surprise Mrs. Chipping Sparrow took and ate the worm and seemed to relish it."—*Burlington (Vt.) Free Press.*

THE BEST AND THE WORST.

A certain king in Egypt, it is said, sent a sacrifice to a sage, asking him to return the best part and the worst. The sage sent back the tongue. For good or for evil, there is no mightier instrument on earth than human speech. The tongue sends forth words winged with kindness or curses. It spreads blessing or blight.

"Keep the door of my lips," prayed the psalmist. And Jesus warned his hearers against sins of the tongue. Now the keeper of the lips must be within, not without. For, after all, the tongue is only an instrument. It moves at the bidding of the heart. He who is to guard our speech must be enthroned in our breast. In his hands must be the sceptre that rules our living and our willing.

Under the blessed away of this King, our secret purposes will all be pure and loving. Then the words formed by the tongue will be golden coins of the realm of Peace and Good-will, each bearing the royal image stamped on its face.

Little Tommy is very talkative, and, on going out to tea with his father and mother the other night, he was told that he mustn't speak until somebody asked him a question. After he had sat silent for half an hour he could not stand it any longer, and he said, "I say, papa, when are they going to begin asking me questions?"

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is In Preserving Health and Beauty.

Costs Nothing To Try.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gasses and impurities always present in the stomach and intestine and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels, it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says:

"I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but 25 cents a box, at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address today for a free trial package and see for yourself. F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

## LAYMEN'S MISSIONARY MOVEMENT.

## LOUISVILLE BAPTISTS LEAD.

There was a good attendance and great interest at the Baptist Laymen's Missionary movement in Walnut Street Baptist church yesterday at 3 p. m. President Thos. D. Osborne presided and Alderman Ernest Horn was secretary.

After prayer by the Rev. Dr. J. M. Weaver, a charming address of welcome was made by Dr. Porter, pastor of the church. To this Dr. J. B. Marvin gave a happy response. Dr. P. T. Hale asked leave to have considered the resolutions in regard to the Baptist Social Union. Mr. Boyce Watkins moved that Messrs. A. Y. Ford, S. M. Simmons, and Geo. L. Burton be appointed a committee to confer with the Pastors' Conference Committee in regard to the proposed union; this was adopted, and, on motion of Mr. H. H. McCulloch, the constitution and by-laws, read by Dr. Hale, were referred to the joint committee with power to act.

## THE ROLL CALL

Of churches was made and reports on the Laymen's Missionary Movement were given in the main as follows:

Dr. Roy L. Carter: "East church is doing well, giving more money this year than last. We are pushing the Laymen's Movement, for it will solve all problems, fill the Sunday-school, church, prayer-meeting and contribution box. We are getting our men to work, and our young people are doing well."

M. M. Sizemore: "Hazelwood church is active in the work; we are glad the Baptists are waking up. Our people are doing nicely, signing the cards and reading the literature; giving more than ever. Let us push on till every creature hears the Gospel."

Ernest Horn: "The First German church has taken good hold. We are organizing our Sunday-school classes into missionary societies. One class supports an orphan at school in India. Our Boys' Brigade is raising money for Bro. Bickel's missionary ship working among the islands of Japan. The older classes are working on Home and City Missions. German Baptists are poor but they give; the 27,000 German Baptists in America gave last year \$14 a member, of which \$2.00 was for Home Missions and 60 cents for Foreign Missions."

Trevor H. Whayne: "Highland church has been paying for its new building; we moved into our Sunday-school hall today. We have a splendid pastor and will take the lead in this movement."

James S. Ray: "East Mead is only a mission church. Three years ago reorganized with six members; now we have 150; then our contributions were \$10 a month, now they are \$40. We are going into this movement and will do all we can."

Dr. Weaver: "Chestnut street is the oldest church with the youngest pastor. I will report for Bro. Lee E. Cralle; he had to attend a funeral. We are launching out for great things in this movement; have increased our contributions 30 to 40 per cent.; raised \$2,000 this morning for education—our largest givers were absent; our amount will be larger. I am looking for great times in our city."

Hardy Burton: "Fourth Avenue is doing well (I speak for Bro. K. B. Grah, who is not well enough to be here). Our church closed the year out of debt, with \$6.20 on hand. We are planning

larger work for this year; we have a great pastor; have had eight professions since January 1st. We are glad to cooperate in this movement and will do all we can for the Laymen's movement, for, like Paul, it seeks 'not yours, but you.'"

J. Crawford: "Calvary church is at work, it could do more. We have had a good revival, took a collection of \$85 for District Missions. I will do more for this movement. I speak for Bro. Coombs, who is sick and could not come."

J. A. Hendry: "Immanuel church is paying for a new house, but we are increasing our contributions; we have had some good missionary pastors, Bro. Maynard in Japan, League and Lowe in China were once our pastors. We were one of the seven churches without a pastor, then we got the best man, Bro. Johnson. We set you all a good example; you have all got good pastors now."

W. E. Florer: "Twenty-sixth Street church is doing her best work. We have paid our debt and increased our contributions \$300. We are in for the Laymen's Movement."

W. D. Major: "Old Walnut Street, the mother of all your churches, is with you in this work. You know what she has done in the past, those great things. Well we are going to do even greater; we have a pastor we all love and he is leading."

Dr. S. E. Woody: "Broadway has no pastor and has not organized the work, but President Osborne has been giving out the cards and literature very actively, and you can count on good results. This movement appeals to us strongly and we are in line with you. God has put victory in our reach, and we are reaching for it. We expect to win."

## ABSENTEES.

Messrs. H. O. Wieland, Calvin F. Thomas, T. J. Miller, J. D. Gibbs, F. M. Perkins, W. J. Cissell and G. E. Sherry failed to report, but from the news Clifton, Crescent Hill, Franklin Street, Parkland, Portland, Oakdale, Thirty-sixth Street and Third Avenue churches were known to be at work many cards having been taken.

President Thos. D. Osborne made his report as follows:

## PRESIDENT'S REPORT.

If the spirits of the blessed dead look down from their blissful abode upon earthly scenes the spirit of the late pastor of this church looks down with approval upon this Laymen's Movement meeting; for when the matter was first presented to the General Association at Mayfield, last June, he at once took the floor in its advocacy and one of the last talks of Dr. T. T. Eaton to that body was one in favor of the Laymen's Movement. The Laymen's Movement is the Bible plan of providing a share for every one in a partnership with God, thus insuring success.

Abraham took all his family and every servant to war and won a victory; Moses by the advice of Jethro, his father-in-law, had many assistants for minor matters and was not wearied; Nehemiah had every man build over against his own house, and thus completed the city. In the New Testament times the Apostles to perfect their work, called laymen into service, and the first martyr was the Baptist layman Stephen; another Baptist layman, Philip, was one of the earliest evangelists and baptized the Eunuch.

Many years afterwards another

Baptist layman, Joseph Hughes, led in founding the first Bible Society and thus began the greatest work, circulating the Scripture. Years later, Judson translated the Burmese Bible, and another Baptist the Chinese Bible, the English and Chinese Bibles supply one-half the world.

In October, 1792, William Carey started the first foreign missionary society of modern times. He said, "There is a gold mine in India, I will go down, if you will hold the rope." News of his work reached America, and some students here at a prayer-meeting, under a haystack, 1806, resolved to follow, and the first American missionaries went out, one of them, Adoniram Judson. The Baptist Missionary Union was formed to support him, now there are forty-three societies, which have 32,669 workers in the foreign field, with 344,213 scholars, 1,285,250 church members, whose contributions last year were \$1,153,874.

Last year, or rather in November, 1906, the centennial of the Haystack prayer-meeting was celebrated, Dr. Edward Judson, son of Adoniram Judson, was present. Following the celebration a call to prayer was issued by a committee, of which Mr. Mornay Williams, a Baptist layman, was chairman. At this prayer meeting the need of consecrated, informed laymen was felt, and a movement was planned to bring this about; and the door of every nation being opened it was decided to make an earnest effort to carry the gospel to every creature, within his generation.

Fifty laymen, in accordance with the suggestion of the Conference, went to look over the foreign fields. Dr. Willingham, President E. W. Stephens, and President Joshua Levering are now in Japan. Every mission board and church organization approved the plan. It was adopted unanimously by the Southern Baptist Convention, and by the Kentucky Baptist General Association, which located a committee in Louisville. The committee had several meetings, elected officers, also a State committee of fifty, of whom twenty live in Louisville, and one vice president for each District Association. It was decided to raise \$210,000 from the 210,000 Kentucky Baptists the first year.

Although many who were chosen on our committee were very busy men, not one refused, and many are at work, many others are asking how to work. Every Association has been asked to hold a Laymen's Movement meeting, in connection with the fifth Sunday meeting of March 29th, and great good is expected. Last November your committee arranged for the visit of Mr. J. Campbell White, General Secretary of the movement, and Mr. W. T. Ellis, of the Philadelphia Press, who had made a tour of the world; they spoke at the Seminary to the students of the Baptist and Presbyterian seminaries, many ministers were also present, the next day a meeting was held in the Y. M. C. A., on account of the street-car strike no general meeting at night could be arranged, and this was deferred.

## THE ONLY DISTRICT ASSOCIATION

Meeting was held in Concord Association, with New Liberty church, Rev. Thos. J. Watts, pastor. Addresses were made by Dr. E. Y. Mullins, Dr. J. M. Frost, Judge J. W. Carmack and your president. There were fourteen churches represented and missionary contributions will be doubled. An address on the Laymen's Movement was

made at the State meeting of the Baptist Young People's Union in Lexington, November 1, 1907.

The Laymen's Movement is no society, has no by-laws save the Bible; it receives no mission money; that is to go through the regular channels; it sends out no missionaries; it seeks to have every church member have a share in this partnership with God. Go—let go—help go.

What is proposed is easy of accomplishment by America, which has only 3 per cent. of the world's population; but produces 25 per cent. of the world's gold; 30 per cent. of its silver; 40 per cent. of the iron; 42 per cent. of the steel; 5 per cent. of its coal; 50 per cent. of its petroleum; 60 per cent. of its copper; 75 per cent. of its cotton, and 80 per cent. of its corn.

Between the elections of Harrison and Roosevelt the wealth of this nation doubled. One of every ten persons has \$433.79 to his credit in savings banks. The wealth of Kentucky Baptists increased last year \$210,000 daily. The committee only asks for one day's increase.

You may give more if you want to do so. Missionary experience has proven that \$22 will evangelize a non-Christian. Last year twenty-three million dollars were given to Foreign Missions, ten millions by America, ten millions by Europe, three millions by all other countries.

Four times this amount will carry the gospel to every creature in this generation.

Your committee has given out to Kentucky Baptists 5,000 laymen's cards; 300 were sent last week to Franklin, Ky. We hope to supply all the churches and have a card signed by every Baptist in Kentucky. The cards are sent to headquarters, and from there suitable literature is sent to each signer, with the confident prayer that the Holy Spirit will inspire the signer to do that which is pleasing in God's sight for His Son's Gospel."

H. H. McCulloch, City Tax Receiver, who is treasurer of the laymen's committee, made the closing speech, giving impressive details of the progress of the work. He spoke eloquently of the great meetings at Toronto, Charlotte, Nashville, Atlanta, Knoxville, Richmond, St. Louis, St. Joseph, Topeka and thirteen Canadian cities.

"This old mother church, Walnut Street," said he, "is a propitious place to start our movement; we, her children, come bearing her a blessing. I wonder how God put it into the hearts of men to celebrate that Haystack Centennial. They spent a day in prayer and it was almost Pentecostal; it has moved the world with dynamic force. Brethren, look at the Presbyterians giving \$5 a member; we began at \$1 a member; some have wanted to double this, and we

may do it. To evangelize the world we have to send one out of every 1,000 members as a missionary; can't we spare one-tenth of 1 per cent? This movement is taking hold of the people, will you not all have a part in it?"

All stood and had silent prayer, and then Dr. E. Y. Mullins prayed and pronounced the benediction.

## OUR COMFORT

First: "He knoweth our frame and remembereth that we are dust. Therefore He will not put upon us one burden heavier than we can bear."

Second: God knows the complete plan for our lives. Therefore, He will ask us to walk in no unnecessary way. The path may seem to us to be mountainous, but to Him it leads straight to the clear light and the final victory.

Third: He knows the value of our lives, and if "not a sparrow falleth to the ground" without His knowledge, is it not true that He will care for our slightest interest? One soul is worth more to Him than all the world, and that is His estimate of your value.

Fourth: He knows that life is but the vestibule to eternity, and what seems to us to be a shattered plan is just the working out of His divine conception of our lives, which are endless as eternity.

## GOD IS NOT THE AUTHOR OF CONFUSION BUT PEACE.

Rev. Edward H. Hudson tells of seeing a desert plain in which an artesian well was bored. At thirteen hundred feet a stream gushed forth. Years after, when he crossed that plain, he found it wonderfully transformed. The bare sands had given way to living green; a railroad had come, and a village had sprung up. That is precisely what the Master's touch does in the human life. The wastes of selfishness and sin blossom out in unselfish, beautiful living.

The daily deeds of kindness, And words of truth and cheer, Raise hearts like drooping flowers, 'Mid withering sorrows here.

—Anna Shipton.

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FOR SALE—NEW PAY-SHOLES TYPEWRITER No. 7. To close out, \$75 cash, regular price \$100. Express to be paid by purchaser. Reply at once to John W. Hill, care Baptist Book Concern, 342 Fourth Ave., Louisville, Ky.

AN APPRECIATION.

In 1867 the commencement sermon of Mary Sharp College, Winchester, Tenn., was preached by Dr. Eaton, and thirty-seven years later the writer of this took occasion to communicate to him the impression made by the preacher upon one of the students, an exceptionally lovely and pious girl from Georgia: "If every preacher was his counterpart," she declared on returning home for the vacation, "what a joy church-going would be, and how easy it would be to live the life of a Christian!"

When the reply came, its reader was compelled to feel that the writer was blushing to the roots of his hair when he wrote it. It is doubtful that he ever breathed a word about the matter to his most intimate friend, but there is no doubt in the minds of any who really knew him that he was worthy of every part and implication of the school girl's eulogy. Several things are here and many are suggested.

Not the least among them is, that the real church-bell, and the only one really needed, is a real preacher in the church's pulpit. To every such one will the gathering of the people be, and the story of the church will be as "the path of the just, as the shining light which shineth more and more unto the perfect day." The students of the S. B. T. Seminary and of the Louisville Medical College have carried everywhere in the South the identical impression of Dr. Eaton which was voiced by the school girl at Mary Sharp.

And is it not well that all preachers should ascertain in some way the impression made by them on the young people? The pathetic and highly poetical declaration of the Greek statesman, concerning the loss in battle of a host of young men, "The year has lost its Spring," might be paralleled in truth and sadness in almost every community by the statement, "Christian congregations have lost their young folks." Sunday-schools and Baptist Young People's Unions, and all else whatsoever, must not be permitted to form a pretense of an excuse for the absence of youths and maidens from attendance on the preaching of the Word, "for it hath pleased God by the foolishness of preaching to save them that believe." The trooping home of scores of children at the close of the Sunday-school is a dreadful sight to

those who believe their Bibles. "No, I didn't go to church this morning, because of the B. Y. P. U. at 3 o'clock, and maybe the night service, I thought would be enough for me," is common talk throughout the land; and its universality by no manner of means lessens either its mistake or its sin. But, Oh! for preaching that will compel old and young alike to attend upon it. Surely no one who heard will ever forget the saying of Dr. John A. Broadus: "Alas, and alas! how little good preaching there is in the world." John the Baptist could, and did, say of himself, "I am the voice of One crying in the wilderness," but many a heavy-hearted preacher is constrained to say of himself, "I am but the shadow of a sound among the habitations of men."

In conclusion let it be thought of, that the impression made by the preacher on women and girls is one of the surest tests of his likeness, or unlikeness, to Him who spoke as never other man before, or then, or since. How natural the word, "Daughter," from his lips even when spoken to a woman as old as Himself! A South Carolina pastor will be, to the end of his course, a larger, tenderer Christian, and a purer man in his inmost heart, from the words of a cultured, deeply pious and greatly distressed woman, "You, sir, seem to me as my own father." No words written to Timothy by Paul, it is safe to say, were oftener thought of than "The younger women as sisters, in all purity." Set a fox to watch grease, a rat to guard a cheese, but never a man without the highest reverence for woman to be the pastor of a church.

The writer's wife, when a girl, was often, for several days at a time, an inmate of Dr. Broadus' home in Greenville, S. C. Neither her father, nor her lover, could have desired greater kindness and courtesy than that uniformly practiced there towards her by that gentlest of gentlemen, that most Christly Christian, who unceasingly entreated the students in his care to realize each in himself the Arab's highest praise of a man, "He is a brother of woman." Think of the Master in the Bethany home! In large measure, what He was to Martha and Mary there every pastor must be to the women in his care, to every one of whom he should be able to say sincerely:

A love like His that ne'er grew dim,  
But lit for aye sweet Bethany,  
Be ever mine to give to thee;  
And love like that they gave to Him—  
Those deeply loving, noble three—  
The same in kind, though not degree,  
Thy gen'rous heart will give to me.

HUGH F. OLIVER.  
Beuna Vista, Ga.

Another Case of Cancer Cured

QUITMAN, MISS.—The family and friends of Mrs. M. E. Price are rejoicing over her wonderful recovery from a bad cancer of the breast, after her regular doctor had given her up. Mrs. Price had about despaired of ever getting well when she heard of a new remedy called Cancerol, originated by Dr. L. T. Leach, of Indianapolis, Ind.

Without much hope of success she wrote the Doctor, who came on to see her and consented to take her case. He started her at once to using Cancerol, which she was able to apply herself at home.

It is only natural that Mrs. Price, who is now as well as she ever was, cannot say enough in praise of Dr. Leach and his wonderful remedy. She urges everyone afflicted to write for Dr. Leach's 100-page book on cancer, which is free for the asking.

THE BEAST.

BY O. K. CHESTERTON.

I read the following story the other day in a book. I have forgotten the name of the book and the author and the publisher and even the price; so I think I will not pretend that I am reviewing it. It is enough to say that it was a collection of mediæval legends, mainly of the monkish type; some of them were overstrained and violent; some of them stingingly sane, like the sea; some of them beautiful, some of them delightfully ugly. But this was one of them; I give it from memory and in my own words. A Saint of some celebrity in his locality was going to market to buy greens. While he walked along easily (as it might happen to any of us) he met the Devil. The Devil had a large reaping hook in his hand. With this he slew at the Saint and tried to reap that gentleman, repeatedly, without success. Every time he hacked at the Saint's head he missed him, or something seemed to ward off his blow. Desisting at last in some fatigue, the Devil said to the Saint, "Do you know why it is that I cannot hit you?" The Saint replied politely in the negative. "Would you like to know?" said the Devil. The Saint said he should very much. "Well," said the Devil "perhaps you think it is because you have been fasting so much. I tell you that I, the Devil, fast always, and have never touched food. Of perhaps you think it is because you watch by night, and are not overcome with mere sensual sleep. I tell you that I, the Devil, have never slept from the foundation of the world; and I watch always and I watch everything. But I could not strike you, because your Humility was with you, and I have no Humility.

In that queer story lies all that is deepest and best in the ethics of the Middle Ages. The ethics of the Middle Ages were at one with the ethics of the New Testament on this important point; that they understood the idea of the Pharisee. The saint without humility is the devil. In the story I have just told it is practically asserted that the devil is a saint without humility.

The worst result of popular evolutionism has been this. It has substituted the Beast for the Devil. It has made us think that our enemy is what they call our "lower nature," which means our mere lusts and appetites, things entirely innocent in themselves. The most typical moderns have joined in this. Tennyson, for instance, spoke of moral improvement as "moving upward, working out the brute." But was he right? Why should we work out the brute? I no more desire, as such, to work out the brute from myself than to work out the brute from between the shafts of a hansom cab. The brute in me and the brute in the cab must both be kept in order. The brute in me and the brute in the cab have both very obvious uses. The thing that is wrong in us is not, as evolutionists say, the brute. The thing wrong in us is the devil, the austere, intellectual devil of the mediæval story. He will suffer for evil. He will perform heroic acts for evil. We have seen him in our own time. Rudyard Kipling and his school have come to us and said, "Suffer for this dream of subduing nations. Trample on your natural love of health and home, that so you have the joy of trampling upon men. Strive, starve, die for your Impe-

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rial pride." So it was said in our day. "I tell you," said the Devil, "that I have never slept from the foundation of the world." The most natural instincts were derided by great empire-builders in our own time. Cecil Rhodes prided himself on not being entangled by a wife or children, or any ordinary joy. "I tell you," said the Devil, "that I have always fasted." Our enemy is not the beast. Pigs are not corrupted with a Higher Imperialism. Tigers have no spiritual pride. Whales never sneer. Crocodiles are not (despite a pleasing legend) in the least hypocritical.

pure, unselfish, gentler with men, and conscious of God's existence. A loving fellowship with Jesus changes one's nature, thoughts, emotions, relationships with men, and brings one into companionship with God.

The worst sins of all are the purely human sins. You may move upwards, working out the brute, and not work them out in the least. Nay, you may work them in. The less beastly you grow, the more bad you may grow. But the gentlemanly sins are those which are now most dangerous. And if you have to choose between the sins of the gentleman and those of the beast, choose the beast.—London News.

A hot-tempered, downcast parson was for some time disturbed by the members of the choir. Finally he found a way of quieting them. After the long prayer one Sunday he announced a hymn, as usual, and added: "I hope the entire congregation will join in singing this grand old hymn; and I know the choir will; for I heard them humming it during the prayer."—Current Anecdotes.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, O., by F. J. Cheney & Co. Testimonials free.

THE POWER OF AFFECTION.

Annixter in "The Octopus" is drawn in the early part of the book as a hated ranchman. Selfish, harsh, profane, hated by every one and caring not for virtue, he is gradually transformed by his affection for Hilma Tree until he is

Sold by Druggists. Price 75c per bottle. Take Hall's Family Pills for constipation.

## The Farm and Household

W. O. Carrick, of Georgetown, has bought of Simon Wiehl, of Lexington, eighty head of Hereford cattle, averaging 825 pounds at \$4.25 per hundred.

A large number of mules were on the market at the Warren county court day, and many of them sold for good prices.

A. L. Patrick, of Carmi, Ill., sold a car-load of mules recently to different parties at auction at an average of \$142.50 per head.

Messrs. Lazerath & Patterson, of Oakville, bought recently of E. C. Price, same place, two mules for \$200 and \$180.

J. W. Young, of Paris, has bred and raised the jack, Kentucky King, that sold to J. D. Hamilton, of Plattsburg, Mo., for \$1,750.

Only three mules were sold in Tompkinsville, county court day. Tennessee buyers were on hand but were away apart from sellers in price. The highest price a mule sold for was \$140.

Ben Shirley, of Edmonton, bought of J. C. Thomas, of Barren county, a good 15½-hand mule for \$150. Clay Coleman, of same place, bought of Barren county parties, a six-year-old jack, which he will add to his string of breeding stock this season.

J. N. Banks, of Henderson county, secretary of the Stemming District Association, reports that 9, 128,395 pounds of pooled tobacco have been delivered to Association factories in this stemming district. Five million pounds of the above total have been delivered to the factories in this city. Hopkins, Union, Webster and Henderson compose the stemming district. This tobacco was delivered to the Imperial, who made a deal for it some two months ago. It is estimated that three-fifths of the crop has been delivered.

Tobacco in Crittenden county is about all stripped and delivered. Farmers have been very busy preparing plant beds and cleaning up grounds for another crop. They will have an average crop in that county. Stock hogs are selling at 5 cents; corn at 50 cents; hay \$13 per ton; cattle 3 to 3½ cents.

In Logan county plant beds are being burned, and fences put up. Most of the turkeys throughout that county have been sold, bringing 11 and 12c per pound.

Fat hogs in Henry county sold recently at \$3.80 per hundred. Farmers are getting very little for their corn when they sell hogs at such prices. The farmers seem to be well supplied with feed and all stock are in good condition. All kinds of cattle are very scarce in that county; none of the farmers seeming to have a surplus. Those of the farmers who handle sheep have but very few lambs up to this time. Buyers have made no prices on lambs yet.

### THE FARM FLOCK.

On the average farm the poultry flock usually numbers 25, or even less. Occasionally, of course, one finds flocks numbering 50, or even a hundred, but this is the exception, the small flock being the rule, with the expectation, apparently, that, for a large part of the year, at least, only enough eggs will be produced to supply the family wants, with an occasional fat fowl for roasting. This constant depletion of the small flock to supply the desired poultry meat is made up by raising each summer a few broods of chickens—some 50 in all, perhaps.

This is unwise management, for one can care for 200 hens with little more labor than is now needed for 25 by employing the new and thoroughly practical methods of handling poultry that I will mention. Moreover, a couple of hundred chickens can be reared by these same methods almost as easily as would be the case otherwise with 50. From 200 laying hens there should be a net return of at least \$200, beside all the eggs and poultry meat the farmer's family may consume—a sum that will materially aid in putting the balance on the right side when the year's account is figured up.

To lay out and maintain such a stock of poultry on a farm, I would go to work in the following way: If it were necessary to build a poultry house, I would construct one 50 feet long and 20 feet wide, facing a little east of south, to catch the sun as early in the day as possible. I would place four full-sized windows in the front—two for each pen of 100 hens. Between the two windows in each pen I would leave an oblong opening beneath the plate, eight feet long and four feet from top to bottom. This should be fitted with a frame hinged to the upper side and covered with coarse cotton cloth. This is to be hooked up to the ceiling inside during pleasant weather in winter, and to be closed at night and during stormy weather. It has been abundantly demonstrated that fowls will do better in such a house, even in very cold climates, than in a closed house of the usual pattern. A roosting closet, with a cloth-covered frame to be let down in front, can be constructed along the whole back side above the dropping board, in which the fowls, by thus conserving the heat from their own bodies, will be kept thoroughly comfortable during the night.

The best plan with a flock of 200 layers is to turn off 100 two-year-old hens every year in July or August, filling their places each year with 100 pullets raised on the farm. To get 100 thrifty, well-developed pullets, at least 300 chickens should be hatched as early in the spring as possible, selling the cockerels in June for broilers, when the price is high. If the cockerels can be handled in this way, they will bring more than enough in profit above their cost to half pay the cost of raising the pullets to the laying age. Some claim that enough profit can be made on the cockerels when sold at the best of the broiler prices to pay the entire cost of rearing a pullet; but I would not go as far as this, relying upon my own experience. An incubator should be used for hatching the chicks, and two hatches with a 300-egg incubator will be needed. After getting off these two hatches early, if the eggs are hatching well, it will pay to fill up the machine for two or three other hatches and sell the

chicks to neighbors direct from the incubator at 10 cents apiece or \$8 a hundred. It is very little work to care for the incubator, and this is a profitable way to sell the eggs, while the neighbors will be glad to purchase the chickens.

The work of feeding both laying hens and growing chickens has been cut in half by the proof (worked out by actual experience) that fowls lay better and keep in better health when fed a balanced ration of dry meals and meat scrap (or meat meal), in hoppers; with a small grain ration fed in deep litter to induce exercise, than when fed by the old laborious method of "wet mash." The hoppers can be filled twice a week, and the grain can be scattered in the litter once or twice a day, according to the depth of the litter, at a cost of 10 minutes' labor. The chickens can also be hopped fed to great advantage when they are given free range, as this insures them an abundance of food at all times, and yet does not permit them to gorge themselves, as the food is in the form of dry meals. One good feed of cracked corn can be given them when they come to the coops at night.—Selected.

### THE EARLY FRUITS AND VEGETABLES.

Ground intended for onions should be plowed as early as the weather will permit, as the onion crop is the first to go in. One method of producing onions is to sow the seeds in hotbeds and transplant the small bulbs later. The seeds may be sown in the hotbeds in January or February. By thus growing them there is a saving of time and less difficulty with weeds. If preferred, the onion sets may be procured from seedmen. In fact, onion sets should now be in the ground. Plant the sets in rows placing them four inches apart in the rows. The rows may be sufficiently wide to permit of the use of a wheel hoe. It is important to keep the grass from between the onions as well as to have the space between the rows clean. Onions can endure frost, and will start to grow almost as soon as planted.

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ANNA B. PALMER, Lewistown, Pa.  
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THIS illustration is a representation of our new Sunday School Periodical, *Beginners' Lesson Pictures*. We wish we could reproduce here the beauty of these cards as they actually appear printed in phototype ink upon indelible coated paper. These cards are to be used with the *Beginners' Lessons* appearing from month to month in the *Baptist Teacher*. When the present series of lessons expire we shall issue a separate quarterly to be used with these cards. Until then, however, it will be necessary for the teachers to use the lessons in the *Baptist Teacher*.

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ITEMS OF INTEREST

News the World Over.

The London Daily News says there is a unlimited series of reprints of all the English writers, Shakespeare, Scott, Keats, Lamb, etc. The demand for them is insatiable. They are bought as soon as published. The Daily News has no little faith in this genre and that it does not believe the people of the world! Why buy them, then, especially by the thousands?

If the Japanese devotees fall out and among themselves it will give a try world a rest from their zeal for anything. They have shown a zeal for a better cause in forcing their social and ugly language on every body. But now the president has refused, owing to discussion about limiting the language.

This, which we take from The Pilgrim, is to be generally known if it is true: inhaling the fumes of vinegar from a saturated cloth will overcome the effects of ordinary anesthetics and prevent unpleasant nausea. Coffee as a strong stimulant can be made without sugar or cream and a table-spoonful at a time every day was the prescription of a French physician for nausea and we have found it efficacious.

A weary public, worn out with bearing out "germs" will enjoy these words from the Watchman: "According to the best expert scientific opinion, if you could avoid the germs of disease you could not breathe the air; you must never scratch; you must not break the skin of your body; you must not kiss your baby, your children or your wife or anybody else. In fact, if you want to keep healthy the only safe way is to die."

For some time the Northwestern Railroad, which has not taken the stand of employing only trolley-men, as many roads have done, has been discriminating in their favor. They have favored the trolley-men in promotion, and also in laying off men. As a result 25,000 of their employees have voluntarily signed the temperance pledge.

William, Emperor of Germany, is also King of Prussia. And he has asked the Russian Diet to allow him to forcibly possess of lands in Prussian Poland against the wishes of the owners, trying them what he chooses. It is thought the diet will pass this bill. There is a more a greater outrage on peaceful citizens.

Dr. Samuel J. Meltzer, of the Institute for Medical Research, in New York City, has discovered that common Epsom salt is a safer anaesthetic than any yet known. A twenty per cent. solution is injected into a nerve. If this discovery proves as effective as it seems to be, it will save many lives from the powerful anesthetic influence of chloroform. It does not affect either the temperature or the beating of the heart, acting upon the respiratory system.

Longevity is said to be hereditary, and many instances seem to confirm this view. Mrs. Mary Ann Moore, of Lambeth, England, died a few days ago aged 100. She leaves her mother to mourn her. Her mother is 118 years old.

Because of the decrease in birds, the United States is losing yearly, without protest, a sum larger than the capitalization of all the National banks in the country. The public placidly allows agricultural crops valued at \$800,000,000 to be annually destroyed by insects, which destruction is entirely due to the rapid decrease in the number of insectivorous birds in the country. If a million or more dollars are lost through the management of a bank or other fiduciary institution, it creates a wave of protest throughout the entire country, yet a yearly loss equal to the entire capitalization of the National banks of the country creates no comment whatever, simply because the public does not realize what is going on.

According to the Electrician, of London, wireless telegraphy has not had the success which was proclaimed with such a blowing of trumpets. It says the speed seems to be three words a minute instead of thirty. Besides non-interference between many stations has not been obtained, nor has the problem of secrecy been solved. It is a marvelous thing that messages can be sent at all in this way.

THE SPIRITUAL POTENTIAL.

BY DR. JOHNS D. PARKER.

Nothing in the economies of Grace is more obvious than that God reveals himself more at certain times than at others. The prophet says: "Seek ye the Lord while he may be found; call upon him while he is near." This passage fairly implies that the Lord may not sometimes be found, and at times he may be nearer than at other times. In all of this we infer that the divine power is revealed differently at different times.

One time when David was hard pressed he inquired of the Lord, and the Lord told him what he should do. And the Lord said: "When thou hearest the sound of going in the mulberry trees, then shalt thou bestir thyself." David did as he was told, and the result was that David conquered his enemies.

There is an apt illustration of this truth in the electrical world. Electricians tell us about the electrical potential. The potential is the energy with which free electricity manifests itself. Now this potential differs greatly at different times. Free electricity sometimes gathers in such quantities that we have electrical storms. The lightning quivers in every cloud. At times it breaks out in awful shocks that fairly shake the ground.

In winter the writer has known the electrical potential so high as to make the hair on the head sparkle as the hand was rubbed over it. People say that the electrical potential has been known to be so high that some persons can take off their shoes and shuffle over the carpet with their feet, and coming near a gas burner, by simply pointing to the burner light the gas.

Now all of this illustrates the truth in hand. There is a spiritual potential that differs greatly at different times. When the children of Israel marched through the wilderness this potential was high. It was high in Egypt, as seen in the plagues; it was high at the crossing of the Red Sea; it was manifested at Horeb; it was shown at the Mount; it was manifested in sending the quails; it was manifested in giving the manna; it was shown at the crossing of the Jordan; it was shown when the walls of Jericho fell down, and it was manifested all through the wilderness for forty years.

During Christ's sojourn on earth the spiritual potential was always high. We read for example, in Luke 5:17, that "the power of the Lord was present to heal them."

The spiritual potential was high with the apostles.

During the presidency of the elder Dwight, there was a powerful revival of religion that was felt all over the country. The revival started in the college in the following manner: When President Dwight became president, in 1795, there was an almost universal spirit of skepticism in the college that amounted to almost atheism. The students would call each other by the names of noted infidels. Dwight took charge of the instruction of the Senior Class. Forensic disputation was one of the exercises. The president presided at these exercises, and chose the question for discussion. Several questions were written on a piece of paper. To the surprise of the students, President Dwight selected the following question: "Are the books of the Old and New Testament the Word of God?" The students were greatly surprised at this. They

thought they would have a "walk-over" in the argument. President Dwight told them to prepare themselves as well as they could. He would not attribute anything that they said to them. The discussion was held, and the students thought they had the argument. When the discussion was over, President Dwight reviewed the arguments and showed very plainly that the students were mistaken in the supposed facts, or had drawn wrong conclusions. After President Dwight had refuted the arguments he commenced a powerful and overwhelming argument for the reality of Christianity. The effect was electrical. From that moment infidelity was banished from the college. A great revival broke out in the college, and was felt all over the country. The spiritual potential was omnipotent.

It is vital for Christians to study this matter, and to learn the conditions of the manifestations of God's Spirit. God's Spirit manifests itself in various ways, some of the conditions of which are stated:

1. Faith is one condition. When Peter lost his faith he began to sink.
2. Prayer is another condition. It was after many days of prayer on the part of the disciples that Pentecost came.
3. Sin is a sure cause of destroying the potential. "The wedge of gold and the Babylonish garment" caused the defeat of Ai.—Herald and Presbyter.

OLD PEOPLE.

I want to say a word to the old people. I see you wherever I go. I see you on the street cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your smile of approval. I see you in the warmest corner of the hearth reading the paper.

You have one great temptation—it is to think that your days of usefulness are over. You are only in the way, so you feel, and you'd better be out of the world.

It is a great mistake. If the Lord thought that old people were useless, he would have devised some way suddenly to get rid of them.

What makes a person useful? Not ability to work. A baby can not earn a penny, can not do a stroke of work, yet it is often the most important factor in the household. Baby's coming often makes father "straighten up," often unites the estranged hearts of husband and wife; often brings sobriety and industry into the home life.

An old man, helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.
2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.
3. Old people link us to heaven. You remind us of the future. "My old mother knows how to pray," said a merchant, recently, to me. You bind us to the throne of God. The earth would be positively poor without you. I am not sure but that you are the most useful members of society.—Advance.

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'There is no need to worry. When God shuts a door he opens a window.' A world of sunshine and hope is epitomized in this Italian proverb. To look out on the world with eyes unclouded by shadows of fear or doubt or worry; to go forward in the spirit of love and trust never for an instant wavering in faith or hope; to receive:— 'Never to look behind me for an hour:

To wait in weakness and to walk in power. But always fronting forward to the light, is to take a long step toward a happy and successful life. To look back constantly on past mistakes and failures is as destructive to the growth of spiritual beauty and power as to the development of material success, as it is to look forward to ills that may never come.

The people who take a melancholy pleasure in recalling the fact that they have seen better days, and in bemoaning present conditions never see better days again. Their attitude of mind shuts them out from all possibility of happiness or prosperity.—Selected.

THE GREATEST DANGER

In the ancient Grecian stadium stood three pillars, one at the starting point of the race, one midway and one at the goal. On the first was inscribed a word which signified "Show thyself a man." On the last was the word "Stop here." On the midway pillar was the ringing imperative, "Speed you!" There was much philosophy in that arrangement. The greatest danger to the racer was that of over-confidence when the race was half run. The racer who found himself leading all competitors at the half-way point would be tempted to relax his efforts, and perhaps would be passed and distanced by some athlete who had reserved his strength for the supreme effort at the end of the race. The greatest danger to the Christian is self-satisfaction, relaxation when life's race is only partly run, resting on the oars when the current is still strong.

Be it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

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Senator Foraker, said when the bill was passed. But Congress was mostly subservient to the President, who insisted on it. It is a pity there is not a civil service examination for presidential candidates. They ought to be examined on the Constitution and declared not eligible if they cannot stand a good examination.

The Supreme Court declares the Constitution gives Congress no such control when it says that Congress can regulate the commerce between the States. This permission is exclusively for the commerce itself. Congress can regulate the charges and require safety appliances. Any thing more is for the States to do, not for the general government.

**ITEMS OF INTEREST**

News the World Over.

Nearly \$120,000,000 was given to charitable and educational purposes in this country last year. One fifth of this was given by women. Mrs. Russell Sage leading with \$13,530,000. Miss Anne T. Jeans gave several millions. Four women and eleven men gave more than a million.

It would seem that everything under the sun is or has been insured. The latest thing is the hands of a boy pianist in England. These are insured for \$25,000. The rate for hands seems unconceivably high, being \$1,000 per year.

Good Christian Work says a workman in Chicago was a good workman and supported his family well. But he took to drink. His friends protested to the four saloons he frequented against their selling him whiskey, but in vain. Then suit was brought for his sons, Harold and Walter Conway, whose combined age is less than twelve. The court fined the four saloonkeepers \$6,500, which goes to the boys.

It is difficult for the police to prove that automobiles were going faster than the law allowed. But in Belgium an automobile register has been invented which remedies this. A box is put in the front of the automobile where the chauffeur can see it. A rod connects the machinery with the wheels. This machine has three disks a white, red and blue one, which show different rates of speed. The chauffeur cannot get into the box to alter the disks.

Whitlaw Reid, of the New York Tribune, was Ambassador to England. Coming back he tells his countrymen such unpleasant things as these: "Nothing is apt to strike the American more than the thoroughness of the English schools in essentials. I have rarely seen a domestic servant who did not have a fairly good handwriting, spell with more accuracy than some of our misguided college professors and compose a clear, well expressed letter. Would that we could say so much for all the graduates of our colleges."

We are glad the Italian Government has decided to have Heraculanum excavated. This city was buried by lava while Pompeii was covered with ashes. Consequently Pompeii has been uncovered years ago, while the larger and more important city has not, except a small portion. And that portion gave much richer results than did Pompeii.

The earthquake in Calabria did greater harm than the first reports indicated. For, fortunately, there was no loss of life, and that the telegram told. But the reason of this was that the people as soon as the trembling of the ground gave them warning left their houses. Very many buildings throughout the province were destroyed. The people are camping out and suffering much from the cold.

The Japanese are shrewd. They are saying to Canada and the United States: "Do not pass laws excluding our emigrants. That will be mortifying to us. But we will pass a law restricting the number of emigrants from our empire." Very well. Suppose Canada and the United States walk into the trap. Suppose they pass no laws and Japan fails to enforce her's? It is not a treaty she offers. And it is nothing unusual for nations to fail to enforce their own laws.

Congress passed a bill forbidding railroads operating in more than one State from discharging men because they belonged to a labor union. The Supreme Court declares this unconstitutional. So the ablest lawyers in Congress, such as

**OTHER STATES**

We hoped that Pastor J. H. Kilpatrick would have recovered from his sickness before this time and have been able to resume his work. We regret that his sickness continues, and that by the advice of his physician he has resigned the pastorate of the Powellton church. He did so in a letter which is a beautiful one, worthy of being a classic. Bro. Kilpatrick has been a loved and honored leader among Southern Baptists, and many will comply with the request of his devoted church to pray God to spare his life and his strength for years of work for his Lord.

Pastor J. E. Johnson writes: Please change my paper from Hubbard to Waco, Tex. I begin my work there the third Monday in this month. My address there is 1622 N. Seventh street.

Bro. W. A. Freeman writes: I resign at Magnolia, Ark., and take charge of First Baptist church, Chickasha, Okla., the seat of the next Oklahoma Convention. Change my paper at once.

The meeting at Helena, Ark., continues; twenty-three have united with the church; the congregations grow as the meetings go on.

The church at Paragould, Ark., is in the midst of a gracious revival, Pastor T. T. Thompson doing the preaching; fifty-four have been received for baptism.

A new church has been constituted at St. Tammany Parish, La.

Bro. R. L. Wallace has been set apart to the full work of the Gospel ministry by the church at Pulaski, Miss. Bro. Wallace is now pastor of Pulaski and Homewood churches.

The church at Judianola, Miss., has been blessed with a meeting; forty-five united with the church, thirty-three by baptism.

In a meeting at the First church, Do Quincy, Miss., twenty were received into the membership of the church.

At Strange Creek Mission, W. Va., a meeting was held which stirred the entire community, and added thirty-four to the membership of the church.

Bro. Frank Ponder has been set apart to the full work of the Gospel ministry by the South Park church, of Dallas, Texas.

Amid much rejoicing the new meeting house of South Zion church, Texas, was set apart to the worship of God, free of debt. S. B. Owen, pastor.

At Terrel, Oklahoma, a meeting was held resulting in nineteen additions to the church. Bro. C. J. Thomas, Goodnight, Texas, assisted pastor A. M. Brown.

Pastor A. A. Butler writes from Newport News, Va.: Please change my paper from Newport News to Hertford, N. C. I begin my pastorate in Hertford the first Sunday in February.

A two weeks' meeting in the Ridge-way church, S. C., greatly revived the church and added ten to its fellowship.

Pastor J. E. Dillard, assisted by Bro. J. H. Dew, so well known in Kentucky, and as well loved, held a meeting in the Macon church, Mo., which closed with fifty additions to the fellowship of the church.

A meeting in the Mill Creek church, Mo., resulted in twenty-three professions of religion and sixteen additions to the fellowship of the church. The church during the meeting completed its new house of worship.

A meeting in the Mt. Moriah church, Concord Association, Mo., began January 1, and closed the 22nd. There were twenty-four professions of religion and

**THERE'S NO MORE WASH DAY-A NEW INVENTION**

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Hundred years coming, here at last, full grown-so startling will say it's impossible-but wait, don't worry-Ladies, Your Prayer Answered.

The world's watched for the man to end wash day in time. He lives-taken more than half-a-century to do it. There's no more wash day's all over. Wash day is dead! Laid away! Wiped out forever! READERS LISTEN SHARP-DON'T MISS-BEST THING EVER HAPPENED!

People are skeptical, have to be shown. "Easy Way" is the answer. It's an experiment, going on daily. You can do it. Wash day is dead! Laid away! Wiped out forever! READERS LISTEN SHARP-DON'T MISS-BEST THING EVER HAPPENED!



Wash day is dead! Laid away! Wiped out forever! READERS LISTEN SHARP-DON'T MISS-BEST THING EVER HAPPENED!

Wash day is dead! Laid away! Wiped out forever! READERS LISTEN SHARP-DON'T MISS-BEST THING EVER HAPPENED!

fourteen additions to the fellowship of the church.

Camden, S. C., has set apart its new house for the worship of God.

DEAR RECORDER: Our new Sunday-school State Secretary, Bro. Wm. J. Mahoney, has recently closed a series of Sunday-school lectures with the Dehaven Memorial Baptist church. The lectures are clear, comprehensive and to the point. Much good may be derived from a personal and practical application of the principles and methods he sets forth and urges.

Our sympathy and prayers are with him in his effort to stir up the mind and hearts of the brethren to a broader conception, higher appreciation and larger effort in this department of Christian work.

Our Sunday-school is flourishing under the splendid and enthusiastic leadership of Bro. J. T. Wilson. Our officers and teachers are loyal in hearty cooperation, and we are expecting greater things to follow.

J. S. WILSON.  
Lagrange, Ky.

**RESOLUTIONS OF RESPECT OF ARLINGTON BAPTIST CHURCH.**

Whereas It hath pleased God to remove from the walks of men Elder R. W. Mahan, a brother beloved and a former pastor of this church; therefore, be it resolved:

First-That the Baptist brotherhood of West Kentucky has sustained a great loss in his death, as perhaps no man in these parts has labored so long and faithfully for the spread of the gospel and the upbuilding of the cause of Christ as did our departed brother.

Second-The cause of Prohibition and Temperance has lost a great champion, for no man living or dead has so faithfully proclaimed these great reforms in this country as did he. In the fight for local option in Ballard and Carlisle counties a quarter of a century ago no man hit harder a sledge hammer licks than he. And it is due mainly to his leadership that these counties took the stand that they did.

Third-That the aged wife and the family of devoted sons have the profoundest sympathy of this church in this sad hour of bereavement.

Fourth-That a copy of these resolutions be spread upon our minute book and a copy furnished our local papers for publication.

Done by order of the church in regular church conference assembled, this first Lord's day in February, 1908.

W. C. TAYLOR, Moderator.  
J. C. NEVILLE, Clerk.

DEAR RECORDER: In the first place eight States show a loss in their receipts, and eight show a gain in their receipts in foreign mission contributions. If we take out about \$10,000, which came from Texas, too late to be reported at the Chattanooga Convention in 1906, and the loss of \$2,994 from miscellaneous sources, the loss from the eight States in receipts almost exactly balances the gain from the other eight.

In the second place, it seems that the falling off in receipts is not due altogether to the financial depression. If half of the States can make a gain, why should not the other half make a like increase? We must look for some other

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Med. pra. & brw., 160 to 200	4 50
Light shippers, 120 to 160	4 35
Choice pigs, 90 to 120	4 00
Light pigs, 50 to 90	3 75a 4 00
Roughs, 150 to 500	2 50a 4 00

**SHEEP AND LAMBS.**

Good to choice fat sheep	4 00a 4 50
Medium to good sheep	3 00a 4 00
Common Sheep	2 00a 3 00
Bucks	1 00a 2 50
Choice spring lambs	5 00a 5 50
Good butcher lambs	4 50a 5 00
Seconds	5 00a 5 25
Cull and tail-ends	3 00a 4 00

**TOBACCO.**

**BURLEY-Dark Red.**

Trash (green or mixed)	\$7 00a 8 00
Trash (sound)	8 00a 8 50
Common lugs	8 50a 9 00
Medium lugs	9 75a10 00
Good lugs	10 00a10 50
Common leaf (short)	9 50a10 25
Common leaf	10 50a11 50
Medium leaf	11 50a12 00
Good leaf	13 00a14 50
Fine and selections	15 00a16 00

**BURLEY-Bright Red.**

Trash (green nor mixed)	\$8 00a 8 50
Trash (sound)	8 50a 9 00
Common lugs	9 00a10 00
Medium lugs	10 25a11 50
Good lugs	11 50a12 00
Common leaf (short)	10 50a11 25
Common leaf	11 50a12 50
Medium leaf	13 00a15 00
Good leaf	15 00a17 00
Fine and selections	18 00a20 00

**DARK.**

Trash (green or mixed)	\$6 00a 6 50
Trash (sound)	6 50a 7 25
Common lugs	7 50a 7 75
Medium lugs	7 75a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 50
Common leaf	10 50a11 00
Good leaf	11 00a12 00
Fine and selections	12 00a12 75

**Live Stock Markets.**

**CATTLE.**

Good to choice export steers	\$4 75a 5 25
Light shipping steers	4 50a 4 75
Good to choice butch steers	4 25a 4 75
Med. to good butch. steers	3 65a 4 15
Com. to med. butch. steers	3 00a 3 50
Good to choice butch. heifers	3 50a 4 25
Med. to choice butch. heifers	3 00a 3 50
Com. to med. butch. heifers	2 50a 3 00
Good to choice butcher cows	3 50a 4 00
Med. to good butcher cows	3 00a 3 50
Com. to Med. butch. cows	2 25a 3 00
Canners	1 00a 2 25
Good to choice fat oxen	4 25a 4 75
Medium to good oxen	3 00a 4 00
Good to choice bulls	3 00a 3 50
Med. to good bulls	2 50a 3 00
Common to medium bulls	2 00a 2 50
Good to choice veal calves	6 00a 6 50
Med. to good veal calves	4 00a 5 00
Common to rough calves	2 50a 3 50
Good to choice feeders	4 00a 4 40
Med. to good feeders	3 50a 4 00
Common and rough feeders	3 00a 3 50
Good to choice stock steers	3 75a 4 00
Med. to good stock steers	3 25a 3 75
Good to choice stock heifers	3 00a 3 50
Med. to good stock heifers	2 50a 3 00
Com. and plain mxd stockers	2 50a 3 00
Good to choice milch cows	.85 00a0 00
Med. to good milch cows	.25 00a0 30 00
Com. and plain milch cows	.10 00a0 20 00

**HOGS.**

Good to choice pack and brg.	4 50
200 to 300 lbs.	4 50