

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTINUED EARNESTLY (travelling) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDG 3.—T. T. BAYON.

3rd YEAR

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Missionary work among Mohammedans has been the least successful of all. But there are most encouraging signs from various parts of the world. In Egypt there are 3,000 Musclemen in the mission schools, a most wonderful change.

A lecture bureau in this country is trying to arrange for lectures from R. J. Campbell, who denies the Bible, the divinity of the Lord and about all which Christians in this country believe. He avows himself a pantheist and a socialist. It will be interesting to see the excuses the unsound men will give for having him in their colleges, theological seminaries and churches. In England he cannot preach in any pulpit of his own denomination (the Congregationalist) except his own.

In view of the excitement in the Congregational churches of England, caused by R. J. Campbell, twenty of their leading men, all of whom have been presidents of the Union or heads of their colleges, have issued a manifesto setting forth their faith. It rings true on the personality of God, sin, the deity of Christ. But it does not ring true on the Bible. That says: "We believe the Bible is God's Book because it enshrines divine revelation." Would that they had said, "Because it is the divine revelation."

A writer in the Boston Congregationalist, speaking of prohibition in the South, finds the cause in the religious convictions of Southern Christians, who, he says, are intensely Calvinistic. He adds the South "never thinks of taking its creeds 'for substance of doctrine' but swallows them without a wink or a hiccup." The Southern Christian believes liquor selling a sin, and just intends to stop it utterly. That's his creed. In the midst of our materialistic age, when the church has ceased to battle whole hearted with the devil, because it no longer believes in a personal devil, it is refreshing to see a whole section of the country nailing a flag to a masthead and going out to fight the devil as if it believed in him, and its power under God to beat him down under scornful feet."

CONDITIONS OF ANSWERED PRAYER.

BY MYRTLE.

In the fifteenth chapter and seventh verse of John are these wonderful words: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." When about to leave His sad and sorrowing disciples the loving Christ spoke words of sweetness and comfort. He gave a special promise to a certain class of His disciples. This promise comes to all Christians of every age since who belong to this class.

Many Christians, however, do not believe them, because they have not been filled in their experience. But the promise is clear, plain and emphatic, and it is the promise of One who never failed to keep a promise. Like all the promises of the Scriptures, it is conditional. When the conditions are filled the answer is as sure as cause and effect. There is not a more precious and wonderful promise in all the Word of God. Notice the fullness of this promise. It is that upon certain conditions mentioned whatsoever we ask we shall have an answer. It is not that we shall receive the very things we ask for, but that we shall have an answer. We are ignorant and sometimes we ask for, in our ignorance, things that would not be for our good and God as our Father is too good, wise and loving to grant us these things. One of two things is contained in the answer. Either He will grant us just what we ask for, if in His wisdom He sees that it will be for our benefit; or He withholds from us the things asked for but gives us peace and restfulness under the withholding of it so that we are just as fully satisfied as if we had received the very things we asked for. We see this illustrated in the case of Paul's thorn in the flesh. He did not receive the removal of the thorn for which he asked thrice, but in answer to his prayer God said: "My grace is sufficient for thee." This Paul took for his answer and he rejoiced in it, saying: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." He not only acquiesced in but rejoiced in the answer. So is it with every consecrated Christian. He always gets the answer to his prayer. He submits to God as his wise and loving Father, saying:

"When we disclose our wants in prayer,
O let our wills resign,
And not a thought our bosom share
Which is not wholly thine.

"Let faith each meek petition fill,
And waft it to the skies,
And teach our hearts 'tis goodness still
That grants it, or denies."

Now, notice the conditions mentioned in the promise. As we have said all Christ's promises are conditional. When the conditions are met the promise is fulfilled. It is the combination lock upon the safe. The man has the combination in his mind and when he uses it the door of the safe opens, so when we fill the conditions the answer comes.

There are two conditions laid down in the words of the promise. The first is abiding in Christ: "If ye abide in me." To believe into Christ is to accept Him in all His fulness as Priest, Prophet and King. It is to take Him as our personal Saviour. To abide in Him is to continue thus to be-

lieve. It is to continually rely upon Him, and Him only, as our Saviour casting aside all our "deadly doings," all works as the ground of our hopes of salvation. The second is His words abiding in us: "And my words abide in you." Implied in this condition are two things: First, a knowledge of His words as revealed in the Bible, and second, obedience to them as known. To know His words and not to obey them is an injury rather than a benefit. Our responsibility is increased by our knowledge. Christ tells us that it will be more tolerable in the day of judgment for the heathen who know not than for those who know and obey not: "But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." This was spoken by our Saviour to the inhabitants of Capernaum. Now, any child of God who fills these conditions shall have an answer to his prayers. The Psalmist puts them in these words: "Delight thyself in the Lord and he shall give thee the desires of thy heart." When one does this his prayers will be in accordance with God's will, hence will be granted. We are ignorant and often pray for what is not best for us. As Dryden says:

"God gives us what he knows our wants require,
And better things than those which we desire."

And truly Hannah More writes:

"O sad estate,
Of human wretchedness! so weak is man,
So ignorant and blind, that did not God
Sometimes withhold in mercy what we ask,
We should be ruined at our own request."

Reader, may you not, in view of these truths, discover why your prayers are not answered? Do not cast the blame upon God, but look to your life and see that you have not fulfilled the conditions of answered prayer. Often you will find yourself upon your knees in prayer thanking God that He has withheld the things that you have in your ignorance asked for. Real joyous prayer is the sweetest exercise enjoyed by the devoted Christian.

As James Montgomery says:

"Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high."

WHAT IS TRUE HAPPINESS.

One of our well-known poets has written as one of his lines: "O Happiness! Our being's end and aim," and a good many people speak and act as though they thought this to be the teaching of the Scriptures. It is not, however. What we are taught in the Word of God to strive for, above all else, is the glory of God, in a good and righteous life. The Westminster Catechism is in line with the teachings of the Bible when it says in its first answer that "Man's chief end is to glorify God and to enjoy him forever."

The sure result of righteousness, or living to glorify God, is happiness. It is sure to come, in the long run, to the true child of God. But it must be a subordinate matter with us as we go along through life. We must be determined to do right whether, at the time, it is pleasant or not. We must do our duty whether it makes us happy just at the moment or not.

The fact is that he who does right always whether is it pleasant at any particular

moment or not, is the one who will find happiness as his sure portion after all, while he who is always waiting to find what is agreeable, and leaves the disagreeable duty undone, will be sure to come at last into a life in which there is nothing except what is disagreeable, for he is sure to find regret and remorse as his portion.

These thoughts discriminate between the world's idea of happiness and the Christian's idea of happiness. The worldling wants to be happy by having his own way, and by seeking his own pleasure, and by advancing his own interest, whether he lives as God directs him or not. He does not like to be trammelled and bound by the fetters of religion. He does not like to give up his own tastes and inclinations and ideas. He wants to have a good time, and win the world, and enjoy the pleasures of sin for a season. He chooses the company that walks on the broad way. He takes mammon for his master and thinks that he will find delight in his service. He thinks he will find lasting pleasure in the lust of the flesh and the lust of the eyes and the pride of life.

Solomon tells us in Ecclesiastes how he tried the experiment of getting lasting pleasure out of the things of the world, and he tried everything by turns, and thoroughly, and found out, at last, that all this whole experience was vanity and vexation of spirit. It brought no real happiness. He found as the conclusion of the whole matter that to fear God and to keep his commandments was the whole duty of man.

If we want to be happy, we must be and we must do that which is in harmony with God's plans as to our life. We must do right, at all times, and at whatever hazard, and leave the results with God. Only he who takes this course can be happy in the long run. He does right and who lives for God's glory, and who trusts all to Christ, is on the sure road to happiness, and nothing in all the world can keep him from lasting peace and joy.

There is nothing more elusive than happiness. He who starts out to make himself happy and have a good time is very apt to meet with sore disappointment. He who forgets himself in doing his duty, in trying to glorify God, in making others happy, and in doing them good in Christ's name, is on the sure road to perfect and abiding happiness.—Herald and Presbyterian.

The British steamer Thetis was sent out by the British government to locate a certain dangerous rock on the coast of Italy. The captain tried it and failed. He came home again, and the first lieutenant, who professed himself willing to make the effort was permitted another voyage. He succeeded, and when he came back he was promoted. The captain of the Thetis was angry, and in his rage he said: "It is a fabrication, and if ever I have an opportunity, I will sail over the place to prove it a lie." He was sent out to take the British Ambassador to Italy. Coming to the locality where the rock was marked upon the lieutenant's chart he tried to sail over it. There was a crash, and the steamer went to the bottom. The captain was drowned for his temerity. The man who will not believe because he has not seen may be in such case: "God's Word, like the seaman's chart, unbosoms truth that has been discovered and established for our salvation. We dare not allow unbelief.—Home Herald.

There is no following without some forsaking.—Rev. H. F. Cope.

QUESTIONS ANSWERED.

BY BENEX.

"A few Sundays since a Campbellite preacher from the pulpit quoted as he claimed several places in Scripture as proof that the churches ought to take the Lord's Supper every Sunday." One is at a loss to know what Scripture he could have read to establish that point.

The church in Jerusalem for awhile celebrated the Lord's Supper every day, that is, if "breaking bread" in Acts 2:46 refers to the Lord's Supper. This is the general opinion of commentators, and I think is correct. The verse reads: "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." The latter clause makes it possible that the breaking bread refers to their hospitality towards each other. But I think the reference is to the Lord's Supper. From house to house does not mean that they celebrated the supper by families in their homes. The reference is to the meetings in rooms in which the church assembled for worship. They could not celebrate the Supper in the Temple, of course, and they had no church buildings.

Acts 20:7 says: "And on the first day of the week when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow." Now that may have been the Sunday on which the church at Troas celebrated the Supper. It may be it was not their regular time, but they wished to have the Supper while Paul was with them, and he was going away the next day. Or it may mean, of course, that they were in the habit of celebrating the Supper on every Lord's day. Granting that this is what it means, we have the example of the Troas church having the Supper once a week and the Jerusalem church every day.

It is evident from the practice of these two churches that the churches and the apostles knew the Lord had not commanded the frequency with which the Supper should be celebrated. If He had these two churches would not have differed as they did in regard to the frequency. These are the only instances in the New Testament in which there is any note in regard to time. Yet I have known many Baptists who were under the impression the apostolic churches had the custom of weekly celebration.

Now, we come to the commands on the subject. These are two, and are both found in I. Corinthians. Paul in repeating what the Lord told him quotes: "This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." Again Paul says: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." These are the only commands which bear on the question of frequency. And these unmistakably leave that matter to the churches to decide for themselves.

Now, tell your Campbellite friend that the Lord plainly left the time to the churches. That of the churches that at Troas may have celebrated the supper every Lord's day, while the church at Jerusalem certainly partook of the Supper every day.

It is for each church to decide for itself how often it is best to celebrate the Supper. The frequency must not be too great or the members are in danger of losing the solemnity which they ought to feel. The celebration becomes mechanical. For my own part I most decidedly prefer the celebration every three months. But let every church be fully persuaded in its own mind.

Miss A. not a Christian, married Mr. B. Some weeks after their marriage it became known he had been married and his wife was living. Miss A. left him immediately and went to the County Judge who had issued the license. He said he would give her a paper declaring the marriage null and void, and for want of a better name the paper was called a divorce. The Judge said she ought to have the paper to protect herself against contingencies which might

arise in the future. Also he said that though the paper was technically called a divorce, it was not really one, as she had never been married.

Some years afterwards Miss A. was legally married. In a recent meeting she was converted and wishes to join the church. I am asked if the church should receive her, if Matthew 5:32 applies in her case, and if her husband should be received should he apply. I cannot see that Matt. 5:32 applies to her, nor do I see any reason why the church should not receive her and her husband. She was never married to the first man. She left him promptly. She has done no wrong. And certainly she could not be divorced when she was not married. What the court chose to call the paper which declared her marriage null and void has nothing to do with the action of the church.

"What is the meaning of the question of our Lord, 'Nevertheless, when the Son of Man cometh, will he find faith on the earth?' Will there ever be a time when God will leave Himself without witnesses on the earth?" I do not think there will ever be such a time, in fact I am sure of it; but this question of the Lord has no bearing upon that subject. If you will read the connection you will see that he is speaking of a time when his elect shall be calling on him to avenge them. And that shows beyond a doubt that he will have elect then, and his elect have saving faith some time during their lives. It is evident then that he asks, "Will the Son of Man when he comes find among his saints faith that he will be their avenger as well as their Saviour?"

This time is just before his second coming, as the question clearly shows. After the millennium is ended, Satan is to be unloosed for a season. While the saints will be greatly in the majority during the Millennium, yet there will be sinners left on earth. And moreover as grace is not hereditary, but all are born depraved, when Satan is loosed he will find the children material for his work.

Then shall be Satan's greatest triumph. He will have the power to work "great signs and wonders," deceiving all but the elect. He will persecute the saints with the fiercest persecution they have ever known. In the darkness of that awful time, the elect will be almost in despair, and will doubt whether their Lord, to whom they are crying day and night will avenge them. It is the faith in Him as their avenger which will be sorely shaken and not their faith in Him as Saviour.

DECREES AND FREE WILL.

It may safely be said that it is impossible to clear up the obscurities that hang over the problem of divine sovereignty in relation to human agency. Every system of theology makes some effort in this direction. But not one has ever solved it.

The Scriptures nowhere construe the facts in their relation to each other and are surprisingly free from any discussions of the difficulty. They state simply and frankly the two facts, that God is sovereign, and that man is free; that God's sovereignty is universal, extends to the moral acts of His creatures, and included them from all eternity in His infinite plan, while man's choices are not forced but voluntary, so perfectly free that both his consciousness and his conscience attest the fact. That these facts are true, we know. How they are true, how they are co-ordinated in the moral life of the universe, we do not and cannot know. For it is a point on which God has made no revelation, and man has made no discovery.

Plainly, under these conditions, the only work of a student of the truth is to recognize and accept the facts as set forth in the Word of God. We must act here precisely as we act in a hundred other cases. For instance, we have evidence that man is made of body and spirit, that two radically different really opposite substances enter into the constitution of his person and combine in a vital union. The fact we recognize and accept, but cannot explain. How matter can act on mind, or mind on

matter, and how the two can blend so intimately in a single conscious life, no one knows. All philosophic efforts to relate the facts and interpret the mode of action have been futile. Some systems of philosophy have dealed one fact, the reality of the body. Others have denied the other fact, the spirituality of the soul. And a reason for the denial of the one fact or the other has been the impossibility of arriving at any rational and satisfactory explanation of the mode in which the two facts are related. Because it is not apparent how the thing is true, it is denied that it is true. But a common sense philosophy will not ignore or surrender either fact, but recognize both as true.

Thus many systems of theology and many popular opinions repudiate or misinterpret the biblical teaching as to the decrees of God, because man's reason is unable to comprehend how they harmonize with the free decisions of man's will.

No one is blind to the dark cloud of mystery that hovers over the origin of sin in its relation to the Providence and purpose of God. Those who hold to the doctrine of the Catechisms and the Confession of Faith are just as sturdy champions of man's freedom and responsibility as any who deny that doctrine. But they are not ready to deny or distort another fact in order to save this fact. They are not willing to over-ride the teachings of revelation and reason as to the infinite foreknowledge and unchangeable purpose of God, or to limit His sovereignty and power. When Arminians assert that God could not have created a free moral agent and could not have certainly foreknown to what use he would put his freedom of will and action, they are putting bounds, immense and distinctive bounds, to the intelligence of God. They are denying His omniscience. When they assert that He limited His own sovereignty and power by creating a free moral agent, that in the creation of such a being God surrendered His power of control and could not prevent the fact of sin, they are unconsciously taking a step along a perilous path that can end logically only in the denial of the perfection of God.

But even on this weak and untenable theory it would remain true that God fore-ordained in some sense the fall of man. That is to say, He decreed to create a being whose future action He could not foresee or control, whose use of his free will might be sinful and destructive of his own character and happiness as well as those of countless millions. And yet, with this tremendous possibility of the entrance of sin into the universe, God decided that it would be wiser and better to have sin in the world than not to have moral beings. Therefore He decreed to bring man into existence and to allow the awful calamity of sin. Wherein does this save the glory or wisdom or goodness of God? And wherein does it disprove the general statement of the Calvinistic Creeds that God decreed to permit the fall of man and the presence of sin in human history? He created blindly and ignorantly or with intelligent anticipation of the results. If He created blindly, then He decreed to start the train of free moral life, no matter how appalling the consequences might be. If He created intelligently and in full view of what has actually resulted, then He had a purpose in man's fall. In either case, "He hath fore-ordained" (either fatuously or intelligently) ("whatsoever cometh to pass." The much misunderstood and misrepresented Calvinistic belief in the Divine Decrees is nothing more than a rational and well-grounded conviction that God has never known either surprise or defeat.—*Christian Observer*.

ERRORS OF THE FEELINGS.

BY REV. THOMAS PARRY, D.D.

In the past few years much has been said about the Holy Spirit, his illuminations and the wonderful enrichment of the divine life by his indwelling. I would encourage a greater study of the works of the Holy Spirit. The study will intensify the fire of God in the soul. But I have heard some un wisdom and the voice of too much irrev-

erent familiarity with God by people whose feelings are greater than their knowledge. No gracious and rich in the Word of God in respect to the "fulness of the Spirit" that people of sensitive feelings and of limited doctrinal knowledge are in danger of being carried away by their feelings. Their souls get inflamed. They have poetic dreams and ecstatic visions, and believe themselves guided by inner voices from God.

The heat of the heart burns into fever in the brain. Sanctified common sense and reason are subverted. They forget that the Holy Spirit never acts aside the Scriptures or the integrity of universal reason. We are not to depend on our feelings. Our feelings must be verified by holy truth. The logic of bad hearts bring forth chaos, and that of narrow brains havoc. Each man's own feelings are likely to assure him that he is wise, gifted and worthy of some distinction, but history has never given such assurances any market value. A mother's love has evidence enough to establish the ability of her son. The veriest tyro in music is conscious of sweetness of voice. But that mother's love or the singer's consciousness has no value to secure an increase of salary. In religion listening to the voice of these feelings has wrought terrible disasters. The heart brings love and enthusiasm, but not evidence. When the feeling says: "I perceive God," or "God told me thus and so," no demand evidence which will answer both to the Word of God and reason. The utterances of the feelings have no value beyond the soul that speaks.

Our feelings must walk the highway of common belief and common peace. When the human soul, filled with the Holy Spirit, enters upon a work worthy of God, and does it, then is the public effected, and believes the power of the soul that works. When great emotions are attested by great character, and great character is asserting great efficiency, then the court of public reason is convicted. Large emotions and reason were wedded together in Edwards, in Dwight, in Wilberforce, in Whittier, in Phillips in Sumner, in Finney, in Moody, in Carey and Hudson. Reason is so powerful in these men's emotions that to disbelieve them is ridiculous.

If we claim the fullness of the Spirit we must prove it by reasonable effects. We must do the works of God. We must bring the suffering millions to Christ. If we claim "the promise of the Father," the endowment of the Spirit we must prove it by an effective holy ministry. Our inward feelings cannot be witnesses. The assertions of sentimentalism will not be credited. We must win our way to thrones by the paths of benefactions to humanity. Christ was "both a soul and an action." What he did was proved by authority. Virtue went out of him as he journeyed, as he taught, as he persuaded, as he blessed, as he cured, as he sympathized, as he wept, as he rejoiced, as he suffered, when he was in the fields, on the mountains, on the sea shore or in the market place. He was both a light and a comforter.—*Exchange*.

When you and I are weak, Christ in a true sense owns the claims of our weakness and comes to serve us with his love. Behold, how this transfigures life! The times that make us weakest and that force our weakness most upon us, and make us most know how weak we are, those are our coronation times. The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most near the crown of our need upon our foreheads, and comes to serve us with his love.—*Phillips Brooks*.

The most inward desires, the purest affections, the loftiest aspiring, that stir our blood—all that is tender in us and all that is strong, all that is sacred and all that is enduring—pain and loss, love and death, repentance and fear—as each in turn through all this solemn discipline of life has its hour of trial or of triumph—cry out for the living God and bid us worship the Father in spirit.—*Bishop Huntington*.

THE BAPTIST POSITION.

In an article in the Watchman of December 15th by Edwin P. Small, under the heading "New Testament Church Membership," Mr. Small says that the Professor of Church History at Newton Theological Institute, in an inaugural address at the opening of the Seminary year (1907), remarked: "It cannot be fairly said that so-called strict communion is a distinctive Baptist doctrine."

Not knowing in what sense the professor meant his statement to be taken, we are at a loss as to how to regard it. Up to within a few decades it was generally held by Baptists that the Lord's Supper was a church ordinance in contradistinction to a Christian ordinance. No testimony was this held by the churches, both North and South, to be regarded as a matter of discipline for one to deviate from it, and many are the instances in which churches have withdrawn the hand of fellowship from such as have been guilty of presenting themselves at the communion table in Pseudo-Baptist churches.

Looking into the "New Directory for Baptist Churches," by Edward T. Huxar, D.D., we find set forth what we regard as the true position held by Baptists, and which it is well if members of Baptist churches would more often read and treasure in their hearts. Let there be such as have no copy of this excellent work of Dr. Huxar, I will quote what he says on this subject:

- 1. "Baptists hold that there are three Scriptural conditions to the privilege of the Lord's Supper, which are imperative on the part of the church to be observed:
a. "Regeneration; being born of the Spirit, and thus becoming a new creature in Christ Jesus. Without this, no one can be a member of His spiritual body, or can be a member of His visible body, the church.
b. "Baptism; being buried with Christ in water, on profession of faith in Him. This act must precede church membership and, of course, church privileges, including the Supper.
c. "Godliness; an upright Christian life, orderly walk and godly conversation as a church member. For though one may have been truly converted, and rightly baptized, if he be a disorderly walker, violating his covenant obligations, living in sin, and openly disobeying his Lord, he has no claim on the Lord's Table.

2. "Baptists claim that the Communion, strictly speaking, is a church ordinance to be observed by churches only. That it cannot be administered or received by those outside the church; that members, in their individual capacity, cannot administer or receive it. Nor can the church authorize individuals to administer or receive it. The body must act in its organic character in the use of it; and persons must be within the church, legitimately to enjoy it.

3. "Baptists insist that they neither may, or ought, to invite to the Supper any except persons converted, baptized and walking orderly according to Gospel rule. They believe the church is bound to judge of the fitness of those admitted to its ordinances as well as those admitted to its membership. To invite or permit persons to receive the communion without conditions, is to allow the vile and the profane, the carnal and the impure, to mingle with God's spiritual people, and eat and drink, unworthily, the symbolic flesh and blood of Christ. For, if the rule be allowed to this extent will the abuse be sure to go.

4. "Baptists are firmly convinced that, to maintain the purity and spirituality of the churches, it is absolutely needful to restrict the communion to regenerated persons, baptized on a profession of faith and walking orderly, Christian lives in church fellowship. To adopt any other rule, or allow any larger liberty, would break down the distinction between the church and the world; would bring in a carnal and unconverted membership with which to overshadow the spiritual, and control the household of faith; would virtually transfer the communion from the house of God to the temple of Belial. To keep the churches pure, the ordinances must be kept pure and unperverted, both as to their substance and their form."

That there are, a not inconsiderable number of ministers in the Baptist ranks who are cherishing views which are decidedly antagonistic to those held by our "fathers," and which have for centuries passed as strictly orthodox and strictly Baptist doctrine, there is no question, nor is it a question that their following is being augmented.

The writer well remembers an incident which took place in a Rhode Island Baptist Association, when, by appointment, he preached the doctrinal sermon. So many took exception to the sermon, which all admitted was from first to last the setting forth of doctrines held in the past by the great denomination of Baptists, as to give rise to a spiritual discussion as to whether a "Distinctively Baptist Doctrinal Sermon" should be preached at the Associational gathering. One brother raised this question: "What would a Congregational or Presbyterian minister, should such an one be visiting the Association, think, upon hearing such a sermon?" The discussion was quite heated and resulted in a motion to erase the hated words, "Distinctively Baptist Doctrinal Sermon" from the minutes and in their stead insert a "Doctrinal Sermon." This motion was carried in the face of strong opposition, although of fewer numbers than those who were so anxious to stand well with their Pseudo-Baptist brethren.

Of the two strongest in opposition to the hated words, one soon after accepted a call to the pas-

torate of a Congregational church in Providence, and the other withdrew from the Baptist denomination and cast in his lot with the so-called Christian Scientists.

Had as it is to acknowledge it, our churches are being indoctrinated in views and beliefs, which, if one were known to harbor them a few years ago, would have been a subject of discipline, and if continued in would have been excluded from the church.

If these views were wrong then, and to seek to spread them, justly exposed such as were guilty of such an act, to be disciplined by the church, they are wrong now, and as worthy of notice as they were then. It has been the anxious thought of many godly ministers and laymen, who wrote these things will lead.

One thing is unquestionable, that this state of affairs does not tend to produce harmony in the ranks of our churches, and many pastors are being driven to their wits' end as to what course they ought to pursue in view of the circumstances which surround them. To multiply societies in our churches and speak upon the benefits of brotherly love, and fellowship, as we hear it on every side of us at the present day, is not sufficient to banish from the minds of such as have an abiding love for the old truths, and whose loyalty to the Word of God forbid their wishing goodspeed to those who follow the increasing throng in their departure from the "old paths," and the "highway cast up for the Redeemer of the Lord to walk in." It cannot be disputed that for a term of years we have been approximating to what we now behold, in large numbers of our churches. The talk and preaching to a great degree indulged in are upon such subjects as, Christian union and Christian fellowship, brotherly love, the fatherhood of God and the brotherhood of man, co-operation of Christian societies and the obliteration of all lines by which church organizations are separated, that all may be one.

It is claimed that the changes which have taken place in the Christian world, have been of such a radical character as virtually to have swept away those points of difference which once existed, while there has come into the hearts of God's people a better understanding of the meaning of God's Word by which the sting of former controversies has been entirely eradicated, and while we may continue to have different names for our churches, the real difference between them is only in the imagination, and that with only such as are determined not to become reconciled to the greater light which has dawned upon the world.

As a result of this greater light, we are all found to be the children of God; regeneration has been found to be a matter of education, and not brought about by the operation of the Holy Spirit upon or in a sinner's heart; while such as have not been privileged with such godly parents as taught them unceasingly the principles of our holy religion needed to be taught how to adapt themselves to requirements of God that they might enter into the fold of Christ, such as were otherwise circumstanced were so cared for as that no departure from God ever took place, consequently no need of being born again; the day of hope has been found to extend into eternity so that should one neglect to close in with the offers of mercy here, another opportunity will be given them after death; the old doctrine of total depravity has been found to be a mistake, for every man possesses within him noble and generous attributes, which only need suitable environments to bring forth the most admirable qualities which unfold into the likeness of Him who was called the Christ. Thus are we carried along on a tide which carries from before us all that is objectionable and causes heartaches and fearful lookings forward into the future.

What we need is to turn about face and retrace our steps. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

This will lead such as have gone astray back to the church as the only divinely organized institution in the world, the symbol of which pattern was given Moses in the Mount. Without restrictions as to who shall enjoy the privilege of her ordinances? No, but with such restrictions as the Great Head of the church himself has cast about it.

With such a return, there will come peace in the ranks of God's people. Peace brought about upon any other terms were too dearly bought.

PARLEY D. ROOT.
North Springfield, Vt.
LIVING IN SHOES.
REV. WM. HENRY BANCROFT.

Our thoughts were suggested by the nursery rhyme of the old woman who lived in her shoe. As we recall the picture in illustration of the story it was not a very imposing home, from an aesthetic point of view, in which this aged lady was domiciled.

Besides all this, the size of the ancient dame and that of the shoe did not correspond. The shoe was abnormally large. Though gout or rheumatism or dropsy, a foot can take on a hypertrophied condition; but never can a shoe grow more than a very little beyond its usual proportions; and that only by undue pressure.

It may be, however, that this old woman had ordered a pair of footgear; and found them to be a misfit; and so had taken one of the shoes to live in, free of rent; some village cobbler measuring her pedal extremities with his spectacles off, and making the articles with his spectacles on his magnified vision reinforced by a strong imagination.

We now suspect, though, that the old woman

was compelled to live in her shoe for no other reason under the sun than that of rhyming the same shoe with the verb do. She had numerous offspring; and in her paralytic as to their disposal, she took up her abode within her shoe; an exceedingly improbable tale. Yet before we had heard some of the tricks of authors, we really believed what the rhyme sets forth. The credulity of childhood is equal to that of those who swallow the statements of infidelity in regard to matters divine; especially in fables that wear a preacher's gown.

But the misdeeds of that shoe-wearer, as the story goes, was a strict disciplinarian. That part of the narrative, we remember, was not pleasing to our young mind; and for the reason that we had been under the painful necessity of several experiences in harmony with that of the children inside of that queer home! These experiences are now going out of style. Fashion's injunction is being reversed. The child is often spared, and the rod spoiled.

Yet living in shoes is not to be confined altogether to the realm of fancy. In real life is such living found. We therefore take that nursery rhyme as a parable setting forth fact; though the writer of it may have had no such thought in mind during its composition.

You notice that this old woman lived in her shoe because she had so many children that she did not know what to do. It was rare that drove her into that kind of quarters.

Are there hundreds of persons that are the subjects of low spirits from the same wearing cause; not a house that is overrun with children for that is hardly fashionable in these days; but from a multiplication of anxieties. Their hearts are down at their feet. They live in their shoes.

Because, too, of such an anomalous place or residence, they are apt to have the disposition of the old woman in question. It is stated of her that she gave her children some broth without any bread; and that for no sane reason whatever, so far as the children were concerned, she whipped them all soundly, and sent them to bed. It was her manner of working off a superabundance of ill-humor. Those who live in their shoes, troubled about many things, are apt to give similar exhibitions of crookedness of mind by slamming doors, or by exploding verbal dynamite. One's shoe is a poor house in which to live. We would prefer a field of daisies.

All others live in shoes by reason of so-called misfortune. The old days of sunshine have departed, though new ones await recognition, and the subjects of such loss are unhappy. To them all the gold of life was dug out of the mines of the past; all the honey of life was stored in the hive of the past; all the sweet flowers of life grew in the gardens of the past. So these miser-able mortals have moved out from the lighted chambers of faith in God and withdrawn themselves into the gloom of discontent, living in their shoes.

Others have that kind of residence through disobedience of the rules of health. It is well-known fact that physical disorders are productive of moroseness and despondency. We thoughtlessly break away from normal living, and the mind, in consequence, leaves its throne of buoyance, and goes into exile downstairs; clear down to the shoes. Often this banishment is only temporary. But whether temporary or permanent, one's shoes are never pleasant rooms in which to live.

But there are others, again, who live low because of deliberate choice. The shoes of dejection of spirits can be exchanged for the palace of vivacity; cares and troubles, even disease of body may all be overcome; but, alas! those who give themselves willfully to a life of evil seldom have the wish to rise from the moral darkness into which they have plunged. So there are many that live in the shoes of dishonesty and lust and drunkenness.

Our advice, which is a boomerang that returns to our own heart, is that we should all refuse to live in any kind of a shoe. Let those inclined to badness of temper try to stay up near the roof of mental being. Let those who rail at Providence cultivate trust in God, and enjoy the light of the present day, even though it may be for them the red light of sunset. Let those who disregard the laws of health obey the commandments that the finger of God has written on the tables of Nature's Sinai. Let those who have chosen to remain in wickedness make use of the grace of Love Divine, and stand upright in Christian manhood, within the glowing walls of a regenerated life. Shoes are for the soles of the feet, not for the souls of eternity-bound mankind.—The Presbyterian.

IMPROVE THE MAN.

"Don't you want to improve the breed of horses?" That's the question the gamblers put to Gov. Hughes in his fight for the repeal of the New York law that legalizes betting at racetracks. And the governor answered:

"I am thoroughly in favor of doing all we can to improve the breed of men." For one wonderful century America has thrown the great forces of its national life into the improvement of things—of possessions, of property, of processes.

The national estimation of worths has made it always easy to get up a great popular agitation over the duty on wool; always hard to arouse the people over a duty in morals.

That is to say, our American civilization has not yet worked out the mathematics of the test problem put forth by Jesus Christ:

"By how much then is a man of more value than a sheep!" Go back into any community with which you were familiar thirty years ago and walk along the

streets with a proud citizen. He will say to you: "See what improvements we have made—our public buildings, tall business blocks, splendid residences!"

But he won't say to you: "See how much better men we have now than we had thirty years ago!" And that's American. It's just one typical sign of the astounding interest of the nation in improving the things that men own. Houses can be wadded; men can't; therefore improve the houses. There are millions of citizens in the country in whom that's convincing logic.

This preoccupation with possessions vitiates the life of the people in countless ways.

Anybody can see that it debases government. Carry some bill to your congressman and ask him to interpose himself in it because it will make it a little easier for men to be decent, and quite likely he will tell you that he is so much taken up with a public building bill or a waterway bill or a bill for retaining acid lands that he hasn't time for anything else. These things are "improvements."

The same miscalculation of the relative value of things and men is the most disturbing factor of the industrial question. As long as there are manufacturers who provide against wear and tear in the machinery but not in their employes, because it costs something to replace a machine but nothing to replace a man, there's bound to be trouble between employers and employes.

Even organized Christianity is infected with such materialism. Many a church points with pride to the elegant edifice with which it has "improved" the community, but couldn't for the life of it designate half a dozen particulars in which it has "improved" set men in a year. And a lot of Young Men's Christian Associations are in the same class.

A college might be supposed to be beyond reach of the worship of possessions, but when you discover the average American school emphasizing knowledge as a thing to be acquired more than character as a thing to be achieved, you realize that this holds fast for having and for bettering what one has, in an acid with a bite that corrodes even education.

To the nation ought to have many strong voices, political, social, religious, educational, to remind it that—

"Civilization today stands in infinitely greater want of bettered people than of bettered property. And it vastly wants more profound motives for bettering men and more thorough ways of it.

Majoritarian notions of what is human improvement make even the human heart satisfied with bringing to others benefits merely external. They call it improving men to get them into more wholesome homes, to secure them shorter work hours, to afford them better food, to provide them social centers, to organize them for cleaner politics, to encourage them in reading habits, to get them out of bad company and into good.

Of all this nothing is unimportant, but to term such measures the elevation of the race is to make a minor fraction stand for the integer.

You can't improve the man with outward applications; the real man—the man within—is no subject for lotions.

The man is improved only when his spirit is invigorated with nobler impulses. Higher self-respect truer conceptions of character, sounder principles of action, sturdier courage, stricter fidelity, more steadfast virtues, loftier honor, more generous consideration, deeper concern for the ennoblement of mankind, quicker sympathy with goodness, keener joy in beauty, dearer love of God—watch these things enter into a man's soul, and then declare: "The man is better—the man, the man!"

The present century will but little outdo the century past if it undertakes to rival it only in the improvement of things.

But if the nineteenth century passion for improving things should be superseded by a twentieth century passion for improving men, ours would be the greatest time of history.

For after all is said, we know that the nation or the time that produces the noblest common men will climax creation.—Interior.

With the resources of a bank account no man should starve. He can have at will that which is to procure bread. Is it not more sublimely true that the Christian has the resources of the Eternal at his command? He can have at will that which to procure peace, joy and rest amid all the turmoil and excitement of this busy world. With the noise and strife of the earthly battle waging around him, the Christian can stop, if he will, and hear instead thereof "the deep and musical sound of the ocean of eternity and see the lights of heaven shining on its waters still and fair in their radiant rest." You have a Shepherd of your souls who, while you are surrounded by the heavy cloud and darkness of severe trial or bereavement, is far more solicitous for your welfare than you can possibly be. Why, then, allow the trial to overcome you? If God be for you, who or what can be against you? The eternal God, a loving Father, is at your side waiting to help you. Oh, believe it, and in that faith the radiance of heaven will drive from your heart the cloud and darkness. Your trial, your hard duty, your great responsibility, your grievous burden may still be there, but, oh, how transformed! The power of the Eternal enters your inmost nature to make you strong and brave and divinely patient. You have taken up your cross, and what seemed impossible to bear is borne with a tranquility which the world cannot know, for his yoke is easy and his burden light.—Dr. Lunn, in Christian Intelligence.

If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything.—Bushnell.

SUNDAY-SCHOOL LESSON

Monday, April 5th

The Lord the Good Shepherd. John 10:1-11

Motto Text "The good Shepherd giveth his life for the sheep" John 10:11

The Cambridge Bible says this and the parallel passage in chapter 15 are the only instances of allegory in the Bible.

"Verily, verily, I say unto you" Our Lord never uses these words at the beginning of a discourse, hence it is thought this is a continuance of his talk to the Pharisees in the previous chapter. They had cast the blind man whose eyes had been opened out of the synagogue, thus showing themselves tyrannical and bad shepherds.

"He that entereth not by the door into the sheepfold" "A sheepfold in the East is not a covered building, like our stables; it is a simple enclosure, surrounded by a palisade or wall. The sheep are taken into it in the evening. Several flocks are ordinarily brought together in such an enclosure. The shepherds, after having committed them to the care of a common keeper, the porter, who during the night is charged with watching over their safety, return to their homes; in the morning they return and knock at the door of the enclosure which is strongly fastened; the keeper opens it. They then separate each his own sheep, by calling to them, and after having gathered their flock lead them to pasture. As for robbers, it is by climbing the wall of the enclosure that they try to enter the fold." (Godet.)

There is great difference of opinion as to the particular points in this allegory, but none as to its meaning as a whole and the contrast it shows between the Lord and the Pharisees. The truth is the allegory is many sided and has as many applications. Some think the door is the Lord himself, as he calls himself the door in the following allegory, others it is the Messianic office, others that it means the way God has appointed for entering His Kingdom. As there was but one door to the sheepfold, so there is but one way. The porter is thought to represent Moses, John the Baptist, the Holy Spirit, and also to be merely an addition to the picture drawn from the sheepfolds which has no special meaning.

There is also a difference of opinion in regard to what the sheepfold itself represents, whether the old

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dispensation, the visible churches or the invisible church. Just as the prophets had more than one fulfillment often, so an evident allegory will fit many truths. My own opinion is that by the sheepfold our Lord meant the Jewish people by the porter the Holy Spirit, who opens the hearts of the Messiah's sheep among the Jews, by the shepherd himself, and by the door to assert he was himself the one commissioned by God, coming in the right way and by divine authority. The Pharisees who were locking it over God's heritage did not come by divine appointment and authority, and were thieves and robbers whose motives were the injury and not the good of the sheep.

"He collecteth his own sheep by name" The Saviour knows and loves each one of his redeemed personally what a joy to know that! "When he putteth forth his own sheep" Constraining those who do not wish to go either from love of the rest in the fold or fear of danger. The best text makes this thus "all his sheep," teaching the final perseverance of all his people. He loses none of his own. "And the sheep follow him." It is the proof that they are his sheep that they follow him. "And a stranger will they not follow." All along the way there are voices calling to them from all sides—voices of the flesh, of the world, of false teachers professing to be the shepherd himself, and trying to lead the sheep astray through their very love for Him. All who are not his own sheep will follow these voices sooner or later. Alas! for the churches when unconverted persons are received into their membership.

The people did not understand, possibly because they were so accustomed to venerating the Pharisees they did not think of his calling them thieves and robbers. Somewhat changing the figure, the Lord proceeds with his discourse. "Jesus has described the simple and easy way in which the Messiah forms his flock in contrast with the arbitrary and tyrannical measures by which the Pharisees had succeeded in getting possession of the theocracy; He now depicts, in a new allegory, what He will be to his flock when once formed and gathered, the abundance of the salvation which He will cause them to enjoy. . . . In the pasturage is an enclosure where the sheep enter and whence they go out at will. They have thus at their pleasure security and food, the two blessings essential to the prosperity of the flock. The door plays the principal part. The enclosure here no longer represents the old covenant; it is the emblem of the perfectly safe shelter of salvation." (Godet.)

"All that ever came before me are thieves and robbers." Referring to the Pharisees whom he found established as teachers who professed to show the people the way of salvation by obedience to their interpretation of the law and their additions to it. They were robbing those who heeded them of their only hope of salvation—faith in Christ. But here, as so often, the Lord draws comfort from the election of God, "the sheep did not hear them."

Verse 10. How severe was our Lord upon the false teachers who were leading Israel astray. He considers them, as indeed they were the murderers of those whom they received. The contrasts between the results of their teaching and of His was infinitely great. He gave life and gave it abundantly; more than they could receive, accompanied with all things to make

their joy perfect. He gives like a God.

"I am the good Shepherd." The Lord changes the figure again. Only by multiplying figures could he convey any idea of the infinite work he does for his chosen. The first picture was of the sheep going out to their pastures in the morning, and the second of their life of security and feeding during the day in the pasture, the third is drawn when the night came and wolves began their search for prey. Now the contrast is between the good shepherd and the hirelings, before it was between the shepherd and the robbers.

"The good shepherd giveth his life for the sheep." His enemies would succeed in their designs against his life, but only because he surrendered his life of his own will in order that the sheep might live. "The hireling fleeth because he is a hireling." Godet's view of the meaning of these words is probably the true one. The Pharisees were the robbers, who came to kill and destroy by teaching the people false doctrines in regard to salvation. The hirelings were the priests and Levites to whom God had given the oversight of his people. When the Pharisees came with their false doctrines teaching for commandments the tradition of men, the priests and Levites, officially entrusted by God with the instruction and moral guidance of his people, kept a cowardly or indifferent silence. Thus they showed they had no love for God who had given them their office, nor love for the people whom it was their duty to warn, and our Lord calls them, in bitter contempt, "hirelings."

Those pastors and deacons who, like the Levites keep silence when false doctrine is taught in the churches, the newspapers and the Theological Seminaries, either from cowardice or indifference, show they are destitute of love to God and to their people and are mere hirelings and not true undershepherds. Our Lord had great indignation against false teachers, the wolves of the allegory, and greater against those to whom God has given the oversight of his flock and who do not fight even to the death, if need be, in defense of the faith once for all delivered unto the saints.

As completely as God knows his Son does that Son know his sheep. There is comfort and joy in that thought for all true Christians, as there was for poor penitent Peter, who appealed confidently to his Lord's knowledge of his heart.

"And other sheep I have, which are not of this fold." The elect among the Gentiles. Our Lord uses the present tense, "knowing that the plan of God is well ordered and sure, and that the names of all his elect are even now in the book of life." (Hovey.) "And there shall be one fold, and one shepherd." The middle wall of partition between Jew and Gentile shall be broken down and all be one in Christ Jesus. This has no reference, of course to any union in an ecclesiastical organization. Our Lord and his apostles established none such but instead, separate and independent churches.

THE GIFT OF ETERNAL LIFE.

BY REV. J. H. JOWETT, M. A.

"The free gift of God is eternal life." And what is this eternal life? When one man has it, and another man has it not do they just belong to different standards, but in the same school? Is human life all of a piece, of the same fun-

damental essence, and varying only in quality and degree? Is eternal life just life in the higher grades, and can we be schooled and cultured into it? That is certainly the basis and trend of many men's reasoning. Eternal life is just common life perfected. Common life is the rough brown block; eternal life is the same block, chiseled and refined. The two do not represent a change of substance, they represent differences affected by labour and culture. And so eternal life is just an accomplishment; it belongs to a different standard, but not to a different order.

Now let it be said at once that this is not the teaching of Jesus. As soon as we turn to the teaching of our Lord we discover that one emphasis stands out with almost startling intensity. According to our Lord, eternal life is not a refinement, but a renaissance, not the product of discipline but the image of birth. It is not an upper standard but a regenerated order. No where can you find a suggestion of a gradient leading by perceptible stages from the human to the Divine. There is no sloping stair, whose topmost step brings us to the shining table-land, to which our God Himself is moon and sun. The man who has eternal life, and the man who has it not occupy two different planes, and the passage from one to the other is not by a process of gradual consummation, but of immediate recreation. We do not climb into eternal life, we are born in it. That is the teaching of our Lord. "Except a man be born from above, he cannot enter into the kingdom of God."

Eternal life, then, is not something attained, it is something imparted; it is not the last result of pruning, it is the reception of a new seed. I do not know any thinker of my acquaintance who has put this matter more clearly and boldly than Dr. Dale, and I quote him all the more readily because the firm, steady steps of his reasoning were so undisturbed by the enervating air of sentimentalism. "When a man is regenerated," he says, "he receives a new life and receives it from God. In itself regeneration is not a change in his old life but the beginning of a new life, which is conferred by the immediate and supernatural act of the Holy Spirit." The man is really "born again," a higher nature has come to him than that which he inherited from his human parents; "he is begotten of God;" "born of the Spirit." That clear and definite teaching I commend to you as the very word and mind of God. We do not enter into eternal life through a process, but in a crisis; we enter it by recreation.

"SCUSE A LITTLE."

"Please say, 'I guess you didn't mean to!'" sobbed a child pitifully when it was discovered in some childish misdemeanor; and the comforting words not only eased the sore heart's trouble, but plainly helped toward a better life for the rest of that day, and perhaps for other days. A little boy in one of the kindergarten primaries in a country town a few years ago

begged wistfully for a "gold star" when he saw the other boys and girls all getting them. "Hut," said the teacher, "you do spell so dreadfully, you know, and you don't half make your letters yet so I can read them!" "Don't you 'scuse that may be you could 'scuse a little!" he pleaded. "Cause I'm doing just the very bestest that I can!" It is the cry our human hearts are always making. Often the world seems hard and cold and does not heed it. But we might heed it. We might turn every cloudy action round and find the silver lining. Wrong-doing is wrong-doing, in ourselves or in another, but we might at least set the worst deeds in the best light, and see what causes of it. That is the rule of fairness for a picture—why not for people's failings? It was a sweet eulogy pronounced on a sweet woman by her grieving friends: "She was such an excusing sort of a person—always so good at finding excuses for every body."—Ez.

There is no dearth of kindness in this world of ours; only in our blindness we gather thorns for flowers.—Gerald Massey.

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AN OLD LETTER BY DR. PECK
 T. K. BICHLEY.

I have just seen a copy of a letter written by the venerable Dr. J. M. Peck, April 1, 1857, the original of which I think is now in the archives of the Baptist Historical Society at Liberty Mo. I quote from it the striking sentence: "I am an old, worn-out and broken-down man, subject to frequent attacks of congestion of the liver, and all I can do is to write a little for the periodical." The name of J. M. Peck is a cherished treasure in the hearts of American Baptists especially. So his recorded utterances have to them a deep significance. Take the one just quoted and note its pregnant lessons:

1. "I am an old, worn-out and broken-down man." Think of it! Just a short, fleeting span of time since the name, J. M. Peck, emblazoned high on the escutcheon of fame, was the defense and pride of the people of God and the terror of Satan and his army of emissaries. Just a little while! But now "old, worn-out and broken-down." So, even the young must say with David: "Truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death."

2. "Subject to frequent attacks of congestion of the liver." And this is the great, the consecrated and the good Dr. J. M. Peck. Must such a model of humanity be often scourged with physical suffering? Job was. Paul had "a thorn in the flesh." It is even said that "whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." And it is added: "If ye be without chastisement whereof all are partakers, then are ye bastards and not sons."

There are various reasons why all God's people are to expect physical suffering. In the first place it is the common lot of all the race as the fruit of sin. But the righteous are sometimes subjected to physical anguish that they may have opportunity to exhibit to the world the efficiency of divine grace in upholding them as it does not the sinner. Amid the untold extremity of his suffering, taunted even by his own wife, Job could exclaim: "What shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips?" Again, as in the case of Paul, physical suffering is necessary to keep us humble and impressed with a sense of our dependence upon God's help at all times Paul said: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure!" But the profoundly consoling reflection is that amid it all "We know that all things work together for good to them that love God."—Rom. 8:28.

There are many other lessons

embodied in the utterance of Dr. Peck quoted. But I conclude by noting these words:

"All I can do is to write a little for the periodical." Think of it! "Old," "worn-out," "broken-down" sadly afflicted and unable to do anything warily but his heart yearning to do for God! Ah! there is the key-note of Christian life. Always wanting to do something for Him who has done so much for us. If our fellowman does us an unusual favor, we could not be satisfied without manifesting our appreciation of it every way possible. But, all the favors this whole world could bestow bear no comparison to the matchless blessings coming from our divine Father's hands.
 Princeton, Ky.

DEAR RECORDER:
 It was the great pleasure of the writer to attend the monthly conference of the Blue Grass Baptist Pastors' Association on Monday March 9th inst. It was presided over by Dr. W. P. Hines, pastor of Calvary church, Lexington. There were present Brethren Hines, Varden, Roddy, Shepherd, Hill, Burns, Dawes, Davis, Shouse, Dorgan, Green, Nunnally, Argabrite, Swindler, Elsey, Houston and the First church's (Lexington) newly acquired pastor, Dr. J. W. Porter, who will take charge of his new flock the last of March or the first of April. Possibly I failed to get the names of some. I heard some good-humored remarks by the essayist of the meeting in February of some "rough handling" which he had received; from which I infer that the brethren meet for mutual benefit and the glory of God, rather than as a mutual admiration society, for the glory of one another.

In this way half a century ago our Baptist preachers made up for the lack of theological schools, and they made these "Ministers' meetings" wonderful schools wherein all were edified and taught and strengthened for the Master's use. In this way very largely was heresy "nipped in the bud," and possibly many men were not only saved to us but made to be Master-builders for us.

The writer has heard it said that Seminary graduates could not be induced to participate in this kind of meeting. But I am glad to say that they certainly were in the majority in this one.

The paper for the meeting was read by Bro. J. M. Roddy, of Harrodsburg. It showed thought and care in its preparation, was very interesting and there was little adverse criticism. It was generally and favorably discussed. The essayist took the ground that we can best defend our "close" communion not on the ground of "close" baptism, nor church membership, but on the ground of church fellowship. That baptism and church membership are pre-requisites to the Lord's table only in that they are pre-requisites to church fellowship. I think I state his position correctly.

Not a note was heard favoring "open" communion. But the writer was surprised to see that the predominating note, if there was one, was that favoring "restricted" or "local church" communion as contended for so ably and long by J. R. Graves. Several in discussing the paper advocated it, but Dr. Porter was the first to advocate it and to connect the view with the name of J. R. Graves, who, the writer understood him to say, preached the first sermon he (Dr.

Porter) ever heard.

It was refreshing to see how intensely interested were all in this solemn, old, but ever new ordinance. It is but another evidence that characteristic Baptist doctrines are now in demand as they have not for long been in demand. Not only is a revival of the preaching of them needed as pointed out by Dr. Robertson, but both the situation and the people demand them. Is it not of the Holy Spirit?

Let there be hundreds, ay, thousands of such ministers' meetings, or pastors' conferences or associations organized in our Southland, and let the great Bible doctrines be discussed. When differences arise, let all, forgetting self, examine his own opinions, trying them by God's Word, and, casting aside prejudices (and who has them not?), keep an eye single to the glory of God; earnestly, faithfully, lovingly discussing the differences and a work for good, and for God, shall be accomplished which no school, no theological seminary, nor all of them together can accomplish.
 J. D. MURPHY.

March 17, 1908.
 Rev. W. J. Mahoney, City:
 Dear Bro Mahoney—I have read with much interest your circular suggesting the organization of Sunday-school Unions in the various Associations in Kentucky. It seems to me that you are on the right track, and I trust the brethren everywhere will co-operate with you in this movement. At least half of one day in our District Associational meetings ought to be given to the promotion of our Baptist Sunday-school work. If, in addition to this annual discussion at the Association, three other quarterly meetings for the promotion of our Sunday-school work could be held in different parts of each Association, we might hope to bring our people up to an appreciation of the wonderful opportunities wrapped up in the Sunday-school movement.

With all good wishes, I remain,
 Cordially your friend and brother,
 JOHN R. SAMPEY.

The above is a sample of the letters coming in response to the appeals made by Bro. Mahoney to our Baptist people to line up on our Sunday-school work. If the above plan is carried out we will be far more efficient and we will have the respect of those who differ from us and certainly will respect ourselves as we have not done in the past.
 Bow.

THE CURSE OF THE SHIRK.

Many persons plume themselves on their negative goodness. They boast that they are not drunkards, nor thieves nor gamblers, nor liars, nor bad people. But all the negative virtues in the list cannot make one particle of positive righteousness. Our great leader requires something more of us than mere inoffensiveness. Positive and active obedience is indispensable. One who stands still in his tracks while the battle between right and wrong is raging is a shirk, because he comes not up to the help of the Lord against the mighty.

We have seen the indifferent shirk. He may feel some interest in his own freedom and the happiness of his neighbors, but his interest is not sufficiently intense to move him to do anything. The forces arrayed against the pure and good are mighty. The enemies of the Sabbath are mighty. The

elements which combine to ruin the young are mighty. The enemies of our souls are mighty. The Lord has lifted up a standard against them, and called on us all to follow Him. If anyone is not enough interested in this campaign to put on the armor of God and battle for the right, the curse will fall on his head, because he came not up to the help of the Lord against the mighty.

The cowardly shirk is among us. He is afraid. Cowardice is a contemptible infirmity. It is more common than most of us think. We do not mean physical cowardice. That is not very common. In every great fire or flood, or ship wreck, or battle, there are many surprising displays of physical courage. There are always men ready to risk their lives for others whom they never met before. But moral courage is another thing. The courage to stand up for the right at all costs is all too rare. Where are the men who are willing to lose money or lose their situation rather than flinch when moral issues are at stake? There are such men, but they are not so numerous as we wish they were. The man who hears the trumpet calling all who will to enlist under the banner of the Lord, and holds back for fear of some loss or ridicule or scorn is a coward, and will share the curse of those who come not up to the help of the Lord against the mighty.

There are selfish shirks. They are so much occupied with their own private affairs that they have no time nor heart to fight the battle of the Lord. We know not what the occupation of the inhabitants of Meroz was. We do not even know where the city was located. No doubt the people were busy when the trumpet of Deborah sounded the call to the battle for freedom. Perhaps they were keeping sheep, or catching fish, or buying and selling oxen, or plowing fields, or planting vineyards, or gathering grapes, and they thought they could not leave their business to go out and fight against the oppressor. The banner of the cross represents all the highest interests of all men to the end of the world. The call to uphold and defend it and bear it onward means more than the call to any private interest. Let none halt or shirk or shrink back.

Perhaps the inhabitants of Meroz were not in any immediate danger, and they considered the fight altogether in the interest of the rest of Israel, and said to themselves, "Am I my brother's keeper?" This is often the plea of the shirk. Many are content to let the battle roll on so long as it does not roll by their own door. They are willing for the fire to burn on so long as it does not kindle in their own dwelling. But this is a narrow and selfish feeling. Each one is his brother's keeper. Whatever touches the worst man in the city touches me. Whatever threatens the lowest family in the land is a menace to my family. The selfish shirk is the man who fails to appreciate the need of others.—N. Y. Advocate.

The grant includes all that the infinite God can do for the well-being of man; it far surpasses all human comprehension and thought. It is the breadth and length and depth and height of the love of Christ, which passeth knowledge, which is concerned for the believer's interests; it is that he may know this by experience, and that he may be filled with all the full-

IF YOU NEED A MEDICINE, YOU SHOULD HAVE THE BEST.

We ask you to consider the fact, that although there are hundreds of preparations advertised, there is only one that really stands out for itself as a remedy for all diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest, for the reason that its remarkable curative power has been proven in thousands of cases the most distressing nature.

Swamp-Root makes friends quickly because its mild and immediate effect is soon realized. It is a gentle, healing vegetable compound—a specialist's prescription for a special disease.

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For sale at all drug stores, in bottles of two sizes—fifty cents and one dollar.

Sample Bottle of Swamp-Root Free by Mail!

In order to prove what Swamp-Root, the great kidney, liver and bladder remedy will do for you, every reader of the Louisville Western Recorder who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y. Write today.

ness of God that God has made a covenant with him. It is pardon, grace and eternal glory. Thus, all there is in heaven is opened to man by the promises of God; all there is in God, all there is in the universe, concentrated and poured upon the heart of man by the promise of the immutable God. For what? To allure him "to be a partaker of the divine nature"—the holiness of God. While the holiness of man is the grand and ultimate end of God's promises, there is no sensibility or interest of man to which they do not appeal, and aim to render subservient to that end. They create no interference, but insure a perfect coincidence between man's temporal and eternal well-being. "Godliness" has the "promise of the life that now is, and of that which is to come." There is no interest of man in time which they disregard or fail to promote; no wants to which they do not furnish the adequate and the best supplies. There are no temptations, nor trials, nor afflictions, for which support and deliverance are not provided; no affections, no relations, no duties which pertain to man's present state, to which their provisions do not fully extend, which they do not consult and regulate in a manner worthy of God. By precepts he regulates all, and by the promises engages to give grace and glory.—N. W. Taylor.

Promise is a vital element of all essential truth. Every divine commandment or precept is a commandment or precept "with promise." Every truth touching God's relations with and his doings toward men discloses his love, and all disclosures of his love involve and express large, rich, sweet promises. Promises are vitalized and made effectual through a faith that grasps and pleads them without hesitation or flattery. They are conditioned upon obedience which springs from faith.—B.

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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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

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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.

BE STILL, MY SOUL.

WALTER M. LEE, TH. D.

Be still, my soul and stay thy haste,
The sweets of pure delight to taste,
In thoughtful calm and restful ease;
Strive not thy spirit thirst to please,
Through strenuous and nervous might;
For joy, pursued, doth take her flight.

Be calm; drink in the spirit's joys,
With quiet, serene and healthful poise;
For Peace, with modest, maiden grace,
Seeks him who hath prepared a place
Within his heart for her; a home
Is what she seeks, and not a tomb.

Wait thou on God, and daily drink
The fullsome joys that flood the brink
Of his paternal cup of love;
Look out, not in; and look above,
Not downward; let thy soul expand
To dry a tear, or lend a hand.
New Orleans, La.

Our Pulpit

THE DOCTRINE OF DELAYS.

REV. G. H. MORRISON.

Luke 18:4: "He would not for a while."

This parable, as the Scripture itself tells us, was meant to teach as importunity in prayer. Christ, who was tempted in all points like as we are, and who had wrestled through many a stern hour of intercession, knew well how the heart is prone to faint when the heavens we pray to are as brass. The judge in this parable is a venal and villainous creature, the kind of man who is still the curse of the East; and any one but Christ might well have hesitated to compare his actions with those of the Almighty. But a son can take large liberties sometimes: he will run the risk of being misunderstood. I know no parable that so assures me of the perfect freedom that Christ had with His Father; a servile courtier would not have dared to speak so. Love can be very silent and yet happy; but love has the boldest and the bravest of all tongues. There are hours when only love dares to say nothing. There are hours when only love dares to say everything.

So to our text then, "He would not for a while;" that is to say, this judge delayed to act. And that at once suggests to me for our consideration the great problem of divine delay. It meets us everywhere and in every sphere; there is scarce one heart but has been torn and tried by it. The delays of man may be infinitely vexing, but they are nothing to the delays of God. It meets us in nature, when men may be gaunt with famine, yet God will not hurry the harvest by one hour. It meets us in life where all that a man has toiled for often reaches him seemingly just an hour too late. It meets us in judgment when wrong-doers live and flourish till the cry from the altar rings in Heaven. "How long?" Above all, it meets us in the sphere of prayer. How many patriots have prayed for their country's weal, yet the tears rolled on, and there was no arm to save. How many mothers

have prayed for their sons or daughters, and been well nigh broken-hearted by delay. What a world of experience there is, and how the centuries vanish, when we hear the cry of the psalmist, "O God make haste to help us!" It is as if his faith were flickering out into its ashes, under the torment of delay.

But the very fact that the psalmist prayed that prayer shows that the problem is a very old one. And we are so knit together in this our strange humanity, so touched into strength and courage by companionship, that often just to know the world-old pressure of a burden, gives a certain ease in our own bearing of it. Half of the bitterness of children's woes lies in the thought that they are all their own. They have no experience of life yet, their eyes are not opened; they have not learned the lesson of comparison. As we grow older, and see a little further, we find strange help in the brotherhood of trial. Now in this matter of delay it seems to me that not a few of God's people are still children. They think that God has some quarrel with them personally. They forget that the problem is as old as time. Noah felt it when he built his ark and the sun still shone in a heaven of unclouded blue. Abraham felt it when the promise of Isaac was given him, yet the summers passed and the hair of Sarah was silvered, and there was no rippling of childish laughter in his tent. David felt it—had he not been anointed to be king; yet here he was hunted as an outlaw on the hills. Paul felt it when he prayed, and prayed again, that the Lord take away the thorn out of his flesh, yet he woke in the bright morning to his work; and for all his prayer, the thorn was with him still. Do not say, then, "God has forgotten me," because the burden of delay weighs heavy on you. We are brought into the fellowship of all the saints, by what we suffer as well as by what we gain. The problems of yesterday are but as gossamer, and a breath of tomorrow's wind will scatter them. It is the old, old problems, like the old, old joys, that reach the secret places of the heart.

It is well to remember, too, that the higher we rise, the more intense does the difficulty become. The very measure in which we feel its weight, is a kind of test of the things for which we seek. One summer perfects a flower in the field; but to perfect a child takes twenty or thirty years. And the very fact of the divine delay, in calling into their amplitude these childish faculties, is a proof that there is more of heaven in the child than in the most exquisite flower God ever fashioned. There are myriads of creatures who are born and dance and die in the short span of a bright July day. No one in watching them would ever dream of charging the Creator with delay. But a nation of men which is to serve the high ends of heaven is never fashioned hastily like that. Through pilgrimage and war and struggle and blood and tears, by heroism that oft seems unavailing and sacrifice that is like water spilt, it becomes the polished instrument of God. Delay, then, tends to become more marked, the higher you rise in the Creator's purposes. Great delays in the mystery of providence are the highway for the chariot of great blessing. The joy that cometh in the morning might be far less thrilling, had not the weeping from which it springs endured all night. We see this very clearly in the

raising of Lazarus—that tenderest and most touching of all miracles. When Lazarus was ill—when his state had become critical—Martha and Mary, you remember, sent word to Jesus. Now Jesus loved Lazarus and his sisters and the happiest memories encircled that village home; yet the gospel tells us that when Jesus heard the news, He abode two days still in the place where He was. There are seasons when two days seems like a moment; there are seasons when two days seems an eternity. When a life is in the balance half-an-hour is endless; twice four-and-twenty hours is unbearable. What did it mean? Had Jesus quite forgotten them? Was He deaf and dead to the prayers of the sisters' love? I think that Martha and Mary, with their eyes on dying Lazarus, knew the burden of divine delay. They knew its burden then; they knew its meaning now. They see it irradiated with purpose and with wisdom. A little boy might have been granted instantly, but the great actions of God have tardy wheels. The greater and richer the blessing that we pray for, the more must we reckon on the delays of God.

Nor should we forget—for this is very important—what I might call the moral training of delay. Did we get everything we craved for in the very hour of asking it, I think it would be a long farewell to manhood. The one sure way to ruin a young child is to give it immediately all for which it asks; and to the Ancient of days, whose hairs are white as snow, I fancy the oldest here are but as little children. Think of Christ's treatment of the Syrophenician woman when she came to Him praying for her daughter. All her motherhood was on her lips and in her eyes as she pled and interceded for her child. Do you think it was cruel of Christ to answer her never a word? Do you think it was harsh to speak about the dogs? How much we should have missed, and how much Christ Himself would have missed, had it not been for that practice of delay! It was that which called out in her her fine persistence; her faith, her wit, all that was brightest in her. She might have been anybody when she began, but she was a woman among women when she ended. And many a person has begun by being anybody, and ended by being a woman among women, because they were kept praying and pleading long for something that was to be granted by and by. Work reveals character, but so does waiting. Waiting shows the baby or the man. We need to be tested to prove if we be worthy just to receive and use the thing we crave. So it often is that God delays, and will not answer us, and keeps us waiting. It is not in scorn, but in the wisest love, that He will not for a while.

Then it is very helpful to remember that divine delay does not mean inactivity. God is not idle when He does not answer us; He is busier preparing the answer than we think. There have been men of genius who could only work irregularly; for long periods they seemed to do nothing at all. Then suddenly, and as if by inspiration, their powers took fire and they wrought at a white heat. You may be sure of it that the periods in between were not so idle as the world considered them. By thought, by reading, by communion with glad nature, half unconsciously they were preparing for their work. And when the kindling came, and the fire burned within them, when they were divinely swept into utterance

or action, they owed far more than we should ever guess to the silent preparation of delay. As it is with the idea of genius, so with God, only in loftier and nobler ways. His delays are not the delays of inactivity. They are the delays of preparation. In an instant the tropical storm may burst and break, yet for weeks unseen—the storm has been preparing. The sunshine of May comes, and all the world is green, yet on God's loom of January that robe was being spun. And the morning breaks when at last some prayer is answered and the desert rejoices and blossoms as the rose, yet the answer was being fashioned in those very years when we said there was no eye to pity and no arm to save. It takes a million of years to harden the ruby, says the poet, yet through all the years the hardening goes on. It takes a century for the sea to wear away one cliff, yet every night when we sleep the breakers dash on it. So when we pray and strive and nothing happens, till we are tempted to say, "God does not know, God does not care," who can tell but that, behind the veil, infinite love may be toiling like the sea, to give us in the full time our heart's desire? "My Father worketh hitherto and I work." It is a mysterious word of the Lord Jesus Christ. Perhaps God, like some of the busiest men I know, is doing most when He seems to be doing nothing.

And so in closing I would say to you tonight: do not lose heart at the delays of God. Speed, after all, is but a relative term, and there is more love in God's slow method than you think. I was staying the other week with some friends in Ireland, when word came that our friend's place of business had been broken into. It was a holiday and he was away in Galway, and was not to be home again until that evening. Well, he came home, very fagged and famishing, and a foolish wife would have rushed out to meet him with the news; but his wife was not foolish, she was Scotch and sensible and she let him wash and eat and rest himself a little; and then when he was ready to see things rightly she broke the news, and I say there was wisdom and love in that delay. You who are mothers here, and who look back on those sweet years when your innocent children played about your feet; had you never some great news to tell your children, yet you deliberately withheld it for a time? "If we tell them tonight there will not be one wink of sleep; if we tell them when they waken, there will not be one bite of breakfast;" and so deliberately you held back the blessing, and you did it just because you loved them so. If ye then being evil, act like that, is it incredible that God should do the same? Is it fair to distrust our Father, to say He has no pity, to charge the heavens with being brass above us? I think it is wiser to pray on, strive on, casting all doubts to the devil who inspired them; believing in a love that never mocks us, and that will give us our heart's desire in His own time.

A NEW PERIL TO THE CHURCH.

BY CHARLES W. BALDWIN, D.D., OF THE BALTIMORE CONFERENCE.

A new peril threatens the Methodist Episcopal church and that, too, at the vital point in our system. It aims a destructive blow at the integrity of a branch of our church work which has been begun and built up at an enormous cost of labor and self-denial on the part

of our people and especially of our ministers.

From the earliest days of Methodism, first in England and then in America, consecrated money has been given to plant and build up colleges, universities, theological schools, seminaries, academies, etc., in order that our Church should not only do her share of the work of general education, but chiefly that our sons and our daughters might in the most critical period of life be under the tuition of godly men and women who should guard their morals and faith as well as teach them the learning of the schools. According to our Year Book for 1908 there are 175 such institutions, tabulated as "educational institutions of the Methodist Episcopal Church." Those were conceived in the heart and mind of our church and have been brought to their present position of honor and usefulness by a vast expenditure of thought, labor and self-denial.

I have said a great peril threatens them. A man who has accumulated wealth beyond the dreams of avarice has seen fit to establish a pension fund for superannuated professors and teachers in colleges and universities. From the benefits of his pensions he has excluded teachers of denominational institutions. However narrow such exclusion may be, he not only had a right to determine it, but from his well-known views it was but natural that he should do so.

That members of college faculties, never liberally paid, should, in looking forward to the time when they must lay down their work, do so with security against the necessities of old age which a pension would give, is to be expected. It may even happen that they will bring pressure to bear upon the trustees of some college so to change the provisions of their charter that distinctive denominationalism may disappear from their organic and governing law; and it may also come to pass that the trustees of some college will yield to such solicitations.

Let us suppose a case. A college has been started as a Methodist Episcopal school. Its projectors, most likely ministers, have given liberally from their own narrowed means. They have appealed to our members, rich and poor, young and old, men and women, to help build, endow and pay the debts of the college. A charter has been secured which ties it to our church or, if no provision of its charter does so specifically, yet the organization of its governing body and the selection of its officers and faculty emphasizes its Methodist character in a manner even more sacred and binding than would be a law only. On this basis it pleads for and receives generous gifts from congregations and Sunday schools as well as from individuals. In an evil day after the college has become fairly well established, somebody, with an eye on the pension, suggests that there is nothing in fact in the charter to tie it up to the denomination or that, as the Board of Trustees is a self-perpetuating body, it will be easy to secure a change in the charter which will eliminate therefrom all that binds it to the church or that subjects it in any way to the control of the church. This, too, after the beginning, development and establishment of the college have been procured with money obtained on plea that to save our Methodist children to our own church we must educate them in our own school. What shall we say to such a proposition as this? Such a procedure in

the business world would be deemed nothing short of a breach of trust and a violation of most sacred obligations.

The danger to which I have referred is, I believe, imminent and, I repeat, threatens the very existence of these schools as Methodist institutions. If report may be relied upon three or four of our colleges are already trying to prove to the trustees of the Carnegie Pension Fund that they are not denominational or they are proposing so to alter their organic law as to cut out all control that the church may have same thing or are tending in the same direction we know not. Should one or two do this without vigorous protest or rebuke and their old professors thereby be snugly placed on the pension list, who can tell but that one after another all our colleges will take steps to shed off their ecclesiastical coverings and slip away from us, so that our children shall be robbed of the splendid heritage which we should transmit to them unimpaired?

"Eternal vigilance is the price of liberty." Let Methodism awake and stand guard lest before we are aware of it, the splendid schools founded by our fathers or established by ourselves, with their vast properties and endowments and their thousands of students our own sons and daughters, be imperceptibly taken out of our hands and be irrecoverably lost to us forever. Let us hold those to whom are entrusted these high and weighty interests to a strict accountability for a faithful fulfillment of their sacred obligations. —The Christian Advocate.

Heaven is homeland for God's children.—I. W. Goosan, D.D.

HAPPY OLD AGE

Most Likely to Follow Proper Eating.

As old age advances, we require less food to replace waste, and food that will not overtax the digestive organs, while supplying true nourishment.

Such an ideal food is found in Grape-Nuts, made of whole wheat and barley by long baking and action of diastase in the barley which changes the starch into sugar.

The phosphates also, placed up under the brain-coat of the wheat are included in Grape-Nuts, but left out of white flour. They are necessary to the building of brain and nerve cells.

"I have used Grape-Nuts," writes an Iowa man, "for 8 years and feel as good and am stronger than I was ten years ago. I am over 74 years old and attend to my business every day.

"Among my customers I meet a man every day who is 92 years old and attributes his good health to the use of Grape-Nuts and Postum which he has used for the last 5 years. He mixes Grape-Nuts with Postum and says they go fine together.

"For many years before I began to eat Grape-Nuts, I could not say that I enjoyed life, or knew what it was to be able to say 'I'm well.' I suffered greatly with constipation now my habits are as regular as ever in my life.

"Whenever I make extra effort I depend on Grape-Nuts food and it just fills the bill. I can think and write a great deal easier."

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

MORE SPURGEON PROVERBS.

Each successive autumn does not come round without bringing with it "John Ploughman's Almanack" a reminder in thousands of homes of what the English-speaking world has lost in the passing away of C. H. Spurgeon, who was emphatically "the People's Preacher." Being dead, he yet speaketh, however, not only in sermons, addresses, and magazine articles which continue to be published from manuscript stores, showing no signs of exhaustion, but in his almanacks, one of which he commenced to publish soon after his settlement in London.

In "John Ploughman" he always spoke in his own remarkable and characteristic manner; and in looking through the new issue of the Almanack we seem to have Spurgeon still speaking to us. What is grave and what is sprightly were never more admirably combined. People actively engaged in the battle of life ought to profit by such sayings as the following:

Great clock won't fill the sack. To live wrong to die rich is madness.

Property has duties as well as rights.

If you have good bread, don't cry for cheese-cakes.

The wise do first what fools do last.

Wishing-gate leads to nowhere. He isn't poor who has enough for his needs.

Rust wastes more than use. To get good flowers, plant good seeds.

Neither wise men nor fools can work without tools.

Poverty may be a blessing, pride is a curse.

Make short thy miles with talk and smiles.

Lock the stable before you lose the steed.

Money often mars the man who made it.

Light another's lamp, but don't put out your own.

Many acres won't make a wise acre.

As was ever the case, "John Ploughman has his saying both for Sundays and week days.

In the one he gives the best of advice in regard to work, service and daily work in this world; in the other case his sayings have reference to religion and the world to come.

Take a few examples:

No pillow is so restful as God's promise.

God is a great Giver and a great Forgiver.

God looks for clean hands, not full ones.

Open not your door when the devil knocks.

Praise God more, and blame your neighbors less.

Religion is the best armour, but the worst cloak.

Priestcraft is as bad as witchcraft.

As the leaf falls, to repentance it calls.

SHORTAGE IN THE MINISTRY

Three reasons:

1. This century is aglow with Baptist principles.

2. A large number of churches are demanding too much, and doing too little.

3. A large number of ministers, United States, would reproduce it and editorially call special attention to it. It hits the "nail on the head" exactly. I am especially gratified with that part of the production that deals with the question in a very concise way of union meetings as engaged in by

As to the first reason the young men entering the ministry are strongly influenced by the Baptist principles which are so dominating in the world today. This naturally

brings a large number to the Baptist denomination and holds them. If there is a real shortage in other denominations, to me, this is primarily the reason.

As to our own denomination, I cannot believe there is a real shortage to any great extent. It is that large numbers are preparing for foreign mission work; that churches are being organized very fast in the home land; and that many churches are having more preaching by one or two more Sundays a month than formally. It is also true that we should pray more for the Lord to "thrust" more laborers into the harvest, and do more toward leading them out and developing them. But to me the seeming shortage at present is found in my second and third reasons.

Many churches will not have a pastor unless he has spent from \$1,000 to \$3,000 in money and from three to ten years in preparation for the ministry. Then they offer him less than he can actually exist on, not considering that he must have even more than a living if he is going to grow. Then they refuse to cooperate with him, except in a very small degree, in the larger things of the denomination, and leave most of the work of the church for him to do. Men, who have made preparation and are determined by God's help to do their utmost for the glory of God, must and do go where both the salary and co-operation are larger. So these churches which can not get the men they want and will not have the men that they can get are without pastors for a large part of the time, or are frequently having to change pastors and thus fall short in good results.

There are many preachers without pastorates, and the reasons why is that they do not study. Many of them have never been students and now since they must study to hold work they fail. I fear that many do not study the Bible even as much as they once did. What little time they do spend reading is largely spent on things which do not nourish or last. This is not a guess, but a conclusion drawn from observation.

God does not grant blessings to satisfy whims or to foster sins of his people. I believe that every church that does its duty will have a pastor whom God sends. And every preacher that will apply himself, trust in God, and wholly lay himself on God's altar will have all the work he can do. If the churches and preachers will not do this we may expect to have a shortage till God raises up another generation of preachers and church members.

May God help us not to wait till then for all the workers to get busy, and all the vacant places to be filled with God-sent men.

S. J. CANNON.

WISH EVERY BAPTIST WOULD READ IT.

J. N. BARBEE.

I mean Bro. J. D. Maddox's article under the caption "The Baptist Task," in the RECORDER of Thursday, March 5th, and on the third page. I especially wish that every Baptist preacher would read it and every Baptist paper in the United States would reproduce it and editorially call special attention to it. It hits the "nail on the head" exactly. I am especially gratified with that part of the production that deals with the question in a very concise way of union meetings as engaged in by

Baptist preachers, and also the lack on the part of Baptist preachers in discoursing on our denomination peculiarities. There isn't any doubt in my mind nor has there been for years, that the denomination at large is greatly suffering from the effects of this neglect, or indifference. I am quite fully convinced that there are scores of members of Baptist churches who in consequence of not having been indoctrinated, do not know why they were baptized; or why the communion is restricted; or the why of a good many other things.

The fact is, the time has come when, if the preacher does preach along the lines indicated, not a few of the church members become alarmed; some of them tell the pastor he mustn't do it and the good minister becomes intimidated.

I am in hopes the time will come when Baptist churches and preachers will see the great necessity and importance of keeping aloof from union meetings, and see the absolute necessity of preaching the distinctive doctrines of our churches, and it will not be long until the exhortation that Dr. Robertson speaks of will cease to exist. But just as long as our young people think that one church is about as good as another, and they don't see much difference in doctrine under certain influences, they will become estranged. When is the change going to come?

Now while I have got my "hand in" allow me to thank Bro. C. A. Woodson of Virginia, for his article on "Shortage in the Ministry." This deal line theory is all in the air. Why is it that so many comparatively young and educated preachers are without churches? Or why are so many churches without pastors, on the other hand, with such a large number of young and educated out of employment? I'll tell you what's the matter with very many of the churches; they want a \$1,000 or \$1,500 man and they are \$500 churches, when it comes to paying a salary. I know churches that are abundantly able to pay \$500 for half time preaching, but claim they cannot raise more than \$250. They absolutely will not give as the Lord has prospered them, to say nothing of violating many other injunctions of holy writ. I am not surprised that many of our churches are in a languishing state. They are simply starving themselves to death, and dying because they are doing nothing.

I thank you for this week's issue of the dear old RECORDER. It's the best I have read since the death of our great and good Dr. T. T. Eaton though all the issues have been good.

Louisiana, Mo.

WORLD'S GREATEST SKIN CURE.

And Purest and Sweetest of Emollients for Skin, Scalp, Hair and Hands is Cuticura Ointment.

Cuticura Ointment is beyond question the most successful curative for torturing, disfiguring humors of the skin and scalp, including loss of hair, ever compounded with it, preceded by a hot bath with Cuticura Soap is often sufficient to afford immediate relief in the most distressing forms of itching, burning, and scaly humors, sczemas, irritations, and inflammations, permit rest and sleep, and point to a speedy cure of infants, children, and adults when all else fails.

ACQUAINTED WITH GOD

An old minister in a small church in a country town had one day in his audience a very distinguished statesman. To the surprise of the congregation, the service went on about as usual and the old minister preached with his accustomed earnestness and plainness of speech. At the close of the service, several members of the congregation gathered about him and said: "Bro. ———, did you not notice that we had a distinguished visitor today? Why, that was Senator ———, but you did not seem at all embarrassed." Thereupon the old man replied, "I have been preaching in the presence of the Almighty God for forty years, and do you think, with him as one of my constant hearers, any man can embarrass me by his presence?"

He was acquainted with God. To know God, to be conscious of his presence, to realize that he is always near us, to speak, not only before him, but to him—that means that we shall be free from embarrassment when brought face to face even with the greatest of earth.

Young men and women through timidity sometimes have difficulty in taking part in the Christian Endeavor prayer meetings. The remedy lies here: remember that you are always with God. Get close to him. Speak with him. It matters little what men may say or think of your efforts; you will be free, if only you know him.—C. E. World.

THE PASTOR ON A VISIT.

The writer recently had brought to his attention the visits of two pastors. The one man is a prominent minister, sought after and attracting large congregations. A man of equal prominence in the community and a member of his church became very ill; his life was almost despaired of. The minister was most attentive; he called every day at the house and was greatly interested in the trials and sorrows of the family. Not once on his visits did he offer to pray with the wife or family, nor speak to them in other than general social phraseology. When the man was sufficiently recovered to see any one he asked for a minister of another denomination, a friend of the family, to come to his room and pray with him.—Baptist Commonwealth.

You call yourselves Christians. Does your religion bring any gladness to you? Does it burn brightest in the dark like the pillar of cloud before the Israelites? "Greek fire" burned below the water, and so was in high repute. Our gladness is a poor affair if it is at the mercy of temperaments or of circumstances. Jesus Christ comes to cure temperaments, and to enable us to resist circumstances. So I venture to say that, whatever may be our condition in regard to externals, or whatever may be our tendencies of disposition, we are bound, as a piece of Christian duty, to try to cultivate this joyful spirit, and to do it the only right way—by cultivating the increase of our faith in Jesus Christ. "Rejoice in the Lord always." The man who said that was a prisoner with death looking into his eyeballs. As he said it he felt that his friends in Philippi might think the exhortation overstrained, and so he repeated it, to show that he recognized the apparent impossibility of obeying it and yet deliberately enjoined it—"And again I say, rejoice."—Alexander Mac-laren.

Editorial

The charter of the Baptist Education Society of Kentucky is an interesting document and just at this time merits thoughtful and intelligent consideration by every loyal Baptist in the State.

This document is the joint product of the wisest men in our ranks and that, too, after much prayer and many earnest consultations. It was not born in a day nor is it the child of mere sentiment. Minds capable of comprehending the educational needs of Kentucky from a Baptist standpoint consecrated their splendid abilities to the solution of this problem. Difficulties were carefully scrutinized, conflicting interests duly considered and the importance and magnitude of the undertaking fully appreciated, and the outcome was the charter under consideration. This document does not reflect simply the opinions of a given locality, but is the formal deliverance of the Baptist leaders from every section of the State.

It provides first and foremost for denominational control of the schools and colleges now being conducted under Baptist patronage. This matter is not only safeguarded by the explicit statement that "the purpose of this society shall be to foster religious education under the auspices of the Baptist denomination in Kentucky," but also by additional provisions concerning membership in this body.

The officers, likewise, are to be "members in good standing in Baptist churches" and these, "together with nine other duly elected Baptists shall constitute a Board of Directors, who shall have charge of the affairs of the Society from one meeting to another."

Further provision is made that "the Society at its annual meeting shall elect the trustees of said several affiliating schools," "from suitable nominations made by each school through its governing body."

From this it will be clearly seen that funds contributed for the purpose of denominational education cannot be diverted and used to destroy the faith they were intended to foster and strengthen. This reassurance is opportune in that it comes at a time when many schools are severing their denominational ties.

Another important feature of this charter is to correlate, in the best practicable way, our present school interests and by suggestion and advice concerning curricula, endowment, location and better educational facilities lead out into the largest possible field of usefulness. This unifying movement will strengthen the institutions of learning now in our possession and, at the same time, prevent the loss of thousands of dollars by the denomination.

This Society makes it possible for Kentucky Baptists to move forward as a united and mighty host, and this they are preparing to do. Dr. P. T. Hale, the Corresponding Secretary, is meeting with encouragement on all sides, and the educational daybreak is at hand. From this good hour let pastors rally and do their part and certainly a movement of this magnitude and importance will enlist the active sympathy and hearty co-operation of every Baptist layman in the State.

Forward is the watchword!

Bethlehem was stirred as never before when Samuel, the aged prophet, was seen approaching.

With fear and trembling, the elders go forth to discover the nature of his visit. "Comest thou peaceably?" are their anxious words of inquiry. "Peaceably and to sacrifice," is the assuring reply. Under the old dispensation by the blood stained altar and by that alone could the soul come into the presence of its Maker. Sacrifice with its attendant ceremonies and circumstances always spoke of God. So when the gray-haired prophet invited Jesse and his family to the sacrifice and to the subsequent feast, Jesse knew the deep religious significance and import of these coming events. With alacrity he gathers his family about him and attends upon the prophet. Ere the sacrifice can be offered, there is a matter of importance that must be dispatched, and in the accomplishment of this is the crying sin of our century laid bare. A single question reveals the fact that one member of that family was treated as a social, mental and religious inferior because of his youth. Will not he of the ruddy countenance enjoy a feast? Mayhap the prophet took Jesse aside and revealed the true cause of his coming. And has not the youthful shepherd sufficient mental capacity to be taken into consideration along this line? Has the sacrifice of the Peace Offering no lessons or impressions for him? The lad is entirely forgotten, and is only seriously considered when the prophet declared the feast was impossible without his presence.

In one respect, at least, this family incident, taken from the past, stands as a representative of the almost universal custom of the homes of civilization. To these modern Jesses the bloody sweat of Gethsemane's shade, and the dying groans of Calvary's summit, are meaningless things, so far as the children are concerned. If ever they hear of Him who said "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven," it is from stranger lips or within the sacred precincts of our Sunday-schools. Speak of it in whispers, tell it not in Gath, publish it not in the streets of Askelon, and be it said to our everlasting shame and disgrace, this fact applies with equal force to our Christian homes as well.

There are duties that cannot be delegated to another and responsibilities where evasion is impossible. Parents are the natural and Heavensent instructors of their children. Regeneration is not the offspring of innocence, nor is total human depravity limited to those who reach the years of maturity. Sin and the need of salvation touch the child life and the wise parent will seize the earliest opportunity to impress that fact upon the children in the home. It is a serious mistake to commit their religious instruction wholly to a Sunday-school teacher and parental neglect in this respect is nothing short of criminal. A revival of family religion is seriously needed and would be accompanied by untold benefits. Parents, train your children in the way of the Lord and they will rise up and call you "blessed."

Paul speaks of "our light affliction, which is but for a moment, and worketh for us a far more exceeding and eternal weight of glory." But the question may be asked, why should there be any affliction at all? If it must come the natural supposition is that its chastening rod would fall only on the wrong-doer, the sordid, selfish, grasping soul. Such, however, is not the case, for affliction comes even to the most eminent of God's earthly servants, but it is their privilege to call it light, point to the shortness of its duration and exult in the "far more exceeding and eternal weight of glory" it will usher in.

The quality, enduring power and nobility of character are revealed by affliction. Goodness, greatness and capability not only come into view but increase in stature and strength under the tutelage of this salt-faced teacher. Then it is that true friendships are discovered, for in such an hour sham and insincerity seldom appear to press their unhallowed claims. The chief characteristic of sympathy is that of giving and her activities are identified with sorrow and misfortune. Great, indeed, would be the blessing of affliction if it did nothing more than reveal companionships that can be trusted.

Then, too, affliction brings an experience that makes possible a service that could not be rendered without it. None can soothe or comfort the afflicted like the one who has tasted the cup of sorrow or walked amid the shadows. The crowning mission of affliction is the power it possesses in bringing the soul to God. In the day of adversity we meditate on our ways. Only when the prodigal was hungry and wretched and forsaken did he think of the father's home and determine to return with confession on the lip and penitence in the heart. When Jesus shares the burden with us then do we discover how light it is and its momentary character is appreciated when the fact is realized that it is to be succeeded by an eternity that is to be a weight of glory. Affliction though a sad, is often a blessed companion, and one that leads at last to "green pastures" and "still waters."

The following is the closing paragraph in an article on the Holy Spirit that appeared in the Southern Baptist Review, more than fifty years ago, and yet the truth it teaches needs greater emphasis at the present time than when this was written:

"The first work of the Holy Spirit upon the human heart is to quicken it, and make it alive. And this is not a gradual or progressive work; it is instantaneous as was the vitalizing of the newly made body of Adam, or the resurrection of Lazarus from the dead; and it is the act of absolute sovereignty, graciously performed. Most, if not all, of the mental phenomena which characterize the bed of sickness and death, or that are exhibited in times of calamity, as well as on occasions of great religious excitement, are ascribable to the effects of truth upon the natural understanding and conscience, and are no more the work of the Holy Spirit than are the perturbations of a soul who is dying in despair, or the hopeless agony of the finally lost. The distinguishing characteristic is self love, evidenced by a desire to escape punishment, in which there is found not a single impulse of hatred to sin, or love of holiness, and which is dissipated as soon as the danger is passed or the excitement ceases. So does not the Holy Spirit work. The evil consequences of the doctrine here opposed, is felt in the fact, that it removes the responsibility of the sinner to the law from his conscience, and places it in the hands of the Holy Ghost. He feels, therefore, for he is so taught, that he can avail himself of grace at any time, and he is thus encouraged in procrastination and

delay, upon a false view of the Spirit's work.

"Its evil effects are seen in the immorality and backslidings of a large portion of modern professors. Many of our churches are painful monuments of the effects of this system which has introduced among them so many unconverted persons. It will be further seen, when the work of these builders is tried by fire, that a great portion of the material thus added to God's holy temple, is wood, hay, and stubble."

Several of our exchanges have made an important suggestion to the managers of the Chautauqua Assemblies concerning the selection of the speakers who will appear on the program this summer. The moral and religious aspect should be given careful consideration and nothing done that would be a radical departure from the Chautauqua ideal. A strong tendency has already developed in some sections to emphasize the "entertainment" feature and minimize the religious. The Chautauqua is the child of Christianity and should be developed more especially along religious and educational lines.

Special care should be taken to eliminate from the program any lecturer who may be enjoying the cheap notoriety that comes from attacking the fundamentals of Christianity. Literature that reached our office indicates that a man of this character will tour the country and will, no doubt, appear at many Chautauquas to the humiliation of those that have the matter in hand. To pose as a Christian minister does not extract from infidel utterances their infidelity. Such speakers should seek a public platform in keeping with their religious views.

The Baptist, London, England, in reporting the half-yearly meetings in connection with the West Midland Baptist Association, which were held at Birmingham, quotes the following paragraph from a paper read by Rev. J. Collett, of King's Heath, to the ministers and messengers on "Church Statistics and Lapsed Membership":

"In the course of his address, Mr. Collett regretted the fact that the churches devoted more attention to the organizations of such institutions as boys' brigades, clubs, gymnasia, etc., instead of setting themselves the task of strengthening spiritual life and ideals. This, he suggested, was one of the causes of the great decrease in membership. Another reason was that, in Birmingham at least, so much had been made of undenominationalism."

Stability of principle is something greatly to be desired for right principles are the guide and supports of life. They are like a mariner's chart, or the compass of a vessel, yea they resemble the anchor chain and the condition is pitiable and perilous if they be not correct, undeviating and strong. True principles are not flexible, and must stand in the trying hour. They are not compliant even though the storm be pitiless in its fury. Religion alone can give stable principles.

And now the ruins of Jericho are to be explored and Prof. Tellin, of the German Oriental Society of Berlin, has commenced excavations for that purpose. The outcome of this effort will be watched with a great deal of interest for the result will be a matter of vital concern to both Jews and Christians.

EDITORIAL VARIETIES

It is estimated that more than 7,500,000 women earn their own living.

Dr. H. J. Porter dropped in to say "hello" while en route to Nashville, where he was bound for three missionary addresses.

"It is high time the world of Saabco began to realize that 'business is business' was not among the moral maxims revealed on Mount Sinai."

Dr. J. W. Porter takes charge of the First church, Lexington, next Monday. We congratulate the church and extend a hearty welcome to Dr. Porter.

Rev. D. F. Shackle, of Elmore, Ky., made a pleasant call at the office last week. He is still bringing things to pass in his field. Dan is still abiding in his own country and is not without honor.

Dr. W. D. Powell, Corresponding Secretary, preached at First church, Lexington, last Monday. They promise him a special collection for State Missions in April.

In a Bible class the question was propounded, "Where was Jesus born and reared?" The astonishing answer given was, "He was born at Bethlehem and reared up to Heaven."

The Barren class of First church, Lexington, has for a motto "We do things." When Secretary Powell asked them for \$33 to complete a church building in the mountains, they gave it. Yea, they do things.

Mrs. Hampton, of Providence church, Clark county, one of our substantial friends and a pillar in his church, was buried last Monday, Pastor R. J. Davis conducting the funeral. We hope for a more extended notice next week.

The Hebrew Free Loan Society, of New York, last year accommodated 15,797 persons with loans aggregating \$445,791. This society was organized in 1892 and since that time has loaned 118,791 persons \$2,730,581.

Dr. T. R. Ray, of the Foreign Mission Board honored our office by a call while passing through the city. He has his work well in hand and reports splendid progress in the formation of mission study classes all over the South.

A note from Dr. W. P. Harvey indicates that he and Mrs. Harvey are having a pleasant sojourn at Denver, Col., where they are visiting their son, R. E. Harvey, who holds an important position on the editorial staff of the Denver Post. Recently Dr. Harvey preached for the First church and also the Calvary Baptist church of that city.

President Roosevelt's estimate of the saloon is clearly seen from the following: "The man who makes an enormous fortune by corrupting Legislatures and municipalities and fleecing his stockholders and the public stands on the same moral level with the creature who fattens on the blood money of the gambling-house and the saloon."

The last issue of the Southern Witness contains an excellent account of the work being done by the Rev. E. M. C. Dunklin, at Tampa, Fla. He is filling the important position of City Missionary, and great success is crowning his efforts. Few men possess the peculiar gifts requisite for this work, and Tampa is to be congratulated on having secured such a master workman. Bro. Dunklin has a large circle of friends in Kentucky who will hail with delight the tidings of his prosperity.

We were shocked and grieved when we heard of the death of Rev. W. S. Splawn, of Bonham, Texas. We knew he had not been well, but thought the rest he was taking would restore his health. He was in the prime of life, a man of ability and great power for usefulness in the Master's work. We sympathize deeply with his devoted wife and his orphan children. His body was brought to Louisville for interment, and his funeral was preached by Dr. E. S. Alderman, in the Broadway church.

Remember, brethren, only six weeks remain till the books will close. Yes, the year's report for State, Home and Foreign Missions. Now, brother, don't forget that the annual report for State Missions closes the last day of April. Don't put off State Missions till after the Southern Baptist Convention, and even then forget, as some have done, to make any contribution to this most important phase of our mission work. If we do not foster State Missions then all our mission interest must suffer at home and abroad.

AMONG THE Churches.

God, Amos 4:12. H. H. attend, 43. Baptized, 2. Jeffersonville—Rev. W. E. Abrams: ...

Tallevast (New Albany)—Pastor E. T. ... The Alliance for Earnest Action, Dec. 9:10. Our Constant Need of the Presence of Christ, Luke 24:29. ...

Walnut Street church was asked for \$10,000 for the educational fund. They have reached \$4,500. This is rather wonderful, considering the many calls recently made on Walnut Street church. ...

Our work at the Seminary is moving along very well. We are now in the midst of the examinations closing the third quarter of this session. It was quite a pleasure to have a few distinguished visitors within the last week. ...

Dr. DeMent took tea with us at New York Hall Wednesday, as usual, bringing a word of cheer and benefit. Rev. W. S. Splawn's funeral services were conducted by Dr. Alderman, pastor of Fourth Avenue Baptist church, and J. B. Sampey, Tuesday afternoon at 3:00 o'clock, in Broadway Baptist church. ...

Next Wednesday being the first day of April, will be our regular missionary day. Friends invited. Services begin promptly at 10 o'clock in Norton Hall, between Fourth and Fifth streets, on Broadway. ...

In the collection for education at the Fourth Avenue church, Sunday morning, was \$25 from the "Orphans." The amount was given by that noble Deacon, Bro. Graun, who desired these little wards to have a part and interest in Baptist schools. ...

I had the pleasure of preaching to the saints at Franklin Street church last Sunday. Pastor T. J. Duvall is getting the work well in hand. Over 300 in Sunday-school. They are compelled to enlarge the house to accommodate the congregations. ...

Pastor R. W. Morehead writes: A meeting in behalf of missions will be held at Harmony Baptist church, in Caldwell county, on the 28th and 29th of March, 1908. ...

Bro. E. W. Coakley writes: We had a good meeting at Salem in Lewis county, though much rain and wind hindered ...

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Two young married men and one young lady professed faith in Christ and united with the church. ...

Programme for the meeting of Missions and Members, to be held with the Mountain Ash Baptist church, Mt. Ash, Ky., from March 27 to 29, 1908. ...

Devotional Exercises with Addresses and Prayer.—Rev. H. H. Hibbs, Rev. John Sherrin. ...

Essentials to New Testament Baptism.—Rev. Walter Brock, Rev. R. H. Tye. ...

Program for the Fifth Sunday Meeting of the Wayne County Baptist Association, which will be held at Reclor Flat Baptist church, Saturday and Sunday, March 28th and 29th. ...

What I ought to be as a church member. What I ought to be as a minister of Jesus Christ. ...

Importance of the Sunday-school. A higher standard of work in the Sunday-school, and how to attain it. ...

Notes of interest and encouragement from the fields. Let every church in the Association try to be represented as largely as possible in this meeting. ...

DEAR RECORDER. On Saturday, March 14th, a presbytery was called to meet at Walnut Grove schoolhouse, two and a half miles west of Caneyville, to take into consideration the advisability of organizing a Baptist church at that point. ...

The Articles of Faith and Church covenant as taught in Pendleton's Manual was adopted. The eighteenth chapter of St. Matthew was read and the members all agreed to abide by its teachings and to follow its precepts to the best of their ability. ...

On motion they were recognized as a regularly organized Baptist church, and the Moderator delivered the charge to the church. Bro. A. C. Daugherty was elected deacon and he was ordained by the presbytery. ...

The following are the constituting members of the new church: Elder W. C. Taylor, Brethren Truman Taylor and ...

THE CONVENTION'S PERIODICALS

PRICE LIST PER QUARTER

H. Y. P. U. SUPPLIES

Table listing periodicals and their prices: The Convention Teacher .00 12, Bible Class Quarterly .00 4, Advanced Quarterly .00 4, Intermediate Quarterly .00 4, Primary Quarterly .00 4, Lesson Leaf .00 1, Primary Leaf .00 1, Child's Oem .00 6, Kind Words (weekly) .00 13, Youth's Kind Words (monthly) .00 6, Baptist Boys and Girls (large 4 page weekly) .00 15, Bible Lesson Pictures .00 15, Picture Lesson Cards .00 24, H. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each .00 6, Superintendent's Quarterly .00 15.

Table listing supplies and their prices: Topic Card, 15c per doz.; 75c per hundred. How to Organize—with Constitution and By-Laws. Price 10c per doz. New H. Y. P. U. Quarterly in last above. 1. Their intrinsic excellence. 2. Their special adaptation to our people. 3. Their endorsement of the Convention's work. 4. Their value to denominational training. 5. The Board for the Board's business operations. They are used in 90 per cent. of all the reported Sunday-schools in the South. Why not every school support the Convention in this work? Why not 100 per cent.? Every order increases the Board's usefulness. Samples sent on request.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary.

NAHVILLE, TENN.

A. C. Daugherty, Waters J. Paradise Taylor, Lilla May Taylor, Lou Daugherty. ...

An opportunity was given to those who might wish to unite with the church and twelve presented themselves for membership and were received as candidates for baptism. Services were announced for that evening and next day, and others joined the church, but we failed to learn how many. ...

The new church starts off with bright prospects of success and we pray God's richest blessing on them. W. H. MONTGOMERY. Caneyville, Ky.

We are engaged to attend the Fifth Sunday meeting of Breckenridge Association, at Walnut Grove, near Levlillu g. How.

THE H. Y. P. U.

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

The Kentucky H. Y. P. U. Assembly, Georgetown, June 29th July 3rd. Plan to be in it.

Work with us to make it go. An encouraging word from Union leaders and pastors will be appreciated. The country H. Y. P. U. will be considered at the Assembly.

The way to do it in the local Union will be a prominent feature in the Assembly discussions. The H. Y. P. U. is sometimes called "the Back Your Pastor Up Society."

The Rev. Henry Alford Porter is expected to speak at our Georgetown Assembly. The Rev. George T. Webb agrees, in a letter just received, to join our force of Assembly speakers. Mr. Webb is General Secretary of the B. Y. P. U. of America.

Do you falter, Brother Leader, because of the difficulties? Remember the Israelites at the Red Sea, beside Pihahiroth, before Baalzephon (Exodus 14:2ff) and "go forward." We must train our young people for service at any cost. It will cost us dearly if we do not.

Our churches should seriously regard the social needs of the young people. The H. Y. P. U. is the church's standing committee on this. The pastor's hand should, of course, be upon it continually. "The social need," says Leavell, "is met in the social features of the B. Y. P. U. work, which afford not only clean, helpful pleasure and entertainment, but also valuable experience and training in dealing with men."

"A church needs a training ground, where 'born' leaders and workers may be developed; where the capabilities of each may be discovered. The B. Y. P. U. is this training ground; it offers a field for the exercise and development of every faculty."

"Some have a talent for public speaking; the B. Y. P. U. furnishes an opportunity for its development. "Some have a talent for public praying; in the B. Y. P. U. it should be exercised. "Some have a talent for planning and executing; in the B. Y. P. U. there is need for executive ability and committee work. "Some have a talent for singing the Gospel; in the B. Y. P. U. it may bring forth rich results. "Some have a talent for teaching; in the B. Y. P. U. it is developed and soon finds a larger field in the Sunday-school. "Some have a talent for showing hospitality; it is needed in the B. Y. P. U. "Some have a talent for carrying sunshine into the shadow of the sick room and places of distress; the B. Y. P. U. plans for this kind of work. "Some are anxious to be soul-winners;

The H. Y. P. U. is a training school in evangelism. "Some fear God's call to the ministry, the H. Y. P. U. furnishes the first training ground for many of our ministers and missionaries." (Quoted from Leavell's H. Y. P. U. Manual.)

The Seventeenth International Convention of Baptist Young People's Unions, Cleveland, O., July 8-12, 1908. New Liberty, Ky.

W. M. U. NOTES.

It is exceedingly important that the report blanks reach Miss Lamb by April 15th. Each society is requested to bear this in mind and act accordingly. It is remarkable how many people and "movements" there are in the world which never advance. This is not true, however, of the W. M. U.'s, the Y. W. A.'s and the Sunbeams of Kentucky; they grow in grace and in numbers.

A good sister in Calcutta was instrumental in converting two Hindu women. She taught them the Bible and sent them out to teach others. She now has about 300 of them and through them reaches about 3,000 homes.

A working W. M. U. in the country says: "As a rule our pastor is present at our meetings. In the winter he keeps good fires, looks after the horses and buggies and in the summer he serves pure fresh water from the bottom of a deep Ozark well."

Those wide awake people, the Sunbeams, have a new pin. You can have one by sending fifteen cents to Miss Elizabeth Paulson, 301 N. Charles street, Baltimore, Md. By the way, a Sunbeam band is now shining at the Eleventh and Jefferson streets mission. This mission belongs to Chestnut Street church.

We can never be interested in anything we know nothing about. Get the needs and conditions of the heathen before our women, along with the knowledge of their responsibilities to give the Gospel to them and they will be interested.

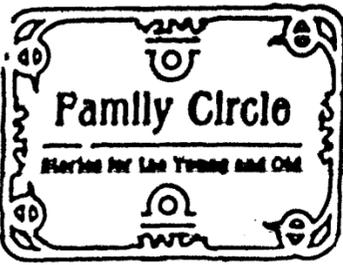
Mrs. Pruitt, missionary in China, exclaims: "Chinese women are so weak and heavy-laden, all of them, the rich and the poor—burdened with opium-eating husbands, gambling sons, unsympathetic mothers-in-law, with poverty and work, or worse, with wealth and idleness, and, worst of all, with the burden of hatred, revenge and deceit in their own hearts. Most of them justify the murder of girl babies by saying, 'it would have been better for me if my mother had thrown me to the dogs when I was first born.' Pray for us, pray for those just converted from heathenism that their faith fail not. Pray for those who are working with that their hearts may be prepared for the good seed. Pray for the school children, for in them is our great hope. Pray for more laborers."

The medical work at Hewanghein, China, was wonderfully blessed last year. While the attendance of patients was 10,319 at least twice this number heard the Gospel, for with every patient there comes from one to three of his relatives and friends. There were 5,110 women heard the Gospel, some of them for the first time.

Miss Crane, Mrs. Creal and Miss Wilson will meet the ladies of the neighboring churches at the following places: Sharpshurg, March 9th; Lexington, Tuesday, March 31st; Eminence, April 1st; Bardstown, Friday, April 3rd; Highland church, Louisville, April 4th. Entertainment will be given and the Young Women and Sunbeam leaders are specially urged to attend.

This is Miss Crane's first introduction to our Kentucky women, and we bespeak for her a cordial welcome and attentive hearing.

...y-sixth and Market—Pastor R. ... The Blessed Life, Ps. 1:1-3. ... of Faith, Rom. 10:17. S. S. ... 262. Bro. J. S. Dotson ordained ... day evening. Dr. Geo. B. Eager ... the sermon; Bro. M. P. Hunt de ... the charge; Bro. H. C. Joyner pre ... the Bible; pastor prayed the or ... on prayer.



CHILDHOOD AGAIN.

BY C. C. MARSHALL, PH. D.

I love to go to the rippling brook, Where bare-footed children play, And sing, and listen and look, and look, For there I am free and away.

The birds and the flowers and the bees all round And the breath of the morning air, And the odor that comes from the trampled ground, And the moss covered rocks are there.

Just a jolly to be care more in the shade, Where the brook and the birds and the bees, And the bare-footed children, and the winds so brave, And the music floats out through the trees!

And lying there thinking of days that are gone, My playmates are with me care more; We are children again, and our sweet, childish song, Is as gleefully sung as of yore.

It pays me to turn in life's fretful way; Go back to the humble, old home, And be with the boys, and the girls, and play, And forget that we're old, and—alone.

MISTRESS BETTY.

BY JOHN A. CAMPBELL.

"Jan, if you don't sit up straight I'll have to whip you! Tidy stop cying! Handy, how do you get yourself so very dirty!"

Nine-year-old Betty Marshall—"Mistress Betty," she loved to be called by her friends—was playing house in a shady corner of the large apple orchard. One huge tree towered above her, in the green branches of which, this July day, many birds were chirping and fluttering about. Beyond the old-fashioned log fence stretched a broad corn field, where the stalks were already as high as a man's head. Grandfather Marshall, who owned the place, prided himself upon his corn. Seeking a refuge from the extreme heat, little Betty had retired, with her numerous doll family, to the quiet coolness of the orchard. Beneath the tall, spreading trees she was having a most delightful time.

Most children of today would have stared condescendingly upon Betty's dolls. They were five in number; Jan and Lucy were amazing rag babies; Sarah Marie, made from a simple corn cob, was dressed in the very plainest manner; Harriet May boasted a hair brush body, and a handkerchief gown; while Alexander, the youngest child, consisted merely of a stick of wood, wound with some bright bits of linen and satin! But Betty, you must know, lived during the time of the Revolution, some hundred and twenty or more years ago, and her family was the pride of her childish heart.

Betty's father was a general in the American army. The dear father, who had been so especially loving since the death of her mother, three years since, had, one summer day, caught her in his arms, bade her farewell, and while he hastened to the scene of battle, consoled himself that she would be safe till his return at Grandfather Marshall's large mansion and estate. On that eventful morning her father was dressed in his ordinary costume. Now he had become a general; great news of him and from him had reached them from time to time, and his small daughter, in her imagination, pictured him as decked finely in silk and satin, and endless yards of gold braid, his sword hilt flashing with jewels and his trusty blade darting like lightning in the sunshine. Alas! Poor Betty held vague ideas concerning the Continentals! War to her was rather a mystery! But that day her ideal general vanished forever. It happened in this way.

As she played in the shade, she suddenly heard the sound of men's voices. Listening intently, she found that the murmur came from the depth of the extensive corn field. Very much surprised was she; her grandfather and his black servant, old Tom, were the only men on the estate just now, and these tones were none of theirs. Who could it be, there

among the stalks of corn? Betty left her fan, climbed the fence, and softly and swiftly wound her way among the brown hills and the tall, green stems, eager to discover the meaning of those voices. Then her round blue eyes opened wide in amazement. She stopped short, and herself crouched, peered about to where two strange men were seated upon the earth some distance beyond. He deeply engaged in their talk were they that they noted not the loneliness of their tones. Betty heard distinctly every word. These men had no business in that field, she thought, and certainly she had a right to eave hear their conversation. No she hastened eagerly in her place of hiding.

She learned that the men were Tories, you know, who lived in America, but who helped the British in every manner possible. They were much feared and disliked by the Continentals, as you may suppose. The village where Grandfather Marshall lived was famous for the large number of its Tory inhabitants, and often had the old man found himself engaged in wordy disputes with his troublesome neighbors.

"How do you know he's there?" asked the tall, dark fellow of his comrade.

"William told me. He saw them take him into the house. Will you do as I say! If not, I'll do it alone! It'll be one more rebel in prison."

"He's a general, did you say?"

"Aye, and a good fighter, too. He's been wounded, I suppose. It'll be a sick prize. Will you join me, James?"

"I will," responded the other. "And won't old Brown get himself into a fine scrape now, with a rebel sick at his house and he nursing him back to life! The 'boys' will near drive him from the place."

The stranger chuckled grimly. Betty's little pink ears tingled. They must mean good old Mr. Brown, whose place was not far down the road from her own grandfather's. His smile Betty recollected well, his snowy hair, and the sweetmeats he often presented her. Those wicked men would dare harm him! A real general at his home! A sick one, too, and in danger, if three fellows spoke the truth! Betty was only nine, but she understood the secret talk, and became wildly excited as she stood there among the waving corn tassels. She heard of a Tory band who were to be warned by these men, and to come at nine o'clock that night, in the darkness, and carry off the wounded general to some terrible prison. She shuddered when she listened to the tale of what might be done to kind old Mr. Brown. How glad she was when the unwelcome fellows rose to their feet and vanished.

Remaining motionless till the sound of their retreating footsteps died away, Betty then glided back to the orchard, gathered up her dolls, and with beating heart fled to the house, never stopping till she reached the front veranda. Here her family was safely stowed beneath a stone seat, and the little mamma rushed off once more, this time in search of her grandfather. To him she would tell what she had overheard and he would manage to save the threatened general and his unsuspecting host.

Alas for her plan! Both the old people had driven to a distant friend's home for the latest war news, and would not be home again till long after night fall. So Betty was told by the black cook, who then gave her a fresh bit of gingerbread. Eating this, the little girl hastened over the green lawn, wondering what course to pursue.

By the time she reached the front gate the dainty was gone, so also was her hesitancy. There being no one else to warn her friends, she must do it herself. In a second she was trudging bravely along the country road, a queer little figure in pink pinafore and wee buckled slippers. She had forgotten her sunbonnet, and her yellow curls shone in the afternoon sunbeams.

When she thought she must have come some two hundred miles, more or less, Betty reached Mr. Brown's front gate. Through this she plodded and then up the shady path that led to a glass side door, never heeding the indignant parking of a tiny poodle on the porch. A loud rap she gave at the door. It was opened by a slim lady in gray silk, who bade her enter. This was Mrs. Brown. Her husband sat in a great arm chair near the open window, smoking a carved pipe of extraordinary length and weight; beside him his wife seated herself, and resumed her knitting while she talked.

"Frederick," said she, "this is Friend Marshall's little grandchild."

"Ah, yes! I know little Mistress Betty," returned the old gentleman, glancing at his visitor with kind blue eyes. "What is it my little maid wants? Come, kiss me."

Obedying this command, Betty waited for a moment in indecision. Then she burst out: "Oh, Mr. Brown! Send the

general away as fast as ever you can, or they'll come and take him to jail. And—"

"The general! They! Who?" demanded Mr. Brown, dropping his pipe as suddenly as his wife did her knitting, and starting at the small interloper.

"I was in our orchard, sir, and two men were talking and hiding in the corn. And I listened, and they said you had a sick general here and they mean to tell more soon, and they're coming here at nine o'clock to carry him away. And they'll do something awful to you too, they said, if they find the general here!" Here Betty, breaking down, sobbed in alarm, while Mrs. Brown wrung her hands fearfully.

The old man instantly arose and left the room calling loudly for his two servants, Barney and Dinah. When they came, he hurried them up stairs, bidding his wife look after Betty. Ere long his strong voice was heard in stern command. Wondering hugely, Betty waited to see what might be done, while Mrs. Brown sank weeping into the arm chair her husband had just left.

In a very few moments somebody was heard descending the broad staircase outside. Then the door swung open, admitting the figure of Mr. Brown, the two servants bearing a narrow mattress upon which lay the patient, and the nurse who had been watching by him. As the little party passed Betty, one hasty look showed her that the sick general was either asleep or unconscious, probably the latter. The bed was set down in the handsome parlor, near the front door, and there it remained, guarded by Barney, Dinah and the aged nurse. When this was done, Mr. Brown turned calmly to his forsaken pipe, and pinched Betty's round cheeks.

"You've done well, little maid!" said he. "I shan't forget this. Wife, it'll be all right. We'll leave him there till darkness sets in, and then we'll carry him to the place where those 'Tory rascals' can't find him. Oh, yes, we'll be a match for them. And you, Betty, would you like to see the general?"

As Betty nodded her head, her friend took her small hand and led her to the cot, where, drawing back the coverlet, the sick man was disclosed to view. He was pale and senseless still, with dark curly hair and tanned skin. His uniform had not yet been removed, so Betty saw that also. Where, oh, where, were the jewels and satins and rare steel she had expected to feast her eyes upon? Certainly not here, on this humble cot. How pale he was! How pitifully simple that dress of his! Yet this was one of the great generals. The sight was too much for kind-hearted Betty. With one compassionate look, and bursting into tears she fled from the house ere they could stop her, and was soon far down the dusty road. Poor, wounded, sick, threatened, brave general!

Well, that night the Tories came at nine o'clock, but not even a long, vigorous search revealed the general to their fierce eyes. Baffled, they forced all the rooms in anger and rage, and finally marched away in disgust. The most they did to Mr. Brown was to call him a "red hot old rebel," which epithet he seemed not to resent, but rather to relish, for he chuckled when he first heard it, and indulged in a hearty laugh at the outwitting of the foe.

One day, about six months later, Betty was playing in the front veranda with her dolls. The crisp January air was tossing her sunny curls and reddening cheeks. At a sound of hoofs on the hard road, she looked up suddenly. It was her grandfather, returning from a visit to his friend, Mr. Brown. Under one arm he bore a large bundle, which he smilingly handed to the astonished Betty. Therein reposed two beautiful waxen dolls—the fairest creations Betty had ever beheld—one in blue silk and the other in pink. To each was attached a tiny note.

One read, "For little Mistress Betty, from her very good friend, Frederick Brown."

In a bold, dashing hand the other was thus inscribed: "To Miss Betty Marshall, with the most sincere thanks and best wishes of the 'General,' whose life she saved."

Who the hero was she never knew, for Mr. Brown guarded well that secret. But I know that Betty continued to play with her dolls for a long time, and that now her descendants fondle them carefully, and tell the tale of her adventure. —Evangelist.

THE CLAIM WAS MET.

"No," said the lawyer, "I shan't press your claim against that man. You can get someone else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it; but it would come from the sale of the little house the man occupies

Non-alcoholic Sarsaparilla advertisement with text: 'If you think you need a tonic, ask your doctor...' and 'Ayer's Sarsaparilla' logo.

MISSOURI BAPTIST SANITARIUM advertisement with text: 'A well equipped, quiet, beautiful, comfortable and sanitary hospital...' and 'DR. L. E. CADWALLADER' name.

IDEAL EUROPEAN TOUR advertisement with text: 'Accompanied by Dr. and Mrs. Miall, Mailing July, 1908...' and 'Religious Herald' reference.

CRABS THAT DIG WELLS

Crabs certainly are curious creatures. Did you know that instead of having their bones inside their bodies and the flesh outside, they are built upon exactly the opposite plan, and their skeletons are worn outside their flesh? Besides this, instead of masticating their food and then swallowing it, they swallow it first and then masticate or chew it, and for the simple reason that their teeth are inside their stomachs.

Certainly crabs are smart enough to dig wells. When the tide goes out and happens to leave them on the dry kind of the shore, they seem to know that if they can dig down into the sand a few inches, they will find water there so they go to work to dig themselves wells. The sand and small stones are scraped loose, and are carried away between the shell and the large claw. Only a little can be dug out at a time, of course, but the crab makes repeated trips until the well is deep enough for water to collect at its bottom. The crab will sometimes spend two or three hours at the work, and when it is done, will lie down in the water and wait till the tide comes up again. Then it can swim away, and needs its well no longer.

There is another curious thing about a crab. If he loses one of his legs will grow out again, so if you happen to pick him up, and he is afraid he is going to be hurt, he simply gives a sudden jerk, and lo, you have only his leg left in your hand! It may be inconvenient for him to get along without the leg you happen to hold, but another will take its place in time, and the crab seems to know it.—Sabbath School Visitor.

IDLENESS

Idleness is contagious. The devil wants no better workshop than an idle brain. For one idle person will soon draw to himself others who would be busy but for the example and influence of the idler. If the idleness injures ourselves alone, it would still be a thing to be avoided. But it endures others than ourselves. An incident told of Daniel Webster's boyhood illustrates this truth. His father found him and his older brother, Ezekiel, idling away their time. He approached the boys and said: "Ezekiel, what are you doing?" "Nothing," responded Ezekiel. Turning to Daniel, he asked: "What are you doing, Daniel?" "Helping Zeke," was the quick reply.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to me for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 219, South Bend, Ind.

"Well, because I want the money the place would bring. I was taught the Bible straight enough when I was a youngster and I hate to run counter to what you tell me about it. I wish you had not heard a word about it, and another time I would not listen to petitions not intended for my ears." The lawyer smiled. "My dear fellow," he said, you are wrong again. It was intended for my



STORIES FOR LITTLE ONES

GOOSEY LUCY'S NEW YEAR'S CALLS.

"Where are you going, Uncle Fred?" asked Lucy.

"I am going to make New Year's calls, little girl," replied Uncle Fred.

"And how do you make them? What are they made of?" inquired Lucy.

"Oh—ah—my dear child!" said Uncle Fred who was looking for his umbrella in a great hurry. "They are not made of anything. You—ah—you just call, you know, on all the people you know. Oh, here it is! Good-by, little girl! I must be off."

And off he hurried, leaving Lucy mystified in the hall.

"You just call," she repeated. "Just call all the people you know. Why, that is easy enough; but what a funny thing to do!"

She pondered a few minutes and then continued. "I think I will go and make New Year's calls. It must be great fun! Perhaps, I shall meet Uncle Fred, and then we can call together, and that will be just twice as loud."

Away ran the little girl to her room. Blue coat, blue leggins, blue mittens, swan's down hood, all were on in three minutes' time; and without a thought of mamma or nurse, or anybody else, Lucy slipped out of the door, and ran merrily down the street.

Oh, how fresh and clear the air was! how the snow sparkled in the sunlight! what a fine thing it was to make New Year's calls.

And now the question was, where she should call first. Why, at Grandma's, of course! her house was in the square, just around the corner. And then she would go to Aunt Maria's, and then—well, she would think about the next place as she went along, but here was grandmamma's house now.

Lucy looked up at all the windows, but no one was in sight.

So much the better! She planted herself squarely on the curbstone, and opening her mouth to its fullest extent, shouted "Grandmamma! Grandmamma! Grandmamma!"

Her grandmother, who was sitting quietly by the fire reading, heard the piercing screams, and running to the window as fast as her dear old feet could carry her, saw Lucy, panting and crimson, with her mouth just opening for another shout.

Something had happened at home! an accident, probably. No time must be lost. Grandmamma threw up the sash.

"Run and call the doctor!" she cried. "Quick, dear! Don't stop to tell me about it, but run! I will be there in three minutes!" And she shut the window and trembling with anxiety, hastened to put on her shawl and bonnet, and almost ran through the snow to her daughter's house.

Meanwhile, Lucy ran on in high glee. "I hadn't thought of the doctor!" she said, but of course, I will go there, as grandmamma wishes it. What fun it is!"

The doctor's house was soon reached, and Lucy's shouts brought

the good man quickly to the door. "Hush! hush!" he said. "Mrs. Graham's little girl! Baby ill again, I suppose? All right, my dear!" he cried to Lucy. "I'll be there instantly. Run and tell them I'm coming," and he shut the door, and called for his boots.

Lucy danced along, cooed with her new play, and soon reached Aunt Maria's house, where she called again with might and main. Now, Aunt Maria was slightly deaf, and when she heard her own name, resounding in a clear, shrill scream, "Aunt Maria!" she thought it was a cry of fire!

Throwing up the window (she was a very nervous and excitable person), she shrieked, "Fire! Fire! police! watchman! help! help! fire!!! FIRE!!!" till everyone within a dozen blocks heard her, and came rushing to the rescue, with buckets and fire extinguishers.

Lucy was rather frightened at all this, and thought on the whole that she would not make any more calls that day.

So she went home. And there were grandmamma and the doctor and mamma, all waiting for her with very grave faces.

The first two had arrived breathless and agitated, inquired what had happened and who was ill.

Much perplexity followed, and now that the author of the mischief had arrived, what should be done to her?

Lucy's fingers went into her mouth, and her head went down.

But she told her story truthfully; and it was such a funny one that the doctor burst into a roar of laughter, and grandmamma laughed heartily, and even mamma could not look grave.

So Goosey Lucy had a lecture and a New Year's cooky and went to tell her dolls all about it, while mamma and grandmamma and the doctor went to see Aunt Maria.—*Youth's Companion.*

THE LADY IN GRAY.

BY MISS JANET REMINGTON.

"Very small, tremendously dirty and, above all things, alive," that is Tim, as he was on the Christmas eve, when he found the little silver purse that the Lady in Gray dropped just as she was about to board her car. But I am going to tell you about Tim and his little lame sister Sue, in a new life that came to them through Tim's honesty in returning the purse.

Would you like to know what Tim enjoyed most about the bright rooms in which he and Sue found themselves before the New Year had come? I'm sure you can't tell for you would have to live in a garret, up six flights of stairs in a room with only one small window, and that opening into an inside court, and that room not having one single water faucet—before you could guess what Tim liked the best about their new home. You would say the bright window with the sunshine pouring into the room, lighting the pale face of the little crippled sister; or the ferns and blossoms at the window opening to the South or the tiny dining room and kitchen which the woman across the hall kept for them so neatly, or—well, you couldn't guess so you must be told.

It was the water. Water enough to wash in, and drink; think of it! If you were told how many times a day Tim washed his face and hands that first day after the Lady in Gray had gone home, after seeing that the two little people were nicely settled, you would not believe it. At least you will under-

stand that the description you first had of Tim would have to be changed, and he has become, a year later, although still very small and just as much alive, a tremendously clean little boy, for the water faucet held unflinching fascination for him. It really helped him to bear Sue's absence, for after they had been in their new home about six months, when he got home one afternoon he found the Lady in Gray there, as often happened. Tim did not wonder that she seemed to love Sue. Upon this particular afternoon the lady was not alone. With her was a gentleman who was introduced as Dr. Wilmot and when they went away they took Sue with them. At first, Tim thought he never could bear the thought of Sue being away and in a hospital, but when they explained that there was a possibility of her being much stronger at the end of a few months if she had the care they were planning, he rounded his courage and bore it as he had always borne things during his few and strenuous years. Then, there was his work—and plenty of water.

Then how kind the Lady in Gray was! When he came home from work often he would find her there, and she would sit with him while he ate his supper, and tell him all about Sue, and how she was gaining, and that they were sure, if all went well, that she could be brought home the day before Christmas. Next to Sue, Tim came to love the Lady in Gray; that was always what he called her to himself, long after he knew that her name was Miss Selden. She would talk to him about his studies—he was attending school half a day working mornings as errand boy. She found that the child was hungry for knowledge; that the alert little body was matched by a mind equally alert and comparing his progress in his few weeks of school, with that of the advancement made by the children of her acquaintance who had been carefully trained since babyhood after most approved methods, she came to the conclusion that here was material for a new plan—a plan into which a boy hungry for knowledge fitted finely. Some time you may hear of it, but now we must return to Tim and his anticipations for Christmas Eve, when there was a possibility that he might have his sister with him once more.

Do you know what it is to miss one figure from one particular chair? Just one week of that missing is hard on the courage, but when month after month goes by, and all you can do is to go and stroke the back of the chair where the head has rested, or the arms where the little hands have lain, can you wonder that Tim had a hard time to keep happy, and that he kept a calendar up on the wall over the water faucet and put a red pencil mark through every day as it passed? Then a time came when the Lady in Gray ceased her visits, and there was never a word of Sue to comfort him.

Finally twenty-three of the December days had heavy red marks through them. Tim awoke early the morning of the twenty-fourth. He had been dreaming that the Lady in Gray was standing beside his bed; about her head was a halo, in her hands were lilies of the valley, and she was reading something he always loved to hear about the lame being made whole.

What a busy day that was! At last his errands were all done—for errands do end at last, even on Christmas eve—and now he was free to get things in readiness for Sue, for he bravely kept on expect-

ing her, though he still had no more tidings of her.

Again he stops at the florist's window where Christmas eve a year ago found him. Again there are lilies of the valley, and the same girl at the counter smiles down at him as he takes out his purse proudly to buy the flowers to put by Sue's chair. One must have known the inconvenience of carrying money tied up in a handkerchief to know the full luxury of possessing a purse. This purchase made, Tim hastened home to finish his preparations.

And now everything is in readiness, even to the crutches by Sue's chair. The lilies of the valley are on the other side. He has just decided on the best possible place for them on the table when the door opens. A bright little figure with flying hair stands there—stands for just one moment; the next moment Sue is across the room with her arms around Tim's neck.

And the beautiful part of it all was this: some of Tim's preparations were unnecessary; the crutches by Sue's chair she would never need again.—*N. Y. Observer.*

The struggling author boldly entered the editorial sanctum.

"I have come with my latest story," he announced.

"That so?" ejaculated the busy editor. "Let us hear how it runs."

"Well, this is from the first chapter: 'Casper had been standing as motionless as a block of granite. Suddenly he dropped on his knees before the beautiful girl with the alabaster brow and boldly proposed. It was then that she answered with a stony stare and handed him the marble heart. Then—'"

"Young man," the busy editor thundered, "you have made a mistake. Take that story down to the nearest stoneyard. This is an editorial office."—*Chicago News.*

A CATLAND LAW.

Pussy caught a mouse for dinner; But the mouse was wise and old, "Wait a bit," spake he unto her. "Have you never yet been told That there is a law in Mouseland? That pronounces it disgrace To begin to eat your dinner Ere you go and wash your face?"

Pussy felt ashamed. "A cat should Do as well's a mouseie can!" Loosed her claws—and in a jiffy Off the wise mouse lightly ran. Very vexed, the pussy scolded: "Mouseland laws would work disgrace, This shall be the law of Catland— 'After eating wash your face!'" —*Little Folks.*

BORDEN'S EAGLE BRAND CONDENSED MILK

Proven the Best for NURSERY & HOUSEHOLD

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.

Eat Charcoal

Bad Breath, Gas on Stomach, and Blood Impurities Stopped by Wonderful Action of Charcoal Lozenges.

Test Package Sent Free to Prove It.

To blow a whiff of your bad breath in the face of a stranger or a friend, is a mighty disagreeable thing to both of you. It humiliates you, and disgusts the one who is standing before you or talking with you face to face.

Onion eaters, smokers, garlic users, owners of bilious breath and furry tongues, victims of indigestion and those who are not tectotators will be surprised how quickly they can get rid of their offensive breath by taking just a few of Stuart's Charcoal Lozenges.

Charcoal is the greatest gas absorber known, absorbing 100 times its own volume in gas.

Gas on the stomach comes from indigestion as a rule. But no matter which it comes from, if there is any there, charcoal in the form of Stuart's Charcoal Lozenges will absorb every bit of it. And besides that these charcoal wonder-workers will absorb any unnatural odors which you may have in your mouth, or in your stomach, and instead of having a "powerful" breath which you are ashamed of, you will have a pure, sweet breath, free from all odor.

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

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

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

Faith never goes home with an empty basket.—*E. P. Brown.*

MISSOURI LETTER

JOE N. HANSEN.

Nearly Six Counties Dry.

This is the record made by the local option fight up to the present time, March 14th and it is predicted that in the next sixty days ten more will be added to the list. It is a fight to a finish, and no quarters given nor taken. It looks now very much like ninety counties out of the 114 (if not more) will be the total showing. Church people are showing their hand very signally in the campaign. Why should they not? He it said that it is a battle royal against might and money, against one of the most formidable foes the church, the cause of righteousness and equity and good government has ever had in this or any other county.

Delegates to S. B. C.

The Board of Home and Foreign Missions, through a committee, has appointed Missouri's representatives to the Southern Baptist Convention. The number is sixty-nine. No State will have a more representative class of men, better preachers or more consecrated or business class of laymen. Our wisest and best brethren are usually chosen to look after the Master's business in this great meeting Missouri will be heard. Also delegates to the Northern Baptist Convention were appointed at the same time, and those to the Education Society were brethren Million, Green, Williams, Crouch, Stephens, Wood, Rogers, Peeler, Armstrong (J. C.), and Maiden. Green, Crouch, Million, Peeler, Williams, Wood and Rogers are college presidents.

The Situation.

The following is given out relative to the Missionary Union:

"As nearly as can be ascertained at the date of writing, the receipts of the American Baptist Missionary Union for the eleven months ending February 29th, showed a net decrease of over \$13,000 from those of the corresponding period last year. Unless the receipts from churches, Sunday-schools, young people's societies and individuals during March are increased very materially over the amount recorded last year, the union will have a debt of over \$100,000. That is the situation in a nut-shell. There is a bright side, in the increase of over \$25,000 reported in the amount received in donations, as compared with last year. The falling off in legacies, due largely to the holding back of bequests by executors, who are unwilling to sell securities on the present market, more than offsets this increase in donations."

Good Meetings Reported.

From a number of places comes reports of good meetings.—Lancaster, forty-five additions; Bowling Green, eleven; Fulton, Louisiana and other places. Also new pastors have been settled and the work amongst Missouri Baptists goes steadily on, adding numbers to the already 170,000 Baptists in the State, from whom the State Board wants \$40,000 for State work and ought to have it.

Campbell, of London became founder of a new church. He represents the newest theology, says Central Baptist, as follows:

"Rev. R. J. Campbell, of London, is announced as organizing a new denomination or church. Its

chief tenet is to be a denial of the divinity of Jesus. We are willing to call it the newest theology because it was the last station Mr. Campbell had reached when this news was sent. His chief plank is old and worn, we are most of the planks in the new theology. Any one who has read Mr. Campbell's recently published volume of sermons on "The New Theology" will not be surprised at his latest announcement."

Wonders will never cease as long as men are not willing to take God's Word at its face value. That word never has changed and never will. Like Jesus Christ, it's the same yesterday, today and forever. Louisiana, Mo.

A SOLEMN CALL TO KENTUCKY BAPTISTS

WM. D. ISWELL.

We stand face to face with a great responsibility and opportunity for service. How shall we meet it? Will defeat or victory be ours? Will we be courageous or cowardly in our manner of meeting this challenge to our faith and loyalty? To meet it means spiritual growth and to fail means soul leanness. We must have \$12,000 for State Missions in the next six weeks! This means \$2,000 per week! We have not received over \$200 this week. God has given Kentucky Baptists opportunities which are so vast that one stands appalled. We have one million lost souls in the State. Eighty per cent. of them would be Baptists if they were saved. Baptists outnumber all other evangelical Christians. The preponderance of sentiment in the great destination of Eastern Kentucky is Baptist. Take Martin county as an example. There are not thirty Missionary Baptists in the county, while more than 90 per cent. of the people will tell you that if they were anything they would be Baptists.

WHY DO WE NEGLECT OUR OWN LAST?

It is not for the want of means. Every five days Kentucky Baptists increase one million dollars in wealth. The bulk of the wealth is in the hands of Baptists. It is not that we are wanting in missionary spirit. We stand second in our gifts to the Home Board and third in our gifts to the Foreign Board. Virginia gives some \$40,000 to State Missions, North Carolina about as much, South Carolina some \$30,000, and it will be a calamity for Kentucky to fail to raise the amount designated by the last General Association, namely, \$30,000. This amount can be raised if pastors, Sunday-school workers, Missionary Societies and others will be true to the trust imposed on them. "United we stand—divided we fall."

Other denominations are making heroic efforts to secure territory that rightfully belongs to Baptists.

A brother in Winchester last Sunday told me that when he was converted in Powell county, a few years ago, that he had to come to Winchester to be baptized, as that was the nearest Missionary Baptist church. He said moreover that during the last year he had given \$600 to Presbyterians and Methodists, at mountain places, because those denominations were working there and the Baptists were doing nothing.

Ed Turner, of Breathitt county, was hanged at Chattanooga, on February 27th. In a petition to Governor Patterson for clemency

he said: "I was reared in a Godless country, had neither Sunday-school or church privileges, and had been thrown among the most lawless people in the mountains. It should make the face of every Baptist in Kentucky burn with shame because we have not done more to evangelize our own State. I plead for our poorly paid missionaries and for some noble men who for a small salary would be glad to go to unoccupied fields and help us redeem the land."

Brethren, pray for us, and send on liberal contributions for our State work.

TENNESSEE LETTER

I have recently accepted calls to serve the Hartsville, Friendship, Hillsdale, LaFayette and Zion churches. These churches form a most important and promising field. Hartsville is the county site of Trousdale county, the second richest county to its size in Tennessee. The Baptists are well represented in the business make up of the town and they have a nice church building and parsonage centrally located and a membership that falls below none of the denominational churches of the town. I am conveniently domiciled at the parsonage and am happy to be surrounded by such a loyal people as I find here.

Friendship church is two and a half miles north of Hartsville, near the prosperous little town of Willard. This, in many respects is the best country church in all this section of the State. The soil is rich as cream and the people all well to do. The membership is made up of as fine people as live anywhere. Kentucky has furnished this church such pastors as Bibb, Petri, Westbrook, Kuykendall, Dickens and Cooke. I am happy to follow such a list of honored servants of God.

Hillsdale is some eight miles north of Hartsville, and is the best mission church in Wiseman Association. The country around this church is also rich. It is composed of good people and the Baptists have the right of way in this community. Some eight or ten stand approved for baptism. The numerical strength is above the two hundred mark and rising higher. The outlook is certainly bright and no pastor ever had a more loyal people than I have at Hillsdale.

LaFayette is the county-site of Macon, and is sixteen miles northeast of Hartsville. The church is in fairly good condition. Our congregations here are fine and just at the present the prospect for a good year is most flattering.

Zion church is a small body of two brethren and eleven sisters two and one-half miles southwest of Hartsville, and I run out there second Sundays, afternoon. I am hopeful of accomplishing good out there during the year. They are a noble little band and God has promised to bless the faithful few.

I am also solicited to preach at Shady Grove church some four miles east of town. If I should be called out there I will then have six churches and consequently my hands full. In many respects this field is the most responsible, convenient, harmonious and pleasant of all my ministry, and its possibilities and coming results in denominational work most flattering.

For the past five years I lived at Watertown in the center of the Baptist Kingdom. Elders S. M. Gupton and L. S. Ewton are the bishops of the two churches there. These are true and noble men of

God and if the brethren of the two churches will follow the advice of their leaders and not run off after "strange fire" their is no reason why Baptists should not continue the possessors of the land. Dr. J. M. Phillips and myself certainly had a prosperous and happy co-pastorship at Watertown. The field is in other hands now and we watch with pleasure any pleasing marks of improving advancement in these our former charges. Here we have buried so many true and noble saints whom God called up higher while we were there.

The Western Recorder keeps its place as the "Old Reliable." The home going of its true and God-fearing former editor, Dr. Eaton, created some fears on the part of many, but she sails onward with the old time ring. Brethren, everywhere the night cometh, while it is day let's work. Preach the old time gospel. "Salvation by grace through faith" and a converted membership for our churches should be the motto of every true Baptist in the land.

JOHN T. OAKLEY.

Hartsville, Tenn.

THE PITTSBURGH MISSIONARY CONVENTION.

The first International Convention of the Young People's Missionary Movement of the United States and Canada, held at Pittsburgh, Pa., March 10-12th, was a meeting of unusual interest and power. The Exposition Music Hall, with a seating capacity of about 4,000, was filled at almost every session, though admission was by ticket, and several times it was necessary to hold overflow meetings. There were some inspiring addresses by leaders of missionary thought and effort, while the messages by the missionaries and native workers from nearly all the great mission fields of the world furnished an outlook that was comprehensive, hopeful, thrilling. The music by the Pittsburgh chorus and by the men's quartet was a charming feature of the meeting, while the congregational singing was like the singing of a great army marching to certain victory. The missionary exhibits supplied new information from the fields and also demonstrated some remarkable achievements in the way of mission study by classes. The convention ought to be far-reaching in its results by stimulating fresh interest in the study of missions and a consequent enlarged interest in the support of missions.

A few words about the Young People's Missionary Movement: The movement was organized in 1902, and is inter-denominational in character. It is under the direction of twenty educational secretaries of Home and Foreign Mission Boards of the United States and Canada, and nineteen laymen chosen from the various denominations. One fundamental principal always kept in mind is that the movement exists solely to assist the mission boards in their work of missionary education.

While it is inter-denominational in organization and management, everything which it has or does is used denominationally. It has no membership nor local constituency, nor does it come in contact with the local churches, but stands in the strategic position of administering to the needs of all by producing for all the mission boards all educational material at an expense very little above what it would cost one board to carry out such far-reaching plans alone. "It secures the experts on missionary problems

from each of the denominations, and through them makes available to every denomination the best things missionary. It is therefore, auxiliary to all missionary activity, but takes the place of no other organization now in existence." Its text-books on home and foreign missions supply a broad foundation for missionary study, upon which each mission board can build up the story of its own denominational effort and achievement.

Of course, its chief field of work is among the hosts of young people the great majority of whom do not attend college, and hence are not directly touched and influenced by the Student Volunteer Movement. It is not the aim of the Young People's Missionary Movement to compete with the Student Volunteer Movement, but to cooperate with it, for while the latter seeks, as its name implies, to call out volunteers for the foreign service, the Young People's Movement is in the main an organized endeavor to secure the intelligent, hearty and abiding support of those who remain at home. In order to carry forward the missionary enterprise on a world-wide scale we must have not only a large and well equipped force for the foreign fields, but there must be a corresponding strengthening of the home base.

The young people must be reached and the work of missions laid on their hearts. The only way to do this is to give them information. That the movement is already a great success is seen in the steady increase of mission study since it began the publication of its text-books. In 1902 there was but little systematic mission study in the churches of North America, but during the first year of its work about 17,000 persons were enrolled in mission study, while it is safe to say that, during the present mission study year, there will be 175,000 persons enrolled in mission study classes. Surely this movement is destined to mean a great deal in developing new interest in world-wide missions.

S. J. PORTER.

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Misses R. and R. Harney, 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.

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

God's hallowed presence abides all the week with those who love His house on Sunday—J. S. Kaufman, D. D.

The story is told of a woman who had a rare rose bush. She watched and worked over it for weeks, but saw no results of her labor. One day she found a crevice in the wall near the bush, and running through the crevice was a tink shoot of her rose bush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty. Some of us have to work on year after year, seeing no results of our labor. To such comes this message: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are serving Jesus Christ.

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TEXAS LETTER.

BY W. A. JAMES, D.D.

In the Texas Baptist pastorate there is an unusual number of vacancies. At the same time there are not a few able, successful pastors who are without parishes.

What is the matter, all over our Zion, in various States? Is it because there is a universally acknowledged state among both preachers and churches? Or is it a back-slidden state of only the churches? Is it not certainly the Bible teaching that when both preachers and churches are so spiritual that the Spirit can fully lead them that He will bring and keep them together? Or was episcopacy provided for by our Lord, that worldly preachers and churches should be brought and kept together?

The many friends of Dr. A. J. Kincaid will be glad to learn, especially his Tennessee friends, that he has, for many years been one of Texas' most successful pastors. Under his pastoral leadership the Denison church is finishing a house of worship that is a recommendation to the Baptists of that beautiful city.

Dr. Truett's congregation of the First church, Dallas, has found that the already large church house is not sufficiently large for his great and growing congregation. His church is now completing an enlargement of its house. Enlarged it will be, perhaps excepting, may be Tremont Temple, Boston, the largest church house in the United States, holding several thousand people. With Dr. Truett as pastor the Lord will fill the new house. To hear him he has a large theatre house filled, and frequent conversions.

The sweet spirited Dr. King, many years pastor of the First McKinney church is seeing it finish a costly, beautiful, capacious house of worship. Long may the Lord spare for the pastorate such men as Drs. Kincaid, Truett and King.

Bro. Hamlet, one of our best spirited and strong men begins, under great promise, the pastorate of the First Temple Church.

The Ervay Street Dallas church has recently settled Bro. Gates, a promising young brother. Bro. Gollon, of the Gaston Avenue, Dallas, church, with the efficient aid of Pastor Barton, of Waco, has just closed a good meeting with his church. Brethren Covington, of Dallas Hickman Street, Grimes of the South Park and Norris of the McKinney Avenue church, are all doing well. At a heroic sacrifice and by the blessings of God, Bro. Norris' church is completing a magnificent church house. Bro. Norris is manager of the Baptist Standard, a most successful pastor and a most promising young man.

So you see that whatever may be foolish notions of churches, as ever, both old and young men—as in the above case—are greatly used of the Lord.

That second Muller, or R. C. Buckner, is showing the power of God through man in the building, management of Buckner Orphans' Home. As age grows on Dr. Buckner God's favor increases on his work. His work is a demonstration that the day of miracles is far from being passed.

Prohibition is taking Texas. Arrangements are being pushed for a vote-for constitutional prohibition right away.

The increasing looseness in receiving members into Baptist churches already admonishes that

Baptists will have to awaken, become more careful about the receiving of members or be justly charged with being Baptist in doctrine and Pre-Baptist and Campbellite in practice.

In some places in Texas socialism by assailing Christianity and our churches is revealing its real nature.

Dallas, Texas

THE HOUSE NOT MADE WITH HANDS

With the foolish and corrected thought of making religion exclusively a practical matter of the present life there are some people who would shut out from all consideration the matter of the future existence. Thus, as all other efforts to be wiser than God, interfere with the proper development of the religious life. It is a fact, that those who give attention to the word of God find in it very much in regard to the future. God intended that we should think of the future life and give attention to securing preparation for it. It is wholesome for us to do so, or he would not have spoken of it to us through his prophets and apostles, and through his dear Son. It is unwholesome to turn away our eyes from truths so plainly set before us and think only of the present life.

We are not fully informed as to heaven and the heavenly life. We do not even know where heaven is, nor what shall be our employment there. We have been told enough to stimulate faith, but not enough to gratify curiosity. Christ told his disciples that He had many things to tell them, but that they could not bear it then. So it is with us now. We are to do our duty now, and look forward with expectant faith to the time when God shall make all things clear and plain before us.

Whatever the future life, it will not be an experience of privation. We shall leave these bodies behind us, but we shall not have the sense of being unclothed. The freed spirit of the child of God is to go out, but it will not feel that it is disrobed or homeless. It will be clothed upon with fuller, purer, more satisfactory existence. It will leave behind it all its former disabilities. All sin will be forgotten in perfect holiness. All sickness will be a thing of the past, and all tears will have been wiped away. Death will have been swallowed up of victory. All pain and sorrowful limitations will be left behind forever. The future resurrection body of the soul will be one in which there can be no pain, as there will be no sin. God's people will dwell in the new life of perfect holiness, and instead of having cause to sorrow over what they have lost will exult in the new-found freedom and glory to which they have attained.

The future life is to be one in which we shall have larger knowledge of God than is possible in this life and body. We shall have closer association with him, and a clearer sense of eternal and spiritual realities. The apostle Paul even puts it so strongly as to say that while we are at home in the body we are absent from the Lord, and speaks of death as that which separating us from the earthly body, will bring us into God's presence. It is well to think of this statement. In a certain sense, the Christian may feel and realize God's presence here on earth, but it is in a feeble and restricted way as compared with the full ex-

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periences of heaven. Those who think of the life toward which we have died have gone from us so are hastening, and we should seek that we who are in the body can preparation for entering upon its not communicate with them, but it realities. It is a home and a is because their life has become so house not made with human hands. spiritual that they are no longer on It is of God. Let us seek the life the same planes in which they of God in our souls to-day. Let formerly lived. Some time, if we our thoughts, our emotions, our be God's children, our eyes will purposes be filled with God even be opened, and our ears unstopped, now and here, and in his own good and we shall see them and hear time we shall be filled with his them, and, like them, shall be fullness, and shall see and know ever with the Lord. even as we are known.—Exchange.

The conditions and experiences of the heavenly life are such that Every day that dawns brings we can not fully understand them something to do which can never fully now. But it is good for us to be done as well again.—Jas Reed.

The Farm

and Household

G. W. Miller, of Pilot View, sold a pair of mules recently to Isaac Miller for \$280.

Mr. J. D. Hammons, of Dodge, bought a pair of mules from Dennis Guilford, same place, for \$190.

Thos McClintock & Sons, of Millersburg, sold one three-year-old jack to J. M. Finch, of Mason county, for \$1,050.

At the auction sale of the mules of W. H. Rount at Tomerille, recently nine head were sold to different parties at an average of \$168 per head. Mr Rount has ten mules left.

There have been between two hundred and two hundred and fifty thousand pounds of tobacco delivered at I. N. Hunt's tobacco barn in Allen county in the last three weeks. Farmers have sown a few oats. Mules scarce and high and very few changed hands last Monday. Farmers are fixing for a full crop of tobacco this year.

Robertson Bros, of Glendale, bought of J. M. Howard four mules for \$700; Robt. Hendrick, one mule for \$150; Zenna Frank, one mule for \$175; D. C. Moorman, one mule for \$140. They also sold to Frank Deane a pair of good mules for \$400; to D. H. Smith, four mules for \$625; to Frank Ruppert, one mule for \$160; to D. C. Moorman, two mules for \$335; to Taylor Dowell, two mules for \$340.

In Barren county fruit trees of all kinds have budded out and are almost in bloom. The farmers are greatly worried and fear that the fruit will again be killed. The loss of the peach crop alone in this section is something serious to the farmers as many of them depend largely upon the fruit for their living. A movement is now on foot by some of the prominent growers to place canvas on most valuable trees.

Monday was county court day at Marion, and a large crowd was present; some little trading going. Some few mules were sold at good prices. Clement & Co., shipped a car of mixed cattle and hogs. Good steers brought a good price. Hogs medium. Horses of all kinds are high in this county. Milk cows are high also. Mr. Jack Baker sold two two-year-old mules to Lem Gennings at \$100 each. Mules are high also.

Wheat is in some better condition in Bath county, and the crop may not be so curtailed as was at first predicted. Lambs are arriving fast, and ewes are looking extremely well. A big lot of lambs are expected to be raised in this county this year if weather is favorable, and several bunches have been sold for June and July delivery at excellent prices. Work animals are in great demand and good prices are being realized. Undoubtedly corn and potatoes will be the chief crops of this year. Of course corn has always been largely produced, but not many potatoes have been previously raised. The latter will exceed by a great amount any crop ever put out heretofore.

WHAT THE FARM OFFERS.

What any business offers to any one depends on the person more than on the average profits. What one thinks any business offers him determines his sanity. The decision reflects his whole view of life. Forty-five years ago the trend of conversation that farmers' children heard was to the effect that success lay outside of agriculture, and examples of wealthy men were always quoted; but at present there is a new and higher ideal, and professional success is not all that is to be considered. Of course individual welfare is to be considered but it is not all. Money getting is not all, and usefulness, health and a chance to grow intellectually should be taken into account. One should strive for a competence, for no one is at his best who is not saving something, is not free from financial worry.

The demands of the work on strength and nerves must be compared with the constitution of the individual. A man cannot hope to achieve great success if handicapped by engaging in a business too strong for him. The opportunity for securing a good and congenial home is one of the very important things, and every young man should have this in mind. The chance to grow is worth a great deal and not lightly to be passed by if the highest success is desired.

Taking all these things into consideration, what does the farm offer? The farm offers fine chances for all to gain what they are prepared to merit. The farm offers to you all you are prepared to get out of it. Farms raising nothing but mortgages, side by side with the best ones, prove this. Many men are intellectually lazy, which is the worst form of indolence. Read, practice, observe and form habits of originating things. You will never build a real home anywhere but in the country. We have all seen farm homes where there was no poetry. I am afraid some men pay more attention to obtaining outside machinery than they do to the house.

"Theoretically, one ought to have the best health there is in out-door life. There is a good deal of poor health in the country, and I believe it is because farmers are intemperate in the hours they work and the amount of food eaten. They overwork and think that the amount of work done is what tells, but a good deal of it may be unnecessary. The amount of well-directed work is what counts, not intemperate hours or excessive muscular labor. Some farmers say they are too tired to read and cannot study and improve. They are intellectually lazy. It rests a well-developed man to read or change the subject of thought. Better to read one good paper than ten poor ones. Cheap reading is a waste. Read that which will elevate, give higher ideals and increase your knowledge of practical things.

"There is a favorable chance to be honest and respected on a farm. What are you to be? One can wield a great influence in his section if he will. Social privileges are plenty and constructive work of all kinds needs doing. One need not brag or get in the papers to be a marked man. Raise the best colt, the largest crop of potatoes or work up sentiment in favor of the best road in the county and every one will know you do it. Your opinion will be desired, your help solicited and insensibly but surely you will become a leader. In the city there is little chance to rise above the

average. The farm offers splendid opportunities for building up a competency, home, health and a career of usefulness."

"Some object to the drudgery of farm work. There is drudgery everywhere that there is a lack of interest. Drudgery does not depend on the work to be done, but on what you have under your hat. If following the plow is only hitting stones and broken ribs, it is drudgery; but if it is studying the great problems of soil culture, it is positive enjoyment. You can do a lot of things without money. A gift of \$1,000 would not make it easier to house the cutter or clean up the back yard. What you do depends on you. The busy man always has time for things. Go home with a fixed idea to do something. To succeed makes a man of one. Produce a new variety of buckwheat and sell for double the price of the old. If asked a question do not say, 'I do not know,' but say, 'I will find out,' and do it. You will be coming to your leadership and be useful.—Jordan.

The World's Wheat Crop.—The aggregation yield of the world's wheat crop in 1907 was smaller than the recent average. As the world's population is growing this means that wheat is not likely to fall in price this season, notwithstanding the setback in business in the United States and in most of the European countries. The yield of wheat in the United States for 1907 has seldom been exceeded, but the falling off in Europe as a whole was much greater than it was in this country. Argentina has a record-breaking crop, but its surplus is likely to go but a short way towards filling the gap created by the shortage in the rest of the world.

GROWING STRONGER

Apparently, with Advancing Age.

"In 1896 at the age of 50 years I collapsed from excessive coffee drinking," writes a man in Mo. "For four years I shambled about with the aid of crutches or cane. Most of the time unable to dress myself without help.

"My feet were greatly swollen, my right arm was shrunken and twisted inward, the fingers of my right hand were clenched and could not be extended except with great effort and pain. Nothing seemed to give me more than temporary relief.

"Now, during all this time and for about 30 years previously, I drank daily an average of 6 cups of strong coffee—rarely missing a meal.

"My wife at last took my case into her own hands and bought some Postum. She made it according to directions and I liked it fully as well as the best high grade coffee.

"Improvement set in at once. In about 6 months I began to work a little and in less than a year I was very much better, improving rapidly from day to day. I am now in far better health than most men of my age and apparently growing stronger with advancing age.

"I am busy every day at some kind of work and am able to keep up with the procession without a cane. The arm and hand that were once almost useless, now keep far ahead in rapidity of movement and beauty of penmanship."

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

Headache Sufferers

Do you want relief—in just a few moments and no bad after-effects.

If so, you have only to take, Dr. Miles' Anti-Pain Pills.

If subject to headache, have them with you always. No harm can come from their use, if taken as directed, as they contain no opium, chloral, morphine, cocaine, chloroform, heroin, alpha and beta eucaine, cannabis indica or chloral hydrate, or their derivatives.

Ask your druggist about them.

"It gives me great pleasure to be able to refer to the Dr. Miles Anti-Pain Pills as the best remedy we have ever had in our house for the prevention and cure of headache. My wife, who has been a constant sufferer for years with the above complaint, finds me in recommending Dr. Miles' Anti-Pain Pills, hoping they may fall into the hands of all who suffer."

J. I. DURR, Waterford, N. Y.

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

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

EASTER

This year Easter falls on the thirteenth day of April. To add joy to 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. Curtiss M. Pratt. D. D. Illustrated. Price, 60 cents net, postpaid.
- The Coronation of Jesus. George Deane Boardman. D. D. Price, 50 cents postpaid.
- A Lily of France. Caroline Alward Mass. Price, 50 cents net; postage, 15 cents.
- Saturday Afternoon. Rev. Wayland Hoyt. D. D. Price, 50 cents net; postage, 5 cents.
- Stories from Paul's Prison. Rev. Wayland Hoyt. D. D. Price, 50 cents net; postage, 5 cents.
- From Mellow to Milling. Mary Lows Dickinson. Published at 20 cents; now 15 cents per copy; postage, 5 cents.
- Spring Blossoms. Mary Lows Dickinson. Published at 20 cents; now 15 cents per copy; postage, 5 cents.
- Side by Side. Mrs. K. Y. Mullins. New edition. Price, 50 cents postpaid.

CARDS FOR EASTER

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

EASTER EXERCISES

We shall publish a new Easter Exercise by Charles H. Gabriel, author of "The Glory Song," 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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My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. DR. JOHNSON REMEDY CO., 1238 Granite Ave., Suite 375, Kansas City, Mo.

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The Celebrated Remedial Cure without Internal Medicine.

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

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

On account of the enormous 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 6:30 p. m., will be discontinued.
Train No. 1, now leaving Louisville at 7:45 a. m., will leave at 7:35 a. m., and train No. 2, now arriving at Louisville at 9:05 p. m. will arrive at 9:25 p. m.
J. C. BEAM, JR.,
Assistant General Passenger Agent.

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

ITEMS OF INTEREST

News the World Over.

The Senate has lost one of its strongest men by the death of Senator W. F. Whyte, of Maryland. He was sick five days with erysipelas, and was thought to be doing well when the end came in a convulsion. Senator Whyte was eighty-three years old and had held many offices in his native state. He had been a Senator years ago, and was one of the Republicans who voted against the fifteenth amendment to the United States Constitution. He was a grandson of William Pinckney, the famous lawyer and orator.

It was rather startling to see in the headlines of the daily papers, "J. R. Graves is dead." This was another and not the famous old Baptist champion. Whether he was related we do not know. J. R. Graves, who died at Lexington, aged seventy-six years, was a brave Confederate soldier. After the war he located in Lexington, and for twenty-five years he has been principal of the High School.

The German Colonial Secretary, in a debate in the Reichstag, admitted that in the German war against the brave Hereros in Africa, who were fighting for the liberty of their country, 15,000 natives had died of starvation, because the German troops had destroyed all their food "in order to weaken the enemy." Those who were thus deliberately murdered by the slow torture of starvation were mostly women and children! And Germany calls itself a Christian nation. And meanwhile, God is looking on.

The House of Representatives passed the bill ordering the motto, "In God We Trust," back upon the coins. President Roosevelt had them removed, and in so doing, according to the opinion of the House, transcended his authority. The bill requiring him to restore the words passed by a majority of 255 to 5.

C. A. Pearson, a publisher of "yellow" papers of enormous circulation in England, bought the London Times. But some of the old stockholders objected and took the matter to the courts. Meanwhile the Times made a bad break in exploiting the fact that the Emperor William had written a private letter to Lord Tweedmouth. The court, it may be, influenced by this action, have set aside the agreement with Pearson. The Times is to go on under its old management and along the old sane and dignified lines.

The "freedom of the city" has been presented to Miss Florence Nightingale by the city of London. Miss Nightingale, now eighty-seven years old, was too feeble to be present and was represented by her nephew. The costly gold casket, which is customary, was not used, at her request. A casket of wood and bronze was used instead and the price of the gold casket given to the poor.

Special committees have been appointed by the Disciples and Baptist Ministers' Conference of Chicago to confer with reference to closer relations between these bodies. It is likely that union meetings will be held monthly. Baptists are more in accord with the Presbyterians doctrinally than any other denomination. Why ignore the latter in their union efforts?

The Toronto Globe, in speaking of the fire in Cleveland, where so many children died, and one almost as terrible in Canada last year, says: "There is nothing more repulsive in a civilization nominally Christian than the wholesale sacrifice of the lives of children to the god of cheapness. The builders of this continent know how to make schools that will not burn, and the public conscience must be indeed seared if to avoid the increase of 10 or 20 per cent in the cost we go on building fire traps for our babies, while we erect fire-proof stores for our merchandise."

In his recent book, "Raid on Prosperity," Chancellor Day, of the Syracuse University, Methodist, wrote of the President: "Anarchy of the sort practiced by President Roosevelt is the most dangerous kind of anarchy. Anarchy in the White House is the most perilous anarchy which has ever threatened our country." For this Rev. George A. Cooke has preferred charges against Dr. Day to the New York Conference.

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.

McCOMB

Mr. John J. McComb died at his residence in this city on the 17th inst., aged sixty-nine years. He was born in Christian county, and when twenty-one was married to Miss Julia Glass, who was a beautiful and brilliant girl. They had four children, Jesse, Dudley, Frank and Anna, two of whom, Jesse and Anna, are living. Many years ago Mr. McComb removed to Louisville, and went into the tobacco business. Some years ago he gave this up for the insurance business. Eight years ago Frank, Dudley and Mrs. McComb died in twelve months, leaving the others sorely bereaved.

Two weeks before his death, Mr. McComb, who had always enjoyed the best of health, slipped on the ice in his back yard and fell, breaking his hip. The fracture was doing well as possible under the skillful surgery of his brother-in-law, Dr. John Richardson and his nephew, also John Richardson. But on Thursday night he was attacked by embolism in his lung and died after fifteen minutes of the most intense suffering. Mr. McComb had been a Baptist from his youth and at the time of his death was a member of the Broadway church. Those who were most thrown with him loved him best. He was always so genial, so cheery, so considerate, so glad to do any kindness he could for any one. He never thought of himself in his doing for others.

WILSON.

A tribute from Pleasant View Baptist church to Bro. J. T. Wilson.

Whereas, God the Father has seen fit to call from labor to rest our beloved brother, J. T. Wilson; and,

Whereas, We cherish the memory of his Christian kindness and brotherly helpfulness; be it resolved:

First—That the Pleasant View Baptist church give expression of its great loss in his death.

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

Third—That we do fervently pray the Lord of the harvest to call other laborers to continue his work.

Fourth—That although he was not a member of the Pleasant View church, we spread a copy of these resolutions on the records of our church in memory of his brotherly love and genuine helpfulness to us in the past. Also that a copy of these resolutions be sent to the bereaved family and to the WESTERN RECORDER for publication.

By order of the Pleasant View Baptist church, in called meeting, March 15, 1908.

D. M. AVERELL, J. J. RICHARDSON, R. L. CONN, C. G. CARSON, Committee.

SAMPSON.

Mrs. Eva Sampson was born May 24, 1875; was married to David Sampson November 1, 1905, and died February 20, 1908. She was converted and united with the Baptist church very young, was a devoted church member and Sunday-school worker as long as her health permitted. For several months previous to her death she was a great sufferer, so much so that she expressed a desire to depart and be with Christ. She leaves a devoted husband, two little boys and a host of friends and relatives to mourn their loss, but who rejoice that she left evidences of triumph in glory.

MRS. W. H. S. Bowling Green, Ky.

WATSON.

Sarah Ann Watson was born August 24, 1832; married James Hendrickson May 1, 1851. Both joined the Baptist church at Salem, October 6, 1858. To this union were born seven children; all professed faith in Christ, and one son, W. D. Hendrickson, was ordained as a

Baptist minister July 2, 1877. Both husband and children preceded her to the great beyond.

Mrs. Hendrickson was married to Luther H. Watson, October 2, 1853. Mrs. Watson died February 23, 1908, after a short illness of grippe and heart trouble. Mr. Watson having preceded her a few years before. She leaves six grandchildren.

The writer was her pastor for nine years. She was a true Baptist, loved her church and the dear old hymns. The writer failing to get there in answer to a telegram, Rev. J. E. Mann, of the M. E. church, South, officiated.

A. H. KILIA, Dresden, O.

OTHER STATES

The meeting at Tuckerman, Ark., resulted in twenty-four received for baptism and one by letter.

A meeting in the Livingston church, Texas, closed with twelve additions to the fellowship of the church.

A meeting in the Mt. Lebanon church, La., resulted in forty-two additions, thirty-two by experience and baptism.

Misses were added to the fellowship of the Greenville church, Tenn., as the result of a recent meeting.

Pastor Jas. W. Ross, of Chowan county, N. C., has resigned his churches and will close his pastorate April 30th.

Pastor J. F. Vance, of Elizabeth City, N. C., has accepted a call to Anderson, S. C., and will begin his work April 1st.

Bro. W. T. Atkins has been set apart to the full work of the Gospel ministry by the church at Stephenville, Texas.

Rev. E. L. Middleton has been elected Sunday school secretary of the North Carolina Baptist State Convention.

Pastor C. F. Hamsbottom held a meeting in the Richmond church, W. Va., which closed with fifteen additions and others to follow.

Bros. J. H. Purvis and W. H. Roberts have been set apart to the full work of the gospel ministry by the church at Heulah, Simpson county, Miss.

The new meeting house at Sandy Plains, Ga., has been set apart to the worship of God. Bro. J. J. Bennett preached the dedication sermon.

Elder Z. Thomas held a meeting in the Gilman City church, Mo., which greatly revived the church and added eleven to its fellowship.

In a meeting in the Middle Run church, W. Va., there were thirty professions of religion and fifteen additions to the fellowship of the church.

Pastor H. H. Hulton, of Charlotte, N. C., is holding a meeting in which he is assisted by Pastor Geo. W. McDaniel, of Richmond, Va.

Thirty-five have been added to the fellowship of the McGregor church, Texas, as the result of a meeting in which Pastor Wynne was assisted by Elder J. C. Daniel.

A two weeks' meeting in Sprague, W. Va., resulted in fifty-three conversions, and the organization of a church of fifty-two members. Elder M. G. Cook was called as pastor and accepted the call.

Pastor Geo. Braxton Taylor, Troutsville, Va., held a meeting in which twenty-two were added to the membership. A few weeks ago Bro. Taylor's church gave him a much appreciated pounding.

A meeting held in the Morgantown church, Ga., continued twelve days and closed with thirty-four additions by experience and baptism and thirteen by letter. Many of these were students in the North Georgia Baptist College.

Pastor Z. T. Cody, assisted by Elder W. W. Hamilton held a two weeks' meeting in the First church, Greenville, S. C. There were about forty-five additions by experience and baptism and some by letter.

A church has been constituted at Hutto, Texas, which takes the name New Hope church. There were eighteen constituent members. Elder J. E. Miller has been called to the pastorate and has accepted.

We regret greatly to learn that the Verda church, La., has lost its house of worship. It was burned to the ground on Saturday night, and it is feared the fire was an incendiary one. On Sunday the church met for worship in the school house. They took a collection for re-

BIBLES.

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GIVE US A TRIAL.



BAPTIST BOOK CONCERN

C. H. THOMPSON, PRES. I. S. BOW, VICE PRES. & TREAS. JOHN W. HILL, 1862, BOOK DEPT.

building and raised \$541. This was a large amount for the heroic little church, for times are hard and the mills are closed.

There was a union meeting in Jacksonville, Texas, in which there were said to have been five hundred professions of religion. Fifty-eight joined the Methodists, twenty-three the Presbyterians, nine the Cumberland, thirteen the Central church and twenty-five the First church.

A GREAT OPPORTUNITY FOR MISSIONS.

The Sunday school lesson for Sunday, make it an important occasion. The Sunday school Board has placed much emphasis upon this lesson and has tried to make it an important occasion. The Foreign Mission Board greatly appreciate this effort and desire to urge pastors and superintendents to make the day count for two things:

First, teaching missions to the young people. This is exceedingly important. If we can reach the young people, the greatest problem in world-wide evangelization will be solved. What a responsibility rest upon those who have this opportunity.

Second, helping the Board in this time of crisis. There can be no question of the need of help. Let a special collection for missions be taken in every Sunday school where this lesson is taught. Plan for it, pray for it and press it. Even if the collections are not large, the aggregation will be immense. We renew the offer to give to each Sunday school that gives a part of this special offering to that effect, one of the large group pictures of all of our missionaries.

WILLIAM H. SMITH, Richmond, Va.

SOUTH CAROLINA ITEMS.

Dr. H. M. Wharton lately conducted a meeting with Dr. Steele, pastor of Pendleton street church, Greenville, S. C. Twenty or more were added by faith and baptism. Dr. W. W. Hamilton also led in a meeting of several days with Dr. Cody, First church, with fine results. Forty or fifty were received for baptism. These meetings reached the college young men and women with good effect. There were not only conversions, but some of the young Christians dedicated themselves to missions at home and for foreign fields. The educational campaign for 1908 in behalf of Furman and the "G. F. C." is getting encouragingly "on foot," and excellent results are contemplated. Dr. and Mrs. Potent were lately called to give up their fifth son, who came into the world only a few days before the Lord took him back unto Himself. The flowers that bloom for only a day fulfill their mission as well as those that last for a whole season. And so with God's elect, whether they die soon or live long.

R. W. SANDERS.

DEAR RECORDER. Enclosed find two dollars to renew my subscription one more year. I am now in my eighty-fourth year and expect to take the RECORDER as long as I live. I hear so much news right from home, and see many familiar names in it. With best wishes to the RECORDER and its many readers. MRS. ANNIE J. ASHBAUGH, Elk City, Kansas.

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Help Us! Help Yourself!

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

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The Florida Orange Grove Co.

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

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

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The only baking powder made with Royal Grape Cream of Tartar. No Alum, No Lime Phosphate.

ITEMS OF INTEREST

News the World Over.

Bishop C. H. Fowler, of the Northern Methodist church, died in New York City, aged seventy-one. He was that rare combination, a most eloquent orator and a man of great executive ability.

Senator William J. Bryan, of Florida, died in Washington City on Monday of typhoid fever. He was the youngest of the Senators, being only thirty-two.

The Government in England had prepared a bill calling for a large increase in the warships. Some one of the ministers "leaked," and the people found it out.

A man brought suit against a New York restaurant for refusing to serve him. The reason given for the refusal is not stated in the papers.

The fire department has been examining the school buildings in Chicago. They found locked doors which had to be pried open with chisels, barred windows and insufficient exits.

What next? In England Bunyan's Pilgrim's Progress has been dramatized and put on the stage!

The London Daily News says the drawing of lots for military service in Belgium on that week had brought out a fact unparalleled in the known history of the world.

The manager of a large manufactory in China told how he converted a Socialist. The man was a superior workman but he was instant in season and out of season in trying to convert the other men.

which he could manage with ease. The man then becoming a property owner himself ceased to talk socialism entirely.

In New York City a jury could not agree in a damage suit against the city, and agreed to divide the verdict by throwing up a coin.

We reported some months ago the flight of Poles against the Polish children whom the government tried to force to use the German language in their worship.

Egypt is "up-to-date" unquestionably. At Heliopolis there was an automobile race. In the second race, a policeman and two spectators were killed and fourteen persons wounded.

Dean Henderson. I began work as pastor with the Goodsville Baptist church in January. I asked that they join me in a promise to read one chapter per day, in which a goodly number joined.

South, Ky.

OTHER STATES

A meeting at Gunnison, Miss., resulted in ten additions.

The meeting at Oronoque, Kansas, closed with sixteen additions.

The meeting at Palfurrias, Texas, closed with twelve additions.

The new meeting house McKinney, Texas, has been set apart to the worship of God.

The Island Home church, Tenn., has set apart Bro. A. R. Pedigo to the full work of the Gospel ministry.

A wonderful meeting at Loveland, Mo., closed with fifty accessions, forty-six received for baptism.

Ashville, N. C., has a Bible class, belonging to the church of 260 which gave an average of \$15.08 a Sunday.

A church has been organized at Cotton Wood, four miles from Dublin, Texas, with fifty charter members.

The meeting at Pleasant Grove church, Tenn., closed with twenty-four additions.

The meeting at Gilliam, Mo., conducted by Bro. M. W. Barcafer, resulted in twenty-five additions by experience and baptism.

At Hank Point, Mo., a good meeting was held and seventeen were received into the fellowship of the church for baptism.

At Arnica, Mo., a meeting was held resulting in thirty-eight additions, the entire number except four are heads of families.

In a meeting at LaFayette, Mo., thirty-four were added to the church, which gave them a membership of eighty, of this number twenty-four were men.

Pastor T. O. Sallee writes from Stockdale Tex.: Please come to me at Edna, Tex., instead of Stockdale, Tex. I go to be pastor of the church of that town.

Pastor W. W. Laughlin writes from Monroe City, Mo.: To my old friends of the 1892-1893 Seminary days, I desire to say that I am being blessed in the Master's service.

Evangelist Raleigh Wright, of the Home Board, Atlanta, is assisting Pastor J. U. H. Wharton and the noble church at Homer, La., in a meeting of remarkable power.

A four weeks' meeting at Lencaster, Mo., much revived the church and

community and added forty-five to the church by experience and baptism and fifteen by letter and restoration. One man who was converted had been running a "blind tiger."

A meeting in the Big Otter church, W. Va., has been going on for two months and is continuing with increased power. Thirty-two have been added to the church.

Bro. R. P. Mahan writes from Humboldt, Tenn.: We are at home for a few months and you will please change my paper from Mexico, to Humboldt, Tenn. Can't do without the "old reliable."

A meeting of the Mammoth church, Ala., of which Bro. H. M. Hunter is pastor, closed with eighty-five additions to the fellowship of the church.

MARRIED.

At 10:30 a. m., March 8th, Mr. I. R. Cory led Miss Naomi Swazey to the marriage altar at Jena, La., where Rev. J. M. Brooks assisted by Rev. Jno. T. Walters united them.

Jno. T. Walters.

RESOLUTIONS BY FRIENDSHIP BAPTIST CHURCH, LONE OAK, KY.

Whereas, Bro. T. R. House has just closed his twenty-seventh year as pastor of Friendship Baptist church, being the only pastor the church has ever had; and Whereas, In the Providence of God, this blessed relation of pastor and flock has been terminated; therefore, be it

Resolved, That we greatly deplore our loss, recognizing, however, that our loss is gain to the church so fortunate to secure his services.

Be it further resolved, That we recommend him to any church in need of a pastor.

And be it further resolved, That we pray God's blessings to follow him into whatever fields he may chance to go, and to crown his labors with even greater success than he has had with us.

Adopted by Friendship Baptist church in regular order, February 15, 1908.

W. F. PETER, G. W. POTTS, S. J. BILLINGTON, Committee.

DEAR RECORDER.

I am writing to ask that you enter me as a subscriber to your valuable, yet invaluable paper. I have been in touch with it for a quarter of a century, though not a subscriber.

So you will see that I am not afraid of admitting something of a questionable nature into my home when I open the door to the RECORDER. May it live long, and prosper even more abundantly in the years that are to come than ever in the past.

REV. C. M. GORDON.

Lumpkin, Ga.

DEAR RECORDER. My work here prospers by the grace of God and loyalty of the church. Eighty-one additions to the church have gladdened our hearts since we came six months ago.

Bro. E. F. Wright, whom you loaned Missouri, was with us recently and preached a striking series of strong gospel sermons. He won the hearts of all our people.

Kentucky will always be dear and we must have the news. Wishing you a happy and useful year of service for the Master.

JOHN W. T. GIVENS. Joplin, Mo.

EATON MONUMENT FUND.

We sincerely thank pastors and others who seem to be taking renewed interest in the Monument matter, and whose words of cheer and offers of help have lightened the hearts of the Committee.

Rev. W. J. Puckett, of Cave City, writes: "Your letter received. Enclosed find my check. I shall mention the matter to my other churches and forward amounts."

Rev. H. H. Tabb, of White Mills, says: "Yours concerning the Eaton Monument received. I am not pastor at Cox's Creek now. However, I placed your letter in the hands of one of the Deacons, and he promised to look after the matter."

Here is a splendid letter from Dr. M. E. Dodd, of Paducah: "I am glad to add my mite for the erection of a monument to that grand old hero of the cross, who, being dead, yet speaketh. No man has ever influenced my life as did Dr. Eaton. Read me some cards and I will take some other subscriptions."

Dr. H. P. Swindler, of Keene, writes: "I enclose my subscription to the Monument Fund. I am getting the matter before some of my brethren."

Dr. J. W. Porter, recently called to Lexington, Ky., sends a number of subscriptions from Newport News, Va.

Perhaps it is hardly necessary to suggest that the committee does not wish a collection for the monument to take the place or stand in the way of the collection for missions or education.

SUBSCRIPTIONS RECEIVED.

Dodd, Rev. M. E., D.D., Paducah, Ky. \$5 00 Pitt, Rev. R. H., D.D., Richmond, Va. 2 50 Porter, Rev. J. W., D.D., Newport News, Va. 10 00 Swindler, Rev. B. F., D.D., Keene, Ky. 5 00 Wint, Rev. W. E., Gloucester, Va. 1 00 Previously acknowledged \$1638 75

Total subscriptions received \$1662 25

CASH RECEIVED.

Combs, Allie B., Louisville.... 2 00 Eley, R. L., Paducah, Ky. 1 00 Farris, C. S., Cave City, Ky. 50 Hunter, W. E., Princeton, Ky. 1 00 Price, Lena M., Louisville... 5 00 Puckett, Rev. W. J., Cave City, Ky. 1 00 Tinsley, Prof. S. B., Louisville. 10 00 White, Mrs. E. J., Cave City, Ky. 50 Wilson, Rev. Lloyd T., D.D., Louisville..... 1 00 Total cash received \$373 50

Total cash received \$375 50 HENRY ALFORD PORTER, Chairman.

BOW.

Jonathan Gaines Bow, Jr., infant son of Smedley H. and Elizabeth Bow, born September 22, 1906, died March 17, 1908, in Covington, Ky. The little fellow had measles, followed by pneumonia, and then died of spinal meningitis.

A bright, happy child. We laid the body away in the Evergreen Cemetery, near Newport, to await a glorious resurrection.

Live Stock Markets.

CATTLE.

Good to choice export steers \$5 50a 5 85 Light shipping steers..... 5 00a 5 50 Light shipping steers..... 5 00a 5 50 Med. to good butch. steers.. 4 50a 5 00 Com. to Med. butch. steers. 3 50a 4 50 Good to choice butch. heifers. 4 50a 5 00 Med. to good butch. heifers. 3 75a 4 50 Com. to Med. butch. heifers. 3 25a 3 75 Good to choice butch. cows.. 3 75a 4 50 Med. to good butch. cows.. 3 25a 3 75 Cannors..... 1 00a 2 25 Com. to Med. butch. cows.. 2 50a 3 25 Good to choice fat oxen..... 4 50a 5 25 Medium to good oxen..... 3 00a 4 25 Good to choice bulls..... 3 25a 4 00 Medium to good bulls..... 2 75a 3 25 Com. to Med. bulls..... 2 25a 2 75

Common to rough calves... 3 50a 3 50 Good to choice veal calves... 4 50a 4 50 Medium to good feeders... 3 75a 4 25 Common to rough feeders... 3 50a 3 75 Good to choice stock cows... 3 75a 4 50 Med. to good veal calves... 4 50a 5 00 Good to choice feeders... 4 25a 4 75 Com. to Med. stock cows... 3 75a 3 75 Good to choice stock heifers. 3 75a 3 75 Med. to good stock heifers. 3 75a 3 75 Com. plain mixed stockers.. 3 00a 3 50 Good to choice milk cows... 3 50a 4 50 Med. to good milk cows... 3 00a 3 50

HOGS.

Good to choice pork and lard. 5 00 to 5 00 Med. to 180 to 200 lbs. 4 75 Light shippers, 120 to 160... 4 90 Choice pigs, 90 to 120..... 4 75 Light pigs, 50 to 90 lbs... 3 75a 4 15 Roughs, 150 to 200 lbs... 3 00a 4 45

SHEEP AND LAMBS.

Good to choice fat sheep... 4 50a 5 00 Medium to good sheep... 3 00a 4 00 Common sheep... 3 00a 3 50 Flecks... 1 00a 2 50 Choice spring lambs... 5 00a 5 50 Good butcher lambs... 4 50a 5 00 Seconds... 3 00a 3 50 Call and fall-ends... 3 00a 4 00

TURKES.

BURLEY—Dark Med.

Trash (green or mixed) ... 8 50a 9 00 Trash (sound)..... 9 00a 9 00 Common lugs..... 9 50a 10 00 Medium lugs..... 10 00a 11 00 Good lugs..... 11 00a 12 00 Common leaf (short)..... 10 50a 11 00 Common leaf..... 11 50a 12 00 Medium leaf..... 12 50a 13 00 Good leaf..... 13 50a 15 00 Fine and selection..... 15 00a 16 00

BURLEY—Bright Med.

Trash (green mixed)..... 9 00a 9 50 Trash (sound)..... 9 50a 10 00 Common lugs..... 10 00a 11 00 Medium lugs..... 11 00a 12 50 Good lugs..... 12 50a 13 50 Common leaf (short)..... 11 50a 12 00 Common leaf..... 12 50a 13 00 Medium leaf..... 13 50a 15 50 Good leaf..... 15 00a 17 00 Fine and selection..... 18 00a 20 00

DAIRY.

Trash (green or mixed) ... 6 00a 6 50 Trash (sound)..... 7 50a 7 25 Common lugs..... 7 50a 7 75 Medium lugs..... 7 75a 8 50 Good lugs..... 8 50a 9 00 Common leaf (short)..... 8 50a 9 50 Common leaf..... 9 50a 10 00 Medium leaf..... 10 50a 11 50 Good leaf..... 11 00a 12 50 Fine and selection..... 12 00a 13 00

BUTTER.

Packing 1 lb. per pound. POULTRY. Hens 11 1-2c, lb.; roosters 5 1-2c; young chickens 10 to 15 c; ducks 12c; geese 6 to 7c; turkeys 10 to 14c.

EGGS.

13 to 13 1-2c case count; rehandled 14 cents.

ILLINOIS CENTRAL

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ONLY LINE RUNNING THROUGH CARS.

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