

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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C. H. THOMPSON, B.S., Editor.
J. S. BOW, B.S., Associate Editor.

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The Examiner says: "When pastors and laymen have the spirit of the fathers they will have the success of the fathers." In order to have that they must believe as our fathers believed.

A little child has the most implicit faith in its father's word. And God expects the same faith from his children in His Word.

The most amusing, as well as the strangest, thing in this generation is that some men seem to pride themselves on the flabbiness of their minds. They cannot believe anything strongly. Yet they know earnest convictions are the only things of power in the spiritual world.

Are your prayers all petitions to God for something you wish Him to give yourself, your family or your fellowmen? If so, where does worship of Him come in?

Rev. W. A. Sharp, missionary in Burma, says there is a readiness to listen to the Gospel which he never found before. The preaching in the bazaars is attended by crowds and thousands of tracts and portions of Scripture are sold. The newly appointed officials in that quarter of the city attended the meeting and arose and asked for prayer.

An example of preaching the Word "in season and out of season" is given by a correspondent of the London Freeman in a story of the great Robert Hall. Once he and some friends on a journey stopped at a hotel. Hall went to the kitchen to light his pipe. It was a rough place and when he did not return for some time his friends became uneasy and went to look for him. They found him in the kitchen surrounded by a company of the roughest character, who were listening eagerly while he preached Christ to them.

An old Scotch pastor said to his congregation: "The kirk is needing siller, and as we have failed to get it honestly we are going to try what a bazaar will do for us."

A PENITENT OF OLDEN TIME.

BY J. HUNT COOKE.

What was his name? Where did he live? What was his station in society? These are questions of which the answers have been forgotten for thousands of years. The man who lived his life on earth at least four thousand years ago had passed through very great anxiety of soul on account of sin, whether of some special guilt or of general sinfulness does not appear. But he wrote and left on record a cry from the depths. And the expression of sorrow and hope gained a place in that extraordinary compilation of spiritual thought which we now call "The Book of the Dead." Innumerable copies were made in hieratic and in hieroglyphic characters. For centuries they were held in high value, and then forgotten for generations. It is highly probable that Moses knew and read this psalm, for such it is, and has a wonderful similarity to the fifty-first Psalm, although in use long, long before David, the King, sinned and repented. In modern times it has been once more brought to light and studied. It is difficult to translate with satisfaction the recently recovered literature of ancient Egypt. The following version is probably not far away from the true meaning of the fourteenth chapter of "The Book of the Dead," as given in the Measmeiter Papyrus:

"On removing wrath from the heart of God.

Hymns of praise to Thee,
Come speedily, O God, dwelling in all mystery,

Behold the word I speak, surely God is wrath with me,

Thoroughly wash away sins,
Cast it down by means of the power of all righteousness,

O God, put these far away, my indwelling iniquity and the evil of darkness.

O God of righteousness, I rest.

O God, remove this, my obstacles to thee.

Lo all offerings are in weakness,

Behold I bring to Thee a peace offering,

Thou livest by him (or it), I live by him (or it).

I rest, remove all wrath which was in thy heart against me."

Now if our theological studies are to take into consideration a history of religions, that ought to be based on facts, not on modern notions of evolution. Here is a fact. We cannot call into question its antiquity. This is how one man felt and multitudes responded. In those days, generations before Moses proclaimed Divine righteousness in the valleys of Sinai, men believed that God was holy, that sin evoked his wrath, and that it was right to recognize this and cry unto Him for forgiveness. There is here, too, prayer for thorough cleansing from sin and for its destruction. Although in our present knowledge of the ancient Egyptian language the reference here, towards the close, to sacrifice is not clear, yet there is evident a thought that some sacrifices are weak and some efficient. There is an offering, or method of approach, of which it may be said, "As thou livest by it, so may I live by it. Here I rest. Remove all the wrath in thy heart against me." The Greek dramatists, of a much later date show, instead of evolution, a much lower conception of this all important subject.

This then was the soul-experience of one, perhaps of many, prior to the old Dispensation, and does it not find an echo in the

hearts of the holiest now in the light of Christianity? It is certainly not in harmony with some modern ideas which call into question the heinousness of sin, which doubt of iniquity awakens wrath in the heart of God. Some modern views speak of wrong doing as the imperfect evolution from a lower type of existence or of some form of Divine immanence, whatever that may mean. Ideas of God which belittle His holiness are not progressive, but degenerative. All true spiritual life must be founded on a belief in a Holy God. Low views of human guilt are destructive of religious life and power. In the judgment of many who are able to form right views herein is to be found the weakness of so much of the religion of today. The Fatherhood of God has been stated in a way that has undervalued His Holiness. In proportion to our sense of sin and God's hatred of sin is our appreciation of salvation. If redemption is from a small evil, then it awakens small gratitude. The measure of our sense of the terrors of deserved wrath is the measure of our gratitude for deliverance; and of earnestness in seeking our own salvation and the salvation of others. A deep, true recognition of the teaching of this ancient psalm, in the light of the glorious Gospel, would do much to fill our hearts with love to the Lord Jesus Christ. For the greater our sense of sins and eternal danger, the deeper will our hearts be affected with the wondrous deliverance wrought on Calvary. They love most who are most conscious of having been forgiven. In the light of the great throne will be the clearest sense of sin, and the loudest, sweetest song to "Him who loved and cleansed from sins in His own blood."

WHAT IS TRUE HAPPINESS.

BY NOLAN RICE BEST.

Happiness is, in a word, harmony. To be happy is to fit in perfectly with one's surroundings, so that nothing chafes our feelings but everything ministers to cheer and hope and comfort. This kind of happiness is livable; one can have it all the while and not merely in the occasional presence of a great gratification.

But the great secret of happiness is here—that harmony with one's surroundings depends not on the surroundings but on one's own self. We reach the harmony not by having somebody else fit to us the conditions amidst which we live, nor yet by ourselves working over the conditions to suit us, but by adapting ourselves to fit conditions. The most wonderful lesson of all living here on earth is learning how to make that adaptation. In part we must find out what things are of least value and can be set at naught by cultivating within ourselves a keener interest in larger things. In part we have to learn what things are of most value—the hidden things whose worth does not appear on the surface of our expectation—and how to make the most of such values by bringing them uppermost in our lives.

The most fundamentally glad thing for the Christian—the thing which underlies each of these other lessons—is that we live in God's world, a world that he made for the joy of his children. People who don't know this who think that this is only men's world, must, of course, suppose that its good things are parceled out to the ownership of various men; and so they cannot be happy unless they have a big portion of those goods for themselves. But whoever

has come to see that the world is in the ownership of God, knows that as God's child he has belonging to him not merely the few possessions for which he holds papers of earthly title, but an "undivided interest" in all the colossal partnership of creation. So he is satisfied that there is enough wealth in the world God keeps in a common fund for everybody's enjoyment—the fresh air, the sunshine, the bird songs, the landscape views, friendships, good courage, high ideals, sincere prayer, the love of God. Who dares say he is not wealthy or has nothing to be happy on when he has such stores as these to draw from?

This is the reason the Saviour said the poor are blessed which is the Greek for "happy." "Yours is the kingdom of God"—all the riches of God's mighty sovereignty, the crown jewels of his court, for you to enjoy according to your share. And this is the reason why Paul bids us to "rejoice in the Lord." When we have the Maker of all things, the One who needs but to speak and it is done, for our own providing Father, why shouldn't we be glad? It is so sure a thing to rest in. No wonder it brings a peace that "passeth understanding."

From this viewpoint it becomes more and more easy, as we go on in our course of life lessons, to decide that wealth and success and fame and the things that the mass of men misguidedly seek after to make them happy, can be set aside as indifferent. We soon begin to understand how Paul, not in pious cant but with real joy in his poverty-stricken life of hardship, could describe himself as "having nothing and yet possessing all things."

But there is another thing which Paul says in the same verse that we must not overlook: "As poor, yet making many rich." To teach others the same lesson of pressing close to God and living on his bounty contentedly, gives them an unending supply of happiness and also multiplies our own joys.—Interior.

THE AUTHORITY OF THE BOOK.

BY IAN MACLAREN.

If a preacher with the Bible in his hands is not positive, he has fallen short of his vocation. It is within his function to instruct and to defend, but he is chiefly a prophet with a message to the world from God. He is a witness to the supremacy of the soul, the reality of the unseen, the glory of the religious life—affirming with unfaltering voice those things which all men wish to believe and which they hold dimly in their minds. For the preacher of the Gospel the first qualification is not that he be learned or eloquent, but that he believe; and whatever be the case with other men, he must believe with the marrow of his bones. If this be impossible, then let him become anything he pleases, but not a preacher; and if doubt settles upon him, let him face and master it in secret—in the wilderness with God, and stand before his fellow-men with unclouded face. There are enough men to ventilate doubts without the preacher's assistance. From him the world expects faith, and the dynamic of one man believing with all his mind and all his heart, is incalculable; it is a reservoir of a bloodless and worn-out society. Doubt can be got anywhere; faith ought to be supplied by the pulpit.

THE OLDEST FREE CHURCH IN THE BRITISH ISLES.

R. O. WHITE.

Hill Cliffe Baptist church, Cheshire, rightly claims this distinction. There are, however, several other very old Baptist churches in the north of England and no doubt they one and all had a common origin, which was not Dutch or German, but English. The oldest gravestone in the graveyard of Hill Cliffe is dated 1414. This date brings it close upon the death of Wyckliffe in 1384, the morning star of the Reformation, whose birth place, a hamlet named Wyckliffe, in Yorkshire, adjoining the county of Cheshire. He opposed by his teaching and writing, the various errors of popery and also presented views for that age, wonderfully congenial with the primitive model of Christianity, which Baptists in all ages have steadfastly followed. Dr. Hurst affirms that many learned men agree in stating "That Wyckliffe denied infant baptism." He practiced immersion, as the act of baptism, and he taught the "supremacy of the Scriptures." These three points are foundation planks of the Baptist position. Wyckliffe's writings and teachings we are told by Erasmus, influenced many "to reject infant baptism, to renounce all the rights and ceremonies of the Romish church to admit none till they are dipped in water, and reckon one another, without distinction of rank, to be called brothers and sisters."

They took all their views from the Bible—chose their own pastors. In 1415, one hundred years before Luther began his reformation, Wyckliffe had disciples by the thousand in England, Bohemia, Hungary, Poland and other countries. Wyckliffe obtained his instructions from wandering Waldenses or Lollards from the southwest of France, then part of the dominion of the King of England. Walter Lollard, one of the Waldensian ministers visited England, and his followers were called Lollards. In the Bishop's Palace at London, is a room called the Lollard's room.

In Wyckliffe's early days it was used for the entertainment of Lollard visitors, but at a later date, used as a prison for the Lollards; upon the walls may be seen irons used to make secure the Lollard prisoners.

The old Baptist churches of the north of England are monumental evidence in proof of two points, first that English Baptists are not of the modern date of the Stuarts in the seventeenth century, and second that their origin is not Dutch or Germans of the Tudors' Reign in the sixteenth century. Our own Baptist church historian, Albert Henry Newman, in one of his books hints at the true origin of English Baptists, viz.: from the Wyckliffites in the fourteenth century.

The number of Wyckliffe's disciples at the time of his decease is described by Knighton a canon of Leicester, his contemporary. He says: "The number of those who believed in Wyckliffe's doctrine is much increased. They filled the Kingdom. They so prevailed by their laborious teaching of their doctrines that they joined over the half of the people." Another witness testifies: "The disciples of the new doctrine are known by their manners and words, which are composed and modest. They admit of no pride and their conduct is chaste. They resort neither to taverns nor to dances nor to any of the vanities. They are always engaged in either working or teaching."

The early Baptist churches of the north of England had troublous times. Broughton church, three miles west of Cocker-mouth, in Cumberland; Hexham church, near Newcastle, on Tyne, in Northumberland, were situated in the "Jeboatable land" of the ferocious Scot and of the furious Saxon. The peaceful Gospel of the Son of God has done mighty deeds in leading these northern blood-thirsty inhabitants to beat their swords into plow shares and their spears into pruning hooks. They learn the art of war upon each other no more, but in peace and good will seek each other's welfare and the glory of God their Creator, and Jesus Christ their Redeemer.

It must be remembered that in the coun-

ties north of the Humber, the disciples of Wyckliffe would have numerous monumental evidences of baptism by immersion, left by the Culdees of the fourth to the eighth centuries. Church historians tell us that, "Their baptism was usually by immersion—it was a complete illustration. The candidate emerged from the waters of baptism." In 376 Patrick was baptized in a well. In 400 Constantine was baptized in the sea. In 560 Columbo baptized his converts in the rivers. In 627 King Edwin, his nobles and family were baptized in a running spring in the city of York. In 735 Bede baptized converts to the Gospel in rivers. He tells us: "Men are first instructed in the truth, then they are baptized as Christ hath taught; because without faith it is impossible to please God. He who is truly baptized is seen to descend into the water—he is seen to be dipped in the waters—he is seen to ascend from the waters." The historian, Foster, says: "The early British Christians of Northumbria observed apostolic, simple ordinances. They observed the Scriptures completely. They were a simple, well organized body of believers." The venerable Bede says: "The Culdees were unacquainted, through distance, with pontifical regulations, they acted on the knowledge acquired from evangelistic and apostolic writings." Dr. Albert H. Newman says: "The Culdees differed from the Romish church in manners of simplicity and humility." The best example of a primitive type of Christianity."

These of the oldest Baptist churches north of the Humber, viz.: Broughton, Newcastle and Hexham appear to have held correspondence with the old church in Cheshire—Hill Cliffe in the early days of 1600. The terms of fellowship at these ancient churches was very simple indeed. "These solemnly giving up themselves to the Lord and one another, to walk in common together, and submissive to all the ordinances of the Gospel, I, Thomas Tillham, espoused to one husband, hoping I shall present them as a chaste virgin of Christ, with all that in sincerity of heart, have through the mighty power of God, or shall be joined in them."—Thomas Tillham, minister.

The Hexham church has an honored name upon its roll, Henry Angus, descendant of the Angus family, martyrs, connected with George Wishart, burned at the stake March 2, 1546. Wishart was instrumental in the conversion of the Golly John Knox.

CHRIST'S THE SOUL'S GIBRALTER.

BY REV. THEODORE L. CUYLER, D.D.

The fortress of Gibraltar is a place of absolute safety to none except to those who are inside of it. The Lord Jesus Christ is the spiritual Gibraltar to every soul that has fled to him by faith and who abides in him with the spirit of obedience. Salvation to such is not guess work; it is positive and glorious certainty.

The word "stronghold" is a very happy description of our atoning Saviour; for he is a refuge from the curse of a broken law of God; he is a place for deliverance from the destroying power of sin; he is a hiding place in storms of trouble; he is the citadel which all the hosts of hell cannot storm. There is no condemnation to them which are in Jesus Christ.

The gospel that is needed in these "shaky" times is a tonic gospel; it puts iron into our blood. It is well also to remind people pretty often that there is such a doctrine of the Bible as the good old-fashioned doctrine of the perseverance of the saints; rightly understood, it is not the doctrine of the Presbyterians only; it is the faith of all those in all denominations who believe in a full salvation by the sin-atoning Son of God. John Wesley and John Calvin have probably come to a full agreement about this doctrine since they got to Heaven even though they may have had a different way of putting it while they were in this world.

Is the soul that has fled to Christ and accepted Christ and abides in Christ perfectly safe? Most assuredly he is. Such a

soul is kept by the power of God through faith, unto salvation. To such the Saviour declares, "Lo! I am with you always." Of them he declares, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall pluck them out of my hand." "He which hath begun a good work in you will perform it until the day of Jesus Christ." (The Revised Version says: "He will perfect it.") "The Lord forsaketh not his saints; they were preserved forever."

These are only a few of the solid bulwarks of that stronghold into which the believer runneth and is safe. It is good to walk occasionally around our Gibraltar, to tell its towers and to mark well its bulwarks. As we look up over the portal, we read, "He that believeth on the Son hath everlasting life and shall not come into condemnation." And on the ample folds of the snow-white banner that floats from the bastions in the breeze, we catch the inspiring words "Faithful is he that calleth you, who also will do it;" "My grace is sufficient for you." (Glorious stronghold! Built on the Rock of Ages! Cemented in every stone by atoning blood! While the omnipotent love holds out, these walls of adamant endure. While Jesus Christ lives the believer lives also.

His honor is engaged to save

The lowliest of his sheep;

All that his heavenly Father gave,

His hands securely keep.

If the success of the plan of redemption had been dependent on man alone it would have come to naught long ago. There would have been no security for a single sinner's salvation. Jesus Christ has purchased the redemption of believers; he has a chartered right to the full salvation of all who put their trust in him. He had the promise of the regeneration and sanctification and perseverance to the end, of a multitude that no man can number. This promise was never out of the Redeemer's sight. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Again, he said: "Father, I will that those whom thou hast given me be with me where I am that they may behold my glory, which thou hast given me."

Would you feel safe then, brother? Abide in Christ. Would you have solid peace amid all the heavings and tossings of life? Abide in Christ. Would you attain to holiness? Abide in Christ. Would you have a faithful, useful, happy life, and power to win souls? Abide in Christ. Would you come off more than conqueror over all the powers of hell? Abide in Christ. And one of the surest ways of abiding in Christ is to strive to bring everybody else to him that you can get hold of. Working Christians are seldom troubled about their own assurances of salvation.

I often recall the solemn words uttered by the great John Owen before the British Parliament: "A man may want liberty and yet be happy as Joseph was. A man may want children and yet be happy as Job was. A man may want money and yet be full of comfort as Micah was. A man may want friends as Paul did in Nero's judgment hall and yet be full of joy. But he that lacks Jesus Christ, lacks everything." He that is not in Christ has no beginning of good and no end of sorrows. He that is not born again had better never have been born at all. It will be the hell of hell to have shut ourselves out of Christ; and it is the beginning of heaven to come humbly and gladly unto Jesus, the invincible stronghold, and to abide in him. When he shall appear, we shall appear with him in glory.—*Christian Work.*

PERSONAL RELIGION.

Religion is a personal matter. It is not a mere system of ethics. It does not merely concern itself with good conduct. There must be vastly more than good morals in a truly Christian life. There must be a disposition to take God into the account in everything that enters into the life. All

must be done in respect to him and his wish. Mere morality or correctness of life does not satisfy. A gentleman said, at one time, that he did not conceive it his duty to try to serve God personally, nor did he believe that God so required, but that if he did as he ought in his own life, and in reference to his fellow-men, nothing more could be asked or required of him. This gentleman had a very pleasant home and a family of very nice children. He was asked what he would think if his children should leave him entirely out of their plans and hearts, and should conceive that their only duty at home was to treat one another with affectionate regard and to live and act correctly, but with no recognition of, affection or care for the father. He saw that such an attitude on the part of the children would be most unnatural, and that no home is properly constituted in which the parents are disregarded and filial feelings uncultivated by the children. Even so is it with us in reference to God. We must not think that morality will satisfy God, while in our hearts there is no regard for him.

The soul must appreciate God as the personal, unseen object of faith and adoration, and toward him the spiritual worship of the heart must arise. It is possible for one to be a mere formalist, as it is possible for him to be a mere moralist. He may enjoy, ethically, the worship, and at the same time may not worship God. But if he does not take hold of God in holy adoration, he is among the unblest ones who draw nigh in bodily presence and with their lips, while their hearts are far from him and their lives unaved by his grace.

Religion is a personal matter, of love and trust. It is not a mere matter of believing sound doctrine. One may be a very zealot for the form of sound words in doctrine, as he may be exact in architecture, mathematics or rhetoric, and yet may not be spiritually affected and saved. One must do more than believe the truth about God. He must accept and trust God Himself as He comes to him in the person of Jesus Christ. Without this one gets no good from the truth, whose main purpose is to make God known to us, so that we may know Him, worship Him, love and serve Him.

We sing such hymns as, "I am trusting thee, Lord Jesus, trusting only thee;" "I am thine, O Lord, I have heard thy voice;" "I belong to Jesus," and "Jesus, lover of my soul, let me hide myself in thee;" and these are the true expressions of the faith that abides in the heart of the true child of God. Love is not a mere abstraction. It can not be. It exists only as one person loves another. It is found in its highest form as one loves God. Where this religious love is lacking out of the heart, the highest and holiest element of life is wanting. This is religion. This is life eternal. This is knowing the only true God and Jesus Christ whom He has sent.—*Herald and Presbyter.*

AN INVISIBLE LEADER.

Saul started out to seek his father's asses and found a kingdom. The treasurer of Candace, Queen of the Ethiopians, sought information in the prophecy of Isaiah, and found personal salvation. The disciples went out to fish, and found the Son of God. How often God leads us by some incentive to the place where he has a blessing of an entirely different nature awaiting us! Little did Saul of Tarsus dream when he started for Damascus what would happen to him before his return. Little did Elisha know when he hitched his oxen to the plow that before they were unyoked in the evening the mantle of God's prophet would be placed upon his own shoulders. Little did Gideon know when he went to thresh wheat in the wine-press of the Abiezrite that he would there meet with the angel of Jehovah, and be appointed a judge over Israel. How often in the commonplaces of life we meet with God!

The brother who lacks in his own soul the testimony of a good conscience cannot see many signs of good anywhere. Discomfort and discouragement are his logical attendant.

EXPLANATION OF ACTS 2:38.

I was urgently requested sometime since to offer the following paper for print in your columns, and now do so.

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

We take it that wherever and whenever this text is referred to for explanation, the querist would know the relation of baptism to the remission of sins.

Does baptism procure remission of sins? Is baptism in order to remission of sins? This is an important question. If baptism was designed to secure remission, if it be in order to remission, then it follows, unless there be more than one way of securing remission, that the unbaptized have no remission of sins, and hence, are not saved, and cannot be saved without baptism; no matter what else they may have.

Upon the other hand, if baptism was not designed to secure remission, if it be not in order to, then they that come to it for that purpose fall to obtain remission of sins and are unsaved.

Now, this clearly states the consequence of a mistake at this point. With this solemn view of what is involved in the subject, let us seriously ask, what does Acts 2:38 mean? Unaided by any other reference to the subject in God's Word, what should we read into this text? If in order to, why? We have nothing but the preposition "for" that could necessitate this reading. Is it always to be construed prospectively? Some seem to think so, but is it? It may mean in order to. But does it always mean in order to? I gave \$2,000 for a farm. It is prospective here—clearly so. But in the sentence, we penalized the man for stealing, we hanged the man for murder, it is not so clearly prospective; but is as clearly retrospective.

Then "for" can mean because of, as well as in order to. And if so, there is nothing in the grammar of Acts 2:38 that requires the "in order to" to be read into it. Is there anything in the law of pardon that requires it to be so read? But before turning to the law of pardon for help, we are reminded that there are those who claim that the preposition "eis" in the original from which "for" is translated is always prospective.

Dr. John A. Broadus has been quoted as holding this position. And yet Dr. Broadus cites two sentences from the original as showing the utter impossibility of this position. (See Comm. on Matthew, pages 49-50.)

Dr. Hackett is quoted as holding this position. But he asks us to observe that forgiveness of sins is here conditioned on repentance. (See Comm. on Acts and Romans, page 63.)

Dr. Hovey is similarly quoted. But he says: "The two are connected, i. e., repentance and baptism—the one, repentance, as the essential inner change; the other as the divinely required confession or sign of that change. (See Comm. on John, page 418.)

Thayer and Meyer are so quoted. But Thayer says: "Eis to" with the infinitive has a telic force, i. e., in order to.

Harman denies the telic force of eis to with the infinitive.

Broadus cites "To jeer at a man eis his rags" as proof against the telic force of eis to with the infinitive. Certainly they did not jeer at the man in order to his rags, but because of his rags. But granting that "eis to" with infinitive has the sense of in order to, does not effect anything here for we have neither to nor the present infinitive—in fact, there is no infinitive past or present in this text.

Mr. Thayer gives "with respect to," "because of," as the meaning of eis in such sentences as "eis what didst thou doubt?" (Matt. 14:31—i. e., because of what.

"They repented eis the preaching of John." (Matt. 12:41.) Certainly, Peter did not doubt in order to the boisterous wind.

And the Ninevites did not repent in order to, but because of the preaching of John. And these two sentences are exact parallels in grammar to Acts 2:38.

Then eis can mean because of, and there is nothing in the grammar of this sentence in the original forbidding such reading. If it can mean because of, that is enough for the present. We must go to the law of pardon for its meaning here.

Having shown conclusively that "for" can mean because of, and that the preposition eis can mean because of, we are at liberty to so render this text if the law of pardon so requires.

Moreover, the burden of proof rests upon him who asserts he may be, that asserts that for in this text meant in order to. We have shown that it can mean something else. He must show that it means in order to, in this text. He cannot do it.

Turning to the law of pardon, we find "He that believeth and is baptized shall be saved." (Mark 16:16.) "Believeth" is put here as clearly implying that one may not properly be baptized until he believes. Matthew puts it a little stronger, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." (28:19 R. V.) "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." (Acts 8:12.)

These Scriptures clearly show, we think, that faith precedes and is a pre-requisite to baptism. This will help us: The man that is a fit subject for baptism is a man of faith. Paul tells us that the man of faith is blessed with faithful Abraham (Gal. 3:9). A fit subject for baptism is of faith; therefore a fit subject for baptism is blessed with faithful Abraham. Again, Paul tells (Gal 3:7): "They which are of faith, the same are the children of Abraham. Fit subjects for baptism are of faith, therefore fit subjects for baptism are

the children of Abraham. Now, it follows unless a man can be blessed with faithful Abraham and a child of Abraham, and not have remission of sins, and we know he cannot, that the man of faith has remission of sins. A fit subject for baptism is of faith; therefore a fit subject for baptism has remission of sins; and baptism does not secure remission of sins, it is not in order to.

John tells us (1. John 5:1): "Whosoever believeth that Jesus is the Christ is born of God." No one can be a fit subject for baptism till he is born of God. Whosoever is born of God is a child of God; therefore, no one can be a fit subject for baptism till he becomes a child of God. Whatever else then John 3:15 may mean, it can never mean baptism as in the sense of procuring the now, or spirit birth; for this follows faith, and faith precedes baptism.

Jesus tells us (John 3:18): "He that believeth on him (the Son) is not condemned." A man is condemned till his sins are forgiven; therefore, the fit subject for baptism has remission of sins.

Again, he tells us (30 v.): "He that believeth on the Son hath everlasting life." We must believe on the Son before we can be proper subjects for baptism; therefore, we must have everlasting life before we can be properly baptized. Again, unless we can have everlasting life before we have our sins forgiven (and we are of us believe we can), we must have remission of sins before we can be proper subjects for baptism.

Once more: "He that believeth is not condemned; but he that believeth not is condemned already." (John 3:18). Turning point is faith, not baptism.

But we are told that there are three steps in a man's salvation—faith, repentance and baptism; it takes all to save. It is sometimes illustrated by supposing a man to fall into deep water from which he of himself cannot come. A man throws him a rope, man in water takes hold of rope, and a third man pulls him ashore. We are asked: "Did not he that threw the rope save the man?" Answer: No; for if he in water had not taken hold of rope he would have drowned. Did he not save himself by taking hold of rope? Answer: No; taking hold had done so good if third man had not pulled him ashore. Did not third man save him by pulling him ashore? Answer: No; he could not have pulled him ashore if rope had not been thrown by first man, and taken hold upon by man in water. Conclusion: All three combined saved him. Hence, faith, repentance and baptism combined save men from sin.

The effect in the argument is, it is not a parallel in this, it is not affirmed of either step that in taking of it he should be saved, whereas, it is positively affirmed of faith, "He that believeth hath everlasting life, is not condemned, is blessed with faithful Abraham, is a child of Abraham, is born of God, is passed from death unto life." All that goes before eternal life as pre-requisite to it must precede faith.

You cannot put anything between faith and the having of eternal life—they go together. Try it. May baptism following faith precede eternal life. Then it follows that from the time a man believes till he is baptized he has not everlasting life. But Jesus says: "He that believeth hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John 5:24.) So you cannot put anything between the believing and the having of everlasting life—they go together.

Every Scripture illustration bears out this idea. Take 1. Cor. 10:1-2: "And were all baptized unto Moses in the cloud and in the sea." They were first delivered from Egyptian bondage. God was between them and their enemies in that great pillar of darkness. Being delivered and having gone out with an high hand, they were immersed in the cloud and in the sea—the cloud above and the sea on either side, they were baptized unto Moses.

Take 1. Peter 3:21: "The like figure whereunto, even baptism, doth also now save us." Reference is to the eight souls, which were saved in the ark—said here to be saved by water. This is a figure. They were saved figuratively by water, actually by the ark. Peter says this is a like figure whereunto even baptism doth also now save us—like figure. Both are figures.

This figure is like the other figure. Then we can look at it, and learn how the other figure saves. How did the water save the eight souls? Peter says in a figure. They went into the ark; and the Lord shut them in. (Gen. 7:1-16). And the water separated between the saved and the unsaved. Peter says, in a like figure baptism saves now. How? You come into the ark Christ Jesus first.

Paul says: "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." (II. Cor. 5:17). The old life is passed away, the old sins are passed away, the old relation to death and hell are passed away. The life is a new life, the relation to God is a new relationship, the relation to heaven and immortal glory is a new one.

Being in this world of new things, we submit to baptism which ceremonially separates us from the world; and figuratively saves us unto Christ. The like figure. In baptism we are figuratively buried with Christ, also figuratively raised with Christ. Paul calls it a likeness. (Rom. 6:3-5.)

The like figure whereunto—even baptism—doth also now save us by the resurrection of Jesus Christ. Take the case of leprosy. After the leper had been healed and pronounced clean, he was to be ceremonially cleansed. He was to wash his clothes, shave off all his hair, and wash himself in water, and after that come into the camp. (Lev. 14:1-9.)

Other illustrations might be adduced, but this must suffice. All sustain the position that baptism follows salvation, rather than that it precedes

it. The old law was, the soul that sinneth it shall die (Ezek. 18:4). The new is, "He that believeth hath everlasting life, and shall not come into condemnation, but is passed from death unto life (into life, R. V.), which is more correct (John 5:24).

Paul says: "Therefore we conclude that a man is justified by faith without the deeds of the law." . . . Now it is our God, which shall justify the circumcised by faith and the uncircumcised through faith. Do not then make void the law through faith? God forbid; yea, we establish the law."

For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the scriptures? Abraham believed God and it was counted to him for righteousness.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 3:28, 30-31; 4:2, 3, 5, 8, 9.)

But we are reminded that James is quoted as saying that Abraham was justified by works when he offered up Isaac. (See James 2:21, 24.)

Well, Paul says Abraham was justified by faith without works. James says he was justified by works. What will we do about it? Are the brethren hopelessly in conflict? And if so, which shall we believe? It is a matter of history. Let us turn to it and read: "And Abraham said, Lord God, what wilt thou give me, seeing I go childless? To me thou hast given no seed." And he brought him forth abroad and said, look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." (Gen. 15:2-3, 5-6). Just as Paul said. Now, what are we going to do about it? Are they in conflict? No. Paul is talking about a man being justified in God's sight. This takes place when the man believes in the Lord. James is talking about a man being justified before men. This takes place when he proves his faith by his works. And he means (we think) to tell us that the faith that is not a working faith is simply no faith at all. Just as the body that is not a pulsating body is not a living body. Now, with these plain facts before us, what does Acts 2:38 mean? How shall I render this text? What shall I say to the man that wants to be saved? Paul says: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31.)

What am I to say? Peter is, in this text, enjoining a repentance that terminates in faith, that terminates in justification in the sight of God, the remission of sins, the regeneration of the soul. He commands such to be baptized for, i. e., with respect to, because of remission of sins. The context (we think) shows this construction to be correct. "Then they that gladly received his word were baptized." They had gladness before baptism. Peace gives gladness. They were saved, then baptized.

A. C. DORRIS.

THE INDIVIDUAL.

We hear a great deal about the salvation of society. We are told that we have given too much attention to the salvation of the individual and not enough to the redemption of society. We should devote our energies to the redemption of the city and the nation.

But our Lord was interested in the individual. He taught us to direct our prayers and efforts toward the individual. Among the many lessons of the parable of the lost sheep this is one. The good shepherd is interested in the individual sheep. He loves the whole flock, but not merely as a flock. Although he may have 100 in the fold, if one of them should become separated from the rest and wander away he would miss it. He would desire to have that one. His mind and heart are fixed on that one stray sheep, for the time being, more than on all the rest. All efforts to induce him to dismiss it from his mind, all arguments on the ground that he has enough without it would be repelled with scorn. He will go after that one.

It is so that our Heavenly Father is interested in each individual soul. He has millions of souls in this world to care for, to love and to cherish, and how many millions more in other worlds more noble and more worthy, we cannot know. But if one of all these myriads in the world below and in the worlds above should be ensnared by evil and wander away from God, He will not be content with the praises, the services, and the love of all the rest while this one is lost. There is not a soul in the world so obscure, so ignorant, so unworthy and worthless that God does not take it on His heart and keep it there. He is bereaved when one of His own goes astray. As a father is bereaved when one of his own children wanders away, God is wounded and hurt when one of His own is lost. We know what bereavement is, but it is difficult for us to think of God feeling as a bereaved father feels. But this is the lesson of this group of parables.

We do not object to the redemption of the whole community. It is well to seek after the complete reformation and regeneration of society. But two things must be remembered. First, society cannot be truly regenerated in the mass. Gospel regeneration is individual work. When the church attempts to make the city or the state Christian it always does its work superficially. It is not a new thing. The church has given us

an example of its work at saving nations in the mass. The people have been baptized and called Christians, and then left to live just as they did before. The statue of Jupiter, taken from a pagan temple and installed in Saint Peter's Church, is just as bad as it was before. It is paganism baptized. Much national redemption is not much better than none. If we shall attempt to Christianize the community without working through individuals we shall land in the same error.

Second, it must be remembered that when the individuals of a community shall be regenerated society will be regenerated also. Just in proportion as sinners are converted and saved from their sins society will be regenerated and not one whit faster. It will take a long time, perhaps it will. But it were better to take a long time and have the work done thoroughly than to rush it through in a decade and have no valuable results. Long or short this is the process. It is the way of Christ. We must save the world by saving the individuals in the world. The other way seems easier. This is one reason why it has become so popular. Some have become weary in well-doing, and think they have found a short and easy method. There is no short way, no easy way. It is a struggle step by step. Surely, there will come a time when multitudes shall stand on their heads in a day, and flock into the kingdom of our God with songs. But that time is not yet. The day is dawning, but the sun has not yet risen. Till that good day shall come let us labor on, seeking the lost sheep one by one.—N. Y. Advertiser.

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 Magnet. By Alfred O. Crozier. 12mo, 497 pages. Price \$1.50. New York: Funk & Wagnalls, 44 East Twenty-third Street.

When a lawyer of prominence turns from his profession to write a story with a purpose, we look for an earnest book, full of close reasoning and such facts as can be gathered, marshalled in the best way to establish his point. But we do not look for an interesting novel. We expect the narrative to be merely a string to hold together his arguments.

But The Magnet was an agreeable surprise. The story is one of great interest, one's attention is closely held. Yet the indictment against many of the methods of modern finance is strong and clearly put, so that the average man who knows little of these things can understand.

Two financiers are talking seated on a bench in a park, and talking with great freedom of their methods and their schemes. Behind the bench a "hoodoo" had lain down to sleep. He listened to their self-exposure, and then getting up he gave them some advice so shrewd in its wisdom they were astonished. Thus the story begins. It goes through the life of one man and his son. It tells of a central government bank plot, which aims to control the government; of the stock exchange, the banks, the railroads and the corporations. And it shows the dangers which lie before us. Meanwhile there runs through all this high finance a delightful love story.

And how Mr. Crozier managed to make such an absorbing story out of his dry and unpleasant facts remains a mystery.

"Old Kentucky" is the title of an interesting book from the pen of Dr. J. F. Cook that is meeting with general favor and deserves a wide reading. Dr. Cook is an ex-Kentuckian, and has rendered a real service to his State in presenting so many interesting and thrilling facts about its people. The book is published by The Neal Publishing Company, New York.

The proceedings of the last Baptist Congress, which was held in the Eutaw Place Baptist church, Baltimore, have just been issued. This will prove an entertaining book for those who are interested in the deliverances of that body. The book can be had from W. B. Matteson, Red Bank, N. H., or from the American Baptist Publication Society.

A contented spirit is the sweetness of existence.—Dickens.

We have wills in order to be able to say "yes" to good, "no" to evil.

Seek to cultivate a buoyant, joyous sense of the crowded kindness of God in your daily life.—A. McLaren, D.D.

"A sentence from Charles Kingsley," says a successful worker, "was posted for many years over my desk: 'Have thy tools ready. God will find thee work.'"

He who would benefit his fellowmen must "walk by faith," sowing his seed in the morning, and in the evening withholding not his hand.—Whittier.

SUNDAY-SCHOOL LESSON

Sunday, March 1st.

The Lord feeds the Five Thousand.—John 6:5-14.

Motto Text.—"He shall feed his flock like a shepherd."—Isa. 40:11.

The disciples had returned from the tour on which the Lord had sent them, and needed rest. That they might have this, and that he might talk to them of their experiences on their journey, the Lord took them in a boat from Capernaum to an uninhabited region northeast of the sea of Galilee. The other evangelists say this was in the region of Bethsaida. Bethsaida means "fishing place," and there were several places which had the name. Josephus and Pliny mention a Bethsaida, situated in Gaulonitis at the northwestern extremity of the sea of Galilee. The tetrarch Philip built a city here which he called, in honor of the daughter of Augustine, Bethsaida-Julias.

The Lord went away to escape the crowds. But they saw which way the boat was going and followed on the shore. "The bend of the lake at the northern end approximates so closely to a straight line that the journey from Capernaum to Julias might be made as quickly by land as by sea."—Goslet.

"When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?" It was late in the evening. Some of the disciples who had been among the multitude reported to the Master that the people had brought no provisions with them and suggested his sending them away that they might go to the villages and find food before the night came on. The Master raised his eyes and surveyed the multitude and turning to Philip asked the question. He had compassion on the crowd who in their eagerness to see and hear him had come without provision, and who were so intent on his words they had not thought of the lateness of the hour.

"And this he said to prove him: for he himself knew what he would do." He would test and strengthen the faith of Philip. He knew the needs of the multitude, and before Peter found him he knew of the boy and of his small store. Philip surveyed the throng and answered thoughtfully: "Two hundred penny worth of bread is not sufficient for them, that every one of them may take a little." A

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Glow of Health.—"My blood was very poor. Since taking Hood's Sarsaparilla I have more color in my face, sleep and eat well, and work is a pleasure." Mrs. A. A. HOWARD, Taunton, Mass.

In Worst Form.—"I had catarrh in the worst form and was advised to try Hood's Sarsaparilla. I took seven bottles and am now in good health. I hope everyone who has catarrh will give Hood's a fair trial." Mrs. WILLIAM METCALF, Parkerford, Pa.

Always Praise.—"I first took Hood's Sarsaparilla 13 years ago, and always speak in favor of it." H. COWDELL, 237 Perry Street, Lowell, Mass.

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penny was the pay for a day's labor. The sum would be about \$34 in our money, but the purchasing power of money was much greater then. If they had had the money it would have taken more time to go from the mountain to a sufficient number of villages to collect that amount of bread, and they had no way of transporting after they had found and bought it. The only thing to be done, as men see things, was to dismiss the crowd and let them go and buy for themselves.

The Lord bade them go and see how much provision could be found in the multitude. The energetic Peter soon finds out. "There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?" The barley loaves were round flat cakes, and were the food of the poor among the people. Small fish were dried and pickled and used as a relish for eating with the bread. It was the dinner of the poor boy and no more than enough for him. What indeed was this amount for five thousand hungry men?

"And Jesus said, make the men sit down." The disciples obeyed. "There was much grass in the place." This was the season of the year when the grass was green and abundant. The thick grass made a comfortable couch on which they could recline as was their custom at meals.

"So the men sat down, in number about five thousand." They were seated in orderly companies by the fifty which made them easy to count. The women and children were placed together in a separate place and were not counted. It is not probable there were many of them. For the multitude was largely composed of the pilgrims on their way to the Passover in Jerusalem, one of the feasts to which all the men were required to go by the law of Moses.

"And Jesus took the loaves." All could see, as he stood there, the entire supply of food. "And when he had given thanks." Shame on the man who professes to be a servant of the Lord and eats his food like an animal and worse than the heathen, without giving thanks to God. The Master broke the loaves and distributed to his disciples, and they to the multitude, what an awe must have fallen upon the souls of the people as they saw the increase of the bread and of the fishes! No miracle seems to have made so profound an impression upon the people as this, which showed the creative power of the Lord. All ate till they were filled, and they were healthy and hungry men.

"Gather up the fragments that remain, that nothing be lost." The fragments into which the bread had been broken, which had not been distributed. There were twelve baskets full, one for each of the apostles. These were small baskets. The Jews were in the habit of carrying hand baskets of bread with them in order not to eat bread which was ceremonially unclean. The disciples were in danger of thinking as the multitudes did, who after this miracle, wished to make him a king that he would supply all their wants miraculously. Making them carry the fragments with them supplied them with food and taught them they must not expect to be fed by miracles when they could supply themselves. The manna ceased when the Israelites were supplied with the corn of Canaan.

The multitude seeing the greatness of the miracle, acknowledged

that Jesus was the Messiah and were ready to make him king and defy Caesar. But he sent them away and went up into the mountain to spend the night in prayer.

OUR UNSUSPECTED PERILS.

BY REV. J. W. MILLER, D.D.

There was laid one morning on the minister's pulpit a little folded paper which, when opened, contained the words, "The prayers of the congregation are requested for a man who is growing rich." It certainly seemed a strange request for a prayer. If it had been for a man who, through misfortune had become suddenly poor, or for a man who was suffering in some great adversity, or for one who had met with some bereavement, every heart would at once have felt deep sympathy. Such experiences as these are thought to be trying and perilous ones in which men need special grace. But to ask prayers for a man who was growing rich, no doubt to many people in the congregation seemed incongruous. Should it not rather have been a request for thanksgiving for this man's success?

Yet when we open the Bible we find that the experience of growing rich is indeed set down as one full of spiritual peril. It was Jesus who said, "How hardly shall they who have riches enter the kingdom of God!" And St. Paul said, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." There is no doubt that when a Christian is growing rich he needs the prayers of God's people whether they are requested for him or not. Countless men have buried their manhood in the fabrics of earthly prosperity which their hands have reared. Many a man's envied fortune is in God's sight but the splendid mausoleum of his soul. We do indeed need the prayers of God's people in the time of prosperity that our hearts may be kept warm and soft, and that we may be sheltered by the love of God from all the insidious dangers and hurtful influences that belong to the experience of worldly favor.

Another condition that, according to the Scriptures, hides an unsuspected peril, is one of unbroken prosperity. "Because they have changes, therefore they fear not God." Those who are thus described are free from trouble, from adversity, from misfortune, from disappointments. It is not usual that such an experience is regarded as one of danger. Indeed we naturally consider such persons as peculiarly favored. For example here is a home which has gone on for a long time without saddening changes. Business has prospered, and the circumstances of the household have become more and more easy. There have been no long serious illness, causing pain and anxiety, no deaths breaking the happy circle of loved ones.

No one naturally looks on the household as in any peculiar danger. The neighbors do not have special prayers for it in church. Yet there is no doubt that insidious moral dangers do lurk in such experience. Ofttimes God has less and less welcome in such a home. Christ is lost out of the household, life, and beneath the bright earthly prosperity the angels see spiritual death.

The same is true of individual life. Unbroken prosperity is the bane of spiritual good. For one thing it hinders growth in know-

ledge and experience. There are truths that can be learned better in darkness than in light. We should never see the stars if there were no night to blot out the glare of day. And there are truths in the Bible which are perhaps never learned in the brightness of human joy. There are divine promises which by their very nature are invisible in the noon-day of gladness, hiding away like stars in the light, and revealing themselves only when it grows dark around us. The deeper meaning of many a word of scripture is learned amid life's painful changes.

There are also developments in spiritual growth which cannot come in time of unbroken prosperity. The artist was trying to improve a dead mother's picture. But the son said, "No; don't take out the lines. Just leave them, everyone. It wouldn't be my mother if all the lines were gone." It was well enough, he said, for young people who had never known a care to have faces free from wrinkles; but when these have twenty years of love, service and self-forgetfulness, it would be like lying to cover up their tracks. The very beauty of that old face was in the wrinkles and the lines which told of what brave heart and strong hands had done for love's sake. There is a blessing in such a life. But in the life of ease which many a woman lives there hide sore perils.

Another of the unsuspected perils of no changes is the lessening of dependence upon God. While there are no breaks in the flow of favors, we are apt to forget that all our good gifts come from our Father's hand. It is a sad hour in my life when the consciousness of the need of God fades out of it. It seems pleasant to go on making plans of our own, and carrying them out without check or defeat. We like to say that we are masters of circumstances, that we make all things serve us, that we turn obstacles into stepping-stones climbing continuously upward upon them. But a little thought will show peril that hides in thus having one's own way. It is not the doing of our own will but God's that leads to perfect character and blessedness. Unless, therefore, we are filling out of God's plan for our life, the unbrokenness of the prosperity is not an unmixed good. Most of us need to be baffled oftentimes in our schemes, to be defeated in our projects, to have our plans fail, to be compelled to yield to a stronger will. In no other way can the sense of dependence and obligation be kept warm in the heart. If we always get our own way, we are apt being human, to grow proud, willful and rebellious. It is a sore misfortune to any one of us if, in having our own way, we forget God and cease to love and follow Christ. Says Archdeacon Farrar: "God's judgments—it may be the very sternest and most irremediable of them—come, many a time, in the guise of affliction, but of immense earthly prosperity and ease."—Interior.

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Any man or woman gets awfully tired going around with a pimply face day after day. And other people get awfully tired, too, seeing them go around with faces full of disgusted pimples.

If you are one of the unfortunates who can't get away from your pimples, and you have tried almost everything under heaven to get rid of them, take a few of Stuart's Calcium Wafers every day. Do that steadily for a few days, and in less than a week look at yourself in the mirror.

You will then say that Stuart's Calcium Wafers are a wonder in getting rid of the eruptions.

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No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scab, by crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

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Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks. I am so grateful to you."

Just send us your name and address in full, today, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form, and no trouble whatever to take. You go about your work as usual, and there you are—cured and happy.

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To mix our wisdom with God's wisdom in the gospel is to put blackness into whiteness.

THE BIBLE AND MODERN CRITICISM, BY SIR ROBERT ANDERSON, K. C. B., LL. D.

GEN. VANDER, PH. D., LL.D.

and imaginative people whose presence is often welcome in social life, but always dreaded in the witness chair of a Court of Justice. It avails nothing to plead that the apostles were very holy men. Experience teaches us that very holy men, and very learned men, too, may be very silly. And if some of the critics are to be believed, silliness was as marked a characteristic of the Evangelists as holiness. Indeed, the patronizing tone of their criticisms implies that if men of their own type had been employed to write the Gospels, the record would have been free from the defects and errors which now mar it.

"In all this, I repeat, I am not laying down the law, but only stating the case. Neither am I specially addressing those who sympathize with my conclusions. I appeal to all intelligent and fair-minded thinkers. The only kind of person I wish to ignore is the fool. We all know the sort of morbidly active-brained child who will pull a valuable watch to pieces and then tell us with a smile that 'there was nothing in it but wheels and things.' He has his counterpart in the foreign infidel type of scholar, who, albeit as ignorant of man and his needs as a monk, and as ignorant of God and his ways as a monkey, sets himself with a light heart to tear the Bible to pieces." Paris, Ky.

DEAR RECORDER: It has been some time since you have heard from the capital city of your sister State, but Baptist affairs are moving along here in very good condition. We are not numerous and as strong as we ought to be, but we are making progress.

The magnificent old First church in her new church house, costing some \$250,000, including the lot, is being ministered to by Rev. F. E. Taylor, who was at one time pastor in Brooklyn, N. Y., but for several years before coming to the First church was associated with Dr. Chapman in evangelistic work. Baptisms are quite frequent in this church and the various interests of the church are being pushed with zeal and consecration on the part of pastor and people.

Four of our churches, viz.: Woodruff Place, Thirty-first Street, South Street, and Germania Avenue, are presided over by Rochester men and they are giving a good account of themselves.

Pastor J. M. Lloyd, of the River Avenue church, was a student in the Seminary of Louisville and has wrought a wonderful work on this field.

Pastor J. R. Henry, of the Emmanuel church, where he has been for the past seven years or more, is rendering a good account. They have just had a series of meetings in which twenty have been added to them, and the outlook is most excellent for a continued growth and development.

Tuxedo, has recently called, as I understand, a student from the Louisville Seminary, Rev. Mr. Hess. He has not been on the field long enough to make much headway as yet. A splendid work is being done at Ridgewood by Pastor Bolster, formerly of Texas. He is doing excellent service and the work is progressing in his hands.

Pastor E. T. Smith, of University Place church, is a full graduate not many years ago, of the Louisville Seminary. He has been on the field now more than three years and is growing in the estimation of his people and the brotherhood generally. He has a

vital grip on the old Gospel of salvation by grace and grace only. He had a recent series of meetings where he had the assistance of Pastor Watkins of the Seventeenth Street church, Muncie, Ind. Some twenty-five new members have been added.

College Avenue church is pastorless. They are looking for a good man as a successor to Rev. H. N. Quisenberry, who laid down the work largely on account of his physical condition. We understand he is seeking the restoration of his health somewhere in the Southland.

Many of us on this side of the river felt the severe shock when the former editor of the Recorder, Dr. T. T. Eaton, was called to his home. His rewards will not all be gathered up in the heavenly glory until time shall be no more. He was certainly a master in Israel. We are glad, however, that the Recorder has fallen into good hands and that she is still contending earnestly for "the faith once delivered to the saints." We congratulate the large constituency of the paper on the continued high attainments that have characterized the paper in so many years gone by. We cannot help feeling that every Baptist pastor, both South, North, East and West, could not do a better thing for himself and the people to whom he ministers than to subscribe for the WESTERN RECORDER and read it carefully every week.

With our sincere congratulations to the present management, Drs. Thompson and Bow, and for an ever increasing patronage, we remain, very truly yours, C. H. McDowell, Indianapolis, Ind.

THE POWER OF THE FEW.

There are a great many small churches in the world. Thousands of churches have less than fifty members, and there are more that have less than one hundred members than there are of those that have more than one hundred. It is evident that if it takes a great multitude to do anything, there must be many churches in which nothing is being done. But it is for the encouragement of these little bands that many things are said in God's Word as to his presence with those who are weak and his blessings on those who are few in number.

Even in these weak churches there are many meetings held in which only a few of the members are found. These are apt to become discouraged. They come together for prayer and for consultation and work, and find only a few present. They are in danger of thinking that the Lord's cause is a failing cause in the earth. They are apt to become downhearted and to lose courage and good cheer. But let them remember that God is the same yesterday, today and forever; in crowded city and in quiet country neighborhood; always and everywhere the same, and that in him is their strength and help.

We are told that one shall chase a thousand, and that two shall put ten thousand to flight, and we learn that God's cause is sure to triumph in the long run, and that those alone can win who are on his side. It is a common saying that one and God make a majority, and it is true because God alone is a majority. In the battles of life we shall be sure to be on the winning side if we are on God's side.

Jesus gave a very precious assurance to the two or three who should

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

Unhealthy kidneys cause lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headaches or indigestion, as time passes you may have a sallow complexion, puffiness of dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If such conditions are permitted to continue, serious results are sure to follow; Bright's disease, the very worst form of kidney trouble, may steal upon you.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

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If you are sick and feeling badly, begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help the other organs to health. In taking Swamp-Root, you afford natural help to Nature for it is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

You can not get rid of your aches and pains if your kidneys are out of order. You cannot feel right when your kidneys are wrong.

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If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

SAMPLE BOTTLE FREE.—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville Western Recorder.

meet together in his name. It does not take a large number to make a very precious meeting. Two or three can claim the Savior's presence and there are many large companies from which he stands aloof. It is a good rule for God's children, all through life, not to be found any place where the Lord will not come to bless them. In many a small prayer meeting Christ is present to answer the petitions of his people, and fill their hearts with joy.

When Gideon was going into battle against the enemies of the Lord he had an army of thirty-two thousand. By two reductions this number was cut down to three hundred. This seemed like a very small band. But three hundred men are not to be despised. Leonidas had only three hundred, and he made his name immortal. But Gideon routed his enemies and drove them from the land. He was following the Lord's directions, and he had an army large enough to scatter the Lord's enemies.

God's people sometimes feel very timid as they see the great hosts of evil in the land and the world opposing God and his cause. They need not fear. It is the Father's good pleasure to give them the kingdom. David is chosen to slay Goliath, and the Church is chosen to bring the word to God. Let us be faithful and let us trust in God as we seek to obey him in all things and to finish the work that he gives us to do.—Exchange.

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the

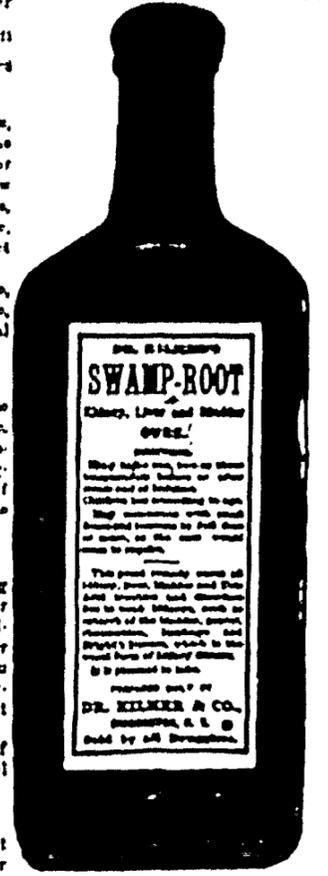
world ignores him, and calm and unspoiled when the world praises him.—Balzac.

Separated unto Christ, stamped with His image and superscription, and made into a divine currency, which shall bear His likeness among men. A. J. Gordon.

FOR SALE!

I have for sale a most beautiful, highest improved and cheap 20-acre fruit, garden and chicken farm, 3 1/2 miles of Louisville, on a fine level pike, splendid 6-room 2-story frame house, with veranda all round, and 4-room building adjoining; large barn, corn-crib, cow barn, seven sheds for tools, wagons, etc.; one large and complete double hen-house, with two acres meshed in fine wire meshing for raising chickens, ground all level except about one acre, soil of the very best for gardening. 200 to 250 young bearing fruit trees of all kinds of fruit, about 1 1/2 acres of fine woodland, excellent water, both well and cistern right at the door; 25 to 30 minutes drive of street car line, and 10 to 15 minutes drive of the Interurban street car. The small sum of \$3,950 will buy this beautiful home; \$2,200 cash, \$750 in two years, and \$1,000 in four years. This farm cost over \$6,250. The owner wishes to go south, and will sacrifice. You could not put the improvements on this place for less than \$4,000. Answer by return mail, or phone local and long distance Home phone 2980.

ADDRESS J. B. BOW, BOX 616.



Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

HER GLADNESS.

My darling went
Unto the sea long ago. Content
I stayed at home, for O! I was so
glad
Of all the little outings that she
had
I knew she needed rest. I loved to
stay
At home awhile that she might go
away.
"How beautiful the sea! How she
enjoys
The music of the waves! No care
annoys
Her pleasure," thought I. "O!
it is so good!
That she can rest awhile. I wish
she could
Stay till the autumn leaves are
turning red."
"Stay longer, sister," all my let-
ters said.
"If you are growing stronger
every day,
I am so very glad to have you
stay."

My darling went
To heaven long ago. Am I con-
tent
To stay at home? Why can I not
be glad
Of all the glories that she there
has had?
She needed change. Why am I loth
to stay
And do her work and let her go
away?
The land is lovely where her feet
have been;
Why do I not rejoice that she has
seen
Its beauties first? That she will
show to me
The City Beautiful? Is it so hard
to be
Happy that she is happy? Hard
to know
She learns so much each day that
helps her so?
Why can I not each night and
morning say,
"I am so glad that she is glad
today?"

Our Pulpit

ACCOMPLICES IN SIN.

BY C. H. SPURGEON.

"Neither be partaken of other men's sins."—1 Timothy v. 22.

The connection in which this text stands must be noticed. Timothy was exhorted by Paul to "lay hands suddenly on no man." There were certain upstarts who wrongly thought that they could preach, and there were others who thought that they could rule in the churches. These persons probably gained a few or many partizans to support their claims. There were some of their relations, in the church, who thought a great deal of their sons, or brothers, or uncles, or cousins, or there were friends who heard some man speak, on a certain occasion, with considerable fluency, and being unwise, they judged him to be a man of master-mind, and would have put him into the front rank of the army at once if the power to do so had rested with them. Paul tells Timothy, whom he had sent to exercise a general oversight over the officers and members of the church, not to be in a hurry to lay his hands upon these men, so as to endorse their claims, but to let them wait a while until they were tried and tested;

because, if he allowed them to take office in the church, and they committed faults or follies, he would be responsible for them, and every body would say, "We wonder that Timothy should have sent out such men as these." So he was bidden to be cautious, lest he should become, in any way, "a partaker of other men's sins." None of us are exactly in Timothy's position; so we are not likely to fall into the fault against which Paul warned him, at least, not in precisely the same form; yet the text has a message to us and we may say to one another, "Be not partakers of other men's sins."

I shall first try to show you how we can be partakers of other men's sins; and, in doing that, I am afraid that the various ways in which we can do this will seem to be very many; and that, if I am not very careful, you will think that my sermon is like Ezekiel's valley of vision, in which the bones were "very many" and "very dry." I will not be more prolix than I can help; but, at the same time, I must deal with the subject somewhat in detail.

As to how we can become accomplices in other people's sins,—the preacher must first say to himself that he will be such a man if he is not true to his trust. If he still teach false doctrine, or if, teaching the true doctrine, he shall teach them erroneously;—if he shall keep back unpalatable truths;—if he shall allow sin to pass without reproof;—if he shall see a great deficiency of spiritual life and service, and not point it out;—if, in brief, he shall be an unfaithful servant of Christ, and his hearers shall thereby be kept in a low state of grace, inconsistent with their profession, and the unconverted shall be hindered from coming to Christ, he will become a partaker in other men's sins. Indeed, I know of no man who is more likely to fall into the fault indicated in the text than a minister of the gospel is. Oh, what grace we need, and what help from on high lest, if we fail in faithfulness to God and our hearers, the doom of souls should be laid at our door, and we should be partakers of other men's sins! Brethren, pray for us that this may not be our unhappy lot.

"Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And fill'd a Saviour's hands.

"They watch for souls for which
the Lord
Did heavenly bliss forego;
For souls which must for ever live
In raptures or in woe.

"May they that Jesus, whom they
preach,
Their own Redeemer see;
And watch Thou daily o'er their
souls,
That they may watch for Thee."

That piece is specially intended for myself and my brother-ministers; the rest of my discourse will be for you as well as myself. So, next, I must remind you that we can all of us be partakers of other men's sins by wilfully joining with them in any act of sin, and doing as they do, like those sinners mentioned by Solomon in the Book of Proverbs, who said, "Cast in thy lot among us; let us all have one purse." We must have nothing to do with such men; God forbid that we should! If we sin alone, it is bad enough; but if we sin in company, we have not only to answer for our own sins, but also for the sins of others, at least in part.

If hand joins with hand in sin, there is a multiplication of its guilt; for each man who has helped to lead a fellow-creature into iniquity will have his own transgression increased by the transgression of that other sinner. By their combination, the two will become capable of even greater guilt than they would have committed individually. God save us all from being accomplices in the sins of others by uniting with them in their sinful acts and deeds!

If there is any evil worse than that, I think it is that of employing others to sin. It was one of the basest parts of David's great sin that when he wanted to have Uriah killed, he did not slay him himself, but got Joab to expose him in a position where he was certain to be killed. It is horrible when a man is determined to be dishonest, yet gets someone else to commit the sin for him. It is a shameful thing that there are professedly "religious" employers, who try to get their young men to say across the counter what they know is not according to truth. Are there not some of these so-called "Christian" employers who want young men who are not "too particular?" Do I not hear, every now and then, of young men who have been found to be too scrupulous, and who have been told that they had better get situations somewhere else? They objected to describe the goods as their employer wanted them to do, because they knew it would be a lie. They were told, "It is the custom in the trade, and therefore must be so here;" that is to say, because other persons were liars and cheats, these young men must be knaves, and their master must make money by their lying to his customers. Now, if I meant to chive or deceive I would do it myself, I would not employ young men and women, or old ones either, to lie and cheat for me. If any of you have done so, I pray God that he may lead you to repent of such abominable wickedness, for the sin is not one half theirs and the other half yours; it is partly theirs, but it is far more yours, if they are doing wrong at your bidding. God save us all from being "partakers of other men's sins" in that way!

Some commit this great crime by driving other men into sin, by the fears which they have inspired or by oppressing them in their wages, or by setting them to do what must involve them in sin. I remember the case of a man who was employed where it was well known that some of the parcels which he collected on his way, and carried to their destination, would never be booked by him, but the price paid for the carriage would be secretly dropped into his own pocket. The man's wages were so small that nobody, unless an idiot, ever believed that he lived on them; so, tacitly, the understanding was that the man would be sure to pilfer on his own account, so his wages were cut down below the point at which he could earn an honest living. I fear that there are many men who are dishonest for this reason; I will not excuse them, but I hope that, if they are ever sent to prison for stealing, their masters will be sent with them, for they are equally guilty.

Yet again, we may become partakers of the sins of others by a misuse of our position over them. This is especially the case with parents. When a father is a man of loose habits, if his son follows his evil example, who is to blame? If a drunken father sees his child

become a drunkard, whose fault is it? If he is a swearer, and his son uses profane language, who taught the boy those oaths? Is not the guilt of that swearing largely the father's? "Oh!" say some of you, "we would not teach our children either drunkenness or profanity." Yet you are not yourselves Christians; you may be moral and truthful, and so on, but you are not Christians; and if your children are not converted, will they not say, "Our father never was converted, so why should we be?" "But we always take them to a place of worship." I know you do, and your children say, "Father goes to a place of worship, but he does not believe in Christ, and he never prays;" so, if they grow up in the same way, who is to blame? You say that you trust they will not do so; then ask the Lord to make you a Christian, for then it will be more likely that your children also will be Christians. When you blame your children for wrongdoing, you ought to blame yourselves even more; for, after all, what are they doing but what you yourselves are doing? Plato, the philosopher, one day saw a boy in the street behaving in a very shameful manner, so he walked straight into the house where the boy's father lived, and began to beat him. When he said to Plato, "Why do you beat me?" the philosopher replied, "I found your boy doing wrong; I did not beat him, but I beat you, for he must have learnt it from you, or else it was your fault because you did not exercise proper discipline upon him at home." Have you never felt, when you have seen the faults of your own children, that you ought to lay the rod on your own back because, in some way or other, you were an accomplice in your children's sins? How much of the ruin of many children's souls lies at their parents' door! How sad it is that, in many cases, the influence of the mother and father is damning to their children! Men and women, who have boys and girls at home who are very dear to you, can you bear the thought that you may, one day, have to say, "Our unchristian example has ruined our own children?"

"Oh, but we are members of the church," say some. Yes, I know you are; yet I speak to you as well as to others, for there are some of you who are bringing up your children in an improper manner. I do not see how they can be expected to love religion when they see your own household ordered so badly, or not ordered at all. The professor of religion, who does not live consistently, with his profession, does more injury to the cause of Christ than a non-professor does.

But even though we may not be of royal or exalted rank, all of us will become "partakers of other men's sins" if we set them bad examples. If they can quote us as having done certain wrong things which they have imitated, we must share in the guilt of their sin; yet it is always a bad thing to follow a bad example. If I see anyone's example to be bad, it ought not to be a temptation to me; and I am a partaker of that man's sins, if, knowing that he has done amiss, I also do amiss simply because he has done so first. If I know that his course is wrong, I ought to shun the rock on which his bark has been wrecked.

We can also be "partakers of other men's sins" by countenancing them, and there are many ways in which that may be done—

for instance, by associating with ungodly men, as though we did not think there was much harm in them; and, worst of all, by laughing at and with them when their mirth is not pure fun. I fear that many a wicked man has been hardened in his sin because a professing Christian has laughed at his filthy jests.

We may also be "partakers of other men's sins" by joining a church that holds unscriptural doctrines, or that does not act according to apostolic precedent. Some people say, "We belong to such-and-such a church, but we don't approve of its teaching or its practice." What! you belong to it, and yet you do not approve of its principles? Out of your own mouth you are condemned. If I unite with a church, whose creed and catechism I do not believe, and whose ordinances I do not practise, I am guilty of my own share in all the error that is there. It is no use for me to say, "I am trying to undo the mischief;" I have no business to be there. If I join a pirate's crew, I shall be responsible for all that is done by the whole crew. I have no business to be on that vessel at all, and I must get out of it at the first opportunity, or even fling myself into the sea, rather than have a share in the pirates' wrongdoing.

But supposing you have joined a church whose doctrines are scriptural, you may be "partakers of other men's sins" if the discipline of the church is not carried out as it should be. If we know that members are living in gross sin, and do not deal with them either by way of censure or excommunication, in accordance with the teaching of Christ and his apostles, we become accomplices in their sin. I often tremble about this matter, for it is no easy task where we count our members by thousands; but may we never wink at sin, either in ourselves or in others! May you all, beloved, exercise a jealous oversight over one another, and so help to keep one another right! And let each other pray Charles Wesley's prayer which we have often sung,—

"Quick as the app' of an eye,
O God, my conscience make!
Awake, my soul, when sin is nigh,
And keep it still awake."

Further, we may be "partakers of other men's sins" by not rebuking them for sinning, if it be our duty to do so, or by not doing all we can towards their conversion;—for instance, by living in a certain neighborhood, and never trying to bring the gospel to the people in that neighborhood, or by not maintaining our consistent Christian walk as the separated people of God.

I must not say more upon this part of the subject, lest I should weary you; so I pass on to ask, in the second place, why should we seek to avoid being partakers of other men's sins?

The weightiest reason of all is this,—we should not be "partakers of other men's sins" because, by so doing, we should grieve our holy and gracious God, and no true lover of Christ ought ever to do that. Remember what Paul wrote to the saints at Ephesus, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

My next question is,—how can we avoid being partakers in other men's sins? And I reply,—only by the help of God's Spirit. First, be very

jealous about other men's sins. I wish all parents acted as wisely as Job did concerning his children; they went to one another's houses, and feasted, as Job "rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, It may be that my sons have sinned, and cursed God in their hearts." O parents, do likewise, for that is the way to keep yourselves from participation in your children's sins.

Next to being thus jealous with a holy jealousy, be always on the watch lest you should be "partaker in other men's sins." The man who wants to avoid certain diseases will take care not to go to an infected house. So, go not where sinners go, lest you should catch the infection of their sin. Remember how careful Abraham was not to take anything from the king of Sodom, "from a thread even to a shoelatchet," even though it was his lawful share of the spoils of war. Be ye equally careful concerning even the least sin.

The next way to keep from being an accomplice in sin is by prayer. Augustine used to offer a short prayer which I commend to you all. "O Lord, save me from mine other men's sins!" Put this down among other confessions, "O Lord, I confess unto thee mine other men's sins! I mourn over mine other men's sins, I repent of mine other men's sins, I grieve on account of my participation in other men's sins." This will be a good way of keeping from committing them.

I think I had better close saying that I do not think we have any of us escaped from the meshes of this sermon; if we have done so, it is either my fault or the fault of my own conscience. I have tried to fire red-hot shot in all directions, not omitting myself; and most of us have felt that there was a shot specially meant for us. What had we better do then? I will call to your minds a verse which we often sing, and which we will again sing almost immediately.—

"There is a fountain filled with blood,

Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,

Lose all their guilty stains."

We are all stained with at least splashes from other men's sins as well as our own; so let us all go to the fountain, and wash, let us renew our faith in the precious blood of Jesus; for, if we never had any faith in it before, may God graciously grant it to us now! If we had rebelled against the Queen, and had been at last subdued by force, and if there had been an Act of Oblivion passed for all who wished to claim an interest in it, perhaps some would say to themselves, "We do not know that we took any great part in the rebellion, yet it may be that we did; and the safest thing for us all to do is, to put down our names, and so secure the benefit of the Act of Oblivion." So I, as one of the guilty ones, confessing that it is so, desire to say to the great King, "My Lord, I am guilty of sins of my own and sins of my children, and sins of my servants, and sins of my neighbors, and sins of my church, and sins of my congregation;—but thou hast said, 'I, even I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sins.' Thou hast promised to blot out all sin from those who believe

in Jesus Christ thy Son. Lord, I believe in him, so I claim the benefit of that Act of Oblivion." Dear hearer, will not you say the same? Will not you own obey that divine command, "Look unto me, and be ye saved, all the ends of the earth!" Though you have gone to the ends of the earth yet God says to you, "Look unto me, and be ye saved." Look! Look! Look! It is little that you have to do; indeed, it is nothing that you have to do, for God gives you grace to do all that he requires of you. So trust in him, rest in him; the Lord help you so to do, and then, whatever your sins may have been, though they may have been "as scarlet, they shall be as white as snow;" though they may have been "red like crimson, they shall be as wool." God bless you, and save you, for his name's sake! Amen.

Now let us all sing the verse that I quoted just now.

"There is a fountain filled with blood,

Drawn from Immanuel's veins;
And sinners plunged beneath that flood,

Lose all their guilty stains;"

and let all who can sing it from the heart join in the well-known chorus,—

"I do believe, I will believe,

That Jesus died for me;
That, on the cross, he shed his blood

From sin to set me free."

STOPPED SHORT

Taking Tonics, and Built up on Right Food.

The mistake is frequently made of trying to build up a worn out nervous system on so-called tonics—drugs.

New material from which to rebuild wasted nerve cells, is what should be supplied, and this can be obtained only from proper food.

"Two years ago I found myself on the verge of a complete nervous collapse, due to overwork and study, and to illness in the family," writes a Wis. young mother.

"My friends became alarmed because I grew pale and thin and could not sleep nights. I took various tonics prescribed by physicians, but their effects wore off shortly after I stopped taking them. My food did not seem to nourish me and I gained no flesh nor blood.

"Reading of Grape-Nuts I determined to stop the tonics and see what a change of diet would do. I ate Grape-Nuts four times a day with cream and drank milk also, went to bed early after eating a dish of Grape-Nuts before retiring.

"In about two weeks I was sleeping soundly. In a short time gained 20 lbs. in weight and felt like a different woman. My little daughter whom I was obliged to keep out of school last spring on account of chronic catarrh, has changed from a thin, pale, nervous child to a rosy, healthy girl and gone back to school this fall.

"Grape-Nuts and fresh air were the only agents used to accomplish the happy results." "There's a Reason."

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THE TWO CLASSES BEFORE THE JUDGE.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25:46.

Our Saviour here draws a picture that shows vividly the whole human family in two scenes. The unregenerate of all classes from the formal professor to the vilest sinner of earth. Here are some who claim to have done many wonderful works, that have eaten and drank in the presence of the King; some who, no doubt, were members of the church in good standing, having communed with their church often. Some who were honestly deceived. Like the foolish Virgins it is true they had their lamps, but having no oil, their lamps were useless, and only confirmed their deception, but when the test came their lamps were useless. Here are the persons who have all along presumed on the mercy of God. That God is too good to punish us poor, erring creatures for ever; just for a few trivial sins. He is too merciful for that. Then we also find the moralist. I have never done any harm, I am honest, I do not cheat or wrong any one, I pay my just debts, etc. Remember the charge against those was not for anything they had done, but for what they had failed to do.

Then we find the drunkard, the murderer, scoundrel, adulterer, the thief of all kinds, the Sabbath desecrator and all other classes of unregenerate sinners, all lined up together. Then shall the Judge of all the earth pronounce the sentence. Sinners cannot dodge this court; men may violate your State laws and evade the officers of the law and escape the punishment due their crime, but don't forget here is a court scene that none can evade, however hard they may try. They will pray for mountains to cover them, and rocks to fall on them, but they will receive no answer to their prayers. They must face the judge that knows every act of their life, a Judge who has already decided their case, and has left but one way of escape open, and all who fail to take that way are shut up to everlasting punishment.

Christ alone is that way, and if we turn from our sin with a penitent heart, and take Jesus as our Saviour. He will save us from the punishment due our sins. It means much more than we can comprehend to be saved from our sins, and if saved from our sins we are also saved from everlasting punishment. If our sins are pardoned we are innocent, and having received the righteousness of Christ we belong to the righteous, and have taken up our selves on the right hand, and shall go into life eternal, it all depends upon which side we are on. O, friendly, reader, which side are you on? If you are not lined upon the right side, don't rest until you are. Yes, it would be wise in you not to go to sleep any more until you can say truly, I have turned from all my sins and am now trusting in Christ alone as my Saviour, and am on the right side because I am on the Lord's side. It makes all the difference imaginable as to which side we are on, and to be on the right side then we must get on the right side while we are in this life, as there is no acts of pardon passed in the cold grave to which we haste. It will do no good then to say that we never intended to die in our sins; that our intention was to repent and turn to the Lord, but death came so unexpectedly it found us

unprepared, and we must be lined up with the goats, fearful though we wake up to the great importance of the picture.

Now just imagine the scene of the text read and you yourself on the side of the goats through the last sentence of the judge on the great white throne and now your doom is fixed and sealed forever, and as you are going away into everlasting punishment what would you give for this hour recalled in which you might repent!

BENJ. CURTIS.

Haily, Ky.

THE CALL TO THE MINISTRY

BY WALTER M. LEE, T. D. D.

In the kingdom of heaven God is sovereign. Asking, He selects and empowers his ambassadors, and assigns to them their work. The call of God is their *raison d'etat*, and his authority the bulwark of their strength. His revealed word is their law of procedure; his continual presence is their surety of protection, and his unflinching promises, their assurance of reward.

Let no man presume to speak where God hath not commanded. "Behold," saith God. "I am against the prophets that steal my words," and "the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, shall die."

A special call from God is the essential pre-requisite to the exercise of the duties of prophet or preacher, evangelist or pastor. Said God to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou earnest out of the womb I sanctified thee; and I gave thee a prophet unto the nations." The elders of Ephesus were appointed over the flock by the Holy Ghost. Paul and Barnabas were separated unto God's service among the heathen by the Holy Spirit. Paul commanded Archippus to take heed that he fulfill the ministry which he had "received in the Lord." Isaiah was called and purged for service, and then commanded to "Go!"

The ministry is a special gift from Christ to his church. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ." As an "Ambassador for Christ," the gospel herald speaks in Christ's stead. As a "Steward of God," he is entrusted with a message from God to men. Let, therefore, the God side of the ministry be fully presented in all of our appeals for more laborers. Let us remember that their origin and source are within the wise counsel and omnipotent will of a loving Father; and that his omnipotence will thrust them out in answer to prayer.

Seeing, therefore, that the experience of a personal divine call is essential to the qualification for the work of the ministry, let us analyze the personal call for the benefit and instruction of those, who may be considering entrance upon the duties and responsibilities of the ministry. A call to the ministry has several elements. There must first be a fixed and earnest desire for the work of the ministry. "If a man desire the office of a bishop, he desireth a good work." There should be also a feeling of personal obligation and duty to enter this work. There will then ensue a feeling of unrest and dissatisfaction with any other man than the guessed one between pursuit. The positive obligation

felt by Paul to preach the gospel was stated by him in very strong terms: "Necessity is laid upon me, yet, woe is unto me, if I preach not the gospel." There should also be in the heart of the person divinely called a feeling of personal unworthiness and weakness, and an unwavering reliance upon divine grace and power. "Not that we are sufficient of ourselves, but our sufficiency is of God who also hath made us able ministers of the New Testament."

Before the ultimate decision is made, one should be much in prayer. The difficulties should be foreseen and the obstacles should be considered. A wise general calculates the strength of the enemy. Is the desire within unremitting and undimittable in nature? Does it waver before difficulty? Does it quake before the enemy? Does it vanish before the prospect of poverty? Or is it militant, vigorous, insuperable? If so, and if it grows stronger when the soul is nearest to God in prayer, trust the inner light! Hear the call. When God asks "Whom shall I send?," let your reply be like that of Isaiah: "Here am I; send me."

New Orleans, La.

DISFIGURED FOR LIFE

Is the Despairing Cry of Thousands Afflicted with Unsightly Skin Humors.

Do you realize what this disfiguration means to sensitive people? It means isolation, seclusion. It is a bar to social and business success. Do you wonder that despair seizes upon these sufferers? Blood and skin humors are most obstinate to cure or even relieve. It is an easy matter to claim to cure them, but quite another to do so. The Cuticura Remedies (consisting of Cuticura Soap to cleanse the skin, Cuticura Ointment to heal the skin, and Cuticura Resolvent Pills to purify the blood) have earned the right to be called Skin Cures, because for years they have met with most remarkable success.

HEAVEN.

Christ said to his disciples: "Blessed are ye that weep now, for ye shall laugh." I am glad to know that the heaven of the Bible is not only a place of holy worship, but of magnificent sociability. "What," say you, "will the ringing laugh go round the circles of the saved?" I say, yes; pure laughter; cheering laughter, holy laughter. It will be a laugh of congratulation. When we meet a friend who has suddenly come to a fortune or who has got over some dire sickness, do we not shake hands, do we not laugh with him? It is just as natural for us to laugh when we meet a friend we have not seen for ten years as anything is possible to be natural. When we meet our friends from whom we have been parted ten, or twenty, or thirty years, will it not be with infinite congratulation? Our perception quickened, our knowledge improved, we will know each other at a flash. We will have to talk over all that has happened since we have been separated, the one that has been ten years in heaven telling us all that has happened in the ten years of his heavenly residence, and we telling him in return all that has happened during the ten years of his absence from earth.—Dr. Talmage.

Science has more need to find the real "link" between God and man and monkey.

Editorial

We are indebted to an unknown Philadelphia friend, who uses American Baptist Publication Society envelopes, for a marked page of The Examiner, and also The Christian Herald, who, in a mild way, castigates the Reviewer for declaring that the aforesaid Society made a serious mistake in copy-righting and publishing a book that attacks the formation and authority of the New Testament. The Herald takes the ground that the Publication Society did right in issuing this book and that this is a part of the service it "owes to the denomination as a whole." It also affirms that no embargo is to be laid on "what we shall write and what withhold."

The Examiner, while strongly condemning the book, thinks the "Society is not a censor, but a purveyor of denominational thought." It says: "Let the young brethren who think they have got hold of a brand new idea be allowed a chance to make it known; it will do them good and won't harm the denomination at large."

While the Reviewer deplored the attitude of the author of this book and dissented from his conclusions, it did not question his right to think or publish what he pleased. The right, however, of the Publication Society to copy-right and publish such a book is a matter of tremendous moment.

The defense put forth by the honored Secretary, in which it was alleged that the formation and authority of the New Testament were regarded as "open questions" by the Society and, for that reason, the book was published, was startling to say the least. And it would be extremely difficult for The Examiner and The Herald to maintain the thesis laid down in their efforts to show that in this instance the Society did not transcend the bounds of propriety. It requires a fund of information unknown to mortals to assert that the circulation of books like the one under discussion "won't harm the denomination at large."

Suppose a brother holding a prominent Baptist pastorate reached the conclusion that immersion was not scriptural baptism and wrote a book to that effect. In Baptist ranks this would be a "brand new idea." Would the Publication Society owe it "to the denomination as a whole" to copy-right and publish such a book? Is that a legitimate use of Baptist funds? Would it be proper to call such a production "denominational thought" and, for that reason, the Society must be a "purveyor" of the same?

This is utterly foreign to the purpose for which the Society was organized. With Baptists there are some closed questions, and any agency within their ranks that ignores this fact is treading on dangerous ground. They will not tamely submit to an assault on the New Testament or any of its established teachings, no matter whence it may emanate, and while they "abhor the idea of a Pope and an Index Expurgatorius," they also abhor the idea of disseminating a literature that contravenes that which is vital to their existence as a denomination.

More than one Baptist heart has bowed in sorrow over this matter and many are wondering if this policy is to remain unchanged.

"Brand new ideas" that destroy a belief in the integrity of God's Word should never bear the Publication Society imprimatur. This is the issue, and compromise is out of the question. A thrill of joy would come to a myriad of loyal hearts if the simple announcement should be made that the Publication Society had reverted to the policy of other days.

The Presbyterian, Methodist and Congregationalist churches of Canada are making considerable progress toward uniting. So far have they progressed, in fact, that the doctrinal basis for this union has been prepared and made public. Of course, this promulgation is attracting widespread attention.

The recognition of the need of a doctrinal basis for this proposed union merits the highest praise, and is a long step in the right direction. Especially is this true since there is a disposition, in many directions, to ignore the fact that organic divisions of the religious world represent doctrinal differences more or less vital. The numerous and protracted meetings of the committee to whom this task was assigned also indicates these differences cannot be set aside by pious ejaculations or mere outbursts of religious fervor.

This doctrinal manifesto, however, is of peculiar interest to the Baptists of the United States in that similar efforts in this country will probably be based on a deliverance like this. In it baptism is called a "sacrament," it is administered "with water" and "the proper subjects of baptism are believers and infants presented by their parents or guardians in the Christian faith." In the case of the latter it says: "Parents or guardians should train up their children in the nurture and admonition of the Lord, and should expect that their children will receive, by the operation of the Holy Spirit the benefits which the sacrament is designed and fitted to carry." That moment will never come, either in time or eternity, when Baptists, even for a single second, would subscribe to this declaration. Their contest for a spiritual brotherhood, a regenerated church membership forever precludes the possibility of organic or any other kind of union with those who present this as an article of Faith.

This same document, speaking of the visible church, calls it a "sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children and other baptized children and organized for the confession of his name, for the public worship of God, for the administration of the sacraments, and for the universal propagation of the Gospel." A further definition of the visible church adds: "And we acknowledge as a part of this universal brotherhood every particular church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Saviour."

This definition is quoted as a matter of interest and also to show Baptists were not included in its preview. But this definition, like all others on this subject capable of comprehension, renders a real service in that it places the Baptists in a true light when compared with others on the church question. According to this definition only those "particular" churches "throughout the world" are "a part" of this "universal brotherhood" who profess "this faith" and "this faith" among other

things includes the children of believers and "other baptized children" as members of the church. Baptists do not profess a faith like that, therefore they are not acknowledged as a part, more or less pure, of this universal brotherhood, and hence are not included in the church.

To be thus unchurched does not furnish an occasion for a quarrel or even for hard feelings. It is simply a question of fact. If the framers of this manifesto have given a correct definition of the visible church then Baptists are wrong and justice demands that they be accorded such treatment. If, on the other hand, Baptists are right in rejecting infant church membership as unscriptural then church fellowship on their part with those holding that view would be simply pure hypocrisy. The issue is sharply drawn. The framers of the Canadian manifesto are to be congratulated on the absence of ambiguity in their definition of the church.

It places Baptists just where they have always stood since the days of the Apostles.

The Bible Institute of the Murray Baptist church was, in many respects, a notable affair. It covered a period of five days (February 9-13), including Sunday, and although the weather was unfavorable the attendance was excellent. All the appointed speakers, save one, were on hand, and discussed the topics assigned them. There was a perceptible increase in the spiritual power at each session and the last day will long linger as a blessed memory in the minds of many. This Institute has become a fixture in the life of the Murray Baptist church. It is distinctively Baptist in origin, tone, conduct and design, and is exerting a tremendous influence for the cause of truth in West Kentucky and West Tennessee. Too much cannot be said concerning the hospitality of this splendid church and Dr. H. Boyce Taylor, its gifted pastor. The editor of the Recorder is deeply grateful for the many courtesies shown him by the citizens of Murray, and likewise those attending the Institute.

The missionary enterprises and endeavors of Baptists should challenge the attention and secure the thoughtful and enthusiastic cooperation of every Baptist adherent. Missions have largely made Baptists what they are and missions must maintain them.

The Great Commission from the Lord until the present hour has been their watch word and guiding star. As the doors of missionary opportunity swing open there should be instantaneous entrance to carry out every provision of the commission so graciously given. There is nothing confusing about this commission. It can be easily and readily understood even by the most superficial reader. The three provisions are to disciple, to baptize disciples and to teach baptized disciples. This is to be done wherever man is found and that, too, in the order prescribed by Christ.

There are but two scriptural attitudes to this command and these embrace every redeemed soul. Either there comes the call to go in person to carry out this commission or to make ample and adequate provision for others who are thus called. A just appreciation of this responsibility and a proper response thereto will bring joy and usefulness into the life so governed and introduce a wondrous trans-

formation in the church where this properly adjusted Christian holds membership. Try it and see.

When John Williams, "the apostle to the South Seas," was within sixty miles of Koro-manga, New Hebrides, he wrote a friend: "We shall be there early tomorrow morning. This evening we are to have a special prayer meeting. Oh, how much depends upon the efforts of tomorrow. Will the savages receive us? Perhaps at this moment you or some other kind friend may be wrestling with God for us. I am all anxiety. The approaching week is to me the most important of my life." The evening after his arrival his diary reads: "This has been a memorable day... and the records of the events will exist after those who have taken an active part in them have retired into the shades of oblivion, and the results of this day will be... The sentence remains unfinished. The next day his body furnished a gruesome meal for the cannibals.

He was standing on a London street corner one Sunday afternoon when a golly woman induced him to accompany her to church. At that service he was converted and immediately commenced a career crowded with Christian activity till his tragic death, as above mentioned. Little did that pious woman dream that in leading a wayward boy to Christ she would give to the world a great missionary, and in eternity, the London ironmonger's wife, will share in the reward of John Williams.

Trusting soul, do what you can as the day of life wanes for it is your only opportunity.

In his second letter to the church at Corinth, Paul calls attention to a peculiarity in the power of Satan in carrying on his work in this world that the average Christian rarely considers. It is customary to associate the great Adversary with that which is dark and vile and degrading, but in Gospel lands this guise is not the one most frequently used. Paul reveals the startling fact that he can take on the role of an angel of light. In other words he dons an angelic garb, the manners and activities of an angel are assumed and his vocabulary for a time is that of a celestial being. Of course, this is done to further his own ends and aims, but the effort is always far-reaching when it is made in the name of religion.

After all Satan would be willing for a soul to believe everything in connection with Christianity save one, and that is the substitutionary work of Christ. Where this is rejected doom is certain, even though every other fact in Revelation be a matter of positive belief. If the finished work of Christ be accepted, salvation is assured even where the soul goes far astray in other directions.

Satan knows this full well—hence the angelic garb and the language of Heaven. It not unfrequently happens that a devout soul gives time, talents, energy and means for the furtherance of an enterprise projected in the name of religion that is destroying God's true kingdom in this world. Spirits are to be tried and also the activities they suggest, for where a mistake is made sincerity of purpose does not remove the guilt. John in warning the "elect lady" on this subject says: "If there come any unto you, and bring not your doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

EDITORIAL VARIETIES

It is our editor J. H. Sharp and the fortunate paper is the Florida Baptist Herald. We congratulate both the Herald and the new editor.

In Texas two thirds of the population resides in local option territory. There are one hundred and forty six counties wholly dry, seventy six partly dry, and twenty seven wholly wet. Good for Texas.

Just as we go to press tidings come of the serious illness of Bro. W. E. Powers. Even though well advanced in years, we sincerely hope Bro. Powers will be spared to the denomination many days yet.

The Rev. A. J. Heath has accepted the care of the North Union and Locust Grove churches. Bro. Heath comes from Dalton, Ga., and we welcome him to Kentucky.

Many brethren from all parts of the State have called at our office this week. Of course, we greatly appreciate this evidence of esteem and good will. Always make the Recorder office headquarters, brethren.

Bro. Theodore Harris has resigned as Treasurer of the Baptist Educational Society of Kentucky on account of impaired eyesight, and Bro. A. Y. Ford, of the Columbia Trust Company, has been elected to succeed him. Bro. Ford is a fine business man of sterling character and an earnest Baptist.

Conrad Braun, a prominent member of East Baptist church, this city, passed away last Wednesday and was buried the following Friday. He was born in Holland ninety-three years ago, and had been a member of East church forty-nine years. We sympathize with the bereaved family.

If our great educational effort is not to fail, pastors and churches must promptly cooperate. Of course, there is no good time for a collection, but the General Association earnestly requested that every church respond to this important undertaking. We trust every pastor will pray, talk and work for speedy success in this enterprise.

Evangelist Geo. C. Cates is spending a few days with his family, in this city, and in this way taking a much needed rest. He reports that for twenty months he has witnessed one thousand professions a month in the meetings he has held. Tuesday, February 18th, he goes to Corsicana, Texas, to hold a meeting in that city. Of course, the prayers of God's people will follow him.

The Brown University Library has been especially fortunate in procuring from Europe thirty-one volumes of Spanish-American Literature, which will be added to the rapidly growing Harris Collection of American Poetry. These works are very complete, including not only contemporary writings, but also representative poems of the earliest epochs of Spanish-American literature. The volumes are made up of selections from the poets of Mexico, Central America, the West Indies and the South American republics.

It may not be generally known that plans are well under way for another Exposition in this country. It is to be held at Seattle, Washington, opening June 1st and closing October 15, 1909. It is the "Alaska-Yukon-Pacific Exposition," and the purpose of the exposition is to exploit Alaska and Yukon on the Pacific Ocean. Last June, before a crowd of fifteen thousand people, ground breaking ceremonies were held. From that date to the present time work has been going on rapidly upon the grounds. Most of the grading and cleaning has been finished and all the principal road ways, avenues, circles, and plazas have been completed.

The work of the Educational Department of the Foreign Board is growing so rapidly that it is quite impossible to keep on hand text books and helps sufficient to meet the demands of Mission Study Classes. Already the department is two weeks behind because it cannot get the books from the publishers fast enough to fill the orders that are constantly coming.

There has just come from the press of the Sunday-school Board, at Nashville, "The Highway of Mission Thought," edited by Dr. Ray. It has been welcomed with an enthusiastic reception by those who are interested in foreign mission work. In collecting and publishing of this valuable material for missionary inspiration, the editor has rendered a valuable service to the denomination.

AMONG THE Churches.

EATON MONUMENT FUND.

The representatives on the Eaton Monument Association in the various States are sending in the most encouraging reports. Dr. L. P. Truller, the representative for Mississippi, is presenting the work with vigor. He sends in this week thirteen cards, eight with cash, making \$20; five in pledges, making \$4; total \$24. The names of these givers are published in the Baptist Record, as well as in the Recorder of this issue. Rev. J. H. Dew, the Missouri representative, is sending the pledge cards to friends over the State, and is expecting early returns. He has also written a stirring article to the Central Baptist and the Word and Way. Rev. W. D. Turnley, the Florida representative, sends a check on his own account, and expresses the hope that he will be able to send something soon from others who loved Dr. Eaton. Dr. Bow, of the Recorder, is joyfully getting contributions as he goes about the country. Interest is deepening, the effort is spreading, and complete success is more assured. Most hearty thanks to the brethren named, and to all who are seeking to aid the endeavors of the committee.

SUBSCRIPTIONS RECEIVED.

Table listing subscription names and amounts, including Allen, Rev. W. S., Picayune, Miss., \$1.00; Cox, Rev. T. D., Columbia, Miss., 1.00; Colquhoun, Rev. J. P., Poplarville, Miss., 1.00; Moore, Rev. T. J., Bay Springs, Miss., 1.00; O'Brian, Rev. A. L., Hattiesburg, Miss., 2.00; Vainlandingham, Rev. J. W., Lagrange, Ky., 1.00; Previously acknowledged, 1566 75.

CASH RECEIVED.

Table listing cash received from various sources, including Bible Institute, Hattiesburg, Miss., \$5.00; Brooks, Miss Laura, Louisville, 1.00; Chapman, Rev. J. E., Newton, Miss., 1.00; Drummond, Rev. R., Hebron, Miss., 1.00; Edmonds, Rev. N. A., Louisville, 1.00; Grigsby, Mrs. Annie, Louisville, 1.00; Granberry, Mrs. Clara E., Jackson, Miss., 5.00; Hoffman, Mrs. Fanny, Louisville, 1.00; Jamison, Rev. J. D., Okalona, Miss., 1.00; Mills, Mrs. I. N., Louisville, 2.00; Medvitt, Mrs. T. S., Elk Creek, Ky., 1.00; Overall, A. B., Lenore, Ky., 5.00; Purser, Rev. R. H., Brookhaven, Miss., 1.00; Stubblefield, Mrs. E., Vaughn, Miss., 1.00; Trotter, Dr. I. P., Hattiesburg, Miss., 5.00; Turnley, Rev. W. D., Dade City, Fla., 1.00; VanArsdale, James, Elk Creek, Ky., 2.00; VanArsdale, Mrs. James, Elk Creek, Ky., 1.00; Previously acknowledged, 220 00.

Total cash received \$256 00. It is possible, amid the multiplicity of his duties, for the chairman to make mistakes or omissions, and he begs that any one discovering such will let him know without delay.

HENRY ALFORD PORTER, Chairman.

SEMINARY NOTES.

ARTHUR H. MAHAFFEY.

The programme for the lectures delivered at the Seminary this week was not received in time for the paper last week. Next week, beginning Monday, at 4 p. m., and continuing through Friday, the following lectures will be given: "Saving the People to Save the Truth."—J. F. Love, D.D. "Knowledge, or the Approach to the Kingdom."—J. H. Farmer, D.D. "V. I. Masters, D. D. "Faith, or Entrance Into the Kingdom."—J. H. Farmer, D.D. "Individual Soul Winning."—J. C. Mabie, D.D. "Life in the Kingdom."—J. H. Farmer, D.D. "The Cultivation of Evangelism in the Local Church."—H. C. Mabie, D.D. "The Evangelistic Factor on the Foreign Fields."—H. C. Mabie, D.D.

The public lecture courses will all be held in the Chapel of Norton Hall, on Broadway, between fourth and Fifth Streets. It is gratifying to have so many friends and former students to attend the various lectures.

Supplies for Sunday: W. T. Smith, King's church; W. S. Coakley, Bardstow; W. E. Abrams, Jeffersonville; J. B. Weatherspoon, David's Fork; A. Scott Patterson, Erwinville, Ky.; E. O. Cottrell, Macco and Yellow Creek, accepted

the work at both places; D. I. Heat, East Mead; W. P. Wagner, Dupont, accepted the work; Roy Chandler, Clifton, Pa.

C. D. Wood, graduate of last session, here this year for special work, has been confined to his room for a few days with appendicitis, but is gradually improving and we are glad to see him up now.

As we go to press the sad news comes of the death of Mrs. J. J. Hammer, of Glasgow. He died, after a brief illness, from pneumonia. We have only time for this brief announcement and next week will say more of his life and labors.

AN INJUSTICE PROPOSED IN KENTUCKY.

The Legislature is Being Asked to do a Wrong to Our Denominational and Private Schools.

BY PRESIDENT E. E. WOOD.

There is, as you know, a scheme on foot in the Legislature to appropriate a large sum of money to make the State College a university, and to enlarge and strengthen the two state normal schools.

While not wishing to protest against any reasonable appropriation for these purposes, and not meaning to antagonize the legitimate interests of these schools, I do wish to protest against what seems to me to be an unfair provision in the law establishing these normal schools, and said to be also in the bill to establish a State university.

This provision in the bill gives the proposed university the right to admit its graduates in dentistry, pharmacy, medicine, law, etc., to practice without taking the examination given by the authorities of the State to which all other aspirants will be subject. This will give the State university an unfair advantage over every other school in the State teaching these courses.

In like manner the law establishing the state normal schools gives them the privilege of granting to their pupils on their own private examination certificates to teach anywhere in the state, while the pupils of all other schools must take the examinations sent out by the State Board of Education.

Now, however honest the authorities of these state schools may be, it will be far easier to take their examinations, given at the close of a term on the work done under those same authorities, than to take a general examination sent out by a central board. The teachers in the normal schools will, during the course of instruction, naturally and properly lay emphasis on those topics that seem to them most important, and they will just as naturally ask questions about these topics in their examinations. The pupils from other schools in the state will have no such opportunity to be drilled on what the state examiners regard as important.

Even under the most upright management, I say, this will give the normal schools a most unfair advantage. But if these schools should ever fall into the hands of men of crafty, unsound and selfish character, as state schools might easily do, subject as they are to the fluctuations of political feeling, then this provision would be a constant temptation to crooked practices, and an inevitable source of corruption in educational affairs.

Furthermore, it does seem as if the state, if it wants to assist in bearing the burden which has all these years been borne by schools established and supported by private benevolence, so far from trying to treat these schools with injustice, should strive to treat them with the most grateful fairness and generosity.

Williamsburg Institute, Kentucky.

We publish the above from President Wood, verbatim, because it expresses so clearly our sentiments on this question. The injustice of the proposed proceeding is so plain that no one unprejudiced can fail to see it. We are sure that if by any hook or crook (or crookedness) such a bill should be passed that a more thoughtful and just legislature would be elected and at the very next session and before any of such graduates could receive the benefits of this, a partial and unjust arrangement, that such law would be repealed. The legislator that would vote away so much of the people's money and appropriate it to the detriment of our denominational schools would surely be allowed to stay at home during the following sessions of our legislature. Our law makers would do well to remember that most of their constituents are interested in our denominational schools and would not quietly abide any such unjust appropriation of funds and more especially such unjust discrimination in favor of the State and normal schools as against the various denominational colleges in the State.

J. C. Bow.

APPOINTMENTS FOR DR. J. P. LOVE TO SPEAK ON HOME MISSIONS.

I have arranged the following appointments for Dr. J. P. Love, of Atlanta, Ga., to speak in Kentucky, and promote the cause of Home Missions. Dr. Love speaks with special power upon this great theme and I trust that full houses may greet him at each appointment:

Monday, February 23, at 11 a. m., Danville; Monday, February 23, at 7:30 p. m., Harrodsburg; Monday, February 24, 7:30 p. m., Lawrenceburg; Wednesday, February 26, 7:30 p. m., Shelbyville; Thursday, February 27, 7:30 p. m., Frankfort; Friday, February 28, 7:30 p. m., Paris; Monday, March 1, 11 a. m., Broadway, Louisville; Monday, March 1, 7:30 p. m., Fourth Avenue, Louisville; Monday, March 2, 7:30 p. m., Winchester; Tuesday, March 3, 7:30 p. m., Richmond; Wednesday, March 4, 7:30 p. m., Williamsburg.

I desire to especially thank the pastors for the promptness and cordiality with which they have, without exception, answered my letters and granted to Dr. Love the dates asked for. I pray that God may greatly bless these meetings. It will be my privilege to be with Dr. Love in some of these appointments, and Dr. Powell will be with him in others.

J. R. PILL.

Vice-Pres. of Home Board for Kentucky.

MARRIED.

At the Clay Village Baptist church, in the presence of a large congregation, at six p. m., January 30th, Mr. June Gill and Miss Jennie Nash, Rev. R. J. Davis, of Lexington, officiating. The high contracting parties represent two of the most prominent families in that part of the State.

THE MURRAY BIBLE INSTITUTE.

For some years it has been our custom to have a Bible Institute in Murray some time in the late winter or early spring. They have become a marked feature in our church life and work. The one just closed, February 9-13, has been one of the best. There were missionary addresses by Secretaries Smith of the Foreign Board and Powell of the State Board, addresses on Bible school work by Sunday-school Secretary, W. J. Mahoney. Evangelistic addresses by pastor evangelist Dodd, of Paducah and Jenkins of Hopkinsville. Doctrinal and practical addresses by secretary Maddox, of Owensboro, Editors Thompson of the Recorder and Penick of the Beacon, and pastor Hunter, of Princeton. The interest and attendance were the best we have ever had notwithstanding the inclement unfavorable weather. There is no one thing that has done more to develop the spirituality of our church and help our pastors who come than these annual institutes. It has been remarked more than once by brethren present that a finer lot of addresses and speeches have never been heard at any of our great annual meetings than at our Institute. It is always said the last is the best and truly may it be said that the addresses of our recent institute were equal to if not just a little above any previous one. Many tender references were made by brethren present to the fact that Bro. R. W. Mahan and Dr. T. T. Eaton, who were with us a year ago in our institute, were with us no more, but have gone "where congregations no'er break up and sabbaths have no end." We are hoping and planning and praying that these annual institutes at Murray may come to be of far-reaching benefit, and blessing to many more of our West Kentucky and West Tennessee pastors and churches.

H. B. TAYLOR.

Murray, Ky.

DEAR RECORDER:

I am very well pleased with the way my work is starting off this year. We have arranged to hold a meeting with Nollynn my home church, beginning the fourth Sunday in August. Bro. B. F. Hagan, Trenton, Ky., will assist us. He was pastor of this church for ten years and is greatly beloved. We look forward with much pleasure to his coming. We will begin a meeting with Big Spring Church, this county, the second Sunday in August. As yet we have no one engaged to help us, but hope to secure the services of one of our best preachers soon.

State Evangelist W. H. Smith, Bowling Green, Ky., has been engaged to help in our meeting with South Fork church. The meeting is to begin the thiru Sunday in September. There were about fifty additions during last year. We are expecting a great meeting this year.

I have just received Matthew Henry's Commentary, which I consider a liberal

reward for the little work I did in getting the new subscribers for the Recorder. I want to take advantage of another offer you are making and have begun the work of getting up another club. It seems to me that many of our preachers should take advantage of your liberal premium offer and add to their libraries those books that every preacher needs.

HOW Q. HARRIS.

DEAR RECORDER:

I have accepted calls to the pastoral care of the Providence and East Hickman churches, and have entered upon that work. The Providence church, according to Dr. Spencer's History of Kentucky Baptists, was organized in 1780, and the East Hickman church in 1789. Both are good strong country churches, and have splendid records. Many of our greatest preachers have served these churches either as pastors or in special meetings. It was less than a month from the time I closed my work in Shelby county Association last of December until I had been called to this new field. May the Lord richly bless our labors with these noble churches.

R. J. DAVIS.

Lexington, Ky.

BETHLEHEM, IN THE LAND OF HENRY.

This beautiful little village is located about four miles north of Pleasureville, in a fine farming community.

In this village is a church that bears its name: It has a membership of sixty, and they have built a beautiful house at a cost of \$4,200 without asking outside aid. They are a noble consecrated little band of sacrificing christians. I have accepted the care of this church and began my work on the third Sunday in January. On that day our Sunday-school Superintendent, brother Bourbon Roberts, decided to make that missionary day for his Sunday school. So we decided to hold the exercises Sunday night. According to the arrangements the program was carried out and the whole was a success. Several young men and ladies, and boys and girls, represented our missionaries in the various fields, and gave a report of their work, and much information that is calculated to do good. The pastor made the final talk, representing Dr. Willingham; and made an appeal for the work. A collection was taken amounting to \$16.50. We have on the Sunday-school roll as many scholars as members of the church.

The church will undertake to make her gifts larger this year than last. Pray for us that we may be able to do this, and even more. Come over and see us and we will do thee good.

J. H. BURDIN.

Forks of Elkhorn, Ky.

DEAR RECORDER:

Having heard of the recent death of our much beloved brother, Eld R. W. Mahan, of Clinton, Ky., I could not refrain from writing a few lines to the dear old paper he loved so dearly. One among the last sentences I heard him utter was, "The Recorder is the best paper in the world to me."

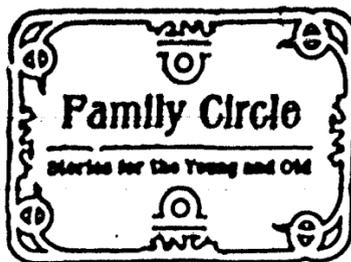
Bro. Mahan was a great character, true and tried in the faith and loyal to his Master. He saw the dark side of things, but was by no means a pessimist, for he had experienced enough of the sweet and comforting power of his Lord to ever be cheerful and hopeful. No one could be in his presence, low spirited and blue, without receiving an inspiration from his words of merriment interspersed with many sound and logical thoughts. The writer is his name sake. Having been named for him, and having boarded with him two years while in school and enjoying the sweet association with him and his family; and receiving the many words of advice and encouragement from his matured mind, ripened by many years of experience in service for his Master, it is no wonder that I had a warm place in my heart for him. To know him was to love him, and to know him better was to love him better. Bro. Mahan also preached my Ordination sermon. He has gone to receive his reward for the faithful service rendered to his Master while here.

My heart goes out in sympathy for dear sister Mahan and the bereaved family in this sad hour. Bro. Mahan's death indeed is a loss to them, and to me and to the denomination, but to him it is gain, for Paul said: "For me to live is Christ, but to die is gain."

Our work progresses nicely. Notwithstanding the inclemency of the weather last Sunday we had splendid attendance and a good service. There seems to be an increased interest and attendance at all services. We had thirty-three additions during the past year.

R. W. MCGEE.

Mammoth Springs, Ark.



THREE FOURTH GOOD.

"Now will you be good?" said little Kob Wood. To his baby sister, Moe, As he lifted his hand with a look of command, And the baby answered "Goo."

"Goo is three fourths of good," said wise Hobdy Wood;

"I suppose that's the best you can do; But when you're as big as I am, you sprig, You'll have to be good clear through!"

—Exchange.

CHARLOTTE'S UNRULY MEMBER.

BY ANNIE K. MYRICK.

"Isn't Charlotte Hadson attractive!" exclaimed Mabel Wren, on her first day at the new school. "I've never seen a girl with such beautiful wavy bronze hair and such a lovely complexion; and then she looks so friendly and sweet."

"Just wait till you know Charlotte better, and you won't think she's so sweet," replied her companion, shaking her head. "She makes friends easily, but she loses them just as quickly. She is lovely to you, but whenever she sees a chance to say something smart, she says it, no matter whose feelings she hurts, or if they're her very best friends. She always says them in a crowd, so that people will think she's cute, and they all laugh at her brightness and then, first chance, some one goes and tells her victims, and they don't like it."

"Doesn't she tell the truth?" "Yes, it's true that George Webster's mother didn't pay for the switch she bought at the hairdresser's and they had to sue her to get the money. Charlotte's father is a lawyer and he had to collect the bill, so Charlotte knew all about it, and at recess she said she'd rather go without any hair at all than not pay for it."

Charlotte never in her life did anything for anybody. "What's the matter?" "This is my friend, Miss Ada Milne," explained the proprietor. "Charlotte sat down in a big mission chair, feeling devilishly dizzy."

"I hate to hear of you from your friend, Anna," said Miss Milne, with her eyes fixed on the embarrassed Charlotte. "I judge from your conversation over the phone that you have also heard of me."

"I never was so ashamed in my life!" exclaimed Charlotte, with tears in her eyes. "I feel like an idiot."

"My dear child," replied Miss Milne, with a sudden smile that transfigured her face, "you don't need to go to the seminary to learn to be like an unkind and discourteous tongue. If you had said all those ugly things about me after knowing me, I could never have forgiven you, but as it is, I suppose it is Anna's fault, and I am going to try to forget it."

"On her desk at Dickens Seminary she had the following lines to help her to remember to be like her 'unruly member': 'There's so much good in the word of us, And so much bad in the best of us, That it doesn't behoove any of us, To criticize the rest of us.'"

—Congregationalist.

A SCENE FROM LIFE.

BY REV. WM. H. HARRY.

He was a cold, selfish man. There was sarcasm in his voice and a sneer upon his lips. He was called a skeptic. Most of his neighbors belonged to the church. He was hard and grasping in his dealings.

"The most overbearing man I ever saw," said one neighbor. "He'd skin a flea for its hide," said another. "A feller might freeze on his doorstep, and he'd never open the door," added number three.

For twenty years he had lived among them, growing richer all the time. Farm after farm had been added to his estate, until his acres stretched away for two miles in every direction from his large house. Perhaps it was part envy, perhaps part fear, for his tongue was sharp and his eye was keen, but whatever the cause, he was cordially disliked by his neighbors.

And this was the public opinion of Harrington. If he cared, none ever knew, for he certainly made no effort to win the good opinion of his neighbors. A new pastor came to the country church, one very much in earnest about saving souls. As he went about in his quiet, unobtrusive way doing good, he never lost opportunity of persuading some to turn from his way.

One evening as he stood talking with some of the brethren about the work, he remarked: "I am going over and talk with Mr. Harrington tomorrow." "No! No! it will never do," they protested in one voice. "He's sure to insult you," said the deacon. "He'll kick you out of the house," remarked another, "if you say anything about religion."

"I wouldn't go, Brother Simpson," persuaded one of the leading men of the church; "it will be wasted time, and you'll have your feelings hurt."

Have One Doctor. No sense in running from one doctor to another. Select the best one, then stand by him. Do not delay, but consult him in time when you are sick. Ask his opinion of Ayer's Cherry Pectoral for coughs and colds. Use it or not, just as he says.

MISSOURI BAPTIST SANITARIUM. ST. LOUIS. A well equipped, quiet, restful, Sanitarium for Hospital, Large Grounds. Large, well-lighted buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment.

Individual Communion Service. Made of several materials and in many designs. Send for full particulars and catalogue No. 42. Give the number of communion subjects and names of church.

CANCER CAN BE CURED. My MILD Combination Treatment is used by the patient at home. Years of success (hundreds of testimonials). Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return.

INDEPENDENCE IN CHRISTMAS GIVING. I do enjoy my Christmas shopping so much, since my Emancipation Proclamation," said my friend, coming in one winter's day with several fascinating little packages in her hands.

SPIRITUAL CHEMISTRY. "If you are made of pepper, you are, and that is all there is to it. You can't help yourself," said a bright, impulsive, generous-hearted woman. She said it with a little laugh, but with something like tears glistening in the earnest eyes, for hasty speech and quick temper were traits against which she battled constantly.

LISTENING TIMES NEEDED. What we need above all things in these crowded days is the setting apart of many listening times; times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day.

PILES CURED AT HOME BY NEW ABSORPTION METHOD. If you suffer from bleeding, itching, bled or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 212, South Bend, Ind.



GRANDPA'S HOUR.

REV. T. L. BAILY.

are to be the company."
"All right young man. We will not call you company any more, but do you want Grandpa to come every week to see you four little folks and have a nice time together?"

"To be sure, we does, and will you tell us stories and teach us games and bring us something good every time?"

"Don't know about all that. We will have to see about the good things. Won't nuts and apples do?"

"Yes, and we can roast the apples on a stick at the fire like you said you used to do when you were a boy." It was Will that remembered this story.

"Did I ever tell you this? I guess I must have told you all my stories, but I will think, perhaps I can find some more somewhere."

"Will you tell us bear stories and shipwrecks, and all such things, Grandpa?" asked Tommy, who was the step intermediate between Will and their sister. We set him down as just past ten, while Ike was the baby of the household, though he could read and write, and it was not very long since his "copy" set him at school was "six years old today," and he had made a pretty fair copy of the original.

"Then we will consider it settled and tomorrow if we receive an invitation to the party, in honor of Amy's birthday, we will have a nice little corner all to ourselves, and have a nice little talk, that nobody else need listen to."

"Shan't Mamma hear it? And will you tell us a real true story—all about when you were a little boy and lived up on the mountains where there were bears?"

"I will have to think about that. Wait till tomorrow comes and we will know all about it then. But I guess Mamma may come if she wants to."

"To be sure, Mamma will want to come, if it is to be anything her little lambs are to enjoy, but what are you planning for? Judging from your faces, I should suppose it must be something very pleasant."

"Don't let us tell till tomorrow comes. Shan't we keep it a secret, Grandpa?" asked Tommy.

"Just as you choose. I do not think Mamma will interfere with your plan, whether she knows it or not, but I think some of you will let it all out before you go to sleep tonight. It will be rather more than you can keep all to yourselves. But it will do no harm for you to try."

So this was the starting of "Grandpa's Hour." It was the first of October. Our home was among the hills and a beautiful stream of water came tumbling down a ravine near our little village. Just above, a large dam had been built, and at the entrance of the village a saw and grist mill had been located, the water furnishing all the power that was needed to drive them both. Many were the associations connected with those two old buildings (for they were distinct and belonged to different owners), but it was in the past their chief history lay.

Who does not love to hear some story of the long ago? And we may therefore be forgiven if we brush away the dust of years and give these stories just as they fell from the lips of our revered grandfather.

THE KINGDOM OF HEAVEN IS WITHIN YOU.

If you do not wish for His kingdom, don't pray for it. But if you

do, you must do more than pray for it; you must work for it. And to work for it you must know what it is; we have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The kingdom of God is within you." And, being within us, it is not to be seen, but to be felt; and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost;" joy, that is to say, in the holy, healthful, and helpful Spirit.—John Ruskin.

A BOYISH VICTORY.

BY MARY GILBERT.

Kolya Izlovski sat up very straight in his little bed, straining his ears to catch the slightest sound. There could no longer be any doubt about it—stealthy footsteps sounded in his uncle's study, and further investigation showed that a dim light was burning there.

What ought he to do about it? Kolya's uncle—with whom he had made his home since the death of his parents two years ago, when he was a boy of six—had gone away that evening, saying that he might not return for several days. No one was left in the apartment but Kolya himself and Masha the deaf old housekeeper. Were burglars taking advantage of his uncle's absence to break in and steal the few treasures that were so dear to him?

Before he could decide what to do, the footsteps moved toward the hallway, and the dim light disappeared. Without an instant's hesitation Kolya followed softly after the intruder, determined to recover what had been stolen from his uncle, should there be any possibility of doing so.

To his astonishment, the man entered a room in the basement of the apartment house, and as he passed through the doorway, Kolya recognized him as one of the janitor's lodgers. What had he been doing in his uncle's room?

Low-toned voices sounded within, and creeping noiselessly to the door, the boy listened with bated breath.

"Cozy little place he has up there," said the first speaker. "I shouldn't wonder if he much prefers it to the quarters we have just given him."

"He would have no complaint to make against his present quarters if he knew how narrowly he had escaped going to permanent ones," replied a voice that made Kolya shudder, although he did not quite understand the words. "That was a good idea, all right, to make the fellow believe that the Baron needed him on secret service for several days."

"The papers that I have just left in his desk will supply all the proof that is needed against him," the first speaker rejoined, "and now we must lose no time in completing our plans."

Kolya was now more bewildered than ever, wondering what all this talk meant. Of one thing, however he was sure—these men were not burglars, but enemies of his uncle, who, having taken him prisoner, were plotting to throw the blame for some evil deed of their own upon him. What could it be that they were planning? The next words went far toward enlightening him.

"The girl ought to be worth twenty thousand to us, once we get hold of her, and it now looks as

though we had a clear path. With Izlovski gone, the blame will fall on him. While the police are hunting for him we can be spending the money we get for returning the child."

"And planning another such easy move," agreed the first speaker. "Who knows but we may land young Alexis himself before ever ending our game?"

At this careless mention of the Emperor's only son, a brief silence fell on the conspirators. They then fell to laying plans for the kidnapping they now had in mind, little dreaming that an earnest listener stood just outside the door.

Never had Kolya been wider awake, never had his brain been more active, than as he stood there taking in every word of the plot. Little Marie Atlassoff, daughter of the baron whom Kolya's uncle served as private secretary, was to be stolen from her governess when driving in the park next day, and held for a ransom of 20,000 roubles.

After much discussion, all the details of the plan were agreed upon. Before the three men left the room, Kolya stole back to his little bed. There he lay, staring at the darkness with wide-open eyes, thinking harder, perhaps than he ever had before in all his life.

When morning dawned, dim and gray, as it so often does in St. Petersburg, Kolya had decided on his course. He waited anxiously for the hands of the clock to point toward ten, the hour when his uncle reported for his daily duties.

Great was the surprise of Baron Atlassoff when, instead of the tall, slender figure of his secretary, a plump little boy of eight presented himself at the appointed time. Eagerly the boy told his story, which at first the Baron could hardly believe. Kolya's earnestness, however, together with the absence of Izlovski himself, soon convinced him that he was telling the truth.

For a few moments after the end of Kolya's recital, the Baron sat lost in thought. Plan after plan was turned over in his mind, but he found flaws in one after another.

Suppose he kept Marie at home today. What might not happen tomorrow? Even though he sent her to some other part of the country for a time, what assurance had he that they would not follow her there, or attack her on her return?

With a sudden inspiration, he turned and glanced keenly at the sturdy little figure before him. The boy was evidently of about the same age as Marie, certainly of about the same height.

"Are you a boy who is easily frightened?" he asked abruptly.

Kolya drew himself up proudly. "I am not afraid of any boy of my size," he declared, "nor of some who are bigger than I am. Why, even when I thought that those men were burglars, I was not so awfully scared."

The Baron smiled at this boyish reply.

"Would you be willing to go to the park this afternoon, dressed in Marie's clothes, and with a veil over your face?"

"Wear dresses?" Kolya's tone expressed all of a boy's disgust at the thought of donning girls' clothing.

"It is just this way," the Baron explained eagerly, "we must catch those men today if there is any possibility of our doing so, for my daughter will not be safe anywhere while they are at liberty. If you disguised in her garments, went to drive with her governess this af-

ternoon, they would feel sure of their captive, and follow you to a deserted part of the park. There I could have policemen in ambush, ready to arrest the kidnappers the moment that they stacked you. I dare not expose my daughter to the fright and danger, but you are a brave boy!"

"And a boy ought not to be afraid," Kolya agreed. "Well, I'm not—that is, not very much," he added honestly. "Anyway, I'll go."

"We shall not be slow in showing our gratitude, as you will see before the day is over," said the Baron earnestly, touching a bell as he spoke.

When a footman appeared, he filled him with astonishment by ordering that the clothing which Marie was to wear on her drive that afternoon be brought to him at once.

The little garments fitted Kolya as well as could be expected, and when the hour came for Marie's daily drive, the disguised boy took her place in the sleigh.

Everything happened just as the Baron had expected. Hardly had the sleigh containing his supposed daughter reached a secluded part of the park, when it was overtaken by another, containing three men. Instantly the child was seized by the newcomers, who then drove away at the top of their horses' speed.

But before they had gone a dozen paces, they were surrounded by a group of determined-looking policemen, and, taken quite by surprise, were obliged to obey the order, "Hands up!"

As the handcuffs were slipped over their wrists, a voice which Kolya recognized at once as the one which had so filled him with terror the night before, muttered, "Izlovski shall pay us for this!"

At the mention of his uncle, Kolya sprang eagerly forward.

"Where is he?" he demanded breathlessly, "where have you hidden him?"

The boy had torn off the now useless veil, and boldly faced the prisoners.

For a moment the men stood quite still, staring at the queer little figure before them; then the face of the leader broke into a grim smile.

"I thought that I might be beaten some day," he said slowly, but not by a youngster like you."

Kolya hardly noticed his words. "Where is my uncle?" he repeated insistently.

"I like your nerve," the leader replied, "and since you like your uncle so well, why you may have him, and welcome. He is locked up in our den by the river."

Izlovski was soon set at liberty, and he and the Baron vied with each other in expressing their gratitude to Kolya, who, by his courage and daring, had saved not only Marie, but all the other children who might have fallen victims to the kidnappers, had they remained at liberty.—Congregationalist.

The story is told of a negro recruit who challenged the officer of the day: "Halt dar, who's dat?" Again the sentry sung out: "Halt dar; who's dat?" The officer then asked him what in Sam Hill was the matter. Why didn't he know his orders? The negro said: "I does know mah orders. De sargent done told me to halt you three times and den shoot you." And with that he cocked his rifle. Thereupon the officer hastily dodged behind a tree, from which retreat he succeeded with difficulty in persuading the recruit not to shoot him.

Did you know Grandpa Rodger? You missed a great deal if you did not. He was one of the best, kindest old gentlemen, his long white hair hung all round his head like a silken fringe, soft and glossy, and for all he was over eighty years old. He could walk as spry as he said—as many a young chap not a fourth of his age. He used to come over to our house almost every day, unless it was very stormy or slippery, and then some of us were sure to run over to see him.

You may want to know who some of us were. Well, we were three boys and one girl, or if you think it would sound more gentlemanly, we were one girl and three boys. "We were," for those days have flown by and our dear old Grandpa is no more to be seen talking beneath the elms that arch over the whole road that run between his house and our home. If we want to see his home, where that well remembered form now lies we must go out to the shady cemetery on the hill just beyond the bridge, there a plain white stone tells us his body lies, but we are sure his soul is forever with the blest.

Yes, we were children then, and no greater pleasure could be given us than to listen to the tales he could tell of what he had seen and done, or some that he could weave out of his own fancy, taking some little fact to start on.

Well do we remember the last winter he was with us. Not much more infirm than usual, yet, as he said, "He was growing old." Young in mind he seemed to be, but evidently gradually failing in body. It was drawing toward the usual autumn weather. September had brought the usual Equinoctial Gale, and the leaves of the trees were beginning to array themselves in the brilliant hues that told of their approaching death. Like the sunset skies—like the Christian's departure—most gorgeous when he sitting or closing of the day has come.

"Grandpa won't get out very much this winter if it is a stormy one. Suppose we have one afternoon or evening each week for you to come over to my house if I cannot get out, but if I can I will come over here and we will spend an hour together."

"O, Grandpa that will be splendid," exclaimed Will, for he was the oldest. "Just twelve," as he wanted everyone to know. "Will you begin today?"

"No, don't begin till tomorrow; it will be my birthday," said Amy, who would reach the remarkably mature age of eight. "Won't you, Grandpa? And then you can be at our party, for Mamma said she was going to have you and Grandma Jones, and all our cousins here. Do Grandpa; it will be so nice."

"Well, and what do you say, Tommy and Ike? You must have your say, as you are half the company."

"We ain't company, Grandpa; we's at home. You and the rest

MISSOURI LETTER.

JOHN N. BARBER.

Handwriting on the Wall.

Missouri is still lining up for no saloons, sixty-six counties having voted local option and more to follow; and the friends of temperance working heroically all over the State. The saloonmen see the handwriting on the wall, and are laying their plans to quit business. Judge J. L. Ford, of Southwest Missouri, who is a candidate for Governor, has this in an article written to the Missouri Issue, an anti-saloon paper published in St. Louis:

"For years and years the good women of this country have fought the traffic in strong drink and proclaimed that it was the paramount issue of the hour, and now thousands of men who have become convinced that the people have suffered long enough from this traffic are going forth to battle against it with a zeal, not entirely like that which inspired the Crusaders who followed Peter the Hermit, but rather with a zeal unto knowledge. Behind us are the prayers and tears of womanhood; the power of the great American pulpit; the wonderful power of the religious press; the father of every lost and ruined son; the mother of every home which has been made desolate by the traffic in strong drink and the praying masses and the good-hearted everywhere, and these people and their friends have made up their minds that the liquor traffic shall no longer disgrace the sons and daughters, and ruin the homes of the people of Missouri for gain and gold."

Judge Fort would make a good Governor of Missouri. He is a good, clean man; has been on the bench several years, and a Christian gentleman. Sometimes the people don't want that kind of a man for Governor or any other important office.

Spiritual Microbes.

A. S. Burrows, in Word and Way for January 30th, has an article headed with the above, and discusses phagocytes and microbes. He says:

"A medical scientist describes a phagocyte to be a white blood-corpusele, an organism capable of devouring what it meets in the human body, particularly microbes. A man without phagocytes is unacceptable to life assurance companies. He is too easily the victim of disease germs.

A secular organization without phagocytes must falter and pass away. A political party without phagocytes is the prey of every ward malady; and will sooner or later be voted off the map. A city administration without the phagocyte or righteousness for the glory of God and the common good will be overturned by good citizenship.

"A Christian church without blood-corpusele of Christ's power will perish from its community. A professing Christian without personal spiritual phagocytes will be the victim of temptations, the toy of adversities, and a scorn wherever known as a church member. A New Testament example of spiritual phagocytosis is Paul; and he tells his experience in the seventh chapter of Romans.

"What are microbes? Small living things within the body, capable of producing fermentation, decay and even infectious disease. Spiritual microbes exist in human souls, producing variety in temptation and evil. If doctors use microbicide to ward off deadly mi-

crobes, so must the Christian use divine grace to fight out inward evils that resist the Spirit within any soul which is trying to love the Christian life, and get home to God at last."

As this is pretty good reading, and you do not object, I may give the balance of the article later on.

I wish my friend, Rev. T. H. Plemmons, of Cynthiana, could have come to Missouri. But Catlettsburg is fortunate and to be congratulated. May the dear Lord bless Plemmons in his work, and soon give Cynthiana a mighty man of God to lead his people to greater victory.

Louisiana, Mo.

DEAR RECORDER:

Rev. J. T. Stamper visited the quiet little mining town of Bell Jellico and held a series of meetings, which continued three weeks and two days, with two sermons a day. A great good was accomplished for nine more souls were added to the army of God. The entire community was deeply impressed by Bro. Stamper's sermons which were indeed powerful.

Seven of the converts were baptized Sunday, February 9th, and the others will be in the future. Four others came under the watch-care of the Riverside church, which is the nearest one to Bell Jellico. An arm of the Riverside church will be established here, with the expectation of it becoming an independent church. We will from this time forward have services at least twice every month.

We earnestly request the prayers of all Christian people who read this article that God's love may be shed in our mountain home and His richest blessing may be bestowed on our dear friend and Bro. J. T. Stamper.

ELIZABETH G. NOLEN.

Bell Jellico, Ky.

DEAR RECORDER:

The writer and wife came to St. Petersburg, about four weeks ago. This is a nice city of 4,000 inhabitants, on Tampa Bay. In all there are twelve churches, four Baptist, two white and two colored; four Methodist, two colored; one Methodist Episcopal, and one M. E. South.

Rev. S. G. Mullins, a Kentuckian and well known in his native State, where he served as pastor, moved to Bartow, Fla., six years ago, and there had a prosperous pastorate of four years; during the time 225 were added to the membership and the cause prospered. Two years ago he became bishop of First church of this city. Since then the membership has doubled, and the dilapidated house of worship has been remodeled and money is being raised to build a parsonage.

His son, Mr. Truman, is an energetic real estate agent. His three daughters have married, one lives in Bartow, one in Ocala and one at Live Oak; all did well. Bro. Mullins and wife are highly esteemed by the church and community. Since our arrival I have preached for him on Sunday mornings to fine congregations. This climate is delightful.

W. P. H.

St. Petersburg, Fla.

DEAR RECORDER:

Beginning on Thursday evening, January 30th, and continuing through to Tuesday evening, February 4th, Bro. W. J. Mahoney, Secretary of Bible School work of the Kentucky Baptist State Board of Missions, conducted a very interesting and profitable institute with the Crescent Hill Baptist church

of this city. The church is only a month old and considers herself fortunate in having secured his services so early in her history. Every one who attended went away with his zeal quickened and his interest increased in Bible School work. We have a very high regard for both the spirit and the ability of the new secretary, and feel that the board has certainly secured the right man for the place. He is logical and clear in his thinking and forceful in presentation. He stands for the doctrines of the Baptist faith and in this day of unionism we are certainly fortunate to have a man at the head of our Bible School forces who is sound in doctrine and is both able and willing to "contend earnestly for the faith which was once for all delivered unto the saints." I wish every Baptist preacher and Bible School teacher in Kentucky could have heard his remarks on literature and lesson helps in the Bible Schools. He sounded a note loud and clear to look well to the doctrines taught in much of the current literature of the present time, many even of the Baptist lesson helps being rife with the seeds of heresy. With these conditions confronting us we should make much use of our Bibles.

We are expecting a revival in attendance upon the study of the Word wherever he goes. We shall continue to pray for him and his work wherever he goes.

N. W. PARIS.

Louisville, Ky.

OUR HOME BOARD.

Notwithstanding the effort made early in the year to raise the debt on the Home Board, and the great advance authorized by the Convention last May of more than 100 per cent., the receipts to date are but a trifle more than they were last year at this time, even when the money on the debt brought over from last year is counted. Meantime the Home Board is greatly embarrassed by the demand upon it for the payment of appropriations made early in the year. After nine and one half months of the year we have in hand considerably less than one-fifth of the amount the denomination undertook to raise this year for home missions. Of course the appropriations made on the basis of the large advance cannot be paid out of diminished receipts. Our only relief is to bring the condition to our brethren and ask them to take the burden up at once. Not only are we embarrassed and confronted with the likelihood of a great debt, but the work will be crippled in the confidence of good men and strategic points, now ready for capture, will be lost unless there is an immediate and great swelling of receipts out of which we can meet obligations already maturing. We are sure the Recorder will bring these facts, as unpleasant as they are, to its readers, and we call upon them, one and all, to come to our relief without delay. We shall be glad to send literature and collection envelopes to any one who will use them.

B. D. GRAY.

Cor. Sec'y.

GETTING CLOSER TOGETHER

T. E. RICHEY.

We all get impressions of persons by sight of them or by mention of their names in our presence. This always follows whether we will or not. But how very erroneous our impressions sometimes

are! To illustrate: Many years ago a Presbyterian minister was called to the pastorate of the church of that denomination in my town. My first sight of him aroused my prejudices against him. I felt that his appropriate classification would be with the horse-jockeys and sports rather than in the ministry of the Gospel of the Lord Jesus. No need to explain here the causes of these impressions. Enough to say they existed and were fixed and settled in such degree as to require radical counteracting influences to remove them. I felt I could never love the man as a child of God, to say nothing of his office as ambassador for Christ. I had only pity for the supposed hypocritical pretender to a righteous life, with no inclination to cultivate acquaintance with him. But a circumstance once brought us together. The little interview modified my opinion of him. Again we were brought together and these impressions in his favor were deepened. Again and again we met and each time with more and still more assuring proof of the man's redeeming qualities until we finally became devoted friends. After these ties were formed, it was my privilege to be much with him in various relations and I now write it down as a blessed fact that I never met a better man socially, nor a purer, warmer, more consecrated servant of the Lord Jesus. He was, par excellence, one of the best all-round good men of earth.

And so it is. We often need only to be brought close to our fellow-men to know and love them. A Welsh preacher once said: "As I climbed the heights, I saw a monster through the mist. I drew nearer. It was a man. I reached his presence. It was my brother." Princeton, Ky.

THE CARNEGIE FUND.

The Carnegie pension fund for college professors who retire after reaching a certain age, or because of physical infirmities, is working havoc with the denominational standing of many such schools. The pension is for other than denominational, or "sectarian" colleges, and the number of such is decreasing at a rapid rate. One after another the colleges are breaking away from their denominational moorings, in order that their ex-professors may profit by the fund. Hitherto the Congregationalists have been among the most prolific in colleges, and have boasted a great number—possibly more than any other denomination. Amherst, in particular, was founded for the conservation of Congregational doctrines, and Yale was particularly Congregational. But neither of these is to be so reckoned hereafter. The question, "Do you consider yours a Congregational institution?" was answered in the negative by Amherst, Berea, Dartmouth, Fisk, Middlebury, Mount Holyoke, Smith, Wellesley, Williams and Yale. Think of that. At least five of those named were founded for the express purpose of advancing the doctrines and practices of evangelical Congregationalism; and now, for the sake of a little more money, their professors and corporations are willing to cut themselves loose and stand for nothing in particular, and everything by turns. The colleges which still regard themselves as Congregational are principally the weaker, needing more money from the churches. Somehow, as in the case of the negro deacon who passed his hat for a church contribution and was glad to get it back, even

though empty. "There's a great moral lesson in this." We talk of the tricks of politicians, and of the anti-election fulfillments; but the politicians can hardly beat the men who go around after endowment funds, assuring the victim that he can thus perpetuate the great truths which are dear to his heart, and then, in the course of a few years, utterly forget the promises made and twist the umbilicus of the institution till it snaps.—Journal and Messenger.

SELF CONTROL.

A gentleman is gentle, slow to surmise evil, slow to take offense and slower still to give it. A gentleman subduces his feelings and controls his speech. It is sometimes said of a man that "he can be a gentleman if he wants to be," but a man who can be a gentleman when he wants never wants to be anything else, says the Pittsburg Press.

In the cultivation of courtesy self respect must play a prominent part. We must never pass for more than the value we place upon ourselves. To respect others we must first respect ourselves. Whittier said, "I felt that I was in the world to do something, and I thought I must."

One of the perfections of the gallant man lies in the supremacy of self control. Herbert Spencer, speaking of this important attitude of man as a moral being, said "Not to be impulsive, not to be spurred hither and thither by each desire that in turn comes uppermost but to be self contained, self balanced, governed by the joint decision of the feelings in council assembled, before which every action shall have been fully debated and calmly determined—that it is which education, moral education at least strives to produce."—Morning Star.

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Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. For exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, postal or Express Money Order must accompany all orders for insertion of copy in this column.

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FOR INFORMATION.

I was a schoolmate of Elder Sam A. Kirkland. I rejoice at his success in the ministry. I see that he has recently held a meeting with the church at Urbana, Ill. Pastor R. V. Meigs reports the meeting in the RECORDER of February 6th. He says: "Eight were received by Christian experience, and seventy-three for baptism, of whom fifty-seven have been baptized."

Now, what puzzles me is: Do the churches have a way of receiving people on their Christian experience without baptism? I ask for information. Baptists are very loose in some places.

B. F. STAMPS.

Roff, Okla.

COFFEE DRINKING.

Doctor Says it Weakens the Heart.

"In my opinion," says a well known German physician, "no one can truthfully say that coffee agrees with him, as it has long since been proven that caffeine contained in coffee, is an injurious, poisonous substance which weakens and degenerates the heart muscles."

"For this reason the regular use of coffee, soon or late, causes a condition of undernourishment, which leads to various kinds of organic disease."

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NEWS AND NOTES FROM NORTH CAROLINA.

Some of us are watching with deep interest the progress of our North Carolina boys and girls who are at Louisville, in the Seminary and the Training school. Added to these (twenty-eight boys and four girls) we have seventy-five students for the ministry at Wake Forest College, totaling one hundred and seven. And yet the cry is abroad in our land "More and better men for the ministry in North Carolina." There may also be seen on the pages of the minutes of our late North Carolina State Convention words like these, viz.: "That we earnestly beg those of our North Carolina brethren at the Seminary, who may expect soon to locate in the ministry, to seriously consider the claims which this State may have upon them before they locate elsewhere," etc.

Now, the question with our boys at the Seminary is this doubtless: "Will North Carolina Baptist churches consider our worth to them, now that we have equipped ourselves for work; and will they consider our necessities for a support and pay us for our services as well as other States will pay us?" This question is up to our North Carolina churches. It seems as though some Kentucky churches do not pay our boys in the Seminary as they should be paid for serving them, even as "supply," if reports be correct. The average college trained preacher does not get the remuneration today, anywhere at all in keeping with the prices he has to pay for food and raiment. He who today enters the ministry, enters it most surely because he is "called," not from choice. For the average Seminary student going out to preach the Gospel could do far better at something else so far as pay is concerned. Churches think of this when you call.

Rev. Hight C. Moore has given us his first copy of the *Biblical Recorder* as editor. At the late State Convention, in Wilmington, Livingston Johnston for the stockholders (of which he is one, we suppose) offered a report to the Convention of which these lines are a part. After stating these words, "If the Convention desires to own and operate the paper (*Recorder*) the Recorder Company is perfectly willing to sell to the Convention," the report adds these words: "Desiring that the connection between the Convention and the *Recorder* shall be vital, we respectfully request that the Convention appoint a committee of seven, who shall be non-stockholders, who, with the directors (of the company) shall constitute a committee, which committee shall elect the editor of the paper. The business matters of the company shall, of course, be managed by the directors. Each member of the joint committee shall be entitled to one vote." This joint committee, composed partly of representatives from the Convention (by request of this private corporation) and of all the aforementioned "stockholders," elected Bro. Hight C. Moore. "Each member of this joint committee (part Convention, part private stockholders) was entitled to one vote." The Baptists of North Carolina seem highly pleased with the man at the *Recorder* desk, so far as heard from. He is eventempered, well balanced, studious, progressive and young. The *Recorder* is not owned or controlled by the Baptist State Convention of North Carolina. The "committee of seven" was appointed by the State Con-

vention" to help the stockholders name an editor, simply out of courtesy to these stockholders, and because they as a "private corporation" made this request of the State Convention, through the aforesaid report.

But Bro. Moore is the legal editor of the Recorder Company, which remains a private enterprise. Long may he live in the hearts of the Baptists of North Carolina and of our Southland, as a worthy successor of worthy predecessors.

B. W. N. SIMMA.

Alle-Marie, N. C.

ETERNITY, WHERE SHALL I SPEND IT?

Many years ago when the elder Forbes Winslow was living—the most eminent pathologist in diseases of the mind that England ever produced—there came over from France a young Frenchman to consult Dr. Forbes Winslow. He brought letters of recommendation from many eminent men in France among them one from Napoleon III, at that time Emperor of France. Dr. Forbes Winslow read the letters, and then turned to the young Frenchman and said: "What is your trouble?"

He said: "I don't know." "Have you lost money?" "No, not lately."

"Have you suffered in honor or reputation?" "No, not so far as I know."

"Have you lost friends?" "No, not recently."

"Then what is it keeps you awake?"

He said: "Dr. Winslow, I'd rather not tell."

Dr. Winslow said: "If you don't tell I can't help you."

"Well," said the young Frenchman, "my trouble is this: I am an infidel, and my father was an infidel before me. But strangely enough every night when I lie down to sleep this question rises before me, 'Eternity, and where shall I spend it?' During the night I can't think of but that one thing, and I can't sleep; or if I succeed in falling into troubled slumber it is more awful than my waking hours, and I start from some horrid dream all a-tremble. That question haunts me all the night, 'Eternity, and where shall I spend it?'"

Dr. Forbes Winslow said: "I can't help you, but I can tell you a physician that can." He took his Bible from a table, and turned to Isaiah 53:5, and read "He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." There was a curl of scorn upon the Frenchman's lip. He said:

"Dr. Winslow, do you mean to tell me that a man in your eminent scientific position believes that effete superstition of Christianity?"

"Yes," said Dr. Forbes Winslow, "I believe in Jesus Christ and I believe in the Bible; and believing in Christ and the Bible has saved me from becoming what you are."

The man dropped his head for a moment. Then he said:

"If I am an honest man I ought at least to be willing to consider it, ought I not? Will you teach me?"

Dr. Winslow consented, and the physician of the mind became the physician of the soul. He showed the young man from the Bible the way out of darkness into light. In three or four days his doubts were all gone, and he went

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back to France with his mind at rest, for he had settled the question of "Eternity, and where shall I spend it?" He would spend it with Christ in glory.

"Eternity, and where shall I spend it?"

Thank God I know where I shall spend eternity. Do you?—Dr. R. A. Torrey.

You cannot dream yourself into a character; you must hammer and forge yourself one.—James A. Froude.

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The Farm and Household

MULCHING THE BERRY ROWS.

A few years ago a gentleman moved from a city home to a country place in Maine, intending to surround himself and family with all the comforts that a country home can be made to supply. One of these comforts was to be a big supply of small fruits,—bushels and bushels of big luscious berries to eat fresh, and other bushels to be canned and preserved in all their freshness.

As this man had been "raised" on a farm and had kept closely in touch with farm life, even while living in the city, he was naturally destined to make fewer mistakes in establishing his country home than would have fallen to the lot of many others. But while he knew, in a general way, how to establish a berry plantation, he actually stumbled on a treatment that made the biggest kind of a success of his blackberry and raspberry bushes. As the location of the home had been determined by the great beauty of the view rather than by the fertility of the soil, it is not surprising that the latter was found to be rather poverty stricken—a fact that must be taken into account when noting results.

After the house had been built, land was plowed behind it for a garden, and six long rows of blackberry and raspberry canes were set. The first season found a lot of hay on hand and no place in which to store it, a stable not having been built. The owner knew that mulching was good for berry canes so in between the rows went all the hay. It covered the ground—it began to pile higher and higher. It wasn't ordinary mulching—it was three times the ordinary mulch, and there was still hay left. On top of the heaps between the rows went the rest, and the work was done. The outcome showed that it was well done, for three important results followed in succeeding years which I will chronicle.

In the first place, the soil in which the berry canes were set was filled with a rank growth of witchgrass—not a root of which survived that heavy mulching. It was eradicated completely.

Now as to the growth and production of the berry canes. In their size and vigor they were the envy of fruit-growing neighbors, and the great crops of beautiful berries bore testimony to the one factor that had brought success—for very little dressing was given the land, and no working of the soil, so deep was the mulch. When this was parted down to the ground in any place the soil below was found as mellow and light as the proverbial ash-heap, and it was always moist—the conditions dear to the roots of berry plants.

Lastly must be noted the after effects of that mulching. By the time the mulch had fully decayed and tressed into the soil, it was found desirable to remove the garden to other ground, to give a larger open space of greens and behind the house. The old berry plant was therefore sown to clover and other grass seed, and for years produced enormous crops of hay. With almost no fertilizing these great crops of clover and other grasses continued for nearly a dozen years, when the writer moved away from the locality; but I have no doubt that the succeeding yields have been good. All this speaks eloquently for the value of large quantities of mulch along the berry rows, and the value of humus in the soil when the land

has been laid down to grass.

The trouble with most attempts to mulch either small fruits or large fruit trees is the thinness of the coat that is spread over the ground. Through this thin coat weeds easily spring up, and air finds ready access to the soil. A moist condition is thus lost and that peculiar and beneficial mellowing of the soil that goes on only beneath a thick cover. Tons of worthless swamp grass, brakes and other material useless for fodder, is accessible on almost every farm, at the cost simply of gathering. The great mechanical and manurial value of this in fruit culture ought to lead to a much greater use of it than is now apparent. The writer has himself proved the great value of deep mulch in growing small fruits—in conserving moisture and in keeping down weeds, thus lessening the labor of cultivation, and I have also seen its very beneficial effects in apple orchards that have been growing in soil; but to get these good effects here, the mulch must be thick and carried well out from the tree trunk where the feeding roots, that are to be benefited, are situated. In mulching it is a good rule to put on as much as you think necessary—and then double it. —Webb Donnell, in Country Gentleman.

Fire in the Sick Room.—When the fire has to be kept up all night and the patient is easily disturbed it is an excellent plan to inclose all the larger pieces of coal in paper—grocer's and baker's bags being useful for the purpose—before placing them in the scuttle, and these can be noiselessly piled in the grate when the latter requires replenishing.

The fire should be made up on concluding the preparations for the night, and well blocked with large and small coal, so that it may last for at least four or five hours without alteration, although in cold weather, when a great difference between the temperature outside and that in the room has to be maintained, it will probably be necessary to stir it frequently so as to produce a warm blaze, when it will be found that a wooden poker makes much less noise than a steel one.

If the fire is allowed accidentally to get too low, a handful of sifted sugar or a few lumps of loaf sugar will quickly revive it, but in every sickroom a firelighter should be at hand in readiness for accidents.

Had Warfield of Elizabethtown, bought recently eighteen mules at Buffalo, at good prices.

Phillips & Highbaugh shipped a carload of mules from Sonora, last week to Atlanta, Ga.

B. C. Summers, near Sonora, sold recently a couple of good mules to Phillips & Highbaugh, for \$162.50 per head.

Mr. Joe Harlow, of Glasgow, sold Mr. C. T. Dickey recently a long yearling mare mule for \$120.

Mr. Clarence Summers, of Harlan county, recently bought a pair of three-year-old coming mules from Mr. Tom Smith, of Bearwallow, for \$370.

Chas. Falkner, of Winchester, bought an aged mule for \$165 recently. Joe Lindsay, of same place, sold a mare mule to Lexington parties for \$175.

Mr. E. H. Wise, of Shelbyville, reports sale of six coming two-year-old mules to Smith Bros., of Nashville, Tenn., for \$150 each; also three cotton mules for \$410.

At Georgetown county court day recently, Mr. Charles Thompson, of Lexington, bought eighteen mules at \$150 to \$212.50, and Mr. L. Beard, of same place, bought one pair of small mules at \$300.

Several Bourbon farmers purchased a supply of hemp seed recently at \$3 per bushel. A number of 1907 crops of wheat were sold recently at \$1 per bushel. There was a decline however, Saturday to 97 cents. E. F. Spears & Sons bought 6,000 bushels, which is being delivered. Considerable demand prevails for corn, one farmer having been offered \$3 per barrel for six hundred barrels, several recent sales have been made at \$2.80. —Paris News.

Farmers in Scott county have about finished breaking hemp, and most of it has been sold. The hemp broke out in fairly good shape, but the weight is lighter than usual this year and the prices average about \$6.50 per 112 pounds. The acreage for 1908 will be more than 1907, and good land for growing hemp can be rented for \$15 per acre.

Charlie Morris sold five 160-pound hogs to Coburg parties to be butchered at 4 1-2 cents. This about cleans up fat hogs through this section. —Adair County News.

W. C. Smith, of Carlisle, sold in Lexington recently the crop of tobacco grown on one and one-half acres for \$454.85.

Ben Beckley, of Bourbon county, sold recently ten cattle, weight 1,000 pounds, at 4 3-4 cents.

Paris Court.—There was a fair crowd in town Monday to attend a court. Little trading was indulged in. Fifty yearling cattle were sold at M. J. Murphy's pens at from \$28.50 to \$32.50 per head. There were between 50 and 60 mules on the market and a good number sold at from \$10 to \$15 lower than last Fall.

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REDUCTION IN TRAIN SERVICE AND CHANGE IN SCHEDULES ON SOUTHERN RAILWAY, EFFECTIVE SUNDAY, FEBRUARY 16th.

On account of the enormous decrease shown by the Southern Railway for the last two or three months, and the very light earnings of passenger trains, it has been decided that, effective Sunday, February 16th, the following changes will be made:

Train No. 5, now leaving Louisville at 6:20 a. m. and arriving Lexington 9:45 a. m., and train No. 6, now leaving Lexington at 2 p. m. and arriving Louisville at 5:30 p. m., will be discontinued.
Train No. 1, now leaving Louisville at 7:45 a. m., will leave at 7:35 a. m., and train No. 2, now arriving at Louisville at 9:05 p. m. will arrive at 9:25 p. m.

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ITEMS OF INTEREST

News the World Over.

There is cause for general rejoicing in the passage of the county local option by the Ohio Senate, by a vote of 24 to 12.

Illinois has been nick named 'Dark Land' and not because of its 'darkness'.

Some of the liquor men went to Gov. Letcher, of the new State of Oklahoma, and begged he would be 'lenient' in enforcing prohibition.

Protests have been made because at army posts and the naval stations the laws of the States in which these are, in regard to the Sabbath have been violated.

England is having trouble with her colonies and the race question all around the world.

These newspapers in New York which are so sure the Governors of Kentucky will stop tobacco barn burning would not stop the 'Black Hand'.

One of the saddest things of the day is that many colleges and universities are under their principles, to get some of Carnegie's money!

Large part, if not all, the endowment of Wesleyan University was given to it by pious Methodists because it was a Methodist university.

DEATHS

For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance.

BARNER.

Mrs. Mary E. Barner (nee Comitt) was born July 20, 1841, in Princeton, Ky.

She was an invalid nearly a year, bearing her suffering with remarkable Christian grace and patience.

Funeral services were conducted by her pastor, Elder T. C. Carter, of Marlon, after which she was tenderly laid to rest in Union cemetery in hope of the resurrection.

EDDLEMAN.

Mrs. Harriet Christian Eddleman died suddenly of rheumatism of the heart on January 19, 1908, in the 89th year of her age.

A granddaughter, Mrs. Mae Coleman Gerhart, Warren, Ky.

HAWLEY.

February 6th was a sad day with us at Pewee Valley Church, sister M. H. Hawley one of our charter members fell asleep in Jesus at her home in a ripe old age.

J. M. WALKER.

Whereas, God in his wisdom has removed from our midst Deacon Jostene Cartwright Brown, who was a very efficient deacon and oldest member of Baker Church.

Resolved, That this church give expression of personal loss in his death.

Resolved, That our heartfelt sympathy go out to the bereaved family.

Resolved, That our prayers be offered that God may raise up other workers to take his place.

Resolved, That a copy of these resolutions be sent to the family, one copy spread upon the minutes of this church and one sent to the Record Press, one to the Western Recorder.

W. R. GIBBS, U. G. HUGHES, Committee.

I WILL NEVER LEAVE YOU.

There is only one who can say this. Every human tie is likely to be severed, nor can we assure ourselves of the permanence of any earthly friendships.

The sun may grow dim in the heavens the stars may burn out in the distant skies; heaven and earth may pass away; the sea may vanish from our view; men may fall from their steadfastness; the angels may fail to keep their high estate; but the Lord's promise will not fail; he abides with us, and he will fulfill his word.

THAT DROWSY FEELING

It Prevents You From Doing Your Work and is Really a Sign of Disease.

CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work? You have slept pretty well. You don't feel sick. Just drowsy. What's the cause of it? Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs.

The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick-headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists, in 25-cent and \$1 packages. Try it.

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