

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTENDED BLESSING (blessings) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDG 3.—T. Y. BAYON.

83rd YEAR

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TAKE NOTICE—When sending money to the Western Recorder or Baptist Book Concern do not direct letters to Drs. Thompson or Bow. These men are frequently absent from the office, and their private mail is not opened, so delays are thus occasioned.

Dr. Aked says: "Resolute thinking is an effort and a great and toilsome effort. To sit quite still and think out an abstract problem, to bend all the faculties of the mind upon it, to forbid the thought to stray from the straight course of deduction; from start to finish to keep right on—this is a very great undertaking." Real education enables a man to do this. Education gives the power to reason accurately, and to concentrate the attention upon a subject and hold it there.

A year or more ago we published the action of King Anderaya, of Bunyoro, in Africa. He had become a Christian and asked that a Christian be sent to the Seychelles Islands to convert his father. The old king, Kabarega, known as the slave raiding king had been driven from his throne and banished to those Islands by the British government. Anderaya's request was complied with as we stated. Now he writes rejoicing to the Missionary Society in London, saying that his father has become a Christian and been baptized.

The statistics for the churches published by Dr. Carroll are unpleasant reading for Southern Baptists, because our rate of increase was so small. The colored Baptists increased 2.5 per cent.; the Northern 2.1, and we only 1.7. This ought not to be. What is the matter in our Southern Zion?

And the Baptist rate of increase, taking all Baptists, is far from what we would like to have it. The Lutheran increase was 3.2 per cent.; the Quaker, 2.7; Presbyterian, 2.7; Catholic, 2.2; Baptists 2.0; Campbellite, 1.6; Methodist, 1.5; Unitarian 0.2 per cent. The Episcopal church shows a decrease of 1.9 per cent. and the Universalist 6.1.

Dr. E. C. Dargan in his Ecclesiology says: "In recent years the custom of having what is known as the 'individual cup,' has in some quarters begun to show itself, but this seems an unscriptural and useless innovation. The common cup seems to be a part of the observance originally, and to be involved somewhat in the symbolism of the ordinance."

UNSEARCHABLE RICHES.

J. M. WEAVER, D.D.

Saul of Tarsus was an honest man, a man of religious convictions. He also had the courage of his convictions. He was an enthusiastic Jew. Believing that Jesus Christ, claiming to be the Messiah of the Jews and the Son of God, was an impostor and an apostate from the Jewish religion, he opposed Him and His cause with all his powers and sought fiercely to exterminate utterly His followers. "Breathing out threatenings and slaughter," he sought Christ's disciples in distant cities.

Paul the apostle was an honest man, a man of deep religious convictions and had also the courage of his convictions. He was a consecrated Christian and from the time of his conviction and conversion on the plains, near Damascus, his love and devotion to Jesus Christ was unbounded. That he made the mistake of persecuting the followers of Christ humbled him in all of his after life. He regarded himself on account of this so unworthy that he called himself "less than the least of the saints." And yet he rejoiced that he was counted worthy and permitted to proclaim the "unsearchable riches of Christ" to his fellow-men. What a full and wonderful expression he here uses! "The unsearchable riches of Christ." "Riches" are the radiant glories of the gospel. "Unsearchable" is deeper than the deepest sea, higher than the highest heavens, unfathomed by the mightiest human or angelic intellects. None can tell us of all these "unsearchable riches," but in this paper I write of some of them to stir up our love and gratitude. Keep in mind that they are all treasured up in Christ. The first is the unbounded love of God to man. Really this love is beyond our present conception. Of it Jesus said: "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." He could only measure it by the greatness of the gift, "so loud" that He gave His only begotten Son. Such love burst forth from God's great heart of love: "God is love." It was a love that lifted poor sinful man from the depths of sin and wretchedness and crowned and ceptred him amid the radiant glories of Heaven. In His love God permitted His Son to pass by the angelic nature and assume human nature with all its weaknesses, sin only excepted. Well may we in view of it exclaim with the poet, Watts:

"O for this love, let rocks and rills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

Another one of these riches was the wonderful Plan of Redemption through Christ. All men by reason of the fall of Adam, the first man, are born in bondage. All men have a natural tendency to evil and hence all sin. Now, the great problem was: "How could man be redeemed from this sore bondage and saved?" He could not redeem himself. The great difficulty was that God had said that "the soul that sinneth shall die," and all souls had sinned. It seemed that either God's veracity must fail or else all men must be forever lost. Only God's wisdom could solve it. The exercise of this wisdom resulted in a most wonderful Plan of Redemption. This was the incarnation of Jesus Christ, His Son. His Son was born of a virgin overshadowed

by the Holy Spirit. Hence He was pure in his birth, holy in his life, living on earth, thirty-three years fulfilling the preceptive part of the law and then suffering a sacrificial vicarious death upon the cross. By this he made a complete atonement, magnifying and making honorable the violated law, suffering its penal consequences. Thus was it made possible that God might be just and yet the Justifier of every one that would believe in His Son. None but God could have solved the problem and evolved such a way of salvation. This Plan of Redemption is a part of the "unsearchable riches, treasured up in Him. So wonderful is it that it is the study and admiration of angels. They are still searching into its wonders and glories. It will be the study of the redeemed through eternal ages.

Another of these riches is the mystery of regeneration. In order to man's salvation it was enough that the law should be magnified and man's debt paid in full, but there must be a change made in the nature of fallen man. His natural disposition must be changed or he never would turn to God and accept of His offer in Christ. There was but one Agent in the universe that could accomplish this change, the Holy Spirit, the third person in the Godhead. In his wisdom and love God arranged that in Christ this Agent should by a new birth change his nature, raise him from spiritual death and communicate spiritual eternal life unto him. The spirit thus operates in Christ, bringing reconciliation between God and man. This reconciliation fits man for the enjoyment of the society of angels and all holy intelligences, indulging a bright hope of a blissful Home forever with the Saviour. This is indeed one of the "unsearchable riches of Christ." One other we notice. It is Peace and restfulness amid the afflictions of life on earth. This is one of the riches enjoyed on this earth. Isaiah says: "Thou wilt keep him in perfect peace whose mind is staid on thee; because he trusteth in thee." Christ does not propose to take us from these afflictions, nor to remove them from us, but he does propose to sustain us amid them and beyond even that to cause them to work for our spiritual development. "All things work together for the good of them that love him." Jesus says: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

Again it is said: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Without this sustaining grace from Christ life is a bitter thing, because of the ravages of sin. With it we may have a "little heaven to go to heaven in."

Now, these are some of the "unsearchable riches of Christ" possessed by us which like Paul, we may preach unto others. How rich is the Christian! What love and devotion are due unto this saviour.

SPIRITUAL GROWTH.

BY REV. HENRY SPERBECK.

All true parents are interested in the growth of their children. Even little things, such as the first cry, the first tooth and the first step of the child, give abundant joy to the parental heart. Likewise the first birthday and the first Christmas are times of rejoicing. Parents watch, with unabating interest, the growth of their children and the reason is obvious—parental joy is the joy of relationship. If you are not a parent you have not experienced this

parental joy.

The splendid growth of the child should be of serious importance to every parent. This aspect of the child's growth is sadly neglected in our time. If the early training in the home has been neglected, when children reach the age of accountability the subject of their soul's interest is a matter of profound silence on the part of the parent. This is true even of homes that are called Christian. The future of the child so far as its education, trade, or profession is concerned, is planned carefully, while growth in the spiritual life is delegated to teacher, preacher, or priest. Now while the religious teacher has an important work to do the parents should not neglect their own duty. We know that there are parental joys, but we forget that there are parental duties and often because of this forgetfulness we experience parental sorrow.

God is deeply concerned about the growth of his children. He is looking for signs of growth and all the progress made in the spiritual life affords him great joy. If we love one another, perform a good deed, make self-denial, our Father sees proofs of our growth. This joy is possible only in this relationship. God can have no pleasure in the life of the wicked. All the advance you make in goodness is a real pleasure to God. If our boy does not thrive as fast as he should, my wife speaks about it. She has said, more than once, "I wonder why Warren does not thrive better." How much more does our heavenly Father yearn for the spiritual growth of his children? Somehow we do not thrive in the spiritual life as we should. Paul calls some Christians babes and others full-grown men. How small and helpless the love of a babe! It takes a long time for some of us to grow out of our babyhood. God is lovingly watching the slow process. Let us not be satisfied with so small, weak and imperfect spiritual life. God longs for our growth.

Our will is from God. We can do more than choose and feel the right, we can do the right. We grow by love, but we grow by action also. Wrong doing degrades our divine life. If we develop like Christ we will resist the evil and do the right. Freedom, affection and will are from God, and the proper development of them will make us more and more like our Father.

Growth produces character, and the character has a mission. What is its mission? In general, to make the world better, Christianity is social because the individual does not stand alone but is vitally related to the community. In the language of another, "The true spirit of religion breathes gentleness and affability; it gives a native unaffected ease to the behavior; it is social, kind, cheerful; far removed from the cloudy and illiberal disposition which clouds the brow, sharpens the temper and dejects the spirit." "Religion," says Jonathan Edwards, "is a temper leading to the pursuit of all that is high and holy." The child should be trained for some service. God expects his children to be useful as well as good. Work, not in its development, but as a finished product, affords the greatest satisfaction. A man may be interested in the building of his house, but he is not satisfied with it until it is ready for use. The church needs Christian character and Christian work. Character grows best by exercise. The weak Christians should do more to grow strong.—Christian Work.

Greatness does not depend upon a conspicuous place, nor even upon brilliant talents, so much as upon the right use of the powers God has given us.

"SHORTAGE IN THE MINISTRY."

I notice that Brethren Hillier and Maddox have recently contributed to the pages of the Recorder their ideas of the supposed existence of a "shortage in the ministry," with special reference to the large number of churchless pastors within the bounds of our Southern Baptist Convention. One of the brethren states that Georgia alone, it is estimated, has 600 of these. Bro. Maddox states that Kentucky has 44. Now, supposing one-third of these men have reached an age that disqualifies them for the work of the ministry also allowing for the fact that some of the Southern States might fall considerably below (Georgia, Kentucky or Virginia, we can find an average of 200, or perhaps 300, for each State, who are unemployed. Multiply this number by the number of States, usually included in the Southern Baptist Convention, and we have 2,800 or 4,200 ministers without churches. Now, let us split this difference and we have 3,600 churchless pastors in our midst.

Now, the point I wish to make is, we have no good right to complain of a shortage in the ministry, when there are so many competent men among us whom we habitually pass by in our search for pastors. It is true that a good many of these men have passed fifty or sixty years of age, but there is no reason why they cannot do active and efficient work. They have age, experience, piety, often education, and all of these gifts ought to count mightily in the sum total of church need and pastoral work. Some of them may lack somewhat in the enthusiasm and fire of youth; some of them may lack somewhat the charm of mere personal appearance; some of them may not preach such sermons as will please the thoughtless, or lull the conscience of the pleasure-loving members; but all these supposed deficiencies are more than compensated for by their consecrated common sense, their deep spirituality, and their matured wisdom in managing men and women.

A hue and cry are raised over the fact that a good many of these men may be incapacitated by lack of education from giving satisfaction to modern congregations, I am willing to admit this may be so with some, but not with many. If God called these men into the ministry, did he not see they had gifts which by his help would enable them to be useful until he calls them higher? And whilst I am a strong believer in an educated ministry, let us not forget that Christ called what the world calls "the ignorant fishermen of Galilee" to be his followers, and the Sanhedrim at Jerusalem perceived (or thought they perceived that Peter and John were "unlearned and ignorant men." Some of our modern wisacres would have retired Peter and John on account of their lack of education. What a man, what a religious colossus, was Peter in the pulpit! How much is the religious world (learned and unlearned) indebted to John for the work he continued to do until he was quite an old man! Paul (*nomen clarum et venerabile*) with all his learning, never moved the multitude as Peter did on the day of Pentecost. God can take a man of meager education in the present sense of the word, and make him mighty in the Scriptures. After all, who is the larger man in English and Baptist church history, Robert Hall, the eloquent, or John Bunyan, the uneducated tinker? Who are they that howl "this is an age of specialists?" Does the rule work everywhere but in the ministry? Some may say it is safest to recommend men for vacant pulpits who are already at work, and "bringing things to pass." Our churches they say "covet the best gifts" and etc. By the way according to the Golden Rule what right has a church to call the pastor of a sister church without knowing whether he can be moved, or that such church is willing to part with him? What right has a college president, Professor in a Seminary, or any one else, to recommend a minister to a church simply because he is already a success at A, B, or C? Are any of these treating the church that is so well satisfied with their pastor according to Christ's ethics? Some may

say that the men for whom we now plead are without churches, and that is proof that they are not efficient pastors. Poor proof that. Who has enlightened you as to the cause of their present status? Some of these may have resigned good pastorates for good reasons, believing that the Great Shepherd of Souls that called them into the work, would send them elsewhere. They can be called without grieving any other church. Who knows but that God has so placed them that he indicates, the propriety of pastorless churches securing their services? Some of these may be churchless through honest mistakes and blunders, which they would be glad not to repeat under similar circumstances.

And after all, their fitness to fill the vacant pulpits of our land is largely determined by the fact that the Lord has called them into the work of the ministry for life, and the churches ignore his choice. They are often quite literal in construing this part of an ancient command "Touch not mine anointed," and still more literal in construing the latter part, "and do my prophets no harm." This whole thing needs looking into, needs ventilating, and righting. Suppose we hear from some of these brethren. They can break the silence that is both sad and eloquent.

And one thing I again contend for very earnestly, and that is, that we should quit talking so sadly about this "shortage in the ministry," until we deal justly with these men. After all, who can tell how many young men are kept out of the ministry, when they are even competent godly men retired when not more than fifty or sixty years of age, sometimes eking out an uncertain existence, until the Master sends for them to come home.

C. A. WOODSON.

Houston, Va.

SPIRITUAL OR UNSPIRITUAL.

A "business man," whose integrity none dispute, whose attendance upon church is regular, and who believes that Christianity is a religion come from God, is much disturbed by the question, "In moral men what is the difference between spiritual and unspiritual?" He does not obtain satisfactory help from the sermons he hears, and asks if some light cannot be thrown upon it by the *The Christian Advocate*, something he "can read and reflect on at home."

Only one teacher taught the world the distinction, infallibly and fully. By the consent of the ages He is called the Great Teacher. He and His Apostles, inspired by the Spirit, which was to bring to their remembrance all things which He had said, can answer the question which the business man introduces in this pre-occupied age.

Guided by Christ's words, we would say that the worldly or unspiritual life has its goal in its present state. The objects included in that life are attainable here.

Ease and pleasure, whether the latter be legitimate or criminal, are all conceived by the imagination as being attained speedily. The majority of those who live the unspiritual life propose to gratify themselves from day to day. Except in a few particulars they do not look forward into the future, and never when they can avoid it into the life beyond death. The precepts of Christ affect such persons only incidentally and in general. They are really governed by the customs and maxims of the age and the community in which they live.

A single serious consultation of the will of God as the rule of their lives would work an entire revolution, for they would instantly perceive that they have never given Him their hearts and are justly objects of His severe displeasure. They are without the only motive that could transform them from the unspiritual into the spiritual. Among those persons there are degrees of outward morality—of refinement, intelligence and learning—but they agree in this respect, that they are all alike seeking gratification in earthly things.

The spiritual life is declared to be hid with Christ in God. Love and duty indicate its nature and sphere. Wherever it exists it was born in the sense of duty

which caused conviction of inconsistencies, sins and omissions. They were awakened from a sound or dreaming sleep; they were led to pray, to commune with their own hearts and with God. His willingness to pardon and to save them became apparent. They recognized the fact that this life is but a preparation, vitally important as such but destined to exist forever. A deep and universal love springs up with them which renders them spontaneously obedient to the will of God.

Suppose a firm consisting of two men engaged in an honest and useful business. One of these men may be unspiritual and the other spiritual, yet they may agree in the management of the business. In any position the worldly man does business for its earthly benefits, and he may be thoroughly conscientious as to his relations with his fellow men. The spiritual man also appreciates the earthly relations of a business or a profession; but the worldly man's motive is gratification of himself and service to his friends, and the highest impulse he knows is to discharge these subordinate obligations. The spiritual man recognizes them all, but is impelled by the higher motive to please God, and derives his chief consolation from the fact that he does strive to obey Him.

As among the unspiritual there may be all grades of intelligence, refinement and ability, so in the spiritual life there may be all degrees, from the most illiterate boot-black or slave to Newton or Faraday, or from the street peddler to the greatest of merchants; but whatever their creed, position, attainments or achievements, all the spiritually minded agree in this: they seek their highest joys in spiritual things, and neither earthly prosperity nor adversity can weaken or destroy the foundation of their hopes. The "worldly" man has his portion in this world. He lives unto himself not necessarily a miser, but he is absorbed in his friends and his house, his business, his family, his country. The spiritual lives not unto himself, but unto Him who died for him and rose again. The various passages which relate to this subject are all explainable by this difference in motive, aspiration and anticipation. The unspiritual life is entirely dependent on sight, the other chiefly on faith. One is occupied with earthly things and earthly knowledge, and it may be truly said of him when he dies, "in that very day his [predominating] thoughts perish;" but the other though attending to all these necessary things, has aspirations and plans which extend beyond this life, and those thoughts are entirely independent of old age and death.

If this business man will take the Bible in his hand he will find that every word used by Christ, such as "regeneration," being "born of the Spirit," "conversion," and all the various special spiritual blessings and occupations rest upon the distinction which we have tried to trace.—*N. Y. Advocate*.

"EXACT SCIENCE."

Science is knowledge, and exact science is accurate knowledge. An exact scientist is one who demands proof of a proposition before he accepts and teaches it as true. He who theorizes or speculates cannot be so classified. A mere theory, the conclusions of which rest on supposed facts, is not exact, and, indeed, is not science, except by courtesy. For any advocate of an unproved hypothesis to talk of exact science is to transfer the phrase to the domain of cant.

Every Christian should be an exact scientist. Not only should he be able to give a reason for his hope, but he should demand demonstration before accepting new theories. As Paul expresses it, he should "prove all things," and "hold fast that which is good." The gospel, in which he believes, has been proved. The Spirit, witnessing with his spirit, tells him that it is true. The life of Christ, which from the beginning to the end was a fulfillment of prophecy, proves it true. The resurrection of the dead, certified to by witnesses, proves it true. More than this, the fruit of Christianity establishes it as the true religion.

Wherever it goes, civilization and safety follow. Its principles are the foundations of prosperity. It turns the wilderness into fruitful fields, and heathen cannibals into good men and women. Were infidelity to do this, it would have some claim to attention. Christianity cares for the sick and the poor; it builds hospitals and orphan asylums, and promotes morality and unselfishness and obedience to law. If skepticism did these things, they would be somewhat in its favor. Christianity does them. For eighteen centuries it has clothed the naked, and fed the hungry, and lifted up those that were bowed down. If it had no other proof, this would be enough to commend it above all the contrary theories, wise or otherwise, which have ever been devised.

When skeptical philosophy, therefore, mocks at our Bible, with its story of creation and its plan of salvation, let us ask for something better, or at least as good. Some advice which we once heard from an old Indian guide, as we were entering a vast swamp, is not inappropriate by way of illustration. Said he: "When you're going through a cedar swamp, never take up one foot till you've found a solid place for the other." When science so-called asks us to leave Christianity for the ground it offers, we may ask it to prove that it is really science; that its facts are real facts and not guesses and that the gaps in its hypothesis will not let us through into mire deeper than that of a cedar swamp.—*Ex.*

EARTH'S MOST SACRED MEMORY.

FRANK M. GOODCHILD.

Most lives that have been mighty for good in the world have taken their direction and gotten their impulse from some moment of time in which God spoke to them. The man who has had such an experience never can forget that he has seen God. That great moment henceforth rules his life. It is little wonder that Christian people dwell on the time and place of their conversion. To be sure the years should bring better and better experiences of God's goodness. Yet it is natural there should be a halo of fondness about the time and place where God met us first. It will be, perhaps, the most sacred memory of earth that we carry into Heaven. Doubtless we shall talk about it with one another there. Jacob will tell of Bethel, where he wrestled with God in the dark. Moses will speak of the Bush from which God called to him. Samuel will describe how God's voice sounded in his little chamber in the tabernacle. Isaiah will recall gratefully the vision in the temple. Peter and John will speak of the boats in which they sat when they heard the summons, "Follow me." Matthew will speak of the tax table at which he sat when Jesus called him. Paul will tell how God comforted him on the Damascus road. The poor woman will speak of the well cur where Christ made her life new. Augustine will tell of the garden spot where he heard the voice say, "Take and read." Luther will tell of the staircase up which he painfully toiled on his knees when it was flashed upon him that "the just shall live by faith." Spurgeon will speak of the primitive Methodist meeting-house where God called to him one snowy Sunday morning. Some of us will speak of a church pew in which we sat as we listened to the pleading voice of the preacher; others will tell of the stillness of some little room where they knelt and gave themselves to God. It was a great moment, whenever it was. And wherever the place, it was made sacred by our experience there. Only heaven can reveal how much of time was holy, and how many places that seemed like common earth were really hallowed ground.—*Examiner*.

Prevent a friend from doing you good, impress him with the idea that he is of no use to you, and his affection will cool. But ask a man for little services he is ready to render, let him know and keep in his mind that he has conferred a benefit upon you, and he will like you all the more for it, become interested in your welfare, and feel real devotion for you. I have never known this experiment to fail.—*Selected*.

THE BAPTIST TASK.

What is the Baptist task? Broadly speaking it is the execution of the commission given them by Jesus Christ on the Mount of Olives, near Bethany, just before His ascension to the right hand of the Father.

What is that Commission? "Is it to evangelize the world?"—no "bring the world to Christ?" That is what many are telling us today in the Commission. It is that, but it is more. If Baptists stop when the world is "brought to Christ," or, more strictly speaking, when the gospel is preached to the world, "the world is evangelized."—If Baptists stop there they will not have executed the Commission. For when disciples are made of all the nations these disciples must be baptized. And when they are baptized the Commission is not yet executed. Something of very great importance is yet to be done. These baptized disciples must then be taught to observe all things whatsoever Christ has commanded. Indeed the finished work must be done as we go;—make disciples, baptize them; and then teach them to observe all things commanded. In this way is the army of God recruited. We are not warranted in executing a part of the Commission, or trying to do so, for trying to do so we shall fail,—we are not warranted in trying to only "evangelize" the world in this or any other generation, and leaving the execution of the rest of the Commission to succeeding generations.

But this is not all the Baptist task as conditions now are. Prof. A. T. Robertson, D.D., has recently called our attention to a "deplorable situation," now existing in our own ranks. Said he, "We all know that in our cities (I wish it were only in the cities) the denominational tie is very loose, and many of the younger people drift away to other denominations." He adds: "This is a deplorable situation and is the cause of untold leakage in our ranks." This must be very encouraging to the denominations recruiting from our ranks.

But how does it suit you, brethren? Is the statement of Dr. Robertson true? Aye, it is too true. It is sadly true. What? Is it true that this is occurring when such unusual effort is being made with our young people,—the very people whom Dr. Robertson tells us are drifting away to other denominations? It cannot be denied. Truly, to a Baptist, the situation is "deplorable."

Then here is a part of the Baptist task. What? Stop this leakage from our ranks,—this drifting away to other denominations. How? Strengthen the "denominational tie" which we are told is "very loose." What does this mean? It means that the younger people in our churches,—and in many of our churches is true of older ones,—have no denominational pride and lacking denominational pride there is no denominational loyalty.

Why is this true? Simply because, first, Baptists have generally been awed, or scared, or whored into no longer preaching the grand Bible doctrines which distinguish us from all other denominations and make us truly "a peculiar people." Second, many, too many, for any are too many, too many of our pastors and churches and evangelists are destroying our identity by mixing up with those who in reality differ vitally from us; in the Y. M. C. A.—the greatest of all instrumentalities in destroying denominational pride and loyalty and identity; in union meetings which are absolutely fatal to the propagation of Baptist principles; recognition of the organization of other denominations as churches of Christ; the favoring, by Baptists, of "denominational union"; the acceptance of and favoring alien immersion as Scriptural baptism; all these are very potent influences in the loosening of the denominational tie; of destroying denominational pride, and loyalty, and identity.

Here are the disease and its causes. What is the Baptist task here? Why, to apply the remedy and to do it heroically. What is the remedy? First remove the cause,—all these causes. Who will undertake to say these are not the causes? Let Baptists keep to themselves in the Lord's business. For to them,—into their hands He has placed His business. Let them preserve their identity. If they have no denominational pride they are not worthy the name. If they do not intend to be loyal to their people let them go where they can show this attribute of real men.

The curative remedy: Let Baptists preach the truth as only they have it. Let them not shun to "declare all the counsel of God." In the words of Prof. Robertson, let there be "a new campaign of doctrinal teaching," a new "presentation of Baptist fundamentals that will make our young people (and our older ones, too) loyal and strong and able to give a reason for the hope that is in them." Aye, we need sadly a revival of denominational preaching,—the preaching in no apologetic fashion, the distinctive Baptist doctrines. And there are many.

Yes, "Baptists have a right to be. We have a clear mission to the world." Jesus Christ in plain terms gave it to us.

How true again are Prof. Robertson's words: "Our people alone give to the world the full gospel of Jesus Christ. Others give this or that." Brethren do you believe that? Believing it let us act it. Jesus Christ did not entrust the execution of the great Commission to those who instead of preaching a "full gospel" preach "this or that." Nay, that is the Baptist task.

J. D. MADDOX.

Owensboro, Ky.

SALVATION TO THE UTMOST.

When we read in the Word of God that Christ is able to save to the uttermost, we have it impressed upon our minds that his gospel is suited to our necessities at our very worst, and that he is

able to help us and keep on helping us to the very limit of our possibility to receive. He feeds us at our worst, it may be, and he helps us on up to the very best. He keeps us and leads us on to completeness, even to the very end.

Men need salvation, as lost and ruined sinners. They need more than education and training and civilization. They need pardon and spiritual re-awakening and cleansing. Without these divine blessings they are saddest. Only God can bestow these, and even he, in giving them, must have his bestowment of them on the work of atoning grace wrought out by his infinite love in Jesus Christ. It is only as the work of redemption has been accomplished by Christ that it is possible, in the moral government of God, for sinners to be made the recipients of these infinite spiritual blessings.

The work of Christ's atoning grace proceeds from the infinite love of God. It was in eternity, before the foundation of the world, that the covenant was entered into, by which Christ should come in the fullness of time for our salvation. Christ is the Lamb slain from before the foundation of the world. Before God would consent to call us into existence he must have that plan arranged by means of which, in case of our sin, we might have salvation provided for us. And in the fullness of time Christ came because God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

Christ's death makes it possible for the worst of sinners to be saved. No matter how terrible their sin and their deserts, his atonement is rich enough and great enough to cover it all. Sin of the darkest, most crimson hue may here be made white as wool; and those most glaring in their enormity, as scarlet eras, may be made white as snow. Here the hard and evil heart may be made clean and pure and tender with the indwelling love of God. Here the impure may be made clean. Here the worldly may come to have the heavenly spirit and disposition. Here the wanderer may find restoration, and here the hardened criminal may be made a new creature in Jesus Christ.

In order to receive this salvation, however, one must come. The gospel is abundant, but it is only for those who believe. The gospel is provided in the love of the infinite God, but it will not be forced upon those who are unwilling to accept it. People must come and come in faith. It is not hard to come. God draws us, to help us come to him. We resist his invitations, his drawing and his grace if we stay away. We must come in simple faith.

God can save to the uttermost all who come to him in the name of Christ. Those who are the very worst are in a most hopeful condition, if only they will accept Christ and come to God in faith. Some who are not so stained with sin may be in a much more dangerous condition because they do not think themselves in great need, and so do not come in faith in Jesus Christ.

Yes, God can and does save. He takes from the very depths, and he saves to the very heights. He took a thief from the cross to the blessings of paradise, and all in one day. He made a persecutor over into the very chief of the apostles. He saves and keeps his children and no one is able to pluck them out of his hands. He takes them from earth and raises them to heaven. He delivers them from the uttermost depths of sin, and brings them to the uttermost glories of eternity.—Herald and Presbyter.

PREACHING TO THE UNCONVERTED.

BY REV. THOMAS L. CUTLER, D.D.

Is direct preaching to the unconverted as frequent as it was in former times? I feel quite sure that it is not. If any one will examine the printed discourses of Lyman Beecher, President Edward Dorr Griffin, and Dr. Taylor, he will see that all these men of great intellectual gifts made it their chief purpose to arouse and direct impatient souls to Jesus Christ. They recognized human sinfulness, and strove to save sinners. Their style of preaching was common in all the evangelical denominations; and in the Episcopal Church such men of commanding power as Dr. Bedell, of Philadelphia, and the elder Dr. Tyng practiced the same pulpit methods.

In recent years a great change is observable. Various topics—theological, sociological and ethical—are discussed. A large portion of the sermons preached are addressed chiefly to Christians; and the reason is plausibly presented that if Christians can be kept well up to the mark, sinners will the more readily be won to Christianity. I make no criticism on the methods of my brethren, especially of those who are earnestly aiming to kindle and quicken the people of God; I merely state facts.

Let us go back to the fountain-head. What was the practice of the Divine Founder of Christianity? We are told that "Jesus began to preach, and to say repent, for the kingdom of heaven is at hand."—What was the practice of the greatest of the apostles? He "ceased not to warn every one night and day with tears," and under his pungent warnings one sinner "trembled" on his throne! The three most conspicuous preachers of the eighteenth century were John Wesley, Whitfield and Jonathan Edwards; and how faithfully and consistently they dealt with the unconverted, all my readers know full well. The most successful preacher of the nineteenth century was Charles H. Spurgeon. Look over all his hundreds of sermons and observe what a large portion of them are aimed at awakening the impenitent and bringing them to Jesus Christ. In one of my many talks with him, he inquired, "How far do you American ministers aim at the conversion of souls?" Spurgeon's unceasing efforts to con-

vert the "outsiders" kept up an unceasing stream of new converts into his vast church. He never had any "revivals," because his church—like Baxter's—never needed to be aroused out of a torpor.

When we speak of preaching to the unconverted, we do not mean that sermons are to be only—or even mainly—vehement exhortations. Discourses that are only hortatory seldom produce much result. We mean that the eye of the preacher is not to be chiefly on Christians, but very largely on those whom he strives to make Christians. He should so instruct sinners as to the nature, guilt and doom of sin, and so instruct them as to the benefits and blessings of the Christian life as to win them to the Savior. In his efforts to convert sinners, he should not cap Hual or conceal hell! "Warn them from Me!" is the divine injunction to all his ambassadors; and because there is less of this solemn, tender warning to sinners is one reason why the number of conversions is decreasing. If ministers do not pray, preach and labor to win the unconverted to Christ, then not many will be won.

Dr. Alexander McClure, of Manchester, is not a hortatory preacher; he is profoundly instructive as well as eloquent; yet in nearly all his discourses he recognizes the awful fact of sin and presents Jesus Christ constantly to his hearers. The atoning blood streams through all his sermons. What I am driving at is to urge my brethren to direct efforts to move and win the unconverted to Christ. Fama, treatises and ethical discussions are not to be the staple of a soul-converting pulpit. Argument is grand, but let it be red hot argument with the "baptism of fire," and intense love of perishing souls.

Is not this the great mission of the Christian ministry? Jesus came "to seek and to save the lost."—A ministry that brings no soul to Christ is not a success whatever it may do. To preach at sinners is no minister's duty; to preach to sinners with fearless boldness, and intense love for their souls, is the highest and most far-reaching effort to which he can aspire. As for bringing the churches up to their work, the best way is for them to go to work and fight sin, and help the distressed, and save sinners around them from perdition. The pulpit that leads in this will have power—even a "power from on high."

OBEDY THE RULES.

An interesting and much-quoted article in the "Atlantic," written by one who styles himself a railway signal man, asserts that the cause of many railway accidents is simply disobedience of the rules under which the road is supposed to be operated. It is probably that very many of the disasters which shock us with such frequency out of our comfortable notion that everything will go all right, are to be accounted for by the simple fact that someone took the responsibility of disregarding the rules under which he was supposed to work. And in that fact, we believe, lies much of the reckless and irresponsible character of certain phases of our American life.

It is possible that a tendency to disregard law and rule is fostered by the spirit of our institutions. Mr. Whitelaw Reid has been saying, after his observation of English schools and school-boys, that there is a decent respect for authority and a certain sobriety and civility of demeanor among British youth that he misses in the intensely free spirit and conduct of the youth of our own public schools. It is not to be denied that there is a restiveness under authority, a disposition to put personal judgment or personal wish in the place of authority, that makes our American life careless of law and indifferent to the careful observation of general rule. Each one of us is disposed to be a law unto himself, or at least to put his own interpretation upon the rule and obey it more or less, according to circumstances. This appears even in the utterances of those in judicial or executive positions. Mayors declare that they see no use in enforcing an excise law or a Sunday ordinance. Judges will inform a jury that they may bring in a verdict under a qualified interpretation of the law. Naturally, the man in the streets feels that he may also deal with the law upon his own account.

It is not a sufficient answer to this charge against us to say that we have too many laws, or that they are hastily made and unreasonable in their operation. That may be true. If so, it is only another manifestation of the careless American spirit, that will hastily enact the rule that will be unreasonable in its application. But the serious thing in the situation is, that disregard for an unreasonable rule, upon the citizen's own responsibility, makes him quite ready to treat all law alike and obey it or not as he thinks best at the time.

This decay of respect for authority has also a serious effect upon the character of religious life. We have long been under the imputation of extreme irreverence in this country. It may be pleaded that an irreverent habit of speech not infrequently covers a profound reverence for sacred things themselves. But irreverent speech is itself a symptom of the indwelling disease. A sincerely reverent man cannot speak irreverently. Our American flippancy with regard to religious themes and thoughts indicates too clearly the irreligious character of much of our life. There can be no question that prevailing indifference to the authority of law weakened our religious sensibility. It is hardly more than platitudes to say that the primary source of this carelessness for authority is in the early training of our youth. There is a relaxing of parental authority, a disregard of the child's best interests in easily permitting him to have his own way, that inevitably produces an indifference to authority in mature life. The modern notions of child-training, or rather the neglect of it, are no improvement upon

the very ancient view of Abraham concerning the bringing up of his household after him, or the proverbial injunction to train up a child in the way he should go. And when the child has advanced so far as to go to school, it is still quite needless that he should find himself under authority and expected to obey rule. The highest form of liberty is that which recognizes and obeys rightful authority.

There is room for improvement in the formulation of law. There may be too many and too cumbersome rules in the management of more or less of our busy and hurrying commercial life. But for the preservation of national character, if not for the perpetuation of nationality itself, Americans need to learn the fundamental duty of keeping the rules that are made. That this is now improved upon great corporations by the courts is a sign of promise. It may be hoped that it will permeate the thinking and action of the whole people.—Presbyterian.

THE NOBLER LIFE.

Charles Kinkler, passenger conductor on the Big Four Railroad, who met death in the wreck of the Limited at Delaware, Ohio, was one of the most popular and respected men on the line. Without being in any way obtrusive, he was a constant and earnest Christian worker; as the boys put it, "He was always working to do good."

On the train he always carried a Bible with him and after he had finished his work he would talk temperance and the living of an upright life to his fellow-travelers and to the passengers. He would urge them to be strong against the temptations common to man, and many are the men he led to a better life, many are the homes he blessed by his teachings.

At the home, he was faithful and loving, an ideal husband and father, living "the nobler life" daily, hourly.

His spare time was spent in visiting hospitals, infirmaries, the workhouse and missions, and wherever he went it was to spread the true religion, Faith Hope and Charity, and live it to the letter.

The closing moments of his life, full of fearful physical suffering, show the man's strong faith, his Christian patience, his inspiring heroism. Lying plained beneath the debris of the wreck from which his fellow-travelers had tried in vain to extricate him, crushed, stifled by the escaping steam, dying, he managed to gasp this message for his wife in Cleveland, "Boys, tell Maggie it's all right—I'm safe in the arms of Jesus."—Brethren Evangelist.

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.

Everybody—almost—will want to know the possibilities of a happy and profitable living on a single acre of irrigated land, and in the March Century is told the interesting and suggestive story of what one man—a broken-down city worker—is accomplishing in Washington. In this issue, too, Andrew Carnegie writes of "My Experiences with Railway Rates and Rebates," and Henry B. Hersey, United States Weather Bureau Inspector, describes enthusiastically his "Experiences in the Sky." Of rarely unusual biographical interest are the account of "The Latest Work of Augustus Saint-Gaudens" by his son, and the second of Helen Keller's essays, "Sense and Sensibility," even more of a revelation than the first of this wonderful young woman's wonderful gifts.

There will be widespread interest in Rev. Samuel McComb's paper on "Christianity and Health," an authoritative presentation of Emmanuel Church's experiment in practical religion, by the associate director of the church's class for the moral treatment of nervous disorders.

The fiction of the number includes new chapters of Dr. S. Weir Mitchell's "The Red City" and short stories by John Corbin, Lucia Chamberlain, Frank L. Packard, Harry Stillwell Edwards and Owen Johnson.

You cannot grow in grace to any high degree while you are conformed to the world. The life of separation may be a path of sorrow, but it is the highway of safety; and though the separated life may cost you many pangs, and make every day a battle, yet it is a happy life, after all. No joy can excel that of the soldier of Christ; Jesus reveals himself graciously, and gives such refreshment; that the warrior feels more calm and peace in his daily strife, than others in their hours of rest. The highway of holiness is the highway of communion. It is thus we shall hope to win the crown, if we are enabled by divine grace faithfully to follow Christ "without the camp." The crown of glory will follow the cross of separation.

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

SUNDAY-SCHOOL LESSON

SUNDAY, MARCH 15TH.

The Lord heals the Blind Man. --John 9:1-12.

Motto Text. --"I am the light of the world." --John 9:5.

"And as Jesus passed by." The man was probably sitting near the gates of the temple where the passersby would see him and give him alms. "He saw a man which was blind from his birth." The verb shows the Lord was noticing him.

"And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" The Jews generally thought that every affliction was caused by some specific sin. The case of the man born blind puzzled them. Was it due to some sin of his parents, or a punishment in advance of some sin which God foresaw he would commit?

"Neither hath this man sinned, nor his parents." If, as there is every reason to suppose, the blind man heard the question of the disciples, how eagerly he must have listened for the answer of the one whom they called "Master." The Lord does not mean the man and his parents were sinless, but that no sin of theirs was the cause of the blindness. Suffering is a result of the fall of Adam, but it is often the greatest blessing a creature can receive. Nothing in all the past life of this man was so great a blessing to him as was this blindness which seemed to him the greatest of afflictions. For had he not have been blind he would not have been sitting by the wayside as the Lord passed by. And through this meeting he received the salvation of his soul.

We cannot tell what of the things which happen to us are blessings and what chastisements. The very thing which we have most grieved over in this life may be that for which we shall most thank God for in the hereafter. But we know that if we are his children all things are working together for our good, and therefore in every thing we should give God thanks.

"I must work the works of him that sent me, while it is day." While the opportunity lasts. The days in which our Lord would work miracles of healing on earth were drawing rapidly to an end. "The night cometh, when no man can work." A proverbial expression teaching men to do with their might what their hands find to do. After his death our Lord no longer did the works of his life.

"As long as I am in the world, I

A Pastor's Wife Says:

(She is Mrs. Shelly, wife of Rev. D. H. Shelly, of the Christian Church, Ionia, Mich.)

"I had sour stomach, was bloated and weighed over 200 pounds. My blood did not circulate properly, and I had numbness in my side, arms and limbs. I commenced treatment with Hood's Sarsaparilla, and soon my digestion improved, my bloated condition passed away, my weight became 150, and I had no more numbness.

"I think a great deal of Hood's Sarsaparilla especially as a tonic and blood purifier in the spring."

Indigestion and Rheumatism--"I had indigestion and rheumatism and swelling of the feet. Got no relief until I took Hood's Sarsaparilla, two bottles of which cured me." Mrs. E. M. Phillips, 307 Charles Street, Boston, Mass.

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am the light of the world." He refers now to his giving sight to the blind man. So long as Jesus is Mediator for man he may be said to be in the world and the light of it. And when that work is ended and all the elect have come to that redeeming light, there shall remain for the unbelieving only the blackness of darkness.

Verse 6. There is no use in speculating why the Lord used the means he did in this case. He is a free moral agent and acts according to his own will. We can see some of the benefits arising from the means he chose. The faith and courage of the blind man were tested. To go through the streets of Jerusalem with his eyes covered with clay, streets crowded now with those who had come to the feast, was to expose himself to ridicule and questioning. To go to the pool of Siloam, leaving the place where he asked alms at this season when so many were passing, and to go at the command of a stranger who had so far done nothing to benefit his eyes, showed great faith in this man. His going would be seen by many and attract widespread attention to the miracle.

"Go, wash in the pool of Siloam (which is by interpretation, Sent)." The pool of Siloam is thought to have been identified by Robinson in a pool or tank, south of the temple mount which is partly hewn out of the solid rock and partly built up with masonry. From it a priest carried water in a golden pitcher every day during the feast of Tabernacles. "He went his way, therefore, and washed, and came seeing." Prompt and unquestioning obedience. The man returned to the place where he had left the Lord, but did not find him and returned home.

"Is not this he that sat and begged?" No wonder they were astonished to see the man whom they had known so long, and knew of his hopeless blindness. The whole expression of his face was changed by the eyes, and also by the gladness which had taken the place of melancholy. There is no reason to think the neighbors were unwilling to recognize him, because they were unwilling to admit such a miracle had been wrought. This is the expression of simple astonishment, unable at first to believe the testimony of the senses. But the man's voice and words convinced the incredulous as he positively asserted, "I am he."

"How were thine eyes opened?" The natural question. "A man that is called Jesus." He had learned only this much of the Lord, whether before his eyes were opened or since cannot be said. He tells all he knew in a frank, open way. All that is told us of this man shows him in a good light. He is frank and brave and manly.

Such a notable miracle as opening the eyes of one born blind made a great sensation. The Pharisees were alarmed and took up the case. They frightened his parents they could do nothing with the man. He met their arguments against Jesus with great shrewdness. They could not shake his faith which was founded on the incontrovertible truth. "Whereas I was blind now I see." No enemy can make a regenerated man believe the Lord is not God. To all their arguments, no matter how ignorant he may be, he can answer the truth which he knows. "Whereas, I was dead, by his blood I now live." Unable to silence and convince him the Pharisees excommunicated him, a punishment we may well believe he took with great serenity and indifference.

Our Lord's kindness to the man is not ended. So far as he knew, his faith was strong and brave. And to such faith more light will ever be given. The Lord sought for the man, to reveal himself as a Saviour and a Lord as well as a miracle worker. "Dost thou believe on the Son of God?" The man had never seen the Lord but the blind can recognize voices with wonderful skill. The man had boldly proclaimed his faith in Jesus as a prophet sent from God. But to acknowledge him as the Son of God was another thing. There was no refusal to make such acknowledgment in his natural question. He is ready to believe on any one whom this prophet wishes him to believe. All that he needs is to know who it is.

Believing the Lord a true prophet came from God the man will believe all which he says. Hence when he claims to be the Son of God he instantly admits the claim. "And he said Lord I believe. And he worshipped him." "The word for worship occurs elsewhere in this Gospel only in chapter 4:20:21 and 12:20, always of the worship of God." (Peloubet.)

"You have many readers here who greatly enjoy reading your paper. The Lord took away the Moses of the Recorder (Dr. Eaton) but He has given a Joshua in his place."

J. I. H. WHARTON, Homer, Ia.

We are not patient so long as we wish we did not need to be.

HOT BISCUIT

Kind of Breakfast Passing Away.

The old-time hot biscuit played a prominent role in the breakfast bill of fare, along with fried potatoes, ham and eggs, and coffee.

The whiter and lighter the biscuit the more pleased the cook, which was usually Mother, who did the best she could, with her understanding of the matter.

But most people have learned in recent years, that white flour lacks the nourishing elements of the entire wheat berry, and many cases of imperfect nutrition follow its use.

In Grape-Nuts, all the food elements of wheat and barley are used, and this largely accounts for results similar to those given in the following letter:

"I wish to tell of the health and strength-giving properties of Grape-Nuts. I am 45 years old and had for years been afflicted with indigestion and other stomach troubles, brought on by eating hot biscuit, white bread and improperly cooked cereals.

"Noticing an advertisement stating the benefits derived from eating Grape-Nuts, I was skeptical because I had tried so many so-called 'health foods.' I thought it would be useless to try Grape-Nuts.

"But during the last six months I have been eating it, my stomach has been the best for years, my mind clear, my nerves quiet and a feeling of buoyancy pervades my whole being.

"This I attribute to Grape-Nuts as I have left off using medicines. I now firmly believe in the brain-clearing, nerve-steadying and muscle-building properties of Grape-Nuts.

"I am healthier than I have been for years, weigh 180 lbs., which is more than ever before."

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PERIODICAL NEWS FOR BAPTIST YOUNG PEOPLE VOL. I MARCH 1, 1908 NO. 1 PHILADELPHIA. SERVICE, WORLD-WIDE, BEGINNERS' LESSON PICTURES. AMERICAN BAPTIST PUBLICATION SOCIETY ST. LOUIS HOUSE, 514 N. Grand Avenue, St. Louis, Mo.

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THE PLACE OF PREACHING IN THE PLAN OF GOD.

JOS. N. BARRETT.

We come now to the third period of development, and listen with the crowds to the keynote of a new dispensation. This is in the Wilderness, and not in Jerusalem; and by a plain man (God's own appointment). A man who comes to the people, like a Samuel but in the Spirit and power of Elijah; he comes as a preacher, to close up the old and usher in the new. He does not deal in foolishness, "slang" or "claptrap," to catch the ear of the multitudes (many preachers do now); he deals in eternal verities. The people were expecting something—and were not disappointed. The people are much disappointed these days. This herald cried, "The kingdom of Heaven is at hand," which meant the taking up of the old dispensation in the larger purpose of God's Son who announced the same thing from that time to the tragic hour. He is distinctly a teacher and preacher; indeed a proclaimer of the Gospel of which he is the embodiment. This divine teacher adopts an unique manner in the dispensation of divine truth. He speaks of many things; when of the temple, of its destruction, when of His own new kingdom, by parables, which proclaim the great truth which lives to this hour, that the living Word planted in men's hearts it must grow and overcome all obstacles. Ceremonial law is no longer a need. Neither ritualistic observances, but the Word of God, which liveth and abideth forever.

ing the chief office of the church. We see this especially manifest in epistles to the Corinthians and Galatians.

The glory of the writer of the epistles referred to above is that he is a preacher of the Gospel, an ambassador of Jesus Christ. Paul said once, "God that cannot lie promised before the world began," "but in due time manifested his Word through the preaching which is committed to me."

Thus the revelation is clear. The form is being lost sight of and the substance is brought to the consideration of men. The form lasted a long time. The substance will never fail. The ceremonial simply met the wants of the world's child-hood, and in alliance with the living voice educated its youth; the living voice is to be the guide of its maturity. And thus we have the lesson of God's plan in its development as revealed in the history of the chosen people. But the plan isn't to be seen in the development of the people alone, the entire history of the church must bear witness whether in the results of correspondence with the divine plan or in dissent from it.

The meetings of the early church (Baptist) were democratic and simple, as they could well be made; the simplicity consisting in reading and expounding the Scriptures, followed by exhortation; and it might be added that any man who had a message for the people might then express it. (This custom ought to be followed more generally now.) Prayers were said, hymns sung and the supper partaken. All very simple, easy and quite well satisfied the people, who were as plain and simple as the proceedings. It appears that while the development was very rapid it lay chiefly in the line of the sermon. The Scriptures were expounded by Origen; while others became philosophers and rhetoricians in the pulpit, and simple methods were comparatively soon lost sight of as the schools of Alexandria and Athens usurped same, and following this tendency came a great liturgical growth. Men were not disposed to stay with, and by the simple. This is not natural. Display became the chief end of the preacher and ceremony as a result unfortunately grew upon the sermon, and as is the case today, extracted much of its beauty, charm, force and power, and for the reason that Christ was very largely eliminated. We find as early as the fourth century and in that period a multiplication of rites, a large and growing number of them gotten from Oriental pagan sources, and with the alarmingly large growth of the mystical element of Christianity, which found echo in the progress of the catechumenate, preaching, which couldn't be crowded into a corner—account of its strength—was changed in nature, strove after display more than conviction, and imitating methods conceived and executed in the forum and theater, elicited the applause of the congregation, an abominable practice which is in vogue today in some places. Hence we can discover how easy it was for Christianity to become hardened into a mere system of ceremonies, and preaching was in danger of being remanded to a subordinate place. It is strange but true that ritualism in consequence of its growth has circumscribed and tended to destroy the province or place of teaching; there not being merely a tendency to change its nature in placing form before substance, but even to annihilate it altogether. Yet during the fourth and fifth

centuries though, the church came into State relations which were intimate and so became very rapidly ceremonialized and as a consequence its man made ritual more gorgeous and catching, and as a result its spirit more secular, its leaders were still its great teacher and preachers, its Augustine and Gregory, its Chrysostom and Basil, and Cyril. Sermons said, only at Rome were there no sermons.

DEAR RECORDER:

"I will be eighty one years old next August. Have been a baptist sixty years and a deacon in my church fifty years. I have been taking the Recorder forty years." So writes Bro. Levi Sexton, of Azalea, Ky. We congratulate him on this splendid record.

PRAISE A PART OF PRAYER.

Praise is an important element of prayer. Prayer is more than a recital of our requests and a recognition of received blessings. Prayer stands, as it were, for communion or correspondence between ourselves and our loving Father in heaven. It is the opening of our hearts to Him. If, then, we seem to be thinking only of what we want from Him, or only of what we have had from Him, we are lacking in that which pleases Him most of all—and that is our personal love for Him. We need never fear that we are lacking in the spirit of prayer if we pour out our hearts in loving praise to God, even though we forget for the time to name the special blessings we have had or would like to have, from Him. God loves to be loved, and He loves to hear us say that we love Him.—Standard.

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Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow.



Four other organs may need attention—but your kidneys most, because they do most and should have attention first. If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health.

Prevalency of Kidney Disease. Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common disease that

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

CHURCH INCONSISTENCY.

I have frequently wondered as to whether the most of those churches that are very strict in insisting that they should maintain nothing but pure Bible doctrines and practices ever noticed their inconsistency in being exceedingly slack in regard to the morally unworthy members among them. I consider it to be extremely inconsistent in any church to demand that an applicant for membership shall give evidence of having been regenerated by God, and shall also be in full agreement with the doctrines and practices of that church, and yet after he has become a member, and proves to be false in heart and life, he is still favored and fellowshiped. In reality such a thing means that one must be thoroughly orthodox in order to become a member of the church, while he is at liberty to be very heterodox after he has been a member a few years. Certainly this thing is not according to the New Testament pattern. It would be well for those who say much in favor of taking the New Testament as their pattern in all things pertaining to Christian life and church procedure, to observe the fact that while that authority demands that regenerated persons are the only proper ones to become members of a church, it also insists that a church shall not retain in it unfit and unsound members. Paul was just as strict in having churches in his day kept free from evil members as he was in having them receive into membership only true Christians. And Christ, in His messages to the Asiatic churches, through John, as given in Revelation, upbraided those of them who had unworthy members. There was to be just as great a care taken in regard to the life and conduct of those who were already in the churches as there

was to be in reference to the reception into them of people of the right type of character and belief. No church should be very particular about a candidate who applies for admission into it, and then be very indifferent toward him after he has become a member, though he may prove to be habitually dishonest, untruthful and otherwise bad.

There should be just as much pains taken to see whether or not a man is morally sound after he becomes a member as there was to ascertain whether or not he was doctrinally sound when he applied for membership. It is because of a great lack of this double care and attention that many churches continue to have in them many who are a burden and a curse to them.

C. H. WETTERBE.

When the starlight bathed Judea's hills, it betokened the dawning of a glorious day which would never have a night for all who would hear and heed the angels' song of joy. O, may we ever sing with the angel choir redemption's song.

We were made exceedingly happy at this office the other day when Bro. E. W. Powers sent word to us of his improvement in health, and the statement that he was going to abide with us yet a while.

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.

PEACE.

EUPHROSIA HANBY.

Thou art with me, O my Father,
At early dawn of day;
It is Thy glory brighteneth
The upward streaming ray;
It calls me by its loveliness
To rise and worship Thee;
I feel Thy glorious presence,—
Thy face I may not see.

Thou art with me, O my Father,
In the changing scenes of life,
In loneliness of spirit,
And in weariness of strife;
My sufferings, my comfortings,
Alternate at Thy will;
I trust Thee, O my Father,
I trust Thee, and am still.

Thou art with me, O my Father,
In evening's darkening gloom;
When night enshrouds the sleeping
earth,
Thy presence fills my room;
The little stars bring messages
Of kindness from above;
Love Thee, O my father,
And I feel that Thou art love.

Our Pulpit

THE HOLY SPIRIT IN THE COVENANT.

C. H. STURGEON.

"And I will put my spirit within you."—Ezekiel 36:27.

The Holy Spirit is the third Person in the covenant. We have considered "God in the Covenant;" and "Christ in the Covenant;" and now, this morning, we have to consider the Holy Spirit in the Covenant. For, remember, it is necessary that the Triune God should work out the salvation of the Lord's people, if they are to be saved at all; and it was absolutely requisite that, when the covenant was made, all that was necessary should be put into it; and, among the rest, the Holy Spirit, without whom all things done even by the Father and by Jesus Christ would be ineffectual, for he is needed as much as the Saviour of men, or the Father of spirits. In this age, when the Holy Spirit is too much forgotten, and but little honor is accorded to his sacred person, I feel that there is a deep responsibility upon me to endeavor to magnify his great and holy name. I almost tremble, this morning, in entering on so profound a subject, for which I feel myself so insufficient. But, nevertheless, relying on the aid, the guidance, and the witness of the Holy Spirit himself, I venture upon an exposition of this text, "I will put my Spirit within you."

The Holy Spirit is given, in the covenant, to all the children of God, and received by each in due course; and yet, upon our Lord Jesus Christ did the Spirit first descend, and alighted upon him as our Covenant-head, "like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." The Father hath given the Holy Spirit without measure unto his Son; and from him, in measure, though still in abundance, do all "the brethren who dwell together in unity" (or union with Christ) partake of the Spirit. This holy anointing flows down from Jesus, the anointed One, to every part of his mystical body, to every individual member of his church. The Lord's declaration concerning Christ was, "I have

put my Spirit upon Him;" and he said, "The Spirit of the Lord is upon Me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted." The Spirit was first poured upon Christ, and from him descends to all those who are in union with his adorable person. Let us bless the name of Christ if we are united to him; and let us look up to our covenant Head, expecting that from him will flow down the heavenly unction which shall anoint our souls.

My text is one of the unconditional promises of Scripture. There are many conditional promises in the Word of God, given to certain characters; although even those promises are in some sense unconditional, since the very condition of the promise is by some other promise secured as a gift, but this one has no condition whatever. It does not say, "I will put my Spirit within them, if they ask for him;" it says plainly, without any reservation or stipulation, "I will put my Spirit within them." The reason is obvious. Until the Spirit is put within us, we cannot feel our need of the Spirit, neither can we ask for or seek him; and, therefore, it is necessary that there should be an absolutely unconditional promise, made to all the elect children of God, that they should have given to them the waiting grace, the desiring grace, the seeking grace, the believing grace, which shall make them pant and hunger and thirst after Jesus. To every one who is, like Christ, "chosen of God, and precious," to every redeemed soul, however sunken in sin, however lost and ruined by the Fall, however much he may hate God and despise his Redeemer, this promise still holds good, "I will put my Spirit within you;" and, in due course, every one of them shall have that Spirit, who shall quicken them from the dead, lead them to seek pardon, induce them to trust in Christ, and adopt them into the living family of God.

In the first place, we are told by Christ, "It is the Spirit that quickeneth."

Until he is pleased to breathe upon the soul, it is dead to any spiritual life. It is not until the Spirit, like some heavenly wind, breathes upon the dry bones, and puts life into them, that they can ever live. You may take a corpse, and dress it in all the garments of external decency; you may wash it with the water of morality; ay, you may bedeck it with the crown of profession, and put upon its brow a tiara of beauty, you may paint its cheeks until you make it like life itself. But remember, unless the spirit be there, corruption will ere long seize on the body. So, beloved, it is the Spirit who is the Quickener; you would have been as "dead in trespasses and sins" now as ever you were, if it had not been for the Holy Ghost, who made you alive. You were lying, not simply "cast out in the open field," but, worse than that, you were the very prey of mortality; corruption was your father, the worm was your mother and your sister; you were noxious in the nostrils of the Almighty. It was thus that the Saviour beheld you in all your loathsomeness, and said to you, "Live."

In that moment you were "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." Life entered into you at his bidding; then it was that the Spirit quickened you. The words of Jesus, so he told his disciples, "They are spirit, and they are life." You were made alive entirely through the might of the quickening Spirit.

"The Spirit, like some heavenly wind
Blows on the sons of flesh;
Creates a new—a heavenly mind,
And forms the man afresh."

If, then, you feel at any time death working in you, as doubtless you will, withering the bloom of your piety, chilling the fervor of your devotions, and quickening the ardor of your faith, remember that he who first quickened you must keep you alive. The spirit of God is the sap that flowed into your poor, dry branch, because you were grafted into Christ; and as, by that sap, you were first made green with life, so it is by that sap alone you can ever bring forth fruit unto God. By the Spirit you drew your first breath, when you cried out for mercy and from the same Spirit you must draw the breath to praise that mercy in hymns and anthems of joy. Having begun in the Spirit, you must be made perfect in the Spirit. "The flesh profiteth nothing;" the works of the law will not help you; the thoughts and devices of your own hearts are of no avail. You would be cut off from Christ if you were before your conversion, you would be more corrupt than you were previous to your being regenerated—"twice dead, plucked up by the roots," if God the Holy Ghost were to withdraw from you. You must live in his life, trust in his power to sustain you, and seek of him fresh supplies, when the tide of your spiritual life is running low.

We need the Holy Spirit, as an assistant Spirit, in all the duties we have to perform.

The most common Christian duty is that of prayer; for the meanest child of God must be a praying child. Remember, then, that it is written, "The Spirit also helpeth our infirmities; for we know not what to pray for as we ought." The Spirit of God is in the covenant, as the great aid to us in all our petitions to the throne of grace. Child of God, thou knowest not what to pray for; rely, then, on the Spirit, as the Inspirer of prayer, who will tell thee how to pray. Sometimes thou knowest not how to express what thou desirest; rely upon the Spirit, then, as the One who can touch thy lips with the "live coal from off the altar," whereby thou shalt be able to pour out thy fervent wishes before the throne. Sometimes, even when thou hast life and power within thee, thou canst not express thine inward emotions; then rely upon that Spirit to interpret thy feelings, for he "maketh intercession for us with groanings which cannot be uttered." When, like Jacob, thou art wrestling with the angel, and art nearly thrown down, ask the Holy Spirit to nerve thine arms. The Holy Spirit is the chariot wheel of prayer. Prayer may be the chariot, the desire may draw it forth, but the Spirit is the very wheel whereby it moveth. He propels the desire, and causeth the chariot to roll swiftly on, and to bear to heaven the supplication of the saints, when the desire of the heart is "according to the will of God."

Another duty, to which some of the children of God are called, is that of preaching; and here too we must have the Holy Spirit to enable us. Those whom God calls to preach the gospel are assisted with might from on high. He has said, "Lo, I am with you always, even unto the end of the world." It is a solemn thing to enter upon the work of the ministry. I will just

make an observation here; for, in this place, there are young men, who are striving to enter into the ministry before they scarcely know the alphabet of the gospel; they set themselves up as preachers of God's Word, when the first thing they ought to do is to join the infant class in a school, and learn to read properly. I know there are some, to whom God has given the desire thus to seek the glory of his name and the welfare of souls, and who humbly wait till he has opened the way; God bless them, and speed them! But—would you believe it?—a young man was baptized, and received into the church one Sunday, and he positively went off to a College on the Monday or Tuesday, to ask if they would receive him! I asked him whether he had ever preached before, or addressed half a dozen Sunday-school scholars: he said, "No." But what surprised me most was, that he said he was called to the work before he was converted! It was a call from the devil, I verily believe;—not a call from God in the least degree. Take heed that ye touch not God's ark with unholy fingers. You may all preach if you can, but take care that you do not set yourself up in the ministry, without having a solemn conviction that the Spirit from on high has set you apart; for, if you do, the blood of souls will be found on your skirts. Too many have rushed into the holy place, uncalled of God; who, if they could have rushed out of it on their dying beds, would have had eternal cause of gratitude. But they ran presumptuously, then preached unrepent, and therefore unblest; and, when dying, they felt a greater condemnation from the fact that they had taken on themselves an office to which God had never appointed them. Beware of doing that; but if God has called you, however little talent you may have, fear not anyone's frown or rebuke. If you have a solemn conviction in your souls that God has really ordained you to the work of the ministry, and if you have obtained a seal to your commission in the conversion of even one soul, let not death or hell stop you; go straight on, and never think you must have certain endowments to make a successful preacher. The only endowments necessary for success in the ministry is the endowment of the Holy Ghost. When preaching in the presence of a number of ministers, last Friday, I told the brethren there, when one of them asked how it was God had been pleased to bless me so much in this place, "There is not one of you whom God could not bless ten times as much, if you had ten times as much of the Spirit." For it is not any human qualification,—it is simply the influence of God's Spirit that is necessary; and I have been delighted to find myself abused as ignorant, unlearned, and void of eloquence, all which I knew long before; but so much the better, for then all the glory belongs to God. Let men say what they please, I will always confess to the truth of it. I am a fool: "I have become a fool in glorying," if you please. I will take any opprobrious title that worldlings like to put upon me; but they cannot deny the fact that God blesses my ministry, that harlots and drunkards have been reclaimed, that some of the most abandoned characters I have ever changed, and that God has wrought such a work in their midst as they never saw before in their lives. Therefore, give all the glory to his holy name. Cast as much reproach as you like on me,

ye worldlings; the more honor shall there be to God, who worketh as he pleaseth and with what instrument he chooseth, irreprovable the alphabet of the gospel; they of man.

Again, dearly-beloved, whatever is your work, whatever God has ordained you to do in this world, you are equally certain to have the assistance of the Holy Spirit in it. If it be the teaching of an infant class in the Sabbath-school, do not think you cannot have the Holy Spirit. His succor shall be granted as freely to you as to the man who addresses a large assembly. Are you sitting down by the side of some poor dying woman? Believe that the Holy Spirit will come to you there, as much as if you were administering the sacred elements of the Lord's supper. Let your strength for the lowliest work, as much as for the loftiest, be sought from God. Spiritual power, dip thy seal in the Spirit, so shall it germinate; and ask the Spirit to give thee grace to scatter it, that it may fall into right furrows. Spiritual warrior, whet thy sword with the Spirit; and ask the Spirit, whose Word is a two-edged sword, to strengthen thine arm to wield it!

The next point we advert to shall be that the Holy Spirit is given to the children of God as a Spirit of revelation and of instruction.

He brings us "out of darkness into marvelous light." By nature, we are ignorant, extremely so; but the Holy Spirit teaches the family of God, and makes them wise. "Ye have an unction from the Holy One," said the apostle John, "and ye know all things." Student in the school of Christ, wouldst thou be wise? Ask not the theologian to expound to thee his system of divinity; but, sitting down meekly at the feet of Jesus, ask that his Spirit may instruct thee; for I tell thee, student, though thou shouldst read the Bible many a year, and turn over its pages continually, thou wouldst not learn anything of its hidden mysteries without the Spirit. But mayhap, in a solitary moment of thy study, when suddenly enlightened by the Spirit, thou mayst learn a truth as swiftly as thou seest the lightning flash. Young people, are you labouring to understand the doctrine of election? It is the Holy Spirit alone who can reveal it to your heart, and make you comprehend it. Are you tugging and toiling at the doctrine of human depravity? The Holy Spirit must reveal to you the depth of wickedness of the human heart. Are you wanting to know the secret of the life of the believer, as he lives by the faith of the Son of God, and the mysterious fellowship with the Lord he enjoys? It must always be a mystery to you unless the Holy Spirit shall unfold it to your heart. Whenever thou redest the Bible, cry to the Spirit, "Open thou mine eyes, that I may behold wondrous things out of thy law."

Nor is it only his Word which needs to be applied to us. He shall receive of mine, and shall shew it unto you, may be referred likewise to our Saviour's precious blood. We sometimes sing,—

"There is a fountain filled with blood,"—

and we talk of bathing in it. Now, faith does not apply the blood to the soul; that is the work of the Spirit. True, I seek it by faith; but it is the Spirit who washes me in "the fountain opened.... for sin and for uncleanness." It is the Spirit who receives of the things of Christ, and shows them unto me. You would never have a drop

of blood sprinkled on your heart unless it was sprinkled by the hand of the Spirit. So, too, the robe of Christ's righteousness is entirely fitted on us by him. We are not invited to appropriate the obedience of Christ to ourselves; but the Spirit brings all to us which Christ has made for us. Ask then, of the Spirit that you may have the Word applied, and you shall not ask in vain; for Jehovah hath said, "I will put my Spirit within you."

But now we have to mark another very important point. We must receive the Spirit as a sanctifying Spirit.

Perhaps this is one of the greatest works to purge the soul from sin; it is greater than if one should wash a leopard till all his spots were obliterated, or an Ethiopian till his sable skin became white; for our sins are more than skin-deep,—they have entered into our very nature. Should we be outwardly washed white this morning, we should be black and polluted before tomorrow; and if all the spots were taken away today, they would grow again tomorrow, for we are black all through. You may scrub the flesh, but it is black to the last; our sinfulness is a leprosy that lies deep within. But the Holy Spirit sanctifies the soul; he enters the heart, beginning the work of sanctification by conversion; he keeps possession of the heart, and preserves sanctification by perpetually pouring in fresh oil of grace, till at last he will perfect sanctification by making us pure and spotless, fit to dwell with the blest inhabitants of glory.

The way the Spirit sanctifies is this: first he reveals to the soul the evil of sin, and makes the soul hate it; he shows it to be a deadly evil, full of poison; and when the soul begins to hate it, the next thing the Spirit does is, to show it that the blood of Christ takes all the guilt away, and, from that very fact, to lead it to hate sin even more than it did when it first knew its blackness. The Spirit takes it to "the blood of sprinkling, that speaketh better things than that of Abel;" and there he tolls the death-knell of sin as he points to the blood of Christ, and says, "He shed this for you, that he might purchase you unto himself, to be one of his peculiar people, zealous of good works." Afterwards, the Holy Spirit may, at times allow sin to break out in the heart of the child of God that it may be more strongly repressed by greater watchfulness in future; and when the heir of heaven indulges in sin, the Holy Spirit sends a sanctifying chastisement upon the soul, until, the heart being broken with grief, by the blueness of the wound, evil is cleansed away; and conscience, feeling uneasy, sends the heart to Christ, who removes the chastisement, and takes away the guilt.

Again, remember, believer, *all thy holiness is the work of the Holy Spirit.* Thou hast not a grace which the Spirit did not give thee; thou hast not a solitary virtue which he did not work in thee; thou hast no goodness which has not been given to thee by the Spirit; therefore, never boast of thy virtues or of thy graces. Hast thou now a sweet temper, whereas thou once wast passionate? Boast not of it; thou wilt be angry yet if the Spirit leaves thee. Art thou now pure, whereas thou wast once unclean? Boast not of thy purity, that the seed of which was brought from heaven; it never grew within thy heart by nature; it is God's gift alone. Is unbelief prevailing against thee? Do thy lusts, thine

evil passions, and thy corrupt desires, seem likely to master thee? Then I will not say, "Up, and at 'em!" but I will say—Cry mightily unto God, that thou mayest be filled with the Holy Spirit, so shalt thou conquer at last, and become more than conqueror over all thy sins, seeing that the Lord hath engaged to put his Spirit "within you."

When I have spoken of two more points, I shall conclude. The Spirit of God is promised to the heirs of heaven as a directing Spirit to guide them in the path of providence.

If you are ever in a position in which you know not what road to take, remember that your "strength is to sit still," and your wisdom is to wait for the directing voice of the Spirit, saying to you, "This is the way, walk ye in it." I trust I have proved this myself, and I am sure every child of God, who has been placed in difficulties, must have felt, at times, the reality and blessedness of this guidance.

The Holy Spirit will be given to God's children as a comforting Spirit.

This is peculiarly his office. Have you never felt that, immediately before a great and grievous trouble, you have had a most unaccountable season of joy? You scarcely knew why you were so happy or so tranquil, you seemed to be floating upon a very Sea of Elysium; there was not a breath of wind to ruffle your peaceful spirit, all was serene and calm. You were not agitated by the ordinary cares and anxieties of the world; your whole mind was absorbed in sacred meditation. By-and-by, the trouble comes, and you say, "Now I understand it all; I could not before comprehend the meaning of that grateful lull, that quiet happiness; but I see now that it was designed to prepare me for these trying circumstances. If I had been low and dispirited when this trouble burst upon me, it would have broken my heart. But now, thanks be to God, I can perceive through Jesus Christ how this 'light affliction, which is but for a moment,' worketh for me 'a far more exceeding and eternal weight of glory.'" But, mark you, I believe that it is worth while to have the troubles in order to get the comfort of the Holy Spirit; it is worth while to endure the storm in order to realize the joys.

In winding up, let me add a remark or two. *Do you not see here the absolute certainty of the salvation of every believer?* Or rather, is it not absolutely certain that every member of the family of God's Israel must be saved? For it is written, "I will put my Spirit within you." Do you think that, when God puts his Spirit within men, they can possibly be damned? Can you think God puts his Spirit into them, and yet they perish, and are lost? You may think so if you please, sir; but I will tell you what God thinks: "I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them." Sinners are far from God by wicked works, and they may not come unto him that they may have life; but when God says, "I will put my Spirit within you," he compels them to come to him.

What a vain pretence it is to profess to honour God by a doctrine that makes salvation depend on the will of man! If it were true, you might say to God, "We thank thee, O Lord, for what thou hast done; thou hast given us a great many things, and we offer thee thy meed

of praise, which is justly due to thy name; but we think we reserve more for the deciding point was in our free will." Beloved, do not any of you swerve from the free grace of God, for the babblings about man's free agency are neither more nor less than lies, right contrary to the truth of Christ, and the teachings of the Spirit.

How certain, then, is the salvation of every elect soul! It does not depend on the will of man; he is "made willing" in the day of God's power.* He shall be called at the set time, and his heart shall be effectually changed, that he may become a trophy of the Redeemer's power. That he was unwilling before, is no hindrance; for God giveth him the will, so that he is then of a willing mind. Thus, every heir of heaven must be saved, because the Spirit is put within him, and thereby his disposition and affections are moulded according to the will of God.

Once more, *how useless is it for any persons to suppose that they can be saved without the Holy Spirit!* Ah dear friends! men sometimes go very near to salvation without being saved; like the poor man who lay by the side of the pool of Bethesda, always close to the water, but never getting in. How many changes in outward character there are which very much resemble conversion; but, not having the Spirit in them, they fail after all! Death-bed repentances are often looked upon as very sincere, although too frequently, we fear, they are but *the first gnawings of the worm that never dies.* I have read, this week, an extraordinary anecdote, told by Dr. Campbell, of a woman who, many years ago, was condemned to death for murdering her child, and was hung in the Grass Market at Edinburgh. She very diligently improved the six weeks allowed her by the Scotch law, previous to her execution, and the ministers who were with her continually gave it as their opinion that she died in the sure and certain hope of salvation. The appointed day came; she was hung; but, it being very rainy, and no awning having been prepared, those who had the charge of her execution were in a great hurry to complete it, and get under shelter, so she was cut down before the legal time, and, as the custom is, the body was given up to her friends to be buried. A coffin was provided, and she was removed in it to East Lothian, where her husband was going to bury her. They stopped at a public-house, on the road, to refresh themselves, when, to their great surprise and alarm, in rushed a boy, and said he heard a noise in the coffin. They went out, and found that the woman was alive; the vital powers had been suspended, but the life was not extinct, and the jolting of the cart had restored her circulation. After a few hours, she became quite well; they removed their residence, and went to another part of the country. But the sad part of the tale is this, that the woman was as bad a character afterwards as she ever was before, and, if anything, worse. She lived as openly in sin, and despised and hated religion even more than she had previously done. This is a most remarkable case. I believe that you would see that the great majority of those who profess to repent on their death-beds, if they could rise again from their graves, would live a life as profane and godless as ever. Rely on this; it is nothing but the grace of the Spirit of God that makes sure work of your souls. Unless he shall change you, you may be

changed, but it will not be a change that will endure. Unless he shall put his hand to the work, the work will be marred, the pitcher spoiled on the wheel. Cry unto him, therefore, that he may give you the Holy Spirit, that you may have the evidence of a real conversion, and not a base counterfeit. Take heed, sirs, take heed! Natural fear, natural love, natural feelings, are not conversion. Conversion, in the first instance, and by all subsequent edification, must be the work of the Holy Spirit, and of him alone. Never rest comfortable, then, until you have the Holy Spirit's operations most surely effected in your hearts!

THE DISTINCTION OF THE COLLEGE.

The Christian Colleges of the country must demonstrate their "survival value" by developing and maintaining a character of their own distinct from every other educational force contributing to American life. They must commend themselves not merely as "something just as good as" the universities, but as institutions of a peculiar usefulness not within the university sphere.

Let the church schools stand their ground and make their own mission good, and they will infallibly insure to themselves power, prestige and permanence.

What is that ground, that mission? What line shall be drawn to distinguish the function of the college from the function of the university? It is, to be sure, no line of hard and fast exactness, and the attempt to mark it with a summary sentence runs all the risk that inheres to an epigram. But roughly this is the difference—or this at least is what the college should try to make it:

While the university educates for knowledge, the college must educate for personality.

The university courts partialness—and incurs the penalties thereof as surely as it profits by its benefits. It teaches by fractions. It undertakes to exhibit human knowledge universally, but exhibits it only by way of demonstrating to the student's eye that the range of it is far too great for him to compass. Deliberately therefore it invites him to know not the whole but a part. It bids him confine his interest to a fraction of human interests—be a specialist. And except some unexpected and unprovided miracle of counteraction intrudes from other sources, the cultivation of partial interests means the development of partial sympathies, partial comprehensions, partial judgments, and partial motives. Too often it works out into selfish absorptions, shortsighted prejudices, pompous bigotries, unmitigated commercialisms. Specialists are certainly very essential to the material progress of the modern world, and well worth great universities to produce them; but no man whose position is detached enough to judge specialism fairly from a non-specialist standpoint, can fail to be aware that its material efficiency is produced at serious cost of symmetry and wholeness of life in thousands of men sacrificed spiritually and mentally to its demands.

A world of specialists would speedily dissolve, since men educated alone to their own individual occupations and concerns would have no binding tie of common concern—no meeting ground of mutual understanding. The cement of civilization is in those "Catholic personalities" to

whom, as to Terence, nothing human is alien. In minds solvent of all true aspirations and noble ideals and strong purposes from all times and all places and all classes, are crystallized the same clear judgments of truth and duty by which humanity from generation to generation is enriched. Specialism may build civilization, but only a comprehensive human culture—of all men for all men—can glorify it.

And such a culture it is the superlative and distinguishing task of the college to foster. Its specialism must be generalization. It cannot indeed deceive its students with any false hopes of knowing all—of encompassing the whole circle which the university pronounces so impossible. But it can at least bid them survey all and respect all and sympathize with all. It can teach them to judge and weigh and appreciate the contributions of "many men of many minds" to the world's increasing stock of truth. It ought to be continually acquitting itself with a product of men and women that stand the test for breadth of view, clarity of insight, steadfastness of principle, wholesomeness of living, intensity of action, sincerity of human brotherhood, and fidelity in God's service. The school which attests its mission with such examples of a wisely and adequately trained youth, will come to no failure; God and the world need it too much.

Are there reasons why a Christian college can do this sort of work better than an institution of merely secular character? Indubitably. Only one Teacher among men has established a sufficient base or afforded sufficient materials for concrete personality at once loyal to the highest demands of divine righteousness and responsive to the broadest claims of human sympathy. And the institution which seriously undertakes to nurture youth in the name of that Teacher can alone be in thorough possession of the secret on which a beautiful and duly proportioned character depends.—Interior.

BEAUTIFUL SKIN.

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Assisted by Cuticura Ointment, the great Skin Cure. For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and stopping falling hair, for softening, whitening, and soothing red, rough and sore hands, for baby rashes, itchings, and chafings, for annoying irritations, and many sanative and antiseptic purposes which readily suggest themselves to mothers, as well as for all the purposes of the toilet, bath and nursery, Cuticura Soap and Cuticura Ointment are of inestimable value.

Nine-tenths of those who inveigh against creeds do not know what a creed is. They cannot tell you, if you ask them, a single article of any creed, in either form or substance. They have merely caught up a cry, and are talking at second hand and thinking they know what they are saying. They deceive no one but themselves. There is no rational man living that does not have a creed. He cannot be rational and be without it. An intelligent mind and a creed go together.—Central Presbyterian.

Subscribe for the RECORDER.

Editorial

Unbelief is a sad word in the vocabulary of the Christian and describes a condition which portends disaster. Its baneful effects penetrate to the very center of being and the limitations growing out of its exercise are exacting in the extreme. It is the pioneer of sorrow, the enemy of hope, and the twin brother of despair. Time and again the effort has been made to crown unbelief as the progenitor of progress and it has been praised as the great incentive to discovery. This, however, is not true for the one who walks in the path of progress and presses towards discovery has the heart of faith and the eye of hope.

The misery and poverty attendant upon unbelief is pointed out again and again in the Scriptures and yet, in the face of all this, the dominating factor in the average Christian's life is distrust or unbelief. The child of God that yields to its pernicious influence will become morbid and melancholic and his life will be transformed into a series of disappointments.

Unbelief walks amid shadows that grow deeper and denser. In its sky there is no star of hope, nor in its hand a gleaming torch to light the pathway. A note of joy is not heard in all its haunts, the music there is the sad and mournful dirge of despair. The hideous form of unbelief, when interposed between God and the soul, destroys the confidence of the latter, while the Father's face recedes from view. It dwarfs and deadens every spiritual faculty and brings partial or total paralysis to the Christian in his godly activities. Under its deadly influence the visual powers of the soul become impaired and the Bible a book of blots and blurs and inaccuracies. The atmosphere it creates is that of the world of Woe and those who abide in this atmosphere become living libels on the God of mercy. To such the great promises of His Word are empty and meaningless and their experiences of Grace simply those identified with spiritual babyhood. The Christian has nothing to fear for calamity and harm can only be of short duration and will work out for him a "far more exceeding and eternal weight of glory."

"Why art thou cast down, O my soul? and why disquieted in me? hope thou in God."

Unbelief possesses growing power and has before it a day of maturity. When that time arrives it ushers in the dying hour for Christian activity and the possibility of daring and doing for God comes to an end. The soul, like the Israelites of old, may rise up early and go up into the top of the mountain and say, "Lo, I am here, and will go unto the place which the Lord hath promised," but a voice will answer back, "Go not up for the Lord is not with you, that you be smitten not before your enemies."

This injunction may not be heeded and with heroic purpose, as did the Israelites, the effort may be made to pass over and possess the land. The effect, however, is doomed to failure and swift and sure disaster will certainly follow. The work of unbelief is done, maturity has come. Other experiences may and will be possible, but never that of entrance into the Canaan with which distrust played in such an important part. God's face may be seen and his voice

heard in the wilderness wanderings of life, but there the experience ends and the vision of blessed conquest fades away.

Turn from the grim monster of unbelief and trust in God. Believe His word and by the power of faith conquer, subdue and annex territory to His Kingdom until He shall say, "it is enough, come up higher."

One of our Baptist exchanges has an article with the caption, "Goodness Life's Normal," and proceeds to argue the case as follows: "We were not made on purpose to do wrong. It is as natural to be good as it is to be bad; there is a good tendency in us as well as an evil; sin is not the normal; we were not made to sin. God did not put us into the world to make fools of us. We were not put here for our harm. If we are in the world more adapted to the bad than to the good, if we have an overpowering inclination to the wrong, if we have a greater yearning for evil than for good, if we start life with a nature made more for sinning than for righteousness, then man has an unfair start. If God tells me to love and at the same time has made me better adapted to hating; if He tells me to be virtuous, and He has made me with a nature more adapted to being impure and immoral; if He tells me to keep His Commandments, and at the same time He made me better able to break them, then man is irresponsible and life is a farce. There is then no more use in trying to be good than in trying to hear with our eyes or see with our ears."

According to the teaching of the Bible goodness is not now a commodity belonging to the natural man and in this tacit implication that God is the author of sin and men is not responsible, with Paul we ask, "O, man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?"

The heading is anti-Scriptural and the teaching is a departure from that generally held by Baptists. The premises are false, the reasoning illogical and the conclusions necessarily wrong. God said of man, "Every imagination of the thoughts of his heart was only evil continually," and that "The heart is deceitful above all things and desperately wicked." Paul, speaking by the Holy Spirit, said: "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Again, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

There is not an intimation in the whole article of more than a column in length, of how goodness is obtained or how to become righteous. Not a reference is made to any dependence upon God or the necessity of regeneration. Nothing is said about repentance or faith or divine workmanship. The great doctrine of substitution is absolutely ignored and the fact that Christ "was made sin for us" is not even once mentioned. "Happy is the man that wants to be good for he can be" is a new gospel to Baptists and one they are not prepared to accept.

The book reviewer, if conscientious and true, frequently renders good service to the public. He is in a position to indicate the source whence wholesome food for the mind and soul may be obtained.

He can also brand the literary ant ceremony and should be abandoned. At the earliest possible moment after accepting Christ the believer should put him on in baptism.

A book, the product of an Eastern author, has just been received that illustrates this point. The writer quotes the Bible freely and frequently when he can select Scripture to suit his purposes, but profanely disputes and rejects it when it contravenes his plans or contradicts his theories. Here are samples of his blatant utterances: "It is now known that Adam was a prophet or teacher of God and not the first one either, though the first known to ordinary history. There have been great epoch-making prophets at the head of the great cycles, or religious dispensations, and there have been a far greater number of lesser prophets. While all have been educators from God to the world, the former have been inaugurators of systems of instruction and enlightenment known as religious revelations, such as those through Abraham, Moses, Jesus and Mohammed. Each successive one has been greater and more full and complete"!!! (Was Mohammed greater than Jesus?)

Speaking of man he says: "He must work out his salvation. He should not be misled by a dead ecclesiasticism, by any false teaching regarding an unwarranted and impossible doctrine of a blood atonement." Yet God says: "It is the blood that maketh atonement for the soul." "Without shedding of blood is no remission." "The blood of Jesus Christ His Son cleanseth us from all sin." Truly he hath set at naught the teaching of God.

He says of Christians: "If they truly believed in God and His Christ, they would surely believe as well in His Prophet and Messenger Mohammed."

In his explanation of Jonah and the whale he makes the "whale" represent a king, the word "belly" means prison and "day" stands for year, and in this way reaches the conclusion that Jonah spent three years in a king's prison instead of "three days and three nights" in the whale's belly. He calls this "very simple" and with that we heartily agree.

Such a book should receive scant consideration at the hands of the Christian reviewer.

Dr. H. C. Mabie, in his opening lecture on "Soul Winning" at the Southern Baptist Theological Seminary incidentally mentioned a fact that needs considerable emphasis at this season of the year.

After speaking of the conversion of his daughter, which occurred while she was attending school in another city, he told of her anxiety to put Christ on in baptism and how she wrote asking him to advise when that event should take place. Should she wait till he could be present and administer the ordinance or obey her Lord without delay? Weeks would elapse ere he could be present and such a delay was not in keeping with New Testament example. The advice was promptly given that without delay she submit to that important rite. The speaker then expressed disapproval of keeping candidates for baptism waiting for some special occasion and then administering the ordinance as a part of ritualistic performance.

In some sections those desiring baptism are delayed for weeks for the purpose of adjusting them to an Easter programme. This is a palpable prostitution of an import-

Advertising is business, legitimate business, but the time has come when God's people ought to demand something more than a money consideration in the acceptance of an advertisement. The religious newspapers have been freely and, often justly, criticized for the fake and hurtful advertising in their columns.

There has just fallen into our hands a pamphlet of forty-eight pages, besides the cover, profusely illustrated. This pamphlet sets forth the claims and tells the work of a popular charitable institution in Kentucky, an institution to which the State has made large and liberal appropriations, and to which all denominations of Christians are making constant contributions and whose agents are traversing the length and breadth of the land in behalf of its support.

In this pamphlet there are fourteen distinct and separate whiskey and beer advertisements. One advertisement occupies a whole page and consists of the picture of a large bottle bearing a certain brand of Whisky. Were it not for the effects of the very whiskey and beer advertised there would be but small need of the institution in question.

Charitable institutions which expect the support of a Christian public should not advertise the devil's goods or any other fake enterprise.

"The church is dead, but unburied," so remarked an Eastern Secretary of the Young Men's Christian Association.

This is a pert and unwarranted statement and the man who made it ought to blush for shame. The New Testament church is an institution of Divine origin and Christ's promise stands as a pledge of its perpetuity till the end of time. Peter and Judas, in fact the conduct of all the Apostles, at times, was open to serious criticism and the churches of Jesus Christ are far from being faultless today. Wholesale condemnation, however, will not bring about the desired reformation. "Reprove, rebuke, exhort with all long-suffering and doctrine" is the method of correction suggested by the Scriptures and it would be well for the brother in question to govern himself accordingly. It is anything but gracious for a representative of an institution so dependent on evangelical religious organizations to proclaim them lifeless and simply waiting for decent burial.

Honors are coming thick and fast to our friend and brother, Dr. John T. Christian, pastor of the Second Baptist church, Little Rock, Ark.

The Baptist Historical Society, of Great Britain, has elected him a member and the Society of Christian Archaeology, of Greece, has bestowed a similar compliment. The Baptist Advance says the nomination for the latter place "was made by Dr. George Lampakis, of the University of Athens, one of the most brilliant scholars of Europe." In addition to this four prominent churches in England are seeking his services as supply this summer.

Dr. Christian is an ex-Kentuckian, and we congratulate him on the distinguished recognition he has received from abroad.

EDITORIAL VARIETIES

It will be a matter of interest to our readers to learn that the suggestion recently made by Dr. M. H. Pitt that Baptist Sunday-school work be organized along denominational lines had been already projected in Kentucky by Miss Sunday-school Secretary W. J. Mahoney. The Baptists of the State should rally to his support and put forth special efforts that will certainly be crowned with success. Write Mrs. Mahoney for literature on this subject and arrange for him to visit your church at an early date.

To a devout soul there should be no uncertainty concerning the truth of the Scriptures. On that subject Jesus Christ has spoken and that more than once. He knew what he meant when using the term "Scriptures" and so did his auditors. The whole Christian system stands or falls on the truth of the Bible.

The New Corresponding Secretary of the Kentucky H. Y. P. U. is the Rev. T. J. Watts, of New Liberty, and he was further honored by being elected Honorary Secretary of the H. Y. P. U. of the Southern Baptist Convention. Mrs. Watts is peculiarly fitted for this work and will render excellent service in both positions.

Heldons have we heard a more appropriate and timely speech than the one made by Deacon H. H. McCullough at the prayer-meeting of the Twenty-second and Walnut Street Baptist church last Wednesday night. A church in another State is trying to induce Dr. M. P. Hunt to leave Kentucky and Deacon McCullough made a touching, forceful and earnest appeal to the pastor not to sever a relationship so blessed and helpful as the one existing between him and the church. To us the appeal seemed irresistible.

The annual Bible Conference of the Tabernacle Baptist church, Atlanta, Ga., will be held March 6-15th. Rev. O. Campbell Morgan is one of the speakers.

Captain Madison Edwards has organized a "Holdfast League." A pin which serves as a reminder of the pledge is worn by the members and the league is especially for sailors.

The sale of Bibles in Portugal has been sanctioned by a decision of the highest court of that country.

Among the numerous and welcome callers at the office the past week we recall Pastor W. F. Jagers, of Vine Grove; Rev. W. R. Oldham, missionary evangelist, of Ohio County Association; Rev. C. E. Benight, pastor of New Hope church in Nelson Association; Dr. J. S. Dill, of Bowling Green, Vice President for Kentucky for the Home Mission Board. He was en route to Shelbyville to speak on Home Missions, which he knows so well how to do.

Pastor W. T. Seburn, of near Madison, Ind., called with his wife. He says the Recorder is the paper.

Missionary F. P. Gates and his better half made us a pleasant visit. Patiently and successfully have they worked until a beautiful house of worship for Mt. Olivet, county-seat of Robertson county, is nearing completion. The house is one to be proud of. We hope to give you a picture of it next week.

Rev. Prince E. Burroughs, who went from our State to Texas some years ago, was in the city attending the lectures. He speaks in high praise of the Western Recorder.

Rev. T. M. Morton, our missionary at Dawson Springs, was in to see us Monday. He speaks in glowing terms of the church and work at the springs. We have here a splendid brick house all paid for. The payment on our lot, on which our Baptist tabernacle stands, is yet to be met. Then the Baptists may shout their victory.

Highland church will do her part in the Educational work. After Secretary Halo's sermon Sunday morning, Pastor L. W. Doolan spoke of what this work is doing for the Baptists of Texas and urged every member to help, and himself led the contribution with \$200.

Friday night, March 6th, there will be a great "Educational Rally" in the First Baptist church of Owensboro. The meeting will be under the auspices of Pastors Nowlin, Warren and Hobbs and their churches. Besides local speakers, Secretary P. T. Hale and Dr. Henry Alford Porter, of the Walnut Street church, this city, will deliver addresses. Much is expected of Owensboro.

AMONG THE Churches.

Walnut St. (Third and M. Catherine) Pastor Henry A. Proctor: Sharing God, Matt. 5:8. The Journey of Life, Deut. 1:11. M. R. attend., 419. One by letter, one baptized. Pastor speaks at Hope Home Mission on Saturday night; six baptized from City Limits Mission on Sunday afternoon. Clifton—Pastor W. E. Foster: Lord's Supper, Matt. 28:20. Responsibility for Choice, Joshua 24:15. M. R. attend., 202. Chestnut St.—Pastor J. M. Weaver: Precious Commission, 1 Cor. 10:16-17. Blind Man Healed, John 9:11. M. R. attend., 140. One for baptism. Calvary—Pastor J. R. Detweiler: Work of Holy Spirit in Jesus Christ, Heb. 9:14. Far Away From God, Luke 15:13. M. R. attend., 206. City Limits—Pastor N. R. Hones: Allowing Eye of Christ, John 16:22. M. R. attend., 47. Six baptized. East Mead—Bro. J. W. Greenhouse: Unity and Unity of Prayer, 1 Kings 17 and 19:1-6. Christ the Remedy for Sin, John 5:14. M. R. attend., 100. Bro. Wheeler, pastor at Warsaw, Ky., has been called to succeed Bro. Brandenburg; he cannot come before July 1st, and Bro. Greenhouse has been asked to supply pastor till his arrival. East—Pastor L. T. Wilson: Your Working Pictures, Mark 6:34. Man's Accountability to God, Rom. 14:12. M. R. attend., 205. Two by letter. Fourth Ave.—Pastor F. H. Alderman: The Woman's Memorial, Mark 14:8. Bro. J. F. Love, Assistant Corresponding Secretary of the Home Board: The Work of the Home Mission Board. M. R. attend., 223. One by letter. Franklin St.—Pastor T. J. Durall: Christ the World's Saviour, John 3:16-17. Will Thou be Made Whole? John 5:6. M. R. attend., 236. One by restoration. German—Pastor A. Janzen: A Good Tree, Matt. 12:33. Jesus Alone, Isaiah 63:3. M. R. attend., 62. Eleven professions. Hazelwood—Pastor Chas. B. Althoff: Giving Heaven, John 14. S. S. attend., 119. Four for baptism, one by letter. During the meeting nineteen have been received for baptism, two by letter and one by relation; \$75 raised for Long Run mission. Bro. Farrar closed his work with us and the meeting was the most glorious we have ever had. God bless Bro. Farrar. Highland—Pastor L. W. Doolan: Dr. P. T. Hale presented the work of the Kentucky Baptist Education Society. His message met with a hearty response, and the church expects to raise at least her apportionment. The Trust Question, John 9:35. S. S. attend., 204. Highland Park—Pastor G. F. Davison: True Motive of Christian Service, Job 1:9. God's Purpose in Our Salvation, Rom. 9:3. S. S. attend. 82. Hope Rescue Mission—Pastor Wm. M. Bruce: Acts 19. Bible Class attend., 92. Splendid week at mission; fine services at Jail and workhouse. Oakdale—Pastor S. N. Mohler: Boldness for the Truth, Ezek. 2:6. The Power of Repentance, Acts 3:19. S. S. attend., 138. Portland Ave.—Pastor L. W. Smith: The Word of Christ, Col. 3:16. The Friend of Sinners, Luke 7:34. S. S. attend., 118. Two by letter, hand of fellowship to eight. Parkland—Pastor E. G. Vick: The Lord's Supper, Luke 22:14-20. The Future Life, Job 14:14. S. S. attend., 151. Twenty-sixth and Market—Pastor R. E. Reed: Lost Ideals, Isa. 48:18. The Way, John 14:6. S. S. attend., 241. One for baptism. Twenty-second and Walnut St.—Pastor M. P. Hunt: Bro. J. F. Love, of the Home Board, in forcible message, presented the work of the Board. Tempest Tossed and Not Comforted, Isaiah 54:11. One for baptism, one by relation, one baptized. S. S. attend., 612. Bro. Robert Rennis was ordained at the Wednesday evening service. Bro. Prestridge, Thompson, Bruner and Lowe took part; it was an interesting hour. Third Ave.—Pastor S. J. Cannon: Freedom, Gal. 5:13. Waiting for the Power, Luke 24:49. S. S. attend., 150. One for baptism, three by letter. Thirty-sixth and Grand—Pastor B. R. Robinson: The Love of God the Fundamental of All Mission Work, John 3:16. What God is Doing in China, Acts 14:27. S. S. attend., 31. Bro. J. C. Owens, returned missionary from China, spoke at both services; in the evening he told us of some of the work accomplished and of the condition of the field. Kosmosdale—Bro. C. K. Hoagland: Love to Jesus, Luke 7:47. God's Cove-

nant Messias, Isaiah 55:3. R. R. attend., 30. Piaschville—Bro. E. H. Oll; Whosoof We are Willingness, Acts 3:15. The Crowd at the Cross, Matt. 27:34.

SEMINARY NOTES. ARTHUR H. MANIFREY.

We feel sure that the most excellent course of lectures that has just closed will be felt and heard from more than once in the future. The Inter-Theological Conference of the United States and Canada, being in our city from Friday evening to Sunday evening, inclusive, was largely attended by the Seminary constituency. We feel sure that information and inspiration gained through this conference will continue to grow from day to day. It was indeed a pleasure to have Dr. H. C. Mable, of Boston, who delivered three lectures on evangelism, to take tea with us last Thursday, and to address the students of New York Hall about some encouraging aspects of the mission cause. Also it was gratifying to have Dr. V. I. Masters spend a few days in the hall with us, as well as others who were here to attend the various lectures. Supplies for Monday: E. J. Weller, Home for Aged and Infirm; T. V. Turner, Ballitt's Lick; Joseph Final, New Albany Tabernacle church; R. B. Weatherpoon, David's Fork; W. P. Wagner, Dupont, Ind.; W. T. Smith, Kings; E. O. Cottrell, Burgin. Bro. R. D. Cross, from Morehead City, N. C., of the Seminary class of 1895, is back in the Seminary to give some special attention to Missions and Sunday-school Pedagogy. Evangelist E. H. Farrar has closed his meeting at Hazelwood. There were twenty-two additions. Rev. W. M. Bruce, of Hope Rescue Mission, reports the smallest number of inmates in the workhouse he has ever known at this season of the year—only 132, and only twelve of these are women. Prof. Conger, of the Northwestern Baptist University, at Jackson, Tenn., made a welcome call at our office on February 9th. He reports the work of the university as prosperous and hopeful.

STATISTICS OF WORK AT HOPE RESCUE MISSION FOR MONTH OF FEBRUARY, 1908.

Attendance at meetings, 2,633; attendance at Bible Class, 273; attendance at morning prayer, 1,840; requests for prayer, 1,960; professed conversion, 110; Testimonies, 1,154; Lodgings furnished, 2,119; meals, 5,397; men individually dealt with, 184; men returned home, 24; men found employment, 42; visits to hospital, 7; visits to poor families, 4; Bible Class at L. & N. shops, 8; services at jail, 4; services at workhouse, 4; services at other places, 1; ordination of Robert Rennis to preach the gospel, 1.

THE STATE.

Now here is another of our very best—best as a Baptist, as a man, as a preacher and a pastor, going to leave old Kentucky. Pastor R. L. Baker, of the Salem church, has accepted the call of the Arcadia church, Florida. We are bereaved. Pastor M. A. Staley, of Fulton writes that his work is moving on nicely and that he is glad to be back in Old Kentucky. We know he is not gladder to be back in Old Kentucky than we, and all who know him are glad to have him back. We share the grief of the Yelvington brethren in giving up their well beloved pastor, Bro. W. H. Dawson, who resigns on account of the state of his health. For thirty-seven years he has been their pastor, and he has done a great work for them. Kentucky Baptists have had many noble and godly men in their ministry, but never one who surpassed Pastor Dawson in fineness of character, deep piety and loveableness. His devoted church passed resolutions, which were a model in discriminating praise and beautiful love for Bro. Dawson. DEAR RECORDER: Our work moves on slowly here. We are endeavoring to put our church finances on a business platform, having each member contribute regularly and systematically to the work of the church. Our Sunday-school is interesting and slowly increasing; a good young people's meeting. One addition to the church last Sunday. Clinton College will observe Founders' Day the 26th, being the birth anniversary of Bro. Willis White, who did so much for the college. Our Association is becoming pretty well supplied with pas-

tor. Hardwell, Hickman and Mt. Mariah churches are yet shepherdless. Hardwell is building a new house of worship, aiming to have it ready for our Ministers' and Members' Meeting, on March 27-29th. Our Association Mission Board is looking for a missionary to begin work the first of April. Any one desiring such a work would do well to correspond with our Corresponding Secretary, Bro. J. C. Nesbitt, Arlington, Ky., or with the writer, at Clinton, who is chairman of the board. The loss of Bro. M. E. Dodd from our Association has been compensated for in the coming of Bro. Mabry to Fulton. W. L. Norris is doing a fine work at Columbus, and W. C. Taylor is working well at Arlington. Prof. R. W. Huslin has a good school in our lovely Clinton College. Home good things are in store for us in this end of the State. Missionary J. R. Comper is to be with us April 17th; W. J. Maboney, Sunday-school Secretary, on April 25th, and T. P. Hale, our educational leader, early in May. We are delighted when they come this way. J. C. MIDVETT, Pastor, Clinton, Ky.

DEAR RECORDER: An eighteen days' meeting closed with the Geigerville church, Rush, Boyd county, Ky., February 26th. With the exception of seven sermons preached by the pastor, the writer did all the preaching. The old gospel was presented in its simplicity, and being carried to the hearts of the people by the Holy Spirit did its work in the salvation of the lost. Twenty-two were received for baptism, thirteen baptized by this writer, and fourteen were received by relation and restoration; thirty-six in all. Bro. Mason Branham, of Ashland, Ky., is the beloved pastor here and is a fine yoke fellow in the ministry. The church came up grandly to the work. A. N. MORRIS, Russell, Ky.

DEAR RECORDER: Dr. Smith was with us yesterday and preached with great power and our people gave over \$600 to Foreign Missions, and that, too, right in the midst of a contribution of some \$17,000 we are now giving in cash to the new church building fund. We gave Dr. Powell over \$400 just before Christmas to State Missions, and we will give in March and April \$1,000 to Home Missions. God is manifestly in our midst with his boundless gifts and graces and our people are determined to give more rather than less to all missions notwithstanding our expensive church building enterprise and the panic. Never did we rejoice in the Lord as now. H. H. HUBB, Williamsburg, Ky.

FLOWERS AND FRUITS. W. D. POWELL.

Twenty-eight years ago Rev. J. S. Henry located at Marion. He walked the streets in a vain search for another Baptist. Four years later Elders Pray and T. C. Carter held a meeting and a church was organized with twenty-four members. Nine of these have passed to their reward and several others are yet active in the work of the church. Sunday, March 1st, was an epoch in their history. The house built with many sacrifices, twenty-four years ago had served its day and generation. A fine lot had been purchased on the public square and a commodious and beautiful church had been built at a total cost of over \$10,000. The writer had been invited by pastor J. H. Butler and his noble people to preach the dedication sermon and undertake to raise a balance due of \$3,480. Enroute I had an interesting interview with pastor Hunter at Princeton. He is bringing things to pass and actually believes that he serves the best church in Kentucky. I was cordially welcomed in the pastor's home at Marion at 10 o'clock on Saturday night. The pastor was restless over the outcome of our effort to raise the amount of the debt. The matter was committed to God in earnest prayer. Early next morning one of the constituent members of the church was in my room, wearing a long face. He had given \$500 already and did not feel that his condition would allow him to give much more, yet he feared if he did not do so that we might be defeated in our effort. After the session of the Sunday-school, deacons, trustees and a number of leading members met me in the pastor's study. I made them a heart to heart talk and then asked them to take it to God in earnest prayer. The Lord was with us. The pastors in the city dismissed their congregations and worshiped with us.

The Sunday-school rooms of this up-to-date building were thrown open and filled to overflowing. Chairs filled the aisles. After the sermon the collection began. It was a challenge to their faith and loyalty. Not a slack trace was to be seen. Earnest determination was written on every brow. The people entered into the spirit of the occasion. Even the boys and girls remained, though the task was not finished until 1:30. Every cent was provided and the pastor offered the dedicatory prayer and the people wept for joy. We had a tender service at night. A great many expressed their joy in the Lord, because he had led them, amidst many misgivings until the house, commanding in appearance, suitably located and beautiful in its interior, with all made a contrivance had been built and paid for. They could but exclaim "This is the Lord's doing and marvelous in our eyes." Baptist stock has gone up 100 per cent in the vicinity of Marion. Pastor Butler and his noble flock have demonstrated what a Baptist Church can do when pastor and people are united. Pastor Butler duly recognizes the efficient aid of Elders Carter and Henry who have not only worked but have been among the most liberal contributors to this enterprise. Both of these noble ministers of Jesus Christ were about happy. Bro. Carter gave over \$500 to this building. Oh, if the laity would only give to the cause of Christ as the poorly paid ministry do. I always enjoy a visit to Marion.

DEAR RECORDER: I will give you a few items from Liberty Association. The death of Rev. J. J. Hammer, of Glasgow, removes from us a humble, scholarly, christian gentleman. The Lord comfort the bereaved. The report goes that Elder J. W. Loving will go from Glasgow to Houston, Texas. His many friends will give him up with many regrets. He has ministered to the saints of Glasgow, and taught in Liberty College for many years. Elder R. H. Spillman, of Orthodox fame still ministers acceptably to the Salem Church. Bro. R. A. Owen, who has been with the Horse Cave church one year, has again been called as pastor for another year. He is an unselfish and very lovable man. Bro. Granville Dockery, who left the Baptists several years ago, has come back, joined our church at Horse Cave, and is preaching in Liberty Association, while he practices osteopathy. He is a very talented man. Our church at Cave City has called the writer for another year. This is the most important church I know of any where that still holds to the old custom of calling a pastor yearly. It made great advancement in the year 1907, and still has its face to the future. They increased the pastors salary which is not the least sign of development. The writer has given up the Lenoce church, and will take charge of Pleasant Valley Church, at Veno, a village on the pike some five miles from Horse Cave. On the subject of the "scarcity of preachers," the articles of brethren Hunt, Pollard and Hobbs in RECORDER were very much to the point. The preaching of a Holy Ghost religion, a religion of sacrifice, a religion that taken in all the Bible as inspired; then fervent prayer for the Lord of the harvest to "thrust forth" more laborers, will bring the desired results. If that does not give us as many preachers as we think we ought to have, it is the Lord's business, and we need not worry about it. W. J. PUCKETT, Cave City, Ky.

V. L. Stonnell writes from Ironton, Ohio: We have just closed one of the greatest revival meetings ever held in our church. Evangelist T. T. Martin came to us and remained about two weeks. While we had a large number of men, women and children to make public confession of their faith and trust in Christ as their personal saviour and unite with the Baptist churches, I believe his work which will count for more in the end, was in stirring the christian to a more active life in the salvation of souls and placing the baptist cause on a higher plane before the people of our city. It is universally conceded by our membership that no preacher for the length of time ever accomplished more for the cause of Christ than Bro. Martin. Our church constantly prays for the blessing of God to rest upon him wherever he goes and that some day he may be sent back to us.

DEAR RECORDER: After being without a pastor for twenty months, our present pastor took charge of First church the 1st of September last,

with the understanding that he was to fill two previous engagements. One of which was twenty six days, the other twelve days, added to this, he has been six weeks, with this loss of time, and without any special effort on his part in the way of a protracted effort. One hundred and eighty eight have been added to the church. The baptismal waters are frequently troubled. From one to twelve have joined every Sunday. Several on Wednesday night prayer meetings. Congregations very large both Sundays and Wednesdays. We are not fully aroused, when we are, a protracted effort will be made. Zion will then move and many sons and daughters will be born to God in our prayer. Pray for us. J. M. HOLMES, Oursboro, Ky.

OTHER STATES. Pastor W. H. Eaton, assisted only by the brethren of the church, held a meeting in the Chesvale church, Ky., which added fifteen to the church. Elder J. A. Stephens, of Texas, held meetings in his churches, which are in Wharton county. Fourteen received by the El Campo church and ten by the Louise church. A meeting in the Coatesville church, Mo., continued for weeks and resulted in thirty eight additions to the fellowship of the church, all by experience and baptism.

Thirteen have been added to the fellowship of the Central church, Hawa, Texas, as the result of a recent meeting. The Fifth Avenue church, Hattiesburg, Miss., has made a record indeed. The church was constituted last December. In just nine weeks it had a house of worship so far finished that services were held in it. Three of the down town churches in New York City, have united and make one strong church which take the name Collegiate Church of the Covenant. This new church has called Pastor Oscar Haywood, of Watertown, Conn., and he has accepted the call. Pastor Haywood is well known in the South, having labored among us for several years, his last pastorate being at Jackson, Tenn. A great work lies before him in New York City. It speaks much for the impression he and his work have made among Northern Baptists that he has been called to this church.

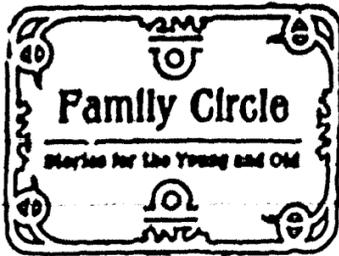
Pastor O. L. Brownson writes from Loveland, Col.: Bro. A. F. Williamson, of Philadelphia, Pa., began a meeting with the First church of Loveland January 29th and continued three weeks. As a result of the meetings there have been fifty-six conversions and additions to the church. Forty-six have been received for baptism. The church now numbers about 420 members. This is the best meeting the church has ever had. Bro. Williamson's sermons were very helpful to the church and quite profitable to all who heard them.

FACTS AND TRACTS.

Genuine missionary enthusiasm must spring from information. Facts are the fuel which keep the fires of missionary zeal blazing. The Foreign Mission Board has just brought out a number of new up-to-date tracts telling of the conditions and successes on the various fields. There have just come from the press fresh tracts on our four papal fields, Italy, Mexico, Brazil and Argentina, also a short catechism on our mission work, which, while containing in condensed form information which all of our people should possess, ought also to meet the special need of the boys and girls. Let every pastor and superintendent send for a full supply for general distribution. After preaching on missions the pastor can greatly enforce his message by giving every person in the congregation a mission tract. I urge particularly that every country church get a supply of mission literature at once. Write a postal card and let us send you a big package. Write that card now. Do not delay. S. J. PORTER, Field Secretary, Richmond, Va.

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NUMBER SONG.

ALICE GOODWIN.

Far away in the mountains steep The soft little snow flakes cover deep...

Safely at home as the star folks peep 'Neath the silken coverlet muffled deep...

SQUARETAIL, AN ORCHARD CHILD.

"Alas! more trouble in Paradise!" exclaimed Miss Lou, and, picking up cushions and fold glasses, she wandered down into the orchard.

Now the orchard is the most beautiful place in the world; no one ever stays there long without finding it was all a dream about being grown-up and tall and having responsibilities and care.

When Miss Lou had come back to her old home in June she found the place, which had been closed for a year, quite overrun with grass and birds; indeed, the birds had taken complete possession.

Mr. Squaretail, as Miss Lou had dubbed one particularly forward youngster, often perched and took a nap on the scraper on the side of her steps, or cuddled, like a tiny hen on a nest, on the door-mat; and when Miss Lou came out to sit on the steps, Squaretail's mother actually flew in her face, with a scream, and tried to drive her away.

"Whoever can be quarrelling in a place like this?" questioned Miss Lou, and pushed her way through the grass till she came to the lettuce-bed.

"Oh, it's you, Squaretail, and of course you are hungry," she said to the fat young robin which hopped excitedly about.

Squaretail was an only child, so Miss Lou had concluded from her observations, and a spoiled one at that. All day long he chased his parents round, demanding: "More worms, more worms, quick!" squealing at them, fluttering his wings rapidly, and holding his bright yellow mouth wide open.

Something caught her eye in the Porter apple tree, and creeping near she saw two round little soft balls of fluff, with light spotted breasts, sitting very close together on a twig, while the third little ball perched solemnly on another twig just below and a little to the right of the pair.

"Oh, you funny little things! Are you having your pictures taken to put on a Christmas card?" she exclaimed softly, and crept about to get a better view. Then she saw that each little ball was not perfectly round, but had the tiniest, funniest half inch of a tail which

struck straight down behind. The three little balls, sitting so erect and proud as a wee wile of a small boy in his first pair of trousers, looked so comical that Miss Lou laughed till she fell back into the grass where she established herself for observations.

"Who are you, baby dears, and where is your mother?" she inquired.

The three drew a little closer together as if to say: "Mother's away; she told us to keep quiet till she came back."

"I wonder when she's coming," thought Miss Lou after awhile, as she watched a brilliant hood bluebird swinging on a twig. The bird appeared a bit nervous; and kept moving about from one tree to another until it drew near the trio, who at once began to squeal and flutter their tiny wings.

"O Mrs. Bluebird, I never dreamed they were your babies!" exclaimed Miss Lou, in delight. "What dears they are! You must be proud of them. I suppose they'll grow bluer as they get bigger. Aren't they hungry, though?"

Mrs. Bluebird, with a wary eye on her visitor, proceeded to feed the three in due order; first Bobby Bluebird, then Hooney, then the Little One. After giving a few quiet instructions, away she flew, while the trio waited patiently for return, "being good" to the best of their knowledge.

For a long time Miss Lou watched as the bird came and went; but she saw no quarrelling, no crowding or greediness among the little Bluebirds, and perfect behavior during their mother's absence.

"You at least know how to bring up children, Mrs. Bluebird," she said, as thoughts of her own supper caused her to turn homeward.

For a number of days there was time for only a passing glimpse of Squaretail and the little Bluebirds. Meanwhile the haymakers had been busy in the orchard and meadow; and when, one afternoon, the breeze brought enticing whiffs of new mown hay, there was no resisting the temptation. Comfortably established with her back to a hay-cock, Miss Lou, as she looked over the fields, felt that all the babies in Christendom were out for an airing.

Baby finches were being fed in the short grass; baby sparrows twittered softly in the low bushes; baby chip-pies perched on the old fence; Squaretail hopped about after his parents, quite crazy over the feast they were bringing him; but, best of all, as Miss Lou focused her field-glasses, she discovered the little Bluebirds in a tree nearby. They had grown wonderfully in the few days and their wings seemed strong; but they made no attempt to leave the tree where their mother had placed them.

Suddenly from a bush, a gray cat-bird, acting as policeman for the crowd, gave a shrill cry of warning; the next second every bird and birdling, save one, made for cover. Mr. Squaretail, alone and unconcerned, hopped bravely along in the short grass.

Miss Lou, looking round the haystack for the reason of the panic, grew weak with fright at the sight of a long, lean cat crouched for a spring.

"Run, Squaretail, run!" she cried.

"Fly to the tree, fly!" shrieked Mrs. Robin, bravely dashing at the cat. But Squaretail had never done anything but exactly as he pleased; he saw no reason why he should leave his play, and so there was a bound and a squeal, and the cat was gone. Alas! so was young Squaretail.

"O Bobbie Squaretail!" mourned Miss Lou, "why didn't you learn to mind your mother? Why didn't your mother make you stay safely in a tree like the little Bluebirds?"

It was no use pursuing the cat, which was now far under the barn.

Mrs. Bluebird, perched lightly on an elm twig, began to sing a little. "My children always do as they are told," she twittered, with pardonable pride.—Lyle Ward Sanderson in Zion's Advocate.

A HAPPY FAMILY.

During the whole of one of last summer's hottest days I had the good fortune to be seated in a railway car, near a mother and four children, whose relations with one another were so beautiful that the pleasure of watching them was quite enough to make one forget the discomforts of the journey. It was plain that they were poor; their clothes were coarse and old, and had been made by inexperienced hands. The mother's bonnet alone would have been enough to condemn the whole party on any of the world's thoroughfares. I remember afterward, with shame, that I myself had smiled at its antiquated appearance; but her face was one which gave you a sense of rest to look upon—it was so earnest, tender, true, and strong. It had little comeliness of shape or color; it was thin and pale; she was not young; she had worked hard; evidently she had been much ill; but I have seen few faces which gave me such pleasure.

The children—two boys and two girls—were all under the age of twelve, and the youngest could not speak plainly. They had had a rare treat; they had been visiting in the mountains, and they were talking over all the wonders they had seen, with a glow of enthusiastic delight which was to be envied. Only a word-for-word record would do justice to their conversation; no description could give any idea of it, so free, so pleasant, and so genial; and the mother's part bore all too while with such equal interest and eagerness that no one not seeing her face would dream that she was any other than an elder sister.

In the course of the day there were many occasions when it was necessary for her to deny requests and to ask services, especially from the eldest boy; but so young girl, anxious to please a lover, could have done either with a more tender courtesy. She had her reward; for so lover could have been more tender and manly than was this boy of twelve. Their lunch was simple and scanty; but it had the grace of a royal banquet. At the last, the mother produced, with glow, three apples and an orange, of which the children had not known. All eyes fastened upon the orange. It was evidently a great rarity. I watched to see if this treat would bring out selfishness. There was a little silence; just the shade of a cloud. The mother said: "How shall I divide this? There is one for each of you; and I shall be best off of all, for I expect a share from each."

"Oh! give Annie the orange. Annie likes oranges," spoke out the eldest boy, with the air of a conqueror, and at the same time taking the smallest and poorest apple himself.

"Oh, yes; let Annie have the orange!" echoed the second boy, nine years old.

"Yes, Annie may have the orange, because that is nicer than the apples, and she is a lady, and her brothers are gentlemen," said the mother, quietly. Then there was a merry contest as to who should feed the mother with the largest and most frequent mouthfuls; and so the feast went on. Then Annie pretended to want apple, and exchanged this, golden strips of orange for bites out of the cheeks of Baldwin; and, as I sat watching her intently, she suddenly fancied she saw longing in my face, and sprang over to me, holding out a quarter of her orange, and saying, "Don't you want a taste, too?" The mother smiled understandingly when I said, "No, I thank you, my dear, generous little girl. I don't care about oranges."

At noon we had a tedious interval of waiting at a dreary station. We sat for two hours on a narrow platform, which the sun had scorched till it smelled of heat. The eldest boy held the baby, and talked to her, while the tired mother closed her eyes and rested. The two other children were toiling up and down the banks of the railroad track, picking ox-eyed daisies, buttercups and sorrel.

They worked like bees; and soon the bunches were almost too large for their little hands. They came rushing to give them to their mother. "Oh, dear," thought I, "how that poor, tired woman will dread to open her eyes; and she can never take those great bunches of common, faded flowers, in addition to all her bundles and bags." I was mistaken. "Oh, thank you, my darlings; how kind you were! Poor, hot, tired little flowers; how thirsty they look! If they will only try to keep alive till we get home, we will make them very happy in some water, won't we? And you shall put one bunch by papa's plate, and one by mine."

Sweet and happy, the weary and flushed little children stood looking up in her face while she talked, her heart thrilling with compassion for the drooping flowers and with delight in the giving of their gift. Then she took great trouble to get a string and tie up the flowers, and then the train came, and we were whirling along again. Soon it grew dark; and little Annie's head nodded. Then I heard the mother say to the eldest boy: "Dear, are you too tired to let Annie put her head on your shoulder and take a nap? We shall get her home in better case to see papa if we can manage to give her a little sleep." How many boys of twelve years heard such words as these from tired, overburdened mothers? Soon came the city, the final station, with its bustle and noise. I lingered to watch my happy family, hoping to see the father. "Why, papa isn't here!" explained one disappointed little voice after another.

"Never mind," said the mother, with a still deeper disappointment in her own tone; "perhaps he had to go to see some poor body who was sick." In the hurry of picking up all the parcels and the sleepy babies, the poor daisies and the buttercups were left forgotten in a corner of the rack. I wondered if the mother had not intended this. May I be forgiven for the unjust! A few minutes after I passed the little group, standing just outside the station, and

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Individual Communion Service

Made of several materials and in many designs. Good for full particulars and catalogue No. 42. Give the number of Communion and name of church. The Lord's Supper taken on a new dignity and beauty by the use of the Individual Cup.—J. K. WELLS, N. A. GEO. R. SPRINGER, Manager, 286-288 Washington St., Boston, Mass.

heard the mother say: "Oh, darlings, I have forgotten your hoopings! I am so sorry! I wonder if I could find them if I went back. Will you all stand still and not stir from this spot if I do?" "O, mamma, don't go, don't go! We will get you some more. Don't go!" cried all the children.

"Here are your flowers, madam," said I. "I saw that you had forgotten them, and I took them as mementoes of you and your sweet children."

She blushed and looked disconcerted. She was evidently unused to strangers, and shy with all but her children. However, she thanked me very sweetly, and said:

"I was very sorry about them. The children took such trouble to get them; and I think they will revive in water. They can not be quite dead."

"They will never die!" said I, with an emphasis which went from my heart to hers. Then all her abysses fled, and we shook hands and smiled into each other's eyes with the smile of kindred as we parted.—Exchange.

BACK TO MONOTONY.

BY MINNA STANWOOD.

Mrs. Barker ran out into the hall and grasped the collar of her husband's coat with an eager little tug that made the tall man smile, it was so ineffectual.

"I'm all right now, Bossie," he said cordially. "You mustn't tire yourself out helping me when it isn't necessary."

"O, Charlie," she exclaimed, "you don't know how good it is to have you go!"

Mr. Barker smiled again, and was about to remark that the implication was not precisely complimentary, when he caught the earnest look in the upturned blue eyes, and knew that this was no time for teasing.

"Yes, dear," he said gravely, "I know what you mean. I feel that way, too. It is good to be going again. It is great to feel once more that you are a part of the system to have a little place in the world and fit into it every day, so the whole thing will be complete. It's good, too, to feel equal to the occasion. You know I didn't for a long time, back there. But don't you wear yourself out trying to get everything into running order in one day, little girl!"

"Mamma!" A plaintive voice floated down over the banister.

Mrs. Barker laughed joyfully. "There's Amy calling to have her hair done, as usual," she said. And then, with a good-bye so rapturous in spite of its haste that it sent Charlie off chuckling, Mrs. Barker hurried upstairs, smiling as if it were the most blissful thing in the world to be called to "do" Amy's hair.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 212, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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BELLS.

Best Alloy Church and School Bells. Made by Chicago The C. S. BELL CO., Hillsboro, O.

They were all gone, at last, being properly washed, combed, brushed, buttoned, collared, necktied and luncheoned, and Mrs. Barker stood in the parlor window watching and nodding, until the fourth little mitted hand had waved its last, and thrown its last kiss from the corner. Then she turned and surveyed her little parlor with its evidences of family life, looked through to the dining room with the table still loaded with breakfast dishes, and on into the kitchen where a glimpse of the range showed the kettle steaming with an energy that demanded refilling.

"It all just as untidy as ever," spoke Mrs. Barker aloud, with a little catch in her throat. "But it's beautiful! It's just as it was weeks ago, when I said I was sick of it all! When I said I despised the everlasting cleaning and cooking, the everlasting musing up and eating up! When I asked what was the use of living, if a woman had to go through such deadly routine every day of her life. I wished something would happen. I said right out plain I didn't care what happened, so long as something did. I didn't know what I was talking about, and I didn't know how soon I was to find out."

"When Charlie came home sick, and the money stopped coming in, I got an idea of what a lucky woman I had been. When the children came down, one by one, and it looked as if there would be a little white coffin in the bay window, instead of Lora's doll carriage that I'd fussed so about—then I knew how precious and dear my life had been. Then I turned round, and wanted the things I'd despised. I told God that if he'd spare Charlie and the babies, I'd never make one of them unhappy again with nagging at them; that I'd never again hate my sweet woman's part in his world.

"And now, after all those dreadful weeks, he's given me back my husband, my babies, my home, with all its clutter and work. He's given me back the monotony I loathed. O, I praise him praise him, praise him for the monotony—the blessed monotony! Now monotony means a united family, and a chance to work and keep our unbroken home happy and comfortable! First I'll fill that teakettle, and then I'll begin to dig out!"—Congregationalist.



GRANDMOTHER.

ELIZABETH PHILIPS HANSELL.

ly and placidly. For her it was an eternal New Year.

The following morning Ruth and her cousin, Evelyn, were led to the bedside where Grandma lay as if asleep.

"Why don't she speak to us?" they whispered. Turning quickly Ruth ran from the room, presently returning with some violets she had taken from a vase.

"Grandma, Grandma!" she cried softly. "Evelyn and I have come to see you, and here's some pretty flowers for you."

"We're your 'little comforts,' Grandma," cried Evelyn.

Ruth's mamma comforted the stricken children as best she could, assuring them that "Grandma had gone to Heaven."

With piteous appeal, Ruth queried, "Did she go straight to Heaven? How did she know the way?"

"Won't she ever speak to us again?" asked Evelyn. Her aunt replied: "She will speak to you in Heaven, children."

"She told me she was very tired, but I sang to her and she got rested," said Ruth.

"By and by, perhaps, she'll wake up, but—she—won't be here, will she?"

The children kissed Grandma, and were led from the room.

"You can sit in the sunshine until I call you," said Ruth's mamma. Taking each a little chair they gave utterance to their thoughts.

"You know Grandma said the sun was God's smile, and that He always smiles on good children, so I know the sun will come on us for we've been good all day," said Ruth, wiping tears from her eyes.

"I wonder who'll lead Grandma and walk ever so slow, as we always did," said Evelyn.

Ruth looked very thoughtful, then sobbed, "Oh, dear! we can't ever run up to her room any more, to hear her tell stories. I wish we could be old and have children read to us when the print isn't good, and we'd let them pick out the butternut-meats and say, 'Better eat them yourselves, dears, cause your teeth are sharper than mine,' same as Grandma said to us."

"And if they fell down and got hurt we'd say, 'Never mind! It'll feel better when it's done aching.' That's what Grandma said. She was ever so kind."

"Yes, Grandma was a truly, truly Christian. Aunt Laura isn't. She scolds and isn't patient!" declared Ruth.

"She says children are always in the way, and she said her skein of yarn wouldn't have got tangled if it hadn't been for us, and we hadn't touched it, had we, Ruth?"

"No, it tangled itself!"

"And she looked real cross when she told us to shut the door. Grandma always said, 'Close the door, darlings,' and we always obeyed—unless we forgot."

"Oh, dear! Now we haven't got any Grandma. I wish she hadn't died."

"So do I. What made her go away?"

"Mother said that God thought it was best, but how was it best? She loved us, ever and ever so much."

"Do you suppose she's got a gooder home in Heaven?" asked Evelyn.

"I don't believe she can have a better one. She had a nice home here. Besides they've got so many Grandmas up there and we only had one."

"We shan't never forget Grandma, and when we say our prayers tonight we'll ask God to take good care of her."

"Yes, and not let her be tired any more."

Many sighs were breathed for the dear aged one as she was reverently laid away among her kindred. Thoughts and affections keep kindly vigils around the sacred spot where she sleeps—that is the shrine of love where the heart offers its oblations, the oasis which it is a relief to moisten with tears of tender remembrance.

Ah! young but once! Nor will those happy moments stay, At prime but once, and quickly pass those years away.

Old age but once—alas! then all of life is o'er;

Thence to the tomb, and 'dust to dust' forever more.

Thus ends ambition, pride and earthly things,

But hope, inspiring, points above and sings;

"With the Pleiades' starry belt sublime,

There is a life untouched by care or time."

AUNT HESTER'S CHRISTMAS SCHEME.

BY EMMA C. DOWD.

Aunt Hester's eight nieces and nephews each received a letter from her, by the same mail, and every letter contained a dollar bill—a clean, crisp, bright dollar bill.

Aunt Hester lived in New York, and she had plenty of money; so nobody was at all surprised on receiving the dollar, for she quite often sent them small gifts. But the letter that went with each dollar was unusual, for it said:

"I want you to use this in the way that will give you the most happiness, and then I want you to write me and tell me how you have disposed of it and why."

Of course, there was much talk among the cousins regarding their dollars.

"I am going to buy one of the Henty books," said Billy. "I can get *Bonnie Prince Charlie* for just the dollar."

"You don't catch me spending mine for an old book," cried Will. "The circus is coming next week, and I've been wondering where I should get a quarter. For the rest I guess I shall buy that little steam engine down at Parker's."

"I'm gong to give mine away," said Edith. "I think Aunt Hester is doing this to find out something—maybe what we'd do with a lot of money if we had it. You know, she gives a sight to poor people herself. I guess it would please her better than anything if I'd give it to the poor; so I shall."

"Why, she didn't say to please her," spoke up Agnes. "She said for us to spend it in the way to make us happiest."

"Yes, I know," and Edith wagged her head; "but I'm pretty sure she'll be glad to have me give it to some awfully poor person."

"I'm going to give mine to the missionaries," said Amy, Edith's sister. "She's always giving to missions, and I know that will please her best of all."

"Huh, sha'n't give mine away!" declared Walter. "I can get a watch that will keep good time for just a dollar—and that's what I'm going to buy."

"What you going to spend yours for, June?" asked Agnes.

"I haven't quite decided about all of it," the little girl answered, slowly. "I guess I'll get a sash for Betty for onething, but don't you tell!"

"O, Aunt Hester won't like that!" exclaimed Edith. "She'd say that was all fol-de-rol!"

"But Betty's been wanting one for ever so long," protested June, "and I'm going to get it."

Agnes had already bought two dolls with her dollar, and Valentine had eaten nearly all of his in the shape of chocolate, which made Edith and Amy shake their heads.

June found that after buying the pretty pink cash for her little sister she had enough left to get some wool with which to knit Father a pair of warm wristers and also materials for embroidering Mother a doily. Miss Eunice Potter had promised to teach her how, as soon as she would get the things; but until now she had never had the money. How glad she was of Aunt Hester's dollar!

The eight cousins wrote their letters telling how they had spent their dollars, but they heard never a word in reply.

"I guess there isn't anything more coming of it," fretted Edith. "I wish I'd bought something for myself instead of giving that dollar to old Mrs. Hurley. I thought Aunt Hester'd be so pleased that she'd maybe send me a five or a ten right away."

On Christmas morning the cousins heard again from Aunt Hester, but in entirely different ways.

Agnes, who had spent her dollar for dolls, received a beautiful doll-house and a doll-carriage.

Walter, who still doted on his nickel-plated watch, found a new suit of clothes in the express package that Aunt Hester sent him.

Valentine, whose dollar had so speedily vanished down his throat, received a box of fruit and confections.

A lot of mechanical toys made Will jubilant, while an entire set of the Henty books put Billy in a state of bliss.

The two letters that came to Edith and Amy, with a check in each for one hundred dollars, filled the sisters with anger and regret, for it was expressly stated that the money should be spent only in charity and in missionary work.

"Serves us right!" exclaimed Amy, after the first outburst. "Aunt Hester took us to be honest. She told us to spend our dollars for what would bring us the most happiness, and it is our own fault that we haven't got now what we'd like best."

As for little June, she received ten dollars, with the word: "Spend it, my dear, for whatever you please. Next month I shall send you ten more, and so on through the year. A child who can so forget herself as to spend her only dollar on gifts for her home friends is surely to be trusted with a regular allowance."

"It was just a Christmas scheme to find out our tastes," said Billy. And Billy was partly right.—*Congregationalist*.

DR. MARTIN'S HELPERS.

BY HILDA RICHMOND.

"The only way you can help us is by keeping very quiet," said Dr. Martin to the little group of boys and girls waiting to hear how Miss Edith was that morning. "She doesn't need bouquets now, and you must not ring the door-bell to ask how she is, but just keep as still as mice. If she is kept quiet a few days I think she will soon be well."

Then the busy doctor drove away down the street. There were a great many sick people just then, and he had little time to talk to any one who was well. The children whispered about Miss Edith, though they were a whole block away from her house, and were sor-

ry they could not see her. On Sabbath it seemed very strange to have a new teacher in the classroom; and, though Miss Mary did her best for the children, they all missed their dear teacher.

"I don't see how she can be quiet with all those old wagons rumbling past," said Nellie as eight hoofs pounded over the paved street. "I wish the streets were all soft and dusty like they are at grandpa's in the country."

"I wish they all had carpet over them," said John. "I guess it doesn't do much good for us to whisper when they rattle and bang over the stones."

"Hurry!" began Tom, and then he clapped both hands over his mouth. "I've got a plan," he whispered loudly. "Let's get a lot of that grass Mr. Richards wanted taken away from his lawn and spread it on the streets. It won't take us long with our little wagons."

They all wanted to shout, "Hurrah!" at that; but they remembered what the doctor had said, and hurried away like mice for all the little wagons and wheelbarrows in the neighborhood. Very soon there was a thick soft grass carpet in front of Miss Edith's house, and the children were working like beavers up and down the street.

The hoofs did not make a great noise after that, and even the heavy wheels moved softly over the grass.

"Here! What are you youngsters doing scattering straw up and down this street?" said a gruff voice, and there stood a big policeman, and a heavy frown on his face. "You'll have to stop this nonsense at once."

"It's because Miss Edith is sick," said Roy, wiping the big drops off his red face. "Please don't talk quite so loud. The wagons rattled so, and Dr. Martin said she must be quiet. You won't make us take it off, will you?"

"No, indeed!" said the big man, kindly. "Go right ahead and I'll help."

When the policeman took a big wheelbarrow and carted several loads of grass from the lawn, the children said he could wheel as much as a dozen wagons could carry, and the task was soon complete. Dr. Martin came the next morning, and was much surprised to find the street so quiet, until he saw the grass carpet.

"Miss Edith is much better, children," he said kindly—"so much better that I have been telling her about my crowd of little helpers. I wish every patient I have could have such kind, helpful neighbors. Your carpet is doing more good than my medicine." And in a very short time Miss Edith was back in her place, well and happy, all because of the doctor's helpers, she said, with a bright smile.—*Sunday-school Times*.

When Feet are Tired and Sore

Bathe them with Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by druggists. Always ask for

Glenn's Sulphur Soap

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After reading a chapter in the well-worn Bible that once belonged to her mother, Grandma turned to the family record and read all the names of blessed memory therein written. She felt that her name would soon be recorded with those who had passed on to the better life. She knew she was soon to depart from the old mansion, and leave a broken link in a long line of ancestors.

Time had made its impression on the exterior of the soul's habitation, and the castle walls gave way slowly but surely. Her several children had passed life's meridian, and now, with bowed heads and suffused eyes, they repeated that holiest of names, "Mother," as they had done in the far-back morning of their lives. Gathering shadows told them night was close at hand, and as they looked upon the peaceful picture, they prayed that as Grandma approached the sunset its shadows might fall softly on the dial. The ripened sheaf was ready to be garnered, and with a farewell kiss of mother-love, Grandma's life went out calm-

MY HOUSE IS THE HOUSE OF PRAYER—LUKE 19:45.

It seems to me that one of the most demoralizing influences from which religion suffers is the sin of irreverence. To many people no place is sacred, and no service is reverential. God's house is often little more regarded than any other common resort, and gatherings ostensibly for worship too often display features of the frolic. Most men have been taught and trained to manifest more respect for a courthouse than for a church, and more respect for a court than for a divine service; and this fact operates very greatly against the cultivation of the spiritual in people and often renders worship little more than a species of entertainment, and church life and churchly influence well-nigh meaningless and profitless to the average individual. Too often the sermon is tolerated, rather than enjoyed and while it is being delivered (God is absent from the thoughts of the listeners. Levity and frivolity characterize the hour set apart for worship.

Rightly considered and rightly inculcated, a church house dedicated to God is a place to approach which should cause even the heart of the wicked to soften; and those whose heart is pure toward God should feel an exultation and uplifting joy.

We are told that Christian people ought to be the happiest of people and never be seen with long faces and sad countenances. Yes; but it ought not to be necessary for any Christian to lay aside thoughts of religion and turn his attention and conversation to affairs of the world before he can experience pleasure or assume a smile. Let Christians rejoice always, but rejoice because of their holy experiences and religious contemplations. Conversation is not out of place in a church house, but conversation there should be in line with the object that brings them together.

If religion is losing any of its power over the average mortal it is because its standard has been lowered, and because the faculty of worship has not been cultivated. Let us not neglect to make God's house a house of prayer and of sacred service and worship.

Besides the immediate loss there are resultant losses. Lack of proper respect for the house and the worship of God diminishes respect for the Sabbath—a religious institution—and for financial obligations to the church, and of the church. If people could only feel that God is nigh them they would be reluctant to desecrate anything that belongs to Him or prove derelict to God-imposed or self-imposed obligations. Ananias and Sapphira did not appreciate the spiritual advantage of religion or they would not have violated their pledge to its support. Their sin was called lying to God; and is duplicated in thousands of cases these latter days by people who deceive churches and pastors with promises they never fulfill. Not only is a sense of sacredness lacking in respect to religious obligations and obligations for the maintenance of religion, but even common honesty is lost sight of and even Christian men and women, so-called, are not as careful to fulfill their pledge to God and His cause as men of the world are to be just in their dealings with one another.

Thank God this criticism is not universally applicable; but the fact that conditions anywhere justify it is a sad commentary on religion as sometimes exhibited, and has the effect of largely nullifying the sacred influence of those people and

those churches which are true to their mission of making God's house a house of prayer and of providing things honest in the sight of all men.

M. J. WEAVER

Yuma, Arizona.

HOME MISSIONS DURING MARCH.

March is a great Home Mission month. In addition to the general call for Home Missions, the call is special to our women and young people. From one end of the Southland to the other it is expected that every woman's society and every member of each society will pray for and give to Home Missions during the great week of prayer and self-denial, the third week of March.

The Christmas offering for Foreign Missions was glorious. Now let this offering for Home Missions surpass everything our good women have ever done. The young people must send in their \$5,000 for the El Paso Mexican Church-School Building. The building is completed, and it is worthy of our people. We had to borrow \$5,000 to finish the work. Dear Baptist young people, you will certainly send us this amount during March.

The Debt on the Home Board.

The Southern Baptist Convention in Richmond ordered a great enlargement in Home Mission work. With this in view the Home Board at the annual meeting last June laid out the work on the basis of \$100,000 beyond that of the previous year. For four months the receipts kept pace with this advance movement. When the panic came in the fall, our receipts fell nearly 50 per cent. in December, compared with the receipts of December, 1906. January and February have been but little better. So that, the debt of the Home Board March 1, 1908, is \$100,000. We must wipe it out during March.

How shall we do it? Let our women and children during Self-Denial Week lay one-fourth of it on the Lord's altar. They can do it, if they unite, and pray and pay as the Lord has blessed them. Then we ought to have scores of strong churches to make contributions of \$500 and \$1,000 each and a still greater number to give smaller amounts. We are fearful, but hopeful. Beloved brethren, pastors and laymen, let us have \$100,000 in March for this great work. Yours in Christian bonds,

B. D. GRAY,

Corresponding Secretary.
Atlanta, Ga.

DEAR RECORDER:

Bro. Sledge, of the Home Board, has just closed a very helpful and successful meeting for us here at Many. While he was here the Methodists got considerably stirred up over baptism. After he left I preached on baptism and said in the course of my remarks that the WESTERN RECORDER had offered for years \$1,000 to any person who would produce a passage in either profane or sacred Greek where baptism was used meaning anything but dip.

Now a "smart Aleck Methodist preacher," from Leesville, La., claims that he had written to the Baptist Book Concern and received an answer from said concern, and that the Baptist Book Concern disclaimed any knowledge of any such offer; moreover they never heard of such a thing.

I remember that before Dr. Eaton died he often wrote in the editorials about this offer. Of

course, since the Baptist Book Concern has changed hands it may be that the new management knows nothing about such an offer. But I believe said preacher has simply fabricated.

Will you please write me at once about this, giving me the history of said offer and stating whether the offer still stands?

J. H. BARNETT.

Many, La.

[The history of the offer is this: Some Baptist, who did not wish his name known, made the offer through Dr. Eaton. No one knew who he was except Dr. Eaton. Since Dr. Eaton's death that brother has not made himself known to us nor authorized us to continue the offer. Of course all connected with the RECORDER knew the offer was made and had heard of it times without number.

The offer stood for years. Quite a number sent to Dr. Eaton quotations from Greek literature in which they claimed baptism should be translated sprinkle or pour.

Dr. Eaton always sent these quotations to some distinguished Greek scholar. He sent quotations sent him by Methodists to some great Methodist scholar, and so for all the denominations. Invariably the translation which the scholar made was not sprinkle or pour.]

THE SOWER'S HARVEST SURE.

T. K. RICHEY.

Moses said to the Israelites: "Be sure your sin will find you out." Num. 32:23. Solomon had this idea in mind when he declared that: "He that diggeth a pit shall fall into it, and whose breaketh through a fence a serpent shall bite him." Prov. 10:8.

The teachings of Paul are pregnant with the same thought, as, for instance, when he uttered the terrible warning: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." Gal. 6:7.

These are but cullings from the profuse declarations of inspiration with which the sacred volume is saturated from its alpha to its omega on the subject. Nor is God's word any less freighted with confirmations of the certain fulfillment of these terrible threatenings. Take as illustration Gen. 44:16: "God hath found out the iniquity of thy servants." Again, Psalm 7:15: "He hath made a pit and digged it, and is fallen into the ditch which he hath made."

The Lord Jesus gives an exceedingly forcible exemplification of the lesson we are treating in Luke 16:25 (R. V.): "Son, remember that thou in thy life time received thy good things and Lazarus in like manner evil things, but now here he is comforted and thou art in anguish."

As already intimated quotations of warnings of punishment for sin and of their fulfillment could be made *ad infinitum* but, for the present let the above suffice.

It is noteworthy that the history of the ages abundantly corroborate the inspired word of God and this fact alone is sufficient to seal the lips of every blatant sceptic who dares to speak against inspiration. To illustrate: The *Woman's National Daily* for July 25th says: "Shang Draper probably never heard the words, 'The wages of sin is death,' or if he did he never heeded them. But he knows the truth now. With the record of being the most notorious crook and burglar in this country, if not in the world, and after having had control of great sums of money, he

lives in abject poverty near Hot Springs, Ark. His fate is but the common fate of criminals, big or little." This is true as is proven by the history of the race taken as individuals, as churches, as nations, or in any other way. If we but stop to reflect, our observation has never failed to confirm the fact that when men "sow to the wind" they always "reap the whirlwind"—their sin always finds them out.

I cite one instance of a thousand within my personal knowledge. Thirty years ago, I knew a saloon-keeper who had grown rich at his nefarious business. Times without number during all these years he has been cited as one instance to disprove the truth I am trying to establish. My uniform answer has always been that the word of God is infallibly true and this man's harvest will surely come. "Whatsoever a man soweth that shall he also reap." Sure enough two or three years ago the whirlwind struck this fated man and it has been a perfect holocaust of anguish with him ever since. His property gone, the wife of his bosom taken off by death, his reputation wrecked, his health lost, he lies now a prisoner in his invalid room, a mental and physical wreck, the confident of the close proximity of the pale-winged messenger whom he knows he must soon accompany into the cold, cheerless vault of the silent tomb as the only succor from the awful mental and physical anguish which he is enduring and this, too, without one ray of hope beyond the river of death.

Reader, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." Princeton, Ky.

AS TO SUNDAY LAWS.

BY A. S. HOBART, D.D.

But there is legislation against the day of rest. Associations of men have banded together to say we shall not have it.

Street cars run with more profit on Sunday than other days, and so drivers must work Sunday. Work Sunday or leave on Monday is the usual law. He may take a half day off by special favor, but that must not be done often. The telegraph company keeps a large force all day Sunday. If a man protests they tell him that an hundred others stand ready to take his place if he does not like it. He has spent his time and money in getting his trade. His family depend on his wages, and so he submits.

Railroad companies use the day for pushing on their freight—not so many passenger trains in the way. If a man says I can't stand this; I am getting to be stranger to my children, and almost a heathen in religion by this all work and no play. Well, they say, we will not hold you here; we can get plenty of men; your train must run; it can't run alone very well; you can run it or resign it; there is no compulsion. But there is compulsion. The need of work, and work of the kind he can do, compels him. Wife and children at home must have food and raiment, and he must keep his place for their sake.

The drug clerks, the barbers, the ice men, the meat men, in large numbers, feel the same law. The tyranny of them is increasing. They are not dead letters like the State laws, but living laws that, with an unflinching sternness, always bring obedience, or inflict the penalty of discharge. Never was there so vigilant a police behind any law as behind these. Hunger, cold, nakedness, love for wife and

children, all stand and say, you must submit to the laws. And the laws of this kind will increase. When the saloon men of a city have settled it that their barkeepers shall not have a Sunday, then the brewers will take up the same. The show men are already in it, and all that it needs to keep every factory in a city running seven days in the week is for some selfish man to set the example and competition will do the rest. There is not a reason why a factory should stop that does not apply to a saloon, and every reason for open cigar stores and saloons applies to the iron and all mills or the manufacturing companies. Men say there are necessities of trade. Whose necessities? Men do not need beer more than they need bread, and if they can buy bread over Sunday they can buy beer over Sunday. Cigars do not cost any more Saturday night than Sunday morning. All this talk about necessity of business is a delusion. The "dear public" is never so dear as when it has dollars to donate.

These oppressive Sunday laws are the result of a coalition between the inordinate love of money and the inordinate love of pleasure. They are joint resolutions, originating in the Senate of money seekers, and concurred in by the House of pleasure seekers. But the blame is not on those who work any more than on those for whom they work. The smoky engineer is not the Sabbath breaker any more than sleek man who rides in the palace car. The public command the road to run the train, and the road commands the hands. The guilt is between the proprietors and the public. If there were no profits on Sunday work how long would it continue, do you think? Let us not be fooled by any such nonsense as that. The "necessities of business" are not one thousandth part of what is done under the name of "necessity."

The laboring men should have one day in seven guaranteed to them. By and by they will say we want our day of rest, when we can see our families, and take our children on our knee, and read and think; and they will get it too. And when they say they want a Sunday their demand will have a ringing echo in the courts of Heaven, and will find a hearty amen from thousands of good men here below.

It will be wise for us to secure for them this boon before they ask it themselves. Let us be wise in time.—Baptist Commonwealth.

"I did not think any one could fill Dr. Eaton's place, but I see no difference in the dear old RECORDER. Long may she live and stand for the truth as she does now." Mrs. T. W. MOORE.

Clinton, Ky.

"Since coming west from Tennessee, the paper has been more appreciated than ever and I felt that Dr. T. T. Eaton was more than pastor to me. I am glad the paper is still so ably edited. To me it is a great help." C. A. H. McADAMS.

Corral, Idaho.

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,
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If the unwean is ever to rule in men's lives, it must be through their thoughts. It must become intelligible, clear, real. Dreams and hopes of peradventures are too substantial stuff to be a bulwark against the very real, undeniable present.

OUR SURGEON.

Found Coffee Caused Hands to Tremble.

The surgeon's duties require clear judgment and a steady hand. A slip or an unnecessary incision may do irreparable damage to the patient.

When he found that coffee drinking caused his hands to tremble in Ills. surgeon conscientiously gave it up and this is his story.

"For years I was a coffee drinker until my nervous system was nearly broken down, my hands trembled so I could hardly write, and insomnia tortured me at night.

"Besides, how could I safely perform operations with unsteady hands, using knives and instruments of precision? When I saw plainly the bad effects of coffee, I decided to stop it, and three years ago I prepared some Postum, which I had received a sample.

"The first cupful surprised me. It was mild, soothing, delicious. This time I gave some Postum to a friend who was in a similar condition to mine, from the use of coffee.

"A few days after, I met him and he was full of praise for Postum, declaring he would never return to coffee but stick to Postum. I then ordered a full supply and within a short time my nervousness and consequent trembling, as well as insomnia disappeared, blood circulation became normal, no dizziness nor heat flashes.

"My friend became a Postum enthusiast, his whole family using exclusively.

"It would be the fault of the man who brewed the Postum, if it did not taste good when served. The best food may be spoiled not properly made. Postum should be boiled according to directions on the pkg. Then it is all right, anyone can rely on it. It is apt to become the national drink."

"There's a Reason." The name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

"THE PEACE OF GOD."

Christians are exhorted to "let the peace of God rule" in their hearts and are assured that this peace is of grace, and is a thing to which they are "called," or chosen, and for which they are to give thanks.

What is this peace? It is not real from strife. The flesh lusteth against the spirit, and Satan is still to be resisted. We are to stand fast, and strive and put on the whole armor of God. It is no freedom from trial. Sickness and pain and bereavement are our lot.

Friends may prove false and riches take wings and fly away. It is no release from labor. The earth still brings forth thorns and briars. "In the sweat of thy face shalt thou eat bread" is the divine law. It is not a condition of ecstasy, in which the soul revels and sings, oblivious to the strife and trials and requirements of life and the sin and need of humanity. It is not a second conversation or superior attainment in holiness which justifies Pharisaical satisfaction or invidious comparisons with others.

It is first of all a matter of grace. Christians are chosen to it of God just as they are chosen to salvation. The Scriptures say "that as many as were ordained to eternal life believed." This was the first step. Growth in grace, the peace of God, service for and likeness to Christ, perseverance, and heaven came afterwards. All were parts of the eternal life to which they were ordained. When Paul wrote, "Let the peace of God rule in your hearts," he adds, "to which also ye are called."

Just as one chosen to salvation must "work out" his salvation, so he must apprehend and lay hold of the peace of God. Here, as at every stage of the Christian life, he is to make his "calling and election sure." "By grace ye are saved through faith," and so by grace ye have peace through faith. "According to your faith be it unto you" is a divine law. They of little faith have little peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

This peace makes God's people content, no matter what their state. They endure calamities and persecutions without complaint. Though there be "no flock in the fold and no herd in the stall," yet they rejoice in God. They are not delivered from trials, but have peace in them. They know that whatever their condition, "all things work together for good to them that love God." "Certainly I will be with thee." "My grace is sufficient for thee." Christ said: "My peace I give unto you. Let not your heart be troubled, neither let it be afraid."

The dove is an emblem of peace, but so also is another and very different bird. One who watches an eagle at the beginning of a storm notes the confidence with which he rises above turmoil and danger, and may hear, after the clouds have hidden him from view, his note of triumph. It is written of God's people: "They shall mount up on wings as eagles." Their peace is that of the upper air. It is the persuasion that nothing shall separate us from the love of God.—Exchange.

SECURITY OF GOD'S CHILDREN.

It is known in law that though there may be ever so large an amount of circumstantial evidence presented, yet two or three accredited witnesses, testifying in har-

mony, decides the case against all circumstantial evidence.

On the same principle it may be freely admitted that there are many passages of Scripture that seemingly prove the possibility and probability of the final apostasy of a man and for which they are to give thanks.

But keep in mind the following axioms:

- 1. Contradictory propositions cannot both be true. 2. The Scriptures, rightly translated and interpreted, never contradict themselves. 3. If any passage interpreted according to its primary or literal signification contradicts an admitted fundamental doctrine, or the general teachings of the Scriptures, it must be interpreted according to its secondary or figurative sense.

That many Scriptures cited to prove the final apostasy, if literally interpreted, do contradict many other plain and positive texts must be admitted. So we must interpret them according to their secondary or figurative import, if the Scriptures are to be harmonized. And every one of the texts relied on to prove apostasy is susceptible of a fair and legitimate interpretation in perfect harmony with the positive statements of Scripture that affirm the security of God's children.

Take as an illustration Jeremiah 32:40: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me." The doctrine of apostasy must deny God's covenant, say it is not everlasting, or that God may turn away from them, or that He may not put His fear in their hearts, or that He is mistaken when He says they shall not depart. In short, must declare God did not tell the truth.

Take another example, John 5:24: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death into life." Here also, to teach apostasy, our Saviour's word must be contradicted. They must say either the Lord did not know what He was talking about, or He did not tell the truth. He says, "hath everlasting life." They must say no, "it may not be everlasting." He says they "shall not come into condemnation," they are compelled to say, "they may come into condemnation." A flat contradiction of His word.

Hear Jesus again, John 10:27-28: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish." Here again those who teach apostasy must positively contradict the Saviour's word. He says he knows His sheep, they follow him, he gives them eternal life and they shall never perish. To teach apostasy is to deny all this. That many of God's children do fall short of their exalted privilege is admitted. But a reference to Psalms 89:30-34, clears up the whole matter. They will be beaten with the rod and with stripes, but he will not utterly take his loving kindness from them nor suffer his faithfulness to cease. His covenant he will not break. So we may rest assured that all texts relied on to teach final apostasy must have a different interpretation.

W. H. SMITH, State Evangelist.

Sight is always contending that it would be better than faith.

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- Women's New Tan Hosiery, plain gauze lisle thread and lace ankle effects, to match footwear—Special 35c pair, three for \$1.00. Women's Imported Gauze Lisle Thread Hosiery, garter top and double splicing; plain and lace ankle effects; colors tan, champagne, navy, pink, blue, white and black—Special 50c pair. Women's New Tan Hose; a special collection of the correct shades to match footwear, in dull lisle, silk lisle, silk embroidered, lace boots and extra size lisle—All at 50c pair. Women's New Tan Lisle Thread Hosiery, with pretty silk-embroidered ankle and clock effects; many new and exclusive styles—Prices 75c and \$1.00 pair. Children's New Tan Hosiery, medium weight and lisle thread; 1x1 ribbed; full fashioned—Special, 25c pair. Children's Silk Lisle Hose, 1x1 ribbed, full fashioned; double splicing; colors tan, red, pink, blue, white and black; sizes 6 to 9 1/2—All at 35c pair, three for \$1.00. Misses' Silk Lisle Hose, plain, full fashioned; double splicing; beautiful quality; comes in tan, pink, blue, white and black; according to size—Prices 40c, 45c and 50c.

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The Farm and Household

Sam Brown, of Flat Creek, Tenn., sold a pair of fine mules for \$450.

Lathe Henderson bought a span of 4 and 5-year old mules from G. A. Blakeman for \$280.—Adeir Co., News.

Mr. George Hoard, of Hiseville, purchased a pair of three-year old mules from Mr. Ed. Williams for \$250.

Harry Lazarus, Bowling Green, bought twenty mules at Scottsville, recently, at prices ranging from \$130 to \$185.

Mr. Ward Lutes, of Lexington, bought six head of cotton mules at Georgetown last county court day at from \$100 to \$150

In Bourbon county Earl Ferguson bought of Jonas Weil thirty head of 900-pound feeding cattle for which he paid 4 3/4 cents per pound.

Connie Lisle, of near Hunt, Clark county, had his tobacco graded this week and it graded 23 cents. This is the highest for any crop so far reported. The crop amounts to 2,800 pounds and has been pooled.

Mr. Al Pedigo, Glasgow, bought one mare mule from Arthur Taylor for \$80, and one cotton mule from Mr. Wm. Hatcher at \$125, at Columbia county court day. Four horse mules, 15 1-2 hands, 5 year-old sold for \$600, and one pair of 4 year-old mare mules at \$300 the same day.

Messrs. Lazarus & Patterson, of Bowling Green, bought a load of mules in Christian county at from \$70 to \$177.50; one load in Hopkins county at from \$100 to \$186.50; one load in Barren county at from \$70 to \$200; one load in Nelson, Larue and Hardin counties at from \$90 to \$215; twelve mules in Simpson county at from \$75 to \$165. The same firm sold six loads of mules to go South at from \$90 to \$200.

One of the largest cattle deals that has been pulled off in Hardin county, was closed recently when John Helm, Jr., sold sixty head of extra fine steers to Sam Bell, of Glendale. The cattle averaged 1,260 pounds each and the price paid was 5 cents, making a total of \$3,780. Shipley Bros., of May's Grove, sold two horses to Pemberton-Bros. last week at \$190 a piece.

Mule trading was brisk and prices stiff at Glasgow, recently. Mr. Luther Shobe bought a pair of fine 16 hand mare mules from Mr. Dick Taylor for \$450; Mr. John Marshall sold a pair to Mr. Doug. Moorehead, of Allen, county, for \$325, and a pair of medium, 3-year-olds sold for \$250. Prices ranged from \$125 to \$225.50. Harry Lazarus bought 19, Luther Shobe about one-half dozen, Harry Green, three or four, and other buyers a small number. There was an immense amount of trading done among the farmers, and probably 100 mules changed hands, one way and another. Prices were decidedly stiffer, and buyers were more inclined to pay them.

SELECTING BEED CORN.

There are a few points on which there is general agreement. First among these is the fact that corn already acclimated in any locality is likely to be better for the general crop and as a basis for improvement than corn imported from a different soil and climate. Since, then, the average man can do no better than to select intelligently from the best that is being grown around him, it becomes more than ever important that he keep informed as to what the experiments near him indicate to be the best methods, and also as to any facts of general application which may be discovered by investigators.

It seems to be generally agreed that seed corn intelligently selected in the field will yield a better crop than that selected from the crib after the same field is harvested. This is chiefly because field selection allows the grower to consider many points of which he can know nothing after the corn is in the crib. Among these points are the thickness of the stand where the selected ear grew, the relative size of ear of stalk, the height of ear from the ground, the number and width of the leaves on the parent stalk, and the season or ripening as compared with the average of the field. Abundant and healthy foliage which remains green until the grain is well ripened is surely to be desired in any location or climate. As certainly we should avoid prolonging the season of growth by selecting seed from plants which remain comparatively immature when the general crop is ripening. Throughout the wide region where winter grain or fall sown grass is to follow the corn, the earliest maturity consistent with a full grain yield is to be sought. Decided improvement in this respect, as well as greater uniformity in growth and maturity, are within the reach of the man who will select seed while the stalks are standing.

The field selection having been made, there remains the privilege of further selection among the ears husked therefrom, and here the grower may be guided by his own taste or by the varying ideas of numerous investigators. To some it will seem that, having a fairly good and productive type of corn to start with, there can be nothing more important than to increase the protein content. The Virginia station will warn him, however, that many of the ears showing the highest percentage of protein are poor yielders when planted in the test plots beside ears of other types.

As between long ears and ears of less length and greater diameter there is diversity of opinion and conflict in results obtained. Personally I should prefer a 10-inch ear to an eight-inch if both yielded the same weight of shelled corn, having kernels of the same shape and depth. It would simply mean in this case that the shorter ear had a greater diameter of cob, which would necessarily dry more slowly and subject the corn to greater danger of damage in shock or crib.

But whether a man aspires to grow corn which shall analyze "as rich as wheat," or produce grains "as long as the horse's tooth," or as big and broad as the cross section of the cob, he certainly wants the foundation of a well-rooted, erect stalk, with abundant healthy foliage, the ear within reach of the gathering, and being the first part of the plant to fully mature. This foundation he can get with certainty only by selection of seed while the stalk stands.—W. A. Sherman, in Country Gentleman.

Wagon Wheels
turn easily—loads seem lighter and teams work with less effort when axles are coated with

MICA Axle Grease

Best lubricant for the purpose ever used. Powdered Mica in the grease forms a glass-like coating on axle which practically destroys friction. Ask the dealer and don't be without Mica Axle Grease for a day.

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THERE IS NOTHING SO SOOTHING AS A MOTHER'S KISS

Knows
Mrs. Winslow's Soothing Syrup. Millions of Mothers will tell you It soothes the child. It softens the gums. It allays all pain. It cures Wind Colic. It is the best remedy for Diarrhoea. It is absolutely harmless and for Sixty years has proved the best remedy for Children Teething. Be sure you ask for **MRS. WINSLOW'S SOOTHING SYRUP AND TAKE NO OTHER.**

A farmer at Elwood, Ind., reports a freak chicken, with four complete legs. Two, with which it walks, are like other chicken legs, while the others are on its back, where the wings ought to be. The latter are fairly developed, and when the fowl is turned "upside down" it can walk on its freak legs, but is rather wobbly. It would pay to raise a breed from such a reversible, self-adjusting, double-back action fowl for several reasons. The demand of those who prefer legs for dinner could be met easier, the chickens would have more legs to run away from enemies, and until they became common would draw well at shows at so much to see "the greatest living curiosity."

Colorado, widely known as a producer of precious metals, proudly announces the fact that last year the value of the farm, ranch and range products exceeded that of the mineral output by \$114,000,000. Only another example of what has been accomplished under irrigation.

It is estimated that 5,000,000 pounds of oleo has been sold the past six months in Philadelphia as butter. The fraud was recently discovered by the government revenue agents. The manufacturers who practice this imposition, and thus cheat farmers and dairymen out of their legitimate profits, should be punished to the full extent of the law.

If It's Neuralgia

and those sharp, shooting, agonizing pains drive you almost crazy, take Dr. Miles' Anti-Pain Pills, and get relief. They drive out the pain by their soothing effect upon the nerves. When taken as directed they are harmless, and leave no bad after-effects. That's the reason they are so popular with all who use them. Your druggist can tell you what others in your locality think of them.

"I do positively think that Dr. Miles' Anti-Pain Pills are the best medicine ever put upon the market. I find them so useful and soothing, and without any bad after-effects. I have suffered with neuralgia so that my system would just ache and quiver, and I cannot take opiates; but I can take these tablets, and they always relieve me. No one that suffers with neuralgia need fear to take them as I know they will not form a habit, for if there was any opiate in them I could not take them. Just one in the morning when I feel bad, and I can do my work all day."

MRS. W. H. BURKETT, Macon, Ga.

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails, he will return your money.

25 doses, 25 cents. Never sold in bulk. Miles Medical Co., Elkhart, Ind.

Beginners' Lesson Pictures



THIS illustration is a reproduction of our new Sunday School Periodical, "Beginners' Lesson Pictures." We wish you could reproduce here the beauty of these cards as they actually appear printed in phototype ink upon indelible coated paper. These cards are to be used with the "Beginners' Lesson" appearing from month to month in the Baptist Teacher.

When the present series of lesson cards are 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—sent at once

Price, 10 cents for one quarter

40 cents for one year

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Thousands who have never used any such system we offer two new series of progressive rewards in bulletin form, the Young Reamer Series and the Night and Day Series. Nothing more beautiful or attractive has been made.

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

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

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ONLY LINE TO THE FAMOUS HEALTH RESORTS
FRENCH LICK
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7 PER CENT Semi-annual interest upon your investment, with the principal readily available at any time. The highest interest consistent with absolute safety, and the terms exceptional. This is an especially good investment for small investors and I shall be glad of an opportunity to give you full particulars.
S. F. SHERMAN, Tower City, N. Dak.

ITEMS OF INTEREST

News the World Over.

paternism of the government... the men who are working in...

understood from the papers that... had been stamped out in the...

the Dyaser police have proved them... most successful in their effort to...

Prof. Edward G. Bourne, professor of... history in Yale University has died...

The Pension Committee of the House... Representatives have recommended...

The report of the Board of Agriculture... shows there is no danger of a lack of...

The English suffragettes, that is the... women who wish to vote, continue the...

The medical students gave these suf... fragettes in London a dose of their own...

The American Manufacturers' Ass... ociation sent a committee to Washington...

DEATHS

For actual subscribers we insert... obituary of 100 words free.

LOGSDON.

Resolutions of Hereta Guma Baptist... church:

Whereas it hath pleased God to re... move from the walls of men Elder W.

Resolved, That we, as a church, as... neighbors and friends, who mourn, feel...

Resolved, That we cherish and keep... bright the memory of his christian soul,

Resolved, That the aged wife, devoted... family have our deepest sympathy in...

Resolved, That a copy of these reso... lutions be published in the WESTERN R.

WALTER HUMPHREY.
HILTON CALENDAR.
HENRY TUCKER.

Committee.

STINNET.

Whereas, Our Heavenly Father in his... infinite wisdom has taken from the mi...

First--We thank God for a life, lived... in such humble obedience to the Saviour.

Second--That we try to keep in mind... her example of Christ-like service, a...

Third--That we re-... we have lost a friend, a faithful member, and that we...

Fourth--That a copy of these reso... lutions be sent to her family, the RECORDE

Mrs. M. P. COMPTON,
Mrs. H. B. ...EAD,
Mrs. I. B. RICHARDSON,

Committee.

MAHAN.

Resolutions adopted by the First Bap... tist church, of Fulton, Ky., of which M.

Whereas, It has pleased the all-wise... and omnipotent God to remove from his...

That the First Baptist church of Ful... ton, Ky., learns of the sudden and unex...

That we feel deeply our loss at the... removal of this faithful and true servant...

That we extend to his family our... heartfelt sympathy in this their dark...

Also that a copy of these resolutions... be furnished the family of the deceased...

Done by order of the First Baptist... church, Fulton, Ky., February 2, 1908,

T. D. BRYAN.
M.-M. COX.
H. A. EULIN.

HELM.

Mrs. Sarah Esther Helm was born... May 18, 1848, died February 8, 1908.

Blasphemy section, where she was educa... ted. Mrs. Helm was a woman of refin...

Mrs. Helm is survived by a sister... Mrs. Hato Washington, Irrington, Ky.,

The funeral services were conducted... as had been previously arranged and...

The remains were taken to the home... of her sister, Mrs. Hato Washington,

CHAMBERS.

On December 26th, 1907, death visi... ted the home of Mr and Mrs Ira N.

On December 26th, 1907, death visi... ted the home of Mr and Mrs Ira N. Chambers...

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The True Story of a Lady Whose... Doctor Counseled an Opera...

Only a weak woman who has actually... experienced it, can realize the shock that...

Frequently the doctor is right, but... sometimes he is wrong, and finds it out...

Many women have found that, by... taking Wine of Cardui, they have been...

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"Five years ago, the birth of my baby... left me in a very bad state. I suffered...

"Of course, living in a large city like... Chicago, I received treatment from some...

He suggested an operation right away... but I would not consent. After suffer...

This letter proves that it is sometimes... best to try the Cardui Home Treatment...

If your case is like it, why not try... Wine of Cardui for your troubles?

If you need special advice regarding... your case, write us frankly, giving sym...

Address Ladies' Advisory Dept.,... The Chattanooga Medicine Co., Chatta...

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FULLY GUARANTEED.

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WHEN?

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WESTERN RECORDER Louisville, Ky.

FLORIDA ORANGE GROVES FOR SALE.

They are SAFE and conservative as an INVESTMENT, and yield a fine dividend on the purchase price.

Who Will Own This?

Eight acres; five acres in Orange trees seven years old. On hard surface road. Within one mile of a city...

This grove bore \$400.00 worth of fruit last year. Will do better the coming year.

Address at ONCE:

The Florida Orange Grove Co.

A. T. MULLINS, Manager. St. Petersburg, Fla.

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30 year's experience enables us to scientifically treat and effectually cure cancer and tumors without the knife.

SUPERFLUOUS HAIR

PERFECTLY REMOVED. I have a safe and positively SURE way to take hairs off face, neck, arms, etc.

HALLOWED HYMNS

By J. ALLAN Son of IRA D. SANKEY JUST PUBLISHED

Where the finest biscuit, cake, hot-bread, crusts or puddings are required **Royal** is indispensable.

ROYAL
Baking Powder
Always Buy Pure

Not only for rich or fine food or for special times or service. **Royal** is equally valuable in the preparation of plain, substantial, every-day foods, for all occasions. It makes the food more tasty, nutritious and wholesome.

ITEMS OF INTEREST
News the World Over.

The first tunnel under the Hudson river has been opened in New York City. It connects Nineteenth street with Hoboken, N. J., of New York, and the first train which passed through. A tunnel under the East river was opened in January. Several other tunnels will soon be ready and thus much will be done to relieve the situation in transportation in the busy hours.

Cornell and Columbia were to have an oratorical contest. Cornell chose a girl as their champion, and Columbia protested. The boys said they could not meet a girl on equal terms and the judges would be prejudiced in her favor. Cornell refusing to give up the girl, Columbia chose a Chinaman to contest with her and stood by their choice as stubbornly as Cornell had done. The contest came off and the Chinaman won.

Rev. Alexander McLoughlin, a missionary in New Zealand, against the protest of his fellow missionaries went alone to St. George Island, of the Solomon group, to convert the natives, who were known to be cannibals. The next news was that the natives had eaten him. The government of New Zealand sent a warship and shelled one of the chief villages of the cannibals. To stop the shelling the natives sent out to the warship the bones of the missionary and \$50,000 worth of pearls.

The "suffragettes" who wish women to vote are doing all in their power to show that such women as they are not fit to vote. One of their latest schemes to advertise themselves is to go into the police courts. When a woman is brought up for trial one suffragette will get up and shriek that women ought not to be punished for stealing because women cannot vote. When she is put out another gets up. The time of imprisonment for such procedure needs to be lengthened if England is to have any government.

The recent death of his wife has caused the English papers to recall the facts in regard to M. A. M. Kavanaugh, whose case was an illustration of what a resolute man can do under great difficulties. He had neither arms nor legs yet he was a horseman who followed the hounds and who once rode from Russia across the Caucasus Mountains to the Persian Gulf. He was a member of Parliament from Ireland for many years and was a noted speaker and writer. He held his pen in his mouth to write.

The total of losses at sea from January 28th to the middle of February was unusually large. Eleven steamships and sailing vessels were lost and the number of those damaged by fire, by storm and by collision was 200.

Statistics have been taken in regard to accidents in connection with industries in Belgium, France and Germany. And these show that fatigue is a large factor and a day of rest every week a necessity. There are fewer accidents on Monday and the greatest number on Saturday. The figures of Belgium, taking Saturday as a basis, are 84 per cent. on Monday to 100 per cent. on Saturday. The number of acci-

idents between 5 and 6 p. m. is seven times as great as those between 6 and 7 a. m., though in the factories investigated the full number of workmen were engaged at the earlier hour.

In the Des Moines Conference, Iowa, thirty severe palpits were treated by their preachers last year because they could not live on the salaries paid them. The cost of living had gone up 20 per cent. and the salaries had only advanced a little. No the men were forced to seek other employment. All living on salaries or fixed incomes in these days are finding the "prosperity" of the country is a grinding prosperity for them. They are between the upper and the nether millstones.

Of all paternal governments few know under the sun how to compare with that commission which is ruling the Panama strip. They carried down theater companies to amuse the clerks and other employees because these poor babies could not amuse themselves. And now, seeing that the women in Panama did not seem to be enjoying themselves they have sent Miss Helen Horvath there to organize women's clubs! What sort of ladies are those people that they cannot amuse themselves!

The Mid-Winter School of Practical Methodism at the Southern Baptist Theological Seminary came to a close last Friday morning. The interest was well sustained and the attendance excellent. On the whole this was the most satisfactory series of special lectures yet delivered at the Seminary.

The Sunday-school Board Foundation lecturers were Mr. Marion Lawrence and Dr. R. H. Pitt, L. R. Heathborough and K. Y. Mullins.

Mr. Lawrence's theme was "Sunday-school Architecture." The housing of the Sunday-school is an important matter. Architecture has two essential elements, beauty and utility. The essential feature of a good church building is one that meets the purpose for which it was intended. In securing a building committee a representative should be taken from every organization in the church. The building should be both a temple and a workshop, and everything useful to obtain this result can be secured at moderate cost.

"A Campaign of Education on the Sunday-school" was discussed by Dr. R. H. Pitt, of Richmond, Va.

We are more backward here than in any other work. The Sunday-school is the dearest thing we have. The average Sunday-school song book is a commentary on the ability of the denomination. The same conditions prevail today that were found in the country Sunday-school of thirty-five years ago.

Great educational and missionary advancement has been made in this period but the Sunday-school remains the same. Sunday-school conferences and conventions should be held and associational and state organizations effected on distinctively Baptist lines.

Dr. Heathborough's subject was "The Teaching Function of the Church."

Teaching is the glorious privilege and the supreme duty of the churches of Christ. A divine emphasis is given to teaching in both the Old and the New Testament. The churches of Christ have a peculiar equipment for this work in the quality of their character and the extent of their opportunity. There is a profound necessity for the churches to exercise the teaching function in order to preserve spiritual organizations, to give full flow of Christian life, to disseminate and enforce sound doctrine, to insure genuine salvation and efficient service.

President Mullins closed this series of lectures with a discussion of the "New Sunday-school Awakening." Dr. Frost in presenting the speaker said that Dr. Mullins, himself, was a chief factor in the new Sunday-school awakening. The three essentials in the awakening are the adult department, the teacher's training movement and our Theological Seminary. Twenty-nine States are now organized for adult work. Teaching is the very center of Sunday-school life and work. All else counts for little unless good teaching is done. Our Seminary is the pioneer in providing a chair of Sunday-school pedagogy. Similar institutions are now following its example.

This new awakening has led to a new appreciation of the child. The military, economic and civic conceptions are now reinforced by a new spiritual appreciation of what the child may become in the kingdom of God. This new awakening has led to an appreciation of the Sunday-school problem that portends a broader conception of the kingdom and will result in a readjustment of the forces of that kingdom. This means the emancipation of God's truth and also the human soul through that truth.

The Gay Foundation lecturer was Prof. J. H. Farmer, D.D., and his general

theme was "The Kingdom of God." The first lecture was on "Knowledge, or the Approach to the Kingdom." Five uses of the term "Kingdom of God" are found in the Bible. It is used concerning the material universe, that of Israel as a nation, that of the Gentiles as succeeding Israel, that of all those who accept the king and in this sense it antedates Abraham and comes on down the ages, then it is used in describing a more perfect kingdom from which all that offends shall be cast out.

God's kingship in the individual life was the aspect treated. Faith and knowledge must not be confused. Knowledge of the revealed truth brings one near the kingdom as it did in the case of the Herite to whom the Master said, "thou art not far from the kingdom of God." Knowledge is also a line of approach to the kingdom. It is "at hand" or "nigh" to those who know. On the question of creeds, comparative religions and missions knowledge is the method of approach to the kingdom and brings it near. In individual work all one can do is to impart a knowledge of this kingdom and then let the soul act for itself. The entire range of true secular education is a way, at least, leads toward the kingdom.

The second lecture was on "Faith or Entrance into the Kingdom." Knowledge does not bring one into but near the Kingdom. Multitudes draw near but never enter. Here the will must act and faith has to do with this. Knowledge may come almost unconsciously but not religion, which is the essence of one's own attitude to God. Man's trouble began with distrust of God and it can only be remedied by trust in Him. There is an apparent aversion in the demands laid down for entrance into the kingdom. The surrender must be unconditional and absolute. But there is a kindness in this demand in that all is obtained by faith. Faith, like sight or hearing is better known than defined. It can be used at all times and is within the reach of all. The object of faith and not faith itself is the thing of first importance. To a sinking man it is a matter of great concern whether the rope cast to him is fastened to the shore or floating on the stream. Misplaced faith means death. Faith begins at the point of conscious helplessness and this faith cannot be plumed by anything else.

His last lecture was on "Life in the Kingdom." The new life of the kingdom comes by that act of the will by which man accepts God and thus enters the kingdom. This is all mediated through Christ. God is the agent and other things the instrument. This life means more than pardon, it is emancipation from sin. It is new life flowing in old channels, which begins small and constantly increases. It grows as does all life. Faith vitalizes and increases knowledge, it raises knowledge from rumor to experience and increases its range. Faith prepares the way for obedience. It submits to God who then becomes the worker and creates the spirit of obedience within. The motive in the kingdom is love. Knowledge has to do with the intellect, faith with the will, but love is the queen of the affections. Love like light has three strands, and these are love of self, of the neighbor and of God. Love to God is the supreme center of life and should be the master passion of the soul. The man of whom this is true will be righteous and also have goodness. Righteousness is the harbinger of peace and God's kingship is war's only panacea.

The Home Board Lectures on Evangelism were delivered by Dr. J. F. Love, V. I. Masters and H. C. Mabie.

Dr. Love's subject was "Saving the People to Save the Truth." The immutable doctrines that the preacher must proclaim are found in the Word of God and these must be preferred. The Bible is the standard for estimating the truth. Truth elsewhere is truth from the mine, but in the Bible it is truth from the mint, with His image on it. How shall this truth be guarded and saved? This is to be done by saving the people. The book on the polemical value of soul-winning is yet to be written. The soul-saver uses the truth, or the Bible, in his work and in the heart of the being thus saved there is begotten a jealousy for the truth. Evangelism makes a climate for evangelical doctrines and in this way multiplies the voices of truth. The call of God is the call of the entire man to preach the whole gospel till death or disability gives him a furlough. "A Study of Southern Baptist Missions," by Dr. Masters was the second lecture in this course.

Home Missions while greatly prospering had less written about its work than any other denominational enterprise. There should be no rivalry between Home and Foreign Missions, but the denominations that ignored home work suffered on the foreign field thereby. The Moravians stressed Foreign Missions and today they have no home land as a base of

supply. The great growth and power of Southern Baptists is the result of the Home Missions idea. This idea was lodged in the hearts of the pioneer Baptists and the result is that Baptists have increased four times as fast as the population. Home Missions have united and harmonized Southern Baptists as no other agency has done. In many ways it has demonstrated that it has an important mission and therefore has the right to live. The neglected fields in the great cities and churches on Home Mission territory should call forth the same self-sacrificing spirit that is manifested by those who give their lives to the foreign field.

Dr. H. C. Mabie, of Boston, delivered the three closing lectures on Evangelism, the first of which was on "Individual Soul Winning." This should be the work of every believer. Souls are not to be won to anything but the experience and possession of Christ. The false ideas of probation are the legalistic fatalistic and sacramental. The soul must be made to understand that it stands face to face with the government of Grace. Redemption works are deeper than those of creation, this is an evangelical universe, a probation of Grace. The work of soul-winning cannot be commenced too early, it should be largely a work of testimony and earnest effort should be made to get very close to the soul which is the object of endeavor.

His next theme was the "Cultivation of Evangelism in the Local Church." The natural and normal life of the redeemed soul is to impart its joy to others. This disposition should be fostered and encouraged. Each should do this work in his own way. The pastor should love the lost and train his entire membership in the prayer meeting, the Sunday-school and other services to do this work. The dominant note should always be salvation and this note made audible in public testimony backed by a real experience of Grace.

"The Evangelistic Factor on Foreign Fields" was the concluding lecture by Dr. Mabie. After all there are only two hemispheres, the Christian, which embraces the Western world, and the other that of the Pagan. America holds the key to the situation religiously. It is the same gospel that is to be sent and the message must not be changed. The work may be slow and many things contribute to make it so, but it must be done. The one carrying the message must have a personality that goes to bless rather than get. It is not the self-seeker but the self-giver that should go. The message must be about a redeeming God, one that pardons and forgives. Out of this the new birth springs and that means, even for the heathen, that the Bible will be a new book and the reader will have new eyes in reading it. Let the mighty Christ be put to the test and it will be found that his saving power is the same anywhere on earth.

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