

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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The oldest Baptist preacher in Wales, Rev. W. Reynolds, has died at the age of eighty-eight. He has been pastor of two churches, Solva and Felinganol, since 1841, sixty-seven years, and died in the harness. In 1899 the churches employed an assistant for him, but he was pastor till death.

President Doney, of the West Virginia Wesleyan College, has talked with many men of all sorts and conditions and gives some of the things he has heard. He says that 96 per cent. of college graduates said that college training was of spiritual value to them. And this was especially true of the graduates of the denominational colleges. One said, "My teachers cared for my soul and I came to care for it myself."

For some years the Congregationalists have been working on a scheme for "tri-union" with two of the smaller denominations. We said when they began it would be far better if they would "go out and catch a few live sinners for themselves—the woods are full of them," as the old man in Tennessee said. Thought and prayer and work might have given them more additions this way than the "tri-union" would, and then these would have been souls not already saved.

The National Council met recently and this is a paragraph from Secretary Anderson's report: "In 1905 not a single church was added, net, to our roll of churches in the United States. In 1906 there was a net loss of eight churches. Over 1,000 churches are without pastors. Over against these stand fully 1,000 ministers, the majority of whom are willing to work."

According to Dr. H. K. Carroll's annual report on the church statistics, the Episcopalians, with a membership of 830,659, had a net loss of 15,833. The *Journal and Messenger* comments: "This loss on the part of the Episcopalians ought to be suggestive to those who think that by taking on churchly forms and 'enriching' our services by some ritualistic or liturgical formulas, we should make larger gains."

PLACE OF PRAYER.

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

Liberty is a test of character. While Peter and John were held by the authority of the Sanhedrim, they could not show what they liked or disliked. They were compelled to remain just where they were placed, whether in jail or palace. But "being let go" they show what they are by going to a meeting for prayer—doubtless at the house of John Mark. They might have gone to many other places of business or amusement but they preferred "their own company," men and women who believed in prayer and praise.

All of which suggests that the weekly prayer meeting is one of the best tests of Christian character. "Being let go" Christians who love to pray and praise will seek the company of those who delight in the same, that is, provided some miserable Sanhedrim does not hold them.

Let us turn our attention to a few of these modern Sanhedrims, which so obstinately refuse to let Christians go to their weekly prayer meeting.

"I am so busy I cannot possibly go." Hold, brother, is not going to the prayer meeting your business? or do you consider that the business of only pastor, deacons, and a select few? May we not put it stronger by asserting that the prayer meeting is God's business, and how dare you, being a steward, neglect your Master's business? We submit that this excuse is never a good one. If your business is so prosperous that it occupies all your time, you can certainly afford to take from it an hour or two each week for the prayer meeting; and let me say softly, you are an ungrateful wretch not to do it. If, on the other hand, your business is not prosperous, you will certainly not lose much by turning from it during the prayer meeting hour. Please answer this question: Do you ever take from your business an hour for a lecture, a political mass meeting, or a concert, not to say theater? If so, how can you afford it, specially since you have to pay for entertainments and you can go to prayer meeting for nothing?

"But I am so tired after business hours that I don't feel like going anywhere." If that be true, and your time is your own, you are working too hard. You ought to leave your business on prayer meeting days in time to take a nap before 8 o'clock. You owe it to your family not to kill yourself trying to get rich. And yet we are pained to see that this plea of weariness is not good on other evenings, for we sometimes meet these weary brethren on the street cars on other evenings after the prayer meeting hour, looking fresh and vigorous. Come to prayer meeting, weary brother, though you go to sleep in three minutes. The pastor would rather furnish you a pillow for a nap all the time he is talking, than to feel you have not enough interest in "your own company" to meet with them once a week.

"My health is so poor, and I take cold so easily. It is really dangerous for me to venture out, especially if the weather is at all bad." Now persons of feeble health ought to be prudent, but what do you think the pastor thinks when he sees this same feeble sister, snugly wrapped in cloak and furs, on a shopping expedition, going from store to store on a cold drizzly day, and actually not getting home till some time after dark? Why, he thinks, of course, that the sister has recovered her health, and will certainly be at the next prayer meeting.

But she is not there, though the evening is clear and bracing. She has to stay at home to work up some of the material she bought while shopping.

The pastor, it may be, is faithful enough to ask her why she can expose herself shopping in such bad weather but cannot come to prayer meeting, even when the weather is good. "O I can pray at home," she replies, "but I am compelled to go out to make purchases." Everybody knows she does not stay at home to pray. Her desire to pray would lead her to take the same risks at least to get to the company of praying people, that her desire to purchase leads her to take in going from store to store. No, no. She stays at home, because she does not want to pray.

For well people the weather is an excellent prayer gauge. It does not take long to know whom to expect at prayer meeting on inclement nights. Those who love to pray and praise don't mind the weather, because they keep prepared for any weather and, weather or no weather, their mind is made up to be at prayer meeting. Rain and snow, cold and heat are Sanhedrims whose authority they do not recognize. They are a pastor's joy. God bless them! What would the pastor and sexton do sometimes without them? A small salary and a large number of such members is better than a large salary and only a few such regulars. We do love real Christians of all kinds, but our heart simply overflows with love for the prayer meeting Christian, and every pastor says, Amen.

TOUCHINESS.

BY REV. JOHN HORNE.

Medical science advances so rapidly in this enlightened century that a new classification of diseases is issued almost every week. Each classification is wider and more comprehensive than its predecessor. One disease has escaped notice, however, and is found in no classification. This is remarkable for the disease is tolerably prevalent. Let us name it "Touchiness," although it is clumsily referred to in popular speech as "being thin in the skin."

It has an innocent enough name; but, like influenza, it can do immense mischief, if not caught in time. It is probably one of the gravest sources of restlessness among mankind everywhere; and it is certainly the cause of incalculable unhappiness. This is the more to be regretted because such unhappiness is easily avoidable. A little common-sense, mixed with the grace of God, would set matters quickly right.

The world is a rough academy for the touchy individual; he can scarce learn its lessons for pain. Like one with a sore, everything and everybody run against his tender part. The ticket collector at the station is uncivil to him; he can't get served pleasantly in any shop; when his comrades speak to him, somehow their remarks are always suspicious; he scarcely goes to church now, because he is sure people are talking about him. Such a man mixes his own poison; he is his own jailer. Hence he is always worried, irritable, and disagreeable. His enemies know his weakness, and have him at their mercy. They turn him on a spit before wasting fires. When his coat is off they fasten a ticket to it, saying, "Fragile, glass with care." As he seems to live on worry, he gets abundance of it.

The worst of the touchy man's case, however, is that his crankiness is an unwelcome transmitter of unpleasantness to oth-

ers. One dare not make a joke with him; his feelings have to be considered to the sacrifice of others' happiness. He is unpopular in house, workshop and church. What sane person desires the company of such an orangoutang? Like a stone in the fire, he creates more dust than heat. His friendships are brief, too, because they are soon ruptured by senseless offense; then he rails at the infidelity of the world.

Touchiness is self-love so inflated that the skin becomes attenuated and friable. It is egotism on the boil. Turned another way, it is morbidness of disposition, reticence gone rotten. In many, alas! the disease is chronic; but others may catch it in time. It can be cured. How?

Try to turn outward some unused side of your nature. Determine to see the comic aspect of things—at least, for a while, till you secure a balance in your feelings. Humor is God's angel to touchy people. Let the angel in!

You must stop thinking about yourself. Dr. Arnold, of Rugby, says he had a sister who lay in one position for twenty years. When her illness began, she formed the resolution not to talk about herself—and she kept it. It can be done. People give themselves palpitation and heart disease by simply always thinking about themselves. It's very silly; and, what is worse, it's very sinful.

Get thoroughly interested in some enterprise—outside your own concerns, of course. Don't meditate on the pump-handle and how it will fray your skin; go to work and get some water, if only for the dogs. Do something distinctly unselfish, and do it with abandonment. Tuck up your sleeves and drown your timidity in enthusiasm. Remember, "he that loseth his life shall find it."

Keep humble and follow Christ. He was never touchy. He even "endured the contradiction of sinners against himself." Compel yourself to think of Him.—*London Baptist.*

Spiritual culture is the one thing needful in our time. Anxiety and trouble about many things has destroyed simplicity of service, which is the requisite for securing the one thing needful. We have become entangled by much serving at the tables of the natural and the material. We have failed in our cumbered condition, dealing with pots and kettles, and sauces and puddings, and forms and ceremonies, the husks of things, to hear the voice of the Great Teacher proclaiming the law of the higher life, and the good part which is imperishable.

There is no true culture apart from a spiritual informing life. In all the movements of our time, great and lasting as the good is which has been accomplished, the baptism of fire and the unction of the supernatural are too often wanting. We see this in literature, in art, in science, and, alas, in religion. A deal of respectable work is done. Never did pens fly faster, or volumes grow more rapidly into mountains. But what is the end of all this work? We boast of the multiplication of intelligence and point to the newspaper and the magazine. Does all this work set souls on fire? Does it make men turn in new directions for feelings, thoughts and inspiration in living?

A man's attitude toward God may be told by the restfulness of his inner spirit, his ability to rest. And more, a man's attitude toward God's rest-day tells to men his attitude toward God.—*S. D. Gordon.*

QUESTIONS ANSWERED.

BY BENEX.

"Please give Scriptural authority for a church calling a pastor." I do not remember any one verse in the Bible which commands a church to elect a pastor. That the churches elected their officers and messengers appears from several passages. In Acts 6:1-6 the church chose the deacons who were appointed to relieve the apostles from the secular affairs of the church. In Acts 15:22 it is said the whole church took part in electing Judas and Silas to go with the apostles to the Gentile churches. In I. Cor. 16:3 the church chose the men to have charge of the money they were sending to help the poor saints at Jerusalem.

The churches of the New Testament had pastors or bishops. It is not necessary to prove this. How did they become pastors? The churches were independent and sovereign. There was no ecclesiastical body outside and above the churches who could appoint them. Certainly no one can imagine for a moment that any man appointed himself pastor, picking out such a church as he fancied and going to the brethren with the cool announcement that he had decided to be their pastor.

As the churches unquestionably elected the other officers and messengers we can feel confident they chose the most important of all. And there was no one else to choose for the churches. I do not forget that Paul said to Titus, "For this cause left I thee in Crete that thou shouldst set in order the things that were wanting and appoint elders in every city, as I gave thee charge." The word translated "appoint" means rather that Titus ordained them after the church had chosen them, rather than that he chose the men.

"Please explain Acts 22:16, 'Arise and be baptized and wash away thy sins calling on the name of the Lord.'" Wash away thy sins is closely connected with the succeeding clause and not with the preceding. Calling on the name of the Lord was a profession of faith in the Saviour which was an indispensable pre-requisite of baptism. This clause and the construction of the sentence precludes all possibility of the teaching of baptismal regeneration by the words of Ananias.

But even without that required profession of faith, as Alexander shows, the previous part of the verse instead of teaching that baptism washed away the sins, draws a clear distinction between them. The tense of the Greek verbs and the construction of the sentence in that language shows to quote Alexander: "The identity or even the inseparable union of the two effects [the baptism and the washing away of the sins] is so far from being here affirmed that they are rather held apart as things connected by the natural relation of a type and an anti-type, yet perfectly distinguishable in themselves and easily separable in experience." It is only by a twisted exegesis of the Greek and an ignoring of the last clause calling on the name of the Lord that any one can get any semblance of baptismal regeneration out of this verse.

"How would you answer a Campbellite who came to you quoting Peter's words on the day of Pentecost, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins?' I would remind him of the words of John the Baptist, "I indeed baptize you in water unto repentance." John did not baptize for repentance, that is in order that the baptism would bring repentance. No one would contend that he did so. He baptized on evidence that they had already repented and because of that repentance.

Now, Peter used the same preposition which John did, "eis." They were to be baptized because of the remission of their sins. The first and most usual meaning of "eis" is "into." The translation "for" is a poor one. When Philip and the Eunuch went down into (eis) the water, it does not mean for the water. By the way it is strange that no sprinkler has ever insisted

on that meaning of "eis" in that connection.

"How would you answer one who said the words of Paul to Titus, third chapter, fifth verse, taught that baptism saves? The words referred to are evidently "by the washing of regeneration." I would answer that those words had no reference to baptism at all. Regeneration purifies men—makes them new creatures washes away their guilt. Neither in the Greek nor in the English is there the slightest indication that baptism is referred to in these words.

THE CHRISTIAN'S CONFLICT.

BY THOMAS L. CUYLER, D.D.

Paul was no perfectionist. He understood himself as well as the Gospel quite too thoroughly to fall into such a delusion. He not only disclaimed any such pretensions when he said: "Not as though I had already attained, either were already perfect," but he describes his life as one of constant conflict. "So fight I," he exclaims "not as one that beateth the air." It is no sham fight, but a desperate encounter. It is the hot duel between the flesh and the spirit, between Paul's new nature and the old Adam. Using the phraseology of the boxing match he tells us—in the ninth chapter of his letter to the Corinthians—how he bruises and beats down his unruly carnal nature and gives it "a black eye." The experience of the great apostle has been the experience of the strongest and maturest Christians ever since his day. Spurgeon, when writing to a friend about his repeated attacks of disease, said, "The tendency of my sickness to return still abides—like original sin in the regenerate."

Probably no man since the apostolic days had a more profound knowledge of the human heart and the workings of the divine Spirit, than John Bunyan; his Pilgrim's Progress is the nearest to a work of divine inspiration of any book outside of the Bible. He makes the whole pilgrimage of Christian, from the time that he starts from the wicket gate until he enters the Celestial City, one of continual warfare and ever-recurring temptations. At one time he encounters Apollyon striding across his path, at another time a pair of lions beside it, and then again that path lies right through that horrible "valley of the death shadow," where the lightnings flash and the hideous hobgoblins howl their blasphemies into his ears. Even these open foes were not as dangerous as Madam Wanton and smooth-tongued Demas, who offered them a large profit form the silver mine in the Hill Luere, and the white-robed Flatterer who entrapped the pilgrims in his net on the Enchanted Ground. More or less all these enemies of Christ still assail every one who enlists in his service. Vanity Fair is larger and noisier and more booming than it was in Bunyan's day, and the stie over which pilgrims can step into the velvet path of self-indulgence has been lowered by several inches. This world is not yet a friend to grace, to help us on to God.

Paul's conflict was just like ours. It was with that inside demon—or "house-devil," as Rutherford calls it—of selfishness, which kept rising up in new disguises after he had smitten it down with sturdy blows. No one can become a true Christian until Jesus has been admitted into the soul. If this single process—which we call conversion—were the end of it, then the Christian life would be comparatively easy. But "self" is adroit and cunning, and persists in stealing back into the heart under all kinds of subtle disguises. We sometimes gain a victory over it, and imagine that we have attended its funeral, and lo! there it is again, up and lively as ever. This is the battle which we have to fight every day of our lives: it is the ceaseless conflict between self in some form and the claims of our Lord and Savior.

For example: A church member goes off after morning prayers to his place of business. A friend comes in and offers him a chance to go into some "cornering" operation, or some illegitimate speculation which promises a quick and liberal profit. It looks very much like a bit of gambling, but conscience is quieted by the promise of

the big profit and the plea that "everybody else is doing these same things." In that battle self has carried the day. When evening comes this professed follower of Christ comes home richer in money but poorer in grace than he was when he started in the morning. He remembers that it is the evening for his church prayer meeting. It is the very place that he ought to go to offer such a prayer as David put into his Fifty-first Psalm. But self begins to plead excuses: "I am too tired to go tonight," or "The weather is too bad," or else "My neighbor A—has an appointment to call on me." Self carries the point, and there is a vacant seat that night in the meeting. A hard day's work that, and it ends with a guilty conscience that leaves its possessor in poor mood for secret prayer when he retires to his pillow. Can that man be a Christian? Yes, he is just the sort of Christian that Simon Peter was when his cowardly self stammered out a falsehood in Pilate's courtyard. His besetting sin has tripped him up and he has got a terrible fall. It is upon just such backsliders that God sends chastisement to bring them to repentance and nothing but penitence and a reconversion can save them.

This contest with the "old Adam" of self is renewed at a thousand points. The sight of the Lord's contribution box on a Sunday in church arouses the irrepressible conflict. When the appeal for funds to carry forward some scheme of Christian benevolence is made self begins to put in its cunning plea. "These are hard times," or "My family expenses are too heavy," or else, perhaps self mutters out, "There is no end to this eternal begging for the mission-aries or something else every Sunday." Self has got hold of the purse strings and the Lord is likely to be robbed of his dues. That is the real secret of diminished contributions in our churches, and that accounts for the fact that, while God's church is growing richer at a rapid rate, so many grand institutions are often at starvation point. "The lust of the eye and the pride of life," steal in and under smooth pretenses commit their shameful larcenies of the moneys which God loans to his stewards. When Christians undertake to cheat God their sin is sure, sooner or later, to find them out.

There is another side to all this, a side that angels must delight to look upon. The victories which true grace is winning every day in human hearts are the trophies which will make the stars in the diadem of the conquering Christ. The story of self-denials and self-sacrifice runs like a thread of gold through the books of the Acts of the Apostles—it is the record that no scoffing skeptic can gainsay. If Paul had a daily battle with his old carnal nature, yet with divine help he gave that enemy "the black eye." So does every Christian now when he grasps his "whole armor" and obeys the Captain of his salvation. Christ's people are never so exalted as when pride is down in the dust; they are never so rich as when giving the most abundantly; they are never so full as when emptied of self; they never advance so nobly as when their ambitions of a worldly kind are set back; they never win such glorious crowns as those which are woven out of crosses borne for Jesus Christ.

Why has God ordered that every Christian life shall be one of ceaseless conflict? If Paul is sinless today in heaven, why was he left to battle with inward and outward foes at every step of heroic career? Certainly for this one reason (whatever others there may be) that this life is only the preparatory training school for another world, and no man shall wear a crown unless he strive for it. The same law seems to prevail in the spiritual realm as in the natural, and no sane man is prevented from seeking wealth because he must toil for it, or from seeking health because he must deny his bad appetites or sometimes take bitter medicine. No true child of God should be discouraged because his Christian life is an incessant conflict with self in a hundred forms, or with the assaults of the adversary, or with the hard storm of afflictions. If that "old Adam" in my nature has such an ugly, rattlesnake vitality, then I must be all the more watchful and keep conscience

always on his post. Fight without ceasing means "pray without ceasing" too. Spurgeon's last written words were:

"No cross, no crown—no loss, no gain. They first must suffer who would reign."

And he and his fellow conquerors in glory would doubtless rather have fought their way to heaven than have been borne thither in a close covered chariot or on "flowery beds of ease."

THE YOUNG AND THE TRUTH.

When the Lord Jesus Christ, in his wonderful prayer for and with his disciples on the last night of his life, prayed for the grace of God in their hearts, he said, "Sanctify them through thy Truth; thy Word is Truth." If we as his followers wish to grow in holiness of heart and life, we must know and love the truth as revealed to us in his word, and we must seek the divine blessing upon the truth, that through it we may be sanctified.

So if we desire the salvation of the children, and are willing to work wisely and well to secure this supreme blessing for them, we must teach them the truth of God, that they may be impressed by it early in life, and may come under its saving power. God blesses this as his chosen means of grace. The Holy Spirit works by means of it for the salvation of souls and for the upbuilding of believers in holiness.

When our missionaries go into heathen lands to win the people to faith in Jesus Christ, their reliance is upon the truths of the Gospel. They try to make the people acquainted with the great facts as to the life and death of Christ, his power and readiness to save all sinners who will repent and trust in him, and our duty to turn to him in loving obedience and holiness of life. God's Spirit uses his own truth, and working up it saves the souls and cleanses the hearts of believers. We must depend upon the same means here in our own land and with our own children. We must begin early in life to make them acquainted with the great saving truths of Christ. We must make them familiar with the facts of his earthly life from the manger to the ascension. We must help them to know his words and teachings, and make them acquainted with God's dealings with his people throughout the whole history as recorded in the Scriptures. We must impress upon their minds the spirit and teachings of Jesus Christ and leading them to know his love and gentleness and holiness and goodness and truth, win them to trust in him and give themselves to him as their Saviour.

We greatly mistake if we think the children are not able to comprehend the great doctrines of grace. They are as able to do so in early life as in maturity, and if they do not learn and grasp them in their youth, it is likely they never will. Youth is the critical time for all things that are important. Then the mind is filled, the heart is won, the character is formed, the life is determined. If the world is saved, most of it must be saved before it is sixteen years of age.

In teaching children religious truth we are to beware of trying to simplify and explain everything. Some things cannot be fully explained. Some things must simply be taught, filling the memory and trusting to God for a blessing to come upon it at the right time. Scripture verses and chapters should be memorized, and there is no more useful work that can be done in the Sabbath-school. Hymns should be laid away in the memory so that they will sing themselves in days to come. The Catechism should be diligently and accurately learned that it may be a body of truth laid away for after life.—Herald and Presbyterian.

I like to hear one pronounce the name of God with a subdued awe, and to see the cast of thought overspread the features when eternal things are named. I like to see a delicate and quiet handling of sacred truths—as you speak the name of your mother in Heaven.

Waiting, we sometimes forget to watch, and opportunity slips past uncaught.

THE CHRISTIAN SABBATH.

BY A. S. WOODRILL.

Have we a Christian Sabbath? According to nearly all the translators of the New Testament Scriptures we have no Sabbath! They leave us wholly outside of the Sabbath domain, and give us, instead, "the first day of the week!" Now, I fearfully announce that there is no such word as "week" anywhere connected with the resurrection of our Lord Jesus Christ. The right translation of Matt. 28:1, and of all kindred Scriptures, will omit all mention of week, and give us a Sabbath. "Now, in the end of Sabbaths (Sabbatous, genitive plural), at the dawning toward the first (day) of Sabbath, came Mary Magdalene and the other Mary to see the sepulcher." The word Sabbath means a rest period, be it a day or a greater period of time; and there is no possible means of injecting any other meaning into it. It is a Sabbath, two Sabbaths, three or more Sabbaths; and it is impossible to get anything else out of it, or into it. The changing of the number or the case, one or both, can, by no possibility, work any change in the meaning of the noun in the nominative singular. What would be thought of a boy who, in declining the Latin noun equus, should say: "Nominative equus, a horse; genitive equi, of a horse," and coming to the genitive plural, should say, "Equorum, of a mule!" Would not his teacher be likely to give him a severe reprimand for his nonsense? Now, just such folly as this is perpetrated in my own first edition of my translation, and in every other translation I have examined, except Young; and he is not uniform in his translation, but in one instance at least translates it week. I never liked my own work even when I was doing it; but all the Greek-English Lexicons and the common version, as well as the revised, the English, and, in fact, everything I investigated at the time my first edition was being prepared for the press, ascribed week as one of the meanings of Sabbath. I ask the pardon of the public in general for having committed such a blunder. I felt that there was something wrong in my work; but, not until I was driven to study the question anew in the preparation of the second edition, did I clearly see, and get the courage to acknowledge and correct my great blunder.

Now, whatever interpretation you may choose to give of Matt. 28:1, as translated above (and, if I have not given the right translation, I will be thankful to any one who will do it), it leaves no doubt as to the fact that it gives us a Christian Sabbath—the resurrection day of our Lord Jesus Christ; for the first (day) of Sabbaths must itself be a Sabbath. Q. E. D.

There may be some difference of opinion as to the meaning of the expression, "In the end of Sabbaths;" but this seems to the writer to be the most plausible, natural and satisfactory: The whole system of Jewish Sabbaths, viz., their weekly Sabbaths (used especially to commemorate their escape from Egypt.—Ex. 13:3, 4; Deut. 5:15) which always came on Saturday; the fast Sabbaths (two of them—Lev. 23:26-32); the Passover Sabbaths, Sabbath years, etc., all these Sabbaths that concerned the Israelites alone passed out of date, when Christ, the world's Redeemer, arose from the dead; all types and ceremonies giving place to the anti-type. When should the type disappear, if not when the anti-type appears? There is no difficulty in discovering that the Passover Sabbath (which was a Sabbath of great importance, because it related to the atonement) should have ceased, when Christ was crucified. The Edenic, or creation Sabbath, had been lost through sin; and the Saturday Sabbath, which was a memorial of the escape of the Israelites from Egypt (though it served its purpose during the dispensation of law), might well give place to the greatest or chief of all Sabbaths, the resurrection day of our Saviour.

History teaches us that the Egyptians (who gave names to the days of the week) had Friday as their Sabbath. The Jews escaped out of Egypt on Saturday, which was, no doubt, the sixth day of the week; and this memorial Sabbath, as well as the other Sabbaths given in the law, was done away with, when Christ, who came to restore order to this sin-cursed planet, put away sin by His death on the cross, and rose from the dead; thus releasing His people from the curse of the law. His resurrection day is the blessed rest day of the Gospel dispensation, and is, I have no doubt, the same as the Edenic Sabbath.

If anything more is necessary to prove the utter incorrectness of all who have translated Sabbathou (Gen. sing.) or Sabbathon (Gen. plural), a "week," it may be stated that, if the author of the Scriptures, the Holy Spirit, had wished to express in Greek "the first (day) of the week," he would have used the genitive singular of hebdomas, which is the Greek word for week, and not Sabbathou (genitive singular of Sabbathon) or Sabbathon, genitive plural; but as a matter of fact, he did not use hebdomas (week), but Sabbathon (genitive plural), meaning "of Sabbaths." Now, in the end of Sabbaths (all ceremonial or typical Sabbaths), at the dawning toward (day) one (or chief) of Sabbaths, came Mary Magdalene and the other Mary to see the sepulcher.

What kind of Sabbaths were these last Sabbaths? About this there may be a difference of opinion; but it seems to me that it refers to all the Sabbaths that had preceded—the Creation or Edenic, and the many varieties of Sabbaths under the law. Of all the Sabbaths earth had ever known, this resurrection Sabbath is first, foremost, or chief. All other Sabbaths had been important in their places, but this, the resurrection day of Jesus, is the most important of them all. This is the most satisfactory view the writer has been able to obtain; and, if there is a better one, he would be delighted to get it.

Matthew uses, in imitation of the Hebrew, the cardinal, mia, instead of the ordinal, protee; the

Hebrew using no adjective, but expressing the adjectival relation by a noun appositive or a noun in the construct state. The expression, "at the dawning toward (day) one (mia) of Sabbaths," carries with it the meaning of protee (first, foremost, or chief) of Sabbaths, and this is the case wherever the expression occurs. (See Mark 16:2; Luke 24:1; John 20:1; Acts 20:7, etc.)

Through the great error of ascribing week as one of the meanings of Sabbathon, the Pharisee (Luke 18:12) is credited with fasting twice a week; whereas, he did not claim to have fasted but twice a year, i. e., on the two annual fast days. He says, "I fast twice on the Sabbath," an expression that has no rational explanation, if he is not understood to have referred to the two fast days of Sabbath. It is proper to state that God appointed but one such day, but Jewish tradition added another. The Pharisee simply wanted to assert his faultlessness under the law; and not that he had fasted twice on each Sabbath, making at least a hundred and four fasts annually.

Closely connected with the resurrection of Jesus is the day, also, on which He was crucified. The best view I have been able to get on this subject may be summed up briefly in the following brief statements:

1. He was crucified on the preparation day—i. e., the day before the Passover. (See John 19:31.)
2. The Passover was on Thursday, the 15th of the month Abid (answering nearly to our April).
3. Christ expired at 3 o'clock on Wednesday, and was buried about 6 o'clock p. m., of the same day.
4. He said he would be three days and three nights in the heart of the earth (Matt. 12:40).
5. From the close of Wednesday (the Jewish day ended at 6 o'clock p. m., and Thursday began at the close of Wednesday), to 6 o'clock p. m. Saturday (the close of the Jewish or Saturday Sabbath) there were three nights and three days—just the time that Jesus said he would be in the heart of the earth. No, we conclude that He arose at 6 o'clock p. m. on Saturday. This is the simplest and I believe the most correct view of this subject. He was crucified on Wednesday, was buried on Wednesday at 6 o'clock; laid three days and three nights in the heart of the earth; and rose at the end of the third day, and brought up with Him the first, the foremost, the queen of Sabbaths.

The writer does not claim absolute infallibility for all the views expressed in this article; but he does claim, with absolute certainty, that the word "week" ought never to have appeared in connection with our Lord's resurrection; that our Sunday is not the first day of the week, but the seventh; that we have a glorious Christian Sabbath, the most blessed day that has ever dawned upon our earth; and that this is on the same day as the Edenic or Creation Sabbath, the seventh day of the week (See Hebdomados).

N. B.—The writer appeals to all Greek scholars to rise up, and help correct the false translation, that has forced the word "week" as one of the meanings of Sabbathon. Or, if they do not see fit to do this, let them show that the writer's view of the subject is false. "The truth, the whole truth, and nothing but the truth"—"as truth is in Jesus," is what the writer is seeking. We appeal to the integrity and scholarship of Christian people everywhere, to rise up and free the religious world from the delusion that a false translation has originated and perpetuated for centuries.

FOLKS, PLACES AND THINGS.

Of Dr. M. a little group of his friends were speaking with some concern. He was looking haggard; they said his age and his hard work were evidently beginning to tell on him.

But when Dr. M. himself appeared, he was as sprightly as a boy. He had suddenly grown ten years younger. He had been out to the stockyards holding meetings among the workmen.

"Yes, it did take a pretty strong stomach where I was today," he said. "Yesterday there was an arrangement for the men to stop work while we held the meeting, but today the arrangement had not been made, and they told me to go ahead right there in the middle of the butchering room. There was quite a space in the center of the room where a hundred or so gathered around me, but the floor was sticky with blood there and everywhere, and on both sides of me while I was talking, the cattle came sliding down to the slaughterers, and men were driving their long knives in the throats of the beasts, and the blood was spurted out in great streams. Every man in my audience wore red-stained clothes.

"But I preached, and I don't believe I ever had quite so good attention anywhere else. It was astonishing, considering the surroundings. I have done a good deal of street preaching in my time, and almost always in a street crowd one sees some faces that are defiant: They look as if they would like to say, 'What business anyhow have you got coming around here and talking to us?'"

"But in this packing house audience I didn't see a face that wasn't friendly. And nobody fidgeted around. They simply listened like men that want to hear. Afterward they came up and got the 'Gospel of John' that I offered, and put them away in their pockets. Most of them probably couldn't read the book, but they all have children at home who can read English.

"Don't you know, I think there is something different in the air? I think the Lord is giving us a chance with these people; he is turning them to be disposed to listen. It was splendid."

Another doctor of divinity—not to be called old, at least to his ruddy though gray-bearded face, and yet manifestly drifting into reminiscent habits—was also talking about revivals.

"Back in the winter of 1856 and 1857 I was a

young chap teaching a 'select school' in a good sized town right close to Pittsburg. I had rented one room of the Presbyterian church in the town for my schoolroom. I wasn't a Christian then by any manner of means, but because the pastor got the trustees to let me have that room for my school I felt under obligation to him.

"On the strength of that obligation he got me to go to his prayer-meetings and lead singing. The church had about 250 members, but out of the whole of it not enough people would go to prayer-meeting to make a respectable showing in the church. So that winter the pastor was holding his prayer-meetings around from house to house. That way he always nailed one family anyhow, and got an attendance of from six to ten. His elders usually were off somewhere attending card parties.

"Well, that's just a sample of the way it was in all the churches of that region at New Year's time,—yes, up to the middle of January. But by the middle of February every church in the city of Pittsburg and in every town and in all the country around was crowded full every night. In Pittsburg the stores were closing for an hour at noon, so the clerks could get to noon prayer-meetings, and there couldn't be enough prayer-meetings opened to accommodate the crowds. Nobody talked about anything but religion.

"There's an old brick house still standing near Monongahela City that is a historic spot in connection with that revival. Some of the young folks began to say: 'If this thing keeps up, we'll never have any more fun in this whole country. We must get up a dance and head off all this religion.' And they did succeed in coaxing off most of the young folks from churches that night.

"The dance came off in that old brick mansion. It started in lively,—but soon the fun began to drag. By midnight it was a pretty sober affair, and by two o'clock the dance had turned into a prayer-meeting, and every one of the crowd was converted.

"How did it come about? Nobody knew. Certainly there hadn't been any planning for it. Ever see anything like it since? Nothing that began to be like it. I've seen some good meetings, but they were different.

"The effect of that lasted for twenty-five years. I went into the ministry, and preached a long time in eastern Ohio. And for years on years in my presbytery, it was understood that every minister would hold meetings every night of every winter from October to May—either in his own church or in neighboring churches. But that's too strenuous for these days."—Interior.

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.

Jerry McAuley, An Apostle to the Lost. American Tract Society. \$1.00 net.

The story of this life as a testimony to the truth of Christianity cannot be overestimated. His reclamation from a career of crime and becoming an apostle to the neglected, abandoned and those hardened in vice and crime seems almost incredible. In this book the story is told and the world will be better for its telling. Those who are uncertain about the reality of conversion and think it simply a slight moral reformation resulting from the "will power" of the individual should read this book.

The Christian and Amusements. W. E. Biedervolf. The Winona Publishing Company. 25c net.

The amusements considered are dancing, card-playing and theater-going. Dr. Biedervolf does not mince matters, but deals fairly and frankly with his subjects. He shows the effect of indulgence in those amusements on the Christian so doing, and also their effect on the lost.

It would be well for members in every church to buy several copies of this book and lend them to the worldly inclined. Indulgence in these amusements destroys influence and weakens piety. This the author shows conclusively.

The Continent of Opportunity. Francis E. Clark, D.D., LL. D. Fleming H. Revell Co. \$1.50 net.

Dr. Clark spent several months in visiting the more important cities in South America in the interest of the Christian Endeavor movement and on this trip gathered the material of "The Continent of Opportunity."

The book is well written and handsomely illustrated and is the best of its kind that we have seen.

God's Message to the Human Soul. John Watson, D.D. Fleming H. Revell Co. \$1.25 net.

This book comprises six lectures Dr. Watson was going to deliver at Vanderbilt University on the Cole Lecture Foundation. He passed away before accomplishing this task. The lectures are printed with an introduction by Dean W. F. Tillet, but no alterations were made in the original manuscript. Like everything coming from the pen of "Jan Maclaren," they possess literary excel-

lence and are marked by a high type of thought. The concession made to the "assured results" of higher criticism seriously mar the volume and greatly weaken what would otherwise be a very desirable book.

Christian Agnosticism as Related to Christian Knowledge, The Principle in Theology. F. H. Johnson, LL. D. American Baptist Publication Society. 90c net.

Dr. Johnson had completed this book save the two closing chapters, when seized with his last illness. He also left a sketch of these last two chapters, and much material fully expressing his mature views, and only needing to be put in proper form. The book is edited with a biographical sketch and an appreciation by Prof. Henry C. Vedder. Dr. Johnson himself esteemed this book his most original and important contribution to the study of theology. The book is not one for the average student, either of the Bible or theology; it is rather for the thinker in the theological realm and to such will prove stimulating and suggestive. Of course, it is in keeping with the scholarly attainments of its author. The ordinary reader is likely to get confused and mystified in perusing a volume that strives to show the limitations of human thought.

The Lord of Glory. Benjamin H. Warfield. The American Tract Society. \$1.50 net.

This is a "Study of the Designations of our Lord in the New Testament, with Especial Reference to His Deity." In other words it is a critical examination of designations used by New Testament writers of Christ when they speak to or of Him. In this study every book of the New Testament is critically examined, but special emphasis is placed on the designations found in the Gospel. The author commences with Mark, then follows in turn a careful examination of Matthew, Luke, John, Acts, the Pauline Epistles, the Catholic Epistles, Hebrews and Revelation, and shows conclusively that all these writers regard Jesus as "both Lord and Christ." This book is the product of a master mind and deserves the widest possible reading. We especially commend it to those who feel uncertain as to Bible teaching concerning the Deity of Christ.

Soul-Saving Ecclesiastical Sermons. John I. Braudt, LL. D. The Christian Publishing Company. \$1.50.

This book contains nineteen sermons that are published "in compliance with a request" made by many of the author's ministerial brethren, and their purpose is to "encourage and inspire Christians" to engage in soul-saving and "to persuade the unsaved" to accept Christ. The author says their delivery has made "thousands of converts to the Lord" and hopes their publication will have a similar result.

Contents of The Circle for March are as follows:

- The American Invasion of Canada, by J. Oliver Curwood; Stonewall Jackson as I Knew Him, by John S. Wise; Blind Children at Work and Play, by Stanley Johnson; The Influence of Automatic Musical Reproductions Upon the Musical Art, by Victor Herbert; Why We Need More Foreign Markets, by James W. Van Cleave; Just a Reminder of the District School and Winter Fun; The Healer of Mognalyon, by Hamlin Garland; The Comin' o' the Spring (verse), by John P. Delaney; The Butterfly (two-part story, Part II.), by Harvey O'Higgins; Tickle-Toe Time (verse), by Edmund V. Cooke; "Sugar Lump" (a real boy story), by Edwin Bliss; When a Man and a Dog Are Paris, by Philip V. Michels; The Spirits of the Books (verse), by Anna Mathewson; A Free-Lance—A Story of Modern Life (Part V.), by Maude L. Radford. There are also the usual "Circle."

The memory of past help made David strong. Our memories can do much to make or mar us. They can almost make cowards or heroes of us all. And it is in the great hours of our career, that memory wakes in her strange power to help us upward or to keep us back. If I have acted unworthily a score of times, what a dead-weight is that memory of failure when at last I resolve to rise and play the man. But, on the other hand, there is nothing which can so cheer me as the bright memory of bygone success. Well, it was that heartening which David had. From the bear and the lion the Lord had delivered him. And David had so dwelt on these deliverances, as he herded his sheep among the lonely hills, that his trust in God had grown into a passion. The power that freed him from the lion's paw would never fail him when he faced the giant. He had been signally helped upon the hills, and he would not be deserted in the valley. And there was such a note of triumph about him, when he recounted to Saul these past deliverances, that Saul could say nothing to the lad save: "Go, and the Lord be with thee." Have you no memories like that of David? God has never freed you in an hour of need? Cherish the thought of it as David did; be sure it will be wanted by and by. Some day you will be face to face with your Goliath, some day for you there will be a giant to fight, and it will fortify and garrison your heart to have remembrance of help from God.—G. H. Morrison, M. A., in "The Foot-steps of the Flock."

Cheered by the presence of God, I will do at the moment without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest; it is not my affair.—Fenelon.

The "light affliction" is, to many people, a heavy burden and a cross! To others it is an "eternal weight of glory." It all depends on the character of the one who is under the weight.

THE ESSENTIALS OF CHRISTIAN MARRIAGE.

REV. GEORGE CAHNER

Without attempting any formal exposition of the language of the sacred writers on this subject, I think we may gather from it generally that a Christian marriage is one in which there exists between the parties the sentiments of mental fellowship and moral or spiritual sympathy. For instance, we are told by St. Peter that the husband and wife are to dwell together "according to knowledge," and they are to regard each other as "beirs together of the grace of a life." And by this account of it there is excluded from the idea of Christian marriage a union of mere passion, or a marriage of convenience. A relationship that is indissoluble should not be based upon things that are destructible and that may perish in a moment. "Of all earthly unions, writes one, "this is almost the only one permitting of no change but that of death. It is that engagement in which a man exerts his most awful and solemn power—the power of doing that which in this world can never be reversed—the power or the responsibility which belongs to him as one who shall give account of abnegating his freedom, of parting for ever with the right of change. And yet it is perhaps that relationship which is spoken of most frivolously and entered into most carelessly and wantonly.

It is not a union merely between two creatures, but between two spirits; and the intention of the bond is to perfect the nature of both by supplementing their deficiencies with the force of contrast, giving to each sex those excellences in which it is naturally defective—to the one strength of character and firmness of moral will; to the other, sympathy, meekness, and tenderness. And just so solemn just so glorious as these ends are for which the union was intended, just so terrible are the consequences if it be perverted and abused. For there is no earthly relationship that has so much power to ennoble and exalt, and, on the other hand, to wreck and ruin the soul. There are two rocks in this world of ours on which the soul must either anchor or be wrecked. The one is God, the other the relation we are considering. On the Rock of Ages, if the human soul anchor, it lives the blessed life of faith; against it if the soul be dashed, there is the wreck of Atheism, the worst ruin of man. Blessed is the man, blessed the woman, whose life-experience has taught a confiding belief in the sex opposite to their own—a blessedness second only to the blessedness of salvation. And the ruin in the second case is sec-

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and only to the ruin of perdition. For these are the two tremendous alternatives—on the one hand, the possibility of securing, in all sympathy and tenderness, the laying of that step on which man rises towards his perfection; on the other, the blighting of all sympathy, the being dragged down to the earth, and forced to become frivolous and commonplace, losing the zest and earnestness of life, and having the whole being degraded by perpetually recurring meanness and vulgar causes of disagreement.

If such be the alternatives in the marriage union, can it but be that they fearfully risk the worst who rush into marriage in the frivolous haste of passion, or, if with deliberation not of Christian wisdom, but of cold and calculating worldly prudence? That man miserably errs who lets himself drift into a connection which may make or mar his happiness to the grave, and mould his being for eternity, as lightly and thoughtlessly as he undertakes a brief excursion, or accepts an invitation to a party of pleasure. If the charm that lures him be mere physical beauty and attractiveness then this is the deplorable incongruity, that whilst the relationship is lasting, that on which alone it is based is not; accident may disgrace it, disease may stamp its ugly scars on it, advancing years will surely wear away the beauty that consists in the bloom and symmetry of face and elegance of form. Even if the toy could keep its glitter, it would soon cease to please. But it will not keep it. The gloss rubs off, the surface polish wears away; and when the man who has married a pretty doll for its prettiness finds that that is gone, all that made the marriage real goes too. In the heat of passion, and amidst the fresh charm of novelty, even a man of sense is sometimes blind to the weakness or silliness which youth and beauty conceal. There it a time when even nonsense sounds charming when it falls from pretty lips; but the misfortune is, that the prettiness goes, but the nonsense remains. And so it comes often to this, that that which ought to be the strength and solacement of life—that relationship in which there should be found the soothing of wise sympathy and the strength of mutual confidence and counsel—becomes, if one of the parties be possessed of sense or principle, a yoke which ever galls and frets, but is borne, like other self-made burdens, in silence, because nobody else can be blamed for it, and because it is inevitable. Nearly the same thing may be said of the marriage of convenience. Prudential motives are not, of course, to be despised; but to make prudential considerations the beginning and end of the matter is as foolish as it base.

The only union, then, that deserves and does not dishonour the name of marriage is one in which, whatever external attractions accompany it, there is mental and moral sympathy, and, above all, the hallowing presence of religious faith. For this alone brings us into real union with another. We may dwell in the same home with another, and yet be wide apart as if oceans rolled between us. But they whom God and holy love bind together, none can ever put asunder. Money may go, hardship and ill-fortune betide them but there are those, many and many a one, whom sorrow and toil and suffering, borne together, have only bound into a closer, deeper, dearer affection. The ardour of a

youthful passion may evaporate, but there is a calmer, serene, pro-founder feeling that rises, as the years pass on, in hearts that have known and trusted each other long. The fair face may lose its outer loveliness, and the form its roundness, and the once light and airy step its elasticity. But even there is a beauty which steals out often, to replace with a more exquisite charm that which the years bear away—the beauty of Christian gentleness and sweetness, of maturing character and more deeply settled inward peace—the ornament of a meek and quiet spirit. Onward through life's path, stage after stage, truer and more trusted, loving and more beloved, they who are thus united may tread together;—on, amidst the gathering evening shadows and the soft waning lights that tell how fast their sun of earthly joy is waning;— pensively it may be, yet not sadly or despairingly;—on, hand clasped in hand, heart knit to heart, till the hour when the inevitable parting comes. And yet even in that which to all besides has in it a horror of darkness too dreadful to be calmly contemplated, there is no lasting gloom for them. A little longer, and the loved and lost shall be once more and for ever united; and when the churchyard shadows in summer and winter days play softly on the grave where side by side their dust reposes, bright with immortal beauty, loving as immortal spirits only love, they shall dwell together in the presence of the Lamb.

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Thoughtful Farmer Learns About Coffee.

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"For about forty years, I have had indigestion and stomach trouble in various forms. During the last 25 years I would not more than get over one spell of bilious colic until another would be on me.

"The best doctors I could get and all the medicines I could buy, only gave me temporary relief.

"Change of climate was tried without results. I could not sleep nights, had rheumatism and my heart would palpitate at times so that it seemed it would jump out of my body.

"I came to the conclusion that there was no relief for me and that I was about wound up, when I saw a Postum advertisement. I had always been a coffee drinker, and got an idea from the ad. that maybe coffee was the cause of my trouble.

"I began to drink Postum instead of coffee and in less than three weeks I felt like a new man. The rheumatism left me, and I have never had a spell of bilious colic since.

"My appetite is good, my digestion never was better and I can do more work than before for 40 years.

"I haven't tasted coffee since I began with Postum. My wife makes it according to directions and I relish it as well as I ever did coffee and I was certainly a slave to coffee."

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Frank Woodbury, M. D., Professor of Clinical Medicine, Medical-Chirurgical College of Philadelphia, in an article on "LITHIEMIC VERTIGO, with Remarks on the Treatment of the GOUTY STATE" (Journal American Medical Association, April 29, 1903) points out the great value of BUFFALO LITHIA WATER in this condition. He adds: "It is gratifying to witness the good effects of the daily use of four or five glasses of the BUFFALO LITHIA WATER in relieving the usual symptoms of Lithaemia, or even in removing the more severe condition of Gravel or Uric Acid Deposits."

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THE DOCTRINES OF GRACE.

BY GEO. YARDEN, PH. D., LL. D.

The doctrine of foreordination, predestination, election and final perseverance—each being a link of the same strong chain—this doctrine is by many supposed to promote spiritual pride; and whatever teaching conduces to a supercilious, boastful spirit is counter to God's Word. Some, alas, as the earlier anti-nomians and the later sanctificationists, cherishing groveling views of these glorious doctrines, prided themselves on being "the favorites of Heaven" while they continued slaves of earth-born desires.

But Scriptural views of these gracious truths rather induce meekness and humility. Paul in the Epistle to the Ephesians, especially in the first three chapters, blesses "the God and Father of our Lord Jesus Christ who hath chosen us in Christ before the foundation of the world, having predestinated us according to the good pleasure of his will," and, again, "according to the purpose of Him who worketh all things after the counsel of his own will," and yet again, according to the eternal purpose which he purposed in Christ Jesus our Lord;" and then concludes the third chapter with this unique doxology: "Now unto him that is able to do exceedingly abundantly above all we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

And in the next chapter, the fourth, which begins the practical part of the letter, the apostle sets himself to enjoin a series of Christian duties and graces as the outflow of these unsearchable doctrines, naming, first of all, the attractive grace of humility: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all humility and meekness." And did not the personal experience of Paul, who declared himself to be "less than the least of all saints," tally with this exhortation to the Christians at Ephesus? If we would walk worthy of our high calling it must be with all humility. "God giveth grace to the humble." Jonathan Edwards declares that nothing sets a person so much out of the devil's reach as humility.

Some of the famed philosophers of antiquity have extolled this grace. Confucius has it that humility is the solid foundation of all the virtues. But, O, how weak and variable are the motives to its cultivation as found in the ethnic religions compared with those eternal purposes of grace given us in Christ Jesus before the world began!

"The wise shall understand." They shudder at the thought of turning the grace of God into licentiousness.

As to the fine distinction between the value put on the Bible by the radical and conservative

critics of the New Theology, the one representing the old book as error and romance mingled with truth, the other as truth mingled with romance and error, this distinction, writes our jurist, "is for certain purposes a real one, but here it is immaterial. For the question I have raised is whether the old-fashioned belief in the inspiration of Scripture can be maintained; and the main purpose of every work emanating from these writers is, as they would say, to remove the difficulties and dangers which the historic view of inspiration is supposed to create."

"The one set of these writers hand me a purse of coins, with the assurance that most of them are genuine. The other set of writers hand me a purse of coins, with a warning that most of them are counterfeit. But as I am unable to distinguish between the base coins and the gold, honesty forbids my trading with any of them, and therefore all my seeming wealth is practically useless. In either case the Bible is like a lottery bag, from which blanks and prizes must be drawn at random. If the one section of the critics may be trusted, the prizes abound; if the other section be right, the blanks predominate. But in either case, I repeat, faith is impossible, and therefore Christianity is destroyed."

"I am not here prejudging the question. I am merely seeking to state it clearly and intelligently, and to enter a protest against levity in dealing with it. If the Bible must be given up, it is a disaster unparalleled in the history of Christendom."

Sir Robert Anderson feels profoundly that more, infinitely more, is at stake than any literary questions affecting the Bible.

During the last forty years we have seen occasion many a time to follow up the long train of scholastic vagaries about Jehovistic and Elohist documents, the Priestly Code, the Second Isaiah, the Fragmentary and the Supplemental hypotheses, and at times have settled down into a bewildering, inextricable maze, feeling that nothing was certain—that if the Old Testament were a mere human compilation by unknown hands, the New Testament must be laid on the same shelf. But—and let this adverse have all its antithetic force—but, mightily strengthened in the faith once for all delivered to the saints, have we become from a thoughtful reading of Sir Robert's treatise, eschewing mere final criticism, seizes with firm grip all the fundamental facts and principles involved in the defense of the genuineness and integrity of our Canonical Books. The touch of Ithuriel's spear has exposed the phantom sophistries of the New Criticism.

And withal, the work is easily comprehensible. Chillingsworth once wrote that "to be understandable is a condition requisite to a judge." Judge Anderson possesses this quality in a high degree. Perhaps no better evidence can be given that he is understandable by the people than a commendation in the *Church Family Newspaper* (family newspaper, mind you): "Those of our readers who cannot buy Sir R. Anderson's book for themselves should enquire for it at the nearest free library, and not rest content till it is put into circulation there. We doubt whether there is any other writer on this subject who can be considered equally successful in grasping the crucial points and at the same time putting them before the general public in a concise and intelligent

form." The apostle Paul went through Syria and Cilicia confirming the churches. The itineracy of this volume could not fail to accomplish like results. Paris, Ky.

THE ANSWER TO PRAYER.

Paul and Silas were men of prayer, as all of those who love God must be. To those who have the new nature it becomes natural and necessary to pray. They can not do without prayer. They must hold communion with God, and, knowing his power and wisdom and love, they feel that they must make their petitions to him. In joy and sorrow, in prosperity and adversity, in days of brightness and in nights of darkness their prayers, alike, are lifted to God.

Paul and Silas came to Philippi, the first city in Europe in which the gospel was preached. The vision of the man of Macedonia who had besought help, saying: "Come over into Macedonia and help us," had been used by the Lord to bring these devoted men into Europe. On the first Sabbath day they went to a meeting for prayer, this being congenial atmosphere for praying men. Here they found Lydia, an influential woman, who gave herself to God, and who, with all her family, was baptized. In her home they remained for a time in their work of preaching the gospel.

One day they were going out to a place of prayer and brought upon themselves the displeasure of certain heathen men who were keeping in bondage, for personal gain, a girl possessed of an evil spirit. Casting this spirit out, Paul and Silas were attacked, arrested, beaten, cast into prison and fastened in the cruel stocks. But they did not stop praying. They realized that this was the very time to pray. They had been joining in prayer with others, and going to meetings for prayer all the time they had been at Philippi. Now they were in a place where they are to pray not only for the salvation of souls and the advancement of the cause of Christ, but for their own release from cruel and dangerous imprisonment.

So they prayed. Without doubt they prayed that God might be glorified, whatever might be their own lot, and yet one can not doubt that they prayed for deliverance. They must have prayed also that God would bless his word at Philippi and convert many souls. They must have prayed for the jailer who had charge of them, that his heart might be favorably affected toward them and toward God. And they did not merely make petitions, but they praised God in hymns and songs of praises remembering what he was and what he was to them, and what he had already done for them and for many souls at Philippi. And as they thus bore witness to the saving grace of Jesus Christ, others heard them and were led to think that such a religion as they had was well worth having.

The answer to this prayer and to all their prayers and to the prayers of all who had them in their hearts came in a way that could not have been anticipated. There was a great earthquake. The foundations of the prison were shaken. The doors were opened. The bands of all the prisoners were loosed. It was a great invention in behalf of these captives.

But something better was to come. The jailer became a converted man, and he, with all his household, was baptized. If Paul and Silas had been released from

the prison, this heathen jailer was released from the worse prison house of his sins, and became an humble follower of Jesus Christ.

This was a consummation to rejoice over. These godly men would willingly have borne their imprisonment and stripes for the securing of such a result. Had they been able to look forward through the centuries and see how this incident was to be used for the conversion of unnumbered multitudes, they would have had immeasurable joy. For no passage of scripture has had more to do with the salvation of souls than this cry of the Philippian jailer: "What must I do to be saved?"

But released and honorable public vindication were before them. They were not to remain under a cloud. They were to be set free triumphantly, and were to have the privilege of preaching the gospel in many other lands and cities. They were men of prayer whose petitions were regarded, and to whom came increasing power and privilege in extending the kingdom of Christ. God listens when his believing people pray, and he answers to the joy of their hearts and the glory of his great and holy name. *Exchange.*

THE LORD'S SUPPER.

The position and condition of the church member, when he celebrates the supper, is the subject of this brief article. A question that was asked me by one who was not a church member, leads me to write this. He asked me if I believed that church members should sit with the sinners, in a scattered form, while celebrating the Lord's Supper, instead of coming to the front seats and occupying them?

I have frequently thought about this. And believe that the church should form themselves together, without any one else and represent the death of our Lord as fully as possible. I do not mean that nobody but church members should be present. But I do mean church members ought to come forward, out of the congregation of sinners and form themselves together when they celebrate the death of our Lord. So many churches calling themselves Baptist churches are receiving unregenerated people, and just such people never would celebrate the supper if they had to come forward with God's people and leave the sinners.

G. H. DORRIS.

Gallatin, Tenn.

THE LADDER OF LIFE.

Every man living can help his fellow man in the hard battle of life. I would sum it all up in one word: If you are well up the ladder, turn and give a hand as you rest a moment to those below you; and if you have your feet as yet only on the lower rungs take the hand offered to you, but do not pull those above you down. For life is a ladder—because God made it so, and the man who would convert it into a moving staircase, upon which men have merely to stand and the machinery will do the rest, has a degraded notion of life's possibilities and duties. God would not take from his children, as some men are striving to do, the pleasure of climbing, the earnest hopes, the healthy fatigue, the wholesome yearning to go up which is the greatest human joy in life. I pity, honestly and sincerely pity, the man who, because everything was done for him, never knew the glorious exhilaration which comes from his own hard

Important to all Women Readers of this Paper.

Women are so subject to kidney trouble as men, which fact is often overlooked. Many women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease. If the kidneys are not in a healthy condition, they will cause the other organs to become diseased.

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striving I honestly and sincerely compassionate the man whose inherited wealth has stilled the vigor and the joy of hard labor.

In a paper on "The Decline of Culture," read before the Chicago Baptist Ministers' meeting, Chancellor E. Benjamin Andrews, of the University of Nebraska, according to *The Standard*, took occasion to speak unfavorably of the results of the education given in these later days. He claimed that "there is less thought, today, than formerly, on high things. There is too much imitation and a distressing commonplace. The college and the university must build up the man, and not simply fill him up with knowledge. The scientific mind is not holding its own." This seems to signify that, in the opinion of the Chancellor the "old" education was not altogether inferior to the "new." It is possible to store the mind with facts to the exclusion of ideas; to put facts in the place of thought, so that he who knows most is the bigger fool. The old adage still holds true: "Knowledge dwells in heads replete with thoughts of other men, wisdom in minds attentive to their own."—*Journal and Messenger.*

To make anything but God his own end were to set something above God. When as yet there was no creation, and no providence, God contained in himself all the reasons of what was afterward to be; and these reasons still remain. To create was in a manner to reveal himself—the earliest revelation; not by words, but acts, and every creature, with all that proceed from it, is a part of this display. The addition of spiritual and intellectual agencies, men and angels, afforded indeed spectators of this glory, and judges of this skill. But all creature minds, however spiritual and free, are infinitely inferior to Jehovah, and infinitely too small to afford the real motive of the universe, which must have been eternal, which must have been God. All the boundless combinations and interchanges of matter and mind (the latter being far the more complicated and wonderful), all the play of wheel in wheel, of cause in cause, of thought in thought, of passion in passion, conspire to work out one and the same result—the glory of God.—*J. W. Alexander.*

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GRACE SUFFICIENT.

BY J. HUNT (CRUISE)

My soul so longing to be blest,
Hear what my Saviour saith to me;
And ever on this promise rest,
"My grace sufficient is for thee."
When shapeless clouds of doubt arise,
That chill with dim anxiety;
Still trust though darkness veils the skies;
"My grace sufficient is for thee."
If shines the sun with beams that cheer,
And, for the hour, from trials free,
Still keep thy hope firm anchored here,
"My grace sufficient is for thee."
From life to life, the awful gate
Now bright appears, now dark I see,
These words bring music as I wait,
"My grace sufficient is for thee."
Yet one more care how shall I meet
The wonders of eternity?
I rest upon the promise sweet,
"My grace sufficient is for thee."
Hark! what is that all glorious song,
In far-off ages, yet to be?
That e'en in heaven makes spirits strong,
"My grace sufficient is for thee."

Our Pulpit

JEHOSHAPHAT'S DELIVERANCE.

REV. CHARLES BROWN.

"We have no might . . . our eyes are upon Thee. Thus saith the Lord unto you, Be not afraid. . . The battle is not yours but God's."—II. Chron. 20:12 and 15.

This is an old story which should never be allowed to drop out of the sight or the memory of the Church of Christ. The two verses which I have read are the story of a prayer and its answer—the cry of a soul in distress and fear, the answer of God to its sore need. As such it is of perpetual interest, for man's needs and God's grace and power remain ever the same, and the laws that govern prayer and its answer are laws that do not change. And this incident is recorded for our instruction and guidance. We must think of it all, not only the prayer and its answer, but of what led up to the prayer and what proceeded from the answer.

I.

It was a Prayer Offered to God in Deep Distress.

The extent and depth of the distress I must confess rather surprise me. The faith of Jehoshaphat King of Judah, seems to have completely collapsed. The news of a confederacy against him on the part of Ammon and Moab and Edom seems to have thrown him entirely into a panic. He was a good man, whose reign was a great blessing to his country, and who wrought great reforms in Judah, but in certain directions he was neither brave nor strong. And particularly he seems to have been afraid of foreign invasion. It was, I suppose, under the influence of that fear that he entered into an al-

liance with that monster of iniquity, Ahab, King of Israel. And now when the rumor reached him of a strong combination of tribes coming against him, his strength and courage entirely gave way. He does not seem to have had even courage enough to inquire and ascertain to what extent the rumor was true. Perhaps it was entirely true and the combined forces that were coming against his little country were far too great for any army of his to face. It may well be that Jehoshaphat ought to have been calm and brave and fearless; it is certain that he was not, but that his heart sank within him in uttermost fear.

Perhaps he overestimated the strength of his enemies and underestimated his own. However that may be, it is better than underestimating the forces against you and overestimating your own, which is the danger with some of us. It is our cocksureness, indeed, which is often the cause of our defeat.

Jehoshaphat may be, however, taken as the representative of the cause of the righteous God in the earth at that time. He was the only king, and his the only people, who were true to that cause, and whatever may be said of him in relation to Ammon, Moab, Edom, this may be surely said of the Church of God today, that the things opposed to us are immeasurably stronger than we are, and the things that wait to be done are far too great for any strength of ours to accomplish.

Even if I only look within and go no further than my own heart, there are forces there antagonistic to the life Divine that I cannot conquer, passions, tendencies, powers, that are far beyond my control. The king who went down to the sea coast and bade the waves be still was essaying no more impossible task than I am doing when I bid my passions cease. Even my courage is beyond my control and runs away when I would fain recall it and press it into service. And when I lift my eyes beyond myself and think of the subtlety and restlessness and strength of the forces that are opposed to high and earnest Christian living, of the darkness and foulness and ignorance, the levity and the lust and greed of society, I feel, as everybody must feel who thinks and knows, how absolutely impossible it is for the forces of the church to wage effective warfare against these evils, mighty and far-reaching, daring and determined as they are. And it is not in underestimating them, in affecting to scorn their size and strength in minimizing their importance, it is not in that direction that the path of wisdom or success is to be found. Better the man who is in a panic than the man who is stolidly indifferent. Better alarm than false assurance and blind and shallow optimism. And what ever else may be said of Jehoshaphat's terror and dread, at least this to be said. He does the right thing in it. He goes to God. He seems half surprised that God has allowed the invasion to take place, but he feels intensely that there is no help anywhere else for him save in God. You may say, some of you, that a man need not have been seized with this fear, and that he ought not to have thought that God needed to be argued with and persuaded as Jehoshaphat seeks to argue and persuade here. But you are bound to admit that you have here at least a man in deep and passionate earnest. He is a suppliant who is not going to be denied. If the Most High did not need the prayer, Jehoshaphat and his people did.

I would point out one or two things about this prayer offered to God in the Temple, with representatives of all the country, and women and children present and bowing before God.

(1) At Legitimacy.

Jehoshaphat had, as he thought, a perfect right to go to God. He was God's king, his people were God's people; he had done no wrong to these people who threatened him. The motive that prompted their invasion was contrary to the will of God.

You have always a right, as you have always the need, to invoke a power greater than your own to aid you in your resistance of wrong. I wish we could always feel that; that we had the faith and the courage and the wisdom to pray more, and to believe more in the value of prayer. You have a perfect right, in attempting what you honestly believe to be the will of God, to claim His aid. In speaking an unwelcome truth in going against the wishes of those about you, because you feel you ought in attacking an evil, you have the right to claim, and stay yourself upon, the might of God.

(2) The other thing that I would emphasize in this act of prayer is

Its Wisdom.

The thing that is right is always wise. Apart from prayer, Jehoshaphat might have gone to fight against these people with just such force as he had and without striving to know the meaning of the invasion. And he might have been defeated. This would have happened, apart from his prayer. He would have gone without the definite and explicit assurance that God's help would be forthcoming, and that assurance, to the man who has it, is worth more than the biggest army that any country could produce. Or, on the other hand, apart from his prayer, Jehoshaphat might have done as Hezekiah did later with Sennacherib, King of Assyria. In his panic he stripped off the gold from the Temple doors and took the vessels of precious metal that were used in the Temple and bought the invader off. Or as others did, he might have tamely submitted to the invasion and conquest, as if it were God's business and not his to defend the chosen land and people. We shall probably either compromise with evil, or leave it alone in a hopeless and fatalistic temper to work its own will, apart from prayer and the light and courage that prayer brings. There are things we shall feel hopeless about and other things that we shall do foolishly and badly; there are things we do not attempt, because we have not prayed. For what is true prayer, my brethren, after all? What is it but the cry of a willing heart for light and guidance, and a serious endeavor to bring the life into perfect accord with the mind and will of God?

II.

I pass on now to consider

The Answer to the Prayer.

That, more, perhaps, than anything else, proves its wisdom, and it is profoundly instructive. It is the chief thing in the incident, perhaps. The way in which the answer comes is not without significance—not directly to the praying King's soul. He hears no miraculous and amazing voice from the unseen. After the prayer there was apparently silence in the wor-

shipping host, as there must be to-day in a Friends' meeting. And then there stood up a simple Levite who is never heard of before or after. It was borne in upon him as you would say, or he was moved by the Spirit, to speak his message from the Lord; a message that bowed and thrilled the heart of king and people. And the essence of the message was, "This battle is not your business but God's."

Now I want, in no hackneyed way, to lay hold of this message, and apply it. I have so often emphasized the importance of the human instrument, and shall do so again, that I am thankful to be able now to emphasize the other side, and to apply this message which stopped all the panic in Jehoshaphat's heart, and to apply it in this way. The conversion of the world is not primarily my business nor the business of the whole Church of Christ. The conversion of London to a living faith is not primarily the business of the Church of Christ in London. It is the business of the Spirit of God.

If what we had to depend upon to break up the forces of superstition and ignorance, evil and darkness, were the human energy, eloquence, cleverness, indignation, wealth, which reside in the church, I would despair, for at least half the church is doing nothing, and attempting nothing, and caring nothing for the conversion of the world. Half the people don't believe in the necessity for conversion; they don't think it matters. They are very relieved and glad to hear me say it is God's business this morning—though they misunderstand what I am saying—because they have never taken it as their business. Talk about our having resources enough to convert the world! We have not resources sufficient to convert a single child, all the machinery in the church could not do it. The whole thing is too great and mysterious for any human skill or machinery to accomplish. The cleverest and most learned and eloquent sermon, preached in the most elaborate building in London today, cannot convince or convert a single soul, and it is time we came to recognize it. Not that we may have done with clever and learned sermons, any more than we may have done with all organization; but that we may cease to trust in them, and may trust in something above and beyond them, that may work through them. I believe, my friends, that we are being shown just now the inadequacy of all human machinery. There is no place in the world where there is more elaborate religious organization than in London, and no one can say that we are moving London, and I tell you frankly that what keeps me from despair is the truth that lies in the answer to Jehoshaphat's prayer: "The battle is not yours but God's." It is not my pleading or argument, or persuasion, or entreaty, that is going to bring a single soul into the kingdom, but the persuasive power of the Spirit of God. And no congregation of Christian people has a right to expect the minister to do it. What they should do is to unite in earnest and believing prayer that the Holy Spirit will do it, and that there may come upon the languishing organizations of the Church a breath of new life.

I would like to point out what a true realization of this profound fact will do. It will not lead to idleness or the inaction of fatalism. It will simply drive you to more earnest prayer, which, of course, is a desire to know God's

will and to do it. It will lead me to prepare my sermons and your Sunday-school lessons and other people to regulate all the machinery, under the guidance of the Spirit of God. For as success in the growth of corn depends on the farmer's obedience to the laws of Nature, because it is Nature which does the vital work and not the farmer—he simply arranges the material which she has given to him, at her bidding—so success in spiritual service depends on obedience to the laws and influences of the Spirit of God. For, mark you, the answer to Jehoshaphat's passionate prayer is not, "This is God's business, and you are not wanted in it at all, but this, 'It is God's business, and you must obey His bidding.' You must do as you are told." See how it reads (15-16). "The battle is not yours, but God's. Tomorrow go ye down against them." I said just now that it was not the primary business of the Church to convert the world. The primary business of the Church is to obey the voice of the Spirit. And this is what makes prayer so vastly important, because it brings the life into line with the will of the Spirit and brings the soul where it can hear God's voice and be the channel of His power. I will grant you at once that the directions which come from God to men may differ in different circumstances. Here the men are told they will not need to fight. On some other occasions they are commanded to fight. God's ways are sovereign, and our part is to fight or stand still as we are told; we need far more fluidity in our methods, and if we were governed by the Spirit of God we should have it, for what will win in one place will lose in another. The readiness to obey is the chief thing. Because a sermon of mine, however carefully prepared, does not convert a single soul. I will not say, "I will therefore prepare no sermons, but will trust to the inspiration of the moment." Rather I will open my heart during the preparation of my sermon to the influences of the Holy Spirit who works as truly in the study as in the pulpit, and will declare, not what my impulse dictates, but what His will suggests, and it will be in no pride of my own but in recognition of and dependence on His light and power, that the sermon will be preached. What is important in this story is that Jehoshaphat believed the message of the lowly Levite and obeyed it to the letter.

III.

The next thing to be noted is

The Way in Which He Obeyed.

He acted as if the victory were already won. The assurance that God was with him drove all fear and doubt out of his heart and inspired him with a confidence which was simply splendid. He went out with an army which was not to fight, but which was to go armed—simply relying on the assurance and promise of God, and the army caught the magnificent confidence of their leader. They marched towards a host of fierce people who probably outnumbered them three over. And how did they go? Singing, as Cromwell's Ironsides used to go into battle. But with these men it was a song of praise for victory, as if it were already achieved. And my own impression is, if you come to natural causes, that the song of the soldiers played a great part in causing confusion in the ranks of their

enemies. The hills echoed with a great shout of praise to God and it seemed to the undisciplined hordes that they were surrounded by a conquering host; and in their blind confusion man struck man not knowing whom he slew, and Judah came upon a self-defeated host and had not to strike a single blow. My friends, I have a profound belief that if we could see a whole Church brought into obedience to the Spirit of God, we should see marvelous victories—victories, perhaps in which no particular man would be worshipped as a hero. We are always after that. In the Welsh Revival, which was the work of no man, there was a most determined attempt on the part of the religious Press and public to exalt Evan Roberts. He could scarcely appear in public without being mobbed. I myself saw him compelled to take refuge in a tramcar in the streets of Morthyr, and everybody will tell you that some of the best and most powerful meetings were those in which he was not present. We are often sighing for a Moody, or Spurgeon, or Wesley, and the chances are that we shall sigh in vain. The thing to realize is that the power that dwelt with those men may dwell with us, and a whole church baptized with it would be invincible. We would attempt then what we shrink from now and attempt it with a cheer and a song. And our attempt would result in triumph. Out of our perplexities would grow our enrichments, as these people were enriched with the spoil of the people who came to rob them. Our difficulties would be the occasions of our greatest triumphs, and dangers which threaten us would open the door to our most splendid victories.

An English preacher used the following illustration: "Once there was a brier growing in a ditch and there came along a gardener with a spade. As he dug round it, and lifted it out the brier said to itself, 'What is he doing that for? Doesn't he know that I am only an old worthless brier?' But the gardener took it into the garden and planted it amid his flowers, while the brier said, 'What a mistake he has made, planting an old brier like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife made a slit in the brier, and, as we say in England, 'budded' it with a rose, and by and by when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'"

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand pours his love upon them, lifts them up out of the dust, puts something of his own life into them, and by and by they begin to be like him, little branches of his own beautiful life.

Read your Bibles. Fill your whole souls with the thought of Christ; make him not only a Redeemer, but a Brother; not only a Savior, but a Friend.—*Cannon Farrar.*

It is to the stoop of the soul that sin comes. Let it be upright kept fast by its integrity, and there is never danger, never harm.—*J. F. Ware.*

The higher a man is in grace, the lower he will be in his own esteem.—*Spurgeon.*

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That foul, bilious breath you have on arising in the morning can be stopped at once by Stuart's Charcoal Lozenges.

Don't use breath perfume. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you have drunk or eaten. Charcoal is a purifier as well as an absorber. It leaves the stomach and intestines pure and unpoluted by fermenting food, which causes more than half the ills of mankind.

Charcoal is now by far the best most easy and mild laxative known. A whole boxful will do no harm; in fact the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal, and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder-workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

Our acts our angels are, for good or ill.—*J. Fletcher.*

A TRAGEDY OF THE GOOD.

The figure of the man appointed to die on a certain day and begging for a little more time was very familiar to the mediaeval imagination and appeared in many variations of a story whose pathos and meaning even the wayfaring man could not fail to read. In our day thoughtful men pray, not to be saved from death, but from what many call life. They are so overloaded with responsibilities and compassed about with what they regard as duties that they have become mere automatic machines. They keep their engagements and do the work assigned them on the hour; they are models of punctuality and often miracles of executive fidelity; but they are selling their birthright of time as if they held it by absolute ownership and not in trust. A great deal has been said of late about the absence of the sense of responsibility in those who are trustees charged with the care of other people's interests, and of the tendency of men who control great properties to give away that which is not their own. This is precisely what a host of good men and women are doing through a mistaken notion that life is wholly a matter of action, and that the measure of service is the number of activities to which one gives a hand. It would be just as rational to say that the wisest man is he who has read the greatest number of books, and the most learned woman she who has taken the greatest number of post-graduate courses; when, as a matter of common knowledge, the omnivorous reader and the omnivorous taker of special courses are never wise and seldom educated.

It is very easy to drift into devouring activities, and many discover too late that they have mortgaged themselves for more than their value; they have pledged their entire capital of strength, time, and ability, and have parted with their most precious possession—the power of inward growth.

Men were not made to become machines; they were made living creatures, and they need the nourishment of reflection, observation, reading, leisure, pleasure. The time that comes to them is a gift from God; they are to make free use of it, but they can neither sell it nor give it away. They must enrich it, multiply its earning power, put it out at interest; they cannot divide it between a number of beneficiaries and have done with it. It is for the use of their souls as well as of their brains and hands; it belongs to the Giver, and it must be used subject to the conditions which He imposes. To work so hard that one has no time to think of Him is a tragic folly, no matter how honorable the work may be; to give one's self so entirely to activities that one has no time for his soul, no leisure for inward growth, no opportunity to let the springs of life fill and fertilize the spirit, is to make a dismal failure of life, no matter how unselfish the activities may be. In this world men are held as rigidly responsible for the use of good sense, wise judgment, clear intelligence, as for the moral qualities of their actions. Their blunders and follies are punished as certainly as their sins. The man who makes a machine of himself by giving to activity the portion of time which belongs to his soul becomes as metallic and barren as the selfish drudge; the woman whose days are unbroken successions of engagements loses the finer quality, the higher power, of her nature as inevitably as if she were

A MILD HOME TREATMENT FOR CANCER

A RECORD OF SUCCESSFUL CURES.

If the statement of reliable and prominent people in nearly every community in the United States is to be relied upon, there is no doubt but that Dr. L. T. Leach's Cancer Cures cancer. Those who would know the truth can readily verify the claims made if they will but investigate—it costs but a trifle. Hop— please you take any, or even all, of the names printed here—people who have been cured, and write to each of them, enclosing a self-addressed stamped envelope. It will cost but a few cents postage. Surely a small sum as compared with the satisfaction of KNOWING TO A CERTAINTY whether they have been cured. If the result of your investigation is satisfactory to you, then write me fully regarding your own case, and receive my opinion and advice free. Isn't this a fair proposition? Here are the names:

- Hon. A. C. Shaver, cancer on neck, East Bank, W. Va.
- Hon. J. T. Easary, cancer corner of eye, Morristown, Tenn.
- Rev. W. D. Crane, cancer on hand, Franklin, Texas.
- Rev. J. T. Reynolds, Epithelioma below the eye, Unity, Ky.
- Elder G. W. Ford, lupus on face and nose, Conway, Ark.
- Rev. H. M. Cronin, cancer near eye, Old Fort, N. C.
- Rev. Wm. H. Pyle, cancer of lip, Hampton, Iowa.
- Mr. A. E. Edwards, cancer corner of mouth, Central, Ala.
- A. W. Vogler, wife cured of uterine cancer, Bowling Green, Fla.
- Miss N. W. Burgess, cancer of breast, Bonoke, Ala.

- L. A. Hargay, cancer of groin, Oakland, La.
- J. D. W. Logan, cancer of neck, Madisonville, Ky.
- H. J. Vittum, cancer of cheek, South Boston, Va.
- Mrs. Joanne E. Goodwin, cancer of face, Macon, N. C.
- Mrs. G. A. Stratton, cancer of tongue, Jasper, Mo.

Now don't wait—don't delay until it is too late to get cured. Many have made that fatal mistake. It matters not what discouragement you have met with, or what failures have been recorded in your case up to the present time. Medical science is progressive—we are learning new things by experience every day, and, though your past experience with one or another form of treatment may have been unsatisfactory, do not give up hope. Attend to it today. FIND OUT FOR YOURSELF what can be done for YOUR OWN CASE. Do not let any one discourage or dissuade you, YOU ALONE are vitally interested, so decide for yourself.

Do this—send me a full description of your case. It will be considered carefully in the light of the information at hand, and you will get an honest opinion regarding the probability of a cure, the length of time it will require and the cost for treatment. You will also receive my VALUABLE FREE BOOK, "FACTS ABOUT CANCER," which contains interesting information regarding the cause of cancer, what to do in case of pain, bleeding, odor, etc., and is a valuable guide in the management of any case.

Address me this way: Dr. L. T. Leach, Box 149, Indianapolis, Ind.

given up to frivolity. There are tragedies of the good as well as of the bad; there are failures among those who mean well, as among those who mean ill. The man who sells his birthday for a good cause sells it just as truly as he who parts with it for a mess of pottage; and there are few things more pitiful than a man become such a slave to good works that he starves in the midst of plenty.—*Outlook.*

THE DOCTOR'S GIFT

Food Worth its Weight in Gold.

We usually expect the doctor to put us on some kind of penance and give us bitter medicines.

A Penn. doctor brought a patient something entirely different and the results are truly interesting.

"Two years ago," writes this patient, "I was a frequent victim of acute indigestion and biliousness, being allowed to eat very few things. One day our family doctor brought me a small package, saying he had found something for me to eat, at last.

"He said it was a food called Grape-Nuts and even as its golden color might suggest it was worth its weight in gold. I was sick and tired, trying one thing after another to no avail, but at last consented to try this new food.

"Well! it surprised my doctor's fondest anticipation and every day since then I have blessed the good doctor and the inventor of Grape-Nuts.

I noticed improvement at once and in a month's time my former spells of indigestion had disappeared. In two months I felt like a new man. My brain was much clearer and keener, my body took on the vitality of youth, and this condition has continued."

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

The whole question of the church keeping "abreast of the times," adapting itself to "the best thought of the times," the "translation of the message of the Timeless into the dialect of the present age" means a transition from the gospel of salvation by grace, into a euhemistic gloss of "salvation by character." This is what is meant by "rational and candid thought." It is the result of "thought," not of revelation. Paul's gospel was neither received from man, nor was it taught him, except by revelation of Jesus Christ. Not that which comes of revelation, but that which comes of thought, is what the world demands today. But shall the church of the living God—shall the minister of Jesus Christ adopt the thought of the world, or shall he adopt the world of revelation as his message to the world?—*Journal and Messenger.*

Christinity is not a voice in the wilderness but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling him by great or dear names, can take the place of the plain doing of his will. We may cry out about the beauty of eating bread with him in his Kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in his Kingdom here and now. To remember him at his table and to forget him at ours is to have invested in bad securities. There is no substitute for plain everyday goodness.—*Mabbie D. Babcock.*

God's love is faithful, first and last; No arms but love's are 'round us cast.

—*J. Buckham.*

Editorial

Much is being said at the present time about evangelistic methods in the Sunday school and thought in this direction should be encouraged.

Three things with painstaking care must be kept before the Sunday school scholar out of Christ. The first is the true spiritual condition of his soul.

Another thing that should be disclosed to the unsaved child is his inability to render any acceptable service to God until he has taken Christ as a personal Saviour.

The teacher should be careful at all times to impress the fact that accepting Christ is a personal matter. Here others must stand aside and let the soul act for itself.

Proper teaching is as necessary in the Sunday school as elsewhere, and failure here will lead to serious results.

Years ago the Boston Journal gave as "the ingredients" for making a "popular preacher," "one-third voice and personal appearance, one-third selection of sensational topics, and one-third heresy."

All things being equal the most popular preacher should be the one who "shunned not to declare the whole counsel of God."

nection and when he believes and tries to proclaim "the whole counsel of God" his popularity will be instantly jeopardized thereby.

There are some things about the last third mentioned in the make up of "the popular preacher" that may account for its prevalence in certain sections.

It is a speedy and certain method for obtaining notoriety. The secular press comes forward as the champion of the heretical preacher and he is heralded for and wide either as a brilliant thinker or as a persecuted man if the orthodox suggest that he seek a more congenial sphere for the truth.

Then, too, heretical opinions seldom make heavy demands upon the mental faculties or require deep and patient study. Heresy is neither true nor new, it is old as sin but this is a matter of supreme indifference to its devotees.

The vocabulary of the heretic is easily acquired and by its vague and foggy character serves him well when he is hard pressed by truth.

Heresy makes small, if any, demands upon real piety or faith or prayer. It is something easily acquired, has wonderful inflative power and with perfect ease adjusts itself to the aims and purposes of the "carnal heart."

The Sunday-school Board of the Southern Baptist Convention has just published a book of unusual merit on a very important subject. The book is entitled "The Memorial Supper of Our Lord," and is from the pen of Dr. J. M. Frost, the gifted Corresponding Secretary of this Board.

It is a splendid treatment of the Lord's Supper, and a real contribution to the literature on this subject. There are three distinct features about this book that are rarely found in works on a subject like this; these are the devotional, the exegetical and the polemical.

As an aid to devotion the book possesses intrinsic merit and pious souls will linger over its pages and draw inspiration from the "Christian Holy of Holies," so vividly portrayed therein.

From an exegetical standpoint the work of Dr. Frost deserves the highest commendation. With clear insight and real ability he unfolds the teaching of the New Testament on this important subject.

The author distinctly states "this book is not a polemic" and yet its polemical value will become apparent even to the most superficial reader.

lament concerning the Lord's Supper. The book is "a plea for Organic Church Life, emphasizing that these great ordinances of our Lord are essential in the organic structure of His church."

It merits the widest possible circulation and the price, ninety cents, makes this possible. The Western Recorder will be glad to forward same upon the receipt of this amount.

Last Wednesday morning, at Collinwood, Ohio, within the limits of a single hour, one hundred and sixty-four children were swept into eternity. At 10 o'clock that morning fire broke out in a crowded school building and by 11 o'clock nothing was left save the brick walls and the charred remains of the ill fated inmates.

The authorities are now conducting a rigid investigation, and every effort will be made to discover the origin of the fire and locate responsibility if indeed anyone is responsible, for this appalling affair.

It is not too early, however, to again emphasize the importance of fire drills in the public schools. This should be regarded as a vital part of the school life and treated accordingly.

This building was called "fire-proof," but, like other so-called fire-proof structures, in the time of danger it proved a veritable death trap. There must have been serious architectural defects that made it a menace from the very start, and it is to be hoped these will be noted and forever eliminated from the school buildings of the future.

Just how reliable are statistics prepared by the Liquor interests of this country has been demonstrated by the Methodist Ministers' Conference of Chicago.

From the report of this committee a single item is taken to illustrate how untrustworthy are the figures put forth by the whiskey party: "In estimating the \$110,000,000 worth of farm products used by them, they estimate 62,760,000 bushels of barley as worth \$62,760,000, or one dollar a bushel in 1906, the year in question.

This is in keeping with their statements concerning the anti-temperance law and the oft repeated assertion that more liquor is sold in local option territory than elsewhere.

alarmed and are preparing for a desperate conflict. That business is doomed in the United States, but no effort must be relaxed until the entire country is under prohibitory law.

The county unit bill has been defeated in the Senate, and that probably ends the question of temperance legislation for this session of the Legislature. This defeat was brought about by amending the rules of the Senate so as to require a two-thirds vote of that body to call any bill from the hands of the Rules Committee.

The passage of this bill was not a partisan measure and both parties gave their solemn pre-election pledge that the measure should be passed. In due season all the facts connected with the defeat of this bill will be made public and with these facts before them Kentucky voters will be asked to again record their attitude on the sale of intoxicating liquor as a beverage.

Mr. W. E. Covington, a prominent business man of Paducah, Ky., and one of the foremost members of the First Baptist church of that city, sent to our office last week a check for a neat sum with instructions to use it in sending the Western Recorder, for one year, to a specified number with his compliments.

In this connection we desire to thank those who are so promptly renewing their subscriptions, and also to welcome the new subscribers that have recently become Recorder readers.

Messages of congratulation and good will are reaching us from all sections of the country. Brethren and sisters, too, we thank you for these cheering words, and also for the more tangible evidences of friendship in what you are doing for the Recorder.

It is estimated that in the United States alone there are nine billions of dollars of wealth in the hands of professed followers of Christ, and that their increase in wealth amounts to nearly four hundred million dollars annually.

With such vast resources at the disposal of God's children there should be ample means for every enterprise that has for its aim the advancement of His kingdom on earth. Such alas! is not the case.

EDITORIAL VARIETIES

"Take heed to thyself and thy flock." - Paul

"A careless church must, sooner or later, turn out a dead church."

A word is the vehicle of a thought and the living Word is the expression of God's thought to man.

Teacher - What was Cain's sin and how was he punished? Pupil - He disobeyed his father and was imprisoned for life.

The prohibitionists are trying to raise \$100,000 for 1908. Up to date \$17,064.00 has been received at the headquarters in Chicago from 2,342 friends.

Time is precious and at the judgment answer must be made for every unguarded moment and man will be held accountable for all the good he might have done.

Shortly before his death Lord Kelvin was asked what he considered the greatest discovery he ever made! His reply was "My greatest discovery is, that Christ Jesus came into the world to save sinners, of whom I am chief."

Dr. Forsyth says "A church of free thought would be no church at all, but the most sectarian of sects, and the most scholastic of schools. There is something almost boyish in the aggressive use of a pulpit for a free-thought propaganda."

We are rejoicing over the good news from Bro. W. E. Powers. He is still improving, and now able to be up. Is it not a marvel of mercy! A man eighty-four years of age recovering from pneumonia. Reverently we thank God for his goodness.

Mr. John Herschel said: "All human discoveries seem to be made for the purpose of more and more confirming the record of the sacred scriptures. The assertion that science disproves the Bible does not tally with the experience of honest men."

Walnut street church will begin revival meetings on the first Sunday of April. The preaching will be done by the pastor. A deep interest prevails in the church, and the spirit of expectancy is high.

Bishop W. W. Duncan of the Methodist church died Monday, March 2nd, at his home at Spartanburg, S. C. He was sixty-nine years old and served his denomination as Bishop about twenty-two years.

Dr. J. W. Porter, of Newport News, Va., accepts the call to First church, Lexington, Ky. We welcome him back home. He has done a great work in Virginia. He is a stalwart Baptist. We predict for him a great work in the old First church.

Sidney Smith is said to have been a martyr to rheumatism and a recent writer tells that he resorted to the following treatment for relief: "He encased his legs into narrow buckets which he filled with water. He called these his jack-boots. Round his coat he wore a tin collar; over each shoulder he wore a large tin vessel like a shoulder of mutton, and on his head he had a hollow helmet filled with hot water."

An effort is being made to build a Baptist Mission Home or Chapel at St. Petersburg. The church there numbers less than one hundred, yet the members gave about \$1,500 for this purpose. This was princely giving but \$5,000 more will be necessary to insure the success of the enterprise.

About one year ago Thomas Spurgeon presented his resignation as pastor of the Metropolitan Baptist Tabernacle, London. This step was taken because of continued ill health and at the earnest solicitation of his physician.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Foster: Elders in the church, Matt. 20:6. The Atheistic...

VanBuren St.—Pastor E. O. Hills: Librarian to Christ, Phil. 2:5. What Shall We Do? Acts 7:37. R. R. attend, 72.

SEMINARY NOTES.

Some of the students, who have been sick for a few days, are improving. Miss Altrernathy, one of the young ladies of the W. U. Training School, having been ill only a few days, expects to resume her work.

It is gratifying to know that the students of the various States are taking significant steps in regard to the mission contributions.

Our fellow student, Bro. Coakley, recently called home to his sick mother, has returned to his work at the Seminary. We are glad to know that his mother is gradually improving.

Below we give an extract from the report of the committee on city mission work made at the Pastors' Conference last Monday, March 15th in the time set for the collection in the churches. It is certainly a matter of vital importance.

WHAT IT IS PURPOSED TO DO.

It is proposed that a fund, to be loaned for the building of mission chapels, be raised and put in the hands of the Church Extension Committee, which has been made permanent, had its functions enlarged, and taken out a charter for doing of Church Extension Work in Louisville, and vicinity.

THE STATE.

Evangelist W. H. Smith has recently held a meeting at Elkton and another at Guthrie.

Evangelist E. W. Coakley is engaged in a meeting at Salem church, in Lewis county.

State Sunday-school Secretary Wm. J. Mahoney reported an interesting Institute at Barboursville. He spoke nine times, and organized a Sunday-school Union in North Concord Association. The

trustees and faculty of Hartsville Institute will provide for a Teachers' Training class in the school. A Sunday-school Institute will be conducted at Parkland church during this week.

Evangelist O. W. Argabrite has had a successful meeting at Mearns, in North Broad Association. There were several additions to the church and they have secured Clarence E. Baker as pastor for half time.

We are glad to learn from the Yelling-ton church that they refused to accept Pastor Dawson's resignation, and have declared he shall remain their pastor as long as he lives. The church has engaged Bro. T. J. Hatcliffe as assistant to Bro. Dawson. Yelling-ton is one of our best churches, strong in piety and love to their Lord, as was to be expected from the fact that they have had Bro. Dawson as pastor so many years. Never was the tie between pastor and people stronger.

The Hartsville Baptist church was rededicated the first Sunday in March. The editor of the Western Recorder preached the sermon, and at its close raised \$200, which made it possible to dedicate the building free of debt.

Hartsville Baptist Institute is doing excellent work under Prof. Pittman, and a corps of efficient teachers. The enrollment has passed the two hundred mark and plans are being matured for important additions in the way of dormitories.

FIFTH SUNDAY MEETING.

An exceedingly rich and attractive programme has been arranged for the fifth Sunday meeting of East Lynn Association, to be held with Union Band church, March 28-29, 1908. It is expected that the weather will be about right to make one feel pleasant, and that the attendance at the meeting will be very large, and that the event will be the most successful in the history of the fifth Sunday Organization.

A free discussion on all subjects, and dinner on the ground Saturday.

Maple, Ky.

DEAR RECORDER.

After a three-years' pastorate in Dayton, I have resigned, in order to accept the First church, Ruston, La. Regret very much to leave these dear people, who have been so kind and thoughtful.

Dayton, Ky.

DR. WILLINGHAM'S MESSAGE FROM THE RED SEA.

The following words have just been received from our corresponding secretary, and I wish they might reach the ears of all our people. He writes, "Our thoughts go home much these days as we wonder how the battle goes, and we pray and hope for success. Oh, that our people could see, that they might sympathize with Christ in the travail of His soul for these lost men, women and children. We hope to reach Richmond early in April. We are coming up through the Red Sea, and have just passed near Mt. Sinai and the place where Moses led the children of Israel over. God said, 'Go forward,' and they obeyed. Shall it not be true during these days of anxiety and strenuous effort that our people will hear God saying to us Go Forward, and that they will cheerfully and heartily obey. It seems that God is calling as never before for a great forward movement in our foreign mission work. Shall we be like His people of old and hear His urgent call?"

WILLIAM H. SMITH.

Richmond, Va.

THE CONVENTION'S PERIODICALS. PRICE LIST PER QUARTER. B. Y. P. U. SUPPLIERS. The Convention Teacher \$0.18. Bible Class Quarterly 4. Advanced Quarterly 2. Intermediate Quarterly 2. Primary Quarterly 2. Lesson Leaf 1. Primary Leaf 1. Child's Gem 6. Kind Words (weekly) 13. Youth's Kind Words (semi-monthly) 6. Baptist Boys and Girls (large 4-page weekly) 8. Bible Lesson Pictures 75. Picture Lesson Cards 24. B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each 8. Hesperian's Quarterly 15. Topic Card, 15c per doz.; 75c per hundred. How to Organize—with Constitution and By-Laws. Price 10c per doz. See B. Y. P. U. Quarterly in list above.

BAPTIST SUNDAY SCHOOL BOARD. NASHVILLE, TENN. THE B. Y. P. U. BY THOMAS J. WATTS, COR. SEC'Y. The Sunday school Board has thought enough of the possibilities of the B. Y. P. U. to appoint one of its Field Secretaries, Prof. L. J. Leavell, to that work. Prof. Leavell knows thoroughly the B. Y. P. U. as the book which he has written (The B. Y. P. U. Manual) proves. The Kentucky B. Y. P. U. will be frequently claiming the services of this magnetic Secretary. Here are some of the places in Kentucky where Baptist Young People's Unions are successfully operating: Louisville (21 unions), Lexington, Georgetown, Newport, Covington, Cynthiana, Danville, Winchester, Harrodsburg, Frankfort, Latonia, Williamsburg, Butler, Harrisburg, New Liberty, Mayfield, Owensboro, Lebanon Junction, Hardtown, Elizabethtown, Ashland, Carrollton, and many others.

The B. Y. P. U. of First church, Newport recently reported as follows: "We have a membership of about one hundred and are doing fine work. We hold devotional services an hour before church services every Sunday evening and a business meeting the first Tuesday of each month. At the business meetings we have each committee to report just what work has been done during the month."

Do you need information concerning how to organize a B. Y. P. U.? Write the Corresponding Secretary and a prompt response will be forthcoming. The country church can successfully operate the B. Y. P. U. But the pastor must have his hand on it and his heart in it. If he is opposed our advice is wait.

The writer believes that the B. Y. P. U. is more feasible in the small town and country church than the organized Sunday-school class. Reasons on application by mail.

Two Louisville Unions have new presidents, viz.: Bro. Wallace Willet at Walnut street (Third and St. Catherine), and Bro. H. C. Loughridge at East Church.

Please notify the Corresponding Secretary when a new union is organized. The Kentucky B. Y. P. U. Assembly will be held at Georgetown, June 29th to July 3rd, inclusive. The authorities of Georgetown College have tendered to the Kentucky Baptist Young People's Union for their assembly the use of all the college buildings and grounds, including tennis courts, ball grounds, gymnasium, swimming-pool, library, dormitories, boarding halls, etc.

These gracious concessions made it easy for the committee on time and place to settle the question of a suitable location for the assembly. Happily the time appointed promises no conflict with other gatherings within the State. The managers of Rucker Hall, the main boarding hall of the college, have agreed to remain there with a force of servants and to furnish board and room at the low rate of \$1.00 per day for each person, or \$4.00 per person for all accommodations, beginning with supper June 29th and including breakfast July 4th. Other boarding arrangements than these may also be had.

Thus ample provision has been made for as many B. Y. P. U. and other workers as may wish to secure accommodations.

Arrangements will be made whereby low railroad rates may be had from all points within the State. The Programme Committee is busily engaged in providing a great intellectual and spiritual feast for Kentucky Baptist Young People, while every facility that Georgetown has for purposes of legitimate pleasure, including boating on the classic Elkhorn, will be placed at the disposal of the Assembly. Dr. B. A. Dawes, our Kentucky B. Y. P. U. President, is pastor at

Georgetown, and he will personally supervise all local arrangements. Now success is the word. Let every B. Y. P. U. president in the State take a personal hand in making it great. Brother presidents, please begin at once to secure a creditable number from your Union. We crave the earnest cooperation of pastors, deacons and leaders. Read the B. Y. P. U. notes each week, that you may be familiar with all plans for the Assembly so soon as they are published. Hold for Georgetown June 29th to July 3rd, 1908. Untidely we will make this assembly a credit to the Baptist denomination and we trust honoring to our glorious King and Savior. New Liberty, Ky.

W. M. U. NOTES.

Virginia leads all the other States in this, the third, quarterly report, giving to all objects \$7,516.69. Kentucky gave \$3,289.07. The fourteenth annual meeting of the W. M. U. of Florida was held at Plant City, at which place it was organized fourteen years ago. Some eight or ten were present who were at the initial meeting. Eighty delegates were enrolled and some twenty-six visitors present. The Treasurer's report of Tennessee is the most favorable they have had for some time. Out of 262 report blanks sent out 136 were returned filled and signed. Kentucky sympathizes with Alabama W. M. U. in the death of their much beloved President, Mrs. Stratton. God remove the workers, but his work goes on. The Mississippi ladies have presented to the Margaret Home, Greenville, S. C., a splendid piano, which the "Home" folks are enjoying to the utmost. The W. M. U. of Johnston, S. C., observed the week of prayer in January and gave \$118.20 to Foreign Missions. Greenville societies went far ahead of any previous years, First church giving \$137.00, Pendleton Street over \$100 and Central \$106. The first women students ever sent by the Chinese government to be educated in foreign lands left China for the United States a few months ago. One hundred thousand dollars has been subscribed, with more to follow, to the American College for girls at Constantinople, Dr. Mary Mills Patrick, President. The Methodists inaugurated work among the children and called them the "Rosebuds" years before the Baptists had thought of this branch of the work, calling their children "Sunbeams." A band of Baptist women in the mountains of Oregon, having no Baptist church near them, organized themselves into a society for the study of missions as found in the Bible, and a church is in sight for the near future. A woman told, in Texas, go and ask your husband for money for missions, replied: "I would as soon think of asking John to do my praying as to do my giving—so I joined the Woman's Missionary Society, and do my own giving." Bro. R. T. Bryan, our Missionary in Shanghai, China, writes of Dr. and Mrs. Willingham's visit: "They made us glad when they arrived and very sad when they left us. It was our privilege to have them make our home their home while in Shanghai. Dr. Willingham made speeches in all four of our churches. Every time he spoke on Sunday he called for those who wished to be saved and quite a number responded. It was a great privilege to interpret for him. May God send them to us again."

IDEAL EUROPEAN TOUR.

Accompanied by Dr. and Mrs. Minifie, Sailing July, "Baltic," Superior, Limited. \$375. (No extras.) Book NOW. "Polytechnic," 719 Tremont Temple, Boston, Mass.

STORIES FOR LITTLE ONES.

GRANDPA'S HOUR.

REV. T. L. HALLY.

Here we are, Grandpa. Did you think we would stay at home because it was snowing? Our bright little faces peeped through the open door; and eight feet were rather noisily engaged in stamping the clinging snow from them.

No, indeed; I knew such brave folks as my grandchildren would not mind this little snow. It is nothing like what we used to have up among the mountains, three, four or six feet deep, and such terrible drifts sometimes.

"O! tell us all about it, Grandpa; this is just the kind of a day for a storm story." And four pairs of eyes sparkled so bright at the thought that with a merry twinkle in his eye Grandpa Rodgers said:

"Well, I guess you must have your own way about it this time, but you must get indoors first. I cannot stand out in the storm to talk to you."

"Sure enough," said Will. "I guess it will be rather warmer in Grandpa's sitting room than out here."

Grandma had everything ready for her little visitors. The big chimney place was well piled up with blazing logs of hickory, and a genial warmth and glow was shed all over the room. The visitors were soon in their chosen places, impatient for the commencement of the story.

"Now, Grandpa, we are all ready," said little Amy, as she curled herself like a kitten in Grandpa's big easy chair; "go on."

"I must think for a little while. One of the biggest storms I remember came after we had lived among the mountains for three or four years. We had built a pretty comfortable house. You might not think it was very comfortable, but we were satisfied with it; even if we could see out of doors through the cracks between the logs."

"Was it a log cabin, Grandpa, like the pictures in my new book gave me Christmas?" asked Amy.

"Well, something like them, only not quite so neatly built; perhaps the person who drew the picture never saw a real log cabin, or I think he would have left some of the logs a trifle rougher than he had them. However, the picture looks very much like the one we lived in."

"When it got very cold we had to make bigger fires and pile blankets or bear skins on our beds to keep ourselves warm."

"O! Grandpa, did you have real bear skins, and did old Zach, that dog of yours, shoot the bears?" "Some of them he did, but all the men at the camp had some hands providing the skins. But I must tell you about the storm. It was a week or two after Christmas."

"Did you have Christmas up in the mountains—and a tree and lots of presents just like we do now?" asked Ike's question. He had been sitting quietly listening, but could not refrain from breaking out at the idea of Christmas in Grandpa's cabin.

"Yes, we had Christmas, but the presents were all out in the woods, and the other people's houses, miles and miles away from us. But we did

sing and tried to remember what the day was intended to remind us of.

Amy was getting a little restless at so many breaks, and said:

"Won't you please tell us about the storm, Grandpa?"

"I will, but you interrupt me so much I cannot get to it."

"Go on, and we will keep right still."

"It had been snowing a little for a month past, but not much at any one time. This time the clouds looked very black and heavy."

"Black clouds full of white snow."

"Hush, Tommy, you were not to say a word." At this they all laughed and Grandpa joined in it, saying: "All right, we will let it pass this time."

"Toward evening the wind commenced blowing quite hard and when father came in from the little stable where we kept our cow and horse, he said:

"It looks as if there would be considerable of a storm before morning; I fixed old Jerry up the best I could, but he will have a hard time of it; the snow comes in everywhere."

"I remember I peeped out the door but shut it very quickly, the snow came in like a great white cloud. We heard the wind howling among the trees or whistling round our cabin as if determined to get some other way of getting in besides the cracks, but they were quite wide enough to let in all we wanted and a great deal more, too."

"But we went to bed, and I guess most of us slept pretty soundly for daylight, such as it was, came before any of us were out of our beds. We did not have to come down stairs, for we were there already, our house was only one story high, and gave us plenty of room for all we needed. Father was the first one to go out; he always attended to the horse and cow—but this morning he did not get very far before we heard him calling. Of course, we all went to the door to see what was the matter, and there was father almost up to his neck in a huge snow drift. Our little stable was completely snowed up and he was trying to find the door. We could not keep from laughing at his predicament, but it was no laughing matter after all, for father could not get out; and no one of us was able to help him just then. The men who were helping father cut the trees down had a cabin like ours a little farther up on the mountain, and we halloed as loud as we could to try and make them hear, but did not seem to succeed, when mother thought of another way, and taking father's old gun down from the hooks where it hung—"

"O! Grandpa, is that the very same gun you have now? You said it belonged to your father when he lived among the mountains."

"Yes, dear boy, it is the same gun, and father said he would not part with it for all the trees and the ground they grew upon, in the whole country; for he said it saved his life."

"Mother fired it off, and it did make a big noise, and we soon heard an answer to it, for a gun up in the direction of the other cabin was fired off, and we knew there would be some help soon, for that was the signal agreed upon when anything at an unusual hour happened and help was needed."

"In a very little while two strong men were seen plunging through the snow drifts and approaching our house. We called to them that

'father was buried up in the snow near the stable.' All this time he was trying his best to reach the stable, and had almost succeeded when the two men with shovels had partly dug a path to where he was and relieved him. Father was almost exhausted, and was glad of the help."

"In the meantime mother was busy in her kitchen—it was kitchen and sitting room all in one—and the smell of coffee and fried bacon was almost strong enough to reach the men at the stable, and when they came back to the house they were quite ready to empty the dishes mother had well filled for them."

"Did they find Jerry and the cow?"

"Yes, indeed, they did, and a real comfortable time they had all night; the snow had piled up all around the rickety stable so that the cold wind was shut out entirely; father said it was almost too warm for the animals."

"How deep was the snow, Grandpa?"

"I can hardly tell you. I remember hearing one of the men say, 'it must be well on to six feet,' and I think it must have been."

"Did you have good sleighing, then?"

"No, indeed; at least not for a good while, the drifts were so deep some of the roads—I can hardly call them roads they were only paths through the woods—were not clear enough to travel before spring, and we did not have any sleighs, only some rough sleds we used to haul the logs on, but we got along first rate—"

"Here comes Mother. What have you got there? I guess that ends my story."

"No, no; Grandpa. I know what she has. We can eat and listen at the same time."

"Perhaps Grandpa cannot eat and talk very well at the same time—try eating first and see what will follow afterwards."

So Grandpa's plate of warm doughnuts proved so attractive, conversation became general, and no one took notice how hard the snow was falling during their hour now how deep it had become.

"O! just see. Are we going to have a storm like the one you have just told us about?"

"I do not think so, Tommy, or I am afraid we would have to keep you here all night, and that would be too bad."

"Let us stay, Grandpa, and pretend we are all buried in the snow."

"What would Mamma and Papa do then?"

"I do not know, unless they came over for us."

That is just what they did or Papa at least, for there he was shaking off the snow and opening the door, said: "Come, little folks, time to be home now."

"Good-bye, Grandpa; good-bye, Grandma," and they were off.

CRAZY PICTURES.

"Never mind if it does rain. Mamma always thinks of something extra nice for rainy days," said Harold.

"I have thought of something now," said mamma. "Get some pieces of smooth brown paper for Frankie and little Helen, and some of that pretty green cardboard for Esther and Mabel, and you and Leon may use your scrap-books. I will pick out some old magazines, and Leon may get some paste. Esther, you may take the cloth off the dining table, and spread out some newspapers. I am going to show

you how to make crazy pictures." The children ran to collect the things and mamma sent Harold for both pairs of scissors and the shears, and Father for some empty boxes and covers to lay the parts of pictures in.

"Now, said, mamma, giving the things round to the different ones as she spoke, "you may cut the brown paper into sheets about six by eight inches; you may cut the cardboard the same size."

"Now all you little ones may cut out the pictures of everything in the advertisement pages that is alive, but don't try to cut them close to the picture; let the older ones do that. Harold may punch the sheets on one end, so they can be tied together to make a book when they are done. You could make a book at first, but if you spoil a page, it looks badly to cut it out so I like sheets best."

Then mamma cut out several pictures quickly, and cut off their heads and arms and legs, putting the heads into one box, the arms into another, the legs into a third, and the bodies into a fourth. Sometimes she left the arms with the body, as it would spoil some of the bodies to have them cut off.

As soon as all the children had pictures enough cut so there were quite a number in each box, mamma gave a body to each child, and then while one was picking out a pair of legs, another was choosing arms and another a head. As soon as any one had a picture ready, he pasted it on his sheet or book.

The little children's were the funniest, for sometimes they placed feet where hands should be, and they made the body turn one way and the head another. Sometimes a girl had a dog's head, or a man had a body of a child and the skirts of a woman. One boy drawing a sled had the legs of an ostrich.

They were all surprised when Maggie came to set the table for luncheon. "Let's send these pictures to the Children's Hospital," said Mabel, "and they will make the children there laugh, too."—Exchange.

DOTTIE AND THE PRINCESS.

"Dottie, will you go to the store for me?"

"Yes, mamma, just as soon as I finish this story. It is all about a princess who had a great deal of money and a kind heart, and went around doing good and helping every one she saw in trouble."

"Dottie," said mamma again presently, "you didn't bring me those chips, and it is almost time to start dinner."

"I will, mamma, by and by. But how I should love to be a princess, like this one, and be able to help make every one around me happy!"

Mamma finished peeling her pan of potatoes and brought the basket of chips herself, while Dottie scarcely looked up from her book.

"O, Dottie, please tie 'iss 'tring on my wagon; the old one's bwok-ened." This was Baby Bertie.

Dottie threw down her book impatiently. "You are a little nuisance!" she exclaimed as she grabbed the string from her brother's hand so hastily that she broke it. "I wish you'd go 'way and let me alone. I never can have a good time all by myself."

Mamma was coming out of the pantry with a jar of preserved pears just in time to hear her little daughter's last words. But there was only a little wonder in her voice as she inquired: "Did the princess in your book try to have

a good time all by herself?" "No, mamma, I guess not," said Dottie very slowly.

"Well," continued mamma, "if you really want to be like her, you can't begin a minute too soon."

Dottie stooped and picked up her book and forgot to answer. But as she went out of the room there was such a queer expression on her face that I am almost sure she heard—*Our Little Ones.*

PIMPLES, BLACKHEADS—

Get Rid of All Your Face Troubles in a Few Days' Time With the Wonderful Stuart Calcium Wafers.

Trial Package Sent Free.

You cannot have an attractive face or a beautiful complexion when your blood is in bad order and full of impurities. Impure blood means an impure face, always.

The most wonderful as well as the most rapid blood cleanser is Stuart's Calcium Wafers. You use them for a few days, and the difference tells in your face right away.

Most blood purifiers and skin treatments are full of poison. Stuart's Calcium Wafers are guaranteed free from any poison, mercury drug, or opiate. They are as harmless as water, but the results are astonishing.

The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working power of any purifier ever discovered.—Calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in 3 days. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

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

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results,—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world,—so we will send you a free sample as soon as we get your name and address. Send for it alone. I never can have a good time all by myself."

Mamma was coming out of the pantry with a jar of preserved pears just in time to hear her little daughter's last words. But there was only a little wonder in her voice as she inquired: "Did the princess in your book try to have

Stuart Bldg., Marshall, Mich.

MISSOURI LETTER

JOHN W. BARKER

The Men and the Churches.

Quite an immense amount of ink has been spread during the past few years in discussing the question, "Are the Churches Losing their Hold on Men?" I am inclined to the opinion that the question should be put the other way, "Are men losing their hold on the churches?" I am also very much of the opinion from a wide and careful observation, that in thousands of instances they never had much "hold" to lose, and don't seem to want much. It may be said without any special intention to reflect on the churches, that from the way they act at least they don't care whether they have much of a hold or not. Ezek. 3:18-19. And I believe the men note this fact, young men, middle-aged men, and old men. I don't think it can be questioned that the churches are making a strenuous effort to get hold of the boys, and the importance and necessity of this course cannot be overestimated, but not so with regard to the men, unfortunately.

According to the *Word and Way* a rather strange and very unusual case of a man trying to get into the church has come to the surface. "The papers tell of a man in the great Southwest who really made an assault with an attempt (not to kill) but to join a church. On the ground that he was unfit and undesirable he was refused admittance. Now the man has brought suit to compel the church to receive him. If the decision of the court is in his favor, then the church will have to go to the Federal court for a writ of injunction. Talk about men not caring for the church, when they seek membership when they must by legal process! Truly "the Kingdom of Heaven suffereth violence, and the violent take it by force."

Honesty and Dishonesty.

A prominent writer on the above subject in elucidating the question says: "Bread and butter is a moderate standard of ambition, and as it has always been an initiative in the practical routine of living, I gather that it is the most ideal conception of an honorable state. When you want more than you need of it, dishonesty begins." Further on in the deeply interesting discussion of the subject he says:

"I contend that if a man be not true in small matters, he will not be so in the big things. A small promise is the best test of a man's spiritual honesty just as much as his conduct of a trust involving money or property may be a legal test of his material honesty. But we are fast losing this nice distinction between the expedient lie and the inherent sense of truth. It has all come about through the exorbitant luxury of our prosperity. In the triumphs of easy money has come an arrogant indifference to ethical obligations. The tremendous wave of extravagance that has swept over the American people in the last few years has drowned them of right feeling, the right thinking. What we need is hard times, a stress on fortune, a cessation of tremendous luck, which will compel people to think and understand the degradation of truth, which their present idolatry of the golden calf has brought about. Hard times will restore honesty, and something is going to break, sooner or later. We

were never in such confusion of principles as we are now."

Married to the Saloon.

From one point of view it does look like it as horrible as it is to contemplate. Here is the way Bro. Brown, of *Word and Way*, puts it: "In this nation of ours the State is married to the saloon. The alliance is unholy. Shame and crime and poverty and misery and death are born of the union. The people at large are getting their eyes open to this fact. They propose to dissolve the union. They have instituted suit for divorce. The case is being presented before the bar of an awakened public conscience. It will be decided at the polls by the people themselves." Louisiana, Mo.

THE CONDITION OF THE FOREIGN MISSION BOARD.

The condition which confronts the Foreign Mission Board is serious. We must receive at least \$335,000 from the churches during March and April, or the work will suffer incalculable loss. Up to date we have had only \$165,188. This is \$16,556 less than we had received up to the same date last year. If we can raise this large amount in two months, it will be only a 25 per cent. advance over last year. That much advance is demanded by the growth of the work. The Convention calls for a much larger increase and we ought to make it. We are able to do it and beyond all question the time has come for a great forward movement in our foreign mission work.

All during the past ten months the Board has been compelled to deny the missionaries nearly every appropriation asked for the expansion of the work. If things go on as they are and the Board has to face a ruinous debt on the first of May, we will be forced to adopt the same policy and stint our workers for another whole year. This policy of repression is wrong. It is not dealing right with the missionaries who have sacrificed so much to go to the foreign field. They are cramped and crippled in their work. They are overburdened. It is pitiful, nay, it is sinful, to send out this noble army of conquest for Christ and then fail to support them. It is wrong to the cause. It is not dealing fairly with the vast multitudes who are waiting for the light. It is not dealing honestly with our Lord. He has blessed us abundantly. Has He not a right to expect us to make some sacrifices now that a little adversity has come? Shall we let this great work of world-wide evangelization suffer because money is not quite so plentiful? God forbid.

Now, we are counting on the brethren. We believe in them. Your Foreign Mission Board is in a critical condition. Unless every man of us does his very best for these two months, the result will be a calamity. But you are going to do your best. Let every pastor see to it that his church not only gives as much as it did last year, but makes some advance. If necessary, go to your members privately and urge them to give as never before. Then there are many churches that gave little or nothing last year. You can influence some of these churches in this time of crisis. Can you not go to their Saturday meetings? If you are a pastor, ask sent into the harvest, and treat those whom God has already sent with proper respect and consideration—this trouble will all be over. There are some in our churches who would retire a minister simply because he is old, and yet they do not know when one is old. It is

privately and in public. God can yet give us the victory. Baptist thought and the gospel as we hold it are sorely needed throughout the world today. It is not a time for retrenchment. Let our watchword be advancement! While there has been much said about hard times, all the churches from which we have heard so far promise to make some advance over last year. Some have made a large increase. This is encouraging. We are confidently expecting a considerable increase. We need it. Can we not count on you?

WILLIAM H. SMITH,
Richmond, Va.

DEDICATION IN MARION.

Yesterday was a great day for the Baptists of our beautiful little city. Just eleven months ago we began the erection of a new house of worship, and today we have completed by far the best, the most conveniently arranged and beautiful church building in Marion, and one of the very best in this end of the State. The dedication services took place in the presence of a large and intelligent audience after it had been announced that the debt on the house was all paid or provided for. Dr. W. D. Powell, of Louisville, the noble and indefatigable Secretary of our State Board of Missions, was with us, and after preaching two excellent sermons succeeded in raising in cash and good subscriptions about \$3,500, the amount which was necessary to finish paying for the house and all its furnishings, which cost in full a little over \$10,000.

Dr. Powell, as all well know, is one of our most successful money raisers, and never before have I ever seen people respond more nobly, heartily and cheerfully to a call for money than our good people did on yesterday to the earnest appeals of our distinguished brother. And I say this not only of the Baptists, but also of all the Christian denominations of the city, which suspended their regular services, both morning and evening, and came over and helped us, not only by their presence but also by their liberal contributions. And now after moving around a little among the people this morning, seeing the smiling faces and hearing their cheering words, I returned to my study feeling that Baptist stock in Marion was above par, with none for sale, and everybody proud and happy that they are Baptists.

Pray for us, brother editor, that we may fully appreciate and improve our opportunities, and that God may continue to bless and prosper us.

J. H. BUTLER,
Marion, Ky.

PUT THIS AND THAT TOGETHER.

Anent the question as to the "Shortage in the Ministry," and its causes and cure. I wish to say that if two articles in the RECORDER of March 5th are put together I think this question will be settled. The two articles I refer to are "Shortage in the Ministry," by C. A. Woodson, and "The Baptist Task," by J. D. Maddox. Whenever the churches do two things—pray properly for laborers to be sent into the harvest, and treat those whom God has already sent with proper respect and consideration—this trouble will all be over. There are some in our churches who would retire a minister simply because he is old, and yet they do not know when one is old. It is

not simply a question of so many years. Some men are older at fifty than others are at seventy-five. A man is never old so long as his mental and physical powers are not impaired to such an extent as to necessarily interfere with his usefulness. There are others in our churches who would retire a preacher just because he is conscientiously faithful in contending for Scriptural doctrine and discipline. They are so fully "conformed to this world" that if a pastor plainly presents the distinctive doctrine of the Baptists, they fear that some neighbor or friend will be irritated because he is so "liberal" as not to be willing for one to present an idea contrary to his own. Or, if discipline is insisted on, they cannot without compunction run after their darling sins.

Old Bro. H. T. Lampton used to say there was but one unpardonable sin that a Baptist preacher could commit. That is "the sin of growing old;" but experience and observation have shown that there is another—the sin of being faithful. I am not "on the shelf" myself, though I am more than "forty-five or fifty." I do plead, however for good and able ministers who are "on the shelf" because they are past that age. I ask that they be treated fairly. And when this is done the "shortage" will, in a great measure be supplied. I do not forget that some old brethren have ceased to study and therefore disqualified themselves. For such I make no plea. Whenever, or a little before, a man ceases to be a student, though he be under twenty-five, he ought to retire or be retired. But one who is growing old would, in many cases, be better than no pastor at all, or maybe than some younger man without experience—especially if he depends too much on his youth and good looks.

R. T. BRUNER.

THE MISSING HOME-MAKER.

BY HOLLIS A. SAWYER, D.D.

The salvation of a boy is a home that to him is heaven. And it is only a good woman who can be the saving angel to child or man. When a boy at school or in business thinks of "going home" as the end of all longing, wearings, waitings, plans and hopes, he knows the delights of the saved. And his paradise is made for him by a mother who is worth the name, with possibly sisters of equal merit. Father and brothers are simply comfortable and convenient accessories. When we say that "the sphere of woman is the home," we mean just this making of a true heavenly home. If a woman helped us out of paradise, she is the only created thing that can make another. That is her peculiar prerogative and her unique power. She, and only she, can make the heaven of home. The strangest delusion of our American women is that they can do more for their men and their country by being abroad and keeping before the public. But the women of this and of any age must put heaven into our private life or we shall live in hell.

There is another thing terribly true. That is that all our reformatory movements are aimed either too low, to conditions that have become hopeless; or too high, to conditions of society that have become general and dominating. There are fifty women busy with the sins of the "ultra fashionables" when there should be few or none. There

are five hundred who make outcry over outcast women and debauched men, while the conditions right about themselves in their own cities in their neighbors' homes, are directly contributing to both of these helpless and hopeless classes.

Once more, too, the reforms especially sought by women in the matter of temperance, social purity, and the regulation of divorce, are efforts to stop the stream below, that is, after it has escaped the dam. Restraint above is forgotten. The mischief has rioted in secret. The angelic ministry comes after the disaster. And the very women active in reforms give occasion to the inflow of crime, and overlook the prevailing desertion of their own sex from the place of trust and responsibility to which God and nature, with the force of centuries of experience, has given them sole entrance and indisputable possession. For after all exceptional conditions, the vast majority of women are, have been, and will be married, wives and mothers of men, whose destiny and fortunes they control, and their mission of salvation is beyond estimate in excess of all duties of reformation and recovery to which any woman was ever or will be called.

And it is to these married women that our apostolic message should go. To these mothers of how many homeless men and heavenless boys no one seems to know, or very much care, it is woman's majestic duty and magnificent opportunity to make insistent and urgent appeal, to the exclusion of social or civic, artistic and reading clubs, if need be. This splendid effort of the womanhood which is conscious of itself, its true dignity, its conserving and saving grace for soul of man and for civilized society should absorb all energy, sympathy, zeal and patient toil for the redemption of married women, for the recreation of the home, for the restoration of the old sacred ideals of married life, and the establishment of the family in the paradise from which it has been driven into a wilderness of make-shifts for lodgings, a chaos of idleness and temptation-breeding movings and stoppings; as if nothing was stable and neither man nor woman knew where the next month might find the household settled for a day. —*Christian Work.*

SHUT IN.

In one of the famous lace shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one very small window falling directly upon the pattern. There is only one spinner in the room, and he sits where the narrow stream of light falls upon the threads that he is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the light." Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, disciplines or physical limitations, to its divinely appointed task, the one thing it is best fitted to do or to teach in this world, how marvelously the pattern is wrought!

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

FROM SOUTH MISSISSIPPI.

As I have been seeing nothing from South Mississippi for quite a while, I will write again. The year 1908 with all her possibilities bids fair to be a year of great progress, both spiritual and temporal.

If the church will stand by the deacons, and the deacons stand by their pastor, the time would soon come when our denomination would do even greater things than ever before.

There has been a great many changes in pastors in this county this year. Our beloved pastor, S. W. Sproule, still gives out to the saints at Liberty, but he leaves Gladding and goes to Mt. Vernon. He preaches at Liberty, Mt. Vernon and Gillburg.

Bro. Joseph Jacob is giving out to the saints at Eastfork, Jerusalem and Berwick. To say that Bro. Jacob is an earnest, consecrated preacher of the gospel of the Son of God would not put it strong enough, for he is humble, pious, zealous, patient and learned.

Bro. J. K. Johnston still preaches at Gloster, Zion Hill and Mt. Olive. Bro. Johnston is a great doctrinal preacher, he believes in doctrine and discipline.

J. J. STRINGFIELD. Liberty, Miss.

"CAIN AND ABLE."

EDWIN A. WILSON.

To the unbeliever the most Holy Bible is but an aggregation of unmeaning aphorisms for "faith cometh by hearing and hearing by the Word of God." Every advance in intelligence, every attainment in letters, each acquisition of wealth, of power or of influence but adds to man's obligation to give heed to "The thus saith the Lord," which abounds in the Holy Scriptures.

giveth light, it giveth understanding unto the simple." The channel of entrance is faith. Close up this avenue to God and the words of inspiration are obscured. The man who brings his earthly wisdom to the solution of heaven's problems proves him a blind leader of the blind.

There was a man sent from God whose name was John. The marks by which he might identify the Son of God the man of Galilee were given to John by the one that sent him, and he says: "And I saw and bare record that this is the Son of God." Glancing back perhaps to the altar where Abel's acceptable offering lay, John may also have beheld in their continuance the smoking altars of many centuries as he made Jesus known to Israel, saying: "Behold the Lamb of God which taketh away the sin of the world."

The Apostle Paul emphasizes its value; for says he, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth." The great throng of men and women in the world today are indifferent to God or His most Holy Word, the Jesus said when here upon the earth: "Ye willed not to come unto me that ye might have life."

The grand essentials of happiness are something to do, something to love, and something to hope for.—Chalmers.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O.

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Special display of White Wooleens in all the new and popular weaves such as Serges, Mohairs, Panamas, Taffetas, Eoliennes, Voiles, Marquisettes, Chiffons, Silk and Wool Voiles, etc., all moderately priced.

Complete assortment and one of the handsomest lines of White and Ivory Serges ever shown in heavy and fine twills, also shadow stripes and corded effects; both hard and soft finish; 44 to 54 inches wide—Prices \$1.00, \$1.25, \$1.35, \$1.50, \$1.75, \$2.00 and \$2.50 per yard.

White and Ivory Mohairs, one of the most serviceable of all materials, and guaranteed to wash; widths 42 to 50 inches wide—Prices 50c, 75c, 85c, \$1.00, \$1.25 and \$1.50 per yard. Also an extra special in Shadow Stripe Mohair, entirely new in weave—At \$1.00 per yard.

White Wool Taffeta, one of the very popular weaves for the coming season, 44 inches wide and very firm—Price \$1.00 yard.

White Eoliennes, one of the old-line fabrics; beautiful silky finish and very sheer; suitable for handsome gowns; guaranteed pure silk and wool—Prices \$1.35 and \$1.50 and up to \$2.50 per yard.

White Voiles, one of the staple and most satisfactory weaves in thin materials made; will be very popular this season—Special, a strictly all-wool and very crisp finish, at \$1.00 yard.

White Marquisettes, a very dressy sheer material; beautiful luster and finish for evening wear—Prices \$1.50, \$1.75 and \$2.00 per yard.

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SEND FOR CATALOGUE

GEO. J. BURNETT, President. J. HENRY BURNETT, General Mangr.

OUR CHURCHES; WHY THEY FAIL.

Referring to Pastor Archibald G. Brown's letter in your issue of January 30th, where he says that the worker for God is conscious of a lack of any sense of sin among his hearers, what is the cause of this? Is not the present-day preaching responsible for it? In how few places is the necessity for conviction of sin insisted upon; the need for repentance; the looking to and reliance upon the atoning work of our Lord Jesus Christ! In how few places is this proclaimed as it was by C. H. Spurgeon, A. G. Brown and others in the seventies and eighties.

What we hear at the present time is, that people must come to a decision to serve God, to join church, to be baptized, to come out on the Lord's side. Children are told "to give themselves to God." etc. Where is the Scripture warrant for this teaching; and what is the effect of it but for people to become moral, to reform their lives? All this is very good in its way, but when a merely improved condition of life is relied upon, instead of the change wrought by the preaching of the atoning work of Calvary, the teaching in question becomes a snare and a weakness.—Observer in London Baptist.

It is not only lawful to enjoy the innocent pleasures of society in moderation, but it is unwise not to enjoy them. That pleasure is only to be censured which becomes a business and corrupts the heart instead of exhilarating the spirits.—Sydney Smith.

THE TESTIMONY OF LIQUOR JOURNALS. T. E. RICHEY. The Liquor and Trades Review, quoted in "Facts About the Liquor Traffic," page 3, says: "It is generally considered and understood that nearly all beer brewed in this State (New York), as well as in most States, would not pass muster under a pure food law, and brewed in, say, some parts of Germany, would land the brewer in jail." The Wholesalers' and Retailers' Review, a liquor journal of San Francisco, says: "A man who knows the saloon well can honestly say that most of them have forfeited their right to live." The model saloon exists chiefly in the minds of liquor journals, in the imagination of a certain type of ministers, and in the mythical stories sometimes rehearsed at saloonmen's campfires. Unfortunately the average tippling house is a place of ill-fame, a place of shame and debauchery. With comparatively few exceptions, our saloons are houses of drunken men, profanity, and obscenity of the vilest possible type. Bonfort's Wins and Spirit Circles says: "We have said for years, and again say it, that the fight is not against whiskey, beer or beer, but against retail liquor places which are a disgrace to trade and a blot upon civilization and we believe that society determined to get rid of these places by one means or another." Right you are, Mr. Bonfort's, society has (at last fully) determined to get rid of these places, and you and the other liquor journals yourselves condemn in unmeasured terms. And why should it not? Why Princeton, Ky. Our object in life should not be much to get through a great deal of work, as to give perfect satisfaction to Him for whom we are doing work.—W. H. Aitkin.



Ed and J. A. Young sold ninety rattle at Danville market recently at 3 1-2 and 4 cents.—Adair county News.

Richard S. Oliver sold recently to Alex Williams a pair of two-year-old mules for \$275.—Adair County News.

Mr. Jno. Higgins of Wilson, N. C., bought a pair of mules recently from W. B. Burton of Lancaster, for \$525.

Messrs. Bond Bros. of Elizabethtown, sold recently 19 mules for \$225 per head, to Hudson Bros., Louisville.

Mr. Neal Franklin, of Hiseville, sold a 16 hand, black mare mule recently to Mr. W. M. Berry, of Austin, for \$185.

O. P. Freeman, Hiseville, bought a three-year-old, handsome large black mare mule from Mr. Lambeth Moss, for \$165.

Gallatin county tobacco growers representing 2,129 acres, have pledged to grow no tobacco this year. In 1907 about 2,300 acres were grown.

A. L. & B. Edwards sold a bunch of 800 pound yearling black cattle to Jas. Sallie, of Jessamine county, at 4 1-2 cents per pound.—Woodford Sun.

J. D. Taylor, of St. Bethlehem, Tenn., recently sold to James Holt, near Clarksville, Tenn., six nice young mules, most of them three-year-olds.

Mr. J. C. Summers, of Hiseville, sold an aged horse mule recently to Mr. Jesse Goff, for \$80. Mr. Goff sold a pair of four-year-old mare mules to W. S. Greer, Center, Meade county, for \$312.50.

Harry Lazarus, Bowling Green, bought fourteen head of mules from W. P. Routt, at Sonora, recently at good figures. Mr. Lazarus also bought several head from Mr. R. P. Glascock.

Dr. T. J. Shyden, of St. Bethlehem, Tenn., bought from J. D. Taylor a pair of black horse mules 15 1-2 hands high, three and five years old, for \$320.

About the best sales of mules for sometime in Bath county, was that of a pair of fancy mules for \$400. This transaction was made between A. R. Robertson and T. S. Robertson, of Bethel. The former also sold a pair of work mules to Messrs. Goodpaster & School, for \$325.

A Paris correspondent says: Many farmers will find themselves when spring opens with large quantities of fodder on hand and are looking for cattle to feed for the remainder of the winter. Old corn is selling freely, though the quantity on hand is liberal. Scarcely a farmer is short on this staple, and has his bins and cribs well filled with a quantity of corn rarely excelled. The price remains close to \$2.75 per barrel, and it is freely predicted that by the time spring opens corn will be selling at from \$3 to \$3.25 per barrel.

A GOOD WHITE STRAWBERRY.

In the first place, in my humble estimation, one of the very finest flavored of all strawberries so far introduced, that has passed my palate, is a white strawberry. In the next place one of the most vigorous and handsome growing strawberry plants I ever saw was a variety of white strawberry. If these are really facts, there must be a white strawberry of some "earthly use," unless the variety has been allowed to drop out of existence. I refer to the Lennig's White, which is thought to have originated in Germantown, Pa., many years ago. Among other names that have been applied to this variety are White Pineapple, Albino, Albion, White and White Albion.

Both Charles Downing and John J. Thomas seem to agree with me in this estimate of value of this white strawberry. And these are standard American authorities, I think, whose judgment is rarely questioned. Mr. Downing says: "This is one of the very finest flavored sorts grown. Fruit large, obtuse, conical. Seeds reddish not deep. Color whitish tinged with red. Flesh soft, tender, juicy, sweet, rich, delicious pineapple flavor." This description is perfect, as I have grown it for years. Downing calls it a vigorous grower. But both agree that it is a shy bearer, and that I think is true with some qualification. Mr. Downing says it is of value only to amateurs. While this is probably safe advice, as I should not plant it for market with the expectation of an abundant yield, I have grown it most successful with a good fair yield with other varieties, and have also seen it under like conditions in other gardens.

But I should certainly plant it in my family garden and keep it there, and I wish I knew where to get the plants now, because I believe in flavor for the strawberry as well as in other fruit. Most of the sorts now in cultivation are utterly devoid of flavor. There is acid and water, that's all, no character whatever, which of course is unfortunately true of a large share of our common market fruits. The eye is attracted and the purse opens but the palate is indifferent or disgusted.

This Lennig's White strawberry will tickle any palate, for the flavor is beyond description. It is also a very handsome berry when nicely ripened, with its delicate tinge of faint pink on the outside and its pure white flesh inside. If the variety is partly lost or gone astray, we must find it and restore it to our family gardens. Its habit of growth is excellent and years ago when I grew it, there was no sign of disease or rust about either fruit or plant.

In your reply you say, "the plants are almost necessarily weak and delicate." This is very far from true with this white strawberry surely, and I must protest against placing it in the same category with the white blackberry. Please don't advise anybody not to "waste time on such things." But rather try to find some grower who has the true Lennig's White strawberry and get him to advertise it. I want some of the plants right now. The only thing that ever approached it in quality of flavor was the old Burr's New Pine. That never was a prolific bearer either. But don't let us condemn a fruit for this reason. You would not ask us to discard the Newtown Pippin or the Esopus Spitzenburgh apple would you?—H. Hendricks in Country Gentleman.

Two of the most common causes of unfruitful growth in orchard trees are, happily, preventable ones and are easily diagnosed by anyone who is in the least observant and acquainted with the conditions which make for fruition. The health and vigour of the roots are, of course, indicated by the condition and manner of growth of the branches. A poor and impoverished rooting medium is seen in a weak and starved-looking top growth. There may be just sufficient vigour to produce bloom but not enough to hold the fruit on the tree and swell up a crop. The remedy is obvious—enrich the soil, working it with liquid manure, and overlay the roots with a fat mulch in due season. The other common cause of barrenness referred to above is due to large tap roots having penetrated deeply into the subsoil, thus forming large channels whence a superabundance of watery sap is conveyed to the head, resulting in long-jointed, over-luxuriant growths, these gross shoots being known as adventitious or "water" shoots. Now, it is useless to simply keep sawing off these rank growths as soon as their character is detected. This is dealing with the effect instead of the cause, and the trouble is, of course, sealed at the root. The water shoots, however, should be removed, then the trees should be root pruned. This operation is preferably done immediately the leaves fall, as then the soil is sufficiently warm to induce new fibrous roots being formed before arrested by cold winter weather. A trench should first be taken out in a semi-circle half round the tree, and about four or five feet should be served, and clean cuts must be made by paring any wounds with a sharp knife. Fill up the trench with good soil, and should the operation be only partially successful, a year hence deal with the other half.

Eastern farmers are utilizing the babbling brooks to generate power for farm use. The equipment is inexpensive and the electricity heats the houses and drives a multitude of machines for farming uses. In many localities in the West interurban trolley lines furnish motor power to farmers. In fact, American farmers have been benefited many ways by the discovery of that wonderful natural agency known as electricity and are destined to find in it the solution of many of the difficulties which bothered them before its uses were found out.

SANATIVE SHAVING

A New Method Which Makes Shaving a Pleasure to Men With Tender Skins.

Cuticura Soap is a luxury for shaving. It possesses in a modified form all the emollient, sanative, and antiseptic properties of Cuticura Ointment, the great Skin Cure, while supplying a firm moist, non-drying, creamy, and fragrant lather. This up-to-date method of shaving dispenses with the unsanitary shaving mug, is most agreeable and comforting, and makes frequent shaving a pleasure rather than a discomfort. Full directions wrapped around each cake of Soap.

Let us endeavor to the last hour. It is the end that determines everything.—Joseph Parker.

Spasms St. Vitus' Dance

Many persons who suffered untold agonies from epilepsy, fits, spasms, and St. Vitus' Dance are today well. The strengthening influence of Dr. Miles' Nervine upon the shattered nerves having restored them to perfect health.

"I endured agony that words cannot express from St. Vitus' dance, which followed a very severe spell of rheumatism. I doctored with a physician; but the more I took of his medicines the worse I got. My mother's devotion saved me. After she had become almost heart-broken, as well as physically exhausted from constant care, by the advice of a neighbor she procured a bottle of Dr. Miles' Nervine. From the first dose to the last a continual change for the better was noticeable, and when I had taken eleven bottles I was well, and in robust health."

EDWARD D. BEAM, North Manchester, Indiana.

"Our little boy Harry, had spasms for three years, and although we doctored with many physicians, he continued to grow worse until he had ten spasms in one week. About that time our attention was called to Dr. Miles' Nervine. We began giving it to him. His improvement seemed slow, but when he had finished the fourth bottle the spasms had disappeared, and have not been seen now for years. We shall always recommend Dr. Miles' Nervine."

MRS. BELLE M. TINDALL, Hastings, Neb.

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

Miles Medical Co., Elkhart, Ind.

EASTER

This year Easter falls on the thirteenth day of April. To aid you in preparing for its celebration in your school we offer the best of everything for that occasion, as follows:

- BOOKS FOR EASTER: The Holy Story, Rev. Corliss Myers, D. D. Illustrated. Price, 60 cents net, postpaid. The Communion of Love (George Dana Beardman, D. D. Price, 50 cents postpaid. A Lily of France, Caroline Alving Mason. Price, 50 cents net; postage, 15 cents. Saturday Afternoon, Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents. Gleams from Paul's Prison, Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents. From Hallow to Hilltop, Mary Lowe Dickinson. Published at 10 cents; now 15 cents per copy; postage, 6 cents. Spring Blossoms, Mary Lowe Dickinson. Published at 10 cents; now 15 cents per copy; postage, 6 cents. Side by Side, Mrs. E. Y. Mullins. New edition. Price, 25 cents postpaid.

CARDS FOR EASTER

A fine assortment of Cards, Booklets, and Posters. Original designs, and appropriate quotations. Price from 1 cent to 75 cents each. Special prices for Sunday schools. Write for particulars.

EASTER EXERCISES

We shall publish a new Easter Exercise by Charles H. Gabriel, author of "The Glory Song" and "The Easter Story." It will be issued this year that will contain brighter and sweeter music. It will charm the children and delight parents. Send for free sample copies. Price, 5 cents per copy in less than 100 lots; 100 copies and over, 4 cents each, express or postpaid extra. We also carry a large assortment of the best Easter Exercises issued by well-known publishers.

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My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by Physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. DR. JOHNSON REMEDY CO., 1233 Grand Ave., Suite 275, Kansas City, Mo.

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30 year's experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 75-page book sent free. Address DR. GRATTIGNY & BUSH, 6 Oddfellows Temple, 7th & Elm Sts., Cincinnati, Ohio.

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GERMAN BANK Fifth & Market St., Louisville, Ky. CAPITAL... \$250,000 SURPLUS... \$445,000 General Banking & Savings Bank. Interest Paid on Time Deposits. P. VIGLINI, PRESIDENT.

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STEAMERS City of Louisville and City of Cincinnati for Madras, Carrollton and upper Ohio River points, 5 p. m. daily except Sunday. From foot of Third Street. Phone 141. Round trip, with berths and four meals, \$5.00. One way \$3.00. C. C. FULLER, SUPERINTENDENT.

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

On account of the enormous decreases 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 6:30 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.

THE BEST LINE FRENCH LICK WESTERN BADEN MONON ROUTE ONLY LINE TO THE FAMOUS HEALTH RESORTS

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.

We grow accustomed to seeing every day in the papers an account of a suicide here and there.

Germany and Japan seem on the eve of national bankruptcy. Germany for some years, in time of peace, has been spending more than her income and her saving money.

A lady has died in England who will be greatly missed by benevolent institutions, colleges and missionary societies.

There have been a large number of laws in regard to offences among the children, and at last Parliament has combined the best of these into one act with 119 clauses.

One of the most hopeful signs of the times is the new Constitution of Michigan. It is sane and conservative, and follows no wild radical theories.

The committee of the House has unanimously ordered the President to put back on the coins the motto, "In God We Trust," which he ordered taken off.

It does seem the time is coming when pedestrians will have some right to life and limbs which automobilists are bound to respect.

The directory for the city of London shows that the Smith family still stand pre-eminent. They fill sixteen columns, while the Jones family fills eight, the Brown seven and a half and the Robinson four and a half.

And now it is the occultists of Chicago who have risen in their wrath to denounce those white mantel lights which are so much used these days.

At the meeting of the automobile manufacturers in New York City, the great and rapid increase in their business was shown.

Word and Way says Tilman Brooks, of Laredo, Mo., and Tilford Brooks, of Marion county, Ill., are the oldest twins within its knowledge, being eighty-nine.

DEATHS

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

TURNN.

Miss Jane Brown Turne was born April 27, 1833; was married to Hro. J. C. Turne, an honored deacon of Hochester church, May 14, 1850.

Hochester church has lost one of its best members, the community one of its best neighbors, the husband a most devoted wife and the children a most affectionate mother.

I esteem it an honor to have been her humble pastor for nearly three years.

MILAM.

Whereas, It has pleased our heavenly Father to remove from our midst Hro. G. W. Milam, who was an efficient member of our body; and,

Whereas, This church has suffered an almost irreparable loss; therefore, be it resolved:

First—That this church give expression of its great loss in his death.

Second—That the cause of Christ has lost a staunch supporter and one who contended earnestly for the faith once delivered unto the saints.

Third—That our heart-felt sympathy be extended to the bereaved family.

Fourth—That we do fervently pray that God may give us others to take his place.

Fifth—That a copy of these resolutions be handed the family and they be spread upon our church book and that a copy be sent the WESTERN RECORDER for publication.

By order of the Beechland Baptist church, at her regular meeting in January, 1908.

J. W. BROWN, G. M. GIBBS, J. A. SIMMONS, Committee.

JOHNSON.

Whereas, It pleased the Lord on the first day of February to take Bro. L. Johnson, who was a member of New Bethel church, Verona, Ky., for more than fifty-one years and pastor of said church for nearly forty years; therefore, be it resolved:

First—That this church and the churches in the Ten-Mile Association have sustained a great loss in his death, as he labored so long and faithfully for the cause of the Master.

Second—That his wife, children and grandchildren have the profound sympathy of this church in their bereavement.

Third—That these resolutions be spread upon the records of the church, and a copy sent to the family, also that a copy be sent to the WESTERN RECORDER for publication.

Done by order of New Bethel church, at her regular meeting, February 15, 1908.

L. M. THEOBALD, Moderator. W. M. WHITSON, Clerk.

AYLESWORTH.

Mrs. A. M. Aylesworth fell asleep in Jesus December 9, 1907, after six years of patient suffering, the last two of which she was bed-ridden all the time.

Grahampton, Ky.; Mrs. Ephram Marriott, of Glendale, and Miss Mabel, who tended her through her sickness, and by whose faithful watchcare her days were no doubt prolonged.

The Christian grace and patience with which she bore her afflictions, the calmness with which she spoke of death, and arranged for her burial, bear testimony to the Holy Spirit's strengthening and sanctifying presence.

It is not death to fling Aside this sinful dust, And rise on strong exultant wing, To live among the just.

G. V.

CHAMBERS.

Sarah Elizabeth Chambers was born September 3, 1827, in Hardin county, Ky. Was married to H. V. Chambers October 3, 1846. From this union nine children were born, the oldest of which was a leading physician for about forty years.

She was the grandmother of thirty-two grandchildren (living) and sixteen great-grandchildren (living). She showed her love and faith in the WESTERN RECORDER by reading it herself for about fifty years, also handing the paper to others, requesting them to read it.

It is just to say of the deceased that she manifested a quiet, patient, affectionate spirit toward husband and children, doing all that a loving heart and faithful hands could do to make her home cheerful and happy.

Her funeral was preached by the writer from Rev. 14:13, and her body laid to rest in the cemetery of Blackford church.

W. H. BRUNER.

HUFFMAN.

Died at her home in Lebanon, Texas, February 10, 1908, Mrs. Caroline Reasor Huffman. She was born in Spencer county, Ky., May 8, 1832, removed with her family to Texas in 1880.

She was converted in early years, joined the church with her husband soon after their marriage, and was thenceforth a devoted and consistent member of the Baptist church.

One like Mrs. Huffman needs no eulogy on her name, but has her true praise forever engraved on the hearts of those she has loved and aided to make life's pilgrimage brighter and better.

W. F. MISTER.

FOR HIS SAKE.

A busy judge was about to rebuff a poorly-clad and trembling soldier who had entered his office, when he caught the handwriting of his own son in the missive he extended.

"Dear Father—The bearer of this is a soldier friend, discharged from the hospital, going home to die. Assist him

WALL SCRIPTURE MOTTOES FOR THE SPRING SEASON Beautiful Floral Decoration

35c, 40c, 50c dozen.

5c, 10c, 15c, 20c, 25c, 30c, 50c and 75c each.

Sunday-school Reward Cards and Tickets

10c, 15c, 20c, 25c and 30c package.

Card- 10 to package.

Tickets 100 to package.

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INCORPORATED.

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in any way you can for Charlie's sake. All the tender feelings of the father's heart gushed out. He let him sleep in Charlie's bed and clothed and supplied him with every comfort, for the sake of his own dear boy.

What will not God, the loving heavenly Father, do for his dear Son when he presents his pierced hands, and pierced feet, and precious side, and precious blood, and says, "Father, they confess their sins, for my sake forgive them!" Oh, the blessedness of such forgiveness!

The promises are not made to strong faith, but to true. The promise doth not say, He who hath a giant faith, who can believe God's love through a frown, who can rejoice in affliction, who can work wonders, remove mountains, stop the mouth of lions, shall be saved; but, Whosoever believes, in his faith never so small. A reed is but weak especially when it is bruised; yet the promise is made of it: "A bruised reed will be not break."—Watson.

There are manifold doors in the divine purpose which God may open or shut as he pleases; but there is one always shut—that God should tempt any man to evil; and there is one for ever open—that he will not the death of the sinner, but that he should turn and live. Whatever difficulties may be in these questions of freedom and decree, we can never permit the speck of one to touch the divine purity and mercy.—Ker.

The Sabbath is a segment of the eternal Sabbath, inserted in the days of earth.—Christian Endeavor World.

Pimples on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

Glenn's Sulphur Soap

Sold by all druggists.

Hill's Hair and Whisker Dye Black or Brown, 50c.

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Roche's Herbal Embrocation

Has also been found to be of great relief in cases of

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WE ARE NOW OFFERING AN ORANGE GROVE THAT PAID (27 PER CENT) GROSS LAST YEAR WITH BUT 2-THIRDS OF THE TREES BEARING. IT IS LOCATED WITHIN ONE MILE OF THE CITY ON AN INTERURBAN TROLLEY. DOES THIS INTEREST YOU? THE MAN WHO WINS TODAY IS THE MAN WHO ACTS TODAY, TOMORROW NEVER COMES.

ADDRESS

The Florida Orange Grove Co. A. T. MULLINS, Manager. St. Petersburg, Fla.

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11th St. and University Place, New York City, 1 Block W. of Broadway.

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

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

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When eating, that your food is of highest value—this is the best thing to do. It is not the quantity of food you eat, but the quality of it that counts. The most healthful and nutritious food is that which is most easily digested and assimilated.

ROYAL Baking Powder

Absolutely Pure

The only baking powder made with Royal Crown Cream of Tartar

They can be no purer than the finest flour. Contains no salt or any of the other poisons so commonly found in cheap baking powder.

ITEMS OF INTEREST

News De World Over.

What a numerous there is in human nature in every age. In his explorations of the Necropolis of West Ham, Prof. Hastings found coffins in which an opening had been constructed near the head. These had been filled up with wood painted to imitate the rest of the coffin and fastened only with flimsy pegs, which would readily yield to pressure. The Egyptians buried jewelry with the dead and these openings were meant to make it easy to rob the coffins. It is needless to add that many of the coffins had been robbed.

Senator Holford Proctor, of Vermont, died in Washington City, of pneumonia, aged 77. He was a man of power, and his name was among the few speeches which changed votes in the Senate. He never spoke often which is thought to be the reason he was so influential. He was a colonel during the war, and governor afterwards. He was elected to the Senate in 1892.

The Registrar General of Britain has made his yearly report. From that it appears marriages are increasing, though still far below the number of past years. In 1876 the marriages were 56 in 1,000 of the population, now there were 15. Second marriages have fallen off noticeably. The number of bachelors have risen from 872 to 917, and of widowers fallen from 123 to 83. The marriages of widows have fallen off in about the same proportion.

The birth rate in England continues to fall in spite of all which has been urged. It is now one-fourth less than in 1876. The only comfort, and that is cold comfort for the white race, is that there is a similar decline in all the countries in Europe except in Serbia. This is the first time that Russia has shown a falling off. It will not be many centuries at this rate before the yellow race can take undisturbed possession of Europe.

The automobile accidents in the city of Berlin in one year were 2,465. Seventy people were killed and 1,209 were wounded. Of these 8 per cent. were the occupants of the automobile and 76 per cent. were pedestrians exercising their right of walking along the public streets. This is intolerable, and a very stringent bill regulating the rate of speed and punishing severely those who run their machines at a greater speed than the law allows has been introduced into the Reichstag.

In the Designer this is given as a sure cure of pneumonia. But no one but doctors should try it, for pneumonia is too terrible a disease to be experimented with. This is the remedy: Apply sweet oil to the chest and then cover with powdered lobelia thickly, and cover this with several thicknesses of flannel.

Some day the people of the United States are going to rise in their wrath and say they will no longer tamely submit to being killed. Within the city limits of New York City in the one month of January there were 3,921 accidents on railroads, in which 2,500 persons were killed and wounded. Add to this those killed by street cars and automobiles and a pitched battle of armies would have been less deadly.

Another great water fall has been discovered. Dr. Bovallin and party came upon it in their exploring. It is on a branch of the River Treng in British

Colombia, not far from the Brazilian boundary. It is 200 feet wide and has a sheer drop of 200 feet.

The Outlook gives some interesting facts in regard to the war carried on in San Francisco against the rats. Rats and their droves are the spreaders of the plague. Dr. Hill, of the United States Marine, and four hundred assistants are at work. They have averaged 1,000 dead rats a day. But this is not sufficient and they call on the citizens to help them. The United States government is spending \$30,000 per month and the city \$12,000. When the plague breaks out in Glasgow, Scotland, the city spent \$1,500,000 in killing the rats and the plague was soon stamped out.

Here is another disease laid at the door of the rats. Mr. J. Crickton Brown, a distinguished physician, in a speech in London declared tuberculosis originated with rats, though it reaches men through the bugs. If all the rats could be killed the disease would be unknown.

Rev. C. W. Howles, pastor of Hill Grove church, Salem Association, called on Monday and gave us a promising invitation to attend their Fifth Sunday Meeting. We regret having to decline. We hope to be able to visit these good friends in the future.

STATE MISSION NOTES

BY W. D. POWELL.

Kentucky has stood second in her gifts to Home Missions for four months. I want us to maintain our record. Our Home Board is doing a great work and Kentucky Baptists have always been loyal to this work. We must enlarge our gifts. I would be delighted to see Kentucky lead Georgia and the whole South. Our churches and pastors are doing nobly by the Foreign Board. Only Virginia and Georgia are ahead of us in their offerings. We have given considerably more to date to this board than we had given to this time last year. But what we have done must only be an indication of what we will do during March and April. If we fail to give more than we ever have given, a dire calamity will befall our General Board, and God will hold us accountable for it. What has your church given? What have you given?

We must have \$30,000 for State Missions. The General Association so ordered. The appalling destitution in our bounds demands it. Our loyalty to Christ, to our denomination, yea and to our State requires that we give more than 50 per cent. increase. These missionaries and collectors receive meager salaries and their families will be in dire distress for the necessities of life if we fail.

A brother living in Louisville was in my office a few moments ago and told me that he had just been to the mountains and became acquainted with the extreme poverty in which one of our missionaries was living, in consequence of a small salary.

The books for State Missions close April 30th. Brethren, shall we have victory or defeat? Your action may determine the matter. I believe in Kentucky Baptists and I feel that they have an enlarged vision of the white harvest fields at home and abroad and will do their whole duty. For this let us all devoutly pray.

Our workers in Kentucky report for February 170 conversions; 128 baptisms, and 107 by letter.

"But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth."—Deut. 8:18.

A meeting of the District Board of North Bend Association was held at Walton, on March 4th and 5th, in connection with which they had a mission rally. The speakers were J. C. Owens, a returned missionary from China, who spoke on China Missions; Dr. J. R. Sanpey spoke on the country Sunday-school; Dr. L. W. Doolan, on Christian Giving. J. G. Bow preached on the last night.

We met a number of substantial Recorder friends. We had a pleasant home with Mr. Pendleton Northcutt and wife, who showed us much kindness.

The North Bend Association will meet at Walton this year, and we hope to have the pleasure of attending.

J. G. Bow.

DEAR RECORDER.

I want to write you a word about the meeting in the First Baptist Church here. It was conducted by the pastor, Rev. Clarence Hodge and continued for six weeks. The results were more than three hundred conversions, two hundred and seventy-three additions to the church, one a Catholic thirty years old, one a Jew who is now in Williamsburg Institute preparing for the ministry, and there were one hundred and thirty-two

received for baptism, making the greatest meeting that has been held in these parts ever before. It was a meeting of God. Men were converted by the scores. Hundreds were touched that never joined the church. Many joined other churches. It was an odd time meeting with power from on high. Thousands have been led to do better and be better in the city. Men quit drinking, gambling and swearing by the power of the Holy Ghost. It was a time when the heavens opened and poured out a blessing like that at Pentecost, when three thousand were converted in a day.

Let one get the idea that the pastor was the moving force in it he must be permitted to say that God Almighty moved the forces and was honored in the meeting. It was the mighty presence of the mighty God who did the work. He is the force and the power, and he must have the glory.

OTHER STATES

Bro. J. P. Hay writes from West Hartford, Conn.: Are you still sending the Recorder to my address in Fukuoka, Japan. Am sorry to have neglected this so long, but long sickness in my family led me to neglect practically all business. If the paper has not been discontinued change to above address.

A meeting in the Hinkle church, La., resulted in twenty-six additions with others to follow.

Bro. M. M. Brown, editor of the Word and Way held a three week's meeting in the Gallatin church, Mo. The church was greatly strengthened and twenty were added to its fellowship by experience and baptism.

A two weeks' meeting in the Fair Haven church, Mo., resulted in sixteen professions of religion and seventeen additions to the fellowship of the church.

The Harrisonville church, Mo., has held a two weeks' meeting in which there were thirty-seven professions of faith and thirty-five additions to the fellowship of the church.

The Eldon church, Mo., has set apart its new house for the worship of God.

Elder C. M. Smith assisted Pastor Perry in a meeting in the Granley church Mo., which resulted in twenty-eight additions to the fellowship of the church.

A meeting in the Trontrille church, Va., resulted in twenty-two additions, nineteen by experience and baptism.

Pastor R. Andrew Williams, Fredricksburg, Va., aided by Bro. Geo. McDaniel, of Richmond, held a meeting in which there were seventy additions to the church.

The meeting at Lampasas, Texas, M. T. Andrews pastor, resulted in about fifteen additions to the fellowship of the church.

The new meeting house of the saints at Matador, Texas, has been set apart to the worship of God free of debt. Bro. W. M. Grady preached the Dedication sermon.

The great revival at Clinton, Miss., closed with 126 accessions and was a great blessing to all of Clinton. Pastor Lipsey was aided by evangelist W. W. Hamilton.

In a meeting held with the church at Neotoma, Kan., about eighty were added to the church. Pastor J. O. Harvey was aided by evangelist L. D. Lamkin.

Pastor J. S. Umberger, Galena, Kansas, closed his meeting with 106 additions to the church.

Thirty were received into the fellowship of the Valdosta church, Ga., in their meeting, in which pastor J. D. Chapman did his own preaching.

Sandy Creek church, Morgan, Co., Ga., celebrates its one hundredth anniversary in March.

At the Stonewall Baptist church, Clark county, Miss., Bro. H. M. Collins was set apart to the full work of the Gospel ministry. Bro. W. N. Swain preached the ordination sermon.

Pastor Leitner, Bartow, Fla., closed a most gracious meeting in which there were twenty-one additions.

Bro. M. P. Ham writes that there were 228 additions to the church in the meeting which he held in Fort Scott, Kansas, instead of twenty-eight. Twenty-eight evidently was a typographical error in the paper from which we took the report.

There were forty-three professions of religion and thirty-seven additions as the result of a meeting in the Grayston church, W. Va.

EATON MONUMENT FUND.

It is an occasion for joy that the list of State representatives is now practically completed. It is an unusual gratification that such men as Dr. H. H. Carroll and Dr. John H. Jordan have consented to act as members of the Monument Association for Texas and Georgia. Dr. Carroll writes: "I enclose you check for the Eaton Monument. You may put my name on the list as representing Texas." Dr. Jordan says: "I shall gladly do what I can. Dr. Eaton was a great and good man, all around one of the greatest—if not the greatest—men whom I ever knew."

From all over the country are coming subscriptions and words of encouragement. The receipts of subscriptions and cash now total over \$2,000. But we are not yet half way to our goal of \$5,000. It is hoped that all friends of Dr. Eaton who wish to have a part in this tribute to his memory, will indicate without delay their purpose to subscribe. This effort ought not to be allowed to fail of complete success.

Among the late coming letters received this week as the following from Dr. J. M. Weaver, the longtime friend of Dr. Eaton: "I have just made down for \$5 for Dr. Eaton's monument. I will give more, if necessary to make it a success, but I think it best to give in small sums that all of his friends may have the pleasure of giving something. Dr. Eaton and myself were most intimate friends for twenty six years. I regarded him the best all round man that I ever knew. I have missed him so much."

Another interesting letter is from Capt. C. J. Manly, of the Medical Department, United States Army, at Guines, Havana, Cuba, who says: "Enclosed herewith find my check for \$10 for the Eaton Monument Fund. Few people could have known Dr. Eaton better or loved him more than myself, and it is a real pleasure to send this slight tribute."

L. K. Evans, of Port Royal, Ky., writes: "I have intended from the very first to contribute something to the Monument Fund. I enclose \$1. I wish I had \$100 to give. O, what a shock it was to me to hear of the sudden death of our beloved leader, Dr. Eaton. I heard him preach the Sunday before his death, his last morning service. There was no one who admired him more than I. He was a great leader, so true. He stood for the right and I considered him the greatest man living."

SUBSCRIPTIONS RECEIVED.

Martin, Rev. T. T., Mine Mountain, Miss. \$10 00
Weaver, Dr. J. M., Louisville. 5 00
Previously acknowledged 1623 75

CASH RECEIVED.

Anders, Prof. J. R., Portland, Ark. 1 00
Bain, D. L., Portland, Ark. 1 00
Bowden, Ripley Elkin, Louisville 1 00
Carroll, Dr. B. H., Waco, Tex. 10 00
Cox, Mrs. W. H., Hopkinsville, Ky. 1 00
Davis, T. Riley, Louisville 1 00
Dickey, E., Cave City, Ky. 1 00
Evans, L. K., Port Royal, Ky. 1 00
Folsom, Violet, Louisville 1 00
Hodley, William, Reidville, N. C. 2 50
Jordan, Dr. John D., Atlanta, Ga. 1 00
Manly, Capt. C. J., Guines, Havana, Cuba. 10 00
McCambell, J. H., Athertonville, Ky. 1 00
Parker, Mrs. M. J., New Holland, Ill. 1 00
Vogt, Henry L., Louisville 5 00
Previously acknowledged 313 00

Total cash received \$351 50
In the last report Miss Jennie Williamson, of Louisville, was credited with \$1 cash received. It should have read \$2. It was a typographical error. We will be grateful to subscribers if they will without delay point out errors.

Live Stock Markets.

CATTLE.

Good to choice export steers \$5 00a 5 50
Light shipping steers 4 50a 5 00
Good to choice butcher steers 4 50a 5 00
Med. to good butch. steers 4 00a 4 50
Com. to med. butch. steers 3 25a 4 00
Good to choice butch. heifers 4 00a 4 00
Med. to good butch. heifers 3 50a 4 00
Com. to med. butch. heifers 3 00a 3 50
Good to choice butch. cows 3 50a 4 25
Med. to good butch. cows 2 50a 3 00
Canners 1 00a 2 25
Good to choice fat oxen 4 25a 4 75
Good to choice bulls 3 25a 3 75
Medium to good bulls 2 50a 3 25
Common to medium bulls 2 00a 2 50
Good to choice veal calves 6 00a 6 50
Med. to good veal calves 4 00a 5 00

Common to rough calves 3 50a 3 80
Good to choice feeders 4 50a 4 80
Medium to good feeders 3 75a 4 25
Common to rough feeders 3 25a 3 75
Good to choice stock steers 3 75a 4 25
Med. to good stock steers 3 25a 3 75
Good to choice stock heifers 3 00a 3 50
Med. to good stock heifers 2 50a 3 00
Com. and plain milk cows 2 50a 3 00
Good to choice milk cows 2 50a 4 00
Med. to good milk cows 2 00a 2 50
Com. and plain milk cows 1 00a 2 00

HOGS.

Good to choice pack and bro. 200 to 300 lbs. 4 80
Med. pack & bro. 160 to 200 4 80
Light sows, 170 to 180 4 00
Choice pigs, 90 to 120 4 25a 4 25
Light pigs, 50 to 90 4 00a 4 10
Hoglets, 150 to 200 2 50a 4 25

SHEEP AND LAMBS.

Good to choice fat sheep 4 00a 4 60
Medium to good sheep 3 00a 4 00
Common sheep 2 00a 3 00
Wethers 1 00a 2 50
Choice spring lambs 5 00a 6 50
Good butcher lambs 4 50a 5 00
Hogheads 5 00a 5 25
Cull and tail ends 3 00a 4 00

TORACCO.

BURLEY—Dark Red.

Trash (green or mixed) 87 00a 8 00
Trash (sound) 8 00a 8 50
Common lugs 8 50a 9 00
Medium lugs 9 75a 10 00
Good lugs 10 00a 10 50
Common leaf (short) 9 50a 10 25
Common leaf 10 50a 11 50
Medium leaf 11 50a 12 00
Good leaf 13 00a 14 50
Fine and selections 15 00a 16 00

BURLEY—Bright Red.

Trash (green or mixed) 88 00a 8 50
Trash (sound) 8 50a 9 00
Common lugs 9 00a 10 00
Medium lugs 10 25a 11 50
Good lugs 11 50a 12 50
Common leaf (short) 10 50a 11 25
Common leaf 11 50a 12 50
Medium leaf 13 00a 15 00
Good leaf 15 00a 17 00
Fine and selections 18 00a 20 00

DARK.

Trash (green or mixed) 86 00a 8 50
Trash (sound) 8 50a 9 25
Common lugs 7 50a 7 75
Medium lugs 7 75a 8 50
Good lugs 8 50a 9 00
Common leaf (short) 8 50a 9 50
Medium leaf 10 50a 11 00
Good leaf 11 00a 12 00
Fine and selections 12 00a 13 75

BUTTER.

Packing 18c per lb.

POULTRY.

Hens 10 1-2 lb; roosters, 5 1-2c; young chickens 10 to 15c; ducks 12c; geese 6 to 7c; turkeys 10 to 14c.

EGGS.

16 1-2 to 17c, case count; candled, 17 1-2 to 18c.

NOTICE.

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

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

This Handsome Dress \$1.95 Skirt

The illustration shows a skirt as excellent in appearance as most skirts that sell for \$3.75. The material is a splendid quality Panama and the skirt comes in black only. It is made well. Side plaits attached from waist to over hips. Trimmed at bottom with three inch fold. Closed at back with inverted box plait. We want to impress upon you strongly and deeply that this skirt is by far the grandest value that can be had anywhere in the United States. Our order was for thousands of these skirts to be delivered at one time. Skirts will be limited or expressed upon receipt of the price with 24 cents additional for express charges. We guarantee a perfect fit and agree to refund your money if you are not satisfied. Bust of skirt, waist band 23 to 30 inches and length from 38 to 43 inches.

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