

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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Word and Way quotes Theo. M. Hanson, who said: "The Episcopalians in New York City despise the Baptists for humbly imitating them."

The New York Evening Post says: "The great majority of our citizens have had the benefit of no education beyond the grammar school. They find their chief pleasure in the trivial and childish—with plenty of pictures. They are incapable of sustained attention, and therefore they demand all sorts of scraps and snippets; they must have even the short story shortened."

This is a most terrific arraignment of the people. Why did not the grammar schools teach them sustained attention? That is one of the two things that education consists in, viz.: the power to concentrate one's attention on a subject and hold it there, and the power of accurate reasoning. Let the Post say what is the cause of this failure to educate in New York and what the remedy.

No wonder this man could see little difference between the old and new theology. Rev. B. J. Snell said Religion began when they were sorry for doing wrong, and they were trying to do to their neighbor as they would be done by. That is humanitarianism. Where is God?

Chesterton says the days of despotism are returning and it is the people's fault. They have lost faith in impersonal government by laws and creeds or by ideals. "There are only two ways of governing human beings; the first is called dogmatism, the second despotism. But despotism is easier. For if men are ruled by a king they can forget him; if they are ruled by a creed they have to remember it. When the people do not know what they want, the despot gets what he wants."

Robert Blatchford, the Socialist leader in London, says that before Socialism can triumph religious faith must be destroyed. It is well to have Socialism speak out so plainly. Sometimes it poses as an angel of light.

THE PERSONNEL IN TEACHING.

BY J. J. TAYLOR.

In many points the domain of education is chaotic. Some institutions of learning prescribe studies enough to engage a life time. What courses of study ought to be provided, which ought to be taken by this student or that, where the boundaries of different grades of education ought to be set, how best to combine the elements of personal development and practical utility, where book study ought to be considered complete, and many other matters are unsettled. So far as human judgment can be trusted, many have too little education, while a few have too much, the man being swamped with the books taken into his system but not taken up.

Among thoughtful persons there is a conviction that the education of the present time is radically defective. In too many instances, instead of making useful men, it produces shrewd rascals. The great criminals, that loot banks, wreck insurance companies, rob public treasuries, devise unlawful schemes and oppress the weak under the forms of law or in defiance of law, are not unlearned and ignorant men. Usually they are the scions of the schools, but of defective schools. Instead of being a blessing to them and the world, their education is a curse.

President Woodrow Wilson, speaking both as a philosopher and as a practical observer in a great institution, touches the vital point in these words: "Education is not after all, when properly viewed, an affair of filling and furnishing the mind, but a business of informing the spirit; and nothing affects spirit but spirit." A greater than he has taught that no man knoweth the things of a man save the spirit of man which is in him. Any person occupying the place of teacher necessarily teaches more than is printed in text books. He teaches himself. Excellence in arts, sciences, languages, literatures, or other branches of learning, is important; but vastly more important is the personal character of the teacher. Moral rectitude, involving faith, fidelity, high principles nobly maintained, counts for more than all the forms of technical knowledge; and happy is the parent that realizes this fact in choosing a school for his child.

English literature has immortalized two teachers, each a representative of a class, the one infamous in fiction but real in the scholastic domain, the other famous in history and equally real in the realms of education. These teachers, each being one of many, are Creakle of Salem House and Arnold of Rugby. The genius of Dickens portrays the physical features of Creakle, but he allows him to disclose his own character by speaking out of the abundance of his own heart.

"Do you know me, hey? Not yet, hey? But you will know me, you low down, dirty little scoundrel! You are the baw-ey whose teeth are to be filled, hey? I expect to eat you up before term end. I'll tell you what I am; I'm a Tarter. There's one thing no baw-ey shall ever do; no baw-ey shall ever be impudent to me. That's one thing I won't allow, do you hear? I'm a determined character, that's what I am. When I say I'll do a thing, I'll do it. If my flesh and blood rises up against me, it is not my flesh and blood, do you hear? I would chase my own son over the yard and beat him with a stick, or I would knock a baw-ey down with my fist, if he were to resist me, hey? I do my duty, that's what I do!"

Dickens' onslaught upon such teachers awoke the public conscience and effected great improvement in English schools; but the matter demands eternal vigilance on the part of those who are entrusted with the control of institutions of learning. In these days of abounding beneficence, though many of the purest and best accept such advantages, it is easy for a ruffian to secure free tuition in a reputable school; by dint of application it is possible for him, if he continues long enough, to secure some sort of degree, say a Ph.D., though he may know as little of philosophy as the average L.L.D. knows of law, and with this superficial equipment, which has served chiefly to enlarge his bump of conceit, he sets up to be a teacher and guide of youth, though he may lack veracity, honor, courtesy, and in fact every qualification except a technical knowledge of text books. Lacking the elements of character which inspire the respect of pupils, he must control, if such administration may be called control, by threats and bluster, bullying and violence of word and deed. And the unfortunate youth who falls under his care is entitled to all the pity evoked by the story of David Copperfield at Salem House.

In modern times instances are not wanting in which a delicate young person has been thrown into a nervous rigor by the violence of a teacher, and has quaked for hours, even as did Copperfield when he fled from his first interview with Creakle "without waiting for the escort of the man with the wooden leg;" or in which a modest maiden has blushed to the roots of her hair, because a vulgarian in a teacher's chair has forced her to wade through the filth of unexpurgated heathen classics, and that in the presence of young men in the same class! Under such influences the very foundations of virtue are assailed, and sometimes destroyed. Or a shrug, an insinuation, an opinion from some agnostic or infidel quoted with tacit approval, and the best things in a young life may be blasted, and an immortal soul left to drift without anchor and drop at last into eternal despair.

Only the living teacher makes the truth live in the mind of the pupil; but the truth most easily imparted is concrete truth, truth embodied in the teacher. The great teacher may be a great scholar; he must be a great character, a gentleman by instinct, a ruler by nature. Tom Brown may learn his Latin in any of several places; but only at Rugby is he permitted to come into touch with the great Master of the school, who has the rare capacity to evoke the reverence of his pupils and to enkindle in them his own high principles, lofty purposes and ardent love of truth. Great in the wide field of history, great in the councils of his church, great in grappling with civil problems, Thomas Arnold is known to fame especially as the Master of Rugby, a lover of learning in the best sense, a model of right living, and a faithful guide to those who are setting out on the great enterprises of life.

Garfield once said that a student sitting on a log with Mark Hopkins had the essential elements of a college, a pupil in touch with a great teacher. It is said that love, deep, pervasive, sincere, governed his dealings with all, including the numbers of students who gathered in the halls of Williams College from year to year, Himself under the relentless authority of truth he bore with him an air of authority, and without threat or bluster he wrapped his students in bonds of holy compulsion from which there was no escape.

So of Park of Andover, Knott of Union, Wayland of Brown, Gesner Harrison of

Virginia University, McCosh of Princeton, Bronaugh of Louisville. These men had the authority that inheres in character, and by that authority they coerced, guided, made. Of McCosh his latest successor says: "The force that was in him needed nothing accidental to enhance it. He found Princeton a quiet country village and lifted it to a conspicuous place among the most notable institutions of the country, the place to which its age, its traditions, its long history of intelligent development entitled it. He laid the foundations of a genuine university, and his own enthusiasm for learning vivified the whole spirit of the place." Bronaugh was conspicuous as a Biblical scholar but his fame rests more especially on that rare power of spirit that grips and holds others and even sends his voice in fading echoes through many a Southern pulpit. He has left an imperishable impression upon the institution with which he was so long identified, and through it upon the thinking of Southern Baptists.

In the technical sense J. L. M. Curry was not a scholar; but no youth ever entered his classes without feeling that he was in the presence of a man whose outlook was bounded only by the limits of the race, and whose love of the truth which makes men free was equalled only by his hatred of sham and hypocrisy. H. H. Harris, great as a scholar, was greater as a character. Massive, but not lumpish; profound, but not abyssal; broad, but not nebulous; weighty, but not tiresome, he impressed himself upon his students in way that compelled attention; and by sympathetic insight and apt assistance he encouraged the ungifted and inspired nobler efforts, while he reduced the bulky and obstreperous with a quiet word that smote like a missile from a catapult. In a public address his colleague Curry pronounced him the greatest teacher he had ever known.

Such teachers make great institutions; they themselves are born, not made. The race is not yet extinct, however, and happy is the youth that is permitted to sit at the feet of such a teacher! And without such men no institution can be great.

"TAKE NO THOUGHT FOR THE MORROW."

Would it not be better to leave tomorrow's cares and anxieties with God? That is what is troubling men; to-morrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches daily. I put his crumbs upon my window sill, especially at night. He hops onto the sill when he wants his supply, and takes as much as he desires to satisfy his needs. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher I have on earth."

Sin is to be overcome not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied, there will be less need of the labor of the hoe.—Andrew Fuller.

The good words that are spoken of the dead are sometimes a tardy acknowledgement of the fact that we failed to recognize their work while living.

QUESTIONS ANSWERED.

BY GENEX.

A brother sends me a list of four verses of Scripture which he says are quoted to support the origin of sprinkling in baptism. Two are in the New Testament, Heb. 9:19 and Heb. 10:22. Two in the Old Testament, Isa. 52:15 and Ezekiel 36:25. He wishes an explanation of these verses.

Heb. 9:19 "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, and sprinkled both the book and all the people." Now, what this account of what Moses did has to do with baptism it would require a forty-horse power microscope to see. If there was the slightest shadow of reference to baptism it would mean that the blood of calves and goats ought to be mingled with the water in baptism. Surely no intelligent Pedobaptist ever appealed to this verse. Some one has simply caught at the word "sprinkle." He might as well cite all the verses in the Bible where this word is used. As a matter of course, the Greek word translated sprinkle is *rantizo* and not *baptizo*, which latter is invariably used of the ordinance.

If I were an advocate of sprinkling I should let Heb. 10:22 severely alone and never quote it when baptism was the subject. The verse reads: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." As the Jewish people were sprinkled with the blood of beasts on the Covenant day, and thus ceremonially cleansed, so Christians have the blood of Christ in their hearts which removes that sense of guilt which makes their consciences reproach them with sin. The reference may likely be to the blood when the high priest went into the Holy of Holies.

But the following clause refers to baptism: "Having your bodies washed with pure water."

So say the commentators very generally. I have taken the trouble to examine three today, a Presbyterian, a Lutheran and an Episcopalian. Canon Westcott says it "unquestionably refers to baptism." Prof. Weiss, as great a scholar among Lutherans as Westcott among Episcopals, says: "As this cleansing from all pollution of sin has been symbolically sealed to us in baptism which at that time consisted in the washing of the body in clear water." Dr. John Brown, Scotch Presbyterian Professor of Systematic Theology, says there can scarcely be a doubt that the reference is to baptism, in which they were buried with Christ. That this verse should be quoted as favoring sprinkling for baptism is amazing.

Isa. 52:15 begins, "So shall he sprinkle many nations." The verb translated sprinkle means "to spring," "to cause to spring up." The Septuagint translates it, "So shall he astonish many nations." Thus it connects with the first clause in the preceding verse, "As many were astonished at him, so shall he astonish many nations." Gesenius, the great Hebrew scholar, translates the verb "to cause to exult." The probability is that the Septuagint were right in their translation or rather exposition. For literally the words mean, "So shall he cause many nations to spring up."

The other Old Testament reference used to support the claim that sprinkling is baptism is Ezekiel 36:25. "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." The allusion is to the cleansing of pollution under the law of Moses by the sprinkling of water with the ashes of the red heifer. There is not the slightest reason to see baptism in this Old Testament promise. If it referred to baptism it assuredly teaches baptismal regeneration. Now the sprinkling of water, or the dipping into water as for that matter does not cleanse men from their filthiness. One can understand how a Catholic who believes that baptism saves could quote this verse as referring to baptism. But I do not see how an evangelical Christian could. The Israelite was made ceremonial-

ly clean by the water mingling with the ashes of the red heifer. God uses this to typify, as it did the purification—the new heart and the new spirit which he would give them.

This appeal to verses in the Old Testament to show the form of baptism is amusing. Wherever the word "sprinkle" is used they jump eagerly at it as drowning men clutch at a straw. It does not seem to trouble them in the least that there is not a shadow of evidence there is an allusion to baptism. The word "sprinkle" is used. That is sufficient.

Now, whoever heard of a Baptist who went through the Old Testament eagerly grasping at every mention of "dipping" and insisting that proves that dipping is baptism. Naaman dipped himself in the Jordan at the prophet's command. But if all Israel had also been dipped in the Jordan with the Syrian the fact would not have had the slightest bearing upon the ordinance of baptism. There was a great deal of dipping and sprinkling in the Tabernacle service. But these belonged to the dispensation which has passed away and neither had the least connection with baptism.

"What action ought a church to take with a member who persists in attending worldly institutions such as the Free Masons' Lodge, W. O. W., and F. E. and C. F. of A. on regular conference days? And when men cannot talk about the church and its work with any degree of reasonableness for telling of the great good of such societies?"

I have not an idea of what is meant by the initials which the brother gives, but surmise they stand for such societies as the Masons. Our brother objects to these because they are "oath bound." The only secret society to which I ever belonged was the Good Templars. The "oath" was only a pledge not to take alcoholic or malt liquors wine or cider as a beverage, and not to reveal the secrets. But the only secrets were the grips and passwords, which were to enable Good Templars to know each other anywhere and not to be taken in by men pretending to belong to the order who did not. I have been told the secrets of the Masons are as innocent. And the objects they have in view are as well known as that of the Good Templars.

In laboring with the brother on account of his neglect of the church the brethren should be careful not to say anything against his societies. That would only irritate him unnecessarily and prevent his listening in a proper spirit to their plea for the church. He would feel that they were unjust because they knew little or nothing of the societies they were denouncing.

The brother evidently has zeal and enthusiasm, and these would make him a valuable member if they were only turned towards the church. It seems probable to me, in the case of an earnest man like this, that he has unconsciously imbibed a wrong idea of a church, God has been ignored in the talk he has heard. Members have spoken of the great good the church services have done themselves and also of how much good has been done to others. He knows or he thinks that he knows that these societies have done him great good, and that they do more for the poor, the needy and suffering than does the church. Therefore as he looks upon the church as chiefly a humanitarian organization he prefers the societies, which are doing the same work and doing it better, as he thinks.

If this is the case the first thing for the church to do is to put God in His rightful place. The great end of the services is the worship of God, just as the chief end of man is to glorify God. Let that appear in everything—in the prayer, in the praise, in the sermon. They are gathered together to worship God—to worship God. That they will be benefitted—spiritually themselves and will learn how to help their fellow-men to seek the salvation of their souls is true. But these are not the chief things. Why the greatest reason for the salvation of men is that God will be glorified by it.

When the brother sees and feels that the worship of God is the chief duty and de-

light of the church he will see that his societies, benevolent as they are, are not doing the work of the church, its great work. He will feel that as God is first, so the church must be first.

His societies will have taught him that it is unmanly to attempt to neglect the conference meeting where the business of the church is transacted. He will say to that one of his societies whose meeting conflicts with the conference meeting of the church that the time must be changed or he will be compelled to quit. The society will respect him all the more for his faithfulness to his God, and will no doubt alter its time of meeting.

Of course, if the brother has never been regenerated he cannot be brought to care above all things for the glory of God. In that case he may refuse to ask his society to change its time of meeting, or to withdraw. After laboring with him to get him to see his wrong towards God the church must discipline him. No self-respecting church could allow such defiance of its authority and such wilful neglect of the member's duty to continue indefinitely.

THE WAY BACK.

BY REV. R. E. WISHARD, D.D.

Elijah found it, under God's leading. A little talk with the Master, by way of making a discovery concerning himself, was at the very beginning of his return. And so it is with all of us. Many a time the clouds have been lifted, the crooked places made straight and the rough places smooth, by a few words from the Master.

That interview had to begin by an investigation of the prophet. It was an inquiry-meeting of a peculiar type. God and one man composed the meeting. God began by asking a question. That is the divine method of dealing with souls. He said to Adam, "Where art thou?" To Cain, "Where is thy brother?" To Elisha, "What doest thou here?" Graciously he dealt with Elijah, giving him the privilege of explaining. That explanation set the prophet to thinking. It was honest, but slightly exaggerated, as most of our troubles are. He had become utterly pessimistic. His brethren were all gone astray, in his estimation, and his own life had been such a failure that he thought the world would be well rid of him, if he could have permission to get out of the way. And yet a part of his distress was in the fact that his enemies were trying to put him out of the way. A peculiar kind of discouragement that is, that would make one wish to die, and yet be distressed with the fear of dying. Unbelief is utterly illogical.

With Elijah, as always, God practiced to the case. One lesson he must learn, that things are not always what they seem. That tumult and furious conflict are not the only forces that God employs in reformation. His unseen forces are the perpetual and all-controlling powers, in nature and grace. Hence he ordered the prophet forth from the cave to "stand upon the mount before the Lord." On the mount was a fine point of observation, much better than in a cave. Indeed a cave is a dark place, usually damp and inhospitable, to correct views of this world and what God is doing in it. Multitudes of people creep into it, and from its murky atmosphere purpose to give information concerning things in general. It is a dark, damp business. Elijah had to come forth.

An object lesson was furnished to the prophet, which was also a parable. A mighty wind swept the rugged steeps of Horeb, breaking in pieces the rocks before the Lord. "But the Lord was not in the wind." The foundations of Horeb were then shaken by a mighty earthquake; "but the Lord was not in the earthquake." The fire of God then kindled with devouring flames upon the mountain, "But the Lord was not in the fire." The discovery of the prophet, that the Lord was not to be recognized in all this marvelous display of natural forces, prepared him for a very different manifestation of the divine presence and power. For after the fire came a still small voice, that spoke to the inmost secret life of Elijah. "Not by might, nor by

power, but by My Spirit, saith the Lord of hosts." God is not idle when he is unseen and silent. The prophet should not infer that, because his conflict with the prophets of Baal, had not convinced Ahab, subdued Jezebel, or regenerated the idolatrous kingdom of Israel, therefore all was lost. He must understand that Jehovah had not reached the end of his resources. The lesson had struck home, and in deepest humility Elijah wrapped his face in his mantle and went and stood in the entrance to the cave, but did not go in again.

Once more the Lord asked him, "What doest thou here, Elijah?" He repeated again his former zeal, without achieving the results for which he had hoped. Influenced by the still small voice that he had heard, he was ready for the next command, "Go, return on the way to the wilderness of Damascus." His retreat must end in a charge, though in another direction. A flank movement may be better than a front charge, under some conditions. Damascus was a long distance from the scene of his former conflict, but it was in the direction of accomplishing God's plans.

The news of the seven thousand, that came to the old prophet, doubtless put new hope in his weary heart, quickened his step backward toward Damascus. "He departed thence." It was time to quit the dark cave at Horeb, and front the duty laid on him, while the news of the faithful ones was singing in his heart. He was not now looking for a juniper tree, or another hiding place in which to moan his sad plight. He had not accomplished his journey when he discovered a man. And it was a great discovery. So it ever is. Whoever discovers a man has done a great thing for his country. Elijah did not stop with the discovery of Elisha, but fulfilled his mission in reference to Hazeel and Jehu. With God's training and guidance Elijah found the way back.—*Exchange.*

BEADS UPON A STRING AT RANDOM STRUNG.

BY JULIA H. JOHNSTON.

There is false and wasteful economy, as well as wise, and some of us are weak enough to practice it. It all comes from a wrong sense of proportion, an imperfect comparison of values. We have a profitable little object lesson on the positive side in the story of Gideon's night attack with his selected three hundred. At the signal shout, the men broke their pitchers and their lamps shone out a blinding blaze of victory, around the Midianite camp. Suppose that some careless souls had tried to save the pitchers. Some of them may have been highly decorated, for aught we know. As pitchers they were undoubtedly useful, aside from their value in concealing the lamps until the critical moment. If some had thought to save the earthenware intact for "another time," what then? There would have been blots of darkness sprinkling the line of light, and at best it would have been bungling work if any had tried, with trumpets in hand, to make a way for the light to shine and yet save the pitchers. With the best of intentions in the world, the effort would have been a failure. The fact is, that those pitchers were not meant for another time. Their mission ended with this great occasion, when after due concealment there was to come the great revelation of light with the crash of crockery, that night.

There are, after this manner, certain expenditures in battle equipment for securing victories when "the Son of God goes forth to war" and in the daily skirmishes in which, Provisionally, we are all engaged, that may seem reckless but are really wise investments. Time and material must often be broken up and used in accomplishing a great end, which if saved might serve for lesser occasions; but Gideon's night attacks are not the times for saving pitchers.—*Selected.*

"To teach the church how to pray is to teach it how to triumph." There is something in that saying for every pastor to think over, and pray over—now.

THE CHRISTIAN YEAR.

Religion, to use the word in its widest significance, has two manifestations, radically different. The one is the product of unenlightened human nature found everywhere, in all times, and among all peoples; the other is the creation of the Holy Spirit, and exists only among those who have received the Holy Spirit. The one is a series of acts; the other is a state, a relation, a process. The conflict between these two begins when the Spirit was given to the church; it has raged ever since and it will continue to rage until the kingdom of God comes, and the will of God is done on earth as it is in Heaven.

The embodiment of the one is the Roman Catholic church, the most complete and perfect organization in the world's history. It is the masterpiece of religious structure, making full and adequate provision for every religious want of human nature. The ideal opposite is a spiritual body whose life is a spiritual life, whose ties are spiritual ties, and whose worship is the expression and manifestation of an existent state and relation. In the one, religious acts are performed in order to bring about a certain result; in the other, the acts are performed because the end has been attained. That are styled the "sacraments" illustrate this; in the one, baptism is administered that the recipient may become a child of God; in the other, a Christian is baptized because he is a child of God. The sacraments or ordinances are badges of a condition existent; otherwise they are a snare and a delusion, working only evil continually. Natural religion makes the relation of an individual to Christ dependent on his relation to the church; Christianity makes his relation to the church dependent on his relation to Christ.

In natural religion, some persons, some places, some times, some methods, are holy. In spiritual religion, all Christians are holy; all places are holy; all times are holy; all methods are holy. In the Jewish religion, which was addressed to national men, the tabernacle, the calendar, the ritual, the priesthood, governed all acceptable public worship of God. Sacrifices offered elsewhere than at the tabernacle, by other persons than the priesthood, in other ways than those ordered by the ritual, sacrifices of other animals or gifts than those which were accounted clean, were rebellion against God. In the Roman Catholic church the sanctuary and the church is God's peculiar habitation and acceptable worship is possible only at the place, in the time, by the persons, and the methods prescribed. To the Christian every place is holy; closet, chamber, study, parlor, dining-room, stable, courthouse, schoolhouse, forest, mountain-top, valley, plain, there is no place where God's people may not assemble, have not assembled, enjoying God's presence manifested as sweetly and abundantly as in the pulpit and cathedral. Religion being a series of acts necessarily has its rules of action. These cannot be found in the Bible, for the Bible is not a book of rules, but of principles; hence the worshiper must have a manual. By very necessity this is consulted, studied and obeyed in worship instead of the Bible. The procession of worshippers, Sunday morning, carries to the church not the Bible, but the Manual of Devotion or the Prayer Book. In the church, the eyes of the standing or kneeling worshippers are on the Manual or the Prayer Book. The officiating clergyman cannot pray except as the Mass Book or the Prayer Book directs; he must conduct the public service in accordance with the prescribed form or not at all. The New York Episcopal bishop was entirely within the limits of his prerogative who, a few years ago, learning that some of his clergy had established a prayer meeting forbade their gathering for any such purpose, and the meeting was discontinued. Make some methods holy, and you necessarily prohibit the others. Many of us have enjoyed in St. Paul's Cathedral and Westminster Abbey and the Temple in the Strand the beautiful services of Morning and Evening Prayer prescribed in the Book of Common Prayer, but is there ever in any of those parishes an assembly of Christians where the Holy Spirit guides the devotions, and where the various gifts with which the Spirit has endowed the church may be used as Paul directs for the profit of all?

Make a day holy which God has not made holy and you destroy the holiness of other days. People who shudder at the thought of a pleasure ride in the Central Park on Good Friday drive without compunction on the following Easter Sunday, and after the drive, sit down to their pleasure parties, teas and entertainments. In Havana, the Cubans petitioned the American authorities to repeal their prohibition of bull-fights on Sundays, because the people would not go to a bull-fight on a holy day, and if bull-fights were prohibited on Sundays the common people could never witness one. Any person who has traveled on the European Continent or who is familiar with the religious literature of ritualistic churches, can testify to the effects of holy days. You cannot make some days holy without unsanctifying other days.

I object then to the Christian Year because it robs the great majority of Christians of their saintly, kingly, priestly relation to God; it robs the church of the endowments with which God has blessed it, which are essential to its spiritual growth; it robs the church of its heritage in all directions, leaving nothing untouched of the freedom wherewith God has made his sons free.

II. I object to the observance of the Christian Year because it restricts itself to the earthly life of our Lord; it limits its views of Christ to his acts on earth. In the authorized exposition of the Christian Year we are told that the gospel is the story of Christ's earthly life; that to preach the gospel is to tell that story. How different this is from the view of the Acts and the Epistles, I need not say. Hence the theology of all sacramental churches is the theology of the incarnation, as the theology of a spiritual church is the theology of the resurrection. The first saves men by their al-

liance to Christ by their natural birth, the second by their becoming partakers with him of his risen life. The theology of the incarnation teaches that every soul was lost in Adam and is saved by Christ. That is, that the saving tie is in both cases a fleshly tie. Salvation is accomplished by the physical identity of Christ with humanity.

I object, I say, to the Christian Year because it limits our view of Christ to the events in his life which occurred on earth—his birth, early life, death, resurrection, ascension. When these are completed, when Christ has left the earth, it begins again at his birth.

Then Christ becomes a memory and an anticipation. There is no place in the Christian Year for the relation which a living Christ now sustains to his church. Yet this is the most important as it is the most vital truth in Christianity a living Christ; the fact of the present existence of Jesus Christ of the work that he is now doing, for his church, in his church, for Christians and in Christians, for the world and with the world. The risen Christ's present exaltation and dominion is the one hope as it is the great central fact of Christianity.

The Christ of the Christian Year, the Christ of memory is always an infant Christ or a dying or dead Christ. On the church, in the church, on the altar, suddenly bursting on you from the foliage of the tree by the roadside, is always the same image of torture and agony. The highest conception of passionate love towards Christ is the reproduction of the feelings of Mary as she stood by the cross shrouded in awful darkness. A dying or a dead Christ is the ideal of the Christian Year.

Yet if your love to Christ is the love of a memory, you do not know the love which throbs in the New Testament. You cannot love the dead as you love the living. Your love for the dead, however cherished cannot have in it those vital elements which are essential to its complete power. Such a love cannot have in it that joy which is indispensable to the highest exercise of all the powers. Rome knows the love for the dead, strong and enduring; hence her devotees clothe themselves appropriately in the garments of mourning; they have as their highest ideal, austerities, mortifications, asceticism, self-denial.

Consistently, Christ has no place now in the church system. He has died and bequeathed his powers to the church. He has left as the church's portion grace which is dispensed through the appointed channels. The weary find rest in the church, absolution, instruction, guidance, grace, everything they desire.

Consequently, Rome canonizes death. By the bones of the dead all miracles are wrought. In their greatest churches, in the holy places, reclines behind the high altar, the grim skeleton, robed in silk, with jewels on its bony fingers; under your feet the slab in which you stand covers the dead; in the walls of some churches are built, you are told, thousands of the bones of the saints—death, death, death, enthroned everywhere. And this in the worship of God whose most determined and inveterate enemy is death, that last enemy to be destroyed; in the worship of that God, who, in the old dispensation, would not suffer in his worship any badge of death or any reminder of death; if any one touched a dead body, he is made unclean thereby, and must be purified before he can enter the temple. The high priest must not wear a badge of mourning even for the wife of his bosom. Life is God's ideal; life is the typical word of the New Testament; even as the ten words of the gospel are, I am the way and the truth and the life, and of life the Christian Year says nothing.

Oh! oh, you say, you have forgotten Easter. No, I have not forgotten Easter; Easter in the Christian Year is one of my heaviest grievances. The Easter of the Christian Year celebrates the act of the resurrection, about which the New Testament says nothing, and the Christian Year says nothing of the resurrection state about which the New Testament says everything. In 999 out of every thousand sermons preached last Easter Sunday, not only was the act of the resurrection the only thing presented, but the only significance of that act which was discussed was its proof of man's continued existence after the death of the body. But Christ's resurrection does not prove that. Man's continued existence after death does not need proof. Belief in that fact is an instinct of humanity, held everywhere, in all ages, by all religions, and, with insignificant exceptions, by every human being. Existence is not life. Life, which Christ came to give, is infinitely more than existence. Existence may be a boon and may not. But the power of the resurrection, which Paul, in his old age, so desired to know that to gain that knowledge he counted everything else as dross is worth everything. Of that power, the soteriological power of the resurrection, which is its one value, the ordinary Easter sermon, says nothing, for it knows nothing.

In the view of the Christian Year the gospel is the record of the earthly life of our Lord. "To preach the gospel," I am quoting from its official exponents and expounders, "is to tell the story of that life." How much that differs from the ideas presented in the Acts and the Epistles goes without saying. I recall no instance in sermon or letter recorded in the New Testament in which there is any allusion to an act performed by Jesus during his earthly life. Sermon and Epistle are full of the risen life of our Lord, of what he is doing now; everywhere they preach Jesus and the resurrection; they tell us that "if thou confess with thy mouth the Lord Jesus, and believe with thine heart that God has raised him from the dead, thou shalt be saved;" that the resurrection is the basis of our acceptance; it is imputed to us for righteousness if we believe on him who raised up Jesus from the dead; it is the ground for our justification; He was delivered for

our offences and raised again for our justification; it is the source, as it is the standard of all Christian living: "If then ye be risen with Christ, seek these things that are above, where Christ is, seated on the right hand of God." Without it, there is no Christianity and no salvation. "If Christ be not raised, your faith is vain, ye are yet in your sins." The risen life is the beginning, continuation and consummation of the Christian life. The birth, the earthly life, the death of Christ are never in the Scripture modern of as the objects of justifying faith; wherever any fact in the gospel history is mentioned in that connection, it is always the resurrection. The birth, the life, the death are indispensable to salvation, but they all would be inefficacious without the resurrection, and of the resurrection state, the Christian Year knows and says nothing. H. O. W.

MAKING IT EASY.

BY REV. JOHN WOODS, D.D.

Gipsy Smith, in a sermon on repentance, has some very emphatic utterances on lowering the requirements of the gospel, and making it easy to join the church. He says Jesus never made it easy. And he says that when he himself came to Christ, he came "under the old act." It was a struggle, a conflict, it was like cutting off the right arm, and plucking out the right eye. "Only a step to Jesus." Who told you so? It is not true. It is not the gospel. We have said to anybody and everybody, "only believe." The New Testament does not say so. Christ says, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me."

There is much food for reflection in these remarks. We have no right to make the way of life any narrower than Jesus makes it, nor have we any right to make it broader. It is not for us to accept all the sweet and comfortable things in Christianity, and refuse its strictness and its self-denial. And, besides, nothing is gained by keeping back the humbling and unpalatable truths, and self-sacrificing requirements of the Word of God. The type of religious experience produced by this method is superficial. It lacks the heroic element. It lacks endurance. It will never make great saints or martyrs. As Gipsy Smith beautifully says, "That is not the way to climb with measured step the hills of light, and walk in unbroken fellowship with God." Joshua showed his sense of the fitness of things, and his knowledge of human nature, when, having exhorted the people to choose the service of God, and having led them to a decision, he turns right around, and seems to discourage them, seems to dissuade them from doing what he had a moment before urged them to do: "Ye cannot serve the Lord, for he is an holy God; he is a jealous God. If ye forsake him, then he will turn and do you hurt and consume you, after that he hath done you good."

Some Sardinian soldiers once said to Garibaldi, "What shall we have if we follow you?" The answer was, "You shall have hunger and cold, and nakedness, and wounds, and the kingdom of Italy." They stood for a moment in thoughtful silence, then threw their caps into the air and cried, "You may count on us." A well-known evangelist, in a recent series of meetings, spent almost a whole evening trying to get a few people to stand up and say, "Praise the Lord." That was religion reduced to its lowest terms! It is child's play. That sort of thing has filled the churches with people who have no more backbone than a jelly-fish. We have made it easy. Gipsy Smith is right. Jesus never made it easy. The Master laid down the conditions of discipleship. He forewarned his followers what they had to expect, and bade them count the cost. He says, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." "He that loveth father or mother more than me, is not worthy of me." When the rich young ruler came to him as an inquirer, what a splendid opportunity it was for Jesus to win a distinguished convert. There was not one such among his friends or followers. Surely Jesus will make it as easy as possible for the young man. Did he? Did he make it easy? "Go and sell all that thou hast, and give to the poor, and come, follow me."

Everywhere in the New Testament the Christian life is represented as a strenuous life. It is a race, a wrestling, a warfare. The righteous scarcely are saved. The promise is to him that overcometh. The law of the kingdom is renunciation, its symbol is the cross.—Herald and Presbyter.

Rev. Montague Helmer, Chairman of the London Congregational Union, has noticed what has been noticed by others, and has been declared frequently in *The Journal and Messenger*, that lack of effectiveness in the pulpit is due, in no small degree, to the lack of clear-cut teaching of the great doctrines of the Bible, the wrath, as well as the love of God. He says:

There is no doubt that the character of preaching has undergone a great change, and I do not know that I can recall a single instance during the year when I heard a sermon which in any way reminded me of John the Baptist's warning cry: "Flee from the wrath to come." In my boyhood that was the note of most preaching, and it was the note that brought about my own conversion. It is the decay of the emphasis upon the exceeding sinfulness of sin that I deplore. I rejoice in the gospel of salvation to eternal life, but I wish that hearers were reminded more frequently of sin and its wages—eternal death—that they need to be saved from. This aspect of the gospel is largely missing from modern preaching. As Dr. Dale once said: "No one fears God now!" "Exactly; I think we have got too flabby through emphasizing the Fatherhood of God while losing sight of his holiness. We seem to speak as if God will always look with complacency on human sin. The

absence of the harder note in preaching is not all gain."

A MODEL MAN.

A Christian man should be not only the most just man in the community, not only the standard of truth and of good conduct, of right doing and right dealing, but he should be the happiest man in the community. My religion is natural to me until it makes me break out into a song. The Christian man should have in him such light and love and fragrance that people shall feel the magnetic influence of his presence wherever he goes, and the children feel that there is a man of God near them, and the poor and the helpless feel there is a source of counsel and wisdom, and help, and this great world, given over so much to dust and noise and sorrow, be made a brighter place, sweeter, simpler, more typical of Heaven, more prophetic of the time of brotherhood and of peace.—Hel.

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 Delicious Vice. By Young E. Allison. The "Delicious Vice" is novel reading. This little book is delicious. It is bright and sparkling, full of things one wishes to read aloud and to quote. And full of others as bright for which one wishes to shake the author. It is many a day since we had a little book with so many "telling" points in it.

Here is one of the things many of the readers will laugh at and yet desire to shake him. "Do not all of us know that the abstract good of the very existence of woman is itself open to grave doubt—with no immediate hope of clearing up? Is there any scrap of record to show that Adam asked for her? He was doing very well, was happy, prosperous and healthy."

Arthur Ruhl, the correspondent, found himself in midwinter at Santiago in Chile, while Secretary Root was approaching Buenos Aires, in the Argentine. There is no completed railroad across the Andes at that point, and in winter time the gap is 150 miles. In order to get through Mr. Ruhl made the arduous journey across the Andes, and he will describe his adventures in the March Scribner.

Birge Harrison, the artist, has spent a great deal of time in Canadian villages in winter, making pictures. He writes an interesting account of the habitant for the March number illustrating it with many of his pictures.

John Fox, Jr., in his serial, "The Trail of the Lonesome Pine," describes in the March Scribner the wonderful effects of a boom by English capital on the Cumberland Gap region. This part of the novel, in some instances will recall, founded on fact, as is also the police guard which appears in the story.

One of the ablest and broadest essays in the February Atlantic is Professor Andrew C. McLaughlin's "The Significance of Political Parties," in which he discusses the history of party growth in the United States, and compares our methods to those of England, where party government is a recognized and almost constitutional affair. "In America" the writer says, "the situation is confusing because we have so many interacting systems and because the mechanism of the government, that is described by the Constitution, does not easily lend itself to the management of a single party organization. If the party machine could boldly take possession of the government at Washington and manage it in all ordinary law-making operations, carrying out secret determinations openly and as of right, then we could see the simple fact." Furthermore, the spoils system is the natural result of the party's need of being financed. It is pre-eminently rational. And "sometime" Professor McLaughlin concludes, "we shall democratize and constitutionalize parties."

There was a good deal of comment, a short while ago, occasioned by a statement made by a leading English literary review to the effect that the past year had developed no really promising new writer of fiction in the United States save Edward Salisbury Field. Naturally, most magazines readers familiar with Mr. Field's shorter stories, for the big periodicals had for some time been hailing this author as a new master of light loco-comedy. But the English critic's caustic comment created a wide desire to see just what Mr. Field could do in a more extended way and, therefore, there should be a considerable welcome given his little novel, *In Pursuit of Priscilla* (Henry Altemus Company, Philadelphia).

Nor is that welcome unjustified upon other terms. The book tells a pretty love story. More than that it tells it with a humor and cleverness, with a wealth of rapier-like conversation, that, in reality, is equalled only in the Dolly Dialogues of Anthony Hope. The most charming quality, indeed in the present story in its fine Americanism, and both its characters and its characters' ever-sparkling wit are redolent of our own land.

SUNDAY-SCHOOL LESSON

SUNDAY, MARCH 8TH.

The Lord the Bread of Life.— John 6:26-37.

Motto Text.—"Jesus saith unto them, I am the bread of life."— John 6:35.

After feeding the five thousand, our Lord spent the night in prayer, having sent his disciples across the sea. Between three and six o'clock in the morning he walked over the sea to join them in the boat, and thus went to the other side. In the morning the people, knowing he had not gone with the disciples, sought him everywhere. Not finding him, they went across the sea to Capernaum, hoping to find him there as that was his residence.

But our Lord shows no gratification at being sought by a crowd. He answers their question of curiosity as to his coming to Capernaum by sharply rebuking the spirit in which they sought him. "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." And men have been seeking him in the spirit of these old Jews ever since. Not conscious hypocrites, though there are some who cling to positions in which they are well paid when they know they do not agree with the denomination which supports them.

But many seek the Lord who are not conscious of any wrong in their seeking; and what is far worse, too much of the modern "effort for souls" presents the wrong motives. Men are urged to "accept Jesus" because religion will give them honesty, industry, sobriety and thus make to their temporal welfare. That is the very spirit of these old Jews—seeking the satisfaction of the earthly man. Men must seek the Saviour as a Saviour, first and only. So seeking, all these things shall be added unto them.

"Labor not for the meat that perisheth." Their great concern must be their need of spiritual life, of the holiness without which no man can see the Lord. They are to use all the energies of their nature to find pardon with God, the redemption of their souls. And yet it is the gift of God wholly, and not earned nor deserved by their efforts. "For him hath God the Father sealed." He is sealed, that is personally pointed out to the world by his miracles in general, and more particularly by that of the preceding day, as the one who brings this life giving

Mr. Anthony Comstock said

In a letter to Mr. Hood, after a visit to Hood's Laboratory, Lowell, Mass.:

"Dear Mr. Hood:—My visit to your establishment was a great surprise, first, as to its magnitude, and 2d, as to the exquisite care and cleanliness that was manifested everywhere. I came away with the feeling that you deserved success, and I congratulate you that you have been so successful. You have demonstrated that decent methods of advertising pay, and you have given a moral tone to the community by the methods which you have adopted. I am going to give Hood's Sarsaparilla a trial, for I believe it will help me. I have no objection to saying to the public what I have said to you in private."

"Very truly yours, ANTHONY COMSTOCK."

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bread to the earth and give it. His miracles are the authentic signs of the salvation, with which he is entrusted."—(Godet).

"What shall we do, that we might work the works of God?" Their idea is to do something which God will reward, works to be paid for by miraculous food. "This is the work of God." The work required by God, the one thing they can do. This work is faith in him, the gift of God cannot be earned nor paid for nor deserved, but received. What is this faith which is the one work well pleasing to God? It is to believe He sent the Lord to die in the stead of guilty men, and that the atonement thus made is sufficient and God will accept it. To believe in Christ is to believe he has paid the penalty of our sins, and that for the sake of his blood, God has pardoned us. But this faith is itself the gift of God, the Spirit; God is all in all, salvation is entirely of free grace and man has no share of merit.

"What sign shewest thou then?" He claimed to be the messenger of God, beyond all who had gone before him. He had fed five thousand, it is true, with barley loaves and fishes. But Moses had fed millions of people for forty years and fed them too, with manna. His miracle sank into insignificance by the side of that of Moses, they would say. He must do something greater than that if he would have their faith. Yet in truth, the Lord's miracle was far greater than Moses' part of the manna giving. For the Lord created the bread out of nothing.

"Moses gave you not that bread from Heaven." Meaning it was not Moses that gave but God. And thus reminding them that he created the bread while all that Moses did was to announce the message that it was coming. "For the bread of God is he which cometh down from Heaven, and giveth life unto the world." The Jews had intimated that the bread he had given the five thousand was much inferior to the manna. He answers that the true bread of God, of which the manna was but a type, comes from the true heaven and not the visible heavens, is not for one nation but for all the world and does not sustain physical but gives spiritual life.

"Lord evermore give us this bread." They did not understand the meaning of his words, though it is probable there were some who comprehended better than others. Then he speaks more plainly: "I am the bread of life." He communicates life and sustains it. But men must come unto him hungering and thirsting for righteousness and the forgiveness of their sins; come as guilty and helpless sinners, lying under the well deserved wrath of God, and so coming must believe he is able to save them to the uttermost. Next to the sovereign election of God, the doctrine which our Lord seems to have loved most, is the final perseverance of the saints. All his sermons are full of it. It is here in the never hungering and thirsting again.

"But I said unto you." In some unrecorded part of his sermon. "Ye also have seen me and believed not." Seeing the Lord and his miracles and hearing his sermons converted no man without the work of the Holy Spirit convincing him of sin.

"All that the Father giveth me shall come to me." The doctrine of election is among the most comforting and sustaining of all the great truths of revelation. Our Lord comforted himself with it.

These hearers did not believe, but all those whom the Father had given him would believe. The Greek word "all" is neuter, and, as Dr. Hovey says, "expresses totality in the strongest manner, viz, as a complete whole, as one body of which no smallest part or insignificant member will be wanting." By the use of this neuter, our Lord teaches the great truth in the old London Confession of our Baptist fathers: "These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished."

"Him that cometh to me I will in no wise cast out." Even the vilest or most hardened in sin, even the covetous and the mammon worshippers, harder to reach (if there be any difference when infinite power is required to reach all) than the vicious, shall be saved if they will only come penitent to him.

"For I came down from heaven, not to do mine own will, but the will of him that sent me." Hence he will save all that his Father gives without distinction. "And this is the will of him that sent me." What a sure word of promise of the Saviour and back of that the will of God. Election and final perseverance again. It will be a great thing for the churches when all pastors preach the great doctrines of our faith as repeatedly as did the Master whom they follow.

"And I will raise him up at the last day." The great day of resurrection, when the bodies shall rise from their graves. This is the will of the Father and in the next verse our Lord declares he will execute that will. Verily how firm a foundation is laid for the faith of his saints in His Word.

PULASKI NOTES.

Our District Board at its September meeting employed Bro. A. G. Coker as District Missionary. He has been at work among the churches south of the Cumberland river. He held a meeting at Sloan's Valley, a station on the Cincinnati Southern railroad. Eight were received by experience and baptism, and nine by letter. He organized a church at this place with seventeen members; also Sunday-school and prayer-meeting. At Greenwood, on same road, he had twenty-six additions, ten by experience and baptism. Organized a church here, with prayer meeting and Sunday-school. Some \$200 collected for building a house at this point.

At Green Grove church six additions by baptism, and Sunday-school of sixty organized.

At Mt. Union, ten additions by baptism, and prayer meeting and Sunday-school with forty pupils organized.

Bro. A. M. Huey, our consecrated and energetic pastor, preached for two weeks at our High street chapel, in this city; results sixteen additions by baptism. He contemplates opening another mission on the west side of our city, with a Sunday-school. This, if organized, will make three mission points our church is operating, trying to reach the masses who do not attend our churches.

Bro. W. S. Taylor, one of our first of the month. Bro. Taylor had been in the ministry forty-five years. He was a consecrated servant of his Master. He rode horseback over the hills and up and down the valleys of Pulaski

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and adjoining counties, preaching to the people the gospel. The converts under his ministry probably counted up into the thousands. He was a man of earnest piety, respected by all, saint and sinner; a man of fine native ability; a student of the Word of God. He was true to his convictions of the teachings of God's Word, and shunned not to declare the whole truth. Bro. Taylor farmed for a living, but preached to the churches their duty to support the ministry, to contribute to missions and the benevolent enterprises of the church. This plain preaching frequently lost him the pastorate of churches and detracted from his popularity, but this did not deter him from discharging his duties.

He was one of the solid men of the denomination, in this region, and one of the numerous native preachers to whom the denomination owes so much in all Eastern Kentucky, for the preaching of a sound Baptist faith. Somerset, Ky. C. S. P.

THE WORLD IS GOD'S.

Take his yoke upon you and learn of Him, for He is meek and lowly of heart and ye shall find rest unto your souls. He is our Peace. And with Him we overcome the world. It is a world of tumult and tempest, of temptation and trial, of fightings without and fears within, of conflict which no mortal can escape. It is a world in which strong men are beaten down and proud ones humbled, where human hearts are crushed and love lies bleeding, where Rachel mourns for her children and will not be comforted, because they are not. It is a world where God seems deaf to our crying and blind to our needs! Nay; but it is a world which God Himself has prepared for His children, a world into which we are cast, as into an alembic, to be cleansed, purified, saved by strife and suffering, by service and sacrifice; where God

reigns in love, controls, guides, brings order out of chaos, light out of darkness, peace out of pain, and doeth all things well. It is a world which fits us for larger service with ampler powers in a grander universe, and for diviner joys which our enfranchised souls shall share with those who walk with God. Accept the universe! Accept it as God's, your Father's and your own! Yours to enjoy

With a propriety which none can feel, But who, with final confidence inspired, Can lift to heaven an unpresuming eye, And smiling say, "My Father made it all!" —Aked.

Day by day all of us are writing our characters upon the things around us. Why should we be surprised when the Holy Spirit writes his character upon the house in which we dwell?—Rev. J. G. Beauchamp.

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the surrounding community. The multitude came together and were confounded. When the shout was heard the people came flocking to see what it all meant. When God's people are filled with the Holy Spirit, the world is always attracted to their place of meeting. The crowding in of the multitude gave the Apostles an opportunity to preach the gospel unto them which thing Peter proceeds to do. And in closing notice the results of Pentecost. The whole city was attracted to the place of meeting and heard things wonderful but above all they heard that which they needed most, namely, the Gospel of Christ. Through the blessings of God, under the power of the Holy Spirit, three thousand souls were converted to Christ while Peter was preaching. Another gratifying result was they joined the church. This was a convincing evidence of the genuineness of their conversion. Then they were baptized. The example is valuable and the order plain. First they heard, were converted and believed, joined the church and were baptized. So on the day of Pentecost Christianity made a wonderful leap forward. The Apostles received the necessary equipment for their work; many were converted to Christianity; representatives of many different sections of country heard the Gospel; this would prepare the way for the Apostles' coming; and last but not least, God's promise was literally fulfilled.

J. A. McCord.
Sardis, Miss.

NATCHEZ REVIVAL.

We have just closed a blessed revival here at Natchez. The old Wall Street Baptist church had a battle against sin for three weeks. There were many physical hindrances, sickness (very prevalent, in almost every home), cold and rainy weather, all contributed to the hindrances, but the people came and only one service was missed. Dr. Luther little did the preaching. We have never heard better preaching.

The distinctive features of the meeting were, that, first of all, there was perfect ease. Simplicity and gentle appeals usually brought men and women to surrender. A few times the battle seemed to lag, but there was always an interest. Then there was a class of our citizens reached who had never before manifested any interest in a meeting. A number of strong men were thus reached. Again our own members were revived, some of whom have never before been deeply moved. This was one of the most blessed results of our meeting. But I must not fail to mention one other thing, namely that some "great sinners" were rescued. They were people who held prominent places, and people little knew how deep their sins were but God graciously saved them and quietly they made their confession and took their places rightfully in the Kingdom of God. We praise God for it! How marvelously the work was done!

Our State Board has given us the State Sunday-school man, Bro. J. E. Byrd, for two months. He has done and is doing much for our Sunday school. I have never met a finer character in my life than this man sent of God. He is thoroughly qualified, and the very man prepared for doing efficient Sunday school work, hereafter.

Our Pastor's Home is now a realized fact, and we rejoice in the

great work that God is opening to us.

Thank God Natchez Baptists are coming to the front and victory will yet be ours in His name.

There were twenty six additions during our meeting. That is good for Natchez.

Jno. A. Hertz.

A KINDNESS TO ALL CHURCHES.

Dr. Aked has helped the cause of church finance by his radical utterances on this subject at the Fifth Avenue church. He was perhaps the only man in the country who could have dared say what he did, and the Fifth Avenue church was the best church in which it could be said. Report says he threatened to resign if a deficit of \$7,000 was not immediately raised, and proceeded to criticize severely the methods of church finance which permitted a yearly deficit of a like amount. This is a rich church; probably the poor or even well to do, expect the rich to pay their "religion's freight bill," or probably the matter has never been brought to their attention. Most members of the church, most of them, expect to pay a share and do so. There are a few who will not, and a good proportion of these are able to do their part: It is these leaners instead of lifters that make the burdens heavy. The rich must do their part, and it must be a big part but if Dr. Aked's little preaching made all give as God has prospered, he not only did a service to that church but to all churches in the matter of finance.

The New York Tribune says that many a minister and thoughtful layman will "be grateful that one man has had the courage and the honor to speak out plainly against what has long been an embarrassment and a scandal to many churches." It further says:

"No intelligent observer will dispute for a moment the statement that bad financiering, of one type or another, is wide-spread among the churches. Few if any denominations are free from it, though some seem to suffer more than others, and it is perhaps most prevalent in those churches which seem to be freest and most popular in their management.

"The shame of it is that so many churches practise methods in their own finances which theoretically they condemn and which as a matter of fact they severely criticize when practised by men outside of the church in the business world. A church would severely reprimand an individual for incurring debts which he had no assured prospect of being able to pay. Yet churches do that very thing. The teaching of churches is that men should keep their expenses within their incomes and that they should discharge their obligations fully and promptly. Yet many churches, acting in their corporate capacity, inflate their expenses far beyond their incomes, trusting to adventitious means or to luck to make good the deficits, and keep their creditors, even their own pastors, wearily waiting for settlement of long overdue bills.

"It ought to be axiomatic and obvious to the simplest intelligence that for a church to do things collectively which it condemns in individuals in not only to stultify itself but also to compromise and most seriously to impart its moral authority. It is idle to preach business honesty and at the same time to practice that which borders close-

course, in another analysis, the acts of the church are the acts of its officer and members so that we may also say that it is self-stultification for those men as individuals to be slickers for honor and integrity in business relations while they conduct the business of the church in a slipshod way. Ecclesiastical financiering ought of all in the world to be most above suspicion or reproach." Baptist Common-wealth.

BUT GROW IN GRACE.

1. A growth in grace is commanded. Why not grow? Whatever God has commanded is right and for our good and the best thing for our welfare is to do His bidding. (Blessed are they that do His commandments.) Unbelief is perhaps the most wilful cause of disobedience to this as well as any other command. Unbelief dwarfs our growth in grace, doubts like the drought of summer, instead of causing growth swivels up our growth in grace, and causes us to be barren and unfruitful. 2. To grow in grace implies that we are already in grace. Peter was writing to Christians who had repented and believed in Christ. He calls them servants that have obtained like precious faith with the Apostles of Jesus Christ. He also calls them the elect according to foreknowledge of God, the Father through sanctification of the Spirit, etc., then they certainly were in grace. They were commanded to grow, to grow where they had been planted, or to develop as the old colored preacher said, to grow means to get bigger and taller, and to spread wider all the time, and not be like the wasp when it is first hatched out; it is bigger then than it is ever again. To be in grace implies that we are in Christ. Hence, Paul declares if any man be in Christ He is a new creature or a new creation. Old things have passed away and behold all things have become new.

3. A growth in grace is desirable. First, because God has commanded it, and it should be our delight to do the will of God. Second it is for the glory of God for us to make a healthy growth; no true father is proud of his dwarfed and deformed children. Of course he loves them and pities their deformities, but would rejoice if all imperfections from his child were removed, and we believe it is God's will for all His children to become strong in the Lord and in the power of His might. The growth in grace is for our own good, and for the good of our fellow creatures, as no man liveth to himself. We can only help others, by our being able to help them, men like ready to halt, will never be able to help others, but will always need some one to help them, and such men are only hindrances to the cause of Christ.

Lastly, the means of a growth in grace, the sincere milk of the word that is so essential to the young converts, must be taken until they are able to bear the strong meats of the Gospel. Faith in the Lord Jesus Christ being the appetizer and that which keeps our spiritual digestive organs in good, healthy working order, always furnishing us with a sharp appetite for good, healthy spiritual food, and keeping us hungry for more and more of the good things our Heavenly Father has prepared for our growth in grace. If our spiritual digestion is good we can take any food that God has prepared for us. Blessed are they that hunger and thirst after righteousness, for they shall be filled. 4. We should relish all the victuals

A Simple Test Which Any Reader of this Paper May Try.

Do you know whether you are inclined to, or have kidney trouble? Have you ever tried the simple test of setting aside your urine in a bottle or vessel for twenty-four hours?

A sediment of settling in the urine indicates a diseased condition.

Science has today furnished proofs that all the purifying that your blood needs; in fact, all that can be done, must be done by your kidneys.

They are the most important organs, because they filter and purify the blood. The kidneys strain or filter out the impurities in the blood—that is their work.

When your blood is impure, nothing can purify it but your kidneys.

To overcome these troubles take Dr. Kilmer's Swamp-Root, the world famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

If you mention our paper and write Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, they will send it free to you, it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys.

from our Master's table. We will not grumble at the doctrines of the Bible. When you hear a poor dyspeptic say this, that or the other doctrine of the Bible don't suit me, I recommend a large dose of child-like faith in Jesus, to be taken in penitence by prayer every fifteen minutes until all pains of doubt are removed, then I would recommend that the patient abstain from impure food for the balance of his earthly existence and follow Christ closely. When you hear one berating a faithful minister of the Gospel for contending earnestly for the faith and condemning sin, saying he is too strict and he preaches too plain, you can set that grumbler down as one that has a bad case of spiritual indigestion. He should take something for his stomach so it would be at least able to take the plain truths of the Gospel. We have a right to grumble if our preachers present unwholesome food to us in any form; such as heresies, new theology, salvation by works, etc., and we should study the Word of God for ourselves. If we don't know what the Bible teaches how can we tell when the preacher goes wrong? The Bible itself is a most fruitful means for our growth in grace, and here we get the Heavenly message from the first source; straight without comment, and a blessing because our Master hath said, blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein for the time is at hand.

Now, kind friend, are you growing in grace. Finally I will recommend the WESTERN RECORDER as a means to strengthen your faith and to keep you from running after every wind of doctrine. The RECORDER will establish you in the faith that was once for all delivered unto the saints; it will help you to avoid false lights and new doctrine of the higher critics, etc., If you are not growing in grace let me exhort you not to be satisfied until you can say of truth, I am growing in grace and in the truth of our Lord and Saviour Jesus Christ.

BENJ. URTON.

Hanly, Ky.

NOTICE.

All persons having claims against the Bracken Academy, which was established at Morehead two years ago, will file same with the undersigned at once.

J. H. Power,
Pres. Committee, Bracken Ass'n.
Flemingsburg, Ky.

WHAT HATH GOD TAUGHT?

J. K. NUTT.

What hath God taught? And "What hath God wrought?" He hath taught us how to pray, And to worship every day.

He hath wrought for us redemption, Through repentance and contrition.

He hath taught us to obey, And to live right every way.

He hath taught us how to love, And the way to Heaven above. He hath taught us to believe, And his blessings to receive.

He hath taught us how to give, That all heathen souls may live. He hath taught us how to die, To reach the heavenly home on high.

Ackerman, Wis.

Our Pulpit

THE MESSENGER OF THE LORD OF HOSTS.

BY W. Y. FULLERTON.

"The Messenger of the Lord of Hosts." -Malachi 2:5-7.

The statue of John Bunyan, at Bedford, almost idealizes the Scriptural conception of a Christian minister; on the back of the pedestal his own words are inscribed:

"He had his eyes up to heaven, The best of books in his hand, The law of truth was written upon his lips, And he stood as if he pleaded with men."

Bunyan was indebted to Malachi for this fine description, and beautiful as are the words of the disciple, I think the words of his master are more beautiful still, setting forth what the sculptor has endeavored to express in stone, and what I hope we all seek to embody in flesh.

To Malachi the glory of the priest in the olden time was not in his sacerdotal function, but in the fact that he was God's messenger. Even when he spoke of the Messiah he could find no better title for Him than the Messenger of the Covenant (3:1), and if there was a herald coming before to prepare His way, he too was called a messenger. Indeed it is arguable that Malachi was not the name of this prophet, but a pseudonym suggesting his office, Malachi—my angel, my messenger. This at any rate, is the dominant note in his prophecy. The Lord of Hosts has ever been sending forth His angels, and to quote again a text that has been given several times at this conference: "God who at sundry times and in divers fractions, spake by the prophets, hath in these last days spoken unto us by His Son." The Son of God is the Supreme Messenger. But just as prophets prepared His way, so He has sent forth prophets to fulfil His purpose. In that day when He breathed upon His disciples and gave them His peace, He said: "As My Father hath sent Me, even so send I you."

All Christians are therefore messengers of Christ—angels of the Lord of Hosts. To all the saints is entrusted the work of the ministry, but many of them have never risen to their high calling. They rather

resemble the professional beggar, sitting long in his accustomed corner, who, when asked to take a hurried message, proudly drew himself up and answered, "I solicit alms; I do not run errands." It is to be feared many of our people think more of getting than of doing good.

But to all of us here assembled, this title has a special and definite application. We have heard the word: "Go ye into all the world and preach the Gospel." We are "the messengers of Christ, and the glory of the churches." We are not priests in the sense of offering any sacrifice for sin but we are like the Levites of old, attending on the high priest and ministering to the people. We are not ourselves Christ, but we have been given to Him in order that we may be His messengers. On all of us has been bestowed the mighty ordination of the pierced hands, though in many ways we may have been called.

Some, like Isaiah, under the felt pressure of need, have scarcely waited the Lord's bidding, but have volunteered for service, saying, "Send me! send!" and so have been sent. Some, like Ezekiel, have been touched by the Spirit and set upon their feet, that they might see visions of God and declare the word of God to the people, whether they will hear or whether they will forbear. Some, like Jonah, have had place and message both definitely given to them; and some, like Jeremiah, have heard the assurance, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." But however called, we are all messengers, and when we are true to our vocation, the people say of us, as they said of another prophet: "Then spake Haggai, the Lord's messenger, in the Lord's message, saying, 'The Lord's messenger always has the Lord's message; it is not ours to invent, but to proclaim. To us as to Malachi is given 'the burden of the word of the Lord.' That notable expression, which we find in the first verse, occurs three times in the Bible, the three references being quite at the end of the Old Testament. In Zechariah we have it twice; the first time referring to the first Advent, and the second time referring to the second Advent; while in Malachi the reference is to that which lies behind all Advents and all revelations. The burden of the word of the Lord is, 'I have loved you, saith the Lord.' That is the great message which it is given us to deliver.

The New Testament views of the minister is set before us in the second Epistle to the Corinthians. In the first seven chapters we discover that he is comforted in order to comfort; the fact of his ministry explains much of the grace that is given to him. He has received a definite call, and to him is entrusted the treasure—the treasure that is great though it is in an earthen vessel, and he is ever ready to exercise his ministry. In some measure he is like the angels of God in Heaven, who do His commandments hearkening to the voice of His word.

"Not like a hireling for his selfish gain With backward glances and reluctant tread, Making a merit of his coward dread, But cheerful in the light around him thrown Walking as one to pleasant service led."

Such is the messenger of the Lord of Hosts. His portrait is drawn by Malachi in the two preceding verses, where we find that there are Three Preparatory Graces and Three Distinguishing Marks.

"My covenant was with him of life and peace." Covenant is an old-fashioned word, but I have lately fallen much in love with it. Our forefathers spoke much of the covenant. They were accustomed indeed to call it "the settlement," for in those old days they believed there were some things settled. Do we speak much of it? How long ago, for instance, is it since you had a sermon on this topic? We believe in grace, but grace is not enough for us. If a beggar comes to my door today and I help him—that is grace. Tomorrow he comes again, and again I help him—that is more grace. The third day I feed him, and it is still grace; but what about the fourth day? He hopes he will be fed again, but he is not quite sure. He may fall from grace. I may help him or I may not. But if when he comes the first day I not only meet his need then, but I give him a promise saying that if he comes every day I will help him every day—that is a covenant of grace. Conceivably I may break my covenant, but the covenant of the Lord of Hosts is an everlasting covenant, ordered in all things and sure. Our assurance is based upon this covenant. Though the word covenant is not much in vogue in modern speech, I believe it is still used with reference to land. In the lease or purchase of an estate there are covenants which have to be carefully observed, and in grace there is a covenant too. As our forefathers sang:

"This covenant, O believer, stands Thy rising fears to quell; 'Tis signed and sealed and ratified, In all things ordered well."

In more than one public meeting lately I have heard a deep sigh, "Oh for a day of Oliver Cromwell!" he would have put so many things right because he was a stronger man than most of those who are with us now. Perhaps that was because he fed on stronger food. Most men reveal their inmost self when they come to die, and when Cromwell was passing he said, "It is holy and true. It is holy and true. Who made it holy and true? The Mediator of the Covenant." And again, "The Covenant is my only support, and if I believe not, He abideth faithful." And when his wife and children stood by him weeping he added, "Children, live like Christians. I leave you"—and what was the legacy that Cromwell left to his children and to us? I had almost said Spurgeon instead of Cromwell; it would be equally true of either. He said: "Children, live like Christians. I leave you the Covenant to feed upon."

The Lord's messenger has not only the promise of life and covenant of peace giving him a deep assurance, but he has an experience of grace. God gives that which He promises. "I gave them to him," saith the Lord who sends him—that is, "I gave him life and peace."

Peace! Perhaps the reason some of us are not more successful as God's ambassadors is that there is a controversy between God and us. It is living messages from the Throne that people need, and not the echo of old words. We cannot receive such messages unless we are in touch with God. As we reaffirm our faith in the old doctrines, may

we here and now bring all controversy with God to an end. "Being justified by faith, let us have peace with God." There is a peace into which we enter, and there is a peace which enters into us, and both are ours by covenant, and both are ours for present experience.

We are familiar with the thought of life and struggle, and with the kindred thought of death and peace, but God's covenant and gifts are life and peace.

"Whatever crazy sorrow saith, No life that breathes with human breath, Has ever truly longed for death."

Richard Jefferies, who has written so charmingly of nature, has in his volume, "The Story of my Heart," a book that took him seventeen years to write, given expression to the deep yearning which is in the human heart for fulness of life. He himself missed the way until he came to die, and then by prayer and the reading of the Gospel according to Luke, he came to see that life was to be found in Jesus and confessed that it was his intellectual vanity that had kept him away from it so long. Alas, intellectual vanity is the barrier for so many of us! This is what he says:

"Alone I went down to the sea. I stood where the foam came to my feet, and looked out over the sunlit waters. The great earth bearing the richness of the harvest and its hills golden with corn, was at my back, its strength of firmness under me. The great sun shone above, the wide sea was before me, the wind came sweet and strong from the waves. The life of the eath and the sea, and glow of the sun filled me. I touched the surge with my hands. I lifted my face to the sea. I opened my lips to the wind. I prayed aloud in the roar of the waves; my soul was strong as the sea, and prayed with the sea's might: Give me fulness of life, like to the sea and the sun, to the earth and the air; give me fulness of physical life; mind equal and beyond their fulness; give me a greatness and perfection of soul higher than all things; give me my unexpressible desire, which swells in me like a tide—give it to me with all the force of the sea."

As his disciples we know truly how to live while we live. Sometimes indeed we need to maim ourselves in order to escape the world's evils, but I am not proud of the limitation even when it is necessary. If I cut off my right arm in triumph, I hide it beneath the folds of my garment. We renounce things not because there is any good in the sacrifice but that we may "enter into life," and "there is something singularly ennobling about the uncowed and unproclaimed self-discipline of a rich nature that loves not life less, but Christ the more." God does not give us now all that He promises in the Covenant, else we would lose it. Our life is hid with Christ in God and kept safe there from all assaults, but He gives us now enough spending money to make us glad.

The third preparatory grace is reverence. We read in the revision, "I gave them to him, that he might fear Me, and he feared Me, and was afraid before My name." No man can plead for God aright that is not full of awe before Him, and the purpose of God's free grace is that we might be filled with homage toward His name. "There is forgiveness with Thee that Thou mayest be feared."

I think that here Free Church ministers might learn something from those from whom they sometimes differ. We need a greater sense of sacredness of Divine things. "Let more of reverence in us dwell." Jeremiah denounced the prophets of his day for their lies and lightness, and while in recent utterances I have been grieved by the lies, I think I have been more grieved by the lightness. The pet saucy irreverence with which some of the most dreadful statements have been uttered is not a mark of the messenger of God.

Toplady's "living and dying prayer for the holiest believer in the world" will be seemly on all our lips in the presence of God's majesty, "Let me hide myself in Thee."

"They love Thee little, if at all. Who do not fear Thee much; If love is Thine attraction, Lord, Fear is Thy very touch."

"Love could not love Thee half so much. If it found Thee not so near; It is Thy nearness which makes love. The perfectness of fear."

"I gave them to him that he might fear Me, and he feared Me, and was afraid of My name." If we fear God we shall fear nothing else. This is the way of true courage. We shall be like John Knox, whose inscription in St. Giles' Edinburgh, says, "Here lyeth a man who in his life never feared the face of man, who hath been often threatened with dagge and dagger, but yet hath ended his days in peace and honour."

The spirit that possessed the martyrs will enter into us. And remember that a man is not a martyr because he dies; he dies because he is a martyr; there are living martyrs as well as dying ones. It was this spirit, for instance, that dwelt in the people of the Netherlands and in Francis Junius, one of their ministers, of whom Motley tells us. When three of their comrades were being burnt for their faith, the little company of disciples came together in a room overlooking the square where the witness even to death was being given. They sat there with their backs to the window while their minister faced it and described to them the good testimony their brothers were bearing the flames of the fire shining through the windows and dancing on the wall, while the people looked on unafraid and comforted.

In addition to the three preparatory graces there are three distinguishing marks by which God's messenger may be recognized.

There is a mark on the mouth. He is in fact a minister of the Word of God—a man who speaks forth a message. The law of truth was in his mouth; "the priest's lips should keep knowledge, and they should seek the law at his mouth." But where shall he get the message? His Master answers, "He shall hear the words at My mouth." The law of truth shall be kissed on to his lips. Not from his own consciousness or conceit, nor from the world's philosophy or science is it to be gained, but from the Lord who sends him forth. If we may revert again to the Bunyan statue—

"The best of books was in his hand, The law of truth was written upon his lips."

I am persuaded it is the man who has the Book in his hand who will have the law of truth most upon his lips. We need none of us have

any greater ambition than to be known as a man of the Book. Unless indeed it be that the people might say of us as a Hindoo once said of a missionary, "There is no difference between him and the Book."

If we would speak the Lord's message, let us just try to tell the people what is in the Book. I bear you my testimony that the people will not only be interested when they hear it, but they will come to hear it. For myself I believe so greatly in the inspiration of this Book that I am sure we shall never get any better message out of it than the message God has put into it. The people do not want our fancy sermons, they desire to know what is in the Book.

But we shall need more than our study, however diligent, and our intelligence, however bright, if this law is to be in our mouth, we shall need the live coal from the altar to be placed upon our lips. A Welsh preacher, Robert Roberts, of Clynog, preached a sermon under which about a hundred people were converted, and which proved the beginning of one of those revivals which have been so frequent in the history of his country. John Williams, of Dolyddelen, said to him some days afterwards, "Tell me, Robert, where did you get that wonderful sermon?" "Come here, John," he answered, leading him to a small parlor. "It was here I found that sermon you speak of—on the floor here, all night long, turning backwards and forwards, with my face sometimes on the earth."

But our common speech often negatives our sermons. The word out of the pulpit often undoes the word we speak in it. Concerning this messenger it is written: "Iniquity was not found in his lips." There was no perverseness in his speech, and if a man offend not in word, he is indeed a perfect man. Who among us can claim to fill in the portrait?

"One thing I of the Lord desire,
For all my ways have miry been,
Be it by water or by fire—
O make me clean.

"I watch to shun the miry way,
And stanch the spring of guilty thought,
But watch and wrestle as I may—
Pure I am not.

"So wash Thou me, without, within,
Or purge with fire, if that must be,
No matter how—if only sin
Die out in me."

There is a mark on the feet. "He walked with Me." Why, that is like Enoch! "He walked with me!" Then the messenger of the Lord does not go alone; the Messenger of the Covenant goes with the covenanted man. The covenant is peace, and the two walk in peace, and the people not only say, "How beautiful are the words," but "How beautiful are the feet of him that bringeth good tidings."

He walks also in equity. How else can he hope to turn others from their in-equity? The Lord's messenger must be a straight man. People must learn to depend on him, and let me say that when people find a man thoroughly disinterested, they will do anything for him, they will even die for him. I can never think about walking in integrity without remembering the story of a stockinger who lived in Kettering in the old days—when people worked in sheds and cellars before our great mills were built. This man had to go through a gro-

cer's shop every day to get to the little hovel at the back, where he worked long for a mere pittance, scarcely gaining enough to keep wife and children from hunger. Himself clamant for food, he walked every day between piles of provisions on either side, and they could hear him muttering as he went. In those bad old days they thought perhaps he was one of the Chartists—he might well have been—so they listened attentively, and at last they heard what he said. The brave man as he went was praying in the heroic words of the twenty-fifth Psalm. With clenched fist as he went through in the morning he said: "Let integrity and uprightness preserve me," and again in the evening his heart went up to God: "Let integrity and uprightness preserve me." It is thus we are to walk. Of Fletcher of Madeley one of his biographers says: "He went about the parish radiating sanctity and doing good." Radiating sanctity! what an ideal for a Christian minister!

There is a mark on the service. The mark is not that of popularity, nor fame, nor lengthy newspaper reports, nor riches, nor honor, but this—"he did turn many away from iniquity." That is the great end of all our service, and for this we may be well content to throw much else to the winds.

Griffith John, who is perhaps the greatest living missionary, tells us that for some time his aim, as he preached, was the enlightenment of men, hoping that they might be converted some day. But under a specified date he writes: "In no period of my life have I sought the immediate salvation of men with an aim so direct as I have done these last two years. I have gone to the chapels day after day expecting to see men brought to God whilst speaking to them, and God has given me to see wonderful manifestations of His saving power as the result. Some of our warmest, happiest and most consistent members are men who have been brought to an immediate decision in the course of a single conversation." Do we preach like that, expecting to see immediate results? If we begin to make this our aim, I think Griffith John's experience will be duplicated, our style of preaching will be altered. He tells us that once he used to harangue from the platform or pulpit for an hour or an hour and a half, but when he began to seek instant conversions he got down amongst the people, met them face to face, answered their difficulties, and so won them for Christ.

"He stood as if he pleaded with men."

At the mound of Sippar, in Babylonia, there has recently been discovered a tablet of the time of Abraham which says: "Whosoever distinguishes himself at the place of tablet-writing shall shine as the day." The place of tablet-writing was, of course, the College of the day, and this was evidently a proverb among the people. When Daniel was taken down captive to that country he doubtless heard the words. But to him it was not enough that the man should distinguish himself at the College; he wrote indeed: "They that be wise shall shine as the firmament," but, he added: "They that turn many to righteousness as the stars for ever and ever."

To achieve this is worth our living, and worth our preaching. Let us covet to be known as God's messengers as well as Spurgeon's men; to watch daily at His gates and at the posts of His doors, ready to

stay or go as He bids; to speak His word faithfully when we have to speak it, and to declare the whole counsel of God when we go forth as His ambassadors.

So we double back from the end of the text to the beginning from our service to the covenant. Remember the legacy that is left to us: "My children, I leave you the covenant to feed upon." Against the New Theology I place the New Covenant, and against its vain words the Covenant blood.

"O covenant blood! O covenant blood!

Thou hast a deed of wonder wrought

Which calls for praises without end;

What man can tell it as he ought?

For Thou hast made our God our Friend,

Quenched His just anger in Thy blood,

O covenant blood! O covenant blood!

As we sit at the Lord's Table and drink the cup of the New Covenant, may we, with a fresh sense of sin forgiven, go out to declare that life and peace are assured even to the guiltiest by the blood of Jesus, and that holiness and truth are the gift of His grace to the weakest and humblest believer.

No large growth in holiness was ever gained by one who did not take time to be alone with God. No otherwise can the great central idea of God enter into a man's life, and dwell there supreme. For such a possession of the idea of God, we must have much of the spirit of him who departed into a solitary place, and who continued all night in prayer: "the morning star finding him where the evening star had left him."—A. Phelps.

BRAIN POWER

Increased by Proper Feeding.

A lady writer who not only has done good literary work, but reared a family, found in Grape-Nuts the ideal food for brain work and to develop healthy children. She writes:—

"I am an enthusiastic proclaimer of Grape-Nuts as a regular diet. I formerly had no appetite in the morning and for 8 years while nursing my four children, had insufficient nourishment for them.

"Unable to eat breakfast I felt faint later, and would go to the pantry and eat cold chops, sausage cookies, doughnuts or anything I happened to find. Being a writer, at times my head felt heavy and my brain asleep.

"When I read of Grape-Nuts I began eating it every morning, also gave it to the children, including my 10 months old baby, who soon grew as fat as a little pig, good natured and contented.

"Within a week I had plenty of breast milk, and felt stronger within two weeks. I wrote evenings and feeling the need of sustained brain power, began eating a small saucer of Grape-Nuts with milk instead of my usual indigestible hot pudding, pie, or cake for desert.

"Grape-Nuts did wonders for me and I learned to like it. I did not mind my housework or mother's cares, for I felt strong and full of 'go.' I grew plump, nerves strong, and when I wrote my brain was active and clear; indeed, the dull head pain never returned."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

A VITAL QUESTION.

What is the matter with the grand, old gospel, that some things seem so different from the days of our fathers? Has it changed? Is it not the same? Sinners used to be exhorted to "seek" the Lord—now we hear only about people "accepting" Christ. In "getting religion" now just reaching out the hand, and simply accepting what in many cases has been long and persistently rejected?

"That is a good deal easier than I got religion—just hold up the hand and sign a card," said one of the Washington deacons to me as we came out of one of the Moody meetings one afternoon several years ago.

This matter puzzles me! I go to the good old Book. I find "In the day thou seekest Me with all thine heart I will be found of thee!" "Seek ye the Lord while He may be found." And again—the Master said this, in even stronger language: "Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in, and shall not be able."

I consulted my Concordance. I find many invitations to the sinner to seek; but the word accept seems to belong in every case to the dear Lord Himself, who graciously accepts the repentant sinner.

Penitents at the altar used to be called "seekers." What are they now? Acceptors?

Somehow (to make a clean breast of it) it seems to me almost sacrilege—this glib talk of accepting Christ, if one who has been for years—maybe half a lifetime—rejecting, fighting, crucifying Him, can simply turn about and graciously accept the hand of the Crucified One!

Am I wrong? I wish to think aright. Theologians, preachers of the Word, ye who have made "the things of God" a life time study, who will answer!—Mrs. Hattie E. Buell, Northern Christian Advocate.

CONTENTMENT.

For the present at least we are just where God would have us. "He does not need to transplant us into a different field, but right where we are, with just the circumstances that surround us. He makes His sun to shine and His dew to fall upon us, and transforms the very things that were before our greatest hindrances into the chiefest and most blessed means of our growth. No difficulties in your case can baffled Him. No dwarfing of your growth in years that are past, no apparent dryness of your inward springs of life, no crookedness or deformity in any of your past development, can in the least mar the perfect work that He will accomplish, if you will only put yourselves absolutely into His hands, and let Him have His own way with you."

There are four things ascribed to God in Scripture which may assure us he will be just in performing all his promises: he remembers them all, he is unchangeable, he is furnished with power to perform them, he is most faithful, and will not deny nor falsify them. To keep commandments is our work—to keep promises is God's work; though we may fail much in our work, God will not fail at all in his work. To believe this is our highest and truest work of faith—Caryl.

A dead soul may know about Christ; a living soul knows Christ. Hall.

Can You Use Food When You Get It?

Thousands of Stomachs Starving Where Mouths Are Well Fed. Costs Nothing To Relieve This Condition.

Eating is fast becoming too much a part of the daily routine, if not a mere tickling of the appetite—a thing to be gotten out of the way as quickly as possible. Little thought is given to "what kind of food," its effect upon the system, and whether it will be of use in building up the tissues of the body.

Your stomach will revolt, if it is not already doing so. It must shut up for repairs. What of the dizziness, and sometimes pain, which stop you after a hurried lunch? What of the general distress after a heavy dinner, a feeling of pressure against the heart which calls a halt and makes the breathing difficult? Is it common for you to be oppressed with belching and sour eructations? Are you constipated and then do you laughingly toss a dime to the druggist for his most palatable relief? Beware of temporary cures that are but palliatives. Many antidotes for the common ills which our flesh is heir to seem at first to relieve, but in reality, if not injecting poison into the system lay the foundation for a deeper seated and more far-reaching disorder.

Three-fourths of all diseases originate with a breaking down of the digestion and nine-tenths of all digestive troubles originate with one or more of the symptoms named above.

Beware, then, of Indigestion and Dyspepsia. If you find yourself aching, listless, lacking in ambition when you should be on the alert.

Do not doctor the stomach. It needs a rest from food and drugs.

Do not flush out the bowels. It takes more than forcing food through the passageway to make blood and tissue and nerve.

Do not starve your stomach. Food is a thing to be worked for all there is in it and your stomach will do the work if you help it in Nature's way.

Stuart's Dyspepsia Tablets contain nothing but the natural elements which enter into the healthy stomach and intestines to perform the function of digestion. Governmental tests and the investigations and sworn oaths of expert chemists attest this fact. Stuart's Dyspepsia Tablets go to the source of the trouble and positively restore the glands and fluids of the mucous membrane to their proper condition. They promptly relieve the distress of all troubles originating in the stomach or bowels (with the one exception of cancer.)

Stuart's Dyspepsia Tablets are recommended by physicians and all reliable pharmacists. If you are a sufferer from indigestion or dyspepsia, try a fifty cent package today. At all druggists' or if you prefer send us your name and address and we will gladly send you a trial package by mail free. F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

Each day is a new life and an abridgment of the whole. I will so live as if I accounted every day my first and my last; and as if I began to live but then and should live no more afterward.—Joseph Hall.

Editorial

"A Campaign of Education on the Sunday-school" was the subject of a lecture delivered by Dr. R. H. Pitt, of the Religious Herald, at the Southern Baptist Theological Seminary last week.

With a frankness devoid of denunciation he called attention to the fact that Southern Baptists had made little, if any, progress in thirty-five years in dealing with the Sunday-school problem.

One of the suggestions made to change this lamentable condition was the effecting of associational and State organizations on distinctively denominational lines.

Surely there are no Baptists quite so unreasonable as to ask other denominations, as such, to proclaim their tenets; nor is it likely that fair-minded pedo-Baptists would make a similar request of Baptists.

It is difficult to see how any one cognizant of the Baptist position could feel aggrieved when the latter made an honest effort to carry out their own conscientious convictions.

Sir Oliver Lodge has publicly declared that he is convinced that messages can be received from those who have passed away.

hour spiritualism stands discredited in the world not only because of the fakes and frauds identified with it, but because of its utter failure to establish by credible evidence, its pretensions and claims.

When such a man as Sir Oliver Lodge announces his acceptance of the most important claim of spiritualism, one would naturally expect that the evidence leading to this result would be clear, strong and convincing.

The writer, some years ago, attended a seance where the effort was made to have a prominent musician, who had been buried the week before, communicate with his friends.

That would be a sad hour for some, at least, when the fact was established that their departed loved ones were subject to the whims of a certain class in this world and returned to tip-tables, move chairs and rap here and there in responding to the questions propounded by an awe-inspired circle.

Last month a meeting was held in New York City that may have an important bearing on the Protestant Episcopal church of this country.

A prominent New York rector characterizes those participating in this meeting as guilty of "nothing short of treason," while an equally prominent Catholic clergyman of the same city said: "I am certain Catholics everywhere will welcome this movement with sympathy and good will."

All this is very suggestive and brings the question of common honesty to the forefront for serious consideration.

Nor should such religious treason be encouraged by those who may be benefited by it. The high and noble thing to do is to insist that the principles of fidelity and honor shall govern everywhere and in all things—religion included.

A Baptist exchange says: "There are two ways of looking at life; one says, 'I am in the hands of the devil and God is trying to rescue me.' The other, 'I am in the hands of God and the devil is trying to possess me.' For my part I believe I belong first to God and when I sin I am going contrary to my nature," etc.

The closing part of the first chapter of Romans lays bare the natural outcome of sin in the human soul.

Jesus came "to give his life a ransom for many," and upbraided those waiting on his ministry with the words, "Ye will not come unto me that ye might have life."

Surely this editor is forgetting the teaching of his Bible and should remember that we become "children of God by faith in Christ Jesus."

There is a twofold rest placed within the reach of every child of God. The first is a gift and Christ is the giver.

peace that fills the soul when it apprehends Christ by faith and realizes that he, by his death, has settled the sin question for time and eternity.

The other rest is an attainment that is conditioned upon discipleship. "Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest to your souls."

This is the rest of the self-subdued soul. It is heaven on earth and means the beginning of that hour when the spirit can say, "I have learned in whatsoever state I am therewith to be content."

Information from the Headquarters of the Anti-Saloon League reveals that the County Unit Bill is in grave danger.

Baron Waldemar Uxkull is still prosecuting his endeavor in this country to raise \$100,000 for a Theological Seminary in Russia.

The obstacles to preaching the Gospel in Russia are now removed and the present imperative need is a trained ministry to meet the peculiar conditions of that great country.

Not long since a minister conducting a funeral service remarked, "This corpse has been a member of my church for ten years."

Christians so ardently engaged in temporal pursuits that nothing short of a blast from Gabriel's trumpet will cause them to lift their eyes towards Heaven.

EDITORIAL VARIETIES

"Dead men tell no tales. It is not necessary. The obituary writers do that service for them."

Since October 1, 1907, it is reported \$250,000 worth of old labels have been thrown away, as the result of the enforcement of the Pure Food Law.

Rev. E. E. Burdick is the new pastor at Sanders, Ky., succeeding Bro. Potent, who has gone to North Carolina.

Mr. J. Henry Burnett, the General Manager of the Transcendental College, Murfreesboro, called at our office Tuesday.

The Excise Commission Board of Washington, D. C., granted license for the sale of liquor in the new Union Rail way Passenger Station, and that, too after a most widely signed protest was presented against it.

It was a real pleasure to greet so many brethren from Kentucky and other States who called at our office last week.

Dr. and Mrs. W. P. Harvey returned from Florida last week and expect to leave for Denver, Col., in a few days to remain for several weeks.

People have very different ideas as to what constitutes hardship. A visitor to an insane asylum was overheard by an attendant telling another visitor who was there for the first time: "O, they treat the poor souls cruel here! Why, they gives them a bath every week!"

Bessie Lee, the handsome and accomplished daughter of Mr. and Mrs. C. Z. Oversturf, Augusta, Ky., was married Wednesday, February 19th, to Mr. Alfred Nichols Moneyhon.

Prof. Edmund Harrison, President of Bethel Female College, Hopkinsville, honored us with a call while visiting in this city.

After Secretary P. T. Hale's sermon on "Knowledge, the Measure of Life," Pastor H. A. Porter announced that he was confident Walnut Street church would give the \$10,000 asked of her on the 50,000 requested from the Louisville churches for the Education Society.

Deacon E. W. Ford, from Hartford, was in the city this week. He looked up Secretary Hale and told him, though they were without a pastor, the deacons and leading members wanted to have a part in the effort for our schools, and desired him to come and present the subject.

Two church wardens went to Dr. Strachan, Bishop of Toronto, to complain of their clergyman, because he had wearied them by preaching the same sermon several times.

An old lady who had kept the sunny cheerfulness of youth and was beloved by all in consequence, was asked her secret. In reply she said: "I know how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand and did not allow them to bore other people."

"Jan Szathmani and his wife, Marie, have recently celebrated the one hundredth anniversary of their wedding day in the village Isouboigi, a Budapest correspondent says.

AMONG THE Churches.

Salmon Mt. (Third and St. Catherine) Pastor Henry A. Porter; Address: Dr. Hale and Dr. Porter, Christian Mission, The High School, Lake 12:70. attend, 50d. News by letter. Wal-

Trial, Matt. 27:22. R. R. attend, 141. Seven baptized.

Portland—Mrs. E. W. Oakley: The Deacons, I. Tim. 3:11-12. Pastor E. O. Vick: The Therefore of Romans 12:11. Deacons J. A. Shaggs ordained at morning service. R. R. attend, 14d. Two by letter. Dr. Maddox, Corresponding Secretary Ministers' Aid Society, made a very impressive talk of about ten minutes, presenting his work and arousing much interest.

Thirty-sixth and Grand—Pastor H. R. Robinson: The Power of a Holy Memory, II. Tim. 2:18. The Love of God, John 3:16.

Twenty-sixth and Market—Mrs. R. A. Harms: Walking in the Light, I. John 1:7. Pastor E. R. Reed: Who Owns He Saved? Lake 19:25. R. R. attend, 277. One by letter.

Twenty-second and Walnut—Pastor M. P. Hunt: A Discussion of the Diocese, Acts 6:2. Paul's Voyage to Rome, Acts 27:25. Bro. J. R. Wood ordained a deacon. R. R. attend, 657. One for baptism, one by letter.

Third Ave.—Pastor R. J. Cannon: The Christian Race, Heb. 12:1-2. A Prepared Place for a Prepared People, John 14:2. R. R. attend, 143. One for baptism, three baptized.

Vanhook Mt.—Pastor E. O. Hillis: Cheerful Obedience, Acts 5:27. Hailing One's Self into Heaven, I. Kings 21:20. Two baptized. R. R. attend, 98.

Culbertson Ave. (New Albany)—Pastor U. R. Clifton: Half Sacrifice and Half Forgetfulness, Matt. 18:24-25. Threefold Hymnic Meaning of Baptism, Rom. 6:3-5. R. R. attend, 94. Three baptized.

Kennelsville, Ky.—Bro. Chas. K. Hoagland: The Call of God, I. Cor. 1:9. What Must I do to be Saved? Act. 16:30. R. R. attend, 27.

Ralem—Pastor R. W. Grizzard: Barren Hearing, Gal. 6:2. His Goodness, John 1:16. R. R. attend fair.

Brethren Jenkins (J. P.), Greathouse, Betta, Bessie, Hair, Harrow, Dawes, Maddox, Owens, Coakley, Nunnally and Rhearer made short and inspiring addresses that were greatly enjoyed by the members of the Conference.

Deacon Early, of the Fourth Avenue Church, presented the request of that church that the Conference arrange for a union meeting of the Baptist churches of this city to be held by Bro. Geo. C. Cates. A committee consisting of Drs. Alderman, Porter, Doolan, Wilson and Hunt was appointed to investigate the matter and report at the next meeting. Brethren Wilson, Reed and Alderman were appointed a committee on apportionment for the mission building fund. This offering is to be taken March 15th.

At the close of the Conference a council was called at the request of the Twenty-Second and Walnut St. Baptist church to examine Bro. Joseph Rennie, with a view to his ordination. Dr. M. P. Hunt was elected Moderator and Rev. R. E. Reed clerk. The editor of the Recorder conducted the examination, and at its close the motion unanimously prevailed that "we recommend that the church proceed with his ordination." This service will be held Wednesday night, Brethren Bruce, Prestridge and Thompson participating in the exercises.

SEMINARY NOTES.

ARTHUR H. MAHAFFEY.

We are sure that every one who has been attending the various lectures during the last few days feel that they can testify to the benefit gained thereby. Suffice it to say that the course thus far has been growing in interest and significance. Every lecture has been largely attended, both by the seminary constituency and many friends. It is gratifying to a number of pastors of the various fields to be present during these lectures. We are sure that their people will have the best part of this course told to them when their pastors return.

We are glad to state that the students from the various States are taking wise steps toward their contribution for missions. Bro. Owen, from China, addressed the Volunteer Band of the Seminary last Friday. The hour was wisely spent and we expect to see valuable fruits of it in the future.

Supplies for last Sunday: E. Y. Mullins, Broadway, morning; W. J. McGlothlin, Broadway, evening; A. G. Alderman, Bryant Station; W. E. Abrams, Jeffersonville; J. B. Moseley, Ash St. Mission; H. B. Harris, Eighteenth St. Mission; E. A. Cottrell, Ten Mile; M. F. Bagby, David's Fork; E. A. Cottrell, Berea; W. N. Rose, Union Band; W. C. McPherson, Boston, called as pastor; A. V. Joyner, Beech Grove; R. L. Bolton, Ghent.

We are anticipating another good mission day on March 1st, as usual at 10 o'clock at Norton Hall, but Sunday being the first the exercises will be on Monday. The public is cordially invited.

EATON MONUMENT FUND.

Many letters have been sent out this week, and we are expecting responses from men and churches, who will, while his memory is still fresh and fragrant, show their love for the man and their loyalty to his principles, by a contribution to the Monument Fund. A number of requests have been received for the pamphlet on "A Lost Leader." It will take a little time yet for the sermons to get printed, and the requests will be attended to as soon as possible.

Of numerous letters received of late the following extracts will arrest attention:

"Enclosed is one dollar for the Monument. I rejoice that it is in the hearts of the Baptists to erect this, but no marble shaft that men may build can add and glory to this mighty man of God, in many respects the greatest of the nineteenth century. I feel it a great honor to have the opportunity to give even this small sum."—Mrs. Rachel H. Brannan, Midway, Ky.

"Let me enclose you this one dollar for the Eaton Monument. I am a great admirer of the life and teachings of such a great man. I thank God for such a character. He was a Baptist not only for himself, but for everybody. Let his monument arise until it meets the earliest mora in its coming, and the last rays of the setting sun linger and play upon its summit."—Rev. J. F. Morrall, Watterboro, H. C.

"I am truly glad you have undertaken the erection of a monument to our great leader, Dr. Eaton. He was both great and good, and I want to help you; so send me some pledge cards."—H. P. Hensinger, D. D., Keene, Ky.

"Enclosed find two dollars for Dr. Eaton's Monument. He was a grand man, a wonderful man and we are glad to know this tribute will be paid to his memory."—Two Loving Friends, Pembroke, Ky.

"Enclosed you will find check for one dollar for the Eaton Monument. I considered Dr. Eaton one of the noblest men in the land. I have been reading the Recorder since '72, and hope it may stand as a bulwark for truth and righteousness to the end of time."—R. M. Johnson, Shelbyville, Ky.

SUBSCRIPTIONS RECEIVED.

Ladies' Working Society, Walnut Street church, Louisville \$50 00 Previously acknowledged 1573 75 Total subscriptions received, \$1623 75

CASH RECEIVED.

Branham, Mrs. Rachel R., Midway, Ky. \$1 00 Cox, Mrs. O. N., Louisville 5 00 Hubbard, J. B., Marion, Ky. 1 00 Johnson, R. M., Shelbyville, Ky. 1 00 Morrall, Rev. J. F., Watterboro, S. C. 1 00 Melong, Grace D., Louisville. 5 00 Tinsley, Mrs. Lou and Miss Cora, Louisville 10 00 Thompson, Dr. C. M., Louisville Turner, J. W., Jeffersontown, Ky. 1 00 Two Loving Friends, Pembroke, Ky. 2 00 Wells, Enphemia, Louisville ... 1 00 Wells, Myra, Louisville 1 00 Williamson, Elizabeth, Louisville 1 00 Williamson, Jennie, Louisville. 1 00 Previously acknowledged \$256 00 Total cash received \$313 00 HENRY ALFORD PORTER, Chairman.

Occasionally we get a letter from some one saying: "I have been getting your paper through your agent for less than the regular price." True we do give our regular agents a commission to work for us, but with the positive instructions not to divide his commission with any subscriber or to take any subscription for less than \$2 per year, the regular price to everybody. We are not a "cut-rate" concern.

READ! REFLECT! ACT!

We have received \$1,344.72 during the month for State, Home and Foreign Missions. Every true friend to missions must stand nobly by the threefold cause of State, Home and Foreign Missions. The last General Association ordered the State Board to put our State work on the basis of \$30,000. This amount will be inadequate to our needs. This month we have received for State Missions \$815.95. On the last day of the month we will need \$2,000, in order to settle with our Evangelists, Missionaries and Colporters and our Sunday-school Secretary. It is readily to be seen that the brethren must bestir themselves in the love of the Master. Kentucky has each month given more

THE CONVENTION'S PERIODICALS

Table with 2 columns: PRICE LIST PER QUARTER and R. Y. P. U. SUPPLIES. Lists various publications like Bible Class Quarterly, Intermediate Quarterly, etc., with prices and descriptions.

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENN. J. M. FROST, Secretary.

to missions than she did the corresponding month last year. We can maintain our record if every pastor, treasurer, Sunday school superintendent and Woman's Missionary Union will come promptly to our aid.

Heavy demands are confronting us for aid to struggling churches in the erection of suitable meeting houses. They are building and we must help them. We have in hand this month \$155.57 for the Home Board, while an alarming debt confronts us. We must rally to their aid. Only \$302.80 cents has passed through our hands for Foreign Missions! We must enlarge. Never were our missionaries at home and abroad more honored of God in the winning of souls. We appeal to the churches to give with the spirit of bereavement.

"The children of Israel brought a free will offering unto the Lord; every man and woman whose heart made them willing to bring for all the work."—Exodus 33:29.

W. D. POWELL, Cor. Sec. Later—\$142 has just been received from one church. Good!

THE STATE. Liberty church averaged more than one dollar per capita for missions.

"Earn your D. D. by preaching discipline and doctrine."—J. T. Betts.

Rev. T. B. Hill, Mt. Sterling, has been on the sick list and is resting a few days in Virginia.

The Kentucky Baptist Education Society is arranging to establish a school at Prestonsburg.

State Evangelist R. W. Barnes held an excellent meeting at Incz. There were eight professions.

"I have a standing invitation to be invited to visit the churches in the interest of the Ministers' Aid Society."—Secretary Maddox.

Concord Association representatives have arranged for a Laymen's Conference the fifth Sunday in March, at Monterey, Owen county.

A Laymen's Conference of the White's Run Association will be held at Carrollton the second Sunday in April. An effort will be made to secure speakers from Louisville.

The Glasgow church, by a unanimous vote, passed a resolution urging Pastor J. W. Loving to recall his resignation. He had resigned to accept the call to the Houston church, Texas. We hope Pastor Loving has not so far committed himself to the Texas brethren that he cannot accede to the earnest wish of the Glasgow church.

Pastor J. W. Campbell writes from Harrodsburg: In November last I resigned the care of Mill Creek and Stowarts Creek churches. No man ever served better people. Happy the man whose lot is cast among them. I have accepted the care of Salvisa church, and am delighted with my people. May the Lord give us great things this year.

We sympathize with the Cynthia church in its regret at losing its beloved pastor, Bro. T. H. Plemmon. But it is some consolation to us that he does not leave the state, going to Catlettsburg. Bro. Plemmon's must have felt the call of duty to be very strong to have left such a noble church, so devoted to him and in which God has so greatly blessed his labors.

As a result of the Laymen's Conference held at the New Liberty church, there was an increase in the mission subscriptions of 72 per cent. The ladies of the church attended this

Conference and the membership of the Woman's Missionary Society was doubled in twenty days. Pastor Watts is to be congratulated on the outcome of this meeting.

"I have been in touch with the Georgetown church for forty one years. The church is in better condition than ever before. Great congregations greet Pastor Dawes at every service and the Sunday school is doing excellent work.

"This is one of the best years in the history of the College. Fine work is being done, the faculty is strong and there is perfect harmony."—J. K. Nunnally.

DEAR READER: Enclosed find \$2 for renewal to my subscription for Recorder. Owing to a long spell of sickness I failed to renew until the present. JNO. HANDEK. Walla Walla, Wash, R. P. D. 3.

My father died before this was sent, but please send the paper to the name and address he has given. P. M. HANDEK.

We sincerely sympathize with this stricken household, and trust the children will find the same comfort and pleasure in reading the Recorder as did their honored father.

A WORKERS' INSTITUTE.

A Workers' Institute will be held at Walton, Ky., on March 4th and 5th.

Wednesday, March 4th, at 7:30 p. m., Rev. J. C. Owens, returned missionary, will speak on Missions in China. Thursday morning, March 5th, Dr. J. R. Sampney will speak on Pedagogy. Thursday afternoon, Dr. L. W. Doolan will speak on Christian Giving. Thursday evening at 7:30 p. m., J. G. Bow will preach on Divine Workmanship. Everybody invited to attend.

THE R. Y. P. U.

BY THOS. J. WATTS, COR. SEC'Y.

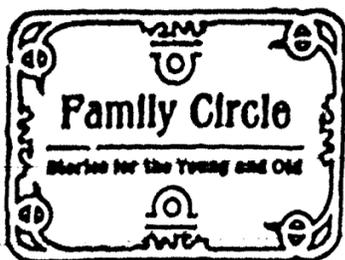
A great program is being prepared for the Southern B. Y. U. Conference Auxiliary to the Southern Baptist Convention at Hot Springs. The meeting of the Executive Committee, in Louisville, February 21st, was enthusiastic. The Programme Committee is as follows: M. P. Hunt, Lloyd T. Wilson, J. N. Prestridge.

The Kentucky B. Y. P. U. is planning for a B. Y. P. U. Assembly for next July. The Executive Committee has expressed itself in favor of Georgetown as the place and the latter part of June and the early days of July as the time. A committee will negotiate with Georgetown College authorities at once, looking to holding the assembly there. It is thought that arrangements can be made and announcement made within a few days. The Committee on Time, Place and Programme is composed of Brethren M. P. Hunt, W. D. Powell, B. A. Dawes and T. J. Watts.

Do you need the services of the Corresponding Secretary? If so, write your desire, addressing him at New Liberty, Ky. He is a regular pastor and will have to do his B. Y. P. U. work largely by correspondence, but he can and will respond to as many requests for personal service as possible.

Please notify the Corresponding Secretary of new unions organized and send him other news items that you think will be of interest to B. Y. P. U. readers.

If your Union has not been succeeding well, the first thing for the pastor and the president to do is to write for Leavell's B. Y. P. U. Manual, price 50 cents postpaid. Read it, master it, then try to put new life into your Union. You can and you will succeed.



WHEN I WAS A BOY.

BY EUGENE FIELD.

I'm in the attic where I sleep
When I was a boy—a little boy!
Is through the lattice the moonlight
creep,

I'd like to sleep where I used to sleep
When I was a boy—a little boy!
For in at the lattice the moon would
peep,

"BOY WANTED."

"There! I guess that ought to bring
one, early tomorrow morning," said Mr.
Jonathan Peabody, as he finished tack-
ing the card on the front door.

and mellow light upon all the surround-
ing objects.
He trotted back and forth, all the
while talking to Thomas, a large, gray
cat, that purred curiously and rumbled
against his legs in a most sympathetic
manner.

had taken up to fill with milk.
"Come, come," he said, clearing his
throat two or three times; "we are for-
getting all about our supper. Come,
Maddy, little man, if you are going to
be my boy you must sit on Uncle Jonathan's
knee and drink milk from this
nice cup. It's Thomas' milk, but Thom-
as doesn't care; he'll hunt a nice, fat lit-
tle mouse with a long tail for his sup-
per."

The Family Physician

The best medicine in the world cannot
take the place of the family physician.
Consult him early when taken ill.
The trouble is with your throat, bronchitis,
croup, or lungs, ask him about taking
Ayer's Cherry Pectoral. Do as he says.
It will cure you!

MISSOURI BAPTIST SANITARIUM.
St. Louis. A well equipped, quiet, hospital, Sanitarium and
Nursery. Large Convalescent, Large, well-lighted
Bath, Navy Casinet.

He never saw this big "errand boy"
but once after that, for to tell the truth
the gentleman did not live in the city.
A few weeks later Mam was going on an
errand to a distant part of town, in the
electric car. As he sprang in and took
his seat, a big, handsome man flashed a
look of recognition at him and reached
across the aisle—a dog-skin glove. Of
course Mam knew his comrade-in-trade—
it was the "swell" errand boy.

CANCER
15 years' experience
enables us to contin-
ually treat and cure
all cases without the
usual excruciating
pain.
DR. GRANTLEY & BUSH,
5 Odessa Ave., Toronto, Ont.

THE BETTERR PART OF VALOR
A lady took her four-year-old son to
the family dentist to have his teeth at-
tended to. The dentist found a small
cavity, so the lady seated herself in the
chair, took Master Tom on her lap, and
the operation began. The burr had
no sooner touched the tooth than the
child began to scream. At the end of
fifteen minutes, when the mother released
her hold upon the child, she was dently
pale, while the dentist wiped great beads
of perspiration from his brow. Tom,
however, fairly swaggered across the
room.

NORA'S STONE BUTTERFLY.
Teddy and Nora ran into grandpa's
study all out of breath.
"Is it, isn't it, grandpa?" cried
Nora.
"Isn't it is it?" cried Teddy.
"What are you talking about, chil-
dren?" asked grandpa, smiling.
"About my stone butterfly," said
Nora eagerly. "I found it down by the
brook. It must have got caught in the
stone some way. See here!"
Nora held out a stone in which was
something that looked very much like a
butterfly with its wings spread. Grand-
pa took it in his hand and looked at it
carefully. "That is not a butterfly,"
said he.

A WOMAN'S APPEAL
To all knowing sufferers of rheumatism,
whether muscular or of the joints, sciatica,
lumbago, backache, pains in the kidneys
or neuralgia pains, to write to her for a
home treatment which has repeatedly cured
all of these tortures. She feels it her duty
to send it to all sufferers FREE. You cure
yourself at home as thousands will testify
—no change of climate being necessary.
This simple discovery banishes uric acid
from the blood, loosens the stiffened joints,
purifies the blood, and brightens the eyes,
giving elasticity and tone to the whole sys-
tem. If the above interests you, for proof
address Mrs. M. Summers, Box 212, South
Bend, Ind.

THE "CONTRAIRY" HABIT.
We mean contrary, not contrary, the
same habit that afflicted Mistress Mary
of the nursery rhyme.
It is the habit of mind that always
sees the side opposite to the one pre-
sented.
If a friend says an object is white,
it always looks black to the man of the
contrary habit. If a flower is sweet
to a friend, it has an atrocious odor to
his nose. If a sermon is pronounced
"good," he has "no use for it." If a
story is called "touching and pathetic,"
he declares that it is "mawkish and sen-
timental." If a brother Christian in the
prayer meeting explains a text, the
one afflicted with the contrary habit at
once declares that he has misinterpreted
it. If a motion is made, he opposes it,
for he is unconsciously "agin" every-
thing.
The irrevocant small boy, who is often
extremely pat with his epithets, calls
him a "kicker."
The victim of this habit is often en-
tirely unconscious of it. He considers
himself the most amiable of men; only
he knows better than others, so must
set the world right. He must fulfill
his mission of correcting other people's
mistakes.
He never realizes that he sees every-
thing in a distorting mirror, which makes
tall, thin men fat and squat, and stout
men thin as rails. The contrary man
seldom gets over his habit. Like the
tobacco and liquor habit, it grows on
him.
Proved to be in error a hundred times,
he is just as cock-sure that he is right
the hundred-and-first time.
At last he comes to be known for what
he is. His judgement, even when he
happens to be right, is discredited. He
loses his influence; and, when men see
him, they do just as they do when look-
ing into a distorting mirror—they
laugh.—Christian Endeavor World.



BENTWING

"Mother," said John Everett, when Mrs. Bright came into the nursery one morning to dress her little son, "I didn't sleep very well last night. There was a funny noise kept me 'wake."

"Well, well," smiled Mrs. Bright, "is my small boy developing nerves already? Probably you dreamed the funny noise, John Everett."

"No, I didn't dream it, mother. It was a really true noise. I think it's in the stove."

Mrs. Bright opened the door of the stove that was used to warm the nursery of her summer cottage on chilly days. "It must have been your imagination, dear; for there is nothing here that could possibly make any sound," she said.

"Any way, I heard lots of noise," persisted John Everett.

"Perhaps you did, son, and I believe the next noise you hear will be the breakfast bell, so let us hurry."

It was such a pleasant day that John Everett did not stay indoors at all, and he thought no more about the noise in his room until he went to bed. But that night, after his mother had kissed him and turned the light low, and had gone softly out of the room, he again heard the strange sounds in the corner where the stove was.

"Mother thought that was 'magination," he said, as he raised himself on his elbow and peered across the room. "But I know it's a really sound." For a few minutes he listened quietly, and then with a little air of determination he rose from his bed and walked gravely out of the room and downstairs.

Mrs. Bright and her brother Dick were reading, and they did not hear the small bare feet on the thick carpet.

"Do my eyes deceive me, or is this really our John Everett a-walking in his sleep?" exclaimed Uncle Dick, when he saw the little figure of his nephew beside his arm-chair.

"I'm not asleep, and there's a funny noise in my room that keeps me 'wake. Uncle Dick, I want you to come and find it, 'cause mother thinks I dreamed it; but I didn't, for it's really noise."

Uncle Dick picked John Everett up in his arms, and, turning to his sister, said: "Come, let's see what's bothering the little chap." They all went to the nursery, and just as they entered the room John Everett's quick ears caught the sound again.

"Don't you hear it?" he whispered.

"Why, there is some odd noise!" exclaimed Mrs. Bright.

"Of course, there is," said Uncle Dick, "and it's in or near the stove." He put John Everett on the bed and then began to examine the stove. "Well, I declare! the noise is in the stovepipe. Some poor thing is caught there and is trying to get out."

John Everett sat straight up and watched his uncle with wide-open eyes as he removed one joint of the stovepipe. And, when a skuttering young bluejay came out, he clapped

his hands with delight. But the bird was too exhausted to enjoy his freedom, and his wings, which had been flapping against his prison walls, were bruised and sore, and he sank helplessly to the floor.

"O mother, may I have him for a pet?"

"I hope he will get strong enough to fly and be happy in his own way." Mrs. Bright took the bird tenderly in her hands, but John Everett looked much disappointed.

"We will take care of him, dear, while these poor wings are getting well, and maybe he will like to stay with us."

"Wasn't it funny he got in the pipe?" said John Everett. "You see it was a really noise."

"Indeed it was," laughed Uncle Dick, "and we'll put the really noise in the woodshed, where there are no chimneys for him to hide in."

This is the story of how Bentwing came to be a member of the Bright family that summer; for the bluejay did not go away, but hopped about the lawn and was very tame and friendly with John Everett. One wing was slightly bent, but he could fly very well, and Mrs. Bright, who named him Bentwing, said, when he disappeared in the autumn, that she thought he had flown South for his health which, perhaps, had never quite recovered from his visit in the nursery stovepipe.—*Kilbourne Coates, in Churchman.*

DONALD AT THE CONCERT

When Donald knew that he was asked to speak a piece at the concert in which his big brothers and sisters were going to take part, his bosom swelled with pride. He ran across the street as fast as his sturdy five-year-old legs would carry him, to break the news to Teddy Brown.

"I'm going to speak a piece at the big concert next Thursday. Don't you wish you could?"

"What are you going to say?" asked Teddy, who was two years older than Donald.

Donald didn't know. He had only thought so far of staying up at night like grown-up people and going to the big church which would be brilliantly lighted up. Then there was going to be ice cream, for Sister Lou had said so. He hoped it would be pink, and that there would be cake with chocolate frosting. He hadn't thought very much of the "piece" part of it.

When he got home again his mother was looking over a page of paper.

"Donald," she said, "I don't know whether I'm doing a wise thing to let you take part in the entertainment, but if you go to bed quietly every night at your usual time without making any trouble for Nora I believe I'll let you!"

Sad to relate, Donald never liked to go to bed on time, and Nora usually had her hands full with him.

"Yes, I'll not tease," said Donald eagerly.

"Now this is the piece you are to say," continued mother. Then she read from the paper:

I had a dog whose name was Trot; He used to wag his tale, He'd follow me across the lot An' tote my dinner pail.

When teacher said that school was out An' I laid down my pen, There would be Trot a hangin' 'bout To tote it home again.

"Do you think you can say it?" asked mother a little anxiously.

"Oh, yes," said Donald.

"Well, then we'll have to begin to learn it."

Donald did his best. It was very tiresome to say the same old lines over and over again, when he was so sure that he knew it and could remember it. He was so glad when she finally let him off to play.

The next morning she asked him to repeat it again.

"Of course I know it," said Donald. And he began:

I had a dog whose name was Trot, He used to—used to—he used to—

There he stopped short, for the life of him he could not remember what Trot used to do.

Then mother started all over again to teach him, and he was sure that he had learned it thoroughly when he went to play that day. In a few days he was so sure of it that he would recite it to everybody.

At last the night of the entertainment came. Donald thought he had never seen so many people. He sat beside his mother and looked around with wide open eyes. He watched one child after another go up to the platform, say a piece and come down again. Then his mother lifted him off the seat and said, "It's your turn, Donald."

Donald saw a sea of faces before him as he stood on the platform. His limbs stiffened, but he started in bravely:

I had a dog whose name was Trot, He used to—he used to—he used to

Donald's heart seemed to bump up and down. He made another effort.

He used to wag his—pail.

It was out.

Somebody in front laughed. Then it seemed that everybody was laughing. Donald felt as if he were fastened to the spot. His mother beckoned to him to come down, but he couldn't. But when everybody had stopped laughing and looked up expectantly at the little boy again, the blood rushed to his round little face. He must say something and he couldn't remember another word about Trot. As he looked down very much embarrassed he saw the shining things with buckles on his feet. His chest swelled again with pride, and he held up his head proudly. He had something to say.

"See my new shoes!" he cried, holding up one foot.

Then the people laughed so long that Donald thought they would never stop. Mother was laughing too. He strutted down to her, forgetting all about his shyness in the presence of the big audience.

"I guess they saw them," he piped as he reached her side.

"Don't you think so, mother?" —*Harriet Paulin Fenton in Sunday School Times.*

THE MAY PARTY.

On her way to and from school Ella passed the home of Effie Gray, a little cripple, who sat at the window all day, or when the weather was warm, was out in the tiny yard in a wheel chair. Often Ella stopped to talk to her. But today she hurried by with a smile and wave of the hand. She was in such haste to tell mamma about the May party that her teacher, Miss Ella, was going to have.

"Just think, mamma, we're going to learn May Day songs, and have flowers and go to the woods—and everything!"

Mamma smiled. "What is every-thing?"

"Oh, we're going to choose a queen and have on white dresses."

"That will be very nice."

"I guess we'll choose Alice White for the queen. You see, she's got such long yellow curls. The wreath will look nice on her."

For the next few weeks Ella had a great deal to tell mamma every day about the preparations for the May party.

And she felt sorer than ever for Effie Gray. It was dreadful not to be able to run and play—but oh—not to go to a May Day party!

One day Ella came home with her face radiant with smiles. "You could never guess, mamma. The most wonderful thing!"

"Then I'll not try to guess," laughed mamma; "so tell me what it is."

"Why, the girls chose me for the May queen."

"That is very nice, dear."

"I thought they would want Alice. I did, because the wreath would look so beautiful on her yellow hair. But they all want me. Isn't it queer?"

Mamma smiled, but said nothing. She knew that Ella's little friends loved her because she was always gentle and kind.

"I hope it will be fine weather."

Ella had her wish. The first of May came bright and warm—just the day for wearing white dresses and going to the woods.

Ella was ready early in the pretty white gown mamma had made for her. All the girls were to meet at Ella's house. Ella set out happily with her little basket of flowers. She had not gone very far when she met Mary Brown and Gertie Curtis. They wore white frocks, too, and carried baskets of flowers. But they looked much distressed.

"O Ella," they exclaimed, "Miss Ellis had to go away this morning in a great hurry. Her brother is very sick. Isn't it too bad?"

"Then we can't have a May party?"

"No; for of course we can't go to the woods by ourselves. And there is no one to take us," and Gertie looked ready to cry.

"It is pretty bad, but I guess it is worse for poor Miss Ellis," said Ella. "It was as much as she could do to keep from crying herself. She had so looked forward to being crowned May queen."

"Come and go with us to tell the other girls," said Mary.

"Yes, it would be a pity for them to come down to Miss Ellis' house for nothing."

They walked along for a while. Suddenly Ella said: "I know what to do. Let us get Effie Gray and wheel her down to our garden; it is so big and so many trees. We'll have a May party there for Effie. And we'll sing our songs and crown her queen of the May."

Mary and Gertie stood still.

"You always think of the loveliest things, Ella," said Gertie. "You and Mary go and get Effie and I'll tell the other girls."

When the day was over Ella said to her mamma, "We've had the most splendid time. It was a good deal nicer to see Effie so happy than to be queen myself." —*Emily S. Windsor.*

neighboring farm. Her face wore an unhappy but superior expression.

"I wouldn't come in yet, dear," her mother remonstrated. "It is a great deal cooler and pleasanter where you were, down by the brook. Run out again and play."

"I think I'd rather not, thank you," explained Alida, firmly. "You see, that dog keeps going into the water and coming out and shaking himself all over my dress; and I've showed him the spots and asked him not to ever so many times, but he goes right on doing it just the same. I don't think he's a fit dog for me to associate with, mamma. He hasn't the first idea what manners mean!"

Her complaint was the exact opposite of that made by another little girl against an animal with which she did not care to associate. The first time she saw a hand-organ man's monkey she was terrified and fled. Her father, much surprised for she was found of pets—followed, and endeavor to coax her to come back and make friends with the little beast which he assured her, she would be sure to like when she knew it better.

"I shouldn't! I shouldn't!" she wept, still hanging back. "It isn't like other animals at all, and I should never like it! It took off its hat and bowed to me. I'm afraid of animals with manners!"

The daughter of a distinguished French scientist also feared a too polite monkey, but only until she learned that it was one.

"An animal!" she cried. "Oh, let me feed it, that will be fun! I don't mind animals, but I thought it was such a dreadful little boy!" —*Youth's Companion.*

O ye who have young children, if possible give them happy memories! Fill their earliest years with bright pictures! The time arrives when the gorgeous fairy tale of childhood may be all that is left to sustain us; when it means consolation, courage, fortitude, victory.

—*James Lane Allen.*

FREE

Trial Package of Wonderful Pyramid Cure Sent To All Who Send Name and Address.

There are hundreds of cases of piles which have lasted for 20 and 30 years and have been cured in a few days or weeks with the marvelous Pyramid Pile Cure.

Piles sufferers in the past have looked upon an operation as the only relief. But operations rarely cure, and often lead to fearful results.

The Pyramid Pile Cure cures. It relieves the swelling, stops the congestion, heals the ulcers and fissures and the piles disappear. There is no form of piles which these little pyramids are not made to cure.

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We make no charge for a trial package of Pyramid Pile Cure. This sample will relieve the itching, soothe the inflamed membrane and start you on your way to a cure. After you have used the sample go to the druggist for a 50 cent box of the remedy. Write today. The sample costs you nothing. Pyramid Drug Co., 104 Pyramid Bldg., Marshall, Mich.

ANIMALS WITH MANNERS.

Little Alida is a polite child, and she demands a like standard of good behavior in her playmates. The other day she came in rather suddenly from the field where she had been playing with a good-natured, half-grown puppy from a

MISSOURI LETTER

J. M. ALLEN

Dr. E. Y. Mullins Coming.

The Central Baptist says Dr. H. Y. Mullins, President of the Southern Baptist Theological Seminary, will on June 7th, preach the bi-centennial sermon for the Kansas University. It is not at all unlikely that quite a number of Missourians will hear this distinguished gentleman.

Is Doing Good Work.

Elder J. A. Partee, of Marshall, prepares the Prayer Meeting Topics for the Central Baptist. To say the duty is well performed is not saying too much or too little. The arrangements generally indicate study, also a prayerful and careful reading of the Bible. Bro. Partee is a good student, a faithful and loyal preacher.

New Quarters Dedicated.

The dedication of Baptist headquarters in St. Louis came off February 11th, and was indeed in every way deeply interesting, and especially so since the new quarters (Grand avenue and Olive street) furnishes a good and comfortable location for five Baptist enterprises in St. Louis. The Publication Society, Home and Foreign Missions, Woman's Mission Board, Central Baptist and Conference room. Baptists of St. Louis are a great people, and doing a great work, and the Lord of the harvest is abundantly blessing them and working with them.

The Riverside Scripture Institute.

This organization or body of Baptists held its last meeting the first part of this month, with Montgomery City church. The brethren discussed an important and well arranged programme. The institute is composed of the ministers and laymen from the counties of Montgomery, Lincoln, Calloway, Audrain, Pike and some other territory. The institute has been doing good work for a number of years, and is very helpful in all its departments. There are others in the State.

China and the United States.

N. R. Pittman, the inimitable paragrapher, the writer of "Fragments" for Word and Way, who has been to China, and may and ought to go to South America, with same object had in view when he went to the "Flowery Kingdom," he who can and does say things in a most forcible and attractive manner, says in the Word and Way of January 22nd:

"But if I never again get out of Kansas City, I must write a few more paragraphs about China. That vast empire which has 360,000,000 more people than the United States, is entitled to full or radiant if not voluminous consideration. I am not determined to live 112 years like Goddard Ezekiel Dodge Diamond, but I would like to live long enough to know on this side of the cemetery that the Baptists have evangelized China. To evangelize China does not mean that everybody in the empire is to be converted. In the United States are 50,000,000 people who are not converted. More than half of the people of the United States are unconverted. But almost all of them have had an opportunity to hear the gospel of Jesus Christ."

Our pastor, Rev. Wm. P. Pearce (Louisiana), is now engaged in special meetings and is doing most

excellent preaching. Bro. Pearce is preaching a series of sermons on John 3:16. The sermon on the night of February 20th was especially good. Louisiana, Mo.

DEAR RECORDER:

I do not wish to help Henez in his reply to the Methodist minister who says that Spurgeon baptized infants and that he never said anything against it, but perhaps it might be expedient to call his attention to just a few things by Spurgeon on that point.

If that minister will turn to Spurgeon's eighth volume of sermons, he will find three sermons there that will open his eyes on the subject of infant baptism and baptismal regeneration.

The titles of the three sermons are as follows: "Baptismal Regeneration," "Children Brought to Christ, Not to the Font," and "Thus Saith the Lord."

For his benefit I will subscribe a sentence or two from the sermons.

On page 39, Spurgeon says: "To close all, Jesus Christ did not baptize the children. Our evangelist does not inform us that he exclaimed, 'Where are the godfathers and the godmothers?' It is not recorded that he called for a font, or a prayer book."

Again, on page 40, he says: "So you see the parents did not ask baptismal regeneration; Christ did not personally baptize; the disciples were not in the habit of baptizing infants, or else they would not have rebuked the parents; Christ did not speak about baptism on the occasion, and he did not baptize the little ones."

In his reply to the Anglican doctors who severely criticised his sermon on Baptismal Regeneration, he said, volume eight page 37: "Their reasoning is rather ingenious than forcible; forsooth, because the disciples incurred the displeasure of Jesus Christ, by keeping back the little children from coming to him, therefore Jesus Christ is greatly displeased with me, and with all others like me, for keeping children from the font and the performance there enacted; and specially displeased with me for exposing the Anglican doctrine of baptismal regeneration."

In the sermon on "Thus Saith the Lord," same volume, page 66, he says: "I shall not, however, intrude my opinion further, but simply ask whether there is a thus saith the Lord for any man's standing proxy for a babe, and making such promises in his name? In other words, I ask for apostolic, prophetic, or any other form of Scriptural precept or precedent, for the use of proxies in baptism."

Again, he says, page 67: "We put our inquiry again in plain terms, will some one oblige us with a plain thus saith the Lord, proving that water baptism in any one instance makes an unconscious babe a member of Christ and a child of God, in any sense which any sane person chooses to attach to those words? Where is the passage, where? Echo answer 'where?'"

Spurgeon's position on baptism both immersion and infant baptism is given in a sermon found in the fifth volume of his sermons, page 356. It reads: "I should think it a high sin and treason against Heaven, if believing that baptism signifieth immersion, and immersion only, I should pretend to administer it by sprinkling; or believing that baptism appertaineth to believers only, I should consider myself a criminal in the sight of God if I should give it to any but those who believe."

I wonder if that Methodist min-

DEAR RECORDER:

Last Sunday was my third anniversary with Braderrick Avenue church. The first Sunday was cold and snowy and so was last Sunday. The first Sunday there were 246 in Sunday school; last Sunday 532. I have always been blessed in serving good churches, but these three years here have been the most enjoyable of my life. Bro. Snow had wrought well for a dozen years, and had trained this church for large things; hence, I found everything ready to move right along without friction. The work has grown rapidly and the church has become a mighty power in this city as well as throughout the State. It is said by those who know that no church in the city has the influence as this one. The congregations have become exceedingly large. Every Sunday night, when the weather is good, the street railway runs extra cars to accommodate the people. We have the largest auditorium in the city, and it is usually crowded.

In three years 450 persons have united with the church, and over one-third of that number are men. Last year was the best year. I baptized over 100 and 68 were received by letter; our net increase was 131. Over \$12,000 were contributed.

We have the best equipped Sunday school, both as to building and officers and teachers I have ever seen. Each class is separate to itself; hence the teacher can do so much better work when that is the case.

I am charmed with Knoxville and her people. Think of a city of over 85,000 people and no saloons or gambling halls and then think of our fourteen white Baptist churches. No wonder I love Knoxville. Our ministers' meeting on Monday morning is a very enjoyable affair. Some fifteen to twenty belong and attend.

Dr. J. J. Taylor, of the First church, whom Kentucky Baptists know and love, is doing a great work. He began his pastorate last July and he has had over one hundred additions. Their collection the other Sunday for foreign missions was over \$1,500. He is a great preacher and Knoxville people know it. I know of no better fit than he and the First church. He is very popular and his church as well as all Baptists in this city are proud of him. He is a ripe scholar, a great thinker, a Baptist without guile and an elegant Christian gentleman. True he is critical, but we have all learned why he is and one and all are thankful for such a man. He is a very valuable man for our ministry to have with them in conference and meetings.

G. W. PERRYMAN.

DEAR RECORDER:

There are some very interesting contributions to the RECORDER lately, one from Rev. A. C. Dixon on "Shall We Know Each Other in Heaven." Yes, I believe in heavenly recognition. But although Bro. Dixon is a D. D., and I am only a private member, he will please excuse me if I say that I believe he places it upon the wrong basis, that is on "memory." That is true of the unconverted. They have nothing better, no higher relations; their knowledge of family ties on earth is all the experience they have. But not so with the Christian. Then why not

place it upon "the new birth." This brings us into a new relationship, a new family; makes us children of God, brothers and sisters in His family; "heirs of God and joint heirs with Jesus Christ." This exalted union overshadows all things else. I love my wife, who has been in heaven for five years, when I meet her there, if I shall be permitted to love her with a higher and holier love, which I believe I will, it will be because of this higher relationship. This side was brought out by Christ in Matt. 12:46-50, "Then one said unto him, behold thy mother and thy brethren stand without desiring to speak with thee." Jesus asked, "Who is my mother and who are my brethren. For whosoever shall do the will of my Father, which is in heaven, the same is my brother and sister and mother." Jesus in answer to the question as to whose wife the woman should be that had seven husbands, said: "Do ye not therefore err because ye know not the Scriptures, neither the power of God, for when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven" (Mark 12:24-25). The angels are all under the same head, in the one relationship.

So those who are born again, born into the family of God, all come into the same relationship. So much the better so our love for each other will be correspondingly higher and grander. We will know more in heaven, for in I Cor. 1:30, we find: "But of him are ye in Christ Jesus, who of God is made into us wisdom, and righteousness, and sanctification and redemption." Yes the glory will be ascribed to him and through him to all the redeemed. Looking at the subject from this standpoint we can understand how it is that the memory of the wicked shall be blotted from the recollection of the just. Hence no sorrow in heaven over lost ones.

S. G. HATCHER.

Hiseville, Ky.

FROM THE HOME BOARD.

The time is getting short and the brotherhood ought to know the condition of our Home Board in order to save the denomination a humiliating failure. There remains at this writing but 2 1/2 months of the time in which to take Home Mission collections and get them reported at the coming Convention. 9 1/2 months of the year have already passed and of the \$500,000 Southern Baptists set out to raise for Home Missions we have received \$89,331.30. Early in the year the Board made a large appropriation, basing its action upon the instructions given by the Convention at Richmond. These appropriations are falling due every day and brethren and churches to whom help has been promised are insistent that the Board shall meet its obligations. They cannot be blamed for this. In many cases churches themselves have assumed large obligations and entered into contracts in order to meet the conditions on which the Board made appropriations for church building. These churches find themselves greatly embarrassed and some of them threatened with litigation, but the Home Board positively cannot give them relief until the denomination responds with general and liberal contributions for the cause. The Board is already more heavily in debt than ever before in its history, and has gone to the limit in borrowing. Nothing short of a great rally of our Baptist forces, from one end

of the South to the other, will save us from defeat and the crippling of our work seriously and a coast of strategic positions in mission territory. I am giving these facts and beg the brethren of Kentucky, if they will not, one and all, rally to our assistance immediately and with liberality. In every other respect the work is in excellent condition and God is bestowing His blessings upon the work and the workers. Will you give us relief, brethren.

B. D. GRAY.

Corresponding Secretary.

SAFELY ANCHORED.

BY HENEZ JONES.

The great ship was having a stormy passage. Buffeted by the storm; struggling with the waves; driven far from its course; its condition was desperate. But the Pilot was skilled and brought the ship into the harbor at last, and she was anchored. There the storms did not beat; for it was a land locked harbor, and protected from the fierce winds. That ship was my soul, I had been out in the storm. I was well-nigh sunk. I had no wit of the deep. I had never sailed those seas before. But out into the storm came a Pilot who knew the seas. Him I took on board, and he safely brought me into the haven. I know I never could have weathered that storm; I never could have made the harbor without him. He is one of a thousand.

And now I am safe. When the storms come, I tremble, I know, because I was once so sorely frightened; but Faith comes to me and quiets my fears, for I am anchored by cables which can never part and when I think of them I do not fear. The first cable by which he anchored me was the cable of an everlasting covenant. Every Christian is anchored to him by this cable. It is the first bond, and it holds forever. That cable can not be broken until both parties agree to revoke it, and God will never consent to slip that cable and let me go to Satan, after he has paid such a price for my soul. This anchor would hold my soul to Christ eternally were there no other; but he has also anchored me with the cable of eternal redemption, a line which can not part until the Blood of Calvary has lost its power. Such an idea is unthinkable. I can not be forced from my anchorage.

He has also anchored me to him by the cable of an eternal purpose. This is absolute. He never changes.

"For though I oft have him forgot His loving kindness changes not."

And so, until God changes, this cable will hold. It can not sever. Another cable by which he has bound me is that of everlasting life. It is all from him, and it is eternal. Until God dies this life can not die. It is the Life of God flowing over into me—the Vine sending its life through its branches.—Exchange.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, O., by F. J. Cheney & Co. Testimonials free. Sold by druggists. Price, 75c. per bottle. Take Hall's Family Pills for constipation.

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WANTED—Representative in every Baptist congregation. Good pay for Christian work. Full of spare time. Holtsford, Texas, Pa.

FOR SALE—Or will exchange for improved town property, one hundred acre farm, land fertile, comfortable building, plenty of fruit, well timbered. Address Rev. Stephen Crockett, Lloyd, Florida.

Misses K. and H. Harmon, 2127 West Walnut street, Louisville, Ky., Modistes and Purchasing Agents. Special attention given to out-of-town orders. Your patronage solicited. References furnished on application.

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

THE QUIET ONES.

The Westminster Teacher says: "There are many Christians who serve Christ and bless the world in such a quiet way that they are scarcely ever heard of. They do nothing that makes any noise. Like the Master, their voice is not heard in the streets. They fill no offices. They take no public part in the work of the church. They never speak in a meeting. Their names are never in the newspapers. Yet their influence pours out in sweet, quiet, loving lives, like the perfume of flowers. The home in which they live and the little circle in which they move are filled with the odor of their influence."

Many a pastor is helped and his influence doubled by the prayers of such people.

AN OLD NURSE

Persuaded Doctor to Drink Postum

An old faithful nurse and an experienced doctor, are a pretty strong combination in favor of Postum, instead of coffee.

The doctor said:—"I began to drink Postum five years ago on the advice of an old nurse.

"During an unusual busy winter, between coffee, tea and overwork, I became a victim of insomnia. In a month after beginning Postum in place of coffee I could eat anything and sleep as soundly as a baby.

"In three months I had gained twenty pounds in weight. I now use Postum altogether instead of coffee; even at bedtime with a soda cracker or some other tasty biscuit.

"Having a little tendency to Diabetes, I use a small quantity of saccharine instead of sugar, to sweeten with. I may add that today tea or coffee are never present in our house and very many patients, on my advice, have adopted Postum as their regular beverage.

"In conclusion I can assure anyone that, as a refreshing, nourishing and nerve-strengthening beverage, there is nothing equal to Postum." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

EDWIN THEODORE WINKLER, D.D.

(AN APPRECIATION.)

Among the stalwart giants who three decades ago led the hosts of our Southern Baptists, was the honored brother, whose name heads this article. As I often see references to Fuller, Broadus, Boyce, Graves, Jeter and their work, I have often wondered why the name of Winkler is not more often referred to.

To me, personally, he was more, far more, than any other man or minister. I was baptized by him in the old First church of Charleston, S. C., May 9, 1859; and I remember as he raised me from the water, he said so kindly, "Oliver, I hope some day to place my hands upon your head, and send you forth to preach the gospel." That wish was fulfilled January 15, 1871, in the same venerable church. He guided my studies, aided me in my early work, and was pastor and friend.

To those who did not know him, there was something in the erect, dignified, even military, manner in which he carried himself, to cause them to regard him as proud, harsh, and unapproachable; but never breathed a more genial soul, affectionate, tender in sympathy, with a voice like music and a hand ever stretched out to help.

He was a giant in intellect, an omnivorous reader, with a wonderfully retentive memory. I have heard him say that his mind was a series of pigeon holes in which he mentally filed what he had read or seen or heard, and that he had simply to draw the fact out, when necessity arose for its use.

His sermons were wonders of careful analysis, and the smoothness and correctness of diction, was in itself a charm and an education to the hearer. With the exception of Rev. Lewis H. Shuck, D.D., from 1869 to 1871, Dr. Winkler was the only pastor I ever knew; and almost the only preacher I heard, for "gospel trotting" was rare among those who sat under his ministry. I have always regretted the fact that none of his sermons have been preserved to us in book form; the world of religion and literature is a great loser thereby. I know that he expected that they would be published after his death, for once in one of those heart to heart talks it was often my privilege to enjoy, in answer to my remarking that in his early ministry he often preached extemporaneously, at least without notes, and then (1878) he wrote in full, and read closely. (But he was a fervent and correct, even eloquent reader.) He replied: "I have derived so much pleasure and benefit from the published sermons of other men, that I want to leave results of my study in such shape that they may be of service to others after I shall have passed away."

O, what a pity that these valuable sermons have not been given to us.

In the home circle, his pastoral visits were welcomed by men, women and children. We loved, revered, respected and enjoyed him; never met a man who was easier to approach, or to whom I could pour out my heart more fully.

In the Southern Baptist Convention he was recognized as a leader. Rarely was there a meeting when his eloquent voice was not heard. He was a keen debater, a polite but firm antagonist; a born leader of men.

As a writer he was for many

years the editor of the Southern Baptist, and later of the Alabama Baptist. He was a poet, and wrote many hymns and other poems.

This is not a biographical sketch, and yet the barest outline of his life, seems fitting here. He was born in Savannah, Ga., November 13, 1827, and died in November, 1883, at Mariou, Ala., just sixty years old and in the full vigor of manhood. He graduated from Brown University in 1847, Newton Theological Seminary in 1845; was associate editor of the Index in 1845, and also supply at Columbia, S. C.; pastor at Albany, Ga. 1846. Became Corresponding Secretary Southern Baptist Publication Society in 1852; 1854-1872 pastor in Charleston; and for the rest of his life pastor in Mariou, Ala. He was also president of the Home Mission Board of the Southern Baptist Convention.

Dr. Winkler was one of the professors originally elected for the Southern Baptist Theological Seminary, but declined to accept the chair.

"O, my father! the chariots of Israel and the horsemen thereof." O. F. Gregory.

Staunton, Va.

THE COMING OF THE STORK

Suggests Cuticura Soap for Baby's First Bath and Subsequent Baths.

Because of its delicate, emollient, sanative, antiseptic properties derived from Cuticura Ointment, united with the purest of saponaceous ingredients and most refreshing of flower odors, Cuticura Soap is all that the fondest of fond mothers desire for cleansing, preserving, and purifying the skin, scalp hair, and hands of infants and children. Guaranteed absolutely pure under the United States Food and Drugs Act, and may be used from the hour of birth. Sold throughout the civilized world.

GOOD MORNING.

A young man, a student in one of the musical conservatories of Boston, died recently, and his father received the following letter (I give only the extract which I was permitted to take down as it was read to me) from one who was to him an utter stranger:

"I am sure that I can tell you something that will put a drop of gladness in your cup of bitter sorrow. Your son was nothing less to me than my earthly savior. I was alone, homesick, despairing, facing failure and fighting bitter want—a young lad from the country, ashamed to go home and give up beaten, and yet on the point of doing so unless the tide turned instantly. It did turn. I gave myself just one more day 'for something to happen.' I remember how I came downstairs that morning. I had not slept. I ought not to have eaten any breakfast, for I had no money in hand to pay for it. I might have said, 'No man cares for my soul or body, either.' Your son passed me on the stair and said, 'Good morning!' It wasn't much to say, but the very sound of it put heart into me. I made up my mind for one more try that day to find work somewhere that would bring in a little money.

Away in the back of my mind somewhere there was another thought, 'I will stay and get another 'Good morning!' from that fellow!' Somehow it did me good. Perhaps you know how he used to say it, and the way it helped a fellow.

"That day things came my way

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—IN—

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SPECIALS FOR THIS WEEK.

SPECIAL 63c YARD--Striped Mohair, 44 inches wide; regular 75c value.

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\$2.50 PAIR—Lace Curtains in white, cream or ivory color; exact copies of Brussels and Battenberg patterns; made of Sea Island cotton; full width and length. These Curtains were made to sell at \$3.50 and \$4.00.

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LOUISVILLE

KENTUCKY.

—can't say how it happened. Maybe I didn't look quite as down-in-the-mouth as usual. The lump in my throat when I thought of my mother has choked me, sometimes. That day I got a job; it was to work evenings, and I had my days for study and practicing. Next morning I got another good, cordial greeting, and he stopped a minute and chatted on the landing and asked about things. In a week he was running in and out of my room and we went to places.

"That's about all there is to tell. He didn't give me any money. He didn't put any work in my way. that I know of. To begin with he just looked in my face and said 'Good morning!' I've a notion there's a way of saying that that makes a morning good, no matter what kind it started out to be. I've seen a team start to slide back down hill on a steep grade, and I've seen the driver jump out and chuck a little wedge or a stone or something back of the wheels till the horses' feet could get a purchase. That's what a good word does sometimes when the grade is too steep. I told

him a little about it once or twice but he couldn't understand. Perhaps you'll be able to better. I've got a heart full of things to say to you, but the rest you can imagine. If I was to say anything to him, it would be a line of a verse that haunts me:

"In some brighter clime Bid me 'Good morning!'"

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures.—Herschel.

Cancer Cured Without the Knife.

NICHOLASVILLE, KY.—The many friends of Mr. W. H. Hare will be glad to know that the cancer of which Mr. Hare was cured last fall has shown no sign of a recurrence.

The cure was effected by Dr. L. T. Leach of Indianapolis, Ind., where Mr. Hare procured the treatment. Dr. Leach is the originator of Canceroll, about the merits of which Mr. Hare is enthusiastic.

Dr. Leach has written a book of 100 pages on cancer, which he sends free to anyone interested.

The Farm and Household

Zolie Pickens of Belle Buckle, Tenn., bought twelve first-class heavy mules at prices of from \$200 to \$250.

Mr. Atherton, of Nelsonville, bought two mules from Mr. G. M. Dixon, of Upton, for \$122.50 a piece.

Mr. Ros Warfield, of Elizabeth town, sold a carload of mules recently to Fraleigh, Hinely, Stevens Co., of Quincy, Fla. at good prices.

W. T. Dehoney sold a pair of mules to Sam Hartfield for \$275; also a pair to Arthur Taylor for \$240, and one pair to W. G. Johnston for \$250. *Adair County News.*

Robert O. Keltner bought a milch cow from S. Tarter for \$20, Selby Tarter sold L. C. Hudman a nice bunch of hogs recently at satisfactory prices. *Adair County News.*

H. A. Yokeley, of Giles county, sold at Columbia, Tenn., recently, a fine pair of coming 3-year-old mules at the good price of \$415 and an extra good 4-year-old at \$250. He also bought about twelve mules at satisfactory prices.

G. H. Nell, of Columbia, bought one load of butcher cattle at 2 1/4 to 3c recently. Mr. J. H. Young bought fifteen head of steers at 3 to 3 3/4c. A. Humm & Co. bought of various parties recently thirty-five head of cattle at 2 1/4 to 4c.

Court day at Russellville was the best trading day in nearly a year. Lots of mules changed hands at good prices. J. H. Beauchamp sold one at \$200. E. C. Price sold one coming two-year-old for \$140 and bought one work mule for \$150. G. H. Price sold to H. Lazerath for \$200.

A. W. Pedigo, of Glasgow, Ky., bought one mare mule from Arthur Taylor, of Columbia, Ky., at \$80, and one cotton mule from William Hatcher at \$125. Graner Grissom sold to Sam Barber four horse mules, 15 3/4 hands, five years old, for \$600. Allen Walker bought one pair of 4-year-old mare mules of Robt. Simpson, of Elroy, Ky., at \$300.

Joe C. Turley, of Mt. Sterling, purchased recently from Alfred N. Crooks, of Bath county, 178 hogs, weighing about 165 pounds, at \$4.15 per hundred. The hogs were shipped to the Eastern market. John S. Hamilton sold his crop of tobacco, 21,170 pounds, to J. N. Hise, at \$10.75. This crop was raised on ten acres of measured grounds, on R. R. Whittitt's place and brought a total of \$2,236, or \$223 per acre.

Wheat and timothy meadows in Bath county are not up to the average this year. Corn and hay are plentiful, and are bringing good prices, hay \$12 per ton and corn about 60c per bushel. Stock of all kinds is in good condition, having suffered little from the winter. Most all stock is bringing small prices and changing hands seldom. The horse and mule trade is especially dull, prices being much lower than last fall.

LOOK TO YOUR SEED CORN.

The importance of properly selecting and caring for seed corn has been so thoroughly discussed and brought to the attention of farmers during the last few years that there can be no adequate excuse for any corn grower neglecting to save a good supply of seed corn and put it up in a safe, dry place before killing frosts occur. It is not so much a question of what to do, or how to do it, as of getting started to do it. All observing farmers know well enough what should be done, but the habit of letting such things go until some other time causes many to neglect this important matter until it is too late to get the best results. The time to get the best seed corn is early in the fall, when it can be selected from the standing stalks and put away in a dry, well-ventilated place before damaging frosts occur.

The great majority of farmers in Indiana do not get more than three-quarters of a full stand of corn in their fields and the result is 20 per cent. less corn at harvest time than should be secured without any more expense in producing the crop. The cause of the imperfect stand nearly always lies in the use of poor seed for planting. If every farmer in the State would get his seed corn properly stored by the middle of October, several millions of dollars would be added to the value of the corn crop next year.

All seed corn should be gathered before the first severe frost, and it may be safely done as soon as the corn is well dented. This year much of the corn is very late and many fields are apt to be damaged by the first severe frost and this makes it all the more important to get promptly.

A good way to do is to take a handy basket on the arm or sling a grain bag over the shoulder by means of a stout cord and go into the best and ripest corn field, up and down the rows, and select the best ears from the best hills, taking care to select only from stalks of stout development under normal conditions and which bear the ear in a good position. The selected ears should be at once put up in a dry, airy place, where they can dry out naturally. Artificial drying should not be resorted to unless in cases where there is not time for natural drying before severe frosts are apt to occur. When the ears are still sappy the application of artificial heat may easily do harm by inducing fermentation, a very little of which will injure the germs and cause weakness.

There are many ways in which corn may be safely put up for drying. A good rack may be made of pieces of 5 or 6-inch fence lumber set on end and common plastering laths nailed across the edges on either side opposite each other, spaced 6 inches apart to a convenient height. A single row of ears should be placed in each space at first, to permit of more rapid drying. Tying two ears together by the husks and hanging them over wires stretched a foot or more apart across a dry room is an excellent system. Whatever the scheme used for drying, the important thing to keep in mind is that each ear must have a free circulation of air all around it. Putting the ears in bags or piling together in any way must be avoided. If the corn can be made dry before freezing weather and then kept in a dry place throughout the winter, it will be in perfect condi-

tion in the spring. Seed corn should never be put into a building containing live stock of any kind because of the moisture given off by the animals.—A. T. Wisnacko, *Purdue University, Ind.*

THE BEST THREE ROWER.

It may interest your readers, says a writer in *Horticulture*, to know which are the best three all-round rows, in the opinion of the members of the general committee of the National Rows Society of England. W. K. Nickerson, of Cambridge, Mass., is a member of that society, and last year he offered to it the sum of fifteen guineas to be awarded to the raiser of the all-round row of recent introduction in each of the three sections, viz. hybrid perpetual, hybrid tea, and tea. Mr. Nickerson laid down no hard and fast rules, but left it to the society to determine by which means the desired end should be attained. "He was anxious simply to encourage the introduction of really fine rows which are well adapted for growing by ordinary amateurs in the open air, and if so be, in the United States as well." The matter was left in the hands of the general committee, who decided that: 1. Only varieties sent out in 1900 and in subsequent years should be eligible. 2. That the rewards should be decided by ballot. 3. That all members of the general committee be entitled to vote. The ballot took place recently, and the result was declared as follows: Best hybrid perpetual, Frau Karl Drusehki; best hybrid tea, Dean Hole, best tea, Mme. Jules Gravereaux.

ROTATION CROPPING.

In contrast to the methodical system of rotation cropping such as is practiced by all good gardeners, where pod-bearers, "roots," and leafy crops are made to follow each other in consecutive order, a curious notion still prevails among easy-going cultivators that certain crops, notably the Jerusalem artichoke, only need planting once and they may be dug up every winter in perennial abundance without further ado. The contention is that sufficient chats invariably evade the digging tool to maintain a well-filled bed or a good "plant" as the farmers say. This happy-go-lucky—or, rather, haphazard style—is also very generally adopted with that delicious winter vegetable, the Chinese artichoke (*stachys tuberifera*), and gardeners are agreed that the spiral-tubed crosne is one of the simplest plants to grow, for once the queer-shaped roots are dropped into the soil a perennial stock is assured without the trouble of replanting. Come to think of it, why replant any perennial tuberous roots whatsoever if ease of culture is the matter of primary importance? Even potatoes, for instance, would make some effort to perpetuate their race if the cultivator were not over particular as to searching for chats!

Horseradish is another useful root which seldom meets with the treatment it deserves.

The old idea of a "dairy belt" is exploded, as good dairy products can be produced from the lakes to the gulf and from the Atlantic to the Pacific slope with modern appointments and appliances. The industry is increasing every year, extending to new territory and is a very profitable one.

To Possess a Healthy and Pearty SKIN.

Use Glenn's Sulphur Soap with warm water daily, and the skin will soon become soft and beautiful. To remove pimples, redness, roughness, sunburns, nothing compares with

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If You Are Sick

It is because some of the organs of the body are not doing their work well. There is a lack of that nervous energy that gives them motion. Consequently you are weak, worn-out, nervous, irritable, cannot sleep; have headache, indigestion, etc., because there is not sufficient nerve force to keep the organs active and allow them to perform their natural functions. Dr. Miles' Nervine restores health because it restores this nervous energy.

"I have been sick for a year, and did not know what was the matter with me. I tried many remedies and none of them proved of any value. I heard of Dr. Miles' Nervine. I procured a bottle and before I had taken half of it I was better. I would have had nervous prostration if I had not got this medicine when I did. I continued to take it until I was entirely well. I have since recommended it to five of my lady friends, and they have all thanked me for doing so, for it benefited them all."

MRS. ROSE OTTO, Columbus, Ohio.

Dr. Miles' Nervine is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails, he will refund your money.

Miles Medical Co., Elkhart, Ind.

Beginners' Lesson Pictures

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

Samples are free—send at once

Price, 10 cents for one quarter, 40 cents for one year

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THOUSANDS of Sunday Schools have used the Star System and the Cross and Crown Series of graded rewards with great success. These schools are now looking for something new which will have the same effect of increasing attendance. To such and to the thousands who have never used any such system we offer two new series of progressive rewards in button form, the *Young Men's Series* and the *Light and Life Series*. Nothing more beautiful or attractive has been made.

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G. C. FULLER, SUPERINTENDENT.

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 9:15 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.

J. C. BEAM, JR.,
Assistant General Passenger Agent.

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ITEMS OF INTEREST

News the World Over.

William M. May has died in Washington City aged 101. He was a son of Prince William County, Va. He was one of the pioneers who went to California in 1849, where he made a great fortune. He served in the Federal army and after the war he turned himself to medicinal botany in which he was a distinguished specialist. He has written several small books on health and longevity.

France: In spite of all which have been said, and all which has been said, the birth rate steadily decreases year by year, and with it the decrease of vitality. The death rate compares favorably with that of other nations. According to the statistical department, France is short 400,000 births a year to put her on a level with the other nations, and he says: "If the birth rate does not pick up, our country is doomed."

There is an ill wind that blows nobody good. The United States have reason to be thankful that the financial panic here has not only stopped immigration to a great extent, but has kept many aliens from going to Europe, because they could not get work. Your hundred and forty seven thousand have sailed from New York and others are going. In Canada there is a similar return tide. There are more employed in Montreal than have ever before, and the same condition prevails in many parts of Canada.

Meanwhile Italy and Austria, to which countries the majority of those returning from Europe are beholding them with dismay. Work is hard to get there. In Italy there will be 300,000 more crowding the labor market this winter than there would have been. In Vienna the great influx is causing great anxiety in official circles. Times are hard and growing worse in Germany, but few Germans are leaving this country.

Is there any man who can equal this world of Rev. S. M. Skene, of Lancham, Lincoln, England. He has seven sons and all of them are preachers. He has one daughter and she is married to a preacher.

Good news comes from China of the war and earnestness of the Chinese in their war against opium. In the city of Yuenfu every den has been closed, and the country around only half the usual number of acres have been planted with opium. In Shanghai every den has been closed and public bonfires of 100 pipes were made. In Peking the law is rigidly enforced, and public opinion is sustaining. Similar news comes from other parts of China.

These words of the Boston Watchman will be agreed to with great unanimity now, though they would not have been in the first eagerness to have done so: "Congress ought to get rid of the Philippines just as soon as possible. We have spent about five hundred million dollars on them, and never got back anything but several disgusting contagious diseases."

London Tit-Bits is among the most trustworthy of papers. But it does seem that Tit-Bits must have been taken in this case. It publishes the figures of a German statistician giving the number of centenarians in the countries of Europe. There are less than one hundred in Germany, 146 in England, 213 in France and 410 in Spain. But Servia reports 573, Roumania 1,084 and Bulgaria 3,880.

In the year 1906 a single grain of corn was found in the Aztec ruins in northern New Mexico. Last spring that grain was planted and it appears to be a new variety. Its stalks have grown sixteen feet high, bearing ears averaging seventeen inches long. The kernels are large and sweeter than ordinary corn. This is credible, for seeds of various sorts found in ancient Oriental ruins on being planted have demonstrated their vitality.

DEATHS

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

IN MEMORY OF HERT L. PHARIS (A Student of S. H. T. Seminary. Died February 6, 1908.)

Another summons given, Another soul has gone, Another saint in Heaven, Around our Father's throne. Tonight our hearts are saddened, Our folk has lost a sheep; No welf, but guardian angel Has taken him to keep. We loved him in his presence, For what he held in store; We love him in his absence Upon that happy shore.

In life he did the sowing— A kingly soul was made, In death the Tendant harvest Reflects its golden shade.

Dear wife and saddened loved ones, Thy loss is not in vain, Tho' dark may seem thy trouble, Our Father sees 'tis gain.

His soul within the body Had finished here its stay, No angels came from glory And bore his soul away.

He's gone, but not forgotten, Like waves upon the sea His life shall grow unbounded Throughout eternity.

Methinks I hear the angels, In hallow'd Glory Hall, Awaken'ing now all Heaven With lovely music call.

While hosts of saints are gathered Upon the golden stair, To see our faithful brother Adorned so pure and fair.

In yon Celestial City, In Jesus' arms of love, A weary soul is resting In peace at home above.

CARL M. O'NEAL.

HAMMER.

John Jackson Hammer was born in Barron county, Ky., June 2, 1858. He was educated in the Glasgow Normal School, and in the theological seminaries at Louisville, and Rochester, N. Y. He was ordained at Walnut, N. Y., June 1, 1888. After serving in several pastorates in New York State, his health failed and he returned with his bride to his native county, where he engaged in the work of evangelizing. He contracted pneumonia and on February 15th passed triumphantly to rest, leaving a widow and seven children.

The funeral was conducted by Elder J. R. Winn and the writer on Sunday afternoon, February 16th. The interment was in the family burying ground. An able minister, a loyal Baptist, an earnest Christian.

J. W. LOVING.

LOGSDON.

This faithful minister, Rev. D. J. Logsdon, was born in Hart county, Ky., March 23, 1820, and died at Millburn, Ky., February 7, 1908. He professed faith in Christ in 1836, and was ordained in 1847 to the work of the ministry. He has preached in Iowa, Indiana and the following counties in Kentucky: Hart, Edmonson, Grayson, Barren, Hancock, Webster, LaRue, Meade, Hardin, Henderson, Green, Union and Carlisle, where he came about four years ago. He was pastor of Mt. Pisgah church in Hart county for twenty-five years, and had many other long and successful pastorates.

He was married to Annie Logsdon, sixty-five years ago, and she, with three of the four children which blessed the union, survive him. He was a man of many rare traits of character, and will be greatly missed.

W. C. TAYLOR.

Arlington, Ky.

APPEAL

Edward Applegate thirty-six years ago was born in Bullitt county, Ky. He died the 11th of February, 1908, in San Antonio, Texas. He was the son of J. M. Applegate, an old Confederate veteran, who died a few years ago. In July, 1867, Edward was married to Miss Myrtle Carlin. He was a good man, and a member of the Chestnut Street Baptist church, in Louisville, Ky.

Death had no terror for him. Just before he died he said that he desired to live for the sake of his mother and wife, but that if it was God's will he was willing and ready to die. His aged mother and young widow mourn his loss, but are sustained by the glorious hopes of the gospel. He now rests with his Mother in the heavenly Home.

J. M. WEAVER.

WOODYARD.

On the 11th inst., at her home, in Brookhead, Ky., in her eighty-ninth year, surrounded by her husband, two daughters and several grandchildren, Mrs. J. E. Woodyard, familiarly known as "Aunt Jane," closed her eyes to earthly sights to open them and gaze upon the delightful mountains over there.

Although her husband and daughters are staunch Campbellites, Aunt Jane was a member of the Baptist church, being a charter member of the Brookhead Baptist church.

A lovable, kind, Christian-like—in short "a plain old mother"—has gone from among us. Her funeral services were conducted by Bro. J. C. McClary, at Stanford.

PHARIS.

Whereas, Our Heavenly Father in His great wisdom and goodness has called from among us our beloved brother, Rev. Bertie Lewis Pharis, of Hollo, Mo.; and Whereas, We have lost a fellow-minister of sterling worth, consecrated piety and self-sacrificing character; and Whereas, We have lost in him a patient and diligent student and lovable brother; therefore, be it

Resolved, That we, the students and faculty of the Southern Baptist Theological Seminary, of Louisville, Ky., hereby express our grief, and extend to his wife, mother and other relatives our profound sympathy in this hour of sore bereavement, and that we recommend them to the great Father of us all, who will never leave nor forsake them.

Be it further Resolved, That a copy of these resolutions be given to the family and copies be sent to The Central Baptist and The Word and Way, of Missouri, and to the WESTERN RECORDER and The Baptist Argus, of Louisville, Ky.

L. S. MUSSER, J. L. BARRETT, B. V. BOLTON, W. B. CARTER, J. R. BENTHE, EDWIN L. ROGERS, Committee.

SHAW.

One of God's aged ministers has gone to his rest. January 30th, 1908, Rev. Nelson Shaw, of Warren county, Ky., fell asleep in Jesus. He died at the home of his brother-in-law, F. Y. Patterson, near Rockfield. Uncle Nelson, as he was familiarly called, was born March 9, 1828, and accordingly was within a few months of rounding out his four-score years. He leaves to mourn him two sisters, Mrs. F. Y. Patterson and Mrs. T. H. Gaines. He was the son of Simon Shaw and Mary Dickey Shaw, of blessed memory.

When still quite a young man he fully surrendered himself to God, and made a profession of religion, being baptized into the fellowship of old Clear Fork Baptist church. He afterwards removed his membership to Auburn, where it remained to the time of his death. He quite early in life entered the Gospel ministry, and devoted all his powers to the work that his hands found to do. His work was largely pioneer in its character, and he served much of his time as missionary in Associations, both in Kentucky and Tennessee. He belongs to a worthy class of our ministry, who in the rural sections have sowed the pure seed of the Word, and our generation is reaping the abundant harvest.

The funeral services were conducted by Rev. J. S. Dill, and his mortal remains were laid to rest in Fairview Cemetery, at Bowling Green. His soul has entered the saints' everlasting rest.

J. S. DILL.

The joy that you seemed to surrender is multiplied tenfold when you begin to seek not yourself, but other men. —Phillips Brooks.

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BY J. M. FROST, D.D.

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COMMUNION WITH GOD.

Accustom yourself to communion with God, not with thoughts deliberately formed to be expressed at a certain time, but with the feelings with which your heart is filled. If you enjoy his presence, and feel drawn by the attraction of his love, tell him that you delight in him, that you are happy in loving him, and that he is very good to inspire so much affection in a heart so unworthy of his love. But what shall you say in seasons of dryness, coldness, weariness? Tell God that you no longer find his love within you, that you feel a terrible void, that he wearies you, that his presence does not move you. Say to him, "O God, look upon my ingratitude, my inconstancy, my unfaithfulness. Take my heart, for I can not give it; and, when thou hast it, oh, keep it, for I can not keep it for thee, and save me in spite of myself." —Fenelon.

Dr. Bonar once said that everything before the true believer is "glorious." The kingdom we are going to inherit is glorious; our crown is to be a "crown of glory;" the city we are to inhabit is the city of the glorified; the songs we are to sing are the songs of the glorified; we are to wear garments of "glory and beauty;" our society will be the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of the glory of God and the Lamb. There are many who are always looking on the backward path and mourning over the troubles through which they have passed; they keep hugging the cares and anxieties they have been called on to bear, and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us? —D. L. Moody.

If you are in trouble, trust God and help some one else carry his burden. It's queer, but the moment you load up with another's woe, your own load grows lighter.

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. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. DR. JOHNSON REMEDY CO., 1233 Grand Ave., Suite 375, Kansas City, Mo.

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They are SAFE and conservative as an INVESTMENT, and yield a fine dividend on the purchase price. How would YOU like a HOME where you can breathe the perfume of ORANGE BLOSSOMS and enjoy Summer the YEAR ROUND.

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Eight acres; five acres in Orange trees seven years old. On hard surface road. Within one mile of a city that has all modern improvements of any northern city. Not far from the BAY.

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The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards.

Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.



ITEMS OF INTEREST

News the World Over.

Senator A. C. Latimer, of South Carolina, has died in Washington City, aged 57.

The court martial at St. Petersburg, which has been trying the men who were responsible for the surrender of Port Arthur to the Japanese...

There is a cliff at Lyme Regis, England, which is on fire. The light can be seen for many miles at sea.

One of the most encouraging things we have read in many a day is Dr. H. T. Bulstrode's official report on consumption in England.

Socialism seems to be making rapid strides in England. Over one hundred preachers have signed a paper advocating the public ownership and management of the means of production, distribution and exchange.

The Dutch have discovered a microbe which is fatal to rats, and they call it "rat-in." The microbe has been imported into England and is doing most effective work in the war against the rats.

A recent marriage in New York City in which the daughter of a multimillionaire married an Austrian count with an unpronounceable name seems to have waked up the country to the fact that in this way millions on millions of money are carried out of this country.

dured into the New York Legislature putting a tax of 50¢ per coat on the duty of an American woman, who marries a foreigner.

Christian work tells some interesting incidents connected with the Presbyterian philanthropist, Morris Jenson, who died recently.

FROM NORTH BEND ASSOCIATION.

Matters religiously are moving along well in our body, though some of our churches are still pastorless.

The spirit of the church also contributed to this success which the speaker showed to be that of orthodoxy, hospitality, democracy, loyalty to the pastor and the church, and the spirit of optimism.

Mr. T. D. Osborne, a prominent member of the Broadway Baptist church, this city, delivered the second lecture in this course on "Organized Charity Work."

10 A. M.—Devotional Services. 10:15 A. M.—Systematic Enrollment.—Rev. M. J. Hoover.

NOON HOUR.

1:30 P. M.—How to Create a love for the Study of the Bible.—Rev. J. W. Beagle. 2:15 P. M.—The Sunday School as a Missionary force.—Rev. A. Logan Vickers.

Round Table.—Led by Rev. J. C. Stuart. Bro. editor, come up to our convention and spend Sunday with us in Covington.

DEAR RECORDER: We rejoice to be able to report another gracious meeting. Our evangelist, Rev. W. R. Davidson, has just closed a meeting of great interest at Rector Flat church.

DEAR RECORDER: My mother, Mrs. A. B. Muir has taken your paper for years. We always shared it with her, we were all admirers of Dr. Eaton, also Bro. Weaver.

MID-WINTER SCHOOL AT THE SEMINARY.

Last week was one of unusual interest and importance to the Baptists of Louisville and the entire South.

The lecturers on "Practical Methods" were Rev. J. P. Herget, Mr. T. D. Osborne, Rev. E. W. Weaver and Mr. Geo. Hebron.

Dr. Herget's theme was "What Makes the Ninth Street Church (a)." The church discussed was the celebrated Ninth Street Baptist Church, Cincinnati.

For years, as a public spirited citizen, Mr. Osborne has been identified with this phase of work and revealed with telling effect the frauds discovered and the good accomplished by the efforts of organized charity.

Mr. Geo. Hebron delivered the closing lecture of this course, taking for his subject "The Work for Destitute Children in Kentucky."

Mr. Sebon is the first and only superintendent of the Kentucky Children's Home Society, and gave a detailed statement of his plans and methods of work, which proved exceedingly interesting.

The opening lecture by Prof. Leavell was on "The Teacher Studying the Scholar." Teaching is not a hit and miss business, but is definite and where the scholar does not learn there is no teaching.

Prof. Leavell's second lecture was on "The Equipment of the Teacher." This subject was developed along the lines of being something, know something, see something and do something.

a practical application. The material should be carefully gathered and sifted to suit the class and a definite plan mapped out for the presentation of the lesson.

Dr. Beuchamp's initial discourse was on "Organizing the Sunday-school." The graded school is the Sunday-school of the future.

The new church will be known as the Midway church. Bro. A. W. Shuffield, pastor.

A church has been constituted near Palmetto, Mo., with twenty-eight constituent members. The church takes the name Liberty Union church.

Elder J. H. Powers held a (twelve days) meeting in the Laurel Hill church, Va., in which of the eleven persons converted, also were young men.

Pastor T. T. Thompson has held a meeting in the Paragould church, Ark., with no assistance but that of the church God greatly blessed his effort for the salvation of souls.

OTHER STATES. Forty have united with the church at Taylor, Texas, result of their late meeting.

The Grace Street Church, Richmond, Va., has set apart Bro. James A. Clarke to the full work of the Gospel ministry.

The revival at the Griffith memorial church, Jackson, Miss., resulted in thirty-one accessions to the membership.

Fourteen have been added to the fellowship of the Wayne church, W. Va., as the result of a recent meeting.

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An eight days meeting in the Laurel Hill church, N. C., resulted in eighteen additions by experience and baptism and two by letter.

A twenty-five days meeting conducted by Bro. M. F. Ham in Fort Scott, Kan., resulted in twenty-eight additions to the fellowship of the church.

Elder S. C. Baily held a meeting in the Del Rio church, Texas, which resulted in eleven additions to the fellowship of the church.

Elder J. A. Scott held a meeting in the Woodward church, Oklahoma, last month which resulted in forty-five additions to the fellowship of the church.

A new church was constituted at a school house four miles from Williston, Fla., with eighteen charter members.

Live Stock Markets.

CATTLE.

Table with columns for various types of cattle (steers, cows, calves) and their market prices.

HOGS.

Table with columns for various types of hogs (choice pack, light shippers) and their market prices.

SHEEP AND LAMBS.

Table with columns for various types of sheep and lambs (choice fat, medium) and their market prices.

TOBACCO.

BURLEY—Dark Red.

Table with columns for various types of dark red burley tobacco (trash, common lugs) and their market prices.

BURLEY—Bright Red.

Table with columns for various types of bright red burley tobacco (trash, common lugs) and their market prices.

DARK.

Table with columns for various types of dark burley tobacco (trash, common lugs) and their market prices.

BUTTER.

Packing 20c per lb.

POULTRY.

Hens 11c per lb.; roosters, 5 1-2c; young chickens 10 to 15c; ducks, 12c; geese, 6 to 7c; turkeys, 10 to 12c.

EGGS.

19c, case count; candled, 20c.