

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTENDED EARNESTLY (for pre-eminence) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDG 3.—T. Y. BAYON.

33rd YEAR

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"Modernism" which the pope condemned in his encyclical does not mean modern views. It is a name chosen by the Modernists themselves to describe their theory or theology. One of them in *Hibbert's Journal* says that they believe "in the actual life of Christ there were no miraculous elements. He was not born of a virgin. He did not arise from the tomb nor ascend into Heaven." The pope was right to condemn such a theory and to order its holders out of the Catholic Church.

The *New York Examiner* says: "Instead of many societies being an indication of a high degree of spiritual life, they are often a sure index of the lack of it. Societies do not create life. What is needed is fewer societies and more life, or possibly better, that the life and means which are now starting and maintaining societies for every form of church work should be turned into the channels of ministering help."

A gentleman said to Gipsy Smith that some people accused him of sensationalism. He replied, "My answer is that some people do not know or do not tell the truth. For if there is anything I have studiously avoided during the quarter of a century. I have labored for the Master it is anything in the nature of sensationalism?"

The *Christian Intelligencer* is troubled to know what is to become of the habitual drinkers. Railroads, banks, merchants, manufacturers, etc., are casting them off as fast as they can find teetotalers to take their place. Soon there will be only three things left for these drinkers—starvation, death or becoming teetotalers. It would be well for them to choose the latter before they lose their jobs.

The *Word and Way* says of the Kansas City Baptist Theological Seminary: "This Seminary after five effective years is no longer either a novelty or an experiment. It has gained almost as large an enrollment as Colgate had after seventy years and larger assets than had Rochester after twenty."

THE PRAYER MEETING.

J. M. WEAVER, D.D.

It has been said that the prayer meeting is the pulse of the church. As the church is prospering spiritually the prayer meeting will be alive and prosperous. Judged by this rule how many of our churches are dead spiritually! Ought every church to have a weekly prayer meeting? What is the prayer meeting for any way? What is its use and purpose? One great purpose is to develop the membership, hence it is the duty and privilege of every member of the church to be present at each meeting unless providentially prevented. The meeting is for prayer. Many prayer meetings are robbed of their benefits by long cold talks by the pastor or leader. All talks should be short, sharp and crisp. Each one who talks should be prepared before leaving home, say what he has to say and quit. Many brethren pray so long and for so many different objects that the rest of the members become weary and lose all interest in the meeting. Many prayers repeated are as the Manna in the wilderness. They become "worm eaten" and unprofitable. It is told of an old deacon that upon one occasion, after meeting, returning home with his wife and a brother, the brother said to him: "Deacon, why did you pray so long tonight?" The deacon answered: "Why I could not round to." His wife, a shrewd old lady, said drily: "I think you 'rounded to' several times if you had only tied up!" Thus many brethren after "rounding to" fail to "tie up," but launch out again. Such prayers are sure prayer meeting killers. Each member of the church should have a deep interest in its welfare and manifest it in the prayer meeting, praying the blessing of God to rest upon it. Real prayer is a mighty power as it is unto God who is the source of all blessings. "Power is of the Lord." The Holy Spirit, the "executive of the Godhead," does the real work through the membership for the cause of God. God said through His prophet: "Not by might nor by power but my Spirit saith the Lord of Hosts. These words were spoken to Zerubbabel in his fear that he would not be able to do the work required of him. He was despondent and God encouraged him by assuring him that He would accomplish it. Prayer is the mightiest force in the church since it connects with God the source of power. James says: "The effectual fervent (rather inwrought) prayer of a righteous man availeth much." Jesus says: "Again I say unto you. That if two or you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." The prayer meeting is for the union of two or more in prayer for any object desired. God has promised to hear and answer these united prayers according to His will. There is a vast difference in "saying prayers" and praying. One is an abomination to God and utterly valueless, mere formality. The other is communion with God. Every "inwrought" prayer is the product of the spirit and is always heard and answered by the loving Father for the sake of His Son. Beautifully and truly has Montgomery written:

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,

The upward glancing of an eye,
When none but God is near.

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

Prayer is the Christian's vital breath,
The Christian's native air,
His watch word at the gates of death;
He enters Heaven with prayer."

Who then would ever be absent from the prayer meeting of his church!

How is the best way to conduct the prayer meeting that it may be a success? For forty-three years the writer has been pastor of one church and in all that time he has kept up a prayer meeting each Wednesday evening. He has in all that long period tried all kinds of methods and found the following plan the best and most successful. The pastor presides, reading an appropriate selection of Scripture and then gives a talk suggested by the Scripture read. From ten to fifteen minutes are given to this talk. He has prepared himself for this talk by the study of the scripture read and earnest prayer and meditation. Many of his members have expressed themselves as preferring and enjoying these talks to the sermons on Sunday. In a country church where the pastor preaches only once or twice a month, let some good spiritual brother lead the meeting in the absence of the pastor. Every church can and ought to have a weekly prayer meeting and often this will result in having preaching every Sunday. We try in our meeting to have songs appropriate and full of life and devotion. It is difficult to have many at the prayer meeting but find that the good accomplished does not depend upon numbers. If those present, however, few in number, be "in the spirit" and from their knees at home, the meeting will be sweet and joyous. No pastor can afford to neglect the organization of a weekly prayer meeting in his church, if he would see his church prosper. If I were a member of a church in the country I would not rest satisfied until I had made an honest earnest effort to have a prayer meeting each week. Few may come at first but in the end, as the meetings become interesting, others will come to enjoy them. God will meet with and bless a meeting whatever be the number present. He has said: "For where two or three are gathered together in my name, there am I in the midst of them." Thus we see that God has promised to bless the prayer meeting, however small it may be. Let us remember that God answers prayer according to His wisdom and love. We are ignorant and would often ask for what would injure us. Well has Hannah More said:

"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."

Humility and patience should be exercised in our appeals to God in secret and in social meetings.

A MATTER OF AGE.

We know two brothers equally endowed by nature. The younger, by years of study, improved himself and became the better of the two. He entered the ministry, and

now, at sixty-five, has crossed the dead line. The older, at sixty-seven, was re-elected president of a bank and director in a railway, and is also an elder in the church, and holds various other offices in business and benevolent institutions. We spent some days with them recently. The younger man is in almost every respect the able of the two. He is physically and intellectually more vigorous. He is better looking, more at ease in society, and better informed on public questions. Moreover, he is spiritually-minded, evangelical and zealous of the truth. And yet less than a year ago a church paying a very modest salary ruled him out as a candidate for its pulpit because he is too old.

Years ago a young man wrote to another for advice. The two were "twin cousins," born on the same day and raised until manhood together. He asked as to his duty. He had been elected an elder and was overwhelmed with the honor and responsibility. He thought himself too young. His cousin answered: "I have been in the ministry three years. We are the same age. If I am old enough to be pastor of a church, you are old enough to be an elder."

We once moderated a meeting of Session where the question of having a congregational meeting to elect two young men to the eldership was discussed. They were thought to be too young. One was 29, and the other 31 years old. Then they discussed the calling of a pastor, and decided to recommend a young man of 25.

Why should the matter of age be figured in one way for the ministry and in another for the elder? Is there anything about the work of the minister to age or paralyze him or unfit him to perform it? Or about the work of an elder or other church officer to keep him young? A writer in the *Westminster* puts this vigorously when he says that this talk of a ministerial dead line "means if it means anything, that only the young are to be considered as fitted to conduct church affairs." Why should men elected as pulpit committees be over fifty years of age? "Why not set the fledglings to choose their own pastor? Why do not the old men acting as trustees and elders resign? Is there any reason to suppose that mentally they are any better preserved at fifty or thirty than are the ministers? And if ministers are incapacitated to fill the pulpits at fifty or thirty, why certainly the old from the pews are incapacitated from conducting the business of the church. Why not have the old men resign from the boards and the church eldership and other official capacities and give the boys a chance? Then why not see that the old men in church keep silent?"

We do not wish the old men to keep silent or to resign. Age and experience have only added to their usefulness. So age and experience add to the usefulness of a minister long past the limit fixed by some churches as the dead line.—*Herald and Presbyterian*.

Every promise in the Word of God let us turn into a prayer, God's promises are his bonds. Sue him on his bond. He loves that we should wrestle with him by his promises. Lord, thou canst as well cease to be God, as deny thy promise, that is thyself. "Lord, remember thy Word." I put thee in mind of thy promise, "Whereon thou hast caused me to hope." Thou never failest those that trust in thee, therefore keep thy Word to me.—*Sibbes*.

THE PLACE AND POWER OF TRUE CHARITY IN CHRISTIAN WORK.

It is quite evident that we, as individuals and as a denomination, do not give as much attention to charity as we should. It may be that we do not fully appreciate the place that it occupies in Christian work, and the power that it gives us in soul-winning. In a general and religious sense charity and benevolence are much the same. It means in its broadest sense the disposition to do good; the act of doing good.

As to what is the proper disposition to do good, and the manner in which it should be done, we should follow the example and teaching of our Master. The spirit that He exercised, the purpose for which He came and worked, and the character of the work that He did, should give us a proper conception of what true charity is. We are told that He went about doing good. It occupies the first place in Christian thought and work. It is the first of Christian graces. "And now abide, faith, hope and charity, these three, but the greatest of these is charity."

It fulfills the law of Christ. In speaking of the two commandments on which hang all the law, He said, "Thou shalt love thy neighbor as thyself," and taught that our neighbor is the one who shows mercy. And again the Scripture says, "Bear ye one another's burdens, and so fulfill the law of Christ." Our love and duty to God is manifested by our attitude toward our fellow-men.

"In as much as ye have done it unto the least of these ye have done it unto me."

Our Lord was touched with our infirmities. He was moved with compassion toward the multitude, "Because they were as sheep not having a shepherd." His sympathy went out to those who were in distress on account of sin, sickness and sorrow, and He forgave, healed and comforted them.

He forgave the thief on the cross, and the men who crucified Him, healed the poor castout lepers, let virtue go out of Him to heal the sick woman, who only touched the hem of His garment, and said to those in distress, "Come unto me all ye that are heavy laden and I will give you rest."

When all else had failed, when deserted by earthly friends, when not able to help themselves, He became a helper of the helpless and a friend to the friendless. It is the very essence of His teaching as to our Christian duty. In speaking of when He should come to divide the sheep from the goats, He said He would set the sheep on the right hand and the goats on the left and permit them on the right side to enter the Kingdom prepared for them, because said He, "I was hungry and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in," etc. When they answered, "When saw we Thee," etc., He said unto them, "In as much as ye have done it unto the least of these, ye have done it unto Me." This is also shown in His answer to the question, "Who is my neighbor?" and in His account of the rich man and Lazarus; also in His statement to the ones sent by John to know if He was the one that should come or do we look for another.

He said unto them, go and show John these things which ye do hear and see, the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached unto them, plainly teaching us that the spirit of Christ, which we should strive to imitate, is manifested by deeds of charity, and that true charity consists in helping the sinful, the sick and the poor.

Charity is an influence we can use in soul-winning. Without it we are powerless. "Though I speak with the tongue of men and of angels and have not charity, I am become as sounding brass and a tinkling cymbal."

Charity properly expressed is the golden key that unlocks human hearts. Christ knew this, He had a proper conception of human needs and misery. He knew what would be the strongest and most lasting influence, so He made it the ruling force of His kingdom, "Charity never faileth."

He came to seek and to save the lost, and to carry out the purpose He assumed the best attitude toward those He came to save. It would be well for us to consider things that He did not do, and hence that He did, in order that we may profit by His example.

He did not set up an earthly kingdom and assume kingly dignity, or assert temporal power to overcome the world. His kingdom was a spiritual kingdom, and He did not seek by worldly power, to establish or to perpetuate it. He did not seek by mental and social culture to redeem lost souls. He knew that the mind was not the soul, and that salvation was by grace through faith, and that "Faith should not stand in the wisdom of men," but in the power of God, He humbled himself, thereby exhibiting the most prominent feature of charity. "Charity vaunteth not itself, is not puffed up." He got down where the spiritual world lives, moves and suffers; where He could see the bleeding heart, hear the cry of distress and put forth His hand to help them. He was born in a manger, He lived a life of poverty, sacrifice and suffering. He endured all things that His coming into the world, His attitude toward the world and His work in the world might result in the spiritual good of man and the glory of God. His busy life, with all His power, knowledge and goodness, was spent in doing deeds of charity and His teaching to us is, "Go, thou, and do likewise." Yet there are many, with great means, who feel that they cannot find objects worthy of their gifts, while at their gate lies the great sinning world crying for help.

Reach down with thy gift, to the poor and the needy,

Who are fighting life's battles on the brink of despair,

Make them to feel, that thou art a brother Ever ready to help them their burdens to bear.

Reach down with thy gift, reach down, reach down.

Reach down with thy hand to the wayward and fallen.

Lift them up gently from the mire clay. Help them to stand in strength of true manhood,

And walk in the light of life's better way. Reach down with thy hand, reach down, reach down.

Reach down with thy smile to the valley of sadness,

Let a ray of its sunshine dispel the dark gloom,

And bring to some poor heart a throb of true gladness,

Make hope in the midst of adversity bloom. Reach down with thy smile, reach down, reach down.

Would you give where thy gift would ever do well,

Would you speak where thy voice some sorrow would drown,

Would you smile where thy smile some gloom would dispel,

Then reach down in the shadows, reach down, reach down.

Reach down to some sad heart, reach down, reach down.

J. W. VAILLANDINGHAM.

Lagrange, Ky.

THE SWEEP OF THE DIVINE WILL.

The statement of the Catechism that God's decrees are eternal reflects in a concise form the universal teaching of the Scriptures. It is the inescapable conclusion of any rational philosophy of the idea of God. The purpose and plans of a perfect God must be unchangeable and eternal.

What shall we say as to the circle over which these purposes sweep? The will of the most masterly statesman has decided and narrow limitations; is bounded, evaded, bent by forces and agencies beyond his knowledge and control. The impossibility of anticipating every situation that may arise and every factor that must be reckoned with, the inability to master and manage situations and factors that are clearly

obscure, block the wisest and mightiest efforts of man's will.

Are similar limitations imposed on the Divine will? Are these sources of knowledge closed by the mind of God, and paths of action by which He may not step with certain and victorious tread? It seems as though but one answer could be given to these questions, as though but one answer were consistent with a clear and intelligent conception of the nature of God. And yet other answers have been given. Men have sought to deny to God the actual control of the entire life of the universe and practically excluded His will from any real contact with large tracts of history and experience. What an outcry is constantly made over the broad unqualified statement of the Catechism, that "God hath foreordained, for His own glory, whatsoever cometh to pass." Foreordained much? Yes. Most that comes to pass? Yes. Whatsoever cometh to pass? No says the objector. Yes, say the Scripture and the Catechism. Paul does not scruple to say that the Ephesians were "predestinated according to the purpose of Him who worketh all things after the counsel of His own will." And nowhere in Old or New Testaments have we the mention of any exception to this general assertion.

In fact, the bluntness and emphasis with which the statement is often made, often startle the reader of the Bible. The sale of Joseph by his brothers, the influence of an evil and deceitful spirit on a king of Israel, the conquests of the cruel and self-seeking king of Assyria, the murder of Jesus by His enemies, are frankly and most positively declared to be decrees of God—are included among the events in which His purpose was executed. And this, without condoning the guilt of the human actors, or denying their untrammelled liberty of choice and action.

Is there any escape from this position? It is the only rational method of contruing the events of history in terms of divine providence. It is the only intelligent and logical way of relating the life of God to the life of the universe.

Did God foreordain the sin of Adam? Let us assume that He did not do so in any sense. For all will agree that God did not decree to make him sin. But let us say that God had no decree or intelligent purpose with reference to the fact. Then we are shut up either to the position that He did not know in advance that it would occur, or to the position that He foresaw it as certain to occur. The former view limits the knowledge of God to such a degree as would make prediction and providence impossible. A God who can be at any time surprised by the conduct of His creatures can hardly be worshiped and trusted as infinite perfect. The other view, that God foresees but does not purpose such events, is exceedingly superficial and unsatisfactory. If God foreknew that Adam would certainly fall under temptation, and yet determined to create him he decreed the existence of a being who would sin. He decreed in advance to permit the entrance of sin into the world. He could have kept temptation from man's pathway. He could have refrained from creating man if sin must follow. But He willed to create a being who would introduce sin and death into the world rather than not create at all. What is this but a decree to permit the existence and influence of sin? Whatever God permits is as truly related to His will as a thing which He commands. It does not meet His moral approval; but it exists only by virtue of His permission that is to say, because of an act of His will. If He permits it, He intended to permit it; and if He intended to permit it, that intention was an eternal purpose. In other words, God's eternal and unchangeable purpose must include "all His creatures and all their actions." It touches whatsoever cometh to pass. And the wisdom and power that are expressed in the acts of the Divine will are, and must be infinite in scope, as well as eternal and unchangeable.—*Christian Observer.*

My congregation was small, and mainly composed of shoemakers, coachmen, gardeners, and plain folk; just the sort of materials for a young beginner. In the front pews

sat Dr. Van Rensselaer, with his family—except when he was away on duty for the Presbyterian Board of Education (Old School) of which he was the indefatigable secretary. Charles Chaucey, the distinguished Philadelphia lawyer, occupied another front pew for four or five months each year. I aimed my sermons at the coachmen and gardeners, and by that style of gunnery reached the whole of my little congregation. One thing I soon discovered, and that was that the three or four highly cultured families in my parish relished simple, spiritual, and earnest sermons quite as much as the gardeners and the shoemakers. There is no greater humbug than the idea that highly educated parishioners hanker after severely intellectual or abstruse preaching. My eminent Philadelphia lawyer once said to me: "I don't care to come to church to have my brains taxed; I come to have my heart and life made better. The two prime essentials to me are simplicity in presenting the Gospel and downright blood-carnalness." That sentence gave me a world of encouragement. Simple Bible truth made red hot is what this sin-plagued world needs. "Preaching up to this age" is a thin pretext to cover a vast deal of arid philosophizing in the pulpit.

My first year's work was very discouraging; and though I was learning to handle my tools, yet I was foolish enough to begin to think about flying into Tarshish! My Master kindly headed me off by a sudden and powerful revival which began one evening in a little prayer-meeting. Such a sudden descent of the Holy Spirit and with such intensity of soul convicting power I have never seen surpassed in all my fifty years of experience as a minister. We held meetings nearly every evening for a month the little church was doubled in numbers, and it acquired a vigor that has carried it on successfully to this day. I learned more of practical theology during that month than I had learned in a year at the Seminary.

It seems to me that type of revivals—such as McCheyne had in Dundee, and Albert Barnes and Edward N. Kirk had in Philadelphia, and Charles G. Finney had in Western New York—are seldom known in these days. Whether the human methods have changed, or the divine Spirit sees fit to manifest Himself in a different manner, is not for me to decide, or can anyone pronounce definitely. Certainly there is a greater tendency to relegate to professional "evangelists" the work which pastors and churches then joyfully did for themselves. Union meetings of different churches have this danger, that each church may lose its own sense of responsibility; and certain it is that the most solid results are gained where the reliance is on God's Spirit, and not on human machinery. While innumerable blessings come in answer to prayer, I never have witnessed an out pouring of the Holy Spirit that followed a confident prediction; we mortals are not admitted to the secret purposes of a sovereign God.—*T. L. Cuyler.*

At a test of character truthfulness is pre-eminent; it is the basis of all true manhood. Truth scorns all disguises, shuns all devices and never postures for advantage or effect. Its spirit pervades the closest relation and highest intercourse; it is the presiding principle of every true and noble life. The stability of national credit, of law, of justice of commerce, of society, and of life itself, is established and maintained on principles of truth. It maintains its way throughout the universe, and circumscribes the whole round of life.—*Van Santvoord.*

I will govern my life and my thoughts as if the whole world were to see the one and to read the other: for what does it signify, to make anything a secret to my neighbor, when to God all our privacies are open?

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—*Robert L. Stevenson.*

God never makes us feel our weakness except to lead us to seek strength from Him.—*Fenelon.*

AMERICAN TEACHING ABOUT THE WORLD.

This is the title of a very readable and thorough... by Edgar Allen Foster, in The World's Work for February.

The commercial, the military and political prestige of Great Britain are too well known to require more than a brief reference.

This statement is more eminently true of England today than when uttered by Mr. Webster three-quarters of a century ago.

In a speech eighty years ago, Lord Brougham said: "Let the soldier be abroad if he will, he can do nothing in this age."

Every one knows that the great Englishman had in mind the English schoolmaster. It was just a few years prior to this that Huxley Heath unavailingly asked: "Is the four quarters of the globe who reads an American book, or goes to an American play, or looks at an American picture or statue?"

This is all changed now. American books are read everywhere and American teachers stand in the front ranks of the profession.

"They terribly carpet the earth with dead, And before their canon cool, They walk unarmed by twos and threes, To call the living to school!"

It was Egypt Mr. Kipling had in mind, and the founding of Gordon College at Khartoum was his inspiration. He did not consider it worth while to say that Kitchener's army, which did the carpeting, marched just more than a hundred American schools before it reached the junction of the Blue and White Nile.

"If a man in quest of material for an American educational exhibit were to sail out of San Francisco Bay with a phonograph recorder, he would come up on the other side at Sandy Hook with a polyglot collection of records that would give the people of the United States a new conception of their part in the world's advance toward light."

A report compiled by Dr. James S. Dennis, in 1902, shows that more than a million pupils are yearly enrolled in Protestant schools in foreign lands, and that the number of American schools is almost as great as the rest of the world combined.

It adds to the glory of this record to note the fact that all these teachers, except some of those in our recently acquired possessions, are representatives of the Protestant churches of America and are sustained by the voluntary contributions of American Christians.

The missionary as the herald of a new faith concerns only the churches that send him forth,

but his ministry to human suffering and his influence as a worldwide educator concern all those who take pride in American achievement.

In this admirable article I see no specific report of the work of the Southern Baptist Convention. This omission may be accidental.

THE A. N. W.

West of them is Herma the largest province in India, with forty distinct races dwelling in a territory as large as New England, the Middle States, Ohio and Indiana combined.

This field is occupied principally by the Baptists, with about 700 schools of all grades. Mangoon Baptist College, with more than a thousand pupils and with a constituency of 618 mission schools, is affiliated with the University of Calcutta.

In Assam, a province as large as the State of New York, bordering on Tibet, the American Baptists have nearly 200 schools and more than 4,000 pupils. One of these highland boys was brought to the United States and placed in Syracuse University.

This is a record of altruism of the noblest type and is enough to thrill every American heart with the purest emotions.

A. N. WHITE

SUPPORTING THE GOSPEL.

BY REV. CHARLES K. JEFFERSON, D.D.

One might suppose offhand that the gospel needs no support, that it is self-evident and self-contained, and that God will take care of his truth without any interference or assistance of man.

The Christian revelation is mighty and prevails only when the Church adorns the doctrine of God its Saviour. The world invariably judges the power of Christ by the strength of his church.

There is a feeling abroad among thoughtful observers that there is today a creeping paralysis of the nerves of individual responsibility in many of the members of our churches.

What is there in our democratic atmosphere which seems to be eating out of men's hearts the sense of personal responsibility? The same phenomenon is found everywhere. It meets us in the realm of politics.

These political recreants are akin to the ecclesiastical tramps and leeches. There is an increasing number of people, at least in our cities, who

are ever ready to receive from the church and seldom willing to give to it. They covet the of the church as a benefactor whose beneficence they have an insatiable right to enjoy.

One wonders sometimes whether the pulpit has not over emphasized the duty of the strong bearing the burden of the weak (the weaker brother, like Alexander the coppersmith, has done us a lot of mischief) and whether this constant battle of churches after people, coaxing them and teasing them and bribing them to come and enjoy the good things prepared for their special benefit—now a lecture, and now a course, and now a supper, and now an excursion, and now a "short" sermon—all without money and without price—is not breaking down some very wholesome and valuable instincts in human nature and creating a feeling in the minds of many that the church of God exists primarily for the benefit of people who like to get something for nothing.

That this sense of personal responsibility is not in many quarters so robust as it ought to be is evidenced in many ways. Church attendance shows it. Public worship is an essential feature of Christian life. It is a means of grace to the faithful and also a spectacle to the world.

THE DISPENSATION OF THE SPIRIT.

One respect in which the dispensation of the Spirit may be conceived of as an advance on that of the Son, is that the latter implied only a local and occasional, the former involves a universal and constant presence of Christ with his people.

The visible, corporeal presence of Christ was, of course possible only at one spot, and to, at most, a few of his personal followers at a time. The consecration which, it is natural to feel, that august Presence lent to every scene in which He moved was of necessity only an occasional and limited one, narrowed by the inevitable conditions of space and time.

And yet, all this admitted, it is our blessed privilege to rise above the mere sentiment of local association into the far more spiritual, more truly Christian experience of communion with an everywhere present and living Lord.

Now, this commercial or calculating spirit has taken a strong hold upon educational affairs, particularly in this country, and I am afraid it will work great harm as time goes on; for, as the nation advances in age and wealth and power, there will be increasing need for the conservative influence of a large class of cultured people outside and independent of the materialistic activities of the times.

the presence, transubstantiated into the symbols, and vivified by the communion and fellowship of Christ. By how much therefore the constant and universal presence of the Lord, by so much was it "expedient for" His people that He "should go away."

COOPERATION IN GOD'S WORK.

It is a great honor to any of us to be permitted to be co-workers with God, and yet God does take us into His holy fellowship with himself in everything we do that is right to do.

Especially are we to think of this partnership with God in all the efforts we put forth to build up His kingdom here on earth. In this especially are we to feel that the words of Christ are applicable: "Without me ye can do nothing."

There are many illustrations of this in our everyday life. We may do the part of our work that falls to us, but we are powerless to do God's part. We may plow the ground and plant the seed, and then we must leave it to the processes that only God can effect.

We cannot save our own souls or the souls of those around us for whom we pray. Not we can do what God directs us to do. We can accept his conditions. We can believe his truth and teach it in simplicity to others.

We may be workers together with God in our home life. Every home ought to be under the absolute direction of God. We ought to do just what he would have us do there.

LITERARY. Any Book noticed in these columns will be sent at publishers' prices by The BAPTIST BOOK CONCERN, Louisville, Ky., postpaid to any address, upon receipt of the price.

In view of Dr. Osler's widely discussed declaration about the age at which men have done their best work, and about the age at which they should be chloroformed, Dr. W. A. Dorland's article in the April Century will be eagerly read.

Now, this commercial or calculating spirit has taken a strong hold upon educational affairs, particularly in this country, and I am afraid it will work great harm as time goes on; for, as the nation advances in age and wealth and power, there will be increasing need for the conservative influence of a large class of cultured people outside and independent of the materialistic activities of the times.

Be honest with yourself, whatever the temptations.—J. A. Froude.

SUNDAY-SCHOOL LESSON

SUNDAY, APRIL 12TH.

The Raising of Lazarus - John 11:32-44.

Motto Text: "I am the resurrection and the life." John 11:25.

The home of our Lord when he was in Jerusalem, was the house of Lazarus, who lived with his two sisters at Bethany. This was a village on the Mount of Olives, two miles southeast of Jerusalem. Lazarus was a wealthy man and a man of high standing from the number of people who went from Jerusalem to console the sisters after his death.

The tender message which the sisters had sent, "Lord, behold him whom thou lovest is sick," had met with seemingly no response. The Lord had lingered still in Perea neither going nor speaking the word of healing as he had done in the case of the nobleman's son, and the Syro-phoenician woman's daughter. Their prayer, for it was that remained unanswered and Lazarus died.

Lazarus died soon after the messenger left with his message to Jesus, and he was buried the same day. Four days afterwards the Lord went to Bethany, despite the affectionate protests of his disciples, who knew the Jews were seeking to kill him. Martha met him outside of the town, having heard of his approach, and had with him the conversation which forms one of the most precious passages in the Bible.

Sitting there with his disciples, the Lord sends Martha to tell her sister to come. The house was filled with friends from Jerusalem who had come to comfort the bereaved sisters. Martha whispered her errand to Mary and she started up hurriedly to obey the summons. The Jews followed her, saying, "She goeth unto the grave to weep there." "The custom still remains. For many months the females of the house will go at times to the graves of father, brother or husband, to weep there, and they are joined by relatives and friends." - Ewing. It would seem from Mary's not saying where she was going that our Lord wished to see her without the crowd of sympathizers. But if that was the object of Martha's message, the Jews deflected it by following Mary.

"She fell down at his feet." In an impulsive showing of her feelings, Martha was calmer and more self-contained. "Lord, if thou hadst been here, my brother had not died."

Loss of Appetite

Is common when the blood needs purifying and enriching, for then the blood fails to give the digestive organs the stimulus necessary for the proper performance of their functions.

Hood's Sarsaparilla is pre-eminently the medicine to take. It sharpens the appetite, makes the blood pure and rich, and strengthens all the digestive organs.

"I was all run down and had no appetite. After taking one bottle of Hood's Sarsaparilla I could eat anything I wished." - Mrs. Amanda Fenner, Oneco, Conn.

Accept no substitute for

Hood's Sarsaparilla

In usual liquid form or in chocolate tablets called **Sarsatabs**. 100 doses \$1.

died." Just what Martha had said to him. That had been their loss. They could do that. Man thought ever since he died, and no doubt they had often used these very words as a sort of mournful refrain to each other. Mary did not have the cheerful faith of Martha, who had hinted plainly that she believed the Lord could yet raise her brother from the dead.

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled." The word which is translated "groaned" expresses indignation and not sorrow. And commentators have exhausted themselves with explanations of what caused indignation. The most probable supposition seems to be this. These leading Jews were personal friends of Lazarus and his sisters. They were filled with grief for his loss and with sympathy for his sisters. Hence, they ought to rejoice greatly at his restoration to life, and to be filled with gratitude to the one who raised him from the dead and turned his sisters' grief into joy.

But instead of this the Lord knew some of those before him would engage in plotting his death because of the resurrection of Lazarus. And some would go so far as to even wish to put Lazarus to death, because Lazarus alive kept the stupendous miracle fresh in the minds of the people. This was the gratitude which friends of Lazarus who loved him well enough to weep so bitterly, showed to Jesus in return for the restoration of their friend! Verily, the human heart is deceitful above all things and desperately wicked.

"Where have ye laid him?" The question is abrupt. Indignation at the character of these Jews did not prevent him from going on to glorify God. He asked the question of the sisters and you can well believe it was the energetic Martha who answered, "Lord come and see." "Jesus wept." Stoicism is not religion. It is right for us to weep at the loss of our friends, provided we do not rebel, and say with grand old Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." This weeping was in sympathy with the grief of the sisters, perhaps also at the pain Lazarus had felt at leaving them. They were probably young for Jewish women of good families did not remain unmarried. His weeping was not like that which he wept over Jerusalem. It was silent weeping, that was with loud sobs.

Some of the crowd said softly, "Behold how he loved him!" Others, already with the antagonism the Lord always roused, began to sneer, even at the grave of their friend, they asked, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" They sneer at Jesus' love for Lazarus. If he loved him so why did he not heal him? That was not the last time such a sneer has been used. Men say when some godly man is afflicted that it seems strange God should let such trouble come upon him.

"Jesus therefore again, groaning in himself." Being indignant again. This time the cause of his indignation was the words of the Jews. The "therefore" shows that "It was a cave, and a stone lay upon it." Or rather against it, to protect the tomb from wild beasts. There were one or more small chambers hewed in the hillside, generally on the same level with the door. "Take ye away the stone." They could do that. Man must do all he can. Our Lord would restore Lazarus to life; but they must show their faith and their obedience by moving the stone.

"Martha, the sister of him that was dead." The relationship explaining her intervention. Martha, in her love and pride in her brother, is apologizing in a manner for him and regretting the unpleasant sensation he will cause to the Lord and others. Whether Martha's faith faltered cannot be gathered from these words which tenderly affection called forth.

"And I know that thou hearest me always." His thanks had no surprise in them that God should grant his prayer. Nothing else would be possible. The Gethsemane prayer was not refused; Christ only asked to be relieved from the cup if it were possible. But if man could be saved in no other way, the Lord wished the cup not to pass from him.

It would seem the Lord was making a supreme effort for the souls of those who were present. He throws the responsibility on God. If Lazarus is raised either he is one with the Father in will and purpose, and has been sent by the Father; or God by granting his omnipotence to a pretender, makes himself a partner in the fraud. If God, after that prayer, allows Jesus to raise Lazarus from the dead, then those who witnessed it, who should afterwards cry, "Away with him," would be consciously and wilfully attacking the Almighty. "He cried with a loud voice, Lazarus come forth." A loud voice as if to awaken a sleeper. Of course, as has been said, it was the will of Jesus which worked the miracle, and the voice only showed his will.

"And he that was dead came forth." Came, we know, without a trace of corruption upon him. He could walk, as the Jews wrapped their corpses but loosely. The sisters and friends stood awed and overwhelmed. And the only self-possessed one there said quietly: "Loose him, and let him go." Ah, then eager hands unfastened the napkin from his face and looked into his dear eyes. The greatest of miracles wrought up to this time was over. But before many days there came a miracle greater far. When the Lord raised himself from the dead, proving thus his Godhead forever.

Now's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O. 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.

WALDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. 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.

FAITH IN GOD.

What is to displace the faith in God which has made and kept men great? What is the richer, more fruitful, grander inspiration than that of trust in Him? What message, better than that of Christ, shall I take to the dying soul? Whose words, richer than His, shall I speak to a breaking heart? I will abandon this old-world belief with no regret when I have a trust to put in its place. But until then, to whom shall I go but unto Christ? He has the words of eternal life.

And the other thing is this. It may be said, "But still we cannot believe. And while we do not believe it true, we cannot profess that we do." Then is it not a loss, a real loss, to you? And should you not so regard it? I would not boast of it if I were you. I would not pose as a gainer, when I was a loser of that which to better men than myself had been the one possession which made life worth living. I would not glory; I would mourn. And I pray you, consider whether it would not be well to seek again this precious treasure of a faith that braves, nerves, comforts, inspires, brings heaven down to earth. That is wisdom. And he who willeth to do His will shall know of the teaching, whether it be of God. The promise stands. "If ye abide in My word . . . ye shall know the truth, and the truth shall make you free."

Strength is not to be discovered in a flash in the moment when trouble comes. It has to be accumulated beforehand. When the storm comes you cannot build your refuge. You must build it in the daylight when the sun shines. When friends turn away from you, and you are very sad and weak and lonely, when a mysterious ill-

ness paralyzes the activities of which you were so proud, and you, who, when you were young, moved as you would, now must be bound and carried where men will, or must go softly all the days that remain, waiting for death as release, you cannot conceive and create and produce out of nothing the radiant faith from which is born an unflinching strength? It is our yesterday which empty themselves into our today. In youth, young manhood, robust maturity, we have laid hold on God. In the hour of our need He keeps His loving hold on us. Learn the lesson, dear ones! Today, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Of this splendid faith, the ordinance of baptism which we are about to observe is the symbol and the pledge. To see this rite as Jesus saw it, no act of human life could be more solemn, none greater, none fraught with mightier meaning for the soul. With these words upon our lips we go down into the baptismal waters, "Lord, into thine hand I commend my spirit." with these upon our heart we rise to walk in newness of life. It is not for death but for life we speak them, not from the depths of despair but from the heights of vision, rapture, consecration. With the glorious company of the apostles, the godly fellowship of the prophets, the noble army of martyrs we commend our spirits to God. Yet our steps do not lead to torture, the scaffold, or the stake, nor are our eyes closing in death. No; but in strength and hope and joy, in the power and pride of life, with work to do for men and praise to win from God, with free minds to serve Him and warm hearts to love Him, we speak the old, heroic vow, "Lord, into thine hand I commend my spirit." - Aked.



TURNING SMOKE INTO MONEY
An UNDERFEED Furnace Story

MODERN ALADDINS are found all over this glorious country of ours—Aladdins who, without the aid of a wonderful lamp, are able to turn smoke into money. This is no Arabian Night's Dream, but a fact from America's Chronicles of Fact. They

Peck-Williamson Underfeed Furnace Saves One-Half to Two-Thirds of Coal Bills

Smoke and gases wasted in other furnaces must pass through the flames, are consumed and turned into money saving heat units. In the Underfeed, fuel is fed from below and all the fire is on top. Cheapest slack yields as much clean, even heat as highest priced anthracite. There's where the big saving comes in.

F. A. KOCKER, of Mount Joy, Pa., sends this joyful message: "Your Underfeed—installed in 1906—has given excellent satisfaction. It CONSUMES ALL the smoke, gas and heat units which largely escape through the smoke-pipe and up the chimney from all coal-furnaces. The grand feature of the Underfeed lies in that continuous mass of red-hot coal on top, which is never dulled by covering over with fresh fuel, from which smoke and gas escape unaccounted. By using cheapest grade of coal, I've saved a very large sum in the cost of coal."

We're many such happy testimonials that we'll gladly send in fac-simile, with our illustrated Underfeed Booklet, which fully describes this Aladdin among Furnaces. Services of our Engineering Department and heating plans—FREE. Write to-day, giving name of local dealer with whom you prefer to deal.

THE PECK-WILLIAMSON CO., 318 W. Fifth St., Cincinnati, O.
DEALERS—Our Latest Proposition is Worth Asking About

5% ON DEPOSITS BY MAIL

When you send your money to this bank you receive a Certificate of Deposit, paying 5 per cent. per annum, for the amount, thereby avoiding inconvenience of forwarding a passbook.

Please write to our Banking By Mail Department at once asking for Booklet "W."

OWENSBORO SAVINGS BANK & TRUST CO.

ESTAB 1871

SHALL WE HAVE UNION OF THE SECTS—A PROPOSED PLATFORM.

GLEN C. TAYLOR

From the present abouting one would think "Diaria of the Ephesians" had fallen from her pedestal and the goddess of "Union" had been set up in her place. Why this tumultuous and sudden outbreak of enthusiasm over the union of the sects? That's no new plea. For these nineteen centuries Baptists have been pleading for the unity of all believers. They have contended all along that all Christians ought to agree in doctrine and practice. It has been perfectly plain to Baptists all the while that all believers ought to be baptized just alike and belong to the same sort of churches. They have said all the time that Jesus instituted but one sort of church and gave but one command to be baptized.

Baptists have contended all along that it is possible for all Christians to agree in doctrine and practice. They have declared that the Holy Spirit is not many-tongued, teaching conflicting doctrines. That no man is unable to believe what God says, nor unable to know what He means, for the Bible is not a riddle, but a revelation.

Baptists have all along exhorted the people that all Christians ought to agree in doctrine and practice. They have plead that Jesus does not want His people divided into warring factions, and quoted His prayer: "I pray for them that they may all be one even as we are one."—John 17:21. Also Paul's exhortation: "Now I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."—I Cor. 1:10.

If at last our plea has been heard by the other denominations and there is a sincere desire for real, genuine Scriptural union, let Baptists be leaders in bringing it about.

Is there any common ground on which all Christians can stand without the sacrifice of principle? If there is, then surely we all ought to get together on that ground. The evils of division are so hurtful and the advantages of unity are so helpful that all Christians ought to be willing to lay aside all matters of mere preference for the sake of real union.

I propose this platform: First Plank—The Bible the only and all-sufficient rule of faith and practice.

Second Plank—That all give up all differences that are matters of mere preference.

Third Plank—That we all unite on that church which all agree is a Scriptural church.

Fourth Plank—That we all adopt that baptism which all agree is Scriptural.

Fifth Plank—That we all practice that communion which all agree is Scriptural.

Is not this a sound platform, and is it not broad enough for all Christians to stand upon?

But where can we find this common ground?

Is there a church anywhere that meets all these conditions, or would we have to construct a new organization? Let us see if Baptist churches fill the bill. They take the Bible as their only rule of faith and practice. They hold to no doctrine nor practice as a matter of mere preference, but of principle.

All agree that Baptist churches are Scriptural, else they wouldn't accept our work as they all do, for certainly the work of an unscriptural church can't be Scriptural.

All agree that Baptist baptism is Scriptural, for they all take it without question. All agree that Baptist communion is Scriptural or they wouldn't always be complaining because we don't offer it to them, for surely no one wishes to take an unscriptural communion.

Now, if all others believe that Baptists are Scriptural in all these respects why can't they all become Baptists, too? Can't everybody accept what he believes is Scriptural without the sacrifice of principle? Then what would all others have to give up to unite with us but matters of mere preference? And if all should become Baptists wouldn't that give us real, genuine, Scriptural union?

Can any other denomination but the Baptist furnish a platform on which all could stand without the sacrifice of principle? Try it and see. Take the Methodist church, for instance. When you ask a Baptist to accept their form of church government, or baptism, or communion, or rule of faith and practice, you ask him to give up well defined principles. The same is true in regard to every other denomination. But when Baptists ask others to accept the Baptist form of church government or baptism or communion or rule of faith and practice, they only ask them to give up matters of mere preference without the sacrifice of principle at all, since they all agree that Baptists are Scriptural in all these things.

Who, then, is to blame for the divisions among us? Plainly Baptists are not.

CORNICANA, TEXAS

"SOME COMPARISONS."

Bro Thomas D. Osborne sends me a clipping from *The Christian Advocate*, which has in the column devoted to "Our Superannuates" an article entitled, "Some Comparisons," and for which I thank Bro. Osborne.

This clipping tells us that "In the M. E. church there is about one minister beneficiary for each nine ministers, and for each fourteen hundred members. In the M. E. church, South, we have about one minister beneficiary for every seventeen ministers and for every twenty-seven hundred members."

Kentucky Baptists, as reported last year to the General Association, had twelve hundred and ninety pastors and more than two hundred and five thousand members.

We now have one less than forty beneficiaries of the Baptist ministers' Aid Society of Kentucky; call it forty. And say we have just two hundred and five thousand members. (We have now thousands more.) This will give us the following comparisons:

M. E.—One beneficiary to nine ministers and to 1,400 members.

M. E., South—One beneficiary to seventeen ministers and to 2,700 members.

Kentucky Baptists—One beneficiary to thirty-two and one-half pastors, and to 5,125 members.

We had reported last year 1,733 preachers, of whom 1,290 are reported as pastors.

The clipping calls the beneficiaries of the two denominations "minister beneficiaries." Ours are about half widows. So adding an equal number of widows to their figures we have such a striking contrast between

them and us, as to our care for our old and infirm dependent preachers and their widows, as to make us at least want to do better.

It would then be: M. E. One to four and one-half ministers and 700 members.

M. E., South One to eight and one-half ministers and 1,350 members.

Kentucky Baptists One to thirty-two and one-half pastors and 5,125 members.

Does this correctly reveal the hearts of Kentucky Baptists? I take for granted the denominations above referred to do at least as much for their beneficiaries as we do. If they do less they do little.

With nearly four times as many members for each of our beneficiaries as one of the denominations mentioned, and more than seven times as many as the other, why do we not do better? Are Kentucky Baptists poorer in this world's goods or less charitable than they? If not one or both of these, what is the matter?

One suggestion just here. In 1902 the General Conference of the M. E., South, "made it the duty of the preacher in charge of each station, circuit and mission to call attention annually in each congregation" to the work of relieving their beneficiaries. Kentucky Baptist pastors, is it any less your duty to do just this? Will you not help? You don't know how pressing the needs are. If you did know I am sure you would act.

J. D. MAISON, Owensboro, Ky.

THE WISE USE OF MONEY.

There is scarcely a better touchstone to reveal the real character of a person than his way of spending his money. Is he miserly? Is he generous? Is he prudent? Is he a drunkard, a glutton, a selfish sensualist? Is he a lover of his home and family? Is he a Christian and a lover of the church and of missions? Is he interested in education and literature? Whatever his interest, he will show it in the way he uses his money. If there is anything he loves better than money he will part with his money in order to procure it, and thereby he will show what he is most interested in. If he loves his money better than anything else on earth he will cling to it and show himself to be a miser by so doing.

No matter how wise and prudent one may be, he makes a wrong and unwise use of his money who does not set apart a regular part of his income for the Lord's work. One-tenth was asked as the standing rule in the old dispensation, and with all our advanced privileges and opportunities it would seem that we should not do any less. In fact, it is strongly insisted that the law of the tithe is a divine enactment ante-dating all Jewish law, and remaining in binding force down to the present time, as the Sabbath is a sacred institution coming down to us from a time back of all the laws of the Jewish dispensation.

The conscientious, regular, stated setting apart of the tithe is the fundamental principle in the wise use of money, as the regular and careful observance of the Sabbath is the absolute requisite to the wise use of time. We shall be able to accomplish more, in a long run, in six-sevenths of the time, and secure more for ourselves in the long run through the use of nine-tenths of our money. It is a case in which, under the divine blessing, six is more than seven, and nine is more than ten.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

Unhealthy kidneys cause lameness, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, as time passes you may have a yellow complexion, puffiness or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If such conditions are permitted to continue, serious results are sure to follow; Bright's disease, the very worst form of kidney trouble, may stand upon you.

Prevalency of Kidney Disease.

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

A Trial Will Convince Anyone.

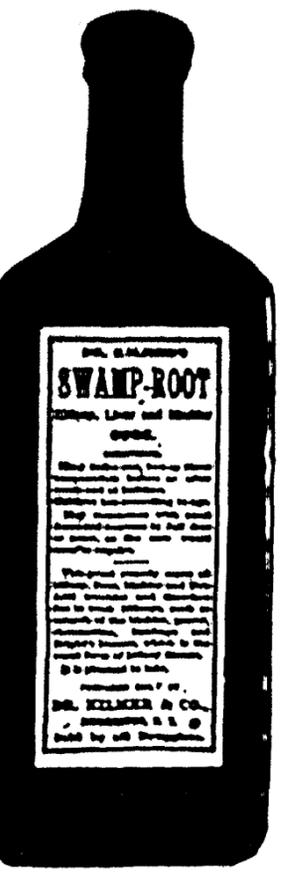
If you are sick and feeling badly, begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help the other organs to health. In taking Swamp-Root, you afford natural help to Nature for it is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

You can not get rid of your aches and pains if your kidneys are out of order. You cannot feel right when your kidneys are wrong.

Swamp Root is Pleasant to Take.

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

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



Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

When one seeks to spend wisely the remaining nine-tenths of his income he will take many things into consideration. He will not permit himself to use one cent in a way to dishonor Christ or to injure his cause. He will not permit himself to waste any part of it. He cannot say that this all belongs to himself to use on himself in any way he chooses. It all belongs to God, and he himself is only the steward of it. It is as though he were paying the Lord a rental on a farm, or interest on money loaned to him. The farm does not belong to the tenant to injure. The capital does not belong to the borrower to waste. Every dollar in our possession is the Lord's and we are to use it just exactly as he would wish us to use it.

It follows, then, that we are to purchase only what God approves. Whether we eat or drink we are to do all to the glory of God. We are to regulate our mode of living so that we shall honor God in it. Our home, our clothing, our food, our drink, our recreations are all to be on a scale and of a kind to show that we have regard to God in it all.

The middle station of life, prayed for by Agur, is the best. He prayed to be delivered from biting poverty, and, at the same time, was willing to forego the temptations of extreme riches. A man's life consisteth not in the abundance of the things that he possesseth. Having food and raiment, let us be content. Let us seek for a competence, working honestly and industriously, that we may be able to do good as we go along in the world. It does not pay to trust in uncer-

tain riches. They take to themselves wings and fly away oftentimes. He who uses his money wisely gets profit to himself accomplishes good, blesses his fellow men, builds up the cause of Christ, and, in all things glorifies God.—*Exchange.*

"GOD'S SPIES."

The surest way in which parents and teachers can keep children brought up among so many tangible things and facts from losing their birthright of imagination is not by intellectual theorizing upon the nature of children or of a particular child, fitting the child to the theory, but by a reverent belief in the imaginative life as the most real part of a child's thought and that which most nearly touches his idea of religion; and in regulating the daily life of children to remember "the scribe instructed into the kingdom of heaven who was likened unto a man that is an householder which bringeth forth out of his treasure things new and old." The new things, the discoveries of science, the enlightenment of civilization—the facts, necessary to be taught but to be learned in their relation to larger truth; and in teaching these great facts to children to bear in mind the "old" part of the "treasure" suggested in King Lear's words to Cordelia, "We'll take on us the mysteries of things as if we were God's spies."—*Louisa Lane McCrady, in Atlantic.*

God knows best how long the jewel must suffer the grinding of the wheel.—*W. L. Watkinson, D.D.*

TRUST HIM TODAY.

WALTER H. LEE.

If your heart is bent over with sorrow for sin,
If your soul is repentant of evil within,
While sinners are coming confessing their sin,
O, why not hasten the journey begin?

CHORUS.

O, will you not trust Him today,
Will you not trust Him today,
While sinners are coming confessing their sin,
O, will you not trust Him today?

If your burden of sorrow is heavy to bear,
If your conscience is laden with sin and its care,
The Redeemer will take all your burdens away,
Then why not believe Him and trust Him today?

If you wish to escape from the horrors of hell,
If your soul wishes freedom from sin and its spell,
The Redeemer alone can deliver from sin
And free you from hell and its terrible din.

If your soul crieth out for deliverance now,
Will you come to the cross, and your head bow low,
Will you cast off your burden at Jesus' dear feet,
And receive for your soul His salvation complete?
New Orleans, La.

Our Pulpit

"GOING AND WEeping."

C. H. STURGEON.

"Going and weeping."—Jeremiah 50:4.

Possibly, someone says, on hearing my text, "I like better to be going and singing." Yes, my friend, and I do not blame you for making such a choice. As long as you can go and sing, in the name of the Lord, let nothing stop you from doing so. It is meet that we, who have been redeemed by Christ from destruction, and are heirs of heaven, should make merry and be glad. We should "rejoice in the Lord always;" yet we must not despise others if they should seem to give more prominence to another phase of spiritual experience, namely, "going and weeping," for there are sons of sorrow on earth who will undoubtedly be sons of joy in heaven. Among the sweetest flowers that bloom in the Saviour's garden are those that, like the snowdrops and the lilies of the valley, hang down their heads.

It is also possible to be going and singing, and yet, at the same time, to be going and weeping, for the mind may be in such a complex condition that, while it has abundant cause for joy, it has a sweet well of happy grief within itself. There is such a thing as a bitter sweet—the worldling has that; but there is also such a thing as a sweet bitter, and the Christian often hath that; so that, while he is weeping, he can also be singing; while his soul is cast down within him, yet doth he lift up his horn on high, and rejoice in the God of his salvation. It is quite

possible to blend these two experiences, and the life of God's people thus becomes like a rainbow, consisting partly of the sunshine of heaven and partly of the rain-trops of earth; they sing because of their present and future joy, and they weep because of the sad past, and the retire of the Fall that are still about them, and the sins of the age that still surround them. I will not say that "Going and Weeping" is a better motto than "Going and Singing," but, sometimes, it is the only one we can use; and, often, it may be joined with the other. I hope I shall be able to show you that "going and weeping" is a very choice way of living.

We see in our text, first, a blessed combination; when we have spoken of that, we will mention when and where this combination should be conspicuous; and, lastly, we will give reasons why this combination should be manifest in our lives.

First, here is a blessed combination: "going and weeping." The two things certify each other, supplement each other, and stimulate each other.

First, they certify each other. I mean that, when a man is going away from his past sins, away from his old habits, away from self-righteousness, if that reformation be a work of divine grace, it will have the watermark upon it; there will be "weeping" with the "going." If the prodigal had only said, "I will arise and go to my father," we might have doubted the reality of his repentance; but when he added, "and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son," then the tears of penitence which must have accompanied such a profession, verified the reformation. Beware, beloved, of all dry-eyed reformations. Certain preachers disparage and run down repentance; they say that it is simply "a change of mind." That is true, in a sense; but what a change of mind it is—not such a change of mind as a man makes when, instead of buying one hat, he buys another, or, instead of spending a shilling, he saves ninepence out of it! I have heard preachers refer to repentance as if it were a trifling, insignificant alteration of opinion; but if that is all the repentance we have had, it is a repentance of which we need to repent. The old-fashioned repentance is the only one that will bring you to heaven; if you do not leave—

"The sins you loved before,
And show that you in earnest grieve,
By doing so no more—

you will come short of the repentance which the Holy Ghost works in the souls of the Lord's own chosen people. There must be, as John the Baptist told the Pharisees and Sadducees, "fruits meet for repentance;" or, as the marginal reading puts it, "answerable to amendment of life." There must be true godly sorrow over your past evil conduct, there must be a loathing of yourself in the sight of God; and all the "going" that is not attended by "weeping" will be a bad going after all.

Now I will turn this truth round the other way by reminding you that there are some persons who profess to be very repentant concerning the past;—if they could live their lives over again, they would not live at all as they have done—so they say; and their tears

flow copiously. I am not always pleased to see copious tears. When weeping enquirers, I have noticed that, when men weep very much, they are either men of a tender spirit, who are easily moved to tears, or else they have been so accustomed to drink that they have got into a maudlin state and cannot help crying. I would rather have tears falling inside a penitent than outside. Never condemn a man because he does not weep as others do; it may be that his heart is too full for tears; nor condemn those who do cry outwardly, for tears are often genuine evidences of repentance. I merely remark that a briny tear, in itself, is not a sufficient proof of that godly sorrow for sin of which the tear is only the index; and when I warned you against dry-eyed reformations I meant those so-called reformations which do not include real sorrow for sin. External weeping is quite a secondary matter, but inward weeping there must be in all true converts. Some people cry a great deal, and talk a great deal; they say that their heart is adamant, and that they are dead; they never were spiritually alive, and the natural, stony heart has never been taken out of their flesh. There is a great deal of truth in what they say, but they have not learned it from the Spirit of God. They have caught certain phrases from the lips of gracious people, and merely say what they hear others say, just as parrots do when they are taught to repeat what their owners say. How am I to know whether this profession of repentance is genuine or not? Why, as I know the value of the "going" by the "weeping," so I know the value of the "weeping" by the "going." Is the weeping man's life changed? Has God the Holy Spirit enabled him to lay the axe to the roots of those old habits of which he says he repents? Does he go on drinking and yet say that he mourns that he was a drunkard? Does he go on swearing, and yet say that he laments his profanity? Is his temper constantly boiling over, yet he says that he repents of it? My dear friends, there must be something more than that, for God cannot look upon our expressions of regret for the past as having any sincerity in them unless they are attended by a grace-assisted effort to put an end to such sins for the future. There must be the "going" to prove the "weeping" to be true, as well as the "weeping" to prove that the "going" is in the right road.

In the next place, these two things supplement each other; that is to say, what is deficient in the "going" is supplied in the "weeping," and what is not in the "weeping" will be found in the "going." For instance, the "going" concerns the present. When a man is, by grace of God, renewed in the spirit of his mind, he is a different man from what he used to be;—there is faith instead of unbelief, love to God instead of enmity against him, and holiness instead of sin; in fact, he is "a new creature" in Christ Jesus. And him who this "going" applies to the future as well as to the present, for the man will "go from strength to strength." Led on by the Divine Spirit, he will "grow in grace, and in knowledge of our Lord and Saviour Jesus Christ," he will tread the path of holiness till he enters the celestial city; to go no more out for ever. But when the black and dreary past of his sinful life again comes before his mind, he cannot

help weeping; yet even then he pleads the merit of the precious blood of Jesus, and prays, with penitent king David, "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions." When that black past is blotted out like a cloud blown away by the wind the "weeping" and the "going" are not separated; tears have still to be shed because of the turning aside, the falterings, the halting even in going along the road which God hath marked out for us. When we see men re-claimed from outward sin, when we mark the manifest change in their character, we may call that "going" in the right road; but unless there is some "weeping" through intense heart-emotion, some manifestation of sincere sorrow over that in which they once delighted, and of regret that they have not attained to the high and holy things which ought to be the portion of all true Christians, there is something lacking.

Now turn the thought the other way, and notice how the "going" supplements the "weeping." The "weeping" is an evidence that we have learnt our need; the "going" to Christ in faith supplies that need. The "weeping" is the acknowledgment of the disease; the "going" is the application to the great Physician. The "weeping" mourns over our nakedness; the "going" takes us to the King's wardrobe, to put on Christ's spotless robe of righteousness. The "weeping" is because of our emptiness; the "going" links us on to his fulness. It would be wretched "weeping" if we did not know the blessed way of "going" to him of whom Paul wrote, "My God shall supply all your needs according to his riches in glory by Christ Jesus."

I said also that these two things stimulate each other; and the truth of this statement is readily perceptible. Our "going" lead to our "weeping," and our "weeping" excites us to "going." The poor prodigal felt the pangs of hunger within his body, and he felt in his spirit that he had sinned against his father, therefore he said, "I will arise and go;" and I expect that, as he went, his hunger quickened his pace; and that every pang of his emptiness, and every sight of his filthiness, and every consequent tear would make him speed with greater energy towards his father's house. A deep sense of sin is often a blessedly compelling power to drive us to the Saviour. I desire never, in this world, to be free from a deep sense of the bitterness and guiltiness of sin. Even though freed from the guilt of sin by the precious blood of Jesus, I still desire to feel what an abominable thing sin is, that I may go, eagerly and passionately, to my dear Lord's wounds, and get the one only effectual remedy for all my soul diseases. Light

breed light thoughts of the Saviour. When our "weeping" over our transgressions ceases, our "going" to always will be seen in those who are diligently and carefully watching and striving against even the appearance of evil. That "going" which consists in a sort of feverish excitement, or in a sudden leap into a high condition of soul, is to be very seriously suspected. I have found that I have had to fight for every inch of the road that I have ever traveled heavenward; I do not think I ever gained any spiritual victory easily. If any horse

of God sets our soul "going" in the right road, it also sets our soul and opens our eyes "weeping"; and I believe that, when our soul is really "going" towards God, it is with a deepened repentance over the past, and a sincere "weeping" over the imperfection which it still has to lament.

So that the "weeping" stimulates the "going," and I am sure that the "going" stimulates the "weeping." If the Lord helps you to grow in grace, and you get much joy and peace in believing, you will be sure to say, "What a fool I was to have been all these years a slave to sin, and an enemy to such a blessed Saviour!" And when you get very near to God, and "walk in the light, as he is in the light," you will see your imperfections more than you ever did before. When I meet with a brother who tells me that he is nearly perfect, I know that he is living in the dark; for, if he lived in the light, he would see how far short he came of the glory of God. You think your white linen looks very white, do you not? But when the snow falls and you place your linen upon it, it looks white no longer. So, until you come near to God, you do not know what "perfection" is; but when you get even a dim perception of what his holiness is, you say, with the patriarch Job, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Oh, that the Lord would enable us to have more true "going" in the way of holiness—growing in communion with the Holy Spirit, advancing in our likeness to Christ, and becoming more humble, more prayerful, and more fervent in spirit, and more diligent in service, for then I am certain that the blessed art of holiness "weeping" would be more practiced by us every day of our life.

So the "weeping" helps our "going" in the right road, and our poor "going" leads to more "weeping" because we do not go better.

Beloved, it is a sad thing to have to say, yet it is true, that this "going and weeping" ought to be very conspicuous in backsliders. I am always glad to see backsliders returning to their first love, and restored to fellowship with the Lord Jesus Christ; but there are one or two things that I always like to see about such people—the absence of all arrogance and self-justification, and the presence of deep humility both towards God and towards his Church, for their offence has been against God's people as well as against God himself. When a church member falls into sin, all the members have to suffer in their repute, among men, and they also have to suffer in their power with God; and, therefore, the returning of a backslider should always be accompanied by manifest signs of the deepest contrition.

But, beloved, this "going and weeping" should also be seen in Christians who are making progress in the divine life. I believe it always will be seen in those who are diligently and carefully watching and striving against even the appearance of evil. That "going" which consists in a sort of feverish excitement, or in a sudden leap into a high condition of soul, is to be very seriously suspected. I have found that I have had to fight for every inch of the road that I have ever traveled heavenward; I do not think I ever gained any spiritual victory easily. If any horse find the road to heaven to be

strewn with flowers, and one in which they can run without being weary, I can only say that I have not found it so; and that, if I did not wait upon the Lord, I should utterly fall. Therefore, I pray you to suspect that it is presumption, and not the full assurance of faith, if you are always "going," but never "weeping." I have already explained that this "weeping" does not put aside the rejoicing, for a man may "rejoice in the Lord" all the more while he mourns before God on account of his own shortcomings, and waywardness and faultiness. I think the most joyful soul among us may willingly sing -

"Lord let me weep for nought but sin,
And after none but thee;
And then I would, oh, that I might
A constant weeper be!"

This "going and weeping" ought to be most conspicuous in those of you who are not yet saved. If you really want to be saved, you will seek the Lord your God, by hearing his Word, and by much earnest prayer. If his grace is really working in you, you will seek him by casting yourselves at his feet, and by looking to the great sacrifice of Christ upon the cross, and by trusting in his redeeming blood. But with all that "going" there will be "weeping." You will loathe yourselves in your own sight; you will bemoan the corruptions of your heart, and cry, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." Never cease your "weeping" till Christ has said, "I absolve thee." Sigh and cry until, at his dear cross, you have seen all your transgressions blotted out for ever. O sinner, I pray God to work in you this "going" and this "weeping!" I have already told you that the "weeping" is of no avail without the "going" by faith to Christ; but I have also said to you that the supposed going to Christ is not a real "going" to him unless there is also sincere "weeping" on account of sin. May your "going" be away from your sin; and may your "weeping" lead you to look to Christ.

Now, beloved friends, I speak to you who are not converted, if you are seeking the Lord, there ought to be in you the "going" and the "weeping." The "weeping" as you think of Jesus, and his great love to sinners like yourself. They despised him, rejected him, laughed him to scorn; but he still pursued them with love, as I trust he has pursued you; and I know some for whom he has, by his grace continued the pursuit until, at last with a divine art known only to himself, he has made the unwilling willing in the day of his power. For the love that Christ hath to sinners, we ought all to feel our heart "weeping" that we should ever have offended such a Divine Lover. To transgress against his crown, is high treason; but to transgress against his cross, is the sin of sins; I know not by what name to call such hardness of heart, such barbarity of spirit, such brutishness of soul. Think for a moment, (for perhaps this may help you to go and weep,) of the Lord himself, the King of glory, coming down among men, and finding a poor shelter in his birth, little comfort in his life, and no solace in his death. Very poor was he who could have worn

the sun upon his head, and the stars as rings upon his fingers. Very lowly was he before whom the tallest angel shrunk into less than nothing in joyful adoration. Think of him, amidst the cold night of Gethsemane sweating great drops of blood; think of him scourged, spit upon, mocked, and, at last, fastened to the cruel cross, to die the death of a slave—and all for love of guilty men! Where are our hearts? Surely, adamant is softer than our hearts if we do not weep to think that all this was for undeserving ill-deserving hell-deserving sinners and for no motive but that he was so full of love to them that he must give himself thus to suffer and to die for them. Let us go to his cross, and look upon him whom we have pierced, and mourn because of him; and while we rejoice over pardoned guilt, let us mourn that we have pierced the Lord.

If nothing else will make us weep, there is one other reflection that should bring out the sorrow and also the activity of all believers, and that is the fact that, though we were once lost, and far from God we are now saved. There are sitting, in this house, hundreds if not thousands of persons who were "heirs of wrath, even as others," "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God;" and now, "beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "Oh, what amazing mercy," each saved soul may well say "and all this for me!" Everlasting love ordained it, immutable love has accomplished it, and unchanging love will perfect it. The chief of sinners, yet chosen ere time began; a sinner since conversion, yet loved with a love that will never change, it cannot increase, and it never will diminish; loved with a love that will outlast the sun when its bright lamp hath burned up all its oil; a love that shall outlast time, so that when the angel shall "stand upon the sea and upon the earth," and swear "by him that liveth for ever and ever" that there shall be time no longer, it shall not affect the heritage my soul possesses in the infinite, eternal love of God the Father, God the Son, and God the Holy Ghost. Oh, how could I ever offend such a God as this? Shame on my heart; fain would I smite thee that thou couldst ever be an enemy to One who loved thee ere the day-star knew its place; and O base spirit, that does not now serve God better more ardently, more passionately, more perfectly, seeing that all this love has been spent on thee! Beloved, God grant that we may realize, in all its sweetness, the meaning of our text, "going and weeping," and unto him shall be glory for ever and ever. Amen.

Those are the best Christians who are more careful to reform themselves than to censure others—Ful-ler.

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Dr. O. P. Walker, of Meta, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Theodor's Black Drought. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit."

"I have also lately used Wine of Cardui in four cases, two of amenorrhoea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of it with it. A colored girl, aged 18, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

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BARKING AT THUNDER.

The first time our young dog heard thunder it startled him. He leaped out, gazed around, and then began to bark at the disturber of his peace. When the next crash came he grew furious, and flew around the room, seeking to tear to pieces the intruder who dared thus defy him. It was an odd scene. The yelping dog pitted against the artillery of heaven. Poor, foolish creature to think that his bark could silence the thunder clap, or intimidate the tempest! What was he like? His imitators are not far to seek. Among us are men of exceedingly dogish breed, who go about howling at their Maker. They endeavor to bark the Almighty out of existence; to silence the voice of his warnings. They defy their Maker today, but may be crushed beneath his righteous indignation tomorrow.—E.E.

If one day a week of worship is a nuisance now, what will heaven be?

GERMAN NEOLOGY.

When we took our first steps in theology the prevailing name for the filmy lucubrations of the German theologian was "Neology"—a Greek Latin hybrid. In the long catalogue of learned designations—each of them more or less appropriate—which since then have been applied by the higher critics or others to their treatment of the Old and New Testament, there is not one half so appropriate as Neology. It simply means a New Ology.

Some of these terms, such as Radical criticism, higher criticism, destructive criticism, carry on their face the general nature of the process adopted by the critics in their handling of the sacred Scriptures. But this term Neology, while not disclosing the content of the latest intellectual fumbings, has manifestly a singular fitness for expressing any and every vagary or combination of vagaries which may appear in the latest theological bulletin. Its application to "the last advices" of the scientific theologians can never be out of place, never out of date, never superseded.

The New Theology of such men as Mr. R. J. Campbell is just Neology. And something still newer, which may appear next week, next month or next year, or the next century, may appropriately be named Neology.

Three decades have passed since an additional drug store was opened on one of the principal streets of a Kentucky city. The attractive sign was, "New Drug Store." After several years the large lettering, having been exposed to the sun and rain gradually suffered defacement, as if to relieve the amusing misnomer, which daily became more inapplicable.

But the term Neology will never become liable to such an anachronism; it will evermore continue up-to-date, however rapid and varying may be the changes in the unsubstantial dreams of the scientific theologians. Whatever theological novelties may be put on the market they can never be more suitably labeled than with this current term, Neology. It has such singular elasticity, especially longitudinally. It is the one designation which can never become antiquated.

At the same time we owe a large debt to German scholarship. Rev. Robert Balmer, of Berwick-upon-Tweed, has left some very readable recollections of Robert Hall, one of which will fit in just here. We quote from Hall's works: "In the course of some remarks on various theological writers of our own time. Mr. Hall said: Dr. Smith is the best biblical critic with whom I am personally acquainted; and I should think him one of the most learned theologians now alive. On my asking, if he did not consider Archbishop Magee superior in ability, and equal in learning, to Dr. Smith, he replied with his usual decision, not nearly equal in learning, sir. I do not suppose that Archbishop Magee knows anything about the German critics, with whom Dr. Smith is intimately acquainted, and from whom, notwithstanding all their absurdity and impiety much may unquestionably be learned."

This is, we think, a safe and sane judgment.

GEO. VARDEN.

Paris, Ky.

We doubt whether these promises have strength as well as truth, and whether they are not mocking voices calling us over mountains which we can never climb. And

still to us there is the same answer, and that answer is the life of Christ. To every doubt about our duty, and about our Father's love, and about our own hope of reaching him, the life of Christ for ever answers "Yea," and for ever, "Amen." Yea, they are the promises of God; yea, they are certain to be fulfilled, yea, you shall have strength to share in their fulfillment. You may trust them when they call, you may follow them where they lead, you may hold by them in the darkness, you may call upon their aid when you are defeated, for to all of them the life of Christ, the love and holiness that speak in his life and death, for ever say, "Yea," and for ever "Amen." This is the fixed purpose of Christ, to fulfill the promise of God; and so the servants of Christ will reflect in their lives the same fixed purpose, which shall grow with their growth, and increase with their strength, and give steadiness to their youth, and energy to their manhood, and fire to their old age.

THE MASTER AT BETHANY.

In the account that the New Testament gives of Jesus' visit to Bethany, we find Martha much troubled lest there ensue a breach of good manners toward her guest. She was distracted, nervous and anxious to have the supper go off just right. In a flutter of perplexity she enters a complaint against her sister. The Redeemer replies, "Martha, Martha thou art anxious and troubled about many things. One thing is needful. Mary hath chosen the portion of honor at this feast." By which Christ intimated that the good part is to choose the spiritual and stick to it. Martha, with all her good qualities, is bidden to imitate Mary's conduct in this particular. Mary served as long as seemed needful to her to do so, for Martha distinctly says, "My sister did leave me to serve alone." This sister seemed distinctly to feel that when one has the singular privilege of welcoming Jesus, it is important not to seem to serve Him over-much with the dross of earth, but to receive what he has to give.

He who seeks at Jesus' feet spiritual culture and power will be strong in time of action. To learn of Him means the power to act when duty calls. Spiritual culture makes one ready and trustworthy for the service of the Kingdom of God on earth, whether it be to entertain the Master in the quiet domesticity at Bethany's sequestered board, or in the broader circle of humanity's world-wide needs.

The way to a man's heart is via your own heart.—The Well-spring.

ALL THAT THE FONDEST

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Editorial

In the memorable conversation at Jacob's well the great Teacher said: "God is a Spirit and they that worship him must worship him in spirit and in truth."

Slowly, silently and for years the spirit of worship has been growing weaker and weaker until its dying day seems at hand.

The chief concern of the average pastor, in connection with his pulpit ministrations, is the message of the hour. And certainly it is a matter of tremendous moment both to the speaker and his auditors as well. This, however, is not the whole of his ministry, even though the sermon and its delivery be not marred by a single imperfection. He has a function identified with meetings held in the sanctuary that cannot be dismissed with the term preliminary services. The people are to be led in the worship of God but alas! this is seldom taken into account.

Nor are the saints without fault in this particular. Not long since a number of prominent laymen were interviewed as to their motives in going to church. The majority stated that they went to get a personal blessing and also to receive help in trying to respond to the spiritual needs of others. Of course, this is commendable, but a tinge of selfishness appears when it is compared with worship.

In evangelistic and other religious services new born souls are exhorted concerning prayer, the reading of the Scriptures, Christian activity, etc., but not a word is said about worship.

In defining the New Testament church, it is the preaching and administrative factors that are emphasized and the importance and duty of worship are entirely omitted. The chief occupation of Heaven is worship and it should be given a worthy place in our earthly assemblies.

The reason for neglecting this important element in Christian life is not hard to find. Worship employs the noblest faculties of the soul for the highest possible service. It is the use of the best that humanity possesses in expressing its estimate of God. Worship is not a trivial act for it involves careful, diligent and discriminating thinking with reference to God. The estimation of worth-ship is never the product of ignorance. Reverence, homage, veneration and adoration each have a place in worship. It begins with righteous fear as the subject bows, in humble obeisance, before the King of Kings and excited by the dignity and sacredness of this high and holy personage, tells, with loving accents, the heart's true estimate of its Sovereign. It leads to a satisfaction of soul and an appreciation of God that cannot be found elsewhere. The true worshipper is seldom swept from his moorings for he knows something of the purpose and power of his God.

This age sadly needs the solemn awe as well as the realization of human insignificance that comes from a contemplation of Jehovah in the beauty of holiness. In such a service, the spirit of mere entertainment, that finds expression in musical and other performances, would be smitten with paralysis. When God is made supreme and a worshipping congregation, divested of importunity, comes into his

presence saying, "Holy, holy, holy is the Lord of Hosts," the solemnity and tranquility of that hour will forever remain in the custody of memory. Such worship would speedily eliminate the chaos profane and also lead to a deep and pungent conviction of sin. When the churches of Jesus Christ exercise the spirit of true worship then will they go forth "clear as the moon, fair as the sun, and terrible as the army with banners."

"Is not the time ripe for us to say to the world, The Baptist church exists for one end, to magnify and to serve Jesus Christ, and the world he came to save. We welcome, therefore, to our fellowship and to our membership every one who desires to magnify and to serve Jesus Christ. We leave the form of baptism to the individual because we do not care to magnify the importance of symbols; we are after reality. The Master needs us, the world needs us the supreme issue is large enough to tax us utterly and we cannot be hindered at such a time as this."

This paragraph is taken from an address delivered by the retiring Moderator of the Boston North Association, at its last meeting and published in the minutes of that body.

It is quoted with evident relish by the Religious Telescope, and the caption of the article is "Coming Our Way as to Mode of Baptism," and "our way" is to leave "the mode of baptism to the judgment and understanding of each individual."

The claim of our esteemed contemporary lacks sufficient warrant and will, in no wise, disturb the serenity of Baptists on that subject. The mode of baptism is as definitely determined in the New Testament as is the deity of Christ and with Baptists both are closed questions.

This pseudo-Baptist assertion, however, furnishes an opportunity for a little wholesome advice which, if heeded, would make it well nigh impossible for other denominations to put forth such claims concerning this important rite.

The anti-Scriptural deliverance of this retiring Moderator was received without public protest, and that, too, when every one present knew he was attacking a Baptist fundamental. And, stranger still, the motion prevailed that this very address be published in the minutes of the Boston North Association.

If a prudent and positive protest had been made at the conclusion of his speech, it would have saved the denomination, as a whole, from needless and unjust criticism. Such silence cannot be excused by the plea of courtesy; for courtesy that surrenders truth merits a designation more in keeping with its act. Emboldened by the apparent acquiescence of his auditors, this pastor has secured the consent of the church he serves to receive persons applying for membership without baptism.

Departures from fundamental Baptist standards should be promptly and positively rebuked and in that way responsibility for such lapses in "the Faith" would be placed just where they belong.

"The Baptist church exists for one end, to magnify and to serve Jesus Christ, and the world he came to save."

True, but how is this to be accomplished? Much is done in the name of Christianity that simply gives a perverted view of Jesus

and is a source of weakness to his cause.

To magnify and serve the exalted Christ should be the supreme purpose of every redeemed soul and in carrying out this purpose there are limitations which cannot be ignored. A false liberality may bring a crown for his brow but a slight examination will reveal that it is a crown of thorns. Jesus is both Lord and Saviour, and it is a serious mistake to exalt his saving function at the expense of his lordship. True and acceptable service can only be rendered within the limits he lays down. A departure here involves the wisdom either of the Master or the servant, and if it be the former his glory becomes like a vanishing cloud.

Yes, Baptist churches exist to magnify and serve Jesus Christ and to do so in accordance with his revealed will. It is their mission to magnify nothing at the expense of his lordship, even though their position should call forth sharp criticism and make them feel the hand of persecution.

Entirely too many efforts are now being made to magnify Christ in ways not in accord with the New Testament. While on earth he said: "If ye love me ye will keep my commandments." The character of the honor we bring to him and also the service rendered is conditioned entirely upon obedience. "Behold, to obey is better than sacrifice and to hearken than the fat of rams."

The Baptist Education Society of Kentucky has already rendered valuable service to the denomination in a very practical and important way. Two or three schools were seriously jeopardized and had it not been for the timely and efficient efforts of this Society, through Secretary Hale, these schools would, no doubt, have passed out of Baptist hands.

The cheering news comes from New York that the General Education Board has made a gift of \$50,000 to the Williamsburg Institute. Dr. Gatliff and the Rev. H. H. Hibbs are now in New York and were largely instrumental in securing this magnificent gift. This will enable Williamsburg Institute to start on a new era of prosperity and should be an incentive to the great Baptist brotherhood to grapple our educational problem with renewed zeal and energy. The Education Society stands pledged to secure the stability, perpetuity, efficiency and denominational control of our schools and the money needed to carry out this splendid enterprise should be raised without further delay.

Dr. Hale stands ready to aid the pastors of Kentucky in presenting the claims of Christian education to their churches and also to advise as to the best method of taking an offering for this important work. His address is 1820 Brook street, Louisville, Ky.

The next thirty days mean much for the mission enterprises of Southern Baptists. The task before them is great but the same is also true of the incentives. The secretaries write that the people "are aroused" and "many are devoting themselves to the task of saving the day with splendid courage."

But what is the task? Three times as much money must be raised, in one month, for Home Missions as was given during eleven months and a similar condition confronts the Foreign Mission Board. The critical situation calls

for fasting and prayer. The day can be saved but only by unprecipitated giving in our Southern Zion. In each case the response must be immediate and in keeping with the demands of the hour and the interests involved. Baptists, everywhere, rally and show what you can do.

God has placed the funds to meet this emergency in your keeping, now let your response show he can trust you. Lay your gifts on his altar as though this month would terminate your earthly career. To some, at least, this will be the last opportunity to do a great deed for the Master. Remember it at once and start a stream of blessing that will flow on forever. Make up for past indifference and neglect. One young man is making his gift to foreign missions ten times as large as in former years. If giving like that should become general in the next four weeks the outcome would be glorious. Why not make it so? The day can, yes, must be saved and all can have a part in achieving that splendid result. Remember the one who so loved that he gave himself and let that love be a constraining power in leading you to do your whole duty at this time, when such great odds confront the cause of Christ.

"If some men were sentenced to bear their own sermons it would be a righteous judgment upon them, and they would soon cry out with Cain, 'My punishment is greater than I can bear.'" The man who interests himself is not likely to have listless hearers. The preacher should excel in the power of speech and be a past master in the proper use of language. Let truth be clothed in the most attractive garb and be presented with an irresistible persuasiveness. The function of the pulpit should never be degraded by the mere effort to entertain. The truth should be preached in love and much ought to be made of the wooing note but this is far removed from the one who seeks to entertain a congregation rather than present a message from God.

Mr. C. H. Spurgeon writing on the mystery of election gave the following illustration: "A gentleman who thought Christianity was merely a heap of puzzling problems, said to an old minister, 'That is a very strange verse in the ninth chapter of the Epistle to the Romans, - Jacob have I loved, Esau have I hated.'"

"Very strange," replied the minister; "but what is it, sir, that you see most strange about it?"

"Oh, that part, of course," said the gentleman, patronizingly, and with an air of surprise, "Esau have I hated, is certainly very strange." "Well, sir," said the old minister, "how wonderfully are we made, and how differently constituted! The strangest part of all to me is how that he could ever have loved Jacob. There is no mystery so glorious as the mystery of God's love."

Plans are well under way for the erection of a monument of John Calvin, which, it is proposed, shall commemorate both the man and the cause he represented. The famous religious leaders of that period will be grouped around the image of Calvin and the pedestal will contain Coligny, Cromwell, William of Orange and other great soldiers of the Reformation. This is a fitting tribute of a great people to their most illustrious leader.

EDITORIAL VARIETIES

"When ambition cracks in at the window, contentment flies out at the door."

The Temple Adah Israel, this city, contains a monumental window of the late Rabbi Adolph Weiss.

Mrs. E. Dickey, of Cave City, called in to see us while in the city last week. Bishop Packert is doing a fine work there.

When principle is at stake follow in its wake rather than another course which experience and policy may suggest.

Adison says: "If you wish success in this life make perseverance your business friend. Experience your wise counselor. Caution your elder brother, and Hope your guard and grain."

The suggestion to establish a Jewish University at Jerusalem is not meeting with encouragement from Hebrew scholars. They regard it, at this time, a beautiful but impracticable ideal.

Recently four young men were approved for ordination by Walnut Street Church, Leonard, from the North; Hollis, from the South; Foster, from Canada; Lally, from Australia.

Mrs. C. E. Fada, of Greenville, the official Moderator of Muhlenberg Association, gave us a call last week. The outlook for Baptist progress in his section is good, if our people do not receive the grace of God in vain.

Mr. W. H. Porter, the Baptist banker, of Beren, with his brother, G. E. Porter, and Dr. J. A. Davis, called at our office. W. H. Porter has long been a subscriber to the Western Recorder and both the other brothers were when they left. They bring cheering reports of their new pastor's labors. R. L. Brandenburg is their bishop. They have additions almost every service.

People in this country sometimes wonder just what are the effects of the Christian religion in India. The following paragraph tells that story: "Whereas, there is one criminal Hindu in 447 of the population, in the Christian community there is only one found in 2,000. The Christian community has a reputation for truthfulness, honesty, and morality which reflects the influence of its education and Christian training."

Dr. H. A. Porter, pastor of Walnut Street church begins special meetings in his church next Sunday, April 5th. Services every afternoon at 3 and every evening at 7:30 o'clock. In the afternoon he will preach on "Great Doctrines of the Bible." In the evening on "Tragedies of the Bible." The church and community are in great expectation. Come at the beginning. Come all the time. Don't depend on Dr. Porter, but the Lord.

Evangelist W. H. Smith was engaged in a meeting at Wickliffe, Ky., with Pastor J. W. Bruner. He was suddenly taken ill, the doctors said he had appendicitis. He went to Cairo, Ill., for an operation. This was performed on the 28th and at last reports he was doing well. We ask for the sympathy and prayers of the people everywhere that he may be speedily restored to his wonted usefulness and long spared to preach the truths he so dearly loves.

The Rev. Dr. Charles Cuthbert Hall passed away last Wednesday, at his home, in New York City, in the fifty-sixth year of his age. He was born in New York and graduated from Williams College in 1872. Later he attended the Union Theological Seminary and the Presbyterian College in London. He became president of Union Theological Seminary in 1897. Dr. Hall had been ill about two months and recently submitted to a surgical operation. He was a man eminent in his denomination, and his loss will be sorely felt.

The editor preached for the Newport saints the fourth Sunday in March and will always remember the royal reception accorded him. The Rev. M. J. Hoover has the proud distinction to preside over this church as pastor, and his labors are being blessed by frequent additions to the membership. The church is sadly hampered for lack of room and larger quarters must be secured in the near future. For more than a year no effort has been made to add to the Sunday-school, because every inch of available space was already occupied. Bro. Louis Brauntz is the efficient superintendent. Mrs. L. M. Gosney, the primary superintendent, is one of the best in the entire South. It was an inspiration to visit this splendid Sunday-school.

AMONG THE Churches.

Walton St. (Third and St. Catherine) Pastor Henry A. Foster: Pleading Guilt, Acts 2:23. Come and Witness, John 8:12. R. R. attend, 5th by letter, 6; by relation, 1.
Monday—Mrs. H. H. DeMott: The Duty of the Christian Life, Eph. 2:21-22. The Whole Duty of Man, Lev. 17:33-34.
General H.H.—Mrs. W. J. Hall: Good Work, God to Love, R. R. attend, 7. For baptism, 1; by relation, 1. The meeting closed Tuesday night.
Chester St.—Pastor J. M. Weaver: A Thrilling Question, Job 14:14. Way of Approach to God, Eph. 2:18. R. R. attend, 11.
Calvary—Pastor J. R. Detweiler: God's Perfect War, 11 Sam. 27:31. The Prudential's Return, Luke 15:20-24. R. R. attend, 217.
Clifton—Mrs. P. T. Hale: Baptized Education, John 17:2. Mrs. W. J. McClinton: The Certain Triumph of the Gospel, R. R. attend, 200. Fifth Sunday Meeting with Clifton church, R. F. Reed and L. T. Wilson discussed "Young People's Work." The Baptist Outlook in Louisville" was discussed by M. P. Hunt. "The Layman's Missionary Movement" was discussed by Thom. D. Osborne and J. N. Prud'gde.
City Limits—Mrs. H. M. Harris: God Not Far Away. Wages of Sin is Death, R. R. attend, 52. Donation party March 25th, the pastor's birthday, at which time the community expressed to the pastor and his family their kindness; Ladies' Aid is responsible for the movement.
East—Pastor L. T. Wilson: How to Shine, Matt. 5:17. A Faithful Witness of Jesus Christ, Acts 1:3. R. R. attend, 225. By letter, 1.
Eighteenth St.—Mrs. O. P. Lloyd: Love, John 3:16. R. R. attend, 81.
East Mead—Pastor J. W. Grathouse: Teach Me, O God, and Know My Heart, Ps. 139:23-24. Repetition vs. True Religion, Matt. 3:7-12. R. R. attend, 98.
Eleventh and Jefferson Sts. Mission—Pastor H. T. Kinsbrun: Leper healed. Fourth Ave.—Pastor E. R. Alderman: Christ's Sword, or the Battle of Principles, Matt. 10:34. Imaginary Goodness, Matt. 23:20. R. R. attend, 266.
Franklin St.—Pastor T. J. Duvall: Inspiration, II, Peter 1:21, John 16:13. I, Peter 1:18. R. R. attend, 297. By baptism, 1; by letter, 1; by restoration, 2; for baptism, 4. Revival services, preaching by pastor.
German—Pastor A. Janzen: The Holy Bible. Believing Christ, John 3:36. Observance of Bible day; collected \$8.19. By letter, 3.
Highland—Pastor L. W. Doolan: What It Means to be Jesus' Friends, John 15:14. The Modern Ishmaelites, Liquor Dealers, Gen. 16:12. R. R. attend, 201. Bro. J. N. Stridger preached in the morning.
Hope Rescue Mission—Pastor Wm. M. Bruce: Matt. 5:17-25. Bible Class attend, 43. Good week at Mission; small congregation at Workhouse, but good service; fine service at jail.
Hazelwood—Pastor Chas. B. Althoff: No Cross, No Crown, Gal. 6:14. The Wicked Father, Eph. 6:4. R. S. attend, 113. For baptism, 1.
Highland Park—Pastor G. F. Davison. Our Marching Orders, Matt. 28:19-20. Bro. J. V. Turner: Power of Good News, Rom. 1:16. The Holy Spirit was manifested in the cottage prayer meetings last week in the salvation of four souls. Subscriptions for missions, \$37.75. Cottage meetings will continue for an indefinite period. S. S. attend, 75.
Immanuel—Pastor Thos. A. Johnson: God's Use for Weak Instruments, Rev. 3:8. Paul as a Preacher, 1 Cor. 9:16. S. S. attend, 178. Contribution of \$10.14. About \$260 raised at morning to meet interest charges.
Oakdale—Pastor S. N. Mohler: How Grace Grows, II, Peter 1:2. The Necessity of Faith, Heb. 11:6. S. S. attend, 150. Sunday-school gave \$21.16 for missions.
Ormsby Ave.—Pastor J. R. Williams: Disappointment at Heaven's Gate, Matt. 7:21-23, 25:10-12. Bro. W. R. McMillan: Trial, James 1:12. S. S. attend, 111.
Parkland—Pastor E. G. Vick: What is this that Thou Hast Done? Gen. 3:13. Watchfulness, Luke 12:37. S. S. attend, 172.
Twenty-sixth and Market—Bro. R. A. Barnes: Christian Rest, Matt. 11:28. Pastor R. E. Reed: The Goodness of God Working Repentance, Rom. 2:4. S. S. attend, 243.
Third Ave.—Pastor S. J. Cannon: One God, Mark 12:29. A Final Message,

Arts 1:1. R. R. attend, 184.
Twenty-second and Walnut—Pastor M. P. Hunt: Conditions of Healing His Feet, Gen. 43:3. The Visionary Substitution, II, Cor. 5:21. R. R. attend, 6th. By baptism, 7; by letter, 2. The Eighth Magisterial District Convention held a great Sunday-school convention in my church at 3 p. m. It was an inspiring occasion.
Thirty-sixth and Grand—Pastor R. R. Matthews: Obeying to the Command, Gal. 6:14. Meaning of the Stagger, Ex. 17:24. R. R. attend, 88.
Yankee St.—Pastor E. G. Mills: A Command to Us, Matt. 23:19-20. An Highway, Ps. 35:8. R. R. attend, 88.
Jeffersonville—Pastor W. K. Abrams: He Mealy, I, Cor. 16:12. Baptism, Matt. 3:15. R. R. attend, 128. Baptized 16 at evening service.
Catholics Ave. (New Albany)—Pastor U. R. Chilton: The Desire for Righteousness, Matt. 5:6. He Came to Himself, Luke 15:17. R. R. attend, 98.
Kammakale—Mrs. C. K. Hoagland: Repentance, Matt. 3:2.

EATON MONUMENT FUND.

Here are extracts from some letters that should stir the hearts of every lover of Dr. Eaton:
"Each week find my check for \$5 for Dr. Eaton's monument. I never give more gladly to any earthly cause and feel that this, which is probably as much as I ought to give, is but a feeble token of the great return in which he is held by myself and family. We sadly miss his annual visits to our school; oh, so sadly! May our Heavenly Father give an abundant harvest, from his great sowing."—President W. R. Guyton, Ukedale, Ky.
"I feel that I must have an interest in the Eaton Monument. Enclosed please find P. O. order for one dollar. How I wish that it could have been more! I loved Dr. T. T. Eaton as a man. I loved him as a Baptist preacher. I loved him because he was such a strong defender of the Baptist cause and contended so earnestly for the faith which was once for all delivered to the saints. But best of all I loved him because he loved the Lord Jesus Christ. How sad, yet a pleasure to read this little token!"—R. T. Wigginton, Miami, Fla.
"When I first saw the proposition to erect a monument to the memory of Dr. Eaton I said I must have at least \$1.00 in it. I put the matter before my church. A committee is at work."—Rev. A. C. Dorris, Lewisburg, Ky.
"I owe more to Dr. Eaton for instruction and inspiration than perhaps any living preacher. I trust Kentucky will do her part. I enclose my subscription card and, if needed, you may call on me again, and I shall be glad to respond. I don't know what my church will do, but I will see."—Rev. W. C. Taylor, Arlington, Ky.

SUBSCRIPTIONS RECEIVED.

Taylor, Rev. W. C., Arlington, Ky. \$2 00
Previously acknowledged 1662 25
Total subscriptions received. \$1664 25

CASH RECEIVED.

Anthony, Rev. J. R., Indianapolis, Ind. \$1 00
Bailey, Mrs. Mattie G., Louisville 5 00
Caldwell, Mrs. Henrietta R., Paris, Ky. 5 00
Campbell, Rev. T. H., Rockville, Md. 1 00
Glaize, Mrs. C. B., Louisville.. 1 00
Gwynn, Pres. W. B., Glendale, Ky. 5 00
Kirkland, Rev. R. S., Fulton, Ky. 5 00
Leidigh, Mrs. Samuel, Louisville 2 50
Mullins, Miss Hattie, Louisville 1 00
Nall, D. S., Baltimore, Md. 1 00
Noel, R. R., Stanford, Ky. 1 00
Partlow, Miss Mollie, Louisville 5 00
Sarratt, Miss Dora, Louisville 2 00
Shields, W. S., Nicholasville, Ky. 1 00
Smith, Rev. R. A., Germantown, Md. 50
Taylor, Dr. R. W., Louisville.. 10 00
Urton Benj., Hanley, Ky. 1 00
Wigginton, S. T., Miami, Fla.. 1 00
Previously acknowledged 373 50
Total cash received \$422 50
HENRY ALFORD PORTER, Chairman.

We must add a word to the brief notice of his grandson's death which Dr. Bow made last week.
For the first seven months of his little life, the boy had but the faintest hold on life. He would have died had he not had the tenderest care, the greatest skill and the most unceasing watchfulness. As it was he barely lived and when six months old only weighed five pounds. His little hands looked like the feet of

a bird when his mother brought him into the office one day when he was that age. And his tiny, tiny face was wrinkled and drawn with pain.
We did not see him for four months, though we heard, of course, of his recovery and growth. One day we met a lady riding a baby carriage in which was such a strikingly handsome boy we stopped to admire him, and then noticed that the lady was Mrs. Amosley How. The baby was the picture of health, and even large for his age, and it required all our faith in her truthfulness, aided by the look of mother's pride in her eyes, to make us believe that was the same child. Such a transformation seemed miraculous.
J. O. How, Jr., was not only strikingly handsome but of most remarkable intelligence. And he had not been spoiled during his long sickness. He was as winsome as he was bright and beautiful. To parents and grandparents Heaven is nearer and Jesus draws since He took that previous lamb in His arms.

THE STATE.

Dr. F. W. Conkley writes: I've moved again. Please change my address from 2703 Duaneville to 2406 Amber.
Mrs. Wm. D. Newlin writes from Morgansfield. I am here in a great meeting with C. W. Knight. We have had nearly one hundred additions to the church already, and the meeting continues with unabated interest. We expect to continue another week and perhaps longer.
Pastor J. T. Howden writes from Corington: Meeting in Immanuel church has just closed with about thirty additions to the church. Bro. Powell, Secretary State Board, greatly encouraged us with his presence and help. Our Sunday-school is giving us much anxiety; it has overdrawn the church and we are not in shape to prove the building question at these hard times.
Pastor H. J. Davis writes. On the third Sunday of this month the Providence church had the rare pleasure of a visit from Dr. Powell, our great Missionary Secretary. He came by invitation of the church to aid in ordaining deacons and to preach his work. It was a fine day and we had a fine sermon, and a very impressive ordination service. Brethren W. P. Hlatt and Wallace McCormick were duly set apart by prayer and the laying on of hands. The people were all delighted with Bro. Powell. The Lord bless the man and his work.

DEAR RECORDER.

I resigned East Mead Baptist church, Louisville, and accepted Berea Baptist church, beginning my work here March 1st. The church gave wife and I a hearty reception, and our work is starting off nicely. We have had accessions nearly every service since coming on the field. Thus far there have been ten additions to the church and eleven baptized. We have had no special meetings yet. Our Sunday-school has made an increase of thirty-one in three weeks. We now have 147 in attendance. Congregation are about 400 to 450 for morning service, but only about one-half that number at evening service, since all students of Berea College are compelled to attend college chapel Sunday evenings.
I have been informed that there are nearly 1,000 students now in Berea College. A large majority of these students are among the brightest and best of our mountain boys and girls. This fact makes Berea a strategic point for Baptists, truly this is a great field. Then the Baptists are getting a strong hold on the town. Some who have recently come into the church are among the best business men of the town. This gives our work permanence. There are many others interested and we are praying for the power of the Holy Spirit in our own lives, that we may be able to lead them to Christ. To God be all the glory.
We hope soon to have your editor visit us here. Brethren pray for us. May the Lord bless the dear old RECORDER and the great work it is doing.
R. L. BRANDENBURG, Pastor.
Berea, Ky.

BRECKINRIDGE ASSOCIATION.

The District Board of this Association held its quarterly meeting with the Walnut Grove church, in connection with the Fifth Sunday Meeting. They report encouraging progress in the work. Harpingsburg church has long been one of our mission points under the State Board. Under the efficient leadership of Pastor E. B. English this church will give as much to missions this year as we have appropriated to them in the past five years.
Bro. J. J. Willett is the popular bishop at Walnut Grove. He arranged

the program. We had the discussion of Missions, Sunday-school work, Church Discipline, Prayer Meeting, the Great Commission, etc. A sermon by J. P. Winchell and one by the writer. There were present at the meeting Elders J. J. Willett, E. H. English, J. T. Lewis, J. P. Winchell, I. C. Argabrite and the writer, besides a number of excellent laymen, who took part in the discussion. Bro. J. H. Herndon, of Irvington, presided and led in the discussion of the Sunday-school work.
Many expressions, both public and private, of the high appreciation of the Western Recorder were given. We received a good list of new subscribers and renewals.
The rain was abundant, and the mud—well, it was indescribable. The attendance was not so good as it would otherwise have been, but the hospitality and entertainment were at high water mark.
How.

DEAR READER.

I know our friends will greatly rejoice with us over the fact that the General Education Board on Tuesday of last week granted to the Williamsburg Institute \$50,000 of the \$770,000 we are now raising for the Institute. The Baptist Education Society of Kentucky is to raise for us in Kentucky \$75,000, and Dr. Gatliff is to deed to it his 4,000 acres of real land, the people of Williamsburg are to give \$25,000. Mr. Ezra H. Stevens, of Hartford, Conn., has already given \$4,000, and we are to raise elsewhere the remaining \$30,000. God has led us thus far and he will lead us to the end. Praise be to His holy name.
H. H. HISSAN.
New York City.

DEAR RECORDER.

A gracious revival has been experienced here in Murrefreesboro. Fifty-three persons have been added to our church. This makes 143 in eighteen months, thus more than doubling our membership. Dr. H. M. Wharton was with us for twelve days. He is the same charming personality and preaches the old Gospel with wonderful power. The entire community was mightily moved. We had been long looking and praying for such a day. There were some great lessons in it. 1. A little body of people can do great things if they will only put God to the test. 2. That God can reach and save the old as well as the young. The ages of the accessions range from nine to eighty; and, 3. That the men can be reached as well as the women and children. We received almost twice as many men as women. To God be all the glory.
A. C. DAVIDSON.
Murrefreesboro, Tenn.

THE B. Y. P. U.

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

A new B. Y. P. U. will shortly be organized at Somerset, Ky. Rev. O. M. Huey is the aggressive and progressive pastor. There is a great field for a B. Y. P. U. there. The Somerset church is operating three missions and these furnish the young people excellent opportunity for Christian activity. In a letter Bro. Huey says: "We want to be in the Georgetown meeting in July with a good delegation."
The Union at Lebanon Junction sends money order covering its pledge for the State work. The stirring president, Bro. W. H. Hall, writes most encouragingly of the work there. He says: "I am going to see that my Union swells the numbers at Georgetown. . . . You can count on us for favors at any time. We are small but try to do things for God and His cause." We like the ring of Bro. Hall's letter.

Dr. P. T. Halo, Corresponding Secretary of the Baptist Education Society of Kentucky, writes: "I am glad to see that you are working up the B. Y. P. U. Assembly at Georgetown. I shall be glad to do anything I can to help you in getting up a great crowd and hope to be present at least for part of the time to enjoy the feast you will spread." Dr. Halo has been requested to speak at the Assembly on the subject of "Education of our Young People in our Baptist Institutions."

Wm. J. Mahoney, State Sunday-school Secretary, writes: "I shall be glad to serve you in any way you may desire on the B. Y. P. U. Assembly programme." Bro. R. T. DeSpain, president B. Y. P. U. of Twenty-second and Walnut Street church, Louisville, will speak at the Assembly.

Plan to attend the Kentucky B. Y. P. U. Assembly, Georgetown, June 20th-July 3rd. Cost of board \$1 per day or \$4 for entire time. Write for information. All afternoons will be devoted to recreation, such as swimming, boating, fishing, baseball, tennis, etc. The Assembly will be a rare combination of profit and pleasure.
Let us hear from B. Y. P. U. workers

over the State. Tell us of your plans relative to the Assembly. Are you going to help us make it grand? Are there any questions that you would like to have discussed specially? Tell us now.

(An Kentucky Baptist has a successful Assembly of their young people along the combined lines of profit and pleasure? "Come and see." Georgetown, June 28-July 3, 1908.

"The B. Y. P. U. is not an organization to bring up a set of proud, pious, pushy young people; not in any sense to retire old people. Who would think of retiring the 'Old Guard'? Who but gives all honor and prominence to the veterans? When earnest, consecrated young people take a prominent part or fill a leading place, it is a joy to the wise old people and the devoted young people.

The spirit of this organization is, rather the spirit of self-effacement. When it succeeds in training up workers, they are passed to other activities, thus transferring their chief interest from the Union to their new work." (Quoted from Leavelle's Manual.)
Dr. C. M. Thompson, of the WESTERN Recorder, has been invited to speak at the B. Y. P. U. Assembly this summer.
New Liberty, Ky.

W. M. U. NOTES.

April 12th is the time all reports must reach Miss Willie Lamb, Box 306, in order to be included in this year's report.
The N. C. W. M. U. held their annual session at Gastonia, N. C., and the Union has not had a better year than the one just closed.
Mrs. T. A. Hamilton the long-time Sunbeam superintendent of Alabama, says if you want to have joy of heart be a leader of a Sunbeam Band. If you would know what it is to be thrilled with joy, face a crowd of shining ones called your Sunbeam children and find among them your Sunbeam grandchildren, taking up the Lord's work and attending to His business.
The W. M. U. of Owensboro are supporting a little Chinese girl in Miss McKenzie's school. Mrs. John Griffin, Owensboro, supports another, and five other ladies together support still another. A commendable record.
We have, however, not told all. The Y. W. A. of Owensboro, have fitted up the Children's room of the Mary Kendall Home for unfortunate women and children. The room is a thing of beauty and comfort, costing \$114. They gave \$25 extra for an operating table.
A bright girl graduate of a Baptist mission school in Burma was lost sight of for a time by her teachers. When found she had organized a school of her own in an obscure jungle village.
The best president of a W. M. U. is the one who puts the most people to work.

Andrew Fuller said: "Though the water of life is free, we must pay for the pitchers to carry it in."

Until the coming of the foreigner a spinster was an unknown quantity in Japan. And even now it seems impossible for the Japanese to believe that the female missionary is unmarried and travelling alone. No husband! Why, then, is the honorable Miss not married? Doubtless she will soon be, or perchance her Lord is dead. To the mind of the folk of Dai Nippon the be-all and end-all of woman's life is marriage and it is only gradually dawning on them that the single state is possible and bearable.

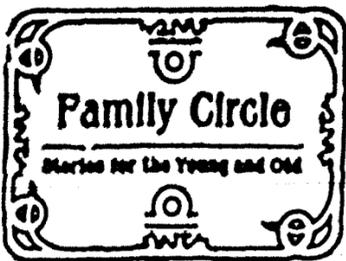
This week Kentucky women are both honored and blessed by having Miss Crane within their borders. Saturday, April 4th, by invitation, she will address the Highland Ladies. These meetings are specially in the interest of the Young Women's Auxiliaries of Kentucky, and the Sunbeam leaders and the young women are most cordially invited to be present. Luncheon will be served by the Highland Ladies. The following is the programme for the meeting:

Morning Session.

Select Bible reading.
Address—Miss Crane.
Exhibit Work—Mrs. Creal.
Sunbeam Work—Miss Edna Wilson.
Discussion of Training School.

Afternoon Session.

Select Bible reading.
Experiences of Y. W. A.
Missionary Study Classes—Mrs. Creal.
My Work in China—Miss Emma Thompson.
Mrs. Creal asks that all young ladies interested in missionary work attend.
Dr. Gray suggests that the societies which failed to observe "self-denial" week do so, taking a subsequent date. In remitting money it should be specified as self-denial offering.



THE OLD MAN.

J. BRACKENRIDGE BELL.

"Do you like to jump, oh, over so far, Off a high step, or over a bar, Or down a steep hill, not minding the bump?"

"No," the old man said, "I don't like to jump."

"Do you like to ride on the railroad cars, And smell the smoke and feel the jars, And watch the freight cars rushing to hide?"

"No," the old man said, "I don't like to ride."

"Do you like to fish down at the spring And get a crowd on your string, Then bait his hind leg, an' catch what you wish?"

"No," the old man said, "I don't like to fish."

"Do you like to run and run and run, And yell like Injuna—ain't that fun! Make the most noise of all the boys?"

"No," the old man said, "I don't like noise."

"Not surely you like to climb up trees, Was-a-y up in the sky where's always a breeze; And skin the cat up high! That's sweet!"

"No," the old man said, "I don't like to climb."

"If you don't mind, I wish you'd tell If you like anything real well! Is there nothing you like?" The old man smiled;

"The thing I like best is a little child."

JOHN, JUNIOR.

BY MAMON AMES TAGGART.

"What is sky-v, daddy?" asked John, Junior. He moved his lips with difficulty, because he held his square little chin in one hand, leaning forward, elbows on knees. Yet he pronounced the two syllables so clearly that they were disconnected.

It is a kind of slang, Junior. It means—"began John, Senior, after a moment's hesitation.

"And sharp practice," added John, Junior, without waiting for the first definition—"is that like sharpshooting?"

"Rather," said John, Senior, with a smile. "Why do you ask, Junior-boy?"

John, Junior, smiled his irresistible smile, responding to the caress in his father's voice. It was astonishing how irresistible John, Junior's, smile was. It dawned on a mouth not over small, and radiated from clear, brave eyes not particularly handsome, and wrinkled up a little nose that was undeniably f-ckled, and that might have been described as sturdy rather than by a more flattering adjective, and it stopped at the average straight light hair of the average American small boy.

Yet in his six years of possessing it, John, Junior, had never found any one proof against his smile. To John, Junior, the normal world was one of loving kindness, and the normal atmosphere reflective, smiling back to his smile.

It never occurred to him that his father was a being to be feared, yet John, Senior's, reputation among his associates was not one of gentleness.

Now, John, Junior, smiled up at him happily as he crossed his under leg over the former upper one, and readjusted his decided chin on his other hand.

"Why do you ask, Junior-boy?" repeated the elder John.

"Because," said the younger John luminously, "I wanted to know."

"Oh!" ejaculated John, Senior. "Well, skyve means a way of dealing with people—in business, usually—that is a little off color; not quite straight. And sharp practice is much the same. It's often said of lawyers, Junior—when their practice is so sharp that they come pretty near to tricks, you see."

"Lawyers? Like you?" asked John, Junior.

"Precisely. Especially lawyers like me," returned John, Senior, with a short laugh. "And now tell me why you wanted to know about these words, John, Junior?" he added. He was well enough acquainted with his son's methods to satisfy his curiosity before attempting to satisfy his own.

John, Junior's face, looked troubled. "Why, you see, Senior-daddy," he explained, "I'm fearful sorry it means that. Because some one's got hold of Dorothy Lamb's mother's house that way. By a skivy way, I mean."

"Oh, they here!" exclaimed John, Senior.

John, Junior, nodded hard. "And it's a tight mortgage, and they're going to sell it up, and put out Dorothy's mother quick. And I'm fearful sorry, because at kindergarten... Dorothy's braided work is truly the best, and she made the nicest clay banana of any of us, and she sings the game songs best, and I think I like her best. And her mother looks like headache."

John, Senior, laughed, and then he seemed annoyed. "How did you learn all this, Junior?" he demanded. "I don't mean about Dorothy's accomplishments, but about a tight mortgage, and the coming sale of the Lamb house?"

"I'll tell you," said John, Junior, leaving his small chair to come over to perch on the arm of his father's large one. "It was at Mrs. Harrow's the other day. Mama went upstairs with her, and I was waiting down where Mrs. Lamont was, and some more ladies, and Mr. Harrow, and big Bob Lamont and some men I didn't know. And they said mama was aw'ly nice and pretty, and I tried to look as if I didn't hear 'em. I was so scared they'd see how pleased I felt, and how I knew more about it than they did. And then they spoke 'bout a boy being a dear child and how everybody loved him. And first I thought they meant me, Senior-daddy, because people do love me so much, and mama makes me say at my prayers every night—'way at the end: 'I thank Thee, In-finite Love, for making all hearts to love little John, Junior.' She says that's the way to make me not spoiled, and she says that she can't afford to have her just-one child spoiled. Mama's so fussy-nice, isn't she? But I found out they wasn't talking 'bout me, but 'bout some other boy, because they said they didn't see how it happened he wasn't one bit like his father. So that wasn't me and you, Senior-daddy! Then they got to speaking about the Lambs and a man, and I don't know who he was, because they talked pretty low, and I didn't hear, though I didn't move one wink. Bob Lamont said it was sky-v, and Mr. Harrow said it was too sharp practice for him. And Mrs. Lamont said quick: 'Spare the child!' And I said: 'It's spare the rod, Mrs. Lamont.' And they all laughed; it wasn't funny, was it, Senior-daddy? And Mrs. Lamont said: 'Come here this minute, you dear little John, Junior.' So I went, and she hugged me as hard as fun. Then she said: 'Maybe if John, Junior, asked him to show mercy he would. What do you think, Bob?' And Bob Lamont said: 'Possibly. John Junior, is a kill-his-heel; he's his one soft spot. Now what do you s'pose a 'kill-his-heel' is, daddy? I'm not one, am I? But I thought Mrs. Lamont wanted me to help Dorothy Lamb—and I do in kindergarten. Who do you s'pose that man is who is going to take their house away, sky-v, sharp practice, like they said?"

John, Senior, shook his head—shook it so hard that it was not strange that his face was red. "Couldn't say, Junior," he said.

"Couldn't you stop him, Senior-daddy? I wish you'd please look for him down in town, and make him stop taking Dorothy's house, 'cause you could stop anything."

John, Junior, beamed on his father admiringly. "And then, you see Christmas is coming!" he added irrelevantly.

"What has Christmas to do with it?" demanded John, Senior.

"Why, everything!" cried John, Junior. "You know you're fooling. You're so funny!"

He sighed contentedly over his parent's humor. "'Peace'n earth,' mama says at Christmas. I guess you don't have peace when your house is grabbed. And maybe that man—the grabber-man—don't know 'bout how you have to have good will'er man. You find him and tell that Senior-daddy, my dearest. And stop him nice that way!"

John, Junior, grow flushed and ecstatic, considering the thing as good as accomplished by the mere prospect of his "Senior-daddy's" undertaking it. "I'll draw him for you, so you'll know him when you find him!" The younger John chuckled gleefully as he dismounted the chair arm and drew a sheet of his father's foolscap and a pencil toward him.

He sketched rapidly a remarkable personage of entirely distinct anatomical parts set one upon another, who was brandishing something that John, Junior, explained was a "sky hammer." The cruelty of this personage was plainly indicated by his prodigious nose and desperate whiskers.

"There!" exclaimed John, Junior, withdrawing from view the tip of a tongue with which he had been accompanying his own inspired strokes. "This is him, Senior-daddy. He's no better as a tiger! And hard-hearted as—Wait till I make his hard heart on him here. You'll have to imagine it's inside him, please. There! Now you'll know him when you find him, Senior-daddy. Ain't he fearful?"

John, Junior, surveyed his sketch, pity for Dorothy's threatened Christmas homelessness lost to sight in the joy of limning the destroyer.

"Maybe he's not quite so fearful, John, Junior," suggested John, Senior, mockly. "Don't you suppose there's a chance of his being a little less dreadful? Maybe the house came to him in the way of business,—fair business, even if it were sharp, and maybe he is trying to make money for a little son whom he loves dearly—as I love you."

John, Senior's voice was almost humbly eager, but John, Junior, shook his head with a child's certainty of the unshaded difference between black and white.

"He's worse'n that," he declared positively. "Taking away a widow—Dorothy's mother's—house at Christmas time, too! He wouldn't do that for a boy, because a boy wouldn't 'ave his such money. He's worse'n I can draw him, Senior-daddy, my darling. But you'll find him and tell him to be good—just remind him, Merry Christmas. So that'll be all right. Won't Dorothy be glad and s'prised? And maybe her mother'll get better. She don't look mama's kind of this. Mama's little, but Dorothy's mama looks a thin thing! Now I guess I'll go down and play in the yard if you won't be lonesome! And maybe I go to meet mama a little way down the street!"

(Continued next week.)

THE WEALTH OF OLD MAN JONES.

"There is one thing that I can't understand," said my friend with a questioning mind.

"What is that, Hanson?" I asked.

"About old man Jones down there at the foot of the hill. If there are any Christians in this country, he is one. He has prayed twice a day for forty years, and proved his faith by his works. He has worked hard, and has been ambitious to lay up something for his family, yet he is exceedingly poor, has always been poor—often his family lack the bare necessities of life. That little cabin with the rocky patch of ground around it is all that he has to show for a whole life of drudgery. Yet the Bible says that 'all things work together for the good of those who love God,' and 'to him that asketh it shall be given.' How do you explain it?"

"Let us go down and talk with him about it," I replied.

The old man warmly welcomed us into his simple cabin, and set chairs for us by the open fireplace, for it was a frosty November day.

"I'm glad to see you, Will." He always called me Will. "I have been waiting to tell you about a letter I got two weeks ago from Dave. Dave has joined the church."

The old man's eyes grew bright, but his voice shook a little.

"I've been praying for that boy for many years, and I knew the Lord would save him."

The light on his face, furrowed by toil and age, was good to see.

"I'm perfectly happy now," he continued. "Mary married a good man, and they have a good home. Sam is preaching the gospel, and now Dave has chosen that better part. The Lord is 'ndrous good to his servants, and I can say with David, 'The Lord is my shepherd, I shall not want.' And he repeated the whole psalm.

"But haven't you often needed things that you did not get?" inquired my friend.

"Oh, yes, certainly, there have been many times in our lives when we did not have all the worldly goods we wanted, but some way we pulled through. Perhaps it was the result of bad management; perhaps it was best so, but that matters little. The Lord has made us so rich in everything else we do not mind a little poverty."

As we climbed the hill my friend was silent. When we reached the summit we looked back at the little cabin at the foot.

"I understand now," said my friend. Sunday School Times.

SURPRISES.

"Surprises are mostly selfish," pronounced Aunt Phebe, bluntly.

"Why, Aunt Phebe Turner!"

"They are; the one that plans them has the fun, and the other one has to pretend to like it or be a curmudgeon. There, now, Tab, what for would you told me yourself that Clifford came with a headache on his birthday last year, and that he was lying on the couch with his collar off and sneezing a shate when those twenty people you had invited to surprise him walked in. Do you suppose he enjoyed that?"

"I'd better, after the pains I'd taken!" Clifford's wife retorted. "I had perfectly lovely refreshments, and a cake with twenty-seven candles, and all done without his suspecting a thing. But this year he's on guard, and just trying his best to forestall my surprising him. He wants me to come downtown to dinner on his birthday, but I shan't let him spoil my plans by humoring him in that."

"There it is; you know he doesn't want to be surprised, and yet you're bound to do it—to please yourself. Now isn't that selfish?"

Mrs. Clifford Ashley looked aggrieved. "I suppose you'd say it was selfish in me to come home on the three o'clock train, instead of the six, last week, and lug the baby and my suit case from the station all alone, just to surprise Cliff by having dinner ready when he got home!"

"M-m, did Cliff expect you on the six o'clock train?"

"Yes, of course. Went to meet it, right from the office, and it was de-a-finitely late, and he waited and waited, and then, when it did come, we weren't on it. Of all the dejected-looking fellows, he was the worst when he walked into this flat. And astonished! I was paid for all my trouble by the expression on his face when he found us here."

"I wonder if Cliff was paid for his, too! There 'child, don't take that wrong. You see, I got through surprising about forty years ago, one winter when I was in school, and a lot of us came down on old Professor Belling with a surprise party, and found him sitting in front of the base-burner, wrapped in a quilt, having a terrific attack of asthma. The sheets from his cold bedroom were draped on chairs round the stove—but do you suppose we young savages had sense enough or heart enough to go away? No, indeed! We trooped in, and that poor, gasping man was hustled off into his cold bedroom, and between the times of waiting on him, his tired little wife made coffee and helped us serve the refreshments we had brought, and there we stayed until eleven o'clock at night. And it wasn't until just before we left that I realized what we were doing. I heard him groan out to his wife, 'Will they never go? I've got to sit up to breathe, and I can't in this cold room.'"

"Aunt Phebe!" Mrs. Ashley was laughing, in spite of her pique.

"Gospel truth! I was cured of surprises right then. Now, why don't you let Cliff enjoy his birthday in his own way? Go downtown to dinner with him, if he wants that."

"But no, indeed!" cried Clifford's wife, with a sudden glint in her black eyes. "Cliff's not asthmatic, and he's got to be surprised when I think best. It's such fun!"—Christian Work.

Fine Care Fine Hair advertisement with decorative border and text: 'It's new care that makes fine hair! Use Ayer's Hair Vigor, new improved formula, systematically, conscientiously, and you will get results. We know it stops falling hair, cures dandruff, and is a most elegant dressing. An entirely new preparation. New bottle. Now contains three times as much of the best of the hair.'

Individual Communion Service advertisement: 'Might of personal instruction and in many instances, send for leaflet party orders and catalogue No. 1. Give the number of communion table and name of church. The leaflet is sent out at once promptly and kindly by the use of the individual card. W. H. SPRINGER, Manager, 254-255 Washington St., Boston, Mass.'

DOUBLE YOUR SUNDAY SCHOOL ATTENDANCE advertisement: 'Lilly's Copy and Copy System has doubled the attendance and collections in scores of Sunday Schools. A Second Year Bible and Free Certificate are a part of the system. Rev. W. A. Datta, Fulton, N. Y., increased attendance from 20 to 40 scholars in about 3 months. Send for descriptive literature, etc. giving names of your denomination. CHRISTIAN FINANCE ASSOCIATION, 3 Maiden Lane, New York.'

Tabby stood up. She arched her back, and waved her tail, and sang Dennis a sweet song, and the heart of Dennis melted within him.

"Hello!" said he, under his breath, "it's a black shame to murder the little bastards." And Tabby arched her back again, and rubbed her head affectionately against Dennis' leg, and sang a few more bars of her siren song.

Suddenly stealthy footsteps were heard approaching. Tab's eyes glared wildly at Dennis. Dennis started guiltily as he looked at Tab, but sighed his relief when, instead of the dreaded Bridget, Connie and Rex tiptoed softly up to the barrel.

"Dennis, where are the kittens?" whispered Connie, excitedly. "Cook says Tab has some kittens, and you're going to drown them. But you won't will you, Dennis, dear? Please, please don't drown them!"

"You're not to drown those kittens, you know, Dennis," said Rex, with a manly air of firm authority. "They belong to us—Connie and me."

"Oh, Rex," cried Connie, "here they are in the barrel! One, two, three, four, five, darling little kittens all squirming about. Oh, Dennis, do put them all in my apron!" and she held it out, looking up at him with blue, beseeching eyes.

"And what will I say to her?" asked Dennis, pointing upward.

"It's none of her business," said Rex. "I guess we can do as we like with our kittens! You give 'em to Connie, and I'll take old Tab, and we'll hide 'em in the barn, where she can't find 'em."

Dennis went cautiously to the foot of the kitchen stairs and listened. Then he said:

"Whisht, now! She's not there, at all. Run, me darlins! Stand not upon the order of your goin'!"

And Rex and Connie ran.—Adapted from Journal of Education.

KIPLING WITH THE DENTIST.

Rudyard Kipling, when in San Francisco, had to pass through a familiar and trying experience. He wrote of it thus: "I might as well tell you that my head is getting awfully from the treatment I have received in 'Frisco. In the last day it has swelled to such an extent as almost to bury my left eye. It is a bad tooth! This morning by the aid of the other eye I managed to steer my way through the crowded streets into a firm of dentists, where one villain, after looking me over, passed me over to another, who, after an hour's work, hewed off the end of my tooth."

"I quealed and quealed like anything, and flung me down maimed and exhausted on a chair. They told me that, if I would come back tomorrow, they would put a crown on it; but I feel as if I already deserve a martyr's crown of suffering and go not back."—Pacific Monthly.

BETTER THAN SPANKING.

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

DENNIS, THE KINDLY ONE.

Dennis, the coachman, had a troubled look on his honest face, which was very red just now, for he had been having what he called "a few wurruds" with Bridget, the cook. He was going over this again in his mind as he went slowly down the cellar steps.

"Dennis, sez she," he said to himself, "Ye'll find them kittens, sez she, 'an' ye'll throw them kittens, sez she. But indade, an' I won't, thin! It's a dacent b'ye I am, an' it's not for dhrownin' kittens an' that like dur-ry wurrud that I ken here at all, at all."

"An' what's this in the bar?" Faix, now, an' if it isn't Tab an' the kittens!

BELLS.

Next Alloy Church and School Bells. Send for Catalogue The G. & B. BELL CO., Hillsboro, O.



STORIES FOR LITTLE ONES

POLLY'S THANKSGIVING.

Such a funny little roly-poly Polly as she was—with her big china blue eyes that were forever seeing something to wonder about, and her round, red cheeks that always grew redder when anybody spoke to her, and her crinkly flaxen hair that never would stay in place. Such a glory dumpling of a Polly! All the same, she liked nice things to eat as well as any one, and when, once upon a time, somebody gave her the measles just in season for Thanksgiving Day, she felt terribly put out, and cried as hard as she knew how because she did not have any turkey nor mince pie for dinner, nothing at all but oatmeal.

But crying did not help the measles a mite, as, of course, Polly knew it would not, but she could not have helped crying if she wanted to, and she did not want to.

"Most anybody'd cry, I wouldn't wonder," she said a day or two after when the measles had begun to go away again. "Not to have a mite of a time, not any cranberry sauce, not any—oh, dear!"

"Well, well," said Polly's mother, "I guess we will have to have another Thanksgiving Day right off."

"Oh, can we?" cried Polly, brightening.

"Not without the Governor says so," answered her father, with a twinkle. "The Governor makes Thanksgiving Days, Polyanthus."

"Where does he live?" asked Polly, with an earnestness that was funny. Everybody laughed.

"At the capital," said Polly's Uncle Ben Davis; "do you know where that is?"

"I guess I do," said Polly, and she asked no more questions. But what do you guess this funny lady did? By and by, when she felt quite herself again, she borrowed pencil and paper, and shut herself up in her own little room and wrote a letter that looked a little queer, but still made her wishes known.

"Dere Mr. Guvner, will you please make another Thanksgiving Day, because I had the measles the last one?—Polly Pinkham."

Then she folded the letter and put it in an envelope, with one of her chromo cards, and sealed it and took two cents out of her bank for the postage, and ran away to the postoffice as fast as she could. Mr. Willey kept the postoffice, and if he himself had been behind the glass boxes that day, I do not believe Polly's letter would have gone out of Tinkerville. Polly handed in her envelope, and her eyes danced. It looked so funny: "Mister Guvner at the Capitle."

One or two questions brought out the whole story. "The Governor shall have your letter Polly," roguish Miss Willey said.

And so he did. For, not quite a week later, a letter came in the mail to Polly, a great white letter with a picture in one corner that made Polly's father open his eyes.

"Why, it's the State's arms," said he. "What under the sun?"

And then he suspected. Oh, how red Polly's cheeks were and how her small fingers trembled when

she tore open her letter. It was printed so she could read it herself, all but the long words.

"Dear Miss Polly:—Your letter received. I am very sorry you were not able to eat any Thanksgiving dinner. It was quite too bad. I hereby appoint a special Thanksgiving Day for you next Thursday, December 9th, which I trust may be kept in due form. Your friend and well wisher.—Andrew Colburn."

"Oh, oh, oh," cried Polly, hopping on one foot. "Will you, mother, will you? I wrote to him myself. Oh, I am so glad."

"Did you ever," cried Polly's mother. "Oh, Polly Pinkham!" But Polly's father slapped his knees, and said: "Good for Governor Colburn! I'll vote for him as long as he wants a vote and Polly shall have a special Thanksgiving worth telling of; so she shall."

And so she did have, the very best she ever remembered.—F

WORTH HIS KEEP.

"Can I keep him, Uncle Jeph? He's a real trick dog; he knows lots. He'll fetch things out of the water, and I'm teaching him to draw a cart. I'll keep him in the barn, 'deed I will, if you'll only let him stay." And a very pleading boyish face looked up into Uncle Jeph's rugged and weather-beaten face.

"Well, Frank, 'tain't me, it's your Aunt Roxy. She says she won't hav a dog 'bout the house, 'nd you know ez well as I do that no dog'll stay in the barn all the time. I've got him a good home, too, over to Abner Jones." Uncle Jeph climbed into his wagon, inside which a Newfoundland dog was already tied, with tail and ears down, the very picture of woe.

"You kin go 'nd see him sometimes. Frank, if you're a mind ter," he said comfortingly and then drove off, for Uncle Jeph was in a hurry to get to the little town and pay off the mortgage. The money was lying in crisp bills inside his wallet on the seat, and the little affair of the dog soon passed from his mind as Leander, the big brown horse, trotted along briskly.

Uncle Jeph had had good crops that year, and this was nearly the last installment that was due before his acres were clear. He and Aunt Roxy loved the farm better than anything else in the world, and now that they were getting on in years, and had only this one orphan to come after them, they were beginning to feel a sense of rest and relief after all their strenuous years of hard work on a small farm. They both loved Frank, but it was one of the articles of their creed never to spoil children. They had discussed this stray dog and decided that he was useless; so Uncle Jeph felt no compunctions whatever about taking him over to Abner Jones.

"Hi Jeph! Jeph!" cried a voice, as the brown horse came opposite the Janeway farm. And Seth Janeway came out with a pocket in his hand. "Sarah's sick, 'nd I can't leave her to go to town. Kin you take this to the bank for me ez you go by?"

It was another roll of bills. Uncle Jeph took charge of it, and jogged on. He let the reins go loose as he opened his wallet, and began to tuck the money safely into its depths. The wagon was going over the bridge by this time, and the river, swollen by autumn rains, was rushing deep and wide below. Uncle Jeph never knew just how it happened, whether he

leander stumbled or shied, but there was a tremendous jerk, and as he caught at the reins, a gust of wind lifted the laprobe and sent the wallet flying out of the wagon over the bridge rail in the twinkling of an eye. For a moment Uncle Jeph sat as one stunned, looking vacantly at the wallet floating on the rapid current. The dog saw it, too, and, pulling at his rope, which broke, dashed down the bank.

"Well, I never, if he ain't smart. He's goin' down to git below that wallet, so's he'll meet it when he swims out to the middle."

Uncle Jeph jumped out of the wagon hitched Leander to the fence and ran down to the scene of action. Dewey had entered the stream some two hundred and fifty feet below where the wallet was floating. A civil engineer could not have better gauged resultant forces. Making for the middle, the swimmer reached the center of the channel some six feet in advance of the wallet, and then waited till it came.

"He's got it," cried Uncle Jeph exultantly, making his way to the spot for which Dewey was heading. The water was cold as well as swift, and the dog was pretty well exhausted as he neared the shore after his gallant struggle with the current; but Uncle Jeph called to him encouragingly, and the dog and wallet were at last on shore and safe.

"Well, you certainly air a first-rate dog, Dewey," said Uncle Jeph. "I guess we won't take you to Abner Jones' house this trip—no, sir!" And he patted the frizzly wet head affectionately. "Jest wait till we get to town, 'nd if I don't give you a piece of butcher's meat my name ain't Jeph Lawson!"

Dewey got a great deal of praise, as well as a substantial meal, that morning. Uncle Jeph told his adventure all over the town and everybody patted and admired the hero of the hour. It was, therefore, with head erect and tail wagging—a very different looking dog indeed, from the dejected animal who had driven away in the morning—that he stood in the wagon between Uncle Jeph's knees as it turned in at the old red farmhouse.

"For the dear land's sake, Jeph whatever did you bring that dog back for?" exclaimed Aunt Roxy, as Frank hugged his recovered pet.

"Well, ef it hadn't been for him," said Uncle Jeph, "I'd lost every cent I saved this year, and the money Seth Janeway cal'lates to build his barn with besides; 'nd ez long ez we've got a roof over our heads, that dog'll hev a home."

So Dewey is supposed to live in the barn, but you will generally find him with Frank, even in Aunt Roxy's kitchen.—Young Reaper.

PETER'S GOAT.

BY SARAH M'CREERY.

"Peter," said John Coleman to his young brother at breakfast, "I had a great tumble over that goat of yours last night. He was right in the middle of the front walk. I want 'a her to get rid of him."

"Poor Peter," said his mother, "you have 'troubles of your own' with that goat. Really, I wish you would consent to sell him. I think, perhaps, the butcher would buy him."

Peter's laugh vanished and he shook his head. "Buster is the only pet I have. I don't see why you all pick on him," and he fled in tears, from the table.

"We wouldn't," John called after him, "but Buster doesn't earn salt. I know some boys who do

lots of work with their goats. Owen Ripley took all his father's vegetables to market with his last summer."

"I have lots of rides with Buster," sniffed Peter.

"That doesn't count; that ain't work," returned his brother.

Peter threw back his head and left the room without looking at John. When he returned, two hours later, the house was silent. He remembered his mother was to spend the day with a friend, and he was to lunch down town with his father. He went out in the yard to play and noticed a pile of ashes that his mother wanted taken away.

She had said that very morning. "Those ashes must be removed before my lawn party on Tuesday."

Peter sat down on the porch and thought for a few minutes, then he started for Buster. "Come, Buster," he said, "we'll take those ashes away; then John can't say you're no good." Buster was soon harnessed to the little wagon, then Peter found a shovel and went manfully to work. At half-past eleven he telephoned his father that he would not be down to lunch.

"Sick," asked his father, anxiously.

"No, I'm busy. I'll find something to eat here," and Peter hung up the receiver before his father could ask any more questions. He ate some lunch, then read a while to give Buster a longer rest. All afternoon he worked hard, and by four o'clock the ashes were gone. He was tired and dirty, but happy.

"I'll clean up and they won't guess," he said to himself. He secretly hoped his mother would notice the ashes were gone, but she didn't.

At supper Mr. Coleman said: "Peter, what were you so busy about today? It is the first time I ever knew you to miss a chance to eat down town."

"You'll all have to find out for yourselves," was Peter's smiling answer.

"Let's find out, then," said John as they rose from the table.

They found nothing in the house but when they went into the yard Mrs. Coleman noticed the ashes were gone. "Did you take away those ashes, Peter?" she asked.

"Me and Buster," was the ungrammatical reply, with a triumphant look at his brother.

"If I had known that, I would have paid you with hot biscuits and blackberry jam for supper," said his mother.

"John shall not talk about Buster any more, Peter; I'll see to that," his father said.

"Well, I never!" ejaculated John. "I guess I'll have to buy the new harness Buster needs. I believe in encouraging a good work."

"Buster," said Peter when they were alone, "we'll do some more work next Saturday. People don't respect lazy goats and lazy boys." —Selected.

THE LANGUAGE OF THE UMBRELLA.

There is a language of umbrellas as of flowers. For instance, place your umbrella in a rack and it will often indicate that it will change owners.

To open it quickly in the street means that somebody's eye is going to be in danger.

To shut it quickly signifies that a hat or two will probably be knocked off.

An umbrella covered over a woman the man getting nothing

but the drippings of the rain, signifies courtship.

When a man has the umbrella, and the woman the drippings, it indicates marriage.

To swing your umbrella over your shoulder signifies, "I am making a nuisance of myself."

To put an alpaca umbrella by the side of a silk one signifies: "Exchange is no robbery."

To lend an umbrella indicates "I am a fool."

To return an umbrella means—well, never mind what it means; nobody ever does that.—Spore Moments.

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JOTTINGS FROM GEORGETOWN.

The college has recently enjoyed two rare treats. The Young Men's Christian Association of the college have arranged a course of lectures under the appropriate head of "Preparation for Life Work. Two of these discourses have recently been delivered, and two others are to follow. The first was by Dr. Henry Alford Porter, of Walnut Street church, Louisville, upon the subject of "General Preparation for Life Work." Dr. Porter is a delightful speaker for an audience of young people—magnetic in personality, suggestive and inspirational in thought, graceful and impressive in manner, he combines in a marked degree those qualities which attract and influence young men and young women. His sermon will long be remembered by all those who heard it.

The second speaker in the series was Dr. E. S. Alderman, of the Fourth Avenue Baptist church, Louisville, upon the topic of the "Ministry as a Life Work." Dr. Alderman handled this subject in an original and impressive way. His discourse was entirely free from cant, but was an earnest, Scriptural, sincere, straightforward presentation of the trials and difficulties, as well as the rewards and glories of this highest of all callings. Dr. Alderman's charming delivery gives an added pleasure to whatever he may have to say. Two other addresses in the series will follow shortly.

The college is pursuing steadily the even tenor of its way. Students and faculty are all working hard; and every week fresh evidences of successful achievement, show that the work is not in vain. The grade of the college has been lifted a notch higher, by recent action of the faculty, in raising the entrance requirements, and planning new courses of study. The college now takes full rank with the best institutions of the State and country; in fact, the work done at Georgetown has recently been recognized and given full credit by such institutions as Harvard, Yale, Tulane, University of Chicago and Smith College.

Under the enthusiastic leadership of Dr. Barnett Ryland, professor of Chemistry and Physics, a new chemical laboratory has been provided for students in analytical chemistry.

Prof. R. T. Hinton, director of athletics, has succeeded in securing funds for improving the athletic field, so that by the end of the current year we shall have the finest field for all forms of athletic games and sports to be found in the State of Kentucky. We already have the best gymnasium in the State.

The last issue of the *Georgetownian*, the magazine edited and supported by the students of the college, gives upon every page evidence of the splendid work done by the department of English. Prof. C. C. Freeman, head of the English department, has succeeded in making this magazine a real power in training the students in the use of their mother tongue. Although he himself gives aid in the way of advice and guidance, he throws upon the students themselves the entire responsibility of editing, managing and filling the pages of the magazine; and it is delightful to see how well they have learned to do it.

The senior class, which is large and composed of an unusual number of high grade students, is

working with great harmony and enthusiasm upon the college annual, which promises this year to be an exceptionally beautiful and creditable representation of the entire inner life of the institution.

The forthcoming catalogue, soon to be issued, will show in all departments evidence of a good year's work at Georgetown; and while there will be a slight falling off in the number of matriculates when the business troubles of this year of panic and tobacco pooling are considered, we have every reason to feel encouraged.

ARTHUR YAZER. EAST TENNESSEE.

Rev. G. W. Perryman, D.D., the popular pastor of the Deaderick Avenue Baptist church, of Knoxville, Tenn., has just closed a series of meetings with the First Baptist church of this place. He was with us for some twelve days and preached morning and night. The services were held in the chapel of Carson & Newman College. The First Baptist church is now erecting a new and beautiful building and it is now using the college chapel for all services and will do so until the new house is completed. Bro. Perryman spoke to large and attentive audiences. His preaching was strong, earnest and tender. The rapt attention given showed that the interest was deep. It is hoped that the results may be far-reaching and abiding.

Bro. Perryman has been standing boldly and bravely for the things that are right in Knoxville. He has led in the warfare there against the saloons and the victory last fall was due to his earnest and aggressive leadership. He is a true Kentuckian, is proud of it and he will never get over it. His church work in Knoxville is telling mightily for God and men.

Carson & Newman College is growing in the affections of Baptists everywhere. Its influence for good is increasing, year by year. This year, the students number more than ever before, 518. Dr. M. D. Jeffries is a wise, tactful, energetic leader and his administration of the college affairs is winning the confidence and co-operation of all.

The First Baptist church is erecting a commodious and attractive house of worship. When completed it will be a thing of beauty. We hope to complete the house by the fall.

O. C. PEYTON, Pastor. Jefferson City, Tenn.

NEW ORLEANS' NEED. WALTER M. LEE.

New Orleans occupies a peculiar and strategic relation to the Baptists of the South. Her relation is peculiar, in that she is the largest city of exclusively Southern stock, and the real metropolis of the section. Her relation is strategic, in that she is located on the great waterway of the South, the natural outlet of the Mississippi Valley to the sea. The fact that she is the largest city in the South, considered in connection with the fact that, relatively speaking, she is the weakest city, from the point of view of the numerical strength of Baptists, constitutes her a monument of Baptist destitution.

New Orleans presents a problem of such magnificent proportions and such obdurate immobility, as to inspire no thought of its being easy to win for evangelical religion. In fact, many think that it is a soil of quicksand quality,

which swallows up whatever foundation may be laid and bears no evidence of ever proving tenable by Baptists. This conception, however, is altogether a false one.

Baptists are growing and prospering in New Orleans now as never before in history. The Baptists in New Orleans exercise an influence on the moral and religious life of the city far out of proportion to their meager numerical strength. In fact, New Orleans is feeling the throbb of Baptist life to its very utmost circumference.

The Baptist people of the South are becoming more interested in the religious future of New Orleans and its possibilities of development for the Baptist cause than ever before. Letters by the score, asking for information concerning the conditions here and seeking a more perfect knowledge of the difficulties and possibilities of the field are being received. The young preachers of the South, who are looking out over life and planning for themselves a future bright with promise of a great career, are seeking to learn more about the tremendous needs of this great Southern metropolis. They see here opportunities of tremendous importance; the very difficulties of the field presenting a test for strength and endurance. New Orleans is a testing place; it calls for the oblateness of steel and iron, the endurance of brass, the hardness of diamond. It requires flint in the mind and heart and body.

Let us have such workers for this field. We Baptists can cut our way through the wall of sacerdotal error. Patience, persistence, perseverance will succeed; for it is the patient and persistent toiler that always wins. Let no man think that New Orleans can be won for evangelical Christianity and for emancipated individualism in a year, or even in a decade. It will take generations. Only untiring Baptist pertinacity can accomplish this.

A generation ago, Louisville, which now has about thirty Baptist churches, had only a half dozen. A few years ago, some of the churches, which now have several hundred members, were mission stations and manned by seminary students. O, could we but see a few more young men placed in New Orleans! There are a half dozen sections of the city containing from 10,000 to 15,000 people each, which contain no Baptist church. There are one or two sections which contain from 25,000 to 30,000, which have no Baptist church at all. Think of a city as large as Macon, Ga., or Lexington, Ky., or Vicksburg, Miss., containing no Baptist church at all! O, Baptist brethren of the South, can you not place a half dozen more young men here to take this great city for our Lord? Southern Baptists are not yet awakened from their sleep of neglect and omission. Given a few men, and we could cover the destitute sections and accomplish permanent results. The great difficulty of the task, instead of creating despair, inspires ambition and determination.

The churches are full of idols and images. The chapels have all manner of fetishes to appeal to the superstitious and ignorant fears of the bewildered devotees of Romanism. Superstitious visitation to shrines supposed to have miraculous powers is seen here, the same as in France in the middle ages. Indulgences are sold to the people the same now as when Tetzel aroused the ire of a German monk in Saxony by his nefarious and deplorable traffic. "Holy" pictures

and "holy" medals and "holy" charms are retailed by the underlings of the clergy to those who know no better than to buy. All the diabolical schemes that could be conjured by priestly ingenuity are utilized for gain. In other words, the hierarchy literally seems to actively appeal to the superstitious, instead of trying to suppress superstition as a relic of barbarism.

The drink traffic, which has had universal sway here for centuries, has produced its adumbrating effect upon the popular conscience; and drinking, gambling, ruffing, are as natural as breathing. No one could expect anything else than that the race-track, the ball game, and the theater should be open on Sundays, and that the same should openly violate the Sunday law. Why enumerate the many moral monstrosities and transgressions of this great city? Aha! They must be corrected! And Baptists are the kind of people to correct these things. (Drive down a peg right there.) O, for more Baptists in New Orleans! How our souls thirst for them!

How can we solve the New Orleans problem? Answer: Plant more Baptist mission stations in New Orleans. Invest money in men, and plant the men in the heart of this city. Let them stand here for Baptist faith, Baptist morals, Baptist tenets, Baptist principles, Baptist endurance, Baptist perseverance, Baptist *final perseverance*. That is the way to solve the problem of New Orleans. Ye brethren of the older States, will ye come over and help us?

O, let us pour our money into the treasury of the Home Board without stint and without hesitancy. What wonders can the Home Board not do, if we but furnish her with the means. Brethren, we do the Board an injustice to say "Go forward" and then pull back. Bring the tithes into the storehouse. Brother, preach a sermon on New Orleans. Tell your people about the great needs of this city and ask them without hesitancy to supply them.

New Orleans, La.

HOW GOD SPEAKS TO MEN.

None other than a personal being could have created personal beings. Since man is a personal being, possessing consciousness of his own personal existence, he must therefore have been created by a personal God. Nor can we imagine an infinite personal being creating others after his own likeness and possessing the power of communication with them and not doing so. It is not absurd nor illogical that God would speak to man or reveal himself in some way to him, as those who deny divine revelation would have us believe. Indeed, the very opposite is true. The absurdity and lack of logic are in the supposition that he would not have done so. Men are trying every day to make communication with one another easy regardless of distance, and some of the most

wonderful of human inventions have been made because of this desire. If man is like God, then God is like man and would have this same desire and, having the power to fulfill it, would do so, as he certainly has done.

1. God speaks to us through nature. "The heavens declare the glory of God, and the firmament showeth his handiwork." Nature's speech is silent. It has "no speech nor language, its voice is not heard," but nevertheless, it is a revelation of God to us. Nature speaks to us of God's existence. It tells us of his power, his wisdom, his glory and even of his goodness in the bountiful provision that he has made for mankind.

"The heavens declare the glory of God." 2. God speaks to us through his Word. God wanted us to know more about him than nature revealed; hence through holy men who were his prophets, who spoke for him, he gave a written revelation of himself. And this revelation "principally teaches what man is to believe concerning God and what duty God requires of man." This written revelation is set in advance of the unwritten one in nature. It reveals himself more fully to us and tells us what his will is concerning us. And his revealed law is perfect.

3. God speaks to us through his Son. Christ was a personal revelation of God. He was God presented in a human form. He revealed God still more fully, and especially by his life and death telling us of God's great love for us and his desire to be reconciled with us in spite of our sinfulness and separation from him. In prayer, through his Holy Spirit and in Providence, God still speaks to man. Have we never heard his voice? Have we never rejoiced in listening to and in talking to him? Then the fault is all our own.

What a great blessing, what a wonderful mercy—God condescends to speak to us—to hold communion with those who have been his enemies, but by grace through Christ, have become his friends, and above all, he is our friend and speaks to us as friend to friend. Let us show our appreciation for this favor and listen to the voice of God, no matter whence it comes, and obey him.—Presbyterian.

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Please find \$2 postoffice order, subscription for your valuable paper. It is of great interest and information to me. My work is progressing nicely at Shamrock and McLean. Will dedicate at latter place third Sunday in April. Are laying foundation at first named place, with money on hand for the erection of house, which is much needed. We hope and pray for a great ingathering this year. Blessings of God rest upon you.

H. G. FINLEY. Shamrock, Tex.

It is better to lie down with a twinge of rheumatism than with the pain of a guilty conscience.

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DOCTRINE AND DUTY.

Christian duty is not mere passive morality. We are to do as well as be good. The apostle enjoins not only steadfastness and immovability, but diligence. Christ says: "I have chosen you and ordained you that you should go and bring forth fruit." The Christian is to be a co-worker with Christ. His mission is to seek and save the lost. He has escaped, but others are in danger. He knows the way of salvation, but others may not know it. Loving his neighbor as himself, he must seek his salvation. Theology, to be orthodox, must be not only evangelical, but evangelistic. The doctrine of missions is a part of the gospel. Every Christian is a herald of salvation. His field is wherever he can work. It may be in the home or place of business, or in the Sabbath-school or pulpit, or it may be among the heathen in a far-off land. The field is the world. Christ's ascension command stands as the supreme duty of the church: "Go ye into all the world and preach the gospel to every creature." And with it stands his final promise: "Lo, I am with you alway, even unto the end of the world."—Applied Theology.

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BRO. WOODSON'S REVIEW REVIEWED.

BY M. P. HUNT.

In your issue of March 5th, Bro. C. A. Woodson, of Houston, W. Va., reviews the articles of Brethren Hulley and Maklox, as touching the much talked-of shortage in the ministry.

To me his article was, to say the least, thought provoking. His spirit, for the most part, is to be commended. With his judgment, however, I am forced in a number of instances to take issue, and herein lies the purpose of these lines. He finds, according to data at his command that there are nearly as many churchless preachers as there are pastorless churches. If all the available ministerial material was put to work every one of the three thousand five hundred pastorless churches of our Southland could have their pulpits supplied. His point, therefore, is "we have no good right to complain of a shortage of preachers, when there are so many competent men among us whom we habitually pass by in our search for pastors." It is my judgment that competent men do not allow themselves to be "habitually passed by." Competent men do not wait for something to turn up, but they go out into the world and turn something up. Dr. Gambrell said of a certain Texas pastor, that he could plant him among a mountain population without a church organization and without a dollar of income in sight and in three months he would have a church and would be the best provided for of any man in the section. Why, when work don't find a competent man he finds work.

A competent man is not wholly dependent on a church, and what is more to the point, churches are not slow to lay hands on all competent men. A few years ago a young man came to Louisville. He was unknown, and inexperienced, and yet he wanted work, and none was to be had, so he hunted out a place of destitution, and beginning in a borrowed room of a dwelling started a work that today commends itself to all and that takes care of its pastor. It makes me tired to talk of a competent man sitting down and doing nothing along ministerial lines because some church does not call him. Also the intimation that many efficient men are out of the work because they are ignorant, is, to my mind, wide of the mark. While it is my conviction that a young man in this day who turns his back upon all opportunities for preparation merits to be out of a job, yet I do know full well that some of the business men among us are wholly deficient as to book learning. Churches are hunting for men who can and do, do things. As for Robert Hall and John Bunyan, to whom reference was made, there is none of either kind among us out of a job, and hence the illustration does not illustrate. Who can think of a Bunyan out of a job, and for that reason gone into winter quarters or drifted into some secular work, while growling at the churches for not calling him. He did not belong to the church hunting gang, but made himself so indispensable that the churches hunted him. It is both safe and sane and compatible with good religion, as a rule, for churches not to call the man who is out of work and hunting a job. Now, if there were lots more preachers than there were churches, as sometimes there are lots more men than there are jobs, why the

situation would be somewhat changed, but even then there would be little cause for idle men so long as so great religious destitution exists as now prevails.

The workman may, of course, be out of a job, but not so the ministers of Christ. As to the rights of a church to call a man from a sister church, without knowing whether he can be moved or whether said church is willing to give him up, I have to say, churches do not as a rule call a man without some assurance that they can be moved, and churches that call men knowing their sister churches want to give them up, do, as a rule, thereby invite failure and defeat. If churches ought to call only such men as their sister churches are anxious to get rid of, then here is a new cue for hunting for a pastor. If churches pray as they should and are impressed of the spirit of God then they ought to follow impressions regardless of the wishes of the sister churches. A church that don't exert the greatest work in the world, the best gifts that it can command is not alive to its responsibilities. If Paul had followed the rule of staying where they were well satisfied with him he would hardly have ever gotten away from Antioch. If Spurgeon had followed the ethics of staying at a place so long as they were satisfied with him, he would have lived and died with his first little charge. This rule followed, and a Broadus would have given his whole life to a country charge. Such a work is good enough even for a Broadus, but who will question but that his life in the larger sphere into which he came told far more effectively for the Kingdom of God than it could have done in an isolated country church. Bro. Woodson thinks the fact that men are out of work a poor proof that they are not efficient pastors. Well, I have this to say, if a man was found idle long or often changing positions, when there was a great demand for men of his craft, I should conclude that in some way he was inefficient.

We are asked, "Who knows but that (God has so placed them (the churchless preachers) that he indicates the propriety of pastorless churches securing their services." If so he has gone about it in an ungodlike way. When He Himself wanted men, He laid hands on such as were doing things. Is it to be presumed that God would indicate His will in a way that is well calculated to make just the opposite impression to what is desired? Ah! yes, men, good men, sometimes make a mistake, and find themselves, in consequence temporarily out of the pastorate, but it is not long till they are back in the work and if they have learned their lessons well they will not again move until God has made plain his will which He is ever willing to do. In my judgment, one thing many a Mission Board will have to answer for in the day of final accounting is the using of mission money to give men jobs that were out and could get nothing else to do. There is no danger yet, thank God, of a preacher that has got the stuff in him of which God makes men, and that has the grace of God in his heart, being starved to death for the want of work.

As for "dealing justly" with these churchless preachers, I have to say that they have dealt worse with themselves than anybody has by them. They have but to show their metal and churches will be after them. Suffer me in this connection to

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remark, that now and then we say to them there is work and have heard it said that the college abundance of it awaiting you so and seminary men were shutting soon as you can demonstrate your out all who were not to their way ability to do things. All that was in former ages is worse than nonsense. If a man promised and prefigured for the reconciliation of man to God is full trouble in getting ten times the work he can do. Then, too, good Jehovah has given him "for a ministers of Jesus are not given to such work as is above intimated. Sometimes when the painful duty devolves upon a pastor, who is asked advice, of choosing between the interest of a church and of an individual, and he is honest enough to protect the church, he will be misunderstood and misinterpreted. But that should not deter from duty and the man who for any reason allows an inefficient man, as he honestly believes, to get into a position where, because of his inefficiency the cause must suffer is not true to his vows of loyalty to Christ. There may be good men out of work, but if they are prepared to take work there is no excuse for them being idle long. I would not by what I have written pain any good and worthy brother who may, for any reason, be temporarily out of work. If such should read these lines let me

The Farm and Household

Conner & Horton sold thirty five steers, weight 770 lbs at Mt Sterling recently at \$33 each

W. H. Stephens bought at Mt. Sterling court ten heifers, weight 550 pounds, a 1 1/2 cents

Mr. Shields Saunders, near Hiseville, bought a pair of four-year-old mules in working order from Mr. Dave Smith for \$340. Mr. Smith has bought another for \$160.

Gibbs & Mackin of Springfield, bought of Richard Durham the two-year-old jack, Judge Durham, for \$600. The jack is a grand son of the celebrated Dr. McChord and promises to be a great jack

Ray Page sold a mare to Burton Gill recently for \$62, and a cow to Wm Higney for \$30; Claud Calison sold a mare mule to Eugene Rice, of Campbellville, for \$135. Adair county News.

Joe Abrel sold to Jim Redmon a yoke of oxen for \$80; Jim Shepherd sold to same parties a small yoke for \$52 1/2; D. F. White bought a brood mare of E. W. Webb for \$125.—Adair county News.

High Tide, the five-year-old jack that Gibbs & Mackin sold to L. M. Monson, of Sedalia, Mo., sold recently to a party in Kansas for \$2,000. This does not seem very much like hard times; but he was one of the best jacks that ever left Kentucky.—News Leader.

W. L. Graham sold Lee Sanders 80 ewes with lambs at \$7 a head. Clel Coleman sold to Charles Cecil, of Boyle county, 13 yearling steers at \$24.50 a head. Robert Self bought of S. G. Cull 50 ewes and one buck at \$8.50 a head with 54 lambs thrown in.—Harrodsburg Herald.

In bath county recently Thos. McClintock bought a mule of R. S. Cross for \$150; Richard Iles bought of William Atchison, a pair of work mules for \$200, and resold them for \$207.50; M. A. Garner bought a pair of work mules from W. M. Manley for \$237.50; Ed Anderson sold to W. T. Anderson a pair of mules for \$230.

Farmers in Logan county are all making preparations for a large crop of tobacco. Lots of plant beds have been burned, plowing is now being done. We have been having wet spring weather for the last ten days; some are gardening. There is a fine prospect at present for a large fruit yield. Wheat looks unusually well and formed for so early in the season.

The farmers in Bourbon county are buying liberally of oats, potatoes and onions sets in anticipation of an early opportunity to plant, and indications now point to unusual activity prevailing up on every farm. The practical unanimity of Bourbon county farmers to grow no tobacco has resulted so far in no effect to sow tobacco beds. Nearly every crop of independent tobacco in the county has been sold at almost double the price secured for the 1905 crop.

REVOLUTIONARY CORN PLANTING.

Mr. Melver Williamson is a progressive farmer who mixes brains with his fertilizers and respects the traditions of the elders only as they materialize in cold cash. After 10 years of experimenting he has been able to revolutionize corn-growing methods in the South, making it possible to double the yields and proving that cotton is not the only prominent crop on which the farmer can depend for profits.

Mr. Williamson uses no fertilizer before planting, but applies it with a liberal hand after the corn is up. He also sows cow peas among the corn to be plowed under, adding humus to the soil as well as enriching it with nitrogen. The startling feature of the whole plan, however, is the deliberate retarding of the growth of the corn stalks, producing a field of dwarfed corn. The lack of fertilizer under the plant helps to produce this result, but Mr. Williamson relies mainly on the fact that he gives little cultivation until the stalk has been so stunted that it never will grow too large. This is the point where growing corn on the Williamson plan becomes a fine art. The farmer is very likely to become frightened and not carry the stunting process far enough to get the satisfactory results he is hoping for. The richer the land, the more necessary that the corn shall be sufficiently hardened to prevent its making too much growth. The neighboring fields where the old methods are followed will have corn twice as high and apparently more thrifty.

But when the ears begin to form the advantages of the new plan become apparent. The vitality of the plant goes into the ears instead of being wasted on stalk and blade. Quick acting fertilizers given as a side dressing are made immediate use of and go to develop the ear. The result is a big yield of corn instead of stalks. Mr. Williamson argues that manure under the plant produces a heavy growth, but that the plant food is largely exhausted before the ear is formed. He declares that corn grown by this method should never be over seven and a half feet high, and that the ear should be grown near the ground. He is satisfied with one ear to a stalk, unless a particularly prolific variety is used, and finds six-foot rows the easiest to work without injuring the corn.

Mr. Williamson believes in deep plowing and in early planting. He drops the grain five or six inches apart and as soon as the corn is well up goes over the field with a harrow or a plow which will not cover the plants, in order to kill the weeds. When the corn is eight inches high a second working is given, after which it is thinned. The plants are left from eight to sixteen inches apart.

Another working is not given until the stalks are sufficiently stunted to retard growth permanently. When it is from 12 to 18 inches high, it should be ready for making the ear. Then comes the first application of fertilizer, used as a side dressing. Mixed fertilizer is used, but a few days later another side dressing is applied, this time of nitrate of soda. Mr. Williamson considers this final application of nitrate of soda important, it being a plant food which will be used immediately in making the ear. After the fertilizer has been applied, cow peas are planted and the corn laid by. The originator of this plan asserts that more corn



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removes two thirds of the trouble and cost of keeping a wagon. Try "Mica" next time you go for a load—you'll see the difference and the horse will feel it.

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STANDARD OIL COMPANY

is ruined by late plowing than by lack of plowing, for that is the time when the ear is injured. When this plan is followed a large quantity of fertilizer must be used to secure the best results. Two hundred pounds of acid phosphate, 200 pounds of cotton-seed meal and 400 pounds of kainit mixed together with 125 pounds of nitrate of soda used separately, are not considered a heavy application and more is often used, as much, indeed, as twice the amounts named. Where the larger quantity is employed, 100 bushels of corn is expected to an acre.

It is an established fact that where this plan of Mr. Williamson is being followed the condition of the soil is greatly improved. It is figured that from 12 to 16 dollars' worth of fertilizing material in the shape of pea vines, roots and corn stalks is left on the land, while the addition of so much vegetable matter to the soil is a benefit which can hardly be estimated in dollars.

The Williamson plan seems to promise much to the South. It promises to stop the over-production of cotton and to make the southern farmer more independent of the western corn grower. The production of more corn will be followed by the keeping of more stock and a general improvement in agricultural conditions. Mr. Williamson has been able to raise 800 bushels of corn on 10 acres, which makes southern farmers open their eyes wide. During the past season the new method has been followed with success all over the South, and yields of from 50 to 75 bushels an acre have not been uncommon on large fields, in spite of the drouth. Corn is coming to be regarded as a more certain crop than cotton.—Country Gentleman.

Two eggs a day per hen sounds like an impossibility, but the Maine experiment station has proved that it is possible. In a test one hen laid two eggs a day, and a strain may be developed that will do double work.

Nervous Indigestion

The action of digestion is controlled by nerves leading to the stomach. When they are weak, the stomach is deprived of its energy. It has no power to do its work. If you want permanent relief, you must restore this energy. Dr. Miles' Nervine restores nervous energy, and gives the organs power to perform their functions.

"For many years I was an acute sufferer from nervous indigestion; at times I was so dependent on food as to be almost a burden. I tried all kinds of remedies and various physicians with little or no relief, until one night last summer I saw Dr. Miles' Nervine and Heart Cure advertised. I resolved to make one more trial which I did in the purchase of one bottle of Nervine and one of Heart Cure. In a few days I began to feel better, which encouraged me so much that I continued the medicine until I had taken more than a dozen bottles. I am very much improved in every way; in body, mind and spirits alike. I make a special point to recommend the medicine, and I feel a sincere pleasure in knowing that several persons have been benefited through my recommendation."

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

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City of Louisville and City of Clarksville for Madison, Carrollton and upper Ohio River points, 3 p. m. daily except Monday. From foot of Third Street, Phone 141. Round trip, with berth and four meals, \$1.00. One way \$1.00.
C. C. FULLER, Agent.

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

On account of the numerous decreases shown by the Southern Railway for the last two or three months, and the very light earnings of passenger trains, it has been decided that, effective Monday, February 16th, the following changes will be made:

Train No. 3, now leaving Louisville at 6:30 a. m. and arriving Lexington 9:45 a. m., and train No. 4, now leaving Lexington at 2 p. m. and arriving Louisville at 5:30 p. m., will be discontinued.

Train No. 1, now leaving Louisville at 7:45 a. m., will leave at 7:35 a. m., and train No. 2, now arriving at Louisville at 9:05 p. m. will arrive at 9:25 p. m.

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

EASTER

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

- ### BOOKS FOR EASTER
- The Boy Jesus. Rev. Corbitt Ryan, D. D. Illustrated. Price, 50 cents net, postage.
 - The Crucifixion of Jesus. George Bush Harrison, D. D. Price, 50 cents net, postage.
 - A Lily of France. Caroline Abner Moore. Price, 50 cents net; postage, 50 cents.
 - Saturday Afternoon. Rev. Wayland Hoyt, D. D. Price, 50 cents net; postage, 5 cents.
 - Gleanings from Paul's Prison. Rev. Wayland Hoyt, D. D. Price, 50 cents net; postage, 5 cents.
 - From Bethel to Milling. Mary Lane Dickson. Published at 20 cents; now 25 cents per copy; postage, 5 cents.
 - Spring Blossoms. Mary Lane Dickson. Published at 15 cents; now 25 cents per copy; postage, 5 cents.
 - Side by Side. Mrs. K. T. Mott. 100 copies. Price, 50 cents postage.

CARDS FOR EASTER

A fine assortment of Cards, Emblems, and Posters. Original designs, unexcelled in quality. Price from 1 cent to 25 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 Gourd Song" and "Lilies." Nothing will be issued this year that will contain brighter or prettier music. It will charm the children and delight parents.

Send for five sample copies. Price, 5 cents per copy in less than 50 lots; 25 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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ITEMS OF INTEREST

News the World Over.

The Supreme Court of Massachusetts has decided that all dealing in...
The Supreme Court of Massachusetts has decided that all dealing in gambling and...
and that contracts made on that basis cannot be enforced in the courts.

DEATHS

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

HAMPTON

At his home, near Winchester, after a brief illness, surrounded by a devoted family, Hon. A. N. Hampton fell asleep in Jesus, March 27, 1908.

He was born November 11, 1834, was born again in 1850, was married in 1852. He and his faithful wife, who contributed so much to his success in life, celebrated their fifty-fifth marriage anniversary, March 15th, just five days before the departure for his heavenly home.

Twelve children were born to him and Susan Hampton, all of whom grew to mature manhood and womanhood. Ten of them survive, five sons and five daughters, and they are all good Christians and honored citizens.

The home of Hon. and Susan Hampton has long been noted for its generous Christian hospitality. Hon. Hampton was a member of the Providence Baptist Church for more than forty years, and for most of that time served the church as deacon. He loved his church and was always loyal to his pastor, and his pastor was always devoted to him.

In his death the church loses a pillar. He was a generous supporter of the church, a wise counselor, a cheerful giver, a regular attendant. As a citizen, a neighbor, a friend, no one was more highly esteemed.

The funeral services were held at the home Monday afternoon, conducted by the writer, assisted by Brethren H. R. Bailey, G. W. Shepherd, J. R. Wilson and A. R. Willett.

The burial was in Winchester Cemetery, the procession to the grave being one of the largest ever seen in Clark county.

Bra. Hampton was one of the "Old Guard," and a great lover of the WESTERN RECORDER. May our hearts be cheered by the thought that the sad word, "farewell," will, by and by, be followed by the triumphant words, "All hail!"

PASTOR R. J. DAVIS.

COOK.

Died, at her home in Hart county, Ky., Sister Emily Edwards Cook, of pneumonia, aged seventy years. Sister Cook professed faith in Christ when thirteen years old, and joined the church at Rock Spring, Barren county, Ky., of which it can be truthfully said she was a faithful member, never absent from its meetings, when able to attend. Above all else she loved the house of God. She realized her departure was near, yet met it bravely as if to say, "Thy will be done." As a tired child she sweetly fell asleep in Jesus.

Blessed hope, glorious thought, that in that holy, happy land, we will take no more the parting hand.

A SISTER.

McKAY.

The King's messenger, death, has again visited our community, and angels have borne away the spirit of one of the purest and best women of our church, Mrs. Mary Ryan Shearer McKay, wife of Deacon Merton R. McKay. She was the daughter of Deacon J. H. Shearer, and was born January 24, 1879. She was married to Bro. McKay June 15, 1899. The wedded life of this devoted couple has been a happy and blessed one. To them were given two dear little girls, who survive their mother.

At the age of thirteen Mary made a public profession of faith in Christ as her Saviour and was baptized into the fellowship of the Gap Creek Baptist church, and later becoming a member of the Monticello Baptist church, where she has faithfully served until the hand of affliction deprived her of the opportunity. On the 18th day of March, 1908, the gates were opened and she passed from earth's sufferings and sorrows to Heaven's blessed and holy joys. Long and weary days of suffering were given her, but in all, Jesus Christ was her stay and hope. No sweeter, purer Christian spirit has ever lived among us than

Mary McKay. A husband, two children, father, brothers, sisters and many dear friends mourn her departure, but we cherish the glorious hope that in the city above, in the "house not made with hands," we shall see her, clothed in the white robes of the righteousness of Jesus Christ her Saviour. May the Lord give his abounding grace to those whose hearts are sad. May they hear this call to a life of cheer and yet more faithful devotion to the Lord who death all things will. The funeral services were conducted by her pastor and a very large gathering of relatives and friends, and the remains were laid to rest in the beautiful Elm Spring cemetery.

Oh, words of holy comfort, That comforters who can tell, Within the veil and o'er the flood, 'Tis with the righteous well.

Yes, when the strife is over, And hushed the solemn toll, Within the gates around the throne, 'Tis with the righteous well. R. C. KINZIE, Her Pastor, Monticello Ky.

HAMILTON

Malinda J., wife of G. W. Hamilton, died February 13th, aged fifty-four years. She united with the church at Weaver Dam, October, 1906, in which fellowship she remained until death. During her long affliction she was always patient and her husband was her constant helper. She died in the peace of a living faith.

Her funeral was conducted by her pastor who baptized her, and her body was laid to rest in the cemetery at the church where she was a member, and her spirit went to "God, who gave it." We all hope to meet her in that happy home. A. R. GARDNER, Pastor.

MILAM

Resolutions of respect of the Duesnor Baptist Sunday school:

Whereas, God in his all-wise dealings has seen fit to remove from our midst, our beloved organist, Miss Marcia May Milam; therefore, be it resolved:

First--That while we mourn the loss of one so useful in our Sunday school work, yet we bow submissively to God's will, knowing that He doeth all things well.

Second--That we extend to the bereaved family and relatives our heartfelt condolences and that we point them to our blessed Saviour for help and guidance.

Third--That a copy of these resolutions be spread on our record book, a copy furnished the family, and a copy be sent to the WESTERN RECORDER and Mullebarry Baptist.

By order of the Sunday school of the Duesnor Baptist church, March 15, 1908. J. W. PURVIS, Sept.

Duesnor, Ky.

Some years ago Lord Kelvin delivered a lecture on Science and Theism in which he said: "Scientific thought is compelled to accept the idea of creative power. Forty years ago I asked Liebig if he believed that the grass and flowers we saw around us grew by mere chemical forces. He answered: 'No; no more than I could believe that a book of botany describing them could grow by mere chemical forces.' Every action of free will is a miracle to physical and chemical science. If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion."

Little Tommy Whacken was taken by his mother to choose a pair of knickerbockers, and his choice fell on a pair to which a card was attached, stating, "They can't be beaten."—London Opinion.

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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 Am'n. Flemingsburg, Ky.

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ADDRESS

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With minimum trouble and cost, bread, cake and pastry are made fresh, clean and greatly superior to the ready-made, dry, bread-to-the-shop variety.

ITEMS OF INTEREST

News the World Over.

Gen. Halley Wells, of Tallahassee, Fla., had almost a miraculous escape from death at the hands of the Bolsheviks. He had been active in the suppression of them, and took part in the prosecution of the murderers of Gen. Stepanovitch. His house is guarded by patrols and is lighted, but some one succeeded in placing a bomb under his bed. The side of the house was torn completely out, his bed was shattered into splinters. He was thrown some feet away from the house and escaped with a few bruises.

Following the earthquake in the Imperial Valley, California, came severe shocks in Mexico. There were two walls thrown down in the City of Mexico, and all the clocks stopped. But only four persons were hurt, one fatally. The scientists say the city escaped greater damage from the fact that it rests on the spongy bed of an old lake. The shock was felt over an area of 500 miles.

The people are with President Roosevelt in his resolve to have a change in the Department of the Navy, in which autocratic bureaus have ruled with scant regard for President and Secretary. It was high time. In the investigation Admiral Converse, head of one of those all powerful bureaus denied all things which had been said, especially of the height of the armor line. This is confessedly much lower than in the ships of other nations, with the exception of Russia's.

Admirals Remy and Goodrich and a large number of naval officers who are on the ships, have been giving their testimony. They say Admiral Converse gave the height of the armor when the ships are unloaded, and that it would be suicidal for ships to go into battle with their coal bunkers half empty. When these are full the armor belt is entirely too low. Other defects these men who are to do the fighting condemned. The President will be right in heeding their advice.

The sea-serpent has arrived early this year, indicating an early spring, no doubt. A Minder, of the steamship Admiral Farragut, reported the serpent when he reached New York, and the thirty-one passengers, the officers and crew confirm his statements. On March 13th a strange marine monster phosphorescent was sighted half a mile away. It followed the ship and three times crossed its bows, once so close the ship had to slacken its course to avoid collision. Several times it swam for quite a while within thirty feet of the rudder.

This marine monster was 150 feet long, and 14 feet in diameter. It swam with its eyes above the water and its body under, but when it turned or dived the body was plainly seen. The head was like a python's, except that it had a long projecting bony snout, like that of the geological monster, the dinosaurs. The body had grey scales, with crimson spots, and a row of saw-like spines running from neck to tail. Scientists say there may be great dinosaurs living on the bed of the ocean and occasionally thrown up to the

surface by earthquakes. It is hard to doubt the word of men saying what they see. And yet one is naturally skeptical in regard to the sea serpent.

In Kansas the suburbs instead of ending were turned into "barbed chubs." Nominally the potatoes were all sold and each kept his own supply in his own pigeon hole. Then Judge Spence came in. According to a Youngs' ruling wherever a retail liquor party is changed by the addition of a new partner a new special tax must be paid. This required each customer, calling half a chub, to pay \$25 per day. The "chubs" were also subject to fine and imprisonment. The way of the transgressor was made so hard that the "barbed chubs" will soon be all gone.

England has had one of her greatest leaders, the Duke of Devonshire, who has died, aged seventy-seven. He was his reputation and his popularity he was called "The Duke." Of the highest rank and having enormous wealth, he was a hard worker all his life. He was men's confidence in his wisdom and his honest and disinterestedness he recommended a large following. He was one of the few Dukes of the Liberal party, but he withdrew from the Cabinet when Gladstone adopted Home Rule. Devonshire then became the head of the Liberal Unionists.

VICTORY IN RIGHT—KENTUCKY BAPTIST LAYMEN WORKING.

"The shooings of the Captains," but we forget our solemn obligations, are sounding over the State and the annual April Rally for Home, State and Foreign Missions has begun with bright prospects of success. The clerks of all the District Associations have been called upon for cooperation, all responses have been favorable.

Of the seventy-eight Associations in Kentucky eleven have less than 1,000 members; twenty-one have less than 2,000 members, while every one is expected to share in this partnership with God. Hays' Fork, Campbell County, Davison County, Elkhorn, Long Run, Lynn, North Bend, Ohio Valley, Shelby County, South District and West Kentucky are expected to be the most privileged.

Pastor or Sunday-school Superintendent.

You are the cog or clog in the King's chariot. Has your church been called to duty? The hour has come. "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. My little children, let us not love in word, neither in tongue; but in deed and in truth."

The value of money in Christian service is not its face value, but its sacrifice value. He is looking at the gift. It is easier to do what God directs than to face responsibility of not doing. All our Mission Boards are in debt; Kentucky Baptists' gain in wealth is two hundred thousand dollars a day! Life is a stewardship, not an ownership.

Kentucky Baptist Laymen's Executive Committee.

Geo. F. Parks, Ashland; B. F. Proctor, Bowling Green; T. C. Colliver, Carlisle; T. O. Jones, Central City; N. I. Hess, Columbus; D. P. P. Day, Corbin; T. M. Porter, Covington; Chester H. Jewett, Cynthiana; M. J. Farris, Danville; W. S. Ross, Frankfort; L. E. Gillespie, Franklin; Morris Wilson, Fordville; Arthur Yager, Georgetown; J. L. Bryan, Glasgow; S. B. Harris, Henderson; J. H. Anderson, Hopkinsville; Ewan Rogers, Lebanon; J. R. Howard, Lexington; Dr. J. W. Barnhill, Madisonville; W. M. Wilson, Mayfield; H. W. Ray, Mayville; W. H. Gagel, Middleboro; J. W. Hedden, Mt. Sterling; J. H. Parrish, Owensboro; Lou Braunts, Newport; J. R. Puryear, Paducah; E. L. Stevens, Paris; J. A. Middleton, Shelbyville; Geo. Minny, Versailles; Dr. A. Gatliff, Williamsburg; Louisville—G. E. Shirley, W. J. Cissell, F. M. Perkins, J. B. Gibbs, W. E. Coombs, Jas. S. Ray, T. J. Miller, D. R. Florer, J. A. Hendry, K. B. Grahm, Calvin F. Thomas, Lee E. Cralle, H. O. Wieland, C. T. Denning, H. H. McCulloch, Ernest Horn, M. M. Sizemore, Roy L. Carter, Wm. Moses, Thos. D. Osborne.

A PASTOR'S CONFERENCE.

This meeting will be held with Corbin church, April 6th and 7th. The subjects to be discussed are Prayer, Missions, Soul-winning, and the Pastor. The speakers are A. F. Baker, L. B. Arvin, W. D. Powell, J. T. Stamper, Geo. Baker, E. E. Wood, W. L. Brock, J. W. Mahan, T. M. Smith, H. H. Hibbs and C. M. Reid. Edgar W. Barnett is pastor at Corbin.

A CALL TO KENTUCKY BAPTISTS FROM ENLARGED GIVING TO STATE HOME AND FOREIGN MISSIONS.

W. A. POWELL.

As long as the church was poor and persecuted she was spiritual. It is to be feared that many churches are becoming too spiritual. Churches with many in love to evidence their piety. It is not many hearts but more love that we need.

"Prayer and praise, though faith is gone, shall do anything." Kentucky Baptists in another name for opportunity. Opportunity opens responsibility. If we wait "till the harvest is past," the moment will be ended and the opportunity gone forever.

There is latent power sufficient among Kentucky Baptists going to waste, to move all the denominational machinery of the Southern Baptist Convention. Figures are dumb. "Numericals do not voice the strong things of religion." The general home calls for sympathy, withdrawal and service.

The Baptists of Kentucky have not had the spirit of Louisiana. "I am rich and increased with goods and have need of nothing"—but rather let us say with Paul, "I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching unto those things which are before, I press towards the mark"—"attempting greater things for God and expecting greater things from God."

The divine order of Missions is State, Home and Foreign. The church is not to begin at the circumference but at the center. We respectfully request the Baptists of Kentucky to send \$20,000 to this office during the month of April to be divided between State, Home and Foreign Missions. Remember that the books for State Missions close on April 30th, and money sent later will be on the new year. Our faithful missionaries cannot wait for their meager salaries. Men of Israel to your knees and your pocket books. Kentucky must give over \$100,000 to missions this year. We must hitch our missionary wagon to a stake and not to a star. Office State Mission Board, Box 501, March 31, 1908.

DEAR RECORDER.

Reports have been circulated that the hotel rates at Hot Springs, Ark., for the coming meeting of the Southern Baptist Convention will be raised over those in effect in 1900 when the convention met here.

We want to deny this most emphatically and ask that in justice to Hot Springs and for the information of members you kindly publish this statement. There will be more and better accommodations at the same rates than there were in that year.

The rates for rooms at the Eastman Hotel are the same as in 1900, namely, \$1.00 for rooms without baths and \$2.00 for rooms with baths. The Park will make a \$2.50 rate, American plan, and can take care of 500. The Majestic, a fine new hotel, built since 1900, will make a \$2.50 rate and can house 500. Thus we have as great accommodations at these rates as we had in 1900.

The rate for the Arlington is \$3.00 per day, American plan, and 75 cents per meal for those rooming at the Eastman, if they desire to take their meals at the Arlington.

We have far more and better restaurants now than we had in 1900, where meals can be had at 15, 25, 35 and 50 cents, and if the rate at the Arlington is more than our guests want to pay they will be equally as well satisfied at other dining-rooms.

Our hotels at \$1.00, \$1.50 and \$2.00 per day are nearly twice what they were in 1900 at the same rates with superior accommodations, particularly in the new hotels. A large number of rooms can be had at 50 cents per day. There is no city in the South that has an extensive hotel accommodations as Hot Springs, nor at as low rates. There will be no crowding no matter what the number. There will be more hotel accommodations than guests, so if a guest finds the rates too high at any hotel for his means, he will have the satisfaction of knowing that in Hot Springs he can find plenty of other hotels where he can get rates suitable to his purse. Free baths will be tendered delegates during the convention. Dr. A. M. Williams, Chairman Committee of Arrangements.

OTHER STATES.

Eleven have been added to the fellowship of the Fitzgerald church, Ga., all by experience and baptism. The meeting at Whitesboro, Texas, resulted in thirty-eight additions to the

church, twenty-eight received for baptism. The First church, of Elizabeth City, N. C., has not spent Rev. H. F. Boyer to the full work of the Gospel ministry.

The Lakeside church, Oregon, has not spent its new home for the worship of God.

Shorewood church, Clark county, Miss., has not spent Rev. H. M. Collins to the full work of the Gospel ministry.

They too have been baptized and twenty received by letters and relation as a result of the meeting at Armoretable, Kansas.

The meeting with the South Austin church, Texas, closed with sixteen additions to the church and a promise to visit.

Rev. W. A. Hoover has been set apart to the full work of the Gospel ministry by the Convention Memorial church, Oak Cliff, Dallas, Tex.

The church at McQueen, Texas, is rejoicing. Fifty additions to the church, twenty-seven received for baptism, sixteen of these were men and boys.

The Kingville church, Texas, closed their meeting with eighteen additions, two deacons ordained and a Sunday-school organized with seventy-three members.

The Wadsworth church, N. C., has been greatly blessed in a meeting, which closed with forty-six additions to its fellowship, among them an unusual number of men.

Mt. Lebanon church, Ia., has been mightily moved and blessed. Mt. Lebanon Academy is also rejoicing. Forty-two additions, thirty-two by experience and baptism. Every unconverted student in the dormitories has been converted.

Live Stock Markets.

| CATTLE | |
|-------------------------------|-------------|
| Good to choice export steers | 5 75 6 00 |
| Light shipping steers | 5 25 5 75 |
| Light shipping steers | 5 00 5 50 |
| Med. to good butch. steers | 4 50 5 00 |
| Com. to Med. butch. steers | 3 50 4 50 |
| Good to choice butch. heifers | 4 50 5 00 |
| Med. to good butch. heifers | 3 75 4 50 |
| Com. to Med. butch. heifers | 3 25 3 75 |
| Good to choice butch. cows | 3 75 4 50 |
| Med. to good butch. cows | 3 25 3 75 |
| Canners | 1 00 2 25 |
| Com. to Med. butch. cows | 2 50 3 25 |
| Good to choice fat oxen | 4 50 5 25 |
| Medium to good oxen | 3 00 4 25 |
| Good to choice bulls | 3 25 4 00 |
| Medium to good bulls | 2 75 3 25 |
| Com. to Med. bulls | 2 25 2 75 |
| Good lot choice real calves | 5 00 5 50 |
| Med. to good real calves | 4 00 5 00 |
| Medium to good feeders | 3 75 4 25 |
| Common to rough feeders | 3 25 3 75 |
| Good to choice stock steers | 3 75 4 50 |
| Med. to good real calves | 4 00 5 00 |
| Good to choice feeders | 4 25 4 75 |
| Com. to Med. stock steers | 2 75 3 25 |
| Good to choice stock heifers | 3 25 3 75 |
| Med. to good stock heifers | 2 75 3 25 |
| Com. plain mixed stockers | 3 00 3 50 |
| Good to choice milch cows | 35 00 45 00 |
| Med. to good milch cows | 25 00 35 00 |

HOGS.

| | |
|------------------------------|-----------|
| Good to choice pack and bra. | |
| 200 to 300 lbs. | 5 85 |
| Med. pra. & bra., 160 to 200 | 5 85 |
| Light shippers, 120 to 200 | 5 55 |
| Choice pigs, 90 to 120 | 5 00 |
| Light pigs, 50 to 90 lbs. | 4 25 4 85 |
| Roughs, 150 to 500 | 3 00 4 35 |

SHEEP AND LAMBS.

| | |
|--------------------------|-----------|
| Good to choice fat sheep | 4 50 5 00 |
| Medium to good sheep | 3 00 4 00 |
| Common Sheep | 2 00 3 00 |
| Bucks | 1 00 2 50 |
| Choice spring lambs | 5 00 6 50 |
| Good bycher lambs | 4 50 5 00 |
| Seconds | 5 00 5 25 |
| Call and tail-ends | 3 00 4 00 |

TOBACCO.

| BURLLEY—Dark Red. | |
|------------------------|-------------|
| Trash (green or mixed) | 8 50 9 00 |
| Trash (sound) | 9 00 9 50 |
| Common lugs | 9 50 10 00 |
| Medium lugs | 10 00 11 00 |
| Good lugs | 11 00 12 00 |
| Common leaf (short) | 10 50 11 00 |
| Common leaf | 11 50 12 00 |
| Medium leaf | 12 50 13 00 |
| Good leaf | 13 50 15 00 |
| Fine and selection | 15 00 16 00 |

BURLLEY—Bright Red.

| | |
|---------------------|-------------|
| Trash (green mixed) | 9 00 9 50 |
| Trash (sound) | 9 50 10 00 |
| Common lugs | 10 00 11 00 |
| Medium lugs | 11 00 12 50 |
| Good lugs | 12 50 13 50 |

| | |
|---------------------|-------------|
| Common leaf (short) | 11 50 12 00 |
| Common leaf | 12 50 13 00 |
| Medium leaf | 13 50 14 50 |
| Good leaf | 14 50 15 50 |
| Fine and selection | 15 50 16 50 |

DAIRY.

| | |
|------------------------|-------------|
| Trash (green or mixed) | 6 00 6 50 |
| Trash (sound) | 7 50 8 25 |
| Common lugs | 7 50 8 25 |
| Medium lugs | 8 25 9 00 |
| Good lugs | 9 00 9 50 |
| Common leaf (short) | 9 50 10 50 |
| Common leaf | 10 50 11 50 |
| Medium leaf | 11 50 12 50 |
| Good leaf | 12 50 13 50 |
| Fine and selection | 13 50 14 50 |

BUTTER.

Packing 110 per pound.

POULTRY.

Hens 11c per lb; chickens, 5 1/2c; young chickens, 11 to 12c; ducks, 17c; geese, 6 to 7c; turkeys, 10 to 12c.

EGGS.

17 1/2 to 18c, case count; rehandled 13 1/2c.

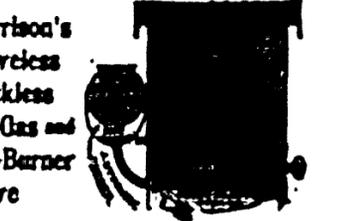
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