

WESTERN RECORDER

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83rd YEAR

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Judge Willis had a woman before his court who said she was a tent-maker. The Judge said: "Good," and asked her if she knew the finest man who ever lived was a tent-maker. Whereupon a gentleman wrote to the daily paper to ask to whom Judge Willis referred. We wonder if there is a solitary child who reads the RECORDER who is so ignorant as that gentleman.

There is great truth in these words of Bernard Shaw: "The liar's punishment is not that he is not believed, but that he cannot believe anyone else."

Hon Whitelaw Reid in a recent speech paid this high tribute to the schools of England: "They do turn out well behaved, orderly boys and girls, grounded in the morals of Christian civilization, with an instinctive sense of obedience to law."

The Watchman says the Bible is the book which has the greatest sale, closely followed by Pilgrim's Progress and Spurgeon's Sermons. There is no more hopeful sign of the times than this. Moody's Sermons have also a great sale, 2,500,000 copies having been sold.

Dr. Sanday, of Oxford, has been praised by some as a defender of orthodoxy. How far he is from deserving any such praise, this from the London Freeman shows. Speaking of his book on the Gospel of John it says: "Dr. Sanday's view of inspiration is one which cannot commend itself to the writer of this review or to any one who accepts the orthodox position."

Mr. Dogura, a Japanese gentleman, who has become a Christian, has offered to support a missionary to labor among the savages on the island of Formosa. Some of these, inhabiting the mountain regions, are very degraded and a missionary will have a wide field among them.

The Mayor of Montreal gave his city high praise when he said: "Montreal is proud of her factories and her business blocks, but she is more proud of her churches, and she means always to keep her steeples higher than her smoke stacks."

RESURRECTION OF THE BODY.

BY HAYWOOD.

The Scriptures evidently teach the resurrection of the body. Christ said, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Now, can any other meaning be drawn from this passage than that the bodies of the dead shall, in some sense and form, be summoned from their sepulcher by the voice of Christ. It expressly declares that all who are in the graves shall hear his voice and come forth. "With my dead body shall they live." "Those who sleep in Jesus shall awake." When some, in the chapter before us, inquire, "How are the dead raised and with what bodies do they come," Paul did not reply, that he had never taught the doctrine of the resurrection of the body, but that the bodies raised would be greatly altered from what they were in their former state—not that dead bodies would not be raised, but that they would be raised in a superior condition. Paul to the Thessalonians says: "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel and with the trumpet of God; and the dead in Christ shall rise first," and then adds: "We which are alive shall be caught up together with them in the clouds to meet them in the air." Can he mean anything other than that the bodies of all shall rise? Again he says of Christ that "he shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself." But one of the strongest evidences that the bodies of the dead will be raised, is found in the resurrection of Christ. He was crucified and his body laid in the tomb, He arose. His disciples saw him frequently after his resurrection. They saw the prints of the nails in his hand, and of the spear in his side. The evidence was so clear that even doubting Thomas was convinced of the identity of his body. The resurrection body of Jesus was doubtless in a different state from what it was before his death. But it was a body and it was his body, unless his disciples were all deceived by what they saw and heard and felt. Now, the resurrection of Jesus is set forth not only as the proof but as the pattern of the resurrection of his followers; and we must regard all that belonged to his resurrection as belonging also to theirs. And as he was literally raised from the dead so there will be a literal resurrection of his followers. The Scriptures clearly teach that the resurrection of his followers will be like his—that they will be raised from the dead as he was, and will have a body like to the body which he had after his resurrection—a body like to his glorious body. When Christ spoke of his own resurrection he referred to that of his body, saying, "Destroy this temple, and in three days I will raise it up." And the apostle adds, "He spoke then of the temple of his body." Some have contended that it is impossible that the body should be raised, and attempt to draw an argument from science to prove its impossibility. Their argument is that science teaches, beyond all reasonable doubt, that the particles which compose the body frequently enter into vegetation and become incorporated with

the flesh of other animals, and in some cases with that of man himself—that our bodies are in a continual state of waste, being continually destroyed and continually renewed.

In reply to this objection against the resurrection of the body we would say, that the very objection is in favor of the resurrection of the body. "For the fact that even while living, the particles of the frame of every one change repeatedly in the course of his life; so that, as it respects the mere substance of which he is composed, the man of middle life is an entirely changed being from the youth, shows indisputably that personal identity does not consist in a body composed of the same particles of matter; but it consists in a form, assumed, from ever-varying and distinct particles, by the inward spirit of a man, acting according to its own laws of the wheat, or any other grain, by which the apostle illustrates the reality of the resurrection, consisted of particles wholly different from the blade and ear and full corn in the ear, which sprang from its decaying body, and, lifting the earth, took for its sustenance and changing form, the rain and dew and air of Heaven—at once another, and yet the same, so also the resurrection body, though it consists not of precisely the same particles once laid in the grave, may yet be as truly the body which once enveloped the soul, according to the laws of its organization, ordained of God, as the blade and ear and corn in the ear, have a body at once another, yet the same with the grain once sown.

And thus the process of the apostle is met and realized. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

The resurrection body, we have reason to believe, will be very different from what it is in this present state. The body, however, of every saint will be his body, and will be known and recognized as such. There will be an identity. The body of each one will be his body and the others will see it to be so. It will be none the less a body and none the less his body because it will be so altered. One who is raised up from severe sickness to health has substantially the same body which was lately emancipated on his sick bed; but, in many respects it is altered. So the resurrection body will be the same, and yet different. The apostle says: "It is sown in corruption, it is raised in incorruption." In this life our bodies are liable to disease, and contain the elements of decay—they are subject to acute and chronic diseases, by which life is suddenly or slowly extinguished and then putrefaction commences and it turns to corruption and dust. But "it is raised in incorruption." The body will be free from sickness, decay and death, and will be forever incorruptible and immortal, no longer capable of wasting disease or decay, but forever sound and healthy.

"It is sown in dishonor." It is sown in the grave to be the food of corruption. It is buried away from the sight of friends, loathsome and unlovely. "It is raised in glory," a bright and beautiful body, shining like the sun in the firmament of Heaven. When Christ was transfigured on the mount his face shone as the sun and his raiment was white as the light, and when John saw him in Patmos, his face was like the midday sun, and his eyes as a flame of

fire, and his feet as being brass; and we are told that the bodies of the saints will be fashioned like unto his glorious body. The glorified body will be perfect in symmetry and beauty and dignity, adapted to a world of glory.

"It is sown in weakness." It is subject to weakness by labor, to decay by age, to impotency and wantings by disease. It is at best a feeble frame. "It is raised in power." It will then be free from all infirmity and weakness, and will be endowed with an unfailing energy and activity, which will prepare it for a higher sphere, and render it capable of going through with the sublime and ceaseless employments of the heavenly world without weariness or need of rest. Constant employment will produce no fatigue nor will sleep be necessary to renovate its powers. In that better world holy love, worship and obedience will be rest and joy to the saints.

"It is sown a natural body," which means that it is endowed with animal life, a body suited to this lower sensible state in which we live at present. "It is raised a spiritual body, not merely a spirit, but a spiritual body. I understand the expression spiritual body to mean that the body will be refined and spiritualized, not gross, composed of flesh and blood and bones, as it is here, but endowed with something of a spiritual quality and fitted for the spiritual world. The natural body flesh and bones cannot inherit the kingdom of Heaven. It is not adapted to that state. It would not have strength to bear that exceeding weight of glory, of which the apostle speaks. It must be a spiritual body, not attenuated into a spirit, but still a body, spiritualized and refined. It shall not lose any perfections which it had, but gain many perfections which it had not.

The doctrine of the resurrection of the body is well adapted to encourage "all Christians to stability and persevering zeal in their Christian duty. This is the use which the apostle makes of it in the close of this chapter. "After having shown the reality of the resurrection of Christ, and the connected and consequent reality of our own resurrection; and having in the most sublime and eloquent words exulted in man's entire freedom from the sting of death and triumphant victory over the grave, through Christ, he sums up all he had been, saying with one of his own characteristic and emphatic expressions and says: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." He had before declared that "if Christ be not risen, his preaching was vain and their faith was vain," and that he and his fellow apostles were false witnesses of God. He had said also, with reference, doubtless, to the self-denial and severe suffering to which true Christians, in the performance of duty, would in this world ever be exposed, that if in this life only we have hope we are of all men most miserable. But raising his eye of faith beyond the grave and looking into the eternal world, and remembering that we shall rise again, he animated himself and others by the conviction that he and they should not labor in vain; but that in eternity they should receive, through grace, a glorious and eternal reward. So should Christians now and ever comfort one another with these words.

The sweet pleasure and satisfaction found in sitting down alone to read the Bible is evidence of being a Christian.—Mary Lyon.

TRANSMISSIBILITY OF SALVATION.

BY E. W. WINFREY.

Let us compare, you and I kind reader, to our face from upon, and utterly annihilate a mischievous untruth: The idea that while badness is contagious, goodness is not! Whence this idea came, and how it found entrance into the world, are at least to this writer, historical and psychological mysteries. No man, I think, could be found who would acknowledge it as his offspring, though it has many foster fathers and friends. Its championship, however, does no one any credit. It is neither religious nor scientific nor rational. It contradicts both common sense and the Bible.

Our institutions and the sacred Scriptures constrain us to seek only good society for ourselves and for our children. By the same constraining influences we are wont to send only, as we believe, devout, consecrated men into our pulpits or into the mission fields.

Of course, I do not mean that salvation is transmissible mechanically, as bundles and packages and loads and letters are sent by post or express, or freight, in wagons or crates or ships or cars. Nor do I mean to suggest that salvation may be transmitted by inheritance as property, and features, and form, and mental peculiarities descend from parent to child. Neither would I intimate that salvation may be transmitted in any sense or manner arbitrarily. The process is vital. And, on the part of him who receives it there must be receptivity, a voluntary acceptance of life, an openness of mind and heart, a yielding to the influences that would quicken, guide and save.

Possibly, a word should be said here as to what we mean by salvation. We are not thinking primarily of forgiveness, pardon, justification. Our entire conception of salvation includes, of course, those phases those acts of sovereign grace. But, our thought at present is occupied more especially with the idea of transformation of heart and life into Christliness. And that is a phase of the matter seriously overlooked, overlooked perhaps to the undoing of many. Paul's, John's and Christ's conception of salvation makes that phase of it conspicuous, fundamental, all important.

It might be shown that forgiveness, pardon, justification come from personality, that the entire process, from first to last, is an outworking of the touch of personality. But, we are thinking now more especially of that growth in likeness to Jesus Christ, our Lord that progress and advancement in conformity to Him, which He contemplated when His Spirit laid hold upon us, turned us about, and enabled us to lift up our hearts to Him in faith and love. And our point is that this transformation, this growth, this progress, this completing of the process of salvation, is wrought, by the influence of personality.

We need fellowship with the good, the spiritual, strong, peaceful, consecrated, Christly: we need the touch of their hands the breath of their lives, the beat of their hearts against our own. In so far as the life dwells in us, it is our duty to impart it to others, so mingling with them as to breathe into them somewhat of our hope and faith and love and zeal. Yea, verily, it is our duty so to fill our own souls with the life that whenever and wherever we come "into touch with others, it will be to enable them to live more abundantly and more blessedly. The poverty of our lives—our feebleness, our deficiency, is a sin against our brethren. To the church of the living God, to the "body of Christ"—we owe the best that we can possibly be, the utmost we can become.

And, let this be said, if we are to come to our best, if we are to experience the fullness of salvation, and if we are to so fill ourselves with life as to really discharge the solemn and blessed obligations we are under as regards our brethren and as regards the lost we must live in communion and fellowship with Him. With openness of mind and heart we must gaze upon Him, study Him, yearn after likeness to Him, and have part with Him in the service He

came to render to God and humanity. Then, doubtless, we shall fully know what that scripture meaneth, "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Calpepper, Va.

ETHICS BY REGENERATION.

BY REV. R. K. WIGHTMAN, D.D.

There are two kinds of morality—that which is outward, and that which proceeds from an inward life. A morality which is outward, which is only in form, is dependent for its standard upon circumstances, upon opinions current about us. "They all do it" is in many quarters a sufficient vindication of any course of life that is in harmony with a very low grade of morality. An outward morality is liable to be lowered, if social or financial surroundings permit. Business and political morality is therefore a very variable quantity.

The morality which proceeds from an inward, spiritual life, and is regulated by it, is that which abides and controls. It is the fruit of the regenerated heart. It measures life and its deeds by the divine standards. The natural man works for the outward appearance of character, and is satisfied with it, when it conforms to the popular standard. Hence his science of human duty is utterly at variance with the divine. God has taught that spiritual life is at the basis of all true morality, and is working in harmony with his teaching. He will have the inward life first, last, and ever, as the only hope of right living. He claims therefore the heart, the determining force in every life. Every theory of ethics that does not recognize God's theory of conduct can do little more than delude and cheat the soul. "Son, give me thy heart," is God's call to the first step in the direction of a morality that can stand the test.

"The basic principles of right action" come into play in the regenerating work of the Holy Spirit. All is death until life begins, and that life is from God. Even such a man as Nicodemus had not yet found the true ethics. He was the most perfect product of the old Jewish system. His outward morality was without a flaw. He was carefully hunting for whatever God had for him and he found it, as every soul does that goes to Christ to know the way fully. For "Ye shall seek me and shall find me when ye search for me with all the heart."

Perfect as was his outward morality in the sight of men, high as was his standing among his brethren, he had not gotten hold of the first principles of right action, which always begin in our coming into right relations with God. "Ye must be born again." Nothing is right in the soul until it is right with God; and that rectitude with him is achieved "not by works of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."

No permanent morality can be built on the old life. It will break down here or at the great day when the secrets of all hearts are revealed. The house that is built on the sand will fall when the testing storm comes, and great will be the fall of it. The principles on which the natural life is built must give way under the divine testing. "To be carnally minded is death, but to be spiritually minded is life and peace."

The talk about a system of ethics that is not based on the Lord Jesus Christ, and that does not take hold of us through the regenerating Spirit of God, is to talk and speculate of the impossible. Since "our life is hid (treasured up) with Christ in God," its source can never fail, nor can the life perish. The soul lives in the very atmosphere that perpetually nourishes. It has embraced the only true ethics, the only true principles of right action. And the love of the regenerated life, which is the love of God shed abroad in our hearts by the Holy Spirit, holds the new-born

soul to right action. Here is right action or the ethics that is the basis of all right action, for the love of Christ constraineth us; we are held by a bond that is stronger than death. It is that bond from which neither life nor death, nor principalities nor powers, can separate us.

God's will, therefore, in Christ Jesus, is the basis of all right living, and we are planted on that divine and unalterable basis by the regenerating Spirit of God. All attempts to build on any "other foundation," on the progress of the race, the developments of science, the hay, wood and stubble of a false philosophy—can only infatuate, blind and destroy. Until we are born again our morality, however fair in the eyes of men, will only be fit material to kindle the fire that is unquenchable.

The pride of human learning has sought out many inventions. The alienation and enmity of the human heart have planted the natural man on these delusive and crumbling fabrics. "Nevertheless the foundation of God standeth sure."

Love to God, and love to men because of our love to God, will put us in right relations with the Ruler of the universe and all his subjects. And that love is the fruit of the Spirit's regeneration work, that lays again the basis of right ethics. "For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness self-control."

Beyond this complete work of the Holy Spirit, setting us right with God and all his children, there is nothing to ask. We have found the only true ethics, "the basic principles of right action;" and we have found it through the regenerating love of the Holy Spirit.—*Herald and Presbyterian*.

PASTORAL MEMORIES.

THE SERMON AS A MEANS OF GRACE.

People are very much alike. Human nature may be said to be an invariable quantity. If it were not so, there would be very little value in the study of history. By knowing how people have acted in certain circumstances a very correct judgment may be formed as to how other people, in other places and times, will act in similar circumstances. An old sermon, consequently, if it ever was a good sermon, is not a thing to be despised.

I once found it a convenient thing to say that I had preached an old sermon. A neighbor took offense over a sermon I had preached on Sabbath desecration, and said that I had been observing him and had taken occasion to give him, in this way, a public reproof. It was quite a pleasure to me, and a means of conciliation, to say that every word of the sermon had been written before I had ever seen him. He withdrew his declared intention to never hear me preach again, and has ever since been a good friend and a regular church attendant. I think the incident was a means of good to him in many ways.

I have prepared with very considerable care some two thousand sermons. Some of these I have repeated a number of times, but never without special adaption of the sermon to the peculiar circumstances in which it was to be employed. In a good many cases I have been compelled to preach without the preparation I would have desired, but I believe one should be ready to preach, on almost any occasion, at very short notice. The gospel is so many-sided, its facts are so rich and abundant, and one should become such a reservoir of its truths as to be able, with little notice, to open up some part of it to the profit of almost any congregation.

The ideal to be kept in mind whenever one goes into the pulpit is that each sermon, on whatever subject, should contain enough saving truth to lead a soul to Christ. I can say, in all sincerity, that I have tried to observe this as the changeless rule of my ministry. Looking back over the years, I suppose I have preached many sermons when no soul was converted, but I have tried to hold up Christ, and I have urged the people to look to him and be saved. I might have done it better, for no one may say positively that he

has always done his best, but I have not knowingly departed from the truth or the spirit of Christ. I have many tender memories of individuals whom I had specially in my mind while preaching particular sermons, and I have been told by many persons that they had been led to Christ or helped on their way by sermons I have preached.

"Is the sermon done already?" asked a woman who was passing a church as the service closed and she met an acquaintance who was passing out with the congregation. "No," was the answer; "it's just been preached. We've got all week for doing it." It was more than a pleasant reply. "Now, therefore, perform the doing of it," was one of the apostolic injunctions that rings still for today. There is something vital in the satisfaction that arises from the fact that a good sermon continues to do good for weeks, it may be for years, and it may be for generations. The one who says "Your sermon led me to Christ" may be one who will lead many others to Christ in the course of his converted life.

A sermon is not itself an end. It is only a means of grace. It is important, however, that as a means, it should be as nearly perfect as possible, so that it may convey the truth to human minds and hearts. It has been my privilege to preach in nearly three hundred different houses of worship, and it is a joy to have addressed so many thousands of hearers in so many places. It is a privilege to be a factor, however humble, in spreading the knowledge of the truth of Jesus Christ, and in entreating any considerable part of one's fellow-men to be reconciled to God. Each service is an opportunity for doing immeasurable good; each sermon should be an affectionate spiritual message, and, in delivering it, the minister should always endeavor to realize that he is an ambassador for Christ.—*Exchange*.

SAY SO.

After eating as a guest, I rarely leave the table without saying to the hostess something like this, "I enjoyed the dinner and thank you for it." And it is spoken sincerely. Knowing the trouble to prepare the meal and the hospitality that shares it with me, I am glad to speak my thanks.

Said one, "It is needless for me to say anything. The heartiness with which I ate showed that I enjoyed it." True, but that is a pig's way of showing that he likes his slop. In polite society, it is not enough to stuff one's self. It is proper to speak one's appreciation, to say so.

"My wife knows that I appreciate her efforts to make our home pleasant. My work to support the family shows that." Yes, but it would please her for you to say so in words. Ask her if it wouldn't.

"My pastor sees me in my seat every Sunday and knows I like his preaching." Yes, but you do not know how hungry he grows to hear you say, "That did my heart good." "That gave me a fuller view of Christ," "That gives me fresh courage." Do say so.

"I am trying to make a good citizen, and live an honest, clean life. Is that not enough?" No, no, it pleases "our Father" to hear you say often, "I thank thee," "Thou art so good to me," "I do love thee." Yes, say so every day.

What is the matter? Are the tongue nerves that say "love" paralyzed? Let us say the word, say it often. It will do so much good—even to ourselves.—*Cumberland Presbyterian*.

The Scripture affirms Divine Willing and Working to be the source and the cause of all creature acting, and it reveals Human Willing and Doing as a condition and means of appropriate results in man's experience. Throughout both Testaments and applying equally to Providence and Redemption, human agency is demanded as if it sufficed in itself; while in every case it is asserted that divine agency alone assures results. Many Scripture illustrations are typified in the apostle's emphatic word to the Philippians: "Work out your own salvation, for it is God that worketh in you both to will and to work."

THE ATTITUDE OF THE CATHOLIC CHURCH TOWARDS THE FREE SCHOOL SYSTEM.

BY REV. J. BENJ. LAWRENCE.

For more than a generation the Roman Catholic priesthood and press have been denouncing the public schools of this country. The whole force of the hierarchy is turned against the system of free education which is the glory of America and the safeguard of the Republic.

The opening gun in this campaign against free education in America were fired as far back as the nation. The Freedmen's Journal of November 20, 1869, said: "We don't want you to be taxed for Catholic schools; we don't want to be taxed for Protestant or godless schools. Let the public school system go to where it came from—the devil!"

The attack upon the free school system is no longer simply a matter of abuse from the Catholic priesthood and Catholic press, it has become an organized movement. The purpose of the Catholic church to destroy, root and branch, the American school system has taken definite form.

Rev. Jeremiah J. Crowley, himself a Catholic, in his book "The Parochial School," says: "I assert that it is the set purpose of the Roman Catholic Hierarchy to destroy, root and branch, the present system of American Public Schools."

1. "The bringing of the public schools into contempt by characterizing them as Godless, vicious, a sink of corruption, and so on.

2. "The securing for Catholic parochial schools the largest possible share of the public school tax funds.

3. "The encouraging of other sects to start sectarian schools and to demand public monies in payment for the secular education for their children.

4. "The securing of a Catholic majority on public school board and on the teaching staff of the public schools in the hope of being able thereby to lower the tone of instruction and discipline in the public schools and thus bring them into disfavor.

5. "The securing of the employment of nuns and monks as public school teachers.

6. "The prevention of normal school training of public school teachers."

By these and other methods Catholic ecclesiastics hope to destroy the free school system of America and make the parochial school supreme. This effort is a combined and systematic attack. The Catholic press is full of charges against the morality of the public school system. The Catholic Telegraph, of Cincinnati, in speaking of the lynching spirit says: "Various reasons have been assigned for the frequent eruption of the anarchistic spirit, but in our opinion, the lynching spirit is due to the irreligion, the exaggerated idea of personal freedom, and the repugnance to authority imbibed by the pupils in the godless schools of the country."

and criminals sit side by side with the children of the honest and the upright; the Jew with the Christian, the infidel with the devout. The morally rotten mingle with those yet sound. Is it not true that the public schools are a perverted, illegal and dangerous institution? Before another generation grows up our public schools will be sinks of corruption, from which streams of irreligion, immorality, licentious, impious and scoffing humanity will issue forth and poison our country."

I have many clippings from the Catholic press of this country along the same line. It shows conclusively that the sentiment of the Catholic Church as expressed in the public press is opposed to the public schools. Does this press express the sentiment of the church? Let us now turn to the expression of prelate and priest.

Archbishop Elder, in a diocesan letter, August 25, 1904, says: "The church has always opposed separation of education and religion, and hence has condemned those who advocate it. . . . In the Encyclical of Leo XIII, 'Nobilitatem,' of the 9th of February, 1881, occur the following words: 'The church has ever and ever again loudly condemned those schools which are called mixed or neutral, warning parents to be careful in a thing so momentous.' These pronouncements of the Holy See are the law for all. . . . It is evident, then, that the doctrine of the church, which it would be erroneous, scandalous and evenavoring of heresy to contradict, is that to attend a non-Catholic school constitutes usually a grave and permanent danger to faith, and that, the effort, it is a mortal sin for any parents to send their children to such a school, except where there is no other suitable school, and unless under such precautions as to make the danger remote. . . . Confessors are hereby forbidden to give absolution to parents, who, without permission of the archbishop and their children to non-Catholic schools, unless such parents promise either to send them to the Catholic school, at the time to be fixed by the confessor or, at least agree, within two weeks from the day of confession to refer the case to the Archbishop, and abide his decision. If they refuse to do either one or the other, the confessor cannot give them absolution, and should be attempted to do so, such absolution would be null and void." You will notice that the Archbishop says that the church has always been opposed to any school which is not under the supervision of the church.

The Jesuits are particularly vicious towards the public school. In the Holy Family Church, the largest parish in Chicago in 1902, during a mission at which there were present at least 2,500 people, all being women, the Jesuit preacher said: "Parents who send their children to the godless public schools are going straight to hell. I make this statement in the presence of this blessed sacrament. Now, I want you good mothers, whose children attend the parochial school, to kneel down and offer up with me from the bottom of your hearts, three Our Fathers and three Hail Marys for the conversion of these wicked and blighted persons who are sending their children to the godless public schools." This is the sentiment of the church and whenever a priest departs from this idea he is immediately checked up by his superior and brought into line. Dr. McGlynn, one of the most prominent priests of New York, some years ago electrified the people by the following statement: "I assert that it is a calumny to denounce the public schools of America as godless and immoral. If I could reach the ear of the American people I would say: Cherish your public schools. Make them as complete as possible. Show no favor to any rival system." These were brave words, but Rome was not asleep. A growl of displeasure was heard from the Vatican and the iron hand of the Hierarchy reached across from Italy to the metropolis of America and hurled Dr. McGlynn from his throne of power and crushed him into submission and silence. Father Phelan, editor of the Western Watchman of St. Louis, Mo., dared to come out in an editorial against the school policy of the church. A little later he was called before Archbishop Knin, who handed him a written apology, and commanded him to publish it in the columns of his paper, Archbishop Ireland, in his famous Minneapolis address in 1890, said: "I am a friend and advocate of the state school. I protest with all the energy of my soul against the charge that the schools of the nation have their enemies among the Catholics." This statement may be correct so far as the laity of the Catholics are concerned, but it is noticeable that he does not mention the priests. However, the Jesuits got in behind him and he was forced to write a letter to the Pope in explanation.

I could go on multiplying evidence, but this is enough. There is no doubt as to the attitude of the Catholic Church towards the free school system of America. Rome is opposed to education. The rivers of blood which she has spilled in the past to suppress liberty of thought and conscience is proof of her uncompromising position. She has not changed. The recent encyclical against modernism is an evidence of the unchanged attitude of the Roman Catholic Church. She is as intolerant and as bigoted as she was in the dark ages. Let us then not go to sleep and leave the public school system and our free institutions unguarded and undefended to be assaulted and destroyed by the Roman Catholic Hierarchy.

New Orleans, La.

A QUESTION OF EMPHASIS.

Pedagogical methods are good in the Sabbath-school just as business principles are good in the church, but neither pedagogy nor business is the chief end of the church or school. There can be no objection to a reasonable amount of pedagogical emphasis in Sabbath-school periodicals, but

we are a little tired of an emphasis so emphatic and often repeated that it overshadowed other things of equal or greater importance. We have before us a teachers' paper with two long articles on methods, and practically nothing aside from its exposition, on anything else. One of the articles is an arraignment of the average Sabbath-school as ill organized and inefficient. It describes the teachers as incompetent. It makes sport of a "pious but ignorant" old man "whose like can be found in many schools." "He adjusted his spectacles," and had the scholars read "verse aloud," and lectured them. It is greater with a mine of revelations who has let scholars say the golden text and tells them stories. It has no justice with a callow youth who teaches the catechism the year round.

We have known the double of all these teachers, and have seen the Lord's blessing follow their work. We knew a young man who began teaching before she was sixteen, and whose first scholars are now teachers. We knew a young man who taught the catechism, and teaches it yet, and whose scholars knew both the catechism and the Bible. We knew an old man who always adjusted his spectacles and read round. We suppose he was ignorant of pedagogy, but knew the Bible, and had a passion for souls. A boy once refused to join his class because "every one who joined it got converted," and he did not want to be converted. The old man is dead, but he is teaching yet through two preachers and half a dozen elders.

Most Sabbath-school teachers are anxious to learn all they can as to the best methods, but they do not enjoy exaggerated criticism or abuse of older methods which, under God, have made the schools what they are today. Moreover, they will not get the best results even as to methods from a writer who seems to know nothing but methods, and does not even refer to the great purpose of the Sabbath-school.

A writer in another teachers' paper, discussing "adaptation" as the first great pedagogical principle to be observed, says: "It was once suggested that the proper way to study the Bible is for the whole congregation to gather like a great family and have biblical truths presented to them in a mass. Concerning this, the query was raised: 'What would you think of a family class in arithmetic; the grandfather, the children, and the grandchildren all being engaged in the same study?' 'Ridiculous,' was the answer. Just as it is concerning the Bible."

No, it is not just so concerning the Bible, and the statement that it is shows a failure to appreciate another pedagogical principle, viz., adaptation not only to the pupils, but to the lesson. The wise teacher will not teach mathematics as he teaches history or Latin. One who tries to teach the Bible as he teaches mathematics will fail. Christ gathered the multitude before him, old, young, wise, ignorant, good and bad. There was nothing "ridiculous about" this. So did the apostles. So did the fathers. Whole congregations gathered as families to have biblical truth presented to them in mass in sermons. Some may do so in Bible classes.

The teachers' periodical which does not impress the spiritual work of the school neglects the important part of its work. This it must do, and not leave the other methods, etc., unalone. The chief end of the school is not the school. The chief end of an engine is not the engine. The chief end of teaching or preaching is not teaching or preaching.—Exchange.

THE GOD OF THE AGED.

Rust has been the ruin of many a bright intellect. The celebrated Dr. Archibald Alexander, of the Princeton Theological Seminary, kept young by doing a certain amount of intellectual work every day, so that he should not lose his touch. He was as full of sap on the day before his death as he was when a missionary in Virginia at the age of two and twenty. He prepared and often used a prayer that was so beautiful that I quote a portion of it for my fellow-disciples whose life-clock has struck three score and ten:

"Oh, most merciful God, cast me not off in the time of old age; forsake me not if my strength fail. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from dependency in my declining years, and enable me to bear with patience whatever may be Thy holy will. I humbly ask that my reason may be continued to the last, and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of Thy faithfulness in fulfilling Thy gracious promises. And when my spirit leaves this clay tenement, Lord Jesus, receive it. Send some of the blessed angels to convey my inexperienced soul to the mansions which Thy love has prepared; and, oh, may I have an abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ."

This beautiful petition flooded his closing years with sweet peace, and a strength unbroken to the last.—Interior.

SLOW POISON.

BY HILDA RICHMOND.

When the whole family took down with typhoid fever the attending physician analyzed the water, and found it impure. The mother of the patients could hardly believe that they had been drinking in disease because the water looked so clear and harmless. The physician told her that the invisible kind of slow poison was the very worst he had to deal with, as it appeared so innocent and pure

And do you know that many boys and girls are in worse danger than the people who drink impure water? On the way they are reading impure books, that in time will surely poison their minds. It isn't the first time novel a boy reads that makes him want to imitate the wonderful heroes that catch robbers single handed, and put Indians to flight. It is the constant reading that brings on a disease worse than typhoid, and kills him far sooner than the water and gas. Not do the silly stories at first influence the girls so much. They may sound very harmless and innocent in the beginning but when they come the girls sit around weeping over the troubles of the heroines, so that they cannot see the unwashed breakfast dishes, or the room to be tidied, the poison has done its work. In very many homes are dead, patient be ome of mothers, who need help and sympathy more than the foolish girls in unwholesome stories.

If you should see dentally swallow a small quantity of poison for medicine the doctor would be surprised in haste to give you an emetic, and as should you would be badly frightened, but it may be you are taking poison every day without knowing how dangerous it is. If you cannot tell about the things you read, if they sound all right, and yet you are in doubt, have some skilled person analyze them at once. There are many sensible well read people in every community who know the good from the bad in stories, and will be glad to tell you. After a while you may have formed the habit, and be unwilling to give up the harmful reading. Poison is deadly, whether taken in small or large doses and should not be used by young or old. Exchange.

I know a "doubt" who says that the best thing about praying is that it makes working seem so attractive and brings one into sight of the presence of God. C. H. McAfee, D.D.

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.

Islam a Challenge to Faith. By Samuel M. Zwemmer, F. R. G. S. Student Volunteer Movement. \$1.00 net.

This book is the outgrowth not only of careful study of personal investigation, but is also the mature result of missionary experience in a Mohammedan land, covering a period of sixteen years. The material is well arranged and will be very interesting to those seeking information concerning Islamism, for its weakness and strength are admirably depicted by the author. The first chapter is somewhat technical, but after that the book grows in interest, stirring the soul of the reader and at the same time imparting a wealth of information.

Difficulties and Alleged Errors and Contradictions in the Bible. R. A. Torrey, D.D. Fleming H. Revell Company. 50 cents net.

This is an excellent book especially for young people who may have doubts about the Bible suggested by objections "of which the modern infidel makes the most." The difficulties discussed are candidly stated and then answered in a way that maintains the integrity of the Bible. The book does not pretend "to take up in detail every conceivable difficulty that could be found in the Bible," but simply those that "are most puzzling to many Christians."

Pastors and teachers could hardly place a better book in the hands that are inclined to yield to skeptical influence.

The Life of Christ According to St. Mark. By W. H. Bennett, M. A., D.D., Litt. D. A. C. Armstrong & Son. \$1.75.

Dr. Bennett was the writer on Chronicles in the Expositor's Bible and is a specialist on the language and literature of the Old Testament. His treatment of Mark is unique and withal quite suggestive to a judicious reader. He confesses that an isolated treatment of the Gospel of Mark, and that is the character of this work, would make an impression that "would be inadequate, both from the point of view of history and from that of Christian doctrine." In some respects the author is arbitrary and unfair. He represents Jairus' daughter as sleeping when the narrative plainly declares she was dead. The effort to explain away the supernatural as manifested in miracles is unfortunate and unwise.

Sermons in Illustration. By Rev. Franklin Noble, D.D. E. B. Treat & Co. \$1.50.

The author was formerly editor of The Treasury Magazine, and a greater part of these sermons appeared in its pages. The book consists of "seventy-five sermonic word paintings," arranged under the topics, Light, Salvation, Life, Work, and Character.

The author properly claims that "nothing catches the mind's eye like a picture, nothing holds the ear like a story and nothing clings longer in the memory." The book is readable and helpful.

SUNDAY-SCHOOL LESSON

SUNDAY, MARCH 29TH.

Temperance Lesson.—Prov. 23: 29-35.

Motto Text.—"At last it biteth like a serpent and stingeth like an adder."—Prov. 23:32.

This is one of the most graphic of descriptions. A drunkard can see himself as others see him in this mirror. The chapter is the advice of a father to a son, warning him against the perils of the society in which he would find himself in life. "Who hath weal? Who hath sorrow?" The Hebrew words translated weal and sorrow are interjections. "Who hath, Oh! Who hath alas?" A strong description as if of woes too great for human language. They are many as well as great. Woes of body and of mind, and woes utterly unreasonable because they are brought upon a man by his own senseless and deliberate folly. If a man had never seen a drunkard, and if he was made a confirmed sot by one drinking, one might have pity and patience. But men begin drinking with warning examples all round them and it is only by continued drinking that they become confirmed drunkards.

"Who hath contentions?" Drunkards are quarrelsome—which is the idea here. They have contentions also between their appetites and their consciences; contentions with those who would turn them from their evil ways; a contention with God and his law. "Who hath babbling?" The most intelligent man talks silly when under the influence of liquor. Drunkards reveal secrets also. The word also means complaints—complaints of his circumstances, of his fellows, against God. "Who hath wounds without cause?" Fighting on slight provocation which would not have moved him had he been sober.

"They that tarry long at the wine." Men drinking all night. They indulge in spees which lasts some times for weeks. "They that go to seek mixed wines." Go to saloons, in modern language, and drink wines made strong by drugs. Mixed drinks cause speedy intoxication. All sorts of poisonous things are put into the liquors of the present day and make them more deadly by far than the liquor of the same name of fifty years ago.

"Look not thou upon the wine when it is red." The wines of Palestine were generally red, and red wine was esteemed most. The

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command is not to put oneself in the way of temptation. Do not even look upon strong drink—stay away from the places where you will be tempted. "When it giveth his color in the cup." It might be well for the benefit of scholars who do not know the reason and who are often puzzled by the use of the pronoun "his" in such cases in the Bible for the teacher to explain that when our version was written, the pronoun "its" had not been introduced into the language. His was used as the neuter possessive as well as the masculine.

For "color" the Hebrew is "eye," referring to the sparkling of the wine. "It is as though the cup had an eye which glanced at the drinker with a fascination he did not resist." "When it moveth itself aright." Goes down the throat smoothly and pleasantly. One who knew nothing of the terrible nature of strong drink might be deceived by the color and the sparkle of the wine, as a child by the rattles of the snake. Avoid the beginning of drunkenness by total abstinence. Not only refrain from touching but even from looking upon it. A man who does this is safe and he alone.

"At the last it biteth like a serpent." Whose poison is deadly. The East is greatly cursed with poisonous reptiles some of which are beautiful in color. "And stingeth like an adder." Which lay coiled up in the dust unseen and unnoticed ready with its deadly fang. Thus strong drink overcomes a man who imagines that he is safe from danger.

"Thine eyes shall behold strange women." Licentiousness is a constant companion of strong drink. The words also mean strange things upside down. A drunken man's ideas of right and wrong are confused; he will utter words he would not dream of when sober. His words are confused also and stammering. How a man who has ever seen another drunk, and seen what an utter fool he made of himself, can drink is one of the mysteries of sin.

"As he that lieth down in the midst of the sea." Commentators differ as to the meaning of these words. They may refer to the unconsciousness of one who is in the depth of the sea hopeless and helpless; or to one tossed about on a ship in the sea. The drunken man is compared "to one who is drowned or drowning who is cut off from all his former pursuits and interests in life and has become unconscious of surrounding circumstances." There may be a reference to the rolling, unsteady gait of the drunkard but that is doubtful.

"Or as he that lieth upon the top of a mast." A place of the greatest danger, where no man in his senses would lie down. In just such deadly danger is the drinking man, and his folly is greater than that of the man lying down on the masthead.

In the next verse the drunkard speaks. He is vaguely conscious of the things that happened during his carousal. "They have stricken me, and I was not sick; they have beaten me, and I felt it not." "This is the inebriate's contemptuous answer to the admonitions of those who warn him of sickness and wounds. He has been stricken and not made sick; he has been beaten, but he felt no bruises. It was but the temporary results of a frolic. There is no occasion for being troubled. Advice and warning are of little use then. The very drinking habits dull the conscience and harden the heart."—Peloubet.

"When shall I awake? I will seek it yet again." Nature forces him to sleep off a debauch, but he regrets the time he must spend in sleep. So far from being penitent and ashamed he is anxious to get to drinking again as soon as possible.

The Bible does not favor the sentimental view that the drunkard is the poor victim of others who are the guilty ones. The Bible represents him as a criminal and a very vile, contemptible and hardened one. A little more Scriptural talk to drinking men would be a good thing, and a great deal less of cooling sympathy.

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CUTTING OFF THE HAND OR FOOT.

Does the following Scripture teach apostasy?

"Wherefore, if thy hand or thy foot offend thee cut them off and cast them from thee. It is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire."—Matt. 18:18-19.

I so often hear it said, even by Baptists that this Scripture refers to some besetting sin, the which if we do not cut off we will be cast into everlasting fire.

Does to stop sinning make Christians halt or maimed even in spirit or body or even financially? Will God let one who believes in him be lost, or will he chastise us for our disobedience?

God's covenant with David is: "If he commit iniquity I will chastise him, with the rod of men, and with the stripes of the children of men. But my mercy shall not depart from him." II. Samuel 7: 14-15.

David says before I was afflicted I went astray, but now I keep thy word. Is there one that does not commit sin? If we say we have no sin we deceive ourselves and the truth is not in us.—I. John 1:8.

Then will all be lost? Can we cut off our sins ourselves? I am glad that my soul is not trusted to my keeping. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—I. Peter 1:5.

My sheep hear my voice and I know them and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of

my hand—John 10:20.

If we are lost it will be because we are never saved. We are taught that if we commit sin we cannot see afar off. That is just the reverse to stop sinning and be one-eyed. If we have no sin we can see clearly, and not be halt or maimed spiritually. So I cannot accept the above interpretation. Now, let us look for a better one. In the first place who is it that is offended? I will take the position that it is the local church. Well, then does the church have hands and feet? Let us see, we find in I. Cor. 12:27. Ye are the body of Christ. Speaking of the members of this local church, fifteenth verse says: "If the foot shall say because I am not the hand I am not of the body. Is it not of the body? And if the ear shall say because I am not the eye I am not of the body. Is it not of the body? Eighteenth verse: "But now hath God set members every one of them in the body as it hath pleased him. Twenty-seventh verse. Ye are the body of Christ and members in particular.

Now, we find that as the church of Christ has eyes hands and feet, we also learn in the eighteenth chapter of Matthew just how to deal with a member if he offend his brother; also what to do with an offending member if he neglect to hear you, neither will hear the church.

I. Corinthians 5:13 says: Put away from among yourselves that wicked person. I might say though he be the right hand or right foot of the church, and let the church hobble along without him as best they can.

We find in this same chapter that a little leaven saveth the whole lump, which means a little sin allowed to remain in the church will eventually leaven the whole church.

Or to retain known unworthy members in the church will corrupt the whole body and in time the unconverted in the church will outnumber the converted, and when they have the majority in a church they will turn out all the converted, then it will be a wicked body, and, of course, will be a totally corrupt body; then God will remove his candlestick from that place and that wicked body will be cast into everlasting fire. It weakens the church to exclude its members, but the church had better do it if they continue to offend the church and will not repent of their wrong. This would make the church halt or maimed, and if the church exclude one who is strong financially that would cripple the church in that respect. Also if the eye of the church is an offender and persists in the same the church had better have only one eye as to retain him.

Now, with the hope that the apparent idea of apostasy may be removed, also that of self righteousness which is so evident in the general interpretation of this Scripture, I will say faith in Christ alone saves, therefore lay hold of him by faith and be saved.

And if through the weakness of the flesh we stumble, remember we have an advocate with the Father, who can save to the uttermost, and thanks be to him that ad-

vocate is not this old mortal body. Trust in Christ and be saved, for ever saved.

N. W. McCLELLAN, Greenville, Ky.

[We do not agree with Bro McClellan in thinking the church is meant in Matt. 18:18. But he makes an interesting plea and a strong argument for better discipline.]

Remember, you have not a faculty of body, mind or soul, whose law of improvement is not energy.—Edward D. Hall.

THE SILVER LINING.

A Rift in the Clouds of Darkness and Despair.

Others Will Help You if You Will Only Help Yourself.

The clouds are dark and lowering. You are hourly expecting the blinding flash of lightning and the crash of thunder. Troubles crowd thick around you. If you have health and strength you can meet them like a man. Be ready when the storm breaks. How can you stand up and be strong when you lose sleep and memory, your digestion is impaired, your vitality weakened, your stomach overloaded and overworked. Here lies the secret of strength, mental and bodily vigor. Buy a box of Stuart's Dyspepsia Tablets at the cost of only 50 cents. They will perform all the functions of your tired-out stomach, allow it to rest and restore it to its normal phase of activity.

Use them once, you will use them twice, finally you will find you cannot do without them.

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Space will not permit us to give you any idea of the testimonials to the efficacy of Stuart's Dyspepsia Tablets which arrive by every mail. One extract will suffice: "Medical authorities prescribed for me for three years for catarrh of the stomach without cure, but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite, and sound rest from their use."

With strength to put up a good fight, hope will rise again, you will gradually overcome your obstacles, the clouds will show their silver lining and you will bless the Stuart Tablets which showed you the way to health, strength, contentment and prosperity.

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BAPTIST AFFAIRS IN OWENSBORO.

GREAT EDUCATIONAL RALLIES—DR. PORTER CAPTURED THE PEOPLE

It is always a delight to revisit the fair city of Owensboro, where there are more Baptists to the square inch than in any other place, perhaps, in the world. The fact is the Baptists are the people in that wide awake and progressive city, as they should be everywhere.

On Friday night an educational rally was held in the First church. On Sunday night the other Baptist churches all gave way, and met in another educational rally in the Third church. Friday night there were brief addresses by Pastors Warren, Nowlin and Hobbs, and the Educational Secretary; but the main address was delivered by Dr. Henry Alford Porter, of the Walnut Street church, Louisville, upon the subject of "Baptist Education." There was much curiosity to hear the successor of the loved and lamented Dr. Eaton. Dr. Porter fully met all expectations, and his speech was one that I trust he will put in enduring form for wide circulation. Have you met Dr. Porter? If not, permit me to introduce him to you. He reminds one very much of the late George C. Lorimer in the character of his oratory and in his personal appearance. There is the same intellectual head and charm of diction and graceful delivery. He has the rare art of saying thoughtful and beautiful things and then stopping without spoiling his perfect sentences. The results of his visit will long remain in the history of Baptist influence in Owensboro. We hope it will be possible for him to attend other rallies in the Campaign of Education in Kentucky. Intellectual and virile in his thought, there are in his utterances a grace and a heart power that attract and deeply move his audiences. Kentucky does not yet understand what a valuable acquisition Walnut Street has won for our cause in this great State. Those that met the Doctor cannot help being delighted with him socially also. His powers of memory are astonishing. He can repeat almost verbatim some of the plays of Shakespeare, and quote long passages from Homer, Virgil, and other classics in the languages in which they are written.

At the rally in the Third church Sunday night, there was a large audience who came through the pouring rain, filling the magnificent auditorium and overflowing into the galleries. At this meeting excellent addresses were delivered by Deacon Anderson, representing the First church, and Pastor W. D. Nowlin, of the Third church and J. R. Hobbs of Walnut Street church. Some were surprised at the eloquent address upon denominational education and our present great effort by Bro. Anderson, though to those who knew him, the Deacon's thoughtful speech was no more than might have been expected of him.

These two rallies were arranged by the pastors of the city, and were effective in informing their congregations and arousing enthusiasm upon our educational situation.

On Sunday morning, the Secretary spoke at the invitation of Pastor Warren in the First church to an audience that overflowed their elegant auditorium. The music was a delightful feature, and Pastor Warren's words to his congregation about what he would love to have them do in the undertaking so dear to the hearts of all intelligent Kentucky Baptists, were like "ap-

ple of gold in pictures of silver." The collection in the First church ran up to between three and four thousand dollars. Some of the largest givers were away for the winter and Pastor Warren said he was certain that the contribution of the old First church would amount to five thousand dollars, at least; indeed, Deacon Anderson stated in the Third church Sunday night that the First church could certainly be counted on for that amount.

We feel under obligation to the Pastors and many friends for kindness and courtesies while in the metropolis of Western Kentucky. Bro. Warren met us at the train, and insisted upon our being the guest of the First church at his home in the elegant Frederica flats. If you have not yet met Rev. L. B. Warren, pastor of the First Baptist church, you have before you a great pleasure at the approaching meeting of the Baptist Education Society, and the General Association. The members of his church, the Baptists of the city, and the people in general are in love with him. Already over two hundred members have been added to his church during his brief pastorate. His Sunday school has more than doubled, his audiences are large, and his prayer meetings crowd the chapel. They have inaugurated a movement for enlargement of the building. We congratulate, not only our cause in that city, but of the entire Commonwealth, on the coming of this gifted and lovable spirit to be added to our ministerial force. As is generally known he is the son of the distinguished Dr. E. H. Warren, formerly pastor of the First Baptist church of Macon and the old First church of Richmond, Va., and we believe that his ministry will equal that of his devout and eminent father, who was for so long one of the most trusted leaders in the Southern Baptist Convention. Bro. Warren's success as pastor in Beaumont and in Chicago was no less than phenomenal, and from what we heard of him, we believe it will be more than duplicated in Owensboro.

The Third church is engaged in a heroic struggle to pay off an indebtedness of ten or twelve thousand dollars, and will be heard from later, but pressed as they are above measure, gave considerably over a thousand dollars. Dr. Nowlin, the distinguished moderator of our Association, and member of the Board of Directors of the Education Society, is leading them on to greater and greater usefulness. They are pushing their missions in the city, and "lengthening their cords and strengthening their stakes." Bro. Warren remarked that the Third church reminded him of a great automobile that had been built by the hand of a master workman—powerful and easy running. Their Sunday school numbers over six hundred even on an unfavorable morning and all departments are full of life.

Pastor Hobbs and his people have started a movement to erect a modern building to contain the audiences of this brilliant and popular preacher. It was our happiness to be entertained at dinner in his charming home and meet his interesting family. The Walnut street church believes in their gifted pastor, and their confidence leads them to follow him in his plans for enlarging usefulness. With all that they have upon them at this time, they subscribed in a brief canvass, about eight hundred dollars, and Pastor Hobbs said he would guarantee a thousand dollars for the work of-

education, but he believed the sum would reach twelve or fifteen hundred dollars, as on account of his going with Bro. Warren to the Atlanta conference, very little time could be given to his church.

We feel confident that the Owensboro saints will give not less than ten thousand dollars toward the half million Kentucky Baptists are trying to raise in their educational work. What they give and will give will be in addition to large sacrifices that they are making for their growing local work. The Third church, with its large indebtedness, the First church with its effort to enlarge their plant and erect a building for a growing mission, and the Walnut Street, with its building enterprise, are all examples of sacrifice for the common advancement, that ought to stir the hearts and be a noble example to every church from Virginia to the Ohio, and from the Ohio to the Tennessee line. The pastors, while of course, like all preachers, bearing heavy burdens led nobly off. Pastor Warren leading his church with a gift of \$500, Pastor Nowlin adding \$150, to his gift which he felt was already as large as he could possibly make it, and Pastor Hobbs getting at the head of his column, with a contribution of \$250. One feels proud in Owensboro to be a Baptist! Oh! that this spirit of consecrated leadership may come upon all our pastors and the same devoted following be seen throughout the length and breadth of this rich and mighty state.

Monday night we went out, at the invitation of Rev. W. H. Dawson, and preached at Yellow Creek church. The roads were nearly impassable and few of the members could attend, but the offering was over two hundred dollars, and we promised Bro. Dawson to return a little later and finish the canvass, and visit his other church. It will be sad to the brethren generally to know that this noble man is temporarily laid aside by paralysis. But it was beautiful to see the honor and affection in which he is held in all that country. Indeed, he is the revered and trusted Baptist Bishop of that region—a kind of diocesan bishop. While unable to go with us to his churches he expressed an earnest desire to have every member get into this mighty movement, help toward its success and receive a part of the blessing to follow. He has taught his people to give, and now though unable to preach to them, they appreciate him so highly that they pay his salary in full, while supporting a supply during his illness. He is a shining illustration of the fact that churches love for their pastors to lead them to have a part in the great movements of the denomination, and that this development leads them to added liberality at home.

Wednesday night we attended the prayer meeting at Fordsville. Though a cold rain was falling, there was a goodly gathering and the contribution amounted to nearly three thousand dollars which pastor A. N. Couch will complete as early as possible. This church is in mourning because Bro. Couch has resigned to accept work in Missouri. He has done a magnificent work in this field, and the people keenly regret that his labors for them have closed. We are grieved that Kentucky is to lose such a leader, and if Missouri does not treat him as he deserves, we hope he will return home.

If all our pastors and churches will do as well as these that we have visited in the last week, they will

DO YOU GET UP WITH A LAME BACK?

Have You Kidney, Liver or Bladder Trouble?

Pain or dull ache in the back is evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

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

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In taking Swamp Root you afford natural help to Nature, for Swamp Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

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

make a showing at the approaching meeting of the society in this city next June, that will give Kentucky a most honorable place in the sisterhood of states in her work for institutions of learning, to which she owes such a debt, and which will do untold good in all the years to come.

We find the people as much pleased with the successor of Dr. Eaton on the editorial tripod, as they are with his successor in the pulpit which he made so eminent in the South. Where we find the Recorder in the home, we find a well informed household and feel certain of a liberal contribution to our Baptist Institutions and fields.

P. T. HALE.

FEW THINGS AND MANY.

Christ's call to special service comes to us when we are engaged in the faithful discharge of our ordinary work. This is a lesson written large across the page of Scripture. It was when Moses was feeding his father-in-law's flocks that he was called to be the leader of Israel; it was when Gideon was threshing his wheat in the winepress that he received his commission to destroy the Midianites; it was from the sheep-folds of Bethlehem that David was called to the throne; it was from their boats and keel that the apostles were called to evangelize the world. How important is the lesson this teaches us! Faithful discharge of the task nearest us, however humble it be, is the best preparation for the greatest work God can call us to. The man who thinks his present work beneath him, will never

rise above it. In this may be found the reason why some of us have never been called to any notable service for the Master. We have not been faithful in the few things, and therefore the Lord cannot make us ruler over many things.—*G. H. C. McGregor.*

Pressure of the economic struggle will force more and more the talent into the career for which it is suited; will squeeze out the inefficient rich as well as the inefficient poor. The real problem arises when that process is completed. Are the efficient, rather than the meek, to inherit the earth? What proportion of the world's riches is to pass to the few who can direct, devise, and control, even when all the artificial subsidy of inefficiency which at present prevails has been altogether abolished? It is the answer to such an elemental inquiry—not the cry of human compassion against misery and human intelligence against disorder—which will settle the future of the world.—*Masterton.*

The farther one goes in pursuit of happiness, the fainter becomes its trial.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.
Take Hall's Family Pills for constipation.

HOPE ON.

J. W. VALLANDINGHAM.

Hope on my soul, though sorrow's
waves
Beat hard upon thy breast,
The storm will cease, a calm will
come,
Life's sea will be at rest.
Beyond the cloud's, that darken
now,
The friendly sunbeams smile,
That sometime soon will light thy
way,
Hope on, and wait the while.

Hope on my soul, though foes as
sail
At morn, at noon at night,
The unseen power that rules the
world
Will guide thy steps aright.
Be strong in Him and in thine
heart,
Let come no thought of guile,
For He will turn aside each dart,
And keep thee safe the while.

Hope on my soul, the unseen way
Will open as you go,
Thy future path, thou need not see
Nor even care to know.
Thy steps are ordered by the One
Who on thy life doth smile,
He'll lead thee safely to thy rest,
Hope thou in Him the while.

Hope on my soul in fight of faith,
With helmet, sword and shield,
Fight on, to no assailing foe
For e'en one moment yield.
Press on in life's great battle march
Until you cross earth's stile,
And enter heaven's golden gate
In God's great after-while.
Lagrange, Ky.

Our Pulpit

IF SO, WHAT THEN?

C. H. SPURGEON.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1. Peter 4:18.

Some people suppose that it is a very easy thing to be saved; but our Lord said, "Strive" ("Agonize" is the original word) to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." When men hear a simple gospel sermon, of which the pith and marrow is the great soul-saving message, "Believe and live," they say, "If it is such a simple matter, will not all be saved?" But the prophet Isaiah spake not so, for his sad enquiry was, "Who hath believed our report?" (our doctrine is the marginal reading!) Faith seems so easy that one might ask, "Where will it not be found?" But our Saviour thought not so, for he asked, "When the Son of man cometh, shall he find faith on the earth?" He who knows where to look for it, and who has the quickest eye to discern it, asks whether he shall be able to find, anywhere on the earth, that scarce thing called faith—"the faith of God's elect." Believe me that, though "the way of holiness" is so plain that "the wayfaring men, though fools, shall not err therein," yet on account of the hardness of our hearts, it is no easy thing for any of us to enter that way, and to continue in it until it leads us to our everlasting home above.

First then, here is a fact stated: "the righteous scarcely are saved; that is to say, they are only saved

with great difficulty. This is not because there is any deficiency in Jesus Christ our Lord and Saviour, or any lack of efficacy in his atoning sacrifice, or in his intercession for transgressors. God be thanked that there is no difficulty there! It is not through any want of power to save on the part of the Holy Spirit, nor is it through any failure of God's faithfulness that "the righteous" are only saved with great difficulty; but it is for two reasons which I will now give you.

The first reason is, because of the strictness of divine rule. Read the first clause of the verse preceding our text: "The time is come that judgment must begin at the house of God," and that judgment is as severe that even "the righteous are scarcely saved." When Christ comes even to his own people, he comes to purge and purify them. The prophet Malachi wrote, concerning his first coming, "He is like a refiner's fire, and like fuller's soap; and he shall sit a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness;" and John the Baptist said, concerning Christ, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." Judgment must always "begin at the house of God;" and there is, as good Archbishop Leighton very properly says, both "equity and congruity in such an arrangement." There is equity in it; for Christians profess to be better than others, and so they ought to be. They say they are regenerate, so they ought to be regenerate. They say that they are a holy people, separated unto Christ; so they ought to be holy, and separate from sinners, as he was. It is right that, where there is a high calling, and an honored name, there should be a life proving that accuracy of these two things. So when God begins to test that which professes to be gold and silver, who can say that he does not begin his testing at the right place, and with the right material? There is also a congruity or fitness in this arrangement. The Church of God is his house; and where does a man begin cleansing and reforming? Why in his own house, of course; he might perhaps feel that he must have some filth in the farm-yard, but not in his own sitting-room. There may be much evil abroad that he cannot remove, yet he can begin cleaning up at home. If we want to do any good in reforming the world, the very first duty for each of us is to begin reforming at home; and the Lord, when he means to clear away the dross, begins at home by setting up his "fire in Zion, and his furnace in Jerusalem."

The tests to which God subjects those who profess to be his people are not easy ones. When his fan is in his hand, we be unto those who are "like the chaff which the wind driveth away." The Lord says, by the mouth of the prophet Amos, "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth;" nor shall an atom of chaff be left in the sieve. When omnipotence and omniscience unite to sift the chaff from the wheat, you may depend upon it that the sifting will be thoroughly done. There is also the testing by fire; and if any are not able to en-

sure that test "reprobate silver shall men call them, because the Lord hath rejected them." Then God will weigh us; we shall be put into the balances of the sanctuary, and if we are found wanting, how terrible it will be! We often judge by appearances, but God looks at the heart. We may be received by the outward profession, but God sees what is within. He looks for the Truth in our inward parts, and in our hidden parts there must be the true Wisdom, or else we are not saved.

Now, dear friends, as the tests are severe, you see how it is that the righteous are only saved with difficulty. Oh! if I may but come out of that scale full weight, if I may but come out of that fire as pure as gold if I may but remain with the wheat in that sieve, and not be blown away with the chaff, I shall bless God for ever and ever that I was saved, even though it was with great difficulty.

Further, the experience of all Christians proves that the work of grace in their hearts is not easily accomplished, and that their pilgrimage to heaven is full of difficulties. At the very beginning of the Christian life, some find it hard to lay hold on Christ. We truly sing or say:

"There is life for a look at the Crucified One."

Yet there was a time when I felt that I would gladly give my life in exchange for that look. Easy as it seems to be to cast ourselves into the Saviour's arms, there are Satanic doubts, and evil questionings, and fierce temptations that cause even that simple act to be accomplished only with great difficulty. Indeed, wherever it is accomplished it is a miracle of divine mercy, and in every case saving faith is "the gift of God."

Then, how difficult it is to overcome the flesh! Are you a believer in the Lord Jesus Christ? Then I need not ask whether you find it so. You love holiness, yet unholiness tries hard to make you its slave. Perhaps it is a fiery temper that is your thorn in the flesh, or some constitutional sin, or some lust that you thought had been subdued. You may have said, with David, "My feet were almost gone; my steps had well nigh slipped;" and I know that, if your life be that of a true child of God, you have to fight hard in order to "put off the old man with his deeds," and to lead a godly life in the midst of this ungodly generation.

The temptations that assail you from without are equally hard to overcome. There are temptations of wealth, and temptations of poverty; temptations to turn aside to the right or to the left; and it is not easy to keep to the middle of the King's highway, and to walk in the footprints of Jesus, who has left us an example that we should follow his steps. When the world, the flesh, and the devil combine to assail us—if the Lord doth not cover our head in the day of battle, how can we gain the victory? With some Christians, it is a very hard struggle from day to day, and even from hour to hour; and then we are like Mr. Stand-fast, who, when he was in what Bunyan calls the Enchanted Ground, was assailed by Madam Bubble, and who could do nothing but fall on his knees, and cry to God for help. There are many of us who have felt like that, and who, in the bitterness of our agony, have had to cry to God to help us, for it is only with difficulty that we are saved.

How difficult it is for a true Christian even to perform needful

duties in a humble and holy spirit! It is a simple matter to pray; it is just going, like a child, to tell God all that you feel, and all that you want. Yet I ask you, Christian, whether you do not sometimes find it hard work to pray. When you are on your knees, all sorts of cares come buzzing about you, like so many hornets. You want to wrestle God as Jacob did; but you find that your wrestling has to be with the devil. I know what it is to long to pray when I cannot find a prayer in my soul! I make this confession because I believe there are many of God's people who get into that state. And, moreover, I know that we often pray best when we think these groanings, that come from the lowest depths of our spirit when we think we are not groaning at all, are just the most potent prayers that ever reach the throne of God. But there are seasons when one can only say, "May the Holy Ghost feel for me what I cannot feel, and utter for me what I cannot speak, and do for me what I cannot perform!"

And if such ordinary acts of devotion are so difficult, how much more difficult is it to reach gracious attainments in the divine life! If any of your graces come to you very easily, suspect whether they are genuine; for, in the Christian life, all that is worth having has to be fought for in sternest conflict. So determined are the powers of darkness to prevent the Christian pilgrim from entering the celestial city that all the way to heaven will be more or less a Hill of Difficulty. You will have to go often upon your hands and knees because the road is so rough, and the ascent is so steep, that you cannot advance in any other way. We would be holy as God is holy, but there is another law in our members warring against the law of our renewed minds.

Do you not, dear brother and sisters in Christ, sometimes feel how hard it is for you to be saved, when you put your soul before the tribunal of your own enlightened conscience? Our own conscience, at the best, is a poor partial judge compared with the impartial and infallible Judge who will, by-and-by, sit upon the great white throne; yet I ask any Christian here, who is really aware of his own frailties and infirmities, when he comes seriously to take stock of himself, whether he finds any reason in himself for glorying? I have turned over my sermons, and my many labors for the Lord, but there is scarcely one of them that I dare to think of without tears—they are all marred by sin and imperfection. As I think of every act I have ever done for God, I can only cry, "O God, forgive the iniquity of my holy things!" But what about our unholy things? Brethren, look well to the evidences of your new birth; and as you examine them, see if you do not have to say, with the prophet, "We are all as an unclean thing and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." If so, then let each one of us pray, with penitent David, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." If we are really God's people, it is a great consolation for us to know that—notwithstanding our many infirmities and iniquities, our many anxieties, and doubts, and fears as to whether, after all, we have been self-deceived or devil-deceived—God will never forsake us.

My text does not tell us where

"the ungodly and the sinner" will appear. This is one of the unanswered questions of Scripture: "Where shall the ungodly and the sinner appear?" So I shall scarcely speak of that dreadful place where our Saviour says, "There shall be weeping and gnashing of teeth," "where their worm dieth not, and the fire is not quenched." These metaphors, terrible as they are in their grim suggestiveness, are only faint images of the awful reality; and I again remind you that they are the words of him to whom we teach our children to pray—

"Gentle Jesus, meek and mild,
Look upon a little child."

In Psalm 1:22, there is this dreadful divine warning, "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." If it is difficult for a Christian to be saved—and I have shown you that it is—where shall you, who are not God's people, who have no Christ, you who have no Holy Spirit to guide you—where shall you appear? The apostle Paul wrote, "I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." If Paul entered heaven with difficulty where will you be? Martin Luther's biography tells us that he was the subject of grievous doubts, depressions, and soul anxieties; so, if heonly reached heaven as a sinner saved by grace, where will you be who know nothing experimentally of the grace of God? If John Knox, after serving his God so faithfully that his epitaph truly says, "Here lyeth a man who in his life never feared the face of man,"—if he, on his death-bed, found it hard to cherish a hope of heaven, what will you do who despise Christ's mercy, and riot in sin!

Before I close, I want to draw two inferences: and the first is this—if the righteous are only saved with difficulty, what about those people who are "saved" so very easily? It looks as if they were not righteous, does it not? Perhaps there is a man here who is like Bunyan's Formalist; this is his hope—"I was 'christened' when I was a child, I was confirmed as a youth, I attend my church, and take the 'sacrament' regularly;" or he may say, "I regularly attend chapel." He says, "Don't talk to me about anxieties as to my state; I have no such anxieties." No, I expect you have not; but, if you have no doubts about yourself, permit me to have my doubts about you; and let me go a great deal further than doubts, and solemnly tell you that a hope founded on ceremonies will lead to your "everlasting destruction from the presence of the Lord, and from the glory of his power."

There may be another who says, "I have made a profession of religion, but I never have any questions about whether I am saved or not. I pray—in a fashion; as to praising God, I always could sing; and I believe I am about as right as I can be; I don't see any cause for distressing myself." Yes, friend, but let me remind you that there is a great difference between believing that you are saved and being really saved.

I will draw only one more inference from our text, and that is a very comforting one. The righteous are only saved with difficulty, then tempted souls may be saved. That truth has given me comfort when I have thought, "Well, it is difficult for me to be saved, then it appears that I am numbered with the righteous, and that I am in the

IT HELPS GIRLS

At the Critical Time of Approaching Womanhood Thousands of Young Girls Lose Their Health.

A GIRL'S EXPERIENCE

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If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1908.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardul. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardul.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardul has done for me.

Mamma and I are so thankful for Wine of Cardul.

HAZEL UPSON.

Every girl who is at all weak should take Wine of Cardul at the time she enters womanhood. It will build up her strength and lay a good foundation for health in after life.

Cardul regulates irregularities, relieves pain, builds up the female constitution.

Free Advice to women of every age is gladly given on request. Write today, frankly and in strict confidence, describing symptoms and stating age, and reply will be sent in plain sealed envelope.

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

OLD BABIES.

A little baby six or twelve months old is the sweetest thing in the world. We expect it to be foolish and helpless, and it is all the more attractive for being foolish and helpless. A baby ten or twenty years old is a different sort of thing, and inspires in us different feelings.

We have a great many old babies in the household of faith—members who were born into the kingdom years ago, and are still in the state of babyhood. If they have grown any at all, it is scarcely perceptible. They are still without strength, unable to do any of the family chores. They can not pray in public, can not lead the prayer meeting, can not teach in the Sabbath school, can not conduct worship in the home. They are just where they were at the first, absolutely helpless as respects Christian work and worship. They must still be "trundled around in a baby carriage, and fed from the bottle."

Subscribe for THE RECORDER.

BRINGING OUT AND BRINGING IN.

BY THOMAS L. CUYLER, D.D.

The pearl fishery of the Bible continually brings up treasures for the soul. Even the most familiar passages reveal to us fresh truths, or old truths in new lights or at new angles. One of these gems is in the sixth chapter of Deuteronomy. "He brought us out from thence that he might bring us in." This is a simple line of history, referring to the wonderful exodus from Egypt when Jehovah moved before his people in an illuminated pillar of cloud. But it illustrates most beautifully the out-bringing and the in-bringing of every Christian soul.

First there is a deliverance from bondage by the redeeming work of Jesus Christ. Sin is the worst slavery ever known, and Jesus is the most glorious of liberators. How constantly that refrain occurs in the Pentateuch—"Out of the land of Egypt, out of the house of bondage." Every sinner is a bond-slave, toiling for the most cruel masters, and the wages of sin is death. The Son of God by the single sublime stroke of his atoning love, struck off the innumerable fetters and declared emancipation for every believing soul on this sin-cursed globe.

The eighth chapter of the Epistle to the Romans is the believer's magnificent chant of triumph. There is thenceforth no condemnation to all them who are in Christ Jesus. He brought them out from the old darkness and death into the new light and life. Does this in-bringing imply a perfect freedom from temptations to sin? No, indeed. The Christian who indulges in this delusive dream deceives himself, and the truth is not in him. The children of Israel did not reach Canaan as soon as the Red Sea was crossed. A long, hard march and severe discipline were before them ere the first man set foot in the land of promise. So every converted soul must go in battle harness, fighting every furlong of the road to heaven; and the first hour of sinless perfection any of us will experience, will be the one we spend after the gates of pearl have shut us in. Perfect assurance does not mean perfect holiness; it means that Jesus Christ guarantees that he will never desert us. "My grace is sufficient;" "no man shall be able to pluck you out of my hands."

Conversion does not merely bring a person out of an old position; it brings him or her into new practices. Conduct is the test for conversion. Old sins are renounced; old habits are sloughed off; there is a new hand at the helm, steering the daily life into new channels. In these times of revivals and inquiry meetings it cannot be emphasized too often that the only religion worth seeking is the religion that purges, sweetens, elevates, and controls the whole life. When stingy Mr. A—begins to send loads of coal to the poor, and unlocks his purse on missionary Sundays; when churlish B—takes his children on his knee and begins to treat his poor relation kindly; when sharp Mr. C—begins to conduct business "on the square;" when godless D—sets up a family altar; and when gay young E—takes to prayer meeting rather than the billiard room and the theatre, there is pretty good evidence of a change of heart. They have taken a new departure—out of the old and into the path where they can follow Jesus.

There is another coming out that

is essential to healthy and happy piety. It is the distinct and decisive crossing of the line between Jesus Christ and the ways of the world. No man can serve two masters. No man can linger in Egypt and enter Canaan. "Come out and be ye separate," is Christ's great command to everyone who enters his church. Never a time when a thorough, clean-cut emancipation from the ways of the world was more needed than now. The moment that we begin to walk one mile with the world they will be able to compel us to "go with them twice." If we let them have the "coat," they will soon strip us of the "cloak" also. Egypt and Canaan lie at opposite points of the compass. Christ's Church never can win the world by denying the Master. Would to God that in trying to draw sinners into conformity to Christ, we should never allow them to draw us into conformity to their sins! When Moses wanted to win Hophni he did not offer to stay with him, he said "Come, go with us, and we will do thee good." If thou guest into an inquiry room with a Bible in thy hand, my friend, be careful to go also with a clean life and loving heart, as well as with a prayer for the power of the Holy Spirit. Then thou mayest hope to lead seeking souls out of the house of bondage into the joy and grace which Jesus gives.

What a delightful aspect this little passage from the old Pentateuch gives to that process we call dying! A bringing out and a bringing in that's all. An escape from the toils and the tears, the head winds and the hard climbs, the sins and the sorrows of this old squalid world, and a glorious welcome into the Father's house! Christ had all this in his eye when he died to bring us out of the prison house of sin; he had made ready the place, and he came to bring us in, and to be forever with him there.—Christian Work.

DENOMINATIONAL COLLEGES.

BY JAMES R. DAY, D.D., LL.D., CHANCELLOR OF SYRACUSE UNIVERSITY.

Just now there is unusual discussion of the denominational college. This is due to attempts that are being made to adjust colleges and universities which have been founded by Christian sects to the requirements of a college pension foundation which has been established by Mr. Carnegie, in which one of the requirements is that no college under denominational control shall be eligible to its benefits.

Four fifths of the colleges of the country have been founded by the churches and sustain a more or less intimate relation to the Christian denominations. They are offered a financial inducement to break with the people who founded them and whose patronage and prayers have been their inspiration in the mighty struggles of their work, and whose sacrifices are inscribed in their halls and represent the sweat of hard toil and the conscience of godly savings. I know a college whose old dormitories now standing were quarried out of the neighboring ledges by men and women after the toil of the day's work in the fields and kitchen.

Not one of these hundreds of colleges of the land founded by the churches that does not represent dollars dug out of the ground by the sweat of the brow or earnings that have been taken by faith out of the savings for the "rainy days."

In all cases where the million-

aire have come in to build on a grander scale they have built on foundations quarried by labor and toil that meant food and clothing as well as luxuries that the givers never knew because they cheerfully renounced them. And the millions have been the result of the prayers of a consecrated faith upon the part of the men and women who laid the foundations and trusted God to carry His work up to the capstone of grander proportions. The credit belongs to the heroes who endured hardships and wrought their very blood into the walls of our colleges and ours is the privilege of building upon their works. If we ever forget those old ministers and their wives, if we ever turn our backs upon the fathers and mothers of higher learning among our intelligent laymen, may our right hands forget their cunning and our tongues cleave to the roofs of our mouths. If we were to barter away such loyalty, our act would be justly classed with that of a Judas in the Church, an Arnold in the nation. There are not millions enough on the earth to pay the price of such perfidy and treason.

And all that those old Christians put into the colleges, of faith in God, of Christian ethics and religious reverence for holy things, all of purity of personal habit, all of temperance, all of a stewardship in scholarship and a God-fearing preparation for life's great achievements should be kept in them and should be kept at the very front of all college life and activities. The ethics of Christian colleges should be more than economic, they should be religious.—N. Y. Advocate.

APPENDICITIS

Grape-Nuts as a Reconstructing Food.

The number of cases of appendicitis which get well by proper feeding and nursing, is not less remarkable than the number of cases which were formerly operated on only to find that the operation was unnecessary.

While looking for the cause of this disease, it is well to remember that excessive starch fermentation may be considered a frequent cause and that suggests more care in the use of starchy foods.

Grape-Nuts can be retained in the most sensitive stomach and is extremely nourishing and the ideal food for appendicitis cases.

"Last spring I was taken ill with appendicitis," writes an I-I-I man. "The doctor told me not to be alarmed, for he would do the best he could to save me from the operating table."

"He advised me to eat nothing for two weeks, during which time I became so weak I could hardly move. The trouble began to leave me and I began to eat fruits and milk, but I did not regain the strength I had before I was sick."

"A friend of mine recommended Grape-Nuts. I tried it and it worked wonders with me. I soon began to gain in strength, and in a month was as strong as ever."

"I don't think I ever used a food that did me so much good. I now weigh 160 lbs., as against 130 before I was sick, all due to Grape-Nuts and regular exercise."

"My muscles are like iron and I can do the hardest work. Being employed in a printing office, I have to think a lot, and my mind is clear, thanks to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Editorial

The March number of the Brown Alumni Monthly contains a thought provoking discussion as to the desirability of a change in the charter of Brown University.

The alleged benefits to accrue from this change are interesting and very suggestive. According to the writer of the leading article, they would effect the University, the alumni, the State of Rhode Island, and the nation.

The alumni, it would appear, are more what indifferent to their alma mater and are not "eager to send the best young men of their acquaintance to Brown."

A low note of estrangement from active workers of the State is often discerned and "now and again crops out that feeling of cold criticism or suspicion that the university is a sectarian institution and its management too little representative."

Thus freed "from compulsory denominationalism" "men of varying beliefs would be attracted by the new beacon light of freedom" and "the approbation and applause of the broad minded and enlightened men and women of this country would be an untold benefit to Brown."

Is it possible that such a brood of disasters are now nesting at this time honored and illustrious seat of learning, because the simple, yet comprehensive word, Baptist is found in its charter? Surely a mistake has been made some where, for it is contrary to the very genius of that denomination to repress the soul of true learning.

The people of Rhode Island and the country at large should be informed, at all times, of the denominational standing of the University and the further information given that religious tenets were not thrust upon any student but that each worshiped God according to the dictates of his own conscience, which happens to be one of the Baptist fundamentals.

If several intimations in the magazine discussion be true, the underlying motive for this change in the charter is not "wholly disinterested" and the entrance to these "broader pastures" is to be through the "Treasury Gates."

college for a death struggle. The hour of peril is here and the outcome is problematical. Shall institutions of learning founded by the prayers and struggles and sacrifices of the heroic dead be filched from their denominational ancestry? Is their toil and fidelity and amazing liberality thus to be bartered away? A trust must never be betrayed and principles are not for sale at any price.

That which all Christian churches hold in common is so far in excess of that which separates them that the Kingdom of God cannot advance upon preaching of differences, but only upon preaching that which is held in common.

The above appeared as a full page advertisement in the daily papers of a certain city and was, no doubt, suggested by a Laymen's Interdenominational Evangelistic Association that was leading in a special religious campaign.

That which all Christians should desire is the advancement of the Kingdom of God and if the above be true it brings a serious indictment against the affiliating churches. They are guilty of creating and perpetuating a schism in the Body of Christ and that, too, for differences that are few in number and trifling in character.

If only that is preached "which is held in common" many fundamental and important doctrines would have to be omitted. In looking over the names of the denominations involved we find that Baptists in keeping this compact (and some Baptists lined up under this banner) would have to remain silent concerning church polity, total depravity, salvation by Grace alone, the subject, mode and design of baptism, the Lord's Supper, election, foreordination, predestination, the final preservation of the saints, the observance of days and seasons, ritualism, an ordained ministry and original sin.

Denominations who can conscientiously subscribe to that which heads this article should unite. They owe it to themselves and to the world, and remaining apart is a public proclamation of their shame. In the political and commercial world no such folly is shown. There well defined principles are cherished and defended. But when it comes to religious questions, and these are the most important, concessions are made that involve not only the amount of "gray matter" one possesses, but even his sanity as well.

Preaching Jesus is far removed from surrendering the great essentials for which He lived and died. It is a matter of vital concern whether salvation is of Grace alone or whether meritorious works are a procuring cause. The effect of

the substitutionary work of Christ is not a mere question of expediency and the one who so regards it has taken a long step in the wrong direction. Baptists are not responsible for the religious divisions of Christendom. They did not originate these divisions nor is it their mission to perpetuate them. They are responsible, however, for the proclamation of the pure Gospel in its entirety, and for this their divine Lord holds them strictly accountable. It is their business to promulgate "for by Grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast."

The Convention year is near its close. What Southern Baptists have done and are to do for the great mission cause will soon be a record of the past. What shall the account be? How will our beloved State, with its more than two hundred thousand white Baptists stand at the coming reckoning in May?

In the March number of the Foreign Mission Journal, we are credited with \$17,867.41. This puts us third among the States, and yet only a little more than half of last year's total. If we reach anything like a creditable showing we must do some heroic giving in the six remaining weeks.

The situation is critical and something must be done. Are Kentucky Baptists in favor of retrenchment? Their contributions up to the present certainly point in that direction. The days are few in which to change this record, but it must be changed. To your knees and their "luxurious idleness" severely rebuked. Of course this was done for the purpose of exploiting socialism.

The Kentucky Baptist Young People's Assembly will be held at Georgetown, June 29th to July 3rd, inclusive, and even at this early date the various young people's organizations in the State should formulate plans for a proper representation at this gathering.

The Georgetown College authorities have placed the college buildings and grounds at the disposal of the assembly, and the managers of Rucker Hall have consented to furnish board and lodging at a very reasonable rate.

The place, occasion and date furnish an admirable opportunity for a four-days "outing" that no one interested in young people's work can afford to miss. The program itself will be a spiritual and intellectual treat and every effort will be made by those in charge to make this the best gathering in the history of the Kentucky B. Y. P. U. Make a note of the date and arrange to be present for the opening service.

Prayer and piety combined make an almost irresistible force. A young man tried to be an atheist but failed, yet he rejected the God of the Bible. For some time he was compelled to nurse his sick mother, who was a devout Christian, and

frequently there was nothing in the house to eat but corn meal and bacon. Her malady was such as to preclude such a diet, yet she never lacked for food. She prayed to God concerning everything, including the common place things of life. When in need her petitions embraced even suitable food for that occasion and in every instance the prayer was answered. Just before passing away her sufferings became intense. She asked the Lord for one hour's freedom from pain before she died. That hour came and at its close she was ushered into eternity. Then and there that young man accepted his mother's Saviour as his own.

Yes, piety and prayer make a powerful combination and bring things to pass in the Kingdom of God.

The press reports that the Rev. R. J. Campbell, pastor of the City Temple, London, has addressed a letter to those sympathizing with his views, in which he suggests that they effect an organization along the lines of the "new (?) theology."

Of course, this means a new sect and is a move in the right direction. Let the new (?) theology folks combine their forces and have a propaganda distinctively their own. Such a course would be honorable and, at the same time, place them in a proper attitude before the world. Dr. Campbell now denies the deity of Jesus and should he continue to occupy the position as minister of the City Temple the public will lose faith in his integrity.

No man has a right to receive support for the preaching of doctrines which he deliberately tries to destroy. A change of faith necessarily tends to a change of base—even for temporal supplies. Some new (?) theology men, however, seem unable to comprehend that fact.

J. G. Phelps Stokes enjoys the distinction of being known as the millionaire Socialist and in keeping with the ideas of that cult he has had much to say concerning the rich of this country. Their "wantlessness" has been lampooned and their "luxurious idleness" severely rebuked. Of course this was done for the purpose of exploiting socialism.

This Mr. Stokes had a perfect right to do, but the public, on the other hand, usually interprets a man's theories in the light of his conduct and in this respect his socialistic propaganda stands discredited. In arranging for transportation to Europe he engaged state-room 102, "the famous suite de luxe," on the Baltic. By this it would seem there was quite a chasm between theory and practice in Mr. Stokes' socialism.

Dean Burgon, one of England's great scholars and a member of the Revision Committee said: "You cannot dissect inspiration into substance and form. As for thoughts being inspired, apart from the words which give them expression, you might as well talk of a tune without notes, or a sum without figures. No such theory of inspiration is even intelligible. It is as illogical as it is worthless, and cannot be too sternly put down."

The Examiner says: "In looking through the lists of topics announced in the papers for Sunday sermons, we see many subjects, but we do not recall noticing that of Jesus Christ and him crucified. Yet that would seem to be rather an important topic for discussion in a Christian pulpit."

EDITORIAL VARIETIES

The solution of the race problem in the South is the Grace of God in the individual heart.—M. P. Neal

Deacon M. Y. Davis, of Cave City, made a pleasant call at our office. He is one of Pastor Packard's standbys.

An aged minister of the Gospel recently remarked: "Lenten teaching and preaching not only gives place to the devil but leads to the organization of other denominations."

Louisville has twenty-two white Baptist churches and eleven mission stations, with about 11,000 members. The colored Baptists have twenty-three churches, with a membership of 10,000.

Mrs. Davis has declared her intention of assuming her late husband's position as head of the Christian Catholic church. This man made Zion prosper for a while, but disaster came at last.

Bro. Dan P. Browning, one of our enthusiastic Baptist workers, from the church at Lewisburg, and the efficient treasurer of Logan County Association, called at our office. He was in the city on business.

D. L. Moody's birthday was celebrated last month by a special service held in the Northfield church. The thirtieth chapter of First Corinthians was read and his favorite hymn sung. It was a touching and tender service.

At the "Old Ladies' Home," last Sunday afternoon, Bro. P. T. Hays preached. After the sermon a devout and intelligent old lady came up and said: "Brother, we were expecting Dr. H. A. Porter to preach here today, but the Lord often does better for us than we expected!"

Rev. Wm. McMillan, who was for so many years one of our successful Kentucky pastors, but has been for some time loaned to West Virginia as pastor at Hinton, comes back to Kentucky, and will be the bishop of the historic church of Big Bone, in Boone county. We gladly welcome him home.

We congratulate Pastors Nowlin, Warren and Hobbs, of Owensboro churches, upon the excellent showing of their churches in their contribution to the educational work of the denomination in this State. And we congratulate the members of these churches who have done so nobly. May their spirit characterize our people at large.

One by one our churches wheel into line in the great educational struggle now on. Last Sunday Portland, a very weak interest, gave over \$300. Pastor L. W. Smith is doing a splendid work and badly needs a new building. Highland church was asked for \$2,500 for the Education Society, and last Sunday Pastor L. W. Doolan raised almost \$4,000. Thank God for such pastors!

Rev. W. M. Wood, of First church, Covington, resigns to accept a call to Humboldt, Tenn. He goes to his new field May 1st. We regret to lose Bro. Wood from Kentucky. He has wrought well wherever he has been. He has done well in the pastorate and has been very successful in aiding other pastors in evangelistic work. Besides Wood is a Baptist and you know where to find him. Our loss is Tennessee's gain.

Dr. Wm. H. Eaton died at Medford, Mass., February 29th, in the sixty-seventh year of his age. He was ordained in 1863, and served various churches as pastor until 1888, when he was elected secretary of the Massachusetts Baptist Missionary Society, and actively served in that capacity up to last July. At that time he went on his usual summer vacation, expecting to resume his duties at its close, but rapidly falling health made this impossible, and for more than six months he remained a patient sufferer in his home at Medford. He was a man of unusual ability and a useful and effective minister of the Gospel. We sympathize with the bereaved family.

Dr. B. A. Dawes is succeeding admirably in his new charge at Georgetown, Ky. He has welcomed sixty-nine new members and the church now has a resident membership of about 450. The prayer-meeting and Sunday-school attendance is the largest in the history of the church and the B. Y. P. U. is a strong and vigorous body. The morning congregations tax the capacity of the auditorium and there is talk of enlarging the latter and the Sunday-school room. It will be remembered that this church gave nearly \$13,000 to the Educational movement, the largest gift thus far made by any church for that purpose. We congratulate both pastor and people on this excellent showing.

Thursday, March 19, 1908

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Foster: Truce of Jesus Over the City, Luke 19:11. The Royal Food, I. Sam. 26:7. R. R. attend, 100. Baptized 2.
Broadway - Bro. E. Y. Mullins: (A. S. A. Authority, Matt. 1:7. Immortality and Resurrection, Job 18:14. By letter, 1.)
Sheffield - Pastor C. M. Johnson: An Ever Present Name, I. Kings 8:79. Your Pines will Follow You, Num. 27:73. R. R. attend, 100. By letter, 2. In our new hour, rejoice with us.
Chestnut St. - Pastor J. M. Weaver: Teaching the Law to All the Family, Levit. 24:12. The Food's Awful Nature, I. Sa. 14:1. R. R. attend, 172.
Calvary - Pastor J. R. Detweiler: Teaching Children, I. Sa. 34:11. The Lord's Hunger, Luke 15:15-16. R. R. attend, 202.
Clifton - Pastor Wm. H. Foster: The Missionary Appeal, The Despondent and Rejected Christ, Isaiah 53:2. R. R. attend, 233.
City Limits - Bro. Dabner preached. Pastor N. H. Moore: Vision and Revelations. R. R. attend, 53. \$24.50 for missions.
Eighteenth St. - Pastor H. V. Bolton: Co-workers with God, Lessons from Esther, Esther 4:14-16. R. R. attend, 81.
East - Pastor I. T. Wilson: The Christian's Hope, I. Peter 1:3-5. The Christian's Hope Accounted For, I. Peter 3:15. R. R. attend, 248. By baptism, 1; by letter, 7. Special addresses will be delivered Tuesday, Wednesday and Thursday evenings by visiting brethren.
Eleventh and Jefferson Hts. Mission - Pastor H. T. Kimbrough: The Blood of Jesus, I. John 1:7. R. R. attend, 100. Night school on Tuesday night for those who can't read the Bible; eighteen enrolled.
Franklin St. - Pastor T. J. Durall: The Bible a Revelation from God, Acts 17:16. Seeking Jesus, John 6:24, 26. R. R. attend, 226. Teachers' Class organized.
Fourth Ave. - Pastor E. B. Alderman: The Light of the World, John 8:12. The Element of Will in Religion, I. Cor. 2:2. R. R. attend, 272.
German - Pastor A. Jansen: The Pearl of Great Price, Matt. 13:45-46. Who is Entitled to Baptism? Acts 10:47. R. R. attend, 61. By baptism, 5.
Hazelwood - Pastor Chas. H. Althoff: Mutual Edifying, Rom. 14:13-19. Wicked Sons in the Bible. S. S. attend, 121. By letter, 1.
Highland Park - Pastor G. F. Davison: Dying to Sin, John 12:24. Rich Man and Lazarus, Luke 16:22-23. S. S. attend, 89. For prayer, 1.
Highland - Pastor L. W. Doolan: Our Relation to Our Schools, II. Peter, 1:12. Lawlessness, Its Cause and Cure, I. John 3:4. S. S. attend, 241. Offering taken for Kentucky Baptist Educational Society. (Church was asked for only \$2,500 but readily responded with \$3,575, and will increase it to nearly \$4,000.)
Immanuel - Pastor Thos. A. Johnson: Preached morning and evening from the same text, I. Cor. 11:1, subject, "Paul as an imitator of Christ and an example to men." S. S. attend, 204.
Ormsby Ave. - Pastor J. R. Williams: The Christian in Name and the Christian in Fact, Gal. 6:4. The Wolf in the Sheep's Coat, Matt. 7:15. S. S. attend, 112. By letter, 1.
Oakdale - Pastor S. N. Mohler: How to Grow in Grace, Heb. 4:6. The Test of Repentance, Matt. 3:8. S. S. attend, 155. Contributed \$73 toward the mission chapel fund.
Portland Ave. - Bro. P. T. Hale: Christian Education. Pastor L. W. Smith: Rom. 8:5. Dr. Hale presented the education work and received a subscription of \$310.
Parkland - Pastor E. G. Vick: Man's Responsibility for Man, Gen. 4:9. A Perplexing Question, Acts 4:10. S. S. attend, 172. Sunday-school Institute was a success. The addresses were of a high order. We wish to express our appreciation of the work of Bro. Mahoney in helping us to secure Drs. Porter, Thompson and Wilson for addresses, as well as the two splendid addresses of Bro. Mahoney.
Twenty-sixth and Market - Pastor R. E. Reed: The Saviour's Witnesses, Acts 1:8. Abraham's Altars, Gen. 12:7. S. S. attend, 262. Subscribed \$166 to church extension work.
Third Ave. - Pastor S. J. Cannon: Sowing and Reaping, II. Cor. 9:6. The Hidden Treasure, Matt. 13:44. S. S. attend, 165. For baptism, 1; baptized, 2.
Twenty-second and Walnut - Pastor

M. P. Hunt: A Forward Movement, Ex. 14:12. Where Doestest Thou? Gen. 22:11-12. R. R. attend, 114. By baptism, 4; by relation, 1. Ordained Bro. W. E. Abrams at Jeffersonville Baptist church Friday evening, Northern Thompson, Frontidge, Mathers and Hunt took part. Had a gracious service in the afternoon at the Almshouse. The people comprised Pastor Hunt and family with a large shower.
Thirty-sixth and Grand - Pastor H. H. Robinson: Rev. Farrar preached last week and was a great blessing to all. Received three by baptism. R. R. attend, 49.
Vanhook St. - Pastor E. O. Mills: Adorning the Doctrine of God our Mission, Titus 2:10. Safety of Young Men, I. Sa. 119:9. R. R. attend, 100.
Kommendahl - Bro. C. K. Hoagland: Seeking God, I. Sa. 63:1. The Mission of a Baptist Church, Matt. 28:14-20. R. R. attend, 15.
Chestnut Ave. (New Albany) - Pastor C. M. Johnson: The Third Heavens, Matt. 5:5. A Man With Convictions, Neh. 5:15. R. R. attend, 93.
Taborville (New Albany) - Pastor E. T. Paulson: The Sacrament of Heaven, I. Sa. 41:6. A Changed Name, Gen. 22:27. R. R. attend, 12. By baptism, 2.
Jeffersonville - Bro. W. E. Abrams: Good News from a Far Country, Prov. 23:25. Preparation for Judgment, Amos 4:12. R. R. attend, 123. There were eleven candidates for baptism at the evening service.
Mt. Pleasant - Pastor J. T. Hoskins: Heb. 7:16. Mark 12:34. R. R. attend, 31.
Waddy - Pastor Howard H. Leonard: A Plea for Sanctification, Joshua 3:5. R. R. attend, 62.
Lebanon Junction - Pastor (J. G. H. Bailey: Soul Winning. Will Thou be Made Whole. Splendid congregations at both hours. One conversion, one request for prayer at evening service.
Scottsburg, Ind. - Bro. E. Hawlings: Powerless Christian, Matt. 17:16. Weighed and Found Wanting, Dan. 5:27. S. S. attend, 50.
Long Run - Bro. H. C. Davis preached. The following resolution by Dr. Porter was unanimously adopted:
As the time is short and the matter of vital importance, we, as a Conference, earnestly express the hope that all of our brethren in the State unitedly rally to complete the Educational campaign; that our pastors preach upon "Denominational Education"; that our denominational papers vigorously press the matter, and that every Kentucky Baptist aid in the work "as God hath prospered him."

SEMINARY NOTES.

ARTHUR H. MAHAFFEY.

It was indeed a pleasure and treat to have Dr. Porter, pastor of Walnut Street Baptist church, to take supper with us at New York Hall last Tuesday, and as usual make us a very interesting and instructive address.
Bro. Bostick, missionary from China, worshiped with us at chapel hour one day last week. Last Wednesday the chapel services were conducted by Dr. McGlothlin. Special thought and meditation were given in behalf of the mission causes. Special prayers were offered for the various phases of the work. The students of the various States, in their prayer meetings often make mention of the mission cause.
It was quite gratifying to us to know that some one of our follow-students had a communication from Dr. E. C. Dargan, of Macon, Ga., asking the seminary students to remember him and his people in his meeting, which is now going on in his church. We are always glad to have any communication from Dr. Dargan at any time, and we pray that he may have great success with his meeting.
Our fellow student, C. D. Wood, had an operation performed last week for appendicitis. We are glad to report that he is doing very nicely and mending finely at the time that this note was made.
Supplies for Sunday: E. J. Weller, McKinney, Ky.; J. G. Lynn, Wato:ford, Ky.; C. A. Leonard, Kings' church; W. E. Abrams, Jeffersonville, eleven for baptism; W. S. Conkley, Ghent, Ky.; W. N. Rose, Buffalo, Ky.; W. C. McPherson, Christiansa, Tenn.; A. I. Foster, Greenville, Ky.; G. W. Webb, Moore's Hill; Geo. W. Lane, Finchville; S. S. Stephenson, Chaplin Fork; Dr. Mullins, Broadway.

THE STATE.

Pastor M. Branham, assisted by Bro. A. N. Morris, held a meeting in the Geigerville church, which continued eight days and closed with thirty-six additions to the fellowship of the church.
Bro. E. W. Conkley writes from Covendale Lewis county: Please send me a

letter to Covendale this week and next. We are having some interest in the meeting, but the bad weather is hard on us.

Pastor H. H. Hilde writes from Wilkesburg: Pastor E. T. Cady of Elizaville, N. C., who has held so many Bible Institutes at Williamsburg, and is so much loved by the people there, will dedicate the new church building there the first Sunday in April.

Pastor W. W. Williams writes from Berea: I am greatly encouraged with my work. I have a loyal, loving people, who have not failed me a single time, when the Lord said, "Go forward." We have organized a new mission, which we hope soon to be a strong church. We have called it the "Eaton Memorial," and I have every reason to believe that the Lord will give it the most blessed progress.

DEAR READER. At the last meeting of the Western Baptist Convention a committee was appointed to look after a place of meeting of the Convention in 1909, and report the result of their investigations at Hot Springs, when they convened there in May, 1908.

It is in the State of Kentucky and Tennessee, desiring to ask for the Convention to meet with them in 1909, can communicate with me at Lexington, Ky. The report of this committee will be likely to be adopted by the Convention. It will be well to state the seating capacity of a hall that can be obtained. The Convention has grown to be a very large body. Each member, except officers and missionaries, pays his or her own expenses, thus requiring considerable hotel accommodations. Rates at hotels, entertainment of officers and of the Convention and missionaries, will offer inducements to obtain the meeting of the Convention.
J. T. BLADE, Member of Committee. Lexington, Ky.

DEAR READER. Sunday, March 15th, Brethren C. J. Pollard, C. C. Terry and C. M. Wood were ordained as deacons in Princeton church. The presbytery consisted of Dr. C. M. Thompson, editor of the WESTERN RECORDER, Elders H. W. Morrhead, Pastors W. E. Hunter and T. E. Richey, Deacons C. L. Smith and W. W. Thacker also taking part.
The examination of the candidates by Dr. Thompson was conducted in a way to rival in impartation of Bible doctrine some of the best of sermons. Bro. Morrhead's charge to the candidates was good. At the evening service Bro. Thompson preached a masterly sermon, to the delight of our people. He remained over Monday to mingle with the brethren and get better acquainted. The result was that he carried away a long list of subscribers for the RECORDER, which, being added to the fine list already received regularly here, is sure to create work and trouble in our postoffice to attend to the distribution.
We are certainly happy to know so large a list of this great paper is to be circulated among our people, for it means an assured community of stalwart Baptists.
Everybody is rejoiced to know that Dr. Thompson is to be one of the principal speakers in our Bible Institute on April 6th to 10th inclusive. Pastor Hunter is happy over a prospective great outcome for the kingdom at that meeting, as he is justly, from the general outlook for his work as Princeton's bishop.
T. E. RICHEY. Princeton, Ky.

MY DEAR DR. THOMPSON: It has been on my mind for several weeks to express my admiration of your conduct of the RECORDER, and to say that I am of the opinion that while we certainly mourn the loss of the peerless Eaton, you seem to have been raised up to take his place, and to wear worthily his mantle. Some of us old stagers have a bad way of holding off awhile to see what the youngsters are going to do. We cannot help it for it is human nature, but I hope I have grace enough to say when the youngster does "make good," that he ought to be told so. If you did nothing else than identify Mrs. Eddy with the Apostle John's description of Anti-Christ you reserve our congratulations.
LANSING BURROWS. Nashville, Tenn.

The above is a sample of the many letters coming in almost daily commending the editorial management of the WESTERN RECORDER. I begged Dr. Thompson for this one, because of my high appreciation of the author.
J. G. BOW.

DEAR READER. There will be a meeting of the Laymen of Eastern Baptist Association in the interest of the Kentucky Baptist Laymen's Missionary Movement, in the First Baptist church Lexington, Ky., March 27, 1908, at 11 o'clock a. m. The churches of the Association are requested to send delegates. We are glad to have you with us.
M. A. and Bealman write.

THE B. Y. P. U.

BY THOS. J. WATTS, CHAIRMAN.

Bro. Leonard W. Doolan, pastor of Highland Baptist church, Louisville, will be one of the assembly speakers at Georgetown, June 29th to July 3rd. Educational Secretary T. H. May, of the Foreign Mission Board, will also be on the programme. And we have claimed others of this stripe.

Dr. Lloyd T. Wilson reports for last week "the largest and most enthusiastic in Young People's meeting in years." Pastor E. C. Hume reports the organization of a B. Y. P. U. at Mackville, Ky. This is another county union. Why not more? B. Y. P. U.'s can be successfully operated in the country. Live county pastors are finding it out.

Bro. Leonard W. Doolan writes: "Please send me a supply of material with which to work up a large representation from the Highlands, as soon as you shall have prepared the matter. Am delighted we are to go to Georgetown, and believe that is decidedly the place now. Shall be glad to help on the good work in every way possible."

Dr. J. M. Frost writes: "I shall be greatly pleased if Bro. Leavell's engagements will allow him to be with you at Georgetown, and will do anything I can to promote it. Hope I may be able to look in on you. The Lord bless you and give you a great meeting."

We know of a country pastor (one of our very best) who is going to the Assembly at Georgetown with his wife and three children. That's fine. Let others take their families.

We are working on the programme for the Assembly. Have you any suggestions? We will thank you to favor us with them.

The Corresponding Secretary promises prompt replies to all inquiries. Now he requests that correspondents favor him with early replies. Let the e be business attention to the Lord's business.

Let the Unions send liberal contributions for the State work. Please do not put it off. The treasury is empty. The Secretary needs funds for the proper prosecution of this work. Will not the presidents of Unions take care of this at once?

Georgetown is the place, June 29th to July 3rd the time. The Kentucky B. Y. P. U. Assembly is the occasion. Get it all in the head and on the heart. Make ready to go. We want the Juniors there. And what about those churches that have no B. Y. P. U.? Let us suggest: Send a delegation of the best workers that they may study the things that make for greater efficiency in the Kingdom of God. Most likely they will return to organize a Union and to do service as never before.

The B. Y. P. U. is a field to be cultivated and a force to be wielded. Surely the pastor's head and heart must be in it and his guiding hand must be upon it.

By all means keep the spiritual in the weekly meetings. In some Unions business is dragged into every meeting. Don't do it.

Have the vice president open the meeting occasionally when the president is not absent. This will insure his doing it better when the president is away.

We grant that there are some exceptions but the majority of Unions will find the B. Y. P. U. Quarterly, published at Nashville, best suited to their needs. Each member is supplied with this literature for 6 cents per quarter, or 24 cents per year. We advise the adoption of the Quarterly by all Unions, save where it is clear that a different plan of lessons is necessary.
New Liberty, Ky.

W. M. U. NOTES.

The Central Committee met, as usual, at the home of Miss Broadus, 1319 Third avenue. A goodly number was present and again Miss Bailey of Little Flock, was a welcome visitor. The Third Quarterly Report of W. M. U., published in this issue of the RECORDER, speaks for itself.
Miss Lamb urges upon the societies the necessity of returning their report blanks by April 12th. Circumstances render it imperative that she should have these reports earlier this year than last.
Miss Crane, new Corresponding Secretary of W. M. U., will visit Kentucky in the near future in the interest of Y.

W. A. and Bealman write. Mrs. Wm. Newby, of Fairview, Ala., has been called from earth to Heaven, and our hearts go out in tender sympathy to the far away sister, Miss Willie Kelly, Missionary in Okla.

The W. M. U. of Indiana, Evans, on the fiftieth anniversary of their pastor, Dr. A. J. Kincaid, presented to him and his wife a lovely set of table linen, as a slight token of their love.

The Association of South Carolina reported their figures for their Christmas offering. Last year they gave \$718 and this year \$617. They shine brightly.

A financial report from Tennessee W. M. U. Their apportionment for Foreign Missions was \$6,700, only one-third of that amount has been raised; for Home Missions, \$5,000, and one-half only raised.

The study of our March Mission topic, "Immigrants," revealed the fact that already 25,000,000 foreigners have come to our country. Last year they gave \$718 and this year \$617. They shine brightly.

A million immigrants! a million opportunities! A million obligations.

America has one soldier for every 127, and one missionary for every 14,700 of her people. The motto chosen for Y. W. A. is Daniel 1:2. For many a day the young women were designated by the W. M. U. as the Dropped Hitch. To pick it up we made a prime object this year, and we predict the time is not far distant when this once dropped stitch will be one of the strongest links in the Woman's Missionary Union.

With this month W. M. U.'s all over our Northland are turning their attention to self denial week in the interest of our Home Board. Let each woman deny herself something and devote the cost of that self denial to the work of the Home Mission Board.

Among the Germans are 150 churches which support their own pastors. The Baptists have won in Normans and ought not to leave the field for others to reap. Johnson and Rice were the pioneer missionaries in Normans.

As Dr. Willingham was leaving Raleigh, Dr. D. A. W. Smith, whose honored father, a Baptist, wrote "America," gave Mrs. Willingham a copy of this hymn written by his father's own hand. This son has been in this foreign land over forty years and his grandchildren and great grandchildren are also here.

MISS CRANE'S VISIT TO KENTUCKY.

Beginning March 25th, Miss Crane will hold Missionary Institutes at Sharpburg, Lexington and Eminence, the exact dates to be announced later. On April 3rd she will be at Bardonia, and the next day at the Highland church, Louisville. She will be accompanied by Mrs. J. P. Creal, the leader of Young Women's Auxiliaries in Kentucky, and the Associational Vice Presidents will have charge generally. In some cases Miss Edna Wilson will also attend, or else Miss Broadus. All near by churches are invited to send representatives, especially of young women and those who may become leaders of their societies and of Sunbeams.
E. S. BROADUS, Chairman Gen. Com.

NOTES OF STATE BOARD MEETING

Dr. W. D. Powell, Corresponding Secretary State Board of Missions, reported as a result of the labors of our missionaries and evangelists from May 1, 1907, to February 1, 1908, 2,066 professions of conversion; 1,335 baptisms; received by letter, 784; by relation, 263.

Bro. H. C. Joyner was appointed missionary for Munfordville, Rowletts and some country churches in Hart county. Appropriations were made to Morehead and vicinity, also to Inez and Martin county.

Bro. T. M. Morton resigns as missionary at Dawson Springs, where he has done a marvelous work. We have now a handsome brick church, all paid for, and a tabernacle on a valuable lot adjoining. There is yet a debt on the lot which the board assumes.

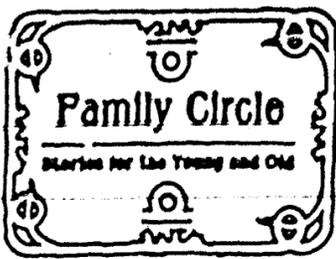
Kentucky stands second in her contributions to Home Missions, and third in her gifts to Foreign Missions.

If the denomination will heed our hustling, energetic Corresponding Secretary, Kentucky will yet take her proper place among the States.

State Board appointed J. W. Rose, of North Carolina, as special evangelist to labor among the miners in West Kentucky. Bethel Association stands for his salary.

Rev. S. M. McCarter, bishop of Ekton, Ky., was elected a State Evangelist, Hopkinsville church guaranteeing his salary.

Rev. G. W. Shepherd, bishop of Richmond, Ky., was also elected to the position of State Evangelist, Walnut Street church, Louisville, standing for his salary. (This was crowded out last week.)



SHINE JUST WHERE YOU ARE

Don't waste your time in bringing the bright, impossible things; don't sit enviously yearning for the softness of angel wings; don't expect to be a candle, because you are not a star; don't lighten some bit of darkness by shining just where you are.

There is need of the tiniest candle as well as the greatest sun; the lowliest deed is cherished when it is so truly done; you may never be called to brighten the darkest regions afar; be still, for the day, your mission by shining just where you are.

THE ADVENTURES OF A BIBLE

A TRUE STORY.

(By the Rev. J. H. Townsend, D.D., Vicar of St. Mark's, Tulse Ede Wells.) On a dull January afternoon some years ago the date of this story is written down in an old notebook of mine a young widow was sitting in her drawing room looking out of the window.

It was a fine home in a fashionable Dublin square; the room was handsomely furnished; everything indicated comfort and even wealth; but the possessor looked unhappy.

Mrs. Blake was a Roman Catholic, fervent and conscientious in the practice of her creed, but of late her mind had been bothered with the thought of her sins. Religious practices, penance, and even prayers, brought her no relief; the burden could not be removed.

She had told her sorrow to her confessor, and at his bidding had taken up works of charity; but, though these things were an interest and for a while occupied her mind, the sense of her own sins lay heavy on her soul. Her confessor, a kindly and attractive young priest, gave her full absolution, but his words brought no comfort.

As she sat musing there was a knock at the hall door, and before she had time to collect her thoughts a visitor was in the room.

"What shall I do to rouse you and get that sad look from your face?"

"Ah Father John, you are kind and you have done your best, but the burden of which I have told you lies heavy on my heart."

"Listen to me," said he; "I have made up my mind what you are to do. There's a man coming to the Rotunda tomorrow who will make your sides ache with laughing, and you shall go to hear him."

"Oh, Father John—" "No, not a word! I won't have any excuse—I enjoin it; go you will, and go you must."

The young priest explained that a Society entertainer, well known at that period, was to appear before a fashionable audience, and that in his opinion this would be the best thing for her. No protest was of the slightest use; she could not disobey her spiritual adviser, who had even brought her a ticket for the performance, so the following afternoon saw Mrs. Blake at the appointed place, where large placards announced the entertainment which she had been ordered to attend.

The Rotunda, as every Dublin person knows, has more than one public room under its roof; there is the great Round Room, the Pillar Room, and one or two more; there are, moreover, different entrances. Now, as it happened Mrs. Blake had made a mistake as to the hour of the performance and instead of the crowd which she would have seen had she come at the right time, she noticed a little string of persons entering the building; following them, she found herself in one of the smaller halls and sat down.

It seemed odd that no one had asked for her ticket, but she concluded that this would be rectified later on. There was no time for much thought, as almost immediately a gentleman came upon the platform and gave out a hymn. Then it flashed upon her that she had made some dreadful mistake—she must be in the wrong room, and, worst of all, this must be some Protestant meeting into which she had unfortunately found her way. Mrs. Blake was shy and sensitive; to go

out of the place in the sight of all assembled was to her an impossibility. What should she do? She determined to slip out at the close of the hymn, for by so doing her actions would be less likely to attract notice.

The choir tried to do, but in her anxiety to be quick she tripped down her skirts so suddenly, and the noise which it made was so great that many turned around to see the cause. Poor Mrs. Blake, terrified at what she had done, sank into a chair and almost wished that she could fall through the floor.

Now there was a deep silence, and then one voice, that of the man on the platform, was heard in prayer. She could not help listening, as she had never heard anything like this before; it was as unlike the "Hail Marys" and other prayers in her books of devotion, as man was to heaven, but he seemed so happy as he prayed; this struck her as most extraordinary.

The prayer ended, and the speaker announced that he would read a passage of Scripture on the "Forgiveness of Sin." The very subject of all others in the world that she longed to hear about! Come what may, let Father John say what he liked or do what he chose—she must listen to this.

The first eighteen verses of the tenth chapter of the Epistle to the Hebrews was read and the speaker in a simple way expounded the teaching until it became clear as daylight. The One Sacrifice offered; the free and full forgiveness granted to those who ask for it in His name; this, illustrated by several other passages in the New Testament, formed the subject of the discourse.

As the thirty ground drinks in the summer rain, so did this poor soul receive these wonderful truths. She had never heard them before, but now they flowed into her inmost being and she longed to hear more.

The speaker ceased, and after another prayer the meeting broke up.

Mrs. Blake felt that this was the opportunity of her life, so, summoning all her courage, she went to the edge of the platform and asked the gentleman whose words he had been reading.

Surprised at such a question, he came down, and was at once pilled with so many inquiries that he offered to write down references for her to study at home. When, however, he learned that the lady had never possessed a Bible, his interest was keenly aroused. "I will lend you mine," he said; "read the marked passages in the pages which I have turned down; but let me have it back in a few days; it is the most precious thing that I have."

Mrs. Blake thanked him warmly, and hastened home with joy in her heart and a new light in her eye; how different a being from the disconsolate creature who a couple of hours previously had found her way to the Rotunda! For the next few days everything was forgotten but her new treasure; she read and re-read the marked passages, and many others, too. The light shone into her understanding; the burden long weighing on her conscience rolled away into the Open Grave, and the peace of God filled her heart and mind.

Now the time had come for the Bible to be returned. Once more she was deep in her new study and so engrossed in thought as not to notice a ring at the hall door. Some one entered her sitting-room and her confessor stood before her. He noticed two things; an embarrassment in her manner and at the same time a restful calm in her eyes to which he was a stranger.

"What has happened to you?" said her visitor. "I haven't heard how you liked the entertainment, and as I didn't see you at Mass last Sunday I thought you might be ill."

Taken aback by the suddenness of the whole thing, Mrs. Blake lost her self-possession. She had intended to keep the matter secret for a time at least, but now she was off her guard, and with the simplicity of a child she told the whole story—the mistake of the room, the attempt to go, the words spoken, the book lent, and, last of all, the joy, and peace that filled her heart.

With downcast eyes she spoke, but when she glanced up, her spirit froze with terror at the look of the man before her. It was black with rage! Never before had she seen such fury depicted on a face.

"Give me that book!" he said hoarsely.

"It isn't mine!" she cried, vainly attempting to stop him.

"Give it to me," was the reply, "or your soul will be damned eternally; that heretic has nearly got you into hell, and neither he nor you shall ever read the book again."

Seizing it as he spoke, he thrust it into his pocket and, giving her a fearful look, strode out of the room.

The lady sat as if paralyzed—she heard the hall door shut and something in

her heart seemed to shut also and to leave her alone in her terror. That awful look haunted her through and through; only those who have been torn and brought up in the Church of Rome know the agonizing horror which their idea of the power of the priesthood can inspire. Then, too, she thought of the gentleman who had lent her his Bible; his address was in it, but she could not remember it and knew not where to write. This was very grievous, but oh! that book—it was branded on her memory.

Days passed slowly by, but her visitor, once so welcome, now so dreaded did not return. Courage began to creep back, and at last, after a fortnight or more had elapsed, Mrs. Blake determined to venture upon a visit to him. She must make one more effort, if not too late, to get the book returned to its rightful owner.

Father John lived at some distance from Mrs. Blake's residence, and his home adjoined a convent to which he was confined. The door was opened by a nun, who started violently at the sight of Mrs. Blake, and, upon being asked if the parson were at home, her eyes seemed to flash for a moment, but immediately her face became rigid, and her manner cold as she said: "Yes, Father John is at home—he is in his room; will you not come in and see him?" As she spoke she half led, half pushed, the lady into a room opening off the hall; but as the visitor entered she uttered a piercing shriek, for oh! horror of horrors!—there was an open coffin, and in it the lifeless form of her confessor.

Before she could recover from the shock, the nun glided up to her and hissed into her ear these words: "He died cursing you; you gave him a Bible, and he told me to tell you that he cursed you—cursed you with his last breath; now go." And before she well knew what had happened, Mrs. Blake was in the street, with a door shut behind her.

Several weeks elapsed. The breath of spring had passed over the earth, waking leaves and flowers to life and loveliness. One evening Mrs. Blake was sitting alone pondering over the events of the last three or four months. The joy of pardon was in her heart she had bought a Bible for herself, and had read it daily. The old errors in which she had been brought up had been one by one renounced but there was a sorrow which could not be effaced. How sad, how ineffably sad, the brief illness and sudden death of that young priest! His last look! His last words! That terrible message!

Why should she have been so blest, brought into the haven of peace, filled with heavenly joy, and he—why should not the same words have brought him a like message? It was too awful, and was one of those mysteries which could never be explained. "Why," she said to herself, "should a God of love do this?"

At this moment the servant ushered into the room a lady who was closely veiled, and who stood for a moment irresolute. Before Mrs. Blake could speak, the other said, "You do not know me in this dress, but you will soon recognize me."

With these words she lifted her veil and revealed the face of the nun who had delivered the message of cursing as they stood by the open coffin.

Mrs. Blake started back, not knowing what might happen next, but her visitor calmed her fears, adding, "May I sit down and tell you something?" Having been invited to do so, she went on—"I have two things to tell you, and I must be very brief, for I am in haste. First, please, please, forgive me for that awful lie of mine; I have asked God's forgiveness, but I beg also for yours. Father John died blessing you with all his heart. The day before his death he charged me to tell you that he, too, had found forgiveness for his sins by that book, and throughout Eternity he would bless you for having brought him to the knowledge of his Saviour. Now, will you forgive me?"

"I will, indeed, from the bottom of my heart," gasped the astonished lady; "but why did you say what you did?"

"Because I hated you. I loved him, and hated you for having sent him to hell as I believed. Now, listen. I felt the strongest desire to read what he had read, and after his funeral I could not resist looking into the book for myself; I was fascinated and read more and more, and I, too, have found pardon and peace in my Saviour. I have been studying in the Bible for weeks, and now here it is"—producing it as she spoke. "I have escaped from the convent this evening, and will cross to England tonight, but I felt that I must come here to return this Bible, and to tell you that all my life I, too, shall bless you for having through it taught me how to get forgiveness for my sins. Good-bye. God bless

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LEARNING TO LIKE IT. BY CURA R. DAY. "But I do not like it—I cannot even eat olive—and here you are saying I must take the oil," and the patient made a wry face. "You can learn to like it, if you will try for a while," was the answer. "Many people dislike the taste, when they first try it. But after a little perseverance they find it pleasant, and the still painful duty becomes a pleasure," and with a smile the doctor left the rebellious invalid to think over the prospect.

A MORNING CALL. BY FANNY L. PANCHER.

"For the land asked what are you doing?" And Mrs. Old Woman threw up her hands in abject horror, while her prematurely wrinkled face betrayed the consternation which she had so vociferously expressed. "Only mopping the carpet!" said her neighbor, Mrs. New Woman, greatly enjoying the perturbed condition of her morning caller.

"Well, I never! You do beat all! What won't you do next? Did you give the carpet a good sweeping first?" "No, indeed! Why should I needlessly expose my lungs! I could collect but little dust, as the carpets were well shaken this spring. Should I sweep first, what little dust there is would fly about, lodging on the walls, furniture, and pictures, then I must need wipe off the latter with a damp cloth, and I prefer, you see, to use the damp cloth on the carpets."

"Well, they do look uncommon bright I'll allow. Did you use just clear water and no soap?" "To a pail of clear hot water I use a tablespoonful of ammonia. My mop is made of old knit underwear, which I can wring very dry. I use it for this purpose only. Sometimes I put in the pail a handful or more of coarse salt to disgust the moths and to brighten the colors. I've learned that carpets need not come up so often, when thus cared for."

"The frequent removal of surface dust prevents its siftings through. I was surprised to find this floor so free from grime when the carpet was taken up. This gentle wiping up of all the dust is far less wearing on a carpet than the broom, which always takes away some wool."

"Well, I must say your carpets do look fine; that Brussels in there is as bright as a new silver dollar!" "That's been in constant use for a decade, and it hasn't been up for three years. I clean it every few months with a floor brush. I have a recipe for soap mixture, which I prepare for this purpose. Some of the ingredients are sure death to bacteria as well as moths."

THE CLEANSING MIXTURE. Dissolve four ounces of white castile soap (or any pure make) in four quarts of boiling water. When cool add five ounces of aqua ammonia, two and one-half ounces alcohol, same amount of glycerine, and two ounces of ether. Cork tightly. To clean a carpet use about a teaspoonful to a pail of water. To clean a soiled coat, or black garment, use two tablespoonfuls to a pint of strong black coffee. To remove grease spots, use without diluting.—The American Kitchen Magazine.

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A BEAUTIFUL CLEAR-UP-ER.

BY ANNIE HAMILTON DONNELL.

Lea came slowly out of the house and sat down in a chair on the piazza. She chose the farthest chair a little round the corner and hidden by the vines. Lea's heart ached and hearts ache best in solitude.

"I'm the only un-show-off-able Quimby there is," she sighed rocking ashamedly. "Or ever, ever was," she added, as memories and tales of little Quimby aunts and uncles, cousins and even far-back grand Quimbys recurred to her.

In the parlor back of the vines some one was playing a stirring march on the piano. It was Barbara Barby could play beautiful music. Pretty soon somebody would say, "Won't you sing for us, Sylvia?" and Sylvia would sing. Then if she sat there in the veranda rock or long enough Lea knew she should hear Luther declaim with splendid, big inflections *Horatio at the Bridge* or *The Black Horse and His Rider*. He would do it so beautifully—everybody did things, sing-things and play-things and speak-things so beautifully.

"Except me," sighed Lea. She stopped rocking suddenly and gazed despairingly about her. In her gentle, sore little soul rankled a dreadful feeling. Lea did not know its name was Envy. She thought it was shame because she was a Quimby and could do nothing to help entertain her friends.

Over the piazza floor were strewn blocks and odd-shaped bits of dissected pictures. Lea got up and went stooping painfully about picking them up. Jeffy and Mig were so scatterly—and so dear! How many, many times a day folks had to clear them up!

Lea did not remember that it was almost always she who did it. To her order-loving little mind lying about out of their places were an offense; she had a way of stooping to pick them up as she went by. It was a beautiful habit, Lea's mother thought. Every Quimby—and in the family there were nine—liked to have Lea clear them up. But oddly, it never occurred to them to praise her for it. No one ever said, "Won't you clear up for us now, Lea?"

The march came to an end with several mighty, inspiring thumps on the lower keys. The sad little figure gathering up blocks outside the window heard a soft clapping. Then, after a few moments, a clear, sweet little voice began to sing. Sylvia's voice—Lea listened admiringly. It sang something beautiful about birds and flowers and brooks. The soft clapping began as soon as it stopped.

"Now Luther—'Won't you speak the Black Horse for us, Luther?'" murmured Lea outside. But Luther chose another "piece." His big, oratorical voice came out through the window impressively.

"Girt round by rugged mountains, The fair Lake Constance lies"—

He had chosen the Legend of Brengenz instead of Horatios or Black

Horos. Lea knew it by heart and followed him anxiously. Suppose he forgot! For the honor of the Quimby name he mustn't! At a dreadful little pause she crept to the window to peep through the blinds, but he picked himself up and went on without assistance. Luther spoke pieces splendidly. Lea was proud of Luther—of Barbara, of Sylvia. But she was not proud of herself.

"I can't do a single thing!" she mourned and went on sorrowfully clearing up. When the company by and by came out on the piazza to go away, the delighted eyes of the Quimby mother saw that it had been set in order and she need not blush for the little disorderly litter as she had awhile ago. "Lea," thought lovingly the Quimby mother. But no Lea was in sight.

In the parlor, after the impromptu little exhibition, confusion reigned. The chairs were moved about tipily, sheets of music were scattered over the piano and floor, empty cups of tea indicated where Miss Getty and Miss Ann Mary had sat.

They had been the "company" and that was the explanation of the exhibition. The Quimby mother did not believe in showing off to people out of the family, but she always yielded to Miss Getty and Miss Ann Mary, because they were lone little old sisters from the Old Ladies' Home and asked in such dear, eager old voices. They deserved to be entertained, reasoned the Quimby mother.

Lea went in through the rear door, through the library into the empty parlor. Empty! It looked running over full to Lea! She began at once to set it in order and by the time the two little old women had succeeded in tearing themselves away and the procession of Quimbys "processed" back into the house the room was spic-and-span again. But no Lea—she was hurrying out to the kitchen with the empty tea-cups and the sugar bowl. She could not know that the tired Quimby mother said, "Bless her," and meant her.

That night, after the different "stages" of little Quimbys had all gone to bed—Jeffy and Mig at seven, Luther and Sylvia at eight, and Barby and Lea at half past—the Quimby father and the Quimby mother and the baby, who refused to go to bed at all, sat under the nursery lamp and softly talked. Lea could hear them through her half-opened door the Quimby baby loudest of all. He was showing off, thought Lea, laughing to herself in the dark. The little beloved, singing and speaking his little foreign pieces!

Then suddenly he stopped altogether and Lea smiled tenderly and wished she had his little warm, moist head on her arm where every little while she could reach down and kiss his little sleeping face. Thinking of the baby made her for a minute forget the sore place in her heart. But she felt it again presently.

"Sylvy's voice grows sweeter and stronger, William." The Quimby father was William.

"That so?" he said. "Good! I must get the little midget to sing for me."

"And Barby to play for you—and Luther Boy to declaim!" laughed the Quimby mother with a tender little undernote. "They all performed for Miss Getty and Miss Ann Mary this afternoon I couldn't refuse the little old ladies, William. The children did beautifully—but, William"—

Lea's wet face, burrowed deep in the pillow, came up quickly at the

best thing the Quimby mother said. It was so very—so very—uncertain and so good sounding! Lea could hardly believe her ears.

"But, William, our little Lea has the most beautiful talent of them all, did you know it?"

No, the Quimby father did not know it, and while he waited for the rest Lea waited too. She sat up perfectly straight and held the breath of her sore little heart. What could it be the Quimby mother was going to say! "The most beautiful talent of them all" not the most beautiful one! She must have heard wrong. Lea thought. Still, her ears were such good hearers.

"She has the talent of helping people mothers," the tender voice explained out there to the Quimby father. The tenderness was a new kind that sent a little sob upward into Lea's throat and made her feel like getting up into the Quimby mother's lap and hiding her happy face. It was different from the other kind that had been a pride tenderness. This was the love-kind.

"She is all the time doing beautiful little things to help me. You can't think, William! She picks up the babies' playthings and clears up the rooms. If that isn't a beautiful talent!"

"It is," the Quimby father nodded. Lea could hear him nod. "It's the best kind of a talent, Mary. I've a good mind to go in and kiss the child!"

"I'll go with you!"

They were coming. Lea sank down in a little heap and waited. She shut her eyes because she thought they wanted to find her asleep. Very quietly she lay in the darkness. There was no sore place now in her heart. She had a talent, too! It was a beautiful one! She was a good clear-up-er and they were coming in to kiss her for it. Why, that would be like—clapping! People clapped when Barby and Sylvia had talents—and Luther.

Lea held her breath and waited in a little transport of happiness. Her small, expectant face was uplifted and ready.

"Bless her!" the Quimby father said and kissed it softly in the dark.

"Bless her!" whispered the Quimby mother and kissed it again and again. Mothers are not satisfied with once. Lea felt her smooth cheek against her own and the happiness grew bigger and bigger. In her heart was a great desire to get up and go downstairs and clear somebody up right now for this dear Quimby mother. But wait till tomorrow—oh, wait till tomorrow!—The Congregationalist.

MOLLY'S PLAN.

"When I get big I'm going to be a famous general," said Ted, marching up and down the room in his little soldier suit. "I'll go out to war and help anybody that is in trouble."

"And I'll be a nurse and take care of the wounded soldiers," said Dora, pinning a piece of red flannel on her arm to look like the cross worn by a nurse she had seen a few days before.

"I'll be a great doctor and help the sick soldiers too," said Herbert. "I guess that's about as winning battles." Dr. Graves wears a sword too.

"Children," called mamma from the kitchen, "which one of you will run to the grocery for butter for my cake?"

"You go, Molly," said Ted and Dora together. "You don't mind doing errands."

No, the little girl ran off with her basket, and the talk in the sitting room went back to what the children would be when they grew up. It was a cold, windy day, and they all had to play indoors, so Herbert and Addie had come over to visit their cousins and have a good time together. Just the week before the children had seen a great parade of soldiers, so their minds were taken up with swords and uniforms and gold braid.

"Mamma, which one has the best plan?" asked Ted when the cake was finished and they all sat together in the sitting room. "Addie wants to be a great singer, and all the rest of us but Molly are going to war to help people. Molly says she is going to stay at home and help you always, so tell us which has the best plan."

There was a queer little light in Mrs. Kile's eyes as she took the baby on her knee and said: "You have all chosen good work for when you grow up, but I will let you decide which is best. While I was baking cake I noticed that the Red Cross nurse was too busy to untangle baby's foot when he caught it in the rug, and the famous general never saw the puppy upset him in his rough play. You know this general said he would help any one in trouble when he grew up, so the baby called loudly for aid. The general marched right past without ever noticing him, and the doctor stepped on his fingers as the army retreated. After that the famous singer was too busy to sing 'Rock-a-by' for the baby, and he had a hard time generally."

"You left out Molly," said Dora when her mother paused a few moments. "You didn't say anything about her."

"I thought you all knew what Molly did," said Mrs. Kile. "She picked up the poor baby and put medicine on his bruised fingers, she ran several errands, and then had time to sing 'Rock-a-by' for this little man. You see she is working away at her plan right now, instead of waiting till she gets big."

"Molly's plan is the best" cried all the other children together. "We'll try to begin now too."—Hilda Richmond, in *The Children's Visitor*.

STICK DOLLS.

The Rodgers children had come into the country to spend the summer at grandma's. It rained the first day, and the trunks had not come. "O dear!" said Jessie.

"What shall we do?"

"If the trunks were only here, we could play with our dolls," replied Ethel. Elsie stood disconsolately looking out of the window and then said "Let's call grandma! Perhaps she can think of something new for us to play."

Grandma was always full of new ideas, and as soon as she saw the downcast looks, she said, "Children how would you like to play 'stick dolls'?"

Being city children, and having all sorts of "store" dolls, "stick" dolls had never been heard of. "O, grandma, let's play it!" they all said, for they were eager to play at something new.

Grandma left the room, and soon returned with her apron full of twigs; leaves and cranberries.

"Now," she said, "we'll first select a good-sized twig; that is for the doll's body. Then we'll put a cranberry on for the head, and for the dress we'll use a leaf, running the twig through the center. Now we have a very good stick doll. The next one we will dress up in a shawl

and bonnet using a small leaf for the bonnet and another size for the shawl, pinning them on with small twigs."

In this way a number of dolls were made, using the different kinds and sizes of leaves. It was fun for the children, and they soon forgot the rain in the pleasure of the game and in fashioning new dresses and bonnets.

The day passed all too quickly, and when the weather was fine they went down to the orchard—just the place to play stick dolls. The children filled the hollows of the rock with moss and wild flowers, and they made such nice little houses for the dolls.

All that summer, and other summers, the children played stick dolls. They learned to know the different leaves and trees better, perhaps, than in any other way. *Youth's Companion*.

AN "IMPRESSION" DEFINED.

"Ah, I have an impression!" exclaimed Dr. McCosh, the president of Princeton College, to the mental philosophy class. "Now, young gentlemen," continued the doctor, as he touched his head with his forefinger, "can you tell me what an impression is?"

No answer. "What! no one knows? No one can tell me what an impression is!" exclaimed the doctor, looking up and down the class.

"I know," said Mr. Arthur. "An impression is a dent in a soft place."

"Young gentlemen," said the doctor, removing his hand from his forehead and growing red in the face, "you are excused for the day." *Judge*.

MUSIC STUDENTS

Should Have Steady Nerves.

The nervous system of the musician is often very sensitive and any habit like coffee drinking may so upset the nerves as to make regular and necessary daily practice, next to impossible.

"I practise from seven to eight hours a day and study Harmony two hours," writes a Mich. music student. "Last September I was so nervous could only practice a few minutes at a time and mother said I would have to drop my music for a year."

"This was terribly discouraging as I couldn't bear the thought of losing a whole year of study. Becoming convinced that my nervousness was caused largely by coffee, and seeing Postum so highly spoken of I decided I would test it for a while."

"Mother followed the directions carefully and I thought I had never tasted such a delicious drink. We drank Postum every morning instead of coffee, and by November I felt more like myself than for years and was ready to resume my music."

"I now practise as usual, do my studying and when my day's work is finished I am not any more nervous than when I began."

"I cannot too highly recommend Postum to musicians who practise half a day. My father is a physician and recommends Postum to his patients. Words cannot express my appreciation for this most valuable health beverage, and experience has proven its superiority over all others." "There's a Reason."

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

REPORT OF KENTUCKY W. M. U. THIRD QUARTER, 1907-1908.

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RANDS.

Annie Westfall, \$10; Burgin, \$2; Central City, \$5.50; Eminence, \$3.3; Fordville, \$10; Glendale, \$4.10; Gradyville, \$1; Goshen W. U., \$1.30; Long Ridge, \$1; Louisville—Calvary \$23; Clifton \$5; East \$4; Parkland \$10.69; Highland Busy Bees \$4.31; Highland Little Workers \$5.01; Mayaville, \$3; Millersburg, \$2.50; Nicholasville, \$9; Newport, First, \$15; Poplar Grove, \$37.39; Sharpburg, \$3.25; Shelbyville, \$4.50; Smith's Grove, \$5.91; Middleboro, \$1; Elkton, \$9.75; Lawrenceburg, \$2; Somerset \$2; Newcastle, \$2.50; Gilead, \$13.67; Greenville Juniors, \$1.50; Pleasureville, \$1.70; Scottsville, \$3. Foreign \$10.14; Home, \$22.26; Preaching, \$11.10; Mountain Schools, 40c.; Yingtak, \$77.68; El Paso, \$34.25; Christmas offering, \$47.75; Margaret Home, \$4. Total for quarter, \$237.68.

Y. W. A.

Bowling Green First, \$58; Hopkinsville, \$57; Louisville—Broadway \$36.33, Fourth Ave., \$39.75, W. M. U. Training School \$28.45, Highland \$10; Owensboro, First, \$10.16; Williamsburg, \$65; Shelbyville, \$2.75; Shelbyville Young Ladies' Bible Class, \$6; Princeton, \$2. Foreign, \$117.08; Home, \$50.08; Preaching, \$7.25; Mountain Schools \$40; Training School—Endowment \$2.50, Support \$2; Christmas Offering, \$90.53; Margaret Home, \$5. Total for quarter, \$315.44.

W. M. S.

Auburn, \$11.55; Beechland, \$7; Bethel, \$25; Bowling Green—First \$123, Second \$3; Burke's Branch, \$8.60; Campbellsville, \$5; Cane Run, \$53.35; Carrollton, \$10; Catlettsburg, \$5.91; Clinton, \$6.70; Colesburg, \$8; Covington, First, \$20; Cox's Creek, \$14; Cynthia, \$18; Cecilian, \$8.59; Central City, \$1; Danville, \$75; Dayton, \$6.45; East Hickman, \$5; Eminence, \$30; Eminence Sunday-school, \$12.50; Elizabethtown, \$51.35; Erlanger, \$5.15; Erlanger church, \$5; Falmouth, \$37.50; Frankfort, \$6; Franklin, \$90.45; Georgetown, \$10; Gilead, \$7.50; Greenville, \$15.10; Great Crossings, \$8; Hartford, \$4; Hartford Teachers' Training Class, \$2.50; Henderson, \$18.15; Hodgenville, \$4; Hopkinsville, \$86.37; Hickory Grove, \$5.30; Irvington, \$10; Jellico, \$15.25; Lebanon, \$25; Lebanon Junction, Junction City, Hardinsburg, Buck \$110; Lexington, First, \$221; Little Flock, \$11; Little Mount, \$11; Bees. Highland Little Workers, \$4.80; Locust, Mrs. Shel-

ton, \$2.40; Long Ridge, \$8.15; Louisville—Broadway \$264.94, Broadway, a member \$100, Calvary \$10, Clifton \$51.66, East \$90.80, Emmanuel \$9.19 Fourth Ave \$47, Highland \$92.52, Oakdale \$2.30, Parkland \$71.91, Third Ave. \$3, Twenty-second and Walnut \$45.50, Walnut St. \$132.62; Mayaville, \$17; Mayville, \$8; Midway, \$25; Middleboro, \$2.50; Mt. Moriah (Shelby), \$5; Mt. Pleasant, \$6.70; Mt. Sterling \$20; Mt. Vernon (Elkhorn), \$63; Murray, \$15.70; Mentor, \$1; Newcastle, \$14.50; New Haven, \$14.20; New Liberty, \$25; Newport, First, \$13.27; New Salem, \$17.95; New Union, \$45.35; Nicholasville, \$30; North Fork, \$5.35; Olivet, \$17.61; Owensboro Walnut St., \$6; Princeton, \$17.11; Paris, \$22.93; Pembroke, \$72; Pleasureville, \$115; Poplar Grove, \$18; Providence (Elkhorn), \$13; Providence (Hoone's Creek), \$5.45; Providence (Simpson), \$5; Richmond, \$63; Salem (Bethel), \$136.23; Salem (Shelby), \$19.71; Sharpburg, \$29.10; Shelbyville, \$75; Simpsonville, \$6; Smith's Grove, \$32; Smithland, \$16.75; South Union, \$20; Stanford, \$6; Sulphur, \$15; Sulphur Spring, \$13.25; Two Lick, \$10; Union Grove, \$1.62; Union (North Bend), \$10; Waco, \$8c.; Waddy, \$30.67; Winchester, \$31.75; Williamsburg, \$10; Worthville, \$10; Buck Run, \$1; Somerset, \$5; Hazard, \$5; Scottsville, \$2; Nelson Creek, \$2.90; T. M. Parish, 75c.; Burksville, \$3.70; Elkton, \$8.80; Fishersville, \$6; Trenton, \$35; Ellalick, \$3; Millersburg, \$1.86; Berea Union, \$10; Twelve Mile, \$1; West Frankfort, \$1.

Foreign, \$1236.24; Home, \$248.32; S. S. B., \$3; Preaching, \$252.70; Mountain School, \$300.51; Training Home—Endowment, \$202.75; Support, \$97.98; Christmas Offering, \$945.10; Margaret Home, \$13. Total for quarter, \$3,299.60.

BOXES.

Frontier—Bardstown, \$91.31; Boston \$50; Bethlehem (Central), \$38.50; Cynthia, \$67.55; Clinton, \$97.50; East, \$111.15; Dayton, \$91.60; Frankfort, \$50; Franklin, \$61; Fourth Ave., \$134.24; Hopkinsville, \$152.45; Lebanon, \$107.14; Locust Grove (Blood River), \$19; Murray (Blood River), \$58; Salem (Blood River), \$1; Middleboro, \$40; Mayslick, \$70.29; Paducah, \$179.38; Parkland, \$135; Salem (Bethel), \$111.40; Springfield, \$37.50; Twenty-second and Walnut, \$172.53; Bowling Green, First, \$180; Allensville, \$32. Total, \$2,088.54.

Mountain Schools—Cedar Bluff, \$12; Cox's Creek, \$105; Midway, \$50; Owensboro, Third, \$63; Penny, \$92; Versailles, \$82; Waddy, \$50. Total, \$454. Training Home—Pleasant View, \$7; Manchester, \$7.50; Macedonia, \$10; Vine Run, \$6; Clark's Creek, \$2; Cox's Creek, \$21; Deatsville, \$22. Total, \$75.50. State Missionaries—Georgetown, \$75; Falmouth \$75; Hodgenville, \$26.50; Lexington, First, \$163.50; Lawrenceburg, \$80; Walton, \$113.30. Total, \$533.39.

Total for boxes for quarter, \$3,151.43. Total cash for quarter, \$3,852.62. Grand total, \$7,004.05. New Bands Enrolled—Newcastles, \$18.15; Russellville, \$18.15; Pleasant Valley, Mt. Olivet, \$18.15; Lawrenceburg, \$18.15; Covington, \$18.15; Payne's Depot, \$18.15; Junction City, \$18.15; Hardinsburg, \$18.15; Buck Creek, \$18.15; Louisville—Highland Busy \$18.15; Little Mount, \$18.15; Bees. Highland Little Workers, \$18.15; Locust, Mrs. Shel-

W. M. R. Enrolled—Ewing Hall, \$18.15; Burksville, \$18.15; Nelson Creek, \$18.15; Millville, \$18.15; Millersburg, \$18.15; Pleasant Grove, \$18.15; West Frankfort, \$18.15; New Y. W. A.'s Enrolled—Newcastle, \$18.15; Salem, \$18.15; Owensboro, \$18.15; Walnut St., \$18.15.

MISS WILLIE LAMB, Sec'y and Treas., C. C. of Ky.

A LOVELY EXPERIENCE—DID SHE HEAR THE HEAVENLY MELODY?

Some years ago a sister-in-law of mine had a remarkable experience. On a visit to the little village of T... she was taken sick with fever and started for her home about nine miles distant. When within a few miles from home she was taken so ill that she was compelled to stop at a neighbors house, and she sent for the family physician. An elder sister came from home to wait upon her. She became worse rapidly. One evening about dark the physician left her, saying that he would call in the morning, but saying to some members of the family that he could do no more for her, and that he did not believe she would live through the night. Now comes a strange experience. About midnight, while her sister was sitting by the bedside, suddenly Miss M., the sick one, spoke to her sister, saying: "Sis C., do you hear that sweet music?" Her sister, believing that she was dying, as she stood above her, weeping said: "No, I do not hear anything." Then the sick one said: "Sis C., you think that I am excited and not in my right mind, but I am as calm and clear-minded as I ever was." Then listening intently, said in a moment: "Now, do you hear it! It sounds like all kinds of musical instruments, sounding as if away off upon the water. It is the sweetest melody I ever heard."

Thus while quietly listening she fell into a calm, deep slumber. The next morning when the physician came he pronounced her convalescent. In a short time she was taken home and fully recovered. She believed that she had drawn so near to the heavenly world that she heard its glorious melody. Did she? I believe she did, and that God in His love gave her this vision. She was a good religious girl. Why not believe it? He does sometimes give such visions. Elisha saw the chariot that carried Elijah above. The young man at Dothan saw the angelic hosts surrounding the city. Miss M. would seldom speak of this experience, and then only to her most intimate friends. She still lives and will recognize this sketch. She is now a wife and mother, living a Christian life. I give no names, but vouch for its truth.

J. M. WEAVER.

A WORD FROM THE MOUNTAINS.

BY L. B. ARVIN.

Quietly nestling among the mountains in a fertile little valley in Knox county, Ky., is one of the best little towns, in many respects, in the State. Its fertile valley, its mountains rich in minerals, with its gas wells and its mighty forests, and its splendid river, all tend to make Barbourville one of the best towns at all. But this is not all, our town is the educational center for Baptists in the mountains. The Barbourville Baptist Institute is the only school that I know anything of that has the Bible as a part of its curriculum regularly. In our school the Bible has its reg-

ular hour on the schedule, in which the larger part of the student body, with the faculty, all gather in a regular class room to recite their lessons in the Book, and to learn Baptist doctrine. Why not? Why shall not Baptists teach the Bible in their schools, and set forth their doctrine? Who ever heard tell of the Roman Catholic church teaching a kind of union; everybody's and nobody's doctrine? No, they teach pure old Roman Catholicism, and when a Baptist, Methodist, Presbyterian, or any one else, puts his child in one of their schools he puts him there knowing that he is going to be taught Catholicism. So we teach in our school Baptist doctrine as taught in the Book—repentance, regeneration, justification, baptism by immersion and that upon a proper subject, and by a proper administrator, church perpetuity, etc. Why not? Why teach that an educated scoundrel is the worst scoundrel at all; better never to educate him than simply to educate the mind, leaving the heart in darkness. Therefore, in our school the Bible is the principal Book, and all others are second.

We have also been greatly blessed in our church and church work recently. Sunday, March 1st, we were highly favored with and edified by two of Dr. C. M. Thompson's strong and spiritual sermons. In my judgment the Baptists have no stronger man for so important a position as is his, than C. M. Thompson. We were also highly pleased and profited by Bro. Mahoney's splendid Sunday-school addresses from Monday until Thursday night. The church that is asleep along the line of Sunday-school education, and is not thoroughly awakened when he leaves it, is certainly in a bad state of lethargy.

On Sunday morning after Bro. Mahoney left us we had the largest Sunday-school we have had since I have been pastor of the church. We organized a Baptist Sunday-school Union of the North Concord Association while he was with us, that I believe will be a great source of help to the churches and pastors in the near future. Let me suggest, yes, let me urge, that every Association in the State invite Bro. Mahoney to visit them and hold an institute in some one or more of the most prominent churches and organize a Baptist Sunday-school Union; it will do you good, for we know Baptist doctrine, which is Bible doctrine.

Barbourville, Ky.

THE CALL OF MOSES.

REV. ALEXANDER MACLAREN, D.D.

The "son of Pharaoh's daughter" had been transformed, by nearly forty years of desert life, into an Arab shepherd. The influences of the Egyptian court had faded from him like color from cloth exposed to the weather; nor is it probable that, after the failure of his early attempt to play the deliverer of Israel, he nourished further designs of that sort. He appears to have settled down quietly to be Jethro's son-in-law, and to have lived a modest, still life of humble toil. He had flung away the fair prospects—and what had he made of it? The world would say, "Nothing," as it ever does about those who despise material advantages and covet higher good. Looking after sheep in the desert was a sad downcome from the possibility of sitting on the throne of Egypt. Yes, but it was in the desert that the vision of the bush burning, and not burning out, came;—and it

would not have come if Moses had been in a palace.

We note, the divine charge and the human shrinking from the task. It was a startling transaction from verse nine, which declares God's pitying knowledge of Israel's oppression, to verse ten, which thrusts dangers and difficulties, as God's instrument. "I will send thee" must have come like a thunderclap. The commander's summons which brings a man from the rear rank and sets him in the van of a storming party may well make its receiver shrink. It was not cowardice which prompted Moses' answer, but lowliness. His former impetuous confidence had all been beaten out of him. Time was when he was ready to take up the role of deliverer at his own hand; but those hot days were passed, and age and solitude and communion with God had mellowed him into humility. His recoil was but one instance of the shrinking which all true, devout men feel, when designated for tasks which may probably make life short, and will certainly make it hard. Men who can do such work as the Jeremiahs, Pauls, Luthers, Cromwells, can do, are never forward to begin it.

Self-confidence is not the temper which God uses for his instrument. He works with "bruised reeds," and breathes his strength into them. It is when a man says, "I can do nothing," that he is fit for God to employ. "When I am weak, then I am strong." Moses remembered enough of Egypt to know that it was no slight peril to front Pharaoh and enough of Israel not to be particularly eager to have the task of leading them. But mark that there is no refusal of the charge though there is profound consciousness of inadequacy. If we have reason to believe that any duty, great or small, is laid on us by God, it is wholesome that we should drive home to ourselves our own weakness, but not that we should try to shuffle out of duty because we are weak. Moses' answer was more of a prayer for help than of a remonstrance, and it was answered accordingly.

God deals very gently with conscious weakness. "Certainly I will be with thee." Moses' estimate of himself is quite correct, and it is the condition of his obtaining God's help. If he had been self-confident, he would have had no longing for, and no promise of, God's presence. In all our little tasks we may have the same assurance, and, whenever we feel that they are too great for us, the strength of that promise may be ours. God sends no man on errands which he does not give him power to do. So Moses had not to calculate the difference between his feebleness and the strength of a kingdom. Such arithmetic left out one element, which made all the difference in the sum total. "Pharaoh versus Moses" did not look a very hopeful cause, but "Pharaoh versus Moses and Another"—that other being God—was a very different matter. God and I are always stronger than any antagonist. It was needless to discuss whether Moses was able to cope with the king. That was not the right way of putting the problem. The right way was, is God able to do it?

SOMETHING NEW. JUDD'S TENDERFOOT POWDER.

Stops smarting, perspiring, burning feet, relieves corns, bunions, callouses and offensive odors. An excellent talcum highly perfumed. Mail orders filled 25 cents. Special inducements to agents. J. F. ABBOTT CO., 738 NINTH AVE., N. Y.

WANT COLUMN.

Want ads appear in every issue... There is always something wanted in every home, church or community...

FOR SALE—Farm adjoining Lawrence, Ky., containing 100 acres. Apply to John W. Barrickman, Lawrence, Ky.

WANTED—Speakers; a dozen or two of capable men, good speakers, thorough exhibitionists, to represent the Kentucky Prohibition Committee in their own and adjoining counties. Address H. W. Davis, Vice Chairman, 267 E. Market St., Louisville, Ky.

MONEY IN EGGS—Any enterprising person can make a great deal of money in the next few months by buying eggs and preserving them. Eggs are high priced, 50c to 75c per dozen in country and in large cities. This is a chance that should not be neglected. We furnish an egg preserver that will do the business. Absolutely guaranteed. Our method costs one cent per dozen. Very simple. A great chance for agents. Get the field early. Egg dealers make prices from \$500 to \$1,000 a year easily preserving eggs. Address The Park Supply Company, Dept. L, Newark, N. J.

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

FOR SALE—NEW PAY-SHOLED TYPEWRITER No. 7. To close out, \$75 cash, regular price \$100. Express to be paid by purchaser. Reply at once to John W. Hill, care Baptist Book Concern, 643 Fourth Ave., Louisville, Ky.

CHANCE OF A LIFE TIME—We will sell a limited number of Webster's Unabridged Dictionary, for \$5.00, regular price \$9.50. It is thoroughly revised and bound in full leather. Address POTTER CO., 1157 Twenty-Seventh St., Des Moines, Iowa.

FOR RENT—Store house in course of erection. Designed for Clothing and Gents Furnishing. Splendid location. Town of 800 inhabitants. Good country. No clothing store in town. Address P. O. Box No. 24, Smith's Grove, Ky.

"RINGLET" BARRED ROCKS—Eggs \$1.25 for 15. Mrs. W. H. Williams, Home Farm Poultry Yards, Depoy, Ky.

The habit of always doing one's best enters to the very marrow of one's heart and character.—O. S. Marden.

We may do our best work for the kingdom when we are past all but praying for it.

We know the Scriptures are the Word of God because God speaks to us everywhere in them.

Keeps the Face Fair. Glenn's Sulphur Soap cleanses the skin and clears the face of pimples, blackheads, blotches, redness and roughness. Its use makes the skin healthful and the complexion clear and fresh. Sold by druggists. Always ask for Glenn's Sulphur Soap. MILL'S Hair and Whisker Dye Black or Brown, 50c-1

PARAGRAPHS.

The efficacy of a meeting is not to be judged by the number of professions or additions to the church. It is often the case that where there have been few or even no additions that there has been a genuine revival and the effectiveness of the church largely multiplied.

The hardest places for the evangelist is where everybody thinks they are church members, and yet the evangelist is positively sure that but few of them know anything about regeneration. How sad for people to be led blindly into baptism and church relationship without regeneration. Yet that is the legitimate result of sensational so-called revivals. It is sad to realize that so few people in our churches can give a reason of their hope or their church relationship. How sorely the people do need the preaching of the Gospel in its fullness. All of it. "The entrance of thy word giveth light." Let it shine. When a lady of prominence in a Baptist church is led to say, "Why, I thought that the business of the evangelist was to tell a lot of touching stories, to make folks cry, and get everybody excited and their emotions aroused to get every one in the church, any possible way, get himself a big name and collect all the money he possibly could," it is time for all to stop and think and pray. She expressed profound astonishment that an evangelist would just "preach the word," and all of it, without shunning any part. Hundreds of others, though they may not have expressed themselves, think just as she does. Just here is one of the great secrets of the lifelessness of so many of our churches and church members. We must emphasize anew the great fundamental doctrines that differentiate us from all other religious bodies. Preach the whole Gospel at whatever cost. Only in this way can we expect a genuine revival.

What has gone with the preaching of old time Bible repentance, without which all must perish? Have we reached the point where a mere consent of the mind to the truth of a proposition has taken the place of personal faith in Jesus Christ. It appears that way. God forgive us for that unholly greed for numbers that has filled up our churches with people who know absolutely nothing about being born again, often driving them to their eternal ruin. Such members are a curse to any church, a blot on the fair name of Christianity a stumbling block over which thousands of sinners are stumbling into skepticism, infidelity and eternal damnation.

Brethren, this matter is getting to be most serious. We must call a halt, take our bearings anew and strictly follow our Bible at whatever cost.

W. H. SMITH.

JESUS AND THE WHIP.

The story of Jesus cleansing the Temple with a scourge of small cords is arrestive. The secret of His success is not to be sought in the Whip which He used. It is not necessary to assume that that was a formidable implement, how inadequate for His purpose! There were many vested interests involved. The priests were unlikely to regard placidly this rebuke of their permissiveness, this interruption of their gains. Cattle-dealers and money-changers are not the mildest and least combative of men. Rough, rude, stalwart fellows there were,

not a few, principals and assistants. Yet one young Galilean, with no political or civic influence, and no circus of personal strength, armed with a simple scourge, presumed to drive out the cattle and their keepers, overturn the tables of the money-changers bid the love-sellers take their wares hence, and succeed. The secret of success is not in the scourge, but in the personality of Him who wielded it. The majesty of offended righteousness looked out from His eyes. The very power of God was revealed in the unique boldness of His assault. All the motley crowd, feeling in dumb, sullen fashion that one man and God make a majority, caught up their possessions and slunk away. When we are in the wrong, and God looks out at us from indignant human eyes, "Conscience doth make cowards of us all."

There have been other moments in history in which the many have quailed before the one who dared much in the name and the cause of God. In the days of Ahab, when Israel was apostate and the priests of Baal, under the patronage of Jezebel, seemed to have things all their own way, Elijah stood forth alone on Mount Carmel, confounded the heathen hierarchy, and constrained Israel to tremble and repent.

When Luther nailed his famous theses to the church door the German monk was emulating the boldness of his Master. The power which he assailed was more imposing and more terrible than the power of the priests at Jerusalem. He assayed to cleanse a vaster temple of more foul abuses; but he knew that the young Galilean who wielded the scourge of small cords was with him, and in the Saviour's might he purged nations and shook the world.

John Knox was a simple Scottish preacher. But this simple Scottish preacher was more terrible to some sinners in high places than a mailed army.

He who would live grandly may be pardoned coveting a noble equipment. But the man is more than the equipment. With a sling and a stone David slew Goliath, and delivered Israel from great disaster. With a scourge of common cord the Son of David cleansed the Temple, and with the ordinary equipment of an ordinary citizen a man with heroic faith may pull down strongholds.

Two points are worthy of note. That which flashed forth from the heart of Jesus in this episode is eternally with Him. "He is the same yesterday, today, and for ever." We quote these words with comfort and cheer when we think of His tenderness and readiness to forgive. But we must be consistent in our interpretation, as He is consistent with Himself. The flaming indignation against fraud and profanity which led him to purge the Temple burns in His heart for ever. He cannot look upon complacent, presumptuous, hypocritical evil without abhorrence, and when these are concerned, the wrath of God is the wrath of the Lamb.

There is a profaning of the sanctuary in reality far more terrible than that of putting it to temporary sordid uses. When worldly people bring their worldliness into the Holy Presence; when women are thinking more of dress than divinity; when men with heads bowed in the attitude of prayer occupy the quiet moments with keen thoughts about the morrow's business; when spite and malice are permitted to rankle on through the singing of hymns that celebrate

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eternal love, then the sanctuary is profaned, the eyes of the Saviour burn, His hand is outstretched for His scourge, and reformations coming in strange ways may be intimations of its use.—The Freeman.

We as effectually defeat the desire of God by our indifference and neglect. We do not dwell upon what he said to us in his Word; we do not think upon what he is doing for us; we do not obey his command, and fulfill the conditions on which his promises are made. Thus in regard to personal grace, we do not cultivate that which has been given us; we do not reach out for more. We spend our time in heedless longing and vain wishing, without earnest prayer, and without faith in the answer to prayer. The same is true in regard to the kingdom of God; we know there are great results sought by God for the world, but they are not yet attained; we know that he has given the promise of his Spirit, and that he seeks the awakening of his people; why, then, do not the results appear? There can be but one answer: We defeat the grace of God by our want of faith. Power over unclean spirits was given to the disciples, but when

they failed, he said it was because they had relied on their own power, and had not kept themselves in close touch with the divine by faith. For ourselves and for the church, there is one law: "All things are possible to him that believeth." If there be failure, we find the explanation in the record: "He could there do no mighty work because of their unbelief."—United Presbyterian.

We are pained to learn of the bereavement of our dear brother and sister, Mr. and Mrs. Jas. W. Bolton, of Alexandria, La. God has taken little Nellie home. Funeral services last Sunday afternoon. God comfort the bereaved. We are specially prepared to sympathize with them, as a telegram has just reached me of the death of my little grandson and namesake, the seventeen-months-old babe of Smedley and Elizabeth Bow, of Covington, Ky. J. G. B.

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IMITATION.

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The Farm and Household

SPRING WORK FOR FLOWERS

Heard & Mann, of Lexington, bought two mules from Gango Stone of Paris, for \$375.

W. D. McIntire, of Millersburg, sold four mules to Ed Graves, of Lexington, for \$175 each.

Mr. H. B. Eife, of May's Grove, sold a span of good work mules to Mr. John Hrabear, of Sonoma, for \$118.

Thomason & Caywood, of North Middletown, sold one pair of extra fine horse mules to Thom Henry Clay, Jr., for \$125.

McClintock & Sons, of Millersburg, sold two pair of mules, one for \$340, the other for \$335; one single mule for \$170.

The mule sale by T. F. Dunlap & Son, near Midway, 73 head sold at an average of \$168. The mules were two-year-olds and in fine condition.

Mr. Clem Depp, Glasgow, bought a pair of elegant mules here recently for \$350, from Tom Simpson, of Rock Bridge. He has since traded them to Mr. W. M. Bruton for another pair of \$350 mules and \$20.

S. J. Wilson bought five shoats from Sam Judd for \$15; G. A. Blakeman bought a mule from Coby Blakeman for \$125; S. Dawson sold a cow to E. E. Perkins, for \$12. *Adair county News.*

Mr. L. N. Crenshaw of Metcalf county, purchased a handsome pair of iron-gray mare mules recently, in Barren county, from Barren county parties, at \$240. Mr. Ed. Williams, of same place sold a pair of coming two-year-old mules for \$290.

Very little has been accomplished on the farms in Montgomery county during the past week, except cleaning up ground and fixing fencing. Considerable tobacco has been delivered here during the week, heavy loads coming from Bath county, and the prices paid were about like last week. Considerable hemp was delivered during the week and one grower secured \$7.25 per hundred for his crop.

Beard & Bann, of Lexington, made the highest priced purchase of mules ever made in Hardin county, at Elizabethtown, recently. Of Bond Bros. they bought 38 head of extra fine ones for \$250 per head or \$9,500 for the lot. This is the highest sum ever paid in that county and the largest gross sale of the year. R. E. McDowell sold to J. B. Kimball, 37 head at an average of \$205, or \$7,585 for the bunch.

So far no plant beds in Jesamine county have been burned. Wheat is looking fairly well and much hemp has been broken. It is said that in all probabilities the acreage of oats will be small. A few farmers have finished the spring plowing. The stock market is good. Horses mules and cattle are in demand and are bringing good prices. The hog market, however, is dull. There will be a large acreage put in corn. For the past few years where corn was planted here in good ground it has rivaled hemp and tobacco.

Plant your roses in clay soil. Clay soil holds moisture and is cool, being just what roses require.

Rose treacherous will disappoint any one who attempts to grow it for any other purpose than as a trailer allowing it to wander as it will. It is not a climber, but is fine for matting.

The white lilac is not so free-flowering as the old purple. It should be given a sunny place, dryer and poorer soil, which will insure a setting of buds in the fall.

The most popular, easiest managed hedge plant is the California privet. It is quickly grown hardy in all but very cold climates, and is lovely for lawn divisions.

The rose *Clotilde Soupert* is incomparable - perfectly hardy, remarkably free-flowering, densely double, deliciously fragrant, shaded from pure white to rose, low growing, beautiful foliage thrifty and healthy.

It is said that by planting castor beans at intervals among roses and shrubbery, insect pests will not be near so troublesome. Does any one know from experience?

Daphne encorum is a desirable perennial; a low-growing evergreen shrub about a foot in height, with clustering pink flowers of spicy odor. Its first flowers appear in the spring and last several weeks, and there is generally a second flowering in September. It is hardy drought-resisting, but protection in winter and mulching in summer are appreciated.

Pansies are "high livera." Petunias grow and bloom best in poor soil. Nasturtiums bloom best in poor soil; plant tall kinds for climbing and dwarf kinds for bedders. Select sandy soil for verbenas, and not too much moisture. Seeds germinate in two weeks or less time.

Seed the lawn or bare places late in March, on a late snow; one quart of best seed will sow three hundred square feet.

Do a lot of gardening now. The family fireside is fine for planning and laying out the furrows.

There are both annuals and biennials in the Pink family; the carnation proper is a perennial.

Old-fashioned flowers are as good as the best and will flourish where the "improved" would die.

Plant chrysanthemum seeds in boxes in the house in March. Transplant as they grow, to make them stock. Seeds germinate in two weeks.

Marguerite carnation seed sown in early spring will bloom in August. Get a mixed packet. Plants can be potted in the fall for winter blooming.

The marigold, Legion of Honor, is a beautiful, showy annual, well adapted for winter blooming. Seeds germinate readily and plants begin blooming in a few weeks from seeding.

Plant dahlia seeds in boxes in the house in March, transplanting into paper thumb-pots as they grow until conditions are favorable outside.

Calendula is first cousin to the marigold; calliopsis is a more graceful grower than either of them, and deserves a place in every garden.

Canna seeds should be planted now indoors. File a slit in the hard shell until the white shows, then plant. Keep moist and warm, and the seeds will soon germinate.

Don't forget a packet of maurandia seeds; they are next to hardy, especially in southern latitudes, and while getting them, include a



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packet of mixed thunbergias. These will "self-sow," and are fine for trellises, rock piles, and clothing dead stumps.

The *Ismene calathena* is a fine summer flowering bulb.

Gladioli delight in a deep, rich, mellow soil, plenty of water and full sunshine. Plant in groups. To do their best when potted they require warmth and good drainage.

Bulbs should not be left lying about exposed to the air. Plant as soon as received.

Ipomea pandurata has a large, tuberous root, deep-reaching, drought defying, hardy and satisfactory.

"Consider the lilies." Many varieties will grow anywhere under any treatment, but it pays to give all kinds good care. Most lily bulbs require to be planted early in March, or April at the latest. Many fail with them from planting after the weather gets hot and dry.

Hyacinth bulbs, after blooming in the house, should be kept growing until they can be put out into the ground, where they may recuperate, and in time bloom again, but not indoors. - *Helen Watts-McVey in Country Gentleman.*

A Pittsburg millionaire has established a chicken farm on a tract of nine acres in the residence district of that city, his purpose being to provide his family with fresh eggs and tender broilers. As the land is valued at \$450,000, this would seem to be a rather extravagant outlay for eggs, even for Pittsburg. It is better, however, for these millionaires to raise poultry than such crops of scandals as they have been turning out and may be hailed as a sign of reform.

Be sure to provide some plan for exercising the fowls during the winter months. Unless you do this they will become weak sluggish and will take disease much quicker. Scatter the feed on the floor amidst straw or litter so they will have to scratch

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Will be paid to any person who can find one atom of opium, chloral, morphine, cocaine, ether, chloroform, heroin, alpha and beta eucaine, cannabis indica, or chloral hydrate or any of their derivatives in any of Dr. Miles' Remedies. This applies to goods in original packages, unopened and not tampered with. Certain unscrupulous persons are making false statements about these remedies.

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

On account of the enormous decrease shown by the Southern Railway for the last two or three months, and the very light earnings of passenger trains, it has been decided that, effective Sunday, February 16th, the following changes will be made:
Train No. 5, now leaving Louisville at 6:20 a. m. and arriving Lexington 9:45 a. m., and train No. 6, now leaving Lexington at 2 p. m. and arriving Louisville at 5:30 p. m., will be discontinued.
Train No. 1, now leaving Louisville at 7:45 a. m., will leave at 7:35 a. m., and train No. 2, now arriving at Louisville at 9:05 p. m. will arrive at 9:25 p. m.
J. C. BEAM, JR., Assistant General Passenger Agent.

EASTER

This year Easter falls on the nineteenth 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 Boy Jesus. Rev. Orville 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 Alward Mason. Price, 50 cents net; postage, 15 cents.
Saturday Afternoon. Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents.
Glenns from Paul's Prison. Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents.
From Meadow to Milltop. Mary Love Dickinson. Published at 10 cents; now 15 cents per copy; postage, 5 cents.
Spring Blossoms. Mary Love Dickinson. Published at 10 cents; now 15 cents per copy; postage, 5 cents.
Edo by Edo. Mrs. F. Y. Mallin. New edition. Price, 50 cents postpaid.

CARDS FOR EASTER
A fine assortment of Cards, Booklets, and Booklets. 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," entitled *Easter*. Nothing will be issued this year that will contain brighter or 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 postage extra.
We also carry a large assortment of the best Easter Exercises issued by well-known publishers.
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S. F. SHERMAN, Tower City, N. Dak.

ITEMS OF INTEREST

Views the World Over.

The Congo Free State is under the personal control and not subject to the Belgian Parliament. It was put under him by a conference of the European powers and those are responsible for his government of it. For years his treatment of the natives has been a lesson beyond all words. The Belgians have felt the disgrace and the Parliament has tried to get him to surrender power to them. But he has refused on conditions which left the situation practically the same.

Meanwhile the reports from the missionaries continued to tell the terrible story. The consuls of the various countries confirmed their accounts, and so did travelers. Pictures were taken and sent to the European papers showing men, women and children with their right hands cut off because they did not bring in all the rubber demanded. At last the English people have been aroused and Parliament has passed unanimously a resolution calling on the government to use all in their power to put an end to Leopold's rule.

Mr. R. W. Campbell has come out as a Socialist, having adopted "Socialism" the best sense of the term," he said. The London Spectator says: "Here he has utterance to a common delusion. There is only one kind of Socialism. Whatever it may begin with, it must end with an absolute community. To the Socialist home is as illogical as capital."

Mr. John F. Stevens was chief engineer of the Panama Canal and resigned his place. He says the canal will never fail, but the reason he gives is a poor one. And that is the heavy products, like wheat and coal come from inland centers, and it is more convenient and cheaper to send them by rail to the Pacific Coast direct. But he forgets the Mississippi river. Products when the canal is finished can go all the way to the East by water, which is much the cheapest way of transportation.

The Dowager Empress of China has issued three decrees. One some weeks ago elevated Confucius to the first rank of gods and commanding the highest form of state worship to be given him. The second, recently issued, appropriates \$50,000 to establish a school at his birth place for the study of his works and "to spread his influence abroad and thus to improve future generations." The third contains the following paragraph and expresses some uneasiness among the missionaries:

"In any scheme of education the cultivation of the heart must be regarded as the greatest in importance. We have repeatedly issued edicts concerning the schools in which we have proclaimed that Chinese learning is to be made the basis and Western learning only supplementary. . . . The character and course of the instruction have been indicated further by the requirements that loyalty to the state and reverence for Confucius must be inculcated."

Rev. N. H. Shaw is a Baptist missionary in Rome. One day a Catholic priest from a town of 1,000 people in the center of Italy came to him bringing him a letter signed by 104 persons begging him to come and establish a Baptist church. He went and found that this priest had been studying the Bible and preaching to his people the doctrines he found there. The result was they decided to leave the Catholic church and become Baptists. This the Bible did for them, the Bible and the Holy Spirit.

Mr. Shaw went and preached for them, telling them the truths of the Gospel, the necessity of regeneration, etc. He found them well instructed in doctrine by the priest, who had studied the Bible. After careful examination he found many who had repented towards God and believed on his Son, and he baptized them in the river. The youngest baptized was sixteen and the oldest seventy.

One does not realize how many men desert their families till the figures appear. In London, by the census, there were 777,363 married men and 793,097 married women. But, of course, many of these missing men had gone to the country or to the colonies or the United States to make money to support their families.

DEATHS

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

UNDERWOOD.

Mrs. Mary J. Underwood was born February 8, 1848; died February 10, 1908, being 60 years and eight days old. She professed conversion and united with Pleasant Valley Baptist church when very young, and remained a faithful member until her death. She was married to Louis J. Underwood January 9, 1869, whom, with six sons and two daughters, she leaves to mourn her loss. Two other daughters preceded her to the gloryland during the last year, viz: Mary Elizabeth, wife of Henry T. Hynow, who was born January 8, 1876, and died January 5, 1908, being thirty-one years eleven months and twenty-seven days old. She was married to Henry T. Hynow January 2, 1896. She was the mother of five children, two of whom are dead. Her husband and three children survive her. She became a member of Mt. Carmel church while young and remained a consistent member till her death. A short time before she died she asked her husband to meet her in Heaven. Her only regret was leaving loved ones behind.

Virgie, wife of Wilby Hinton, was born November 30, 1884, and died March 30, 1907, being twenty-two years four months old. She united with Pleasant Valley church while young and lived, as did her mother and sister, a faithful and consistent member. The mother and two daughters all died in the triumphs of a living faith.

When the mother died the writer, being pastor of all three of the deceased, was called to attend the funeral and preached the funeral jointly of the mother and two daughters, to a large concourse of sorrowing friends, after which we laid the body of the mother beside the two daughters to await the resurrection.

What beautiful lives went out, and beautiful spirits were borne to the skies! It surely was a happy meeting of mother and daughters in that "new bright world."

The hearts of those left behind are sad, and there are vacancies in the homes but the joy in Heaven is far in excess of all earthly sorrow.

J. B. FERRILL, Pastor.

SMITH.

Miss Lola Smith, the last daughter of Sister Margaret Smith, of Font Hill, Ky., was called to her eternal reward February 10, 1908. She was a bright attractive, Christian young lady of twenty-four years of age. She was an affectionate daughter and sister, a staunch friend and a fine church worker, having been converted when only ten years of age.

Our sister was greatly afflicted for several months before her death but her sufferings were borne with Christian fortitude and she talked much about her departure hence. As I had once been her pastor it was her request that I should conduct her funeral services. It was a sad but pleasant stay with the bereaved family. I felt a pleasure in offering them the consolation given in the Blessed Book.

To them I would again say, God can and will sanctify to us our deepest distress.

"Good is that darkening of our lives, Which only God can brighten; But better still that hopeless load Which none but God can lighten."

J. LESLIE ADKINS.

LAMPTON.

On February 27, 1908, Mrs. Mary C. Lampton, widow of the late Rev. H. T. Lampton, passed to her reward. She was a very remarkable woman in many respects. She would have been eighty-eight years old had she lived until the fourteenth day of May next. Four children survive her, Deacon R. N. Elliott, of the Third church, being the oldest. The other three, by Rev. H. T. Lampton, are Dr. W. T. Lampton, of Millroy, Ind., Mrs. C. B. Lloyd, Indianapolis, and Mrs. Nancy Allen, of Owensboro. Mrs. Lampton was a daughter of Mr.

and Mrs. Robert Brown, of Breckinridge county. She was first married to Wm. B. Elliott, who died early in life, after which she married H. T. Lampton, who became a very useful Baptist minister. Mrs. Lampton was not a Baptist when he was married and it is no doubt due to the influence of his wife that he became one.

Mrs. Lampton was a fine Christian character, and reared a splendid family. She and her husband were highly esteemed by the people of this section, where they lived and labored. May God bless the children.

By her pastor,

Wm. D. Nowlin.

Owensboro, Ky.

ECKLAR.

Mrs. Hannah Ecklar, widow of Bro. Samuel Ecklar, was seventy-six years of age and died at her home near Lloyd, Ky., March 2, 1908. She was a devoted wife and mother, and will be greatly missed by her son and grandchildren.

For about sixty years she had been a member of the Baptist church, and lived an upright, faithful Christian until her life's work ended, which assures her a home in Heaven.

Funeral services were conducted by Bro. Marshall, at the Riverview Baptist church, after which her remains were placed beneath the quiet sod in Pythian Grove Cemetery to await the resurrection morn. May she rest in peace.

HYLSTER HUFFMAN.

MAKING THE BEST OF ONE ANOTHER.

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these; but we may also make the best of one another. We may forgive even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done with us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us; and life will become a pleasure instead of pain; and each will become like heaven, and we shall become not unworthy followers of him whose name is love.

There is a story of a German baron who made a great Eolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the still air; the wires hung silent. Autumn came, with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that he was made perfect through suffering.

The child of poverty and vice has still within him, however, overlaid by the sins of ancestry, a germ of good that is capable of growth, if reached in time. Let us stretch out a tender, strong hand, and, touching that poor germ of good lifting its feeble head in a wilderness of evil, help it to live and thrive and grow.—Dean Stanley.

"Heart Divine! my comfort be; Be my refuge in the strife; From the tempest shelter me; Be at death my better life! See my wound, how deep and sore; Heal me, heal ten thousand more; Yea, o'er all this world of woe Bid thy boundless mercy flow!"

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ITEMS OF INTEREST

News the World Over.

Among the latest discoveries in Egypt is a beautiful vase on which is painted a portrait of Julius Caesar.

The government has introduced a bill into the British Parliament regulating the number of saloons in the country.

The police in Berlin have discovered a manufactory of explosives, which the Russian Socialists have been running for some time in that city.

Really and truly the people of London have some rights. Maybe some day the people in the cities in this country will have.

The London Daily News says there were thirteen cases of premature burial reported in England during last year.

Here is one of the best satires on the finding "keys," etc., in Shakespeares, which prove that Bacon wrote the plays and also prove many other things never dreamed of in the great poets philosophy.

Fortunately the Anti-Saloon League is composed of men who do not tire and who know the fight is far from won when prohibition laws are passed.

Now what is the average man to believe? Mercury has always been a puzzle to astronomers because he wobbled in his orbit instead of keeping up the mathematical line he ought to.

influence of some planet within his orbit. In the same week we are told from one observatory that it is now seen there is no such planet and Mercury is a greater mystery than ever.

Even in Germany temperance is winning slowly but surely. In North Germany last year the consumption of beer fell off one gallon per capita.

Little has been said in the papers in this country lately about the passive resistance in England. That they are still going to prison and seeing their guards

OTHER MATTER

A meeting in the Kingville church, Texas, resulted in five additions by experience and baptism and fifteen by letter and restoration.

Bro. J. H. Thomas writes from Lindale, Texas: Please change my paper from Lindale, Tex., to Nacogdoches, Tex., where I am locating as missionary evangelist, under appointment of Baptist General Convention.

Pastor A. A. Butler writes from Hartford, N. C.: My work in Hartford has started off nicely. The people here give us a royal welcome.

Bro. M. M. Smith writes from Carthage, Mo.: Please send my paper to Marshall, Mo., instead of Carthage, Mo. I have accepted the work as missionary of Salem county Association.

Pastor Giles C. Taylor received into the fellowship of the First church, Corsicana, Texas, forty-one in the last four weeks, twenty-eight by baptism.

Pastor T. H. Coleman writes from Kemp, Texas: Having changed my location from Dallas, Texas to Kemp, Kaufman county, Texas, I wish you to follow me.

Bro. W. T. Green writes from City of Mexico: Please change my address for the WESTERN RECORDER from the City of Mexico to Champaign, Ill. I expect to be absent from my work in this city for a few months in the States.

FOREIGN MISSIONS

Allow a word through your columns to the pastors of our Kentucky churches: Financially our Foreign Mission situation is coming to be critical, if something is not done.

W. E. FOSTER, Vice President for Kentucky.

The periodicals of the Sunday School Board of the Southern Baptist Convention contain a special missionary lesson for March 29th.

entireties of the Southern Baptist Convention.

At the request of Dr. Van Ness, the editorial secretary of the Sunday School Board, Dr. Gray furnished an article for the March number of "The Tumbler," setting forth the condition of our home mission work and calling upon the Sunday schools for their most generous help at this time of extreme need.

J. F. LOVE, Assistant Corresponding Secretary.

DEAN RECORDER

The Pastors' Conference met March 17, 1908, at the request of Highland Park and Walnut Street Baptist churches to examine brethren Davidson and Bebe, candidates for the ministry.

The candidates related their Christian experience and call to the ministry. They were then questioned on their views of Scripture, which was satisfactory to the council.

M. P. HUNY, Moderator. T. J. DUVALL, Clerk.

We regret that Dr. Varden's article in our last issue, March 15th, got a good deal mixed. The careful and cautious, too, will readily see the want of connection between some of its paragraphs.

DEAN RECORDER

Yesterday was a great day at the First Baptist church. Dr. J. W. Porter, of Newport News, Va., whom we had called unanimously to fill the place of pastor made vacant by our dear Bro. Preston Blake's leaving us, was with us and gave us two fine sermons.

LEXINGTON, KY.

OPPOSITION TO A GREAT MEETING

Through the kindness of your editor, I would like to lay on the hearts of your readers a very earnest request to pray for the work in this city.

"The Bible is not divinely inspired, but is a history of God's words as men thought they were said."

"I have nothing but sympathy and pity for the man or woman who believes in the old Calvinism sincerely."

There are two prominent pastors in the city who, for twenty years, have taught these things and the people had become largely to accept them as true.

When, with all the earnestness of my soul, I began preaching, night after night, the great threefold doctrine of a bottomless hell to be saved from and a topless heaven to be saved with nothing but the blood of Christ to be saved with, many of the prominent church

would arise and rush from the building. One man said on the street, about a week after he had been to the meeting, that he was only there fifteen minutes and he had not been able to hear anything new or anything but blood since he left.

It looked, for a few days, as if the old fashioned doctrine of the Bible were not to prevail, but we pressed on with the truth in the confidence of this promise: "My word shall not return unto thee void."

One of the pastors drove out of the meeting and joined the opposition and has had their forces ever since.

I had expected to remain here only fifteen days, but the battle was so fierce and so many souls were being saved and such great issues were at stake that the Lord led me very clearly to continue.

Again, at the end of the third week, the other pastors, with the faithful ones from all their churches, packed our building to its utmost capacity and passed a most enthusiastic vote urging that the meeting continue even longer.

We are just now proceeding into the fourth week of the greatest conflict between the powers of right and wrong, between falsehood and truth, between God and Satan that I have ever witnessed in all my life.

It is claimed by those who are in position to know that of all the places on the American continent this city has been the one of them all most completely dominated by infidelity of that kind which pretends to be Christian and yet is the ranker and vilest sort of infidelity.

May I urge that the readers of this request, join even now, as you read, in most earnest prayer to God that the great sweeping victory which he has already given us over the destroying, blighting blasphemous infidelity of this city may be but the beginning of a new era in the religious life of this charming section of the great northwest.

While we have the bitterest and fiercest opposition I have ever seen, we have a company of the most faithful soldiers of the cross I have ever found anywhere on earth.

May the Lord bless the readers of the Recorder, with all connected with the paper, and make each of you an increasing blessing for the glory of his holy name.

Oshkosh, Wis.

P. S.—In our meeting this morning (Saturday) one of the leading men of the city said he had just discovered a plot to mob me. He overheard a prominent skeptic (church member) say: "I will join any number of you and lead the mob and we will put a stop to this old out-of-date preaching about blood! blood! blood! which is stirring this whole city."

I have never seen men so enraged. They threaten and curse me to my face, but my confidence is in God. If my death could accomplish more for the Lord than my life, He may let them kill me. I am ready to either live or die for His glory. Pray for me.

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Live Stock Markets.

Table with columns for CATTLE and various stock types like 'Good to choice export steers', 'Light shipping steers', etc., with prices listed.

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Table with columns for TOBACCO and various stock types like 'Burley—Dark Red', 'Burley—Bright Red', etc., with prices listed.

Table with columns for BUTTER and various stock types like 'Packing 17c per pound', etc., with prices listed.

Table with columns for POULTRY and various stock types like 'Hens 11c lb.; roosters 5 1-2c; young chickens 10 lb.; ducks 12cents; geese 6 cents; turkeys 10 to 14 cents.

Table with columns for EGGS and various stock types like '13 1-2 to 14c case count; candled 14 1-2 to 15c.

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.

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