

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTENDED EARNESTLY (for years) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUNE 3—T. T. MATON.

33rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 9, 1908.

No. 20

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated)
642 Fourth Ave. (Opposite New Postoffice), Louisville

C. H. THOMPSON, B.S., Editor
A. G. BOW, B.S., Associate Editor

TERMS OF SUBSCRIPTION
PRICE—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.

REMITTANCE and credit of payments to be shown in closed envelopes by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS—Instructions concerning removal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE—If a subscriber wishes paper stopped or expiration of his subscription, notice to that effect should be sent otherwise it is assumed that a continuance of the subscription is desired. Do not pay subscription to any one not known to you personally to be responsible, unless the party has written authority from Wharves Postoffice, Louisville, Ky.

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

Rev. J. F. de Roi has published the statistics of the Jews who have become Christians. In the last century 224,000 of the 10,000,000 Jews in the world adopted Christianity. In England and the United States there are now 750 Jew preachers of the Gospel.

The *Baltimore Sun* says that the preacher who believes what he preaches and is not afraid to preach what he believes, and who gives his attention to the men who need it instead of to the women chiefly, is "a power for good which is beyond estimate and is in demand by the churches."

It is said now in certain quarters that our Lord's miracles were only the exercise of powers whose working the people did not understand. Exactly. It was the exercise of the one great power, the direct personal will of God who spake and it was done, who commanded, and it stood fast.

Dr. Geo. W. McDaniel says in the *Religious Herald*: "A certain paper gave no little space to a discussion of a union between the Disciples and Baptists. Certainly there can be no general or denominational union. The only way one can become a Baptist is to accept our principles and come in as an individual." Everything we see from Dr. McDaniel makes us sorry that he did not come to Kentucky when he left Texas. We hope Kentucky will capture him some day.

Richard H. Davis, in his latest book, which tells of his trip to the Congo, gives this high praise to the missionaries: "I wish to testify to what seemed to me the enormously important work that is being done by the missionaries. I am not always an admirer of the missionary. Some of those one meets in China and Japan seem to be taking much more interest in their own bodies than in the souls of others. But in the Congo almost the only people who are working in behalf of the natives are those attached to the missions. They are deserving of great praise."

DO OUR FRIENDS AFTER DEATH COME BACK TO EARTH AND MINISTER TO US?

REV. A. C. DEKOR, D.D.

The angels are God's ministers of judgment and mercy. From the guard at the gate of Eden with his flaming sword to the angel in the last chapter of Revelation, so glorious that John mistook him for God and fell before him in worship, the bright forms of these ministering spirits are seen all through the Bible.

Now and then angels are ministers of wrath. It was an angel that destroyed one hundred and eighty-five thousand soldiers in the army of Sennacherib in one night, and an angel smote Herod that he died because he received worship as a God.

"The Lord Jesus shall be revealed from Heaven with his mighty angels in flaming fire taking vengeance on them that know not God."

Though the angels in obedience to God go on missions of judgment, it is their delight to be ministers to the heirs of salvation. "The angel of the Lord encampeth about them that fear him and delivereth them."

It is certain that every Christian may have a guard of angels, if necessary, for his protection. "Ye are come to an enumerable company of angels." The weakest saint on earth can say with his Lord, "I can pray to my Father and he will give me twelve legions of angels." These servants and warriors of heaven stand ready to do the bidding of obedient faith.

I have taken time to show that the vision of Jacob's ladder proclaimed a literal fact when it revealed the angels of God ascending and descending. Christians are well taken care of by those ministering angels. But angels are not the spirits of our glorified dead. When we were taught to sing "I want to be an angel" we were taught to cherish a desire which will never be gratified. For my part I do not want to be an angel. I would rather be a redeemed saint "heir of God and joint-heir with Christ." Our friends, when they die, do not become angels through their spiritual natures, they are "equal unto the angels." There is no magic transmutation of the human species into the angelic.

There is no proof that the spirits of the dead pass back and forth between earth and heaven. They hear from God and the angels all that they need to know about us until we shall go to be with them, and they are perfectly happy in trusting us to divine and angelic care.

All the Scriptures that give us glimpses of the spiritual world confirm the claim that the souls of saints do not come back to earth for the purpose of ministering to their friends.

The disciples saw Moses and Elijah on the Mount of Transfiguration and heard them talk with Jesus about his death. Peter in the confusion of the moment gave way to a naturally selfish feeling and said: "Lord, it is good for us to be here; if thou wilt, let us make three tabernacles, one for thee, one for Moses and one for Elijah." Our selfish feelings lead us in times of loneliness to wish that we might have with us the dear ones who have gone, regardless of their welfare. We would like to say some loving word we failed to say when they were with us; we would like to know what they are doing; it may be that we would like to confess to them our neglect or ill-treatment. The strong-hold of Spiritualism is in the fact that it comes to us in the

hour of our greatest grief when we are wracked when selfishness is almost a virtue, and proposes to gratify these desires, and even satisfy our curiosity.

But while Peter yet spake, behold a bright cloud overshadowed them, and a voice out of the cloud which said, This is my beloved Son in whom I am well pleased; hear ye him. "In other words, there is no need, Peter, that you should have with you Moses and Elijah; all you need is Jesus to whom Moses as the law giver and Elijah as the representative of the prophets now yield their credentials. "Hear ye Him." He is all that you need for knowledge, sympathy and help. God here positively refuses the selfish prayer of Peter that the glorified Moses and Elijah should dwell with him on earth and the voice that spoke to him from the cloud speaks to us from every cloud of bereavement and says, "Ask not that the spirit of your dead shall dwell with you on earth. The presence of Jesus is all that you need. He can fill any void in your heart and life that death has made."

Let us in our moments of prostration from grief respond to the touch of his loving power and listen to his words of comfort, while we lovingly gaze up into his glorified countenance, happy in seeing "Jesus only." For our loved ones to come between him and us, though they be wise and famous as Moses and Elijah would be to make us suffer loss. Moses and Elijah left the disciples in the company of Jesus without any uneasiness as to their safety and we may be just as certain that our loved ones in glory are peaceful and happy in the thought that we are under the loving care of the Lord they love and worship.

If you will read Luke 16:27, you will find that Abraham was requested to send a redeemed spirit to earth on the important mission of warning men against the place of torment, and the request was refused, because it would be useless, for "if they hear not Moses and the prophets neither will they be persuaded through one rose from the dead." If the spirits of the dead had been in the habit of going back and forth between heaven and earth, this request would hardly have been refused.

The Scriptures which described death imply that the spirit does not return to earth for the purpose of ministry. To be "absent from the body is to be present with the Lord," not present with the Lord one day and absent the next while on a visit to earth. "If our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands eternal in the heavens." Does not this word "eternal" carry with it the idea of permanent residence?

Our loved ones are with us in heart and memory. We may think more continually of them now than we did when they were on earth. Their example influences our lives; the words they spoke to us still instruct and inspire us. Some graves are more powerful than some pulpits.

Their presence with Christ is a better ministry to us than their invisible presence on earth. We are inspired by the love we have for them to prepare to meet them in heaven. The gravitation of our hearts is toward heaven where our treasures are. Dying will not be so much a parting as a meeting, and, if Jesus should come in glory before we die, his coming will be made more glorious by the presence of our dear ones who will return with him for their glorified bodies. "Wherefore comfort one another with these words."

LOSING FAITH WHEN THINGS GO WELL.

People say, "It is easy to trust God when things are going well with us." That is quite true. But let us not forget that it is a great deal easier to stop trusting God or thinking about Him when things are going well with us, and we do not seem to need Him so much as in the hours of darkness. There is danger of losing faith when things go well. And it is this danger from uninterrupted prosperity the Psalmist is referring to when he says, "Because they have no changes, therefore they fear not God." Certainly, prosperity and untroubled lives have their own most searching trials of faith.

I. The disadvantages of having things go well.

One, as we have intimated, is forgetfulness of God. It is a strange perversity of human nature that we are so likely to leave God out of mind when things are going well with us, while we call upon Him most quickly when in trouble. Another is pride and self-sufficiency. It does not take uninterrupted prosperity long to engender these feelings in most men. It takes a large measure of grace to successfully resist the tendency. There are diseases that are common to the north, the dark, ice-bound regions of the earth; but let us not forget that there are a great many more that belong to the tropics. It is not well for us to live always in the sunshine. At least, it takes more grace to live well there amid the added, though unseen, dangers, "Because they have no changes, therefore they fear not God."

II. The advantages of having faith tested.

The Edomite saint must have looked into birds' nests when he used the comparison, "I said, I shall die in my nest." That is what a good many people say. They build each a nest for himself, and not for a summer, but for a life. They say that they shall die in it after many years of enjoyment of it. But they need the treatment the mother bird gives her young. Her first step is to make the nest uncomfortable. "As an eagle stirreth her nest" she mixeth the thorny outside with the downy inside. So God, by His testing providences, makes the place of rest one of unrest to us, and thus lures us out to trust ourselves to His care and guidance over untried ways. And so He brings us to a stronger, maturer, more useful life. The wind roots the tree deeper in the soil. The stormy waves cause the anchor to take a stronger grip. There are advantages in disadvantages. Disappointments have proven God's best appointments. Financial ruin has proven a man's salvation. Sickness has brought to many people their highest health. The uses of faith testing have been corrective, instructive, sanctifying, satisfying. The trial of faith is often "found unto praise and honor and glory."—*Preacher's Assistant*.

Joy is for all men. It does not depend on circumstances, or condition; if it did, it could only be for the few. It is not the fruit of good luck, or of fortune, or even of outward success which all men cannot have. It is of the soul, or the soul's character; it is the wealth of the soul's character; it is the wealth of the soul's own being, when it is filled with the spirit of Jesus, which is the spirit of eternal love.—*Horace Bushnell*.

QUESTIONS ANSWERED.

BY BENEX.

"We have a brother in our church, an ordained minister, though he has not preached any for some time. He moved to town and went into the mercantile business and has now taken the benefit of the bankrupt law. What should the church do in the matter? That depends greatly on what the church knows of the brother's previous character for integrity, the circumstances of his failure, and what he says for himself.

In several instances I have known some of the best Christians in the world to take the bankrupt law. They have done it to protect themselves, and to be enabled to get on their feet again. To do this they needed more or less capital. Unless they took the bankrupt law whenever they got a few dollars ahead, their creditors could seize it.

These men worked hard, lived with great economy, although some of them had been used to luxury all their lives, and as rapidly as they could paid every cent of their indebtedness. They told their brethren this was what they were intending to do. And their previous lives, their well known integrity and truthfulness, and the manner in which they lived and worked caused the brethren to have confidence in them.

Had they not taken the bankrupt law their creditors would only have received a small part of their dues. As it was they received all. The churches did nothing. Their brethren, individually, stood by them like brothers and helped them get onto their feet. I have known, as I said, several such instances in cities and in small towns. Their churches did right to bear with them. I cannot say more unless I knew the man. He may have made a really failure; he may be honest and resolved to do right.

A brother wishes an explanation of the parable of the shepherd in John 10. This is one of the most difficult passages in the Testament, and the number of explanations is almost as great as the number of commentators. Of course, the great thought is plain enough. It is on the details that men differ.

This is not strictly speaking a parable. The word translated parable in the sixth verse is not the Greek word for parable, but means rather an illustration or an allegory. And there are three of these. The first is found in verses 1-5, the second in 7-9, the third in 11-18.

In the first our Lord is the shepherd; the fold is the Jewish Theocracy, and the door was the appointment of the Messiah by God. That is it represents the Messianic office. Many think the fold represents the Kingdom. This seems to me incorrect beyond question from the fact that the Lord says in verse 16 he has other sheep not of this fold. Here he clearly refers to the Gentiles, who would believe on him. Hence the fold evidently has reference to the Jews.

Into this fold the Pharisees, whom he was addressing, had gotten by, climbing over the fence. They had virtually represented to the people that they were saviours. For they professed to teach how men could be saved by following them and obeying their traditions, without a need of the Messiah. Some think those who like Judas, claim to be the Messiah, are meant. But the use of the present tense, "All that ever come before me are thieves and robbers, indicates he was characterizing the Pharisees to whom he was speaking, the ones who had turned out of the synagogue the man born blind whose sight he had restored. This chapter is a continuation of the ninth. Our Lord did not begin a discourse with "verily, verily."

The words "before me" are one of the difficulties in this allegory. The "ever" is not in the Greek. The best exposition I have seen of these confessedly difficult words is that of Dr. Ryle, which I give entire: "The great knot of the difficulty lies in the words, 'came before Me.' The

Greek word rendered 'before' has only four meanings, (1) before in point of time; (2) before in point of place; (3) before in point of dignity and honor; and, (4) before in point of substitution. I can only conjecture that the sentence must be paraphrased in this way. 'All who have come into the church professing to be teachers, claiming honor for themselves instead of Me or honoring anything in preference to Me, such as you Pharisees—all such are not true shepherds but thieves and robbers.' I can see no other solution and I admit the sentence is a difficulty." One thing is sure. Whoever our Lord included in the "all" he certainly included the Pharisees before him, because the present tense of the verb shows that.

When the true Messiah comes to the door the porter opens to him and the sheep know him. Who is the porter? That is another mystery. The answers to this are legion. Some have said he was Moses; others Christ himself; others, and these are the majority, take the commentators of all the ages, the Holy Spirit. Others yet think he was God the Father. The modern writers favor the idea that the porter is merely an accessory to the allegory and is merely mentioned to put vividly before them the fact that the true shepherd went through the appointed door. Personally I think God the Father is meant, but it is possible the Holy Spirit may be meant.

The same brother asks an exposition of I Peter 3:19. I am sorry not to comply with his request but I never explain the same Scriptures twice in this column—that is, unless I forget I have explained before. When it comes to questions of church discipline, as for example, about divorce, I answer the second and third time. Because the circumstances usually differ somewhat, and the brethren need to act. But I am generally a long way behind in my answers and I could never catch up if I repeated expositions. I wish I could remember about the time I wrote on I Peter 3:19. If I did I would try to have a copy of that issue found and sent to the brother.

I. PETER 1:10-12.

REV. JAMES M. GRAY, D.D.

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify when He testified before hand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.—I Peter i. 10-12.

Peter had been speaking of the salvation to which believers on Christ have been begotten by the abundant mercy of God (verses 3-9), and he now says that of this salvation the prophets had "inquired and searched diligently." The "prophets" were the same who had prophesied of the salvation, i. e. the writers of the Old Testament, and the particular matter they had "inquired and searched diligently" about was "the manner of time" when the sufferings of Christ should occur and his subsequent glory.

Although they had thus prophesied or "testified beforehand" of these things, the apostle says that after all it was not they who did it, but "the Spirit of Christ" (i. e., the Spirit of God) Who was "in them." In other words, he says that the Spirit of God is the Author of the Word of God.

This then, is the first proposition of the text, that the Spirit of God is the Author of the Word of God.

But this is not the only place in which Peter announces this truth. He repeats it in his second epistle, saying: "No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost" (II. Peter 1:21, R. V.).

"Prophecy" means not merely the foretelling of events, but the utterance of any

word from God without reference to its relation to time; so that this remark of Peter covers the whole of the Old Testament, from Genesis to Malachi, the historical books as well as the prophetic so-called.

And Peter is corroborated by Paul, when in 2 Timothy iii. 16 he says, "All scripture is given by inspiration of God" or as literally rendered, "All scripture is God-breathed."

Finally, the Old Testament writers themselves, when alluding to their messages, do so in language admitting of no doubt as to their inspiration. Two thousands times when describing the source of their revelation do they employ the following formula or its equivalent: "Thus saith the Lord:" even as David testifies: "The Spirit of the Lord spake by me, and His Word was in my tongue" (2 Sam. xxiii. 2).

Of course, it is not presumed to say just how the Spirit of God did these things, any more than one would undertake to define how He regenerates sinners. We do not know the method He employed to speak by men of old time, but we know that He did it on the testimony of the Scriptures themselves which, on other and sufficient grounds, we accept as credible in their statements of fact.

Nor should it be supposed, that in speaking of the inspiration of the Scriptures we are referring to the translations, but only to the original autographs the records, as they came from the hands of Moses, David, Isaiah, John and Paul, as the case may be.

It should be said furthermore, that the inspiration spoken of terminates on the record in the Bible. It is sometimes asked for example, "Do you believe the Bible is the Word of God, or that it contains the Word of God?" The answer should always be, "It is the Word of God." Not that every word in the Bible was one God Himself spake, but one He caused to be recorded. It is with God in this matter as with a human author. The latter has written a book and has quoted many others, sometimes for the purpose of agreement, and sometimes for that of disagreement; but whether it is for the one or the other, he is responsible for the accuracy of what he has recorded, and in that sense it is his word.

In the Bible Satan speaks; Job's friends speak, not always wisely nor well; the Pharisees speak and denounce Jesus as a blasphemer and demoniac. The record that these said so and so is God's record, and in that sense God's Word; although He denounces every one of them.

Take Ecclesiastes as a case in point. It was presumably written by Solomon and inspired of God. But it contains some things that are not true, and several that are only partially so. How are we to account for it and to square that circumstance with the fact of its inspiration and inerrancy? Only as we apprehend the scheme of the book, which is to reveal the natural man at his best.

Solomon is the speaker throughout, giving his experiences in the search for happiness outside of, or apart from God. He tells what he thought and how he acted in this circumstance and that, and how vain and profitless it all was. And God caused the record of these thoughts and experiences to be made for our learning; and great has been its value, notwithstanding that it is replete with conceptions and conclusions quite at variance with God's teachings in other parts of Scripture, and with the experience of the regenerated man.

Does Ecclesiastes, then, contain the Word of God, or is it the word of God? We are bound to say the latter. As a matter of fact, it "contains" but few of the words spoken by God Himself; and yet the whole of it is the Word of God.

And finally, in this connection, the inspiration of the Scriptures must be understood as applying to its words.

It will never do to say that God gave the thoughts to men leaving them to express them in their own words; for if so, what guarantee have we that we possess His thoughts?

Now the writers of the Bible were human, and they were liable to err. And unless God controlled them in the expression

as well as the reception of His truth, the efflux as well as the influx, to quote Dr. Chalmers' phrase, what guarantee have we that what the writers give us is precisely what He gave them?

Of course there are difficulties in the way of a ready acceptance of such a view of inspiration as this on the part of some who have never considered it, or have inherited a prejudice against it. But two things may be said about such difficulties, first, that they are not new, and secondly, that they are insignificant in comparison with the difficulty on the other side.

The fathers have considered these difficulties, every one of them, and have answered them over and over again. Moreover, put them all together, and what are they in contrast with the supreme difficulty of rejecting the Word of God in its testimony concerning itself?

Reject this and your lot is cast with those who have neither chart nor compass to direct their course. These are they of whom the Scriptures speak: "lured to and fro and carried about with every wind of doctrine; by the sleight of men and cunning craftiness whereby they lie in wait to deceive." (Eph. 4:14.)

But the Spirit of God is not only the Author, He is also the Revealer of the Word of God.

"To the law and to the testimony." What does this Scripture say?

"Of which salvation the prophets have inquired and searched diligently." . . . "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are reported unto you."

It is an unusually interesting and informing picture we have here. These men were first moved by the Holy Spirit to write certain things concerning the sufferings and glory of Christ, and then applied themselves to understand what they had written. Failing to accomplish this in their own ability, the Holy Spirit, who had moved them to write, revealed to them the meaning of what they had written. It is He who tells them, that "the sufferings of Christ and the glory that should follow" belonged not to their time but to ours.

The situation justifies a recurrence to what has just been said about the inspiration of the words of Scripture.

No postulate is more assailed than this in certain quarters, and much is made of the objection that it is too mechanical. 'Why, it makes the human writer a mere machine,' it is said "a mere pen in the hand of the Holy Spirit, a stenographer, nothing more, recording what He dictates!"

Strange it is that some of us cannot get alarmed over this calamity, try we never so hard. We cannot help saying, "Suppose the writers were mere machines, what then?" Which were more desirable, an inerrant message or an independent messenger? Of which should we be the more enamored, the free agency of man or an inspired revelation from His Creator?

But is such an alternative before us? Cannot God give the words as well as the thoughts to men without infringing on their liberty? Is that liberty located in the mouth of man, or in his mind? Is he free while God controls his thought, and bound when He controls the expression of that thought?

But need we speculate? Does not Peter's language settle it, and curiously near the very postulate to which objection has been raised? These writers may not have been stenographers, but are they not at least pupils taking down a profound discourse from their preceptor, and then listening to his exposition and application of it afterward? The same Spirit who inspired them to write now reveals to them the meaning of what they had written.—Bible Student.

A man must make up his mind that sorrows and troubles are sure to come. You must have your share and perhaps more than you think is your share. When you have fixed this fact in your mind, you have made much progress toward meeting it manfully, with patience, faith and hope.—Christian Observer.

ALLEN IMMERSIONS

J. B. MOORE.

There are two classes of alien denominations—those who went out from us, and those who refused to come to us. The latter came out of Rome directly or indirectly, and should have come to the Baptists, who were Protestants before them. Either the Catholic church is the church of Christ, or Baptist churches are the church of Christ. The authority to administer ordinances and to lead and home is with the one or the other. If the Baptists are right, then according to the Scriptures the ordinances and disciplines were committed to each church. If the Catholics are right, then those and all other things were committed to a universal or Catholic church. No question is easier of solution than this, and it needs no argument here.

The Protestants alienated themselves from us by refusing, you disclaiming, to come to us, and their authority is derived from the source from which they came. If the Catholic church had the authority to baptize, then the question is, had she a right to delegate that authority to those who went out from her, and if so did she do it? These questions can be answered without argument. All the authority the Protestants have to immerse was arbitrarily assumed or wrung from the true church of Christ (?) or from the anti-Christian church, which could have had no authority in the matter. With either position the Protestants have no authority from Heaven to baptize. When Baptists accept the immersions of those who were received in for themselves, and who don't believe in it, and who have no authority to administer it, they endorse that very procedure. They virtually say: let any one who has not been immersed, and who does not believe it, and has no authority in the matter, immerse whom they will and we will accept it, and endorse such a use and abuse of the ordinance. This makes both parties equally culpable.

Had our greatest trouble in receiving the immersions of those who went out, and were turned out from us, and who believe in and practice immersion; especially the Campbellites and anti-missionaries. On these two I would submit a few thoughts for your younger readers who missed the discussion of former years. We take Campbellite immersion first. Many are anxious to know why we cannot receive Campbellite immersions, since they, as well as Baptists, require a "penitent believer." That pedobaptists who refuse and abuse immersion should not be counted as Scriptural administrators of the ordinance, is easy for them to understand. I desire to get the matter satisfactorily before the minds of our young people who are soon to have the responsibility of keeping the ordinance as delivered to the churches.

The controversy is mainly on the relation and order of salvation to baptism, or baptism before salvation? The difference in the conditions of saint and sinner, of justification and condemnation, express the issue on the character of the subject to be baptized. If baptism is for the saint, it is not for the sinner; if for the saved, it is not for the lost; if for the justified, it is not for the "already condemned." From this statement of the question we easily come to the design of baptism. They baptize sinners to make them saints; the lost that they may be saved; the condemned that they may be justified; the unforgiven, that their sins may be really remitted or really washed away. We both claim that right subjects are necessary, but we are the poles apart on the rightness of the subjects, hence on the design of the ordinance.

If one of these positions is right or Scriptural, the other is not. If the ordinance with either of these opposite meanings is valid, then the ordinance has no meaning. With this world wide difference in mind, let us examine the issue involved, interpreting the few Scriptures of apparent ambiguity, in the plain light of the many others on the subject. We differ from them on the relationship of baptism to salvation, and they with us on the relation of faith to salvation, so the difference is clear and wide, and deep as wide.

When they deny the Romish doctrine of baptismal regeneration, and claim that they hold faith and repentance as prerequisites to baptism, and that we should therefore accept their baptism as valid, they are unconscious of begging the question on several points vital to the ordinance. The difference in the professed characters of their "penitent believers," and our believing penitents, requires—the difference in design—one to procure in baptism what the other procured by faith. Crediting both with what is professed, we find that what one professed to have received, the other professed to have not received. They also beg the question on the administratorship of baptism.

As to the first point of difference; if their faith and repentance are not equivalent to our repentance and faith, or if the same fruits and results claimed by us are disclaimed by them, then in our judgment their candidate for baptism does not possess the qualification we profess and require, and hence we cannot receive their baptism as valid.

To misplace baptism in the gospel system is to displace it from the gospel system. Baptism before, and hence without repentance and faith, is a perversion of the gospel system. And so of the order of repentance and faith. If the believer, according to their system, must repent or perish, then he is not a believer, for "whosoever believes shall not perish."

If one party claims that his candidate is a believer, and therefore saved, and the other that his candidate is a believer, but not saved, then the difference in the two candidates is that of the saved and lost, and such difference of characters in the

subjects for baptism cannot be ignored. They claim that their faith results in conviction of sin, while our faith results in the possible fruits of righteousness. In vain do we seek for a charity that can cover this discrepancy. The Scriptural fruits of saving faith are experienced by our candidates, and not experienced by theirs, hence their peculiar definitions of faith and repentance, as well as their peculiar order, or rather disorder, as required by Mr. Campbell's system of error.

The woman of whom Christ said: "She loved much because she had been forgiven much;" and to whom he said: "Thy faith hath saved thee, go in peace," was a proper subject for baptism. If she had not been baptized, then salvation was predicated of her pre-baptism faith, and her pre-baptism love evidenced her forgiveness. If she had been baptized, then Christ overlooked her baptism, and predicated her salvation of a faith that was not expressed or perfected in baptism, and proved her forgiveness by a love that expressed itself in other ways than baptism.

When Christ said: "He that believeth not is condemned, but he that believeth is not condemned," he was talking about the faith necessary to baptism, for he was addressing an unbaptized man. When he said: "He that believeth on the Son hath everlasting life, and shall not come into condemnation, but is passed from death unto life," he was talking of the faith that is prerequisite to baptism, for he was talking to believers. When Peter said: "To him give all the prophets witness, that through his name whosoever believeth in him should receive remission of sins," he was addressing unbaptized Gentiles, who, hearing this, believed; and God who knows the heart, bore them witness, giving them the Holy Spirit as he did to the apostles, and put no difference between them, purifying their hearts by faith. And when they spoke with tongues and magnified God, then answered Peter: "Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we?"

Christ had made a promise about those that believe receiving the Holy Spirit, and Peter remembering these words of the Lord Jesus, said to the church at Jerusalem, before which he was arraigned for the disorder (?): "I am sure that God gave them the like gift as he did unto us who believe on the Lord Jesus, what was I that I could withstand God?" When Paul spoke of "the righteousness of God by faith in Jesus Christ, unto all and upon all that believe," he was referring to a righteousness by faith as witnessed by the law and the prophets. This faith was expressly without law and without works, and evidently without baptism. Hence we conclude that the candidate for baptism must possess a faith that secures salvation, everlasting life, remission of sin, the Holy Spirit, and justification.

Now, since their candidates for baptism profess a faith that confessedly does not save the soul, or secure remission, the Holy Spirit, and justification, but rush on to baptism to have these mighty defects in their faith supplied, saying that "baptism doth now (really) save us," and (really) washes away sins, and is (really) for, or in order to the remission of sins; then said candidates, from our point of view, have not the faith of the gospel, but are still under condemnation and in the gall of bitterness and in the bonds of iniquity; hence cannot be recognized by us as proper subjects, and hence the immersion is null and void as a Scriptural baptism.

We will proceed now to a further, full and fair examination of this unscriptural candidate for an unscriptural baptism, with an unscriptural design, and by an unscriptural administrator, of an unscriptural church.

Let us apply the Scripture texts further to their candidates for baptism. "Whosoever believeth on the Son of God is not condemned," "shall not perish," but "has everlasting life," and "shall not come into condemnation, but is passed from death unto life." Now, "whosoever" takes in all of those classes, and if such a candidate says he believes in the Son of God, but is yet in his sins, and under condemnation; that he has not passed from death unto life, then his faith must have its defects measured by the value of these fruits. Hence the infinite value of the fruits marks the infinite defects of his faith, and faith infinitely defective falls infinitely short of what is essential to valid baptism.

Again: "He that believeth on the Son of God hath the witness in himself." Now, if said candidate professes the faith, but disclaims the witness within, the earnest of the Spirit in his heart; if he says he did not "receive the Holy Spirit when he believed," but that he is still in the flesh and not in the Spirit, because the Spirit does not dwell in him (Rom. 8:9); if his instructors and administrator unite with him in these admissions and the admissions still further accord with their adopted creed, then it is not unrighteous to judge him out of his own mouth, and out of the mouths of his chosen witnesses and by his chosen creed, and in doing so we are bound from our standpoint to declare his immersion invalid. To credit one with what he and his insist that he has not received, is a charity that rejoices not with the truth, but with soul-destroying error. Those who possess this barrenness of faith vainly seek those fruits in baptism, and as baptism was never designed by its author to confer them, the baptism is likewise barren, hence the logical and theological necessity of their denying the blessed experience of grace in the soul.

Again, a proper subject of baptism must "believe that Jesus is the Christ" in such a way as to evidence his new birth, for all such, says John, are born or begotten of God. This in Greek is neither Subjunctive nor Optative, but Indicative; Not Active, but Passive; not Imperfect, but Perfect—has been born of God. "Whosoever is born of God sinneth not;" "cannot sin because born

of God;" "he overcame the world and that which our teachers him not." Now, those who claim that baptism is in order to the new birth, deny those fruits of faith to those who believe that Jesus is the Christ, and they confess that these Scriptural tests and tests we do not fail to in their candidate's faith, and we deny that baptism secures them, hence we cannot consistently recognize their baptism as valid because of their invalid faith.

If they can say of their believers: "Except they repent they will perish," and if we can say of our candidates, "they shall never perish," then such a defect is again discovered as to make recognition of their repentance, faith or baptism impracticable. If their faith, as is claimed, produces conviction of sin, then it was not the faith Christ taught, for he said, "The world would be convicted of sin because they believed not." Instead of conviction of sin, peace, love and joy in the Holy Ghost are the fruits of faith in Christ. Does not such a perversion of the gospel destroy conviction, repentance, and faith, as well as the baptism? I never heard of one under their preaching being pierced to the heart, and crying out, as on Calvary, "Not of falling down (trampling like the heathen; not that conviction described in 1. Cor. 14:25; not that of Paul described in Rom. 7:13, and exemplified in Acts 9:31), etc.

When one of their hearers says to his preacher: "Sir, while you were speaking I believed, and I want to be baptized straightway," the same hearer, "and not a word of demand or command or even exhortation for this believer (?) to repent before he is baptized, and with no enquiry for the fruits of repentance at baptism, then where does the repentance come in? If none, they say, come after faith and before baptism, which they further say ought to be "straightway," even "the same hour," so I see no place for repentance, though you seek it carefully with tears. Now if it is wrong to administer baptism without some evidence of repentance, then it is just as wrong to receive such, since that is an endorsement of it.

Another prerequisite to baptism is such a confession of Christ as can be made "in the Holy Spirit" (1. Cor. 12:2); and in all such cases it may be said: "Whosoever shall confess with the mouth the Lord Jesus, and shall believe in his heart that God hath raised him from the dead, shall be saved." "Whosoever shall confess me before men, him will I confess before my Father and before angels." Now, if their candidate for baptism confesses the Lord Jesus with the mouth, but avows that God does not dwell in him and he is not God; if he replies to the next Scripture that he is not "saved" and will not be "confessed" before the Father and his angels unless he is baptized, and many have thus confessed and never been baptized; if such an appreciation of baptism and depreciation of confession, with faith and repentance thrown in, are matters of indifference with Baptists, then further contention for a proper subject and design of baptism is useless. Have not these loose views and practices already brought indifference as to the prerequisites of baptism, and has not this wrought present spiritual desolation to our Zion? Fatness indeed as to quantity, but leanness as to quality; and instead of the church in the world, have we not the world in the church? If Christ is for salvation to the ends of the earth and to the end of time, then baptism is not. The question is, When and where and how do we appropriate and become conscious of the salvation that is in Christ? All true believers say at faith, and so say the Scriptures, but "those of the contrary part" falling to realize the salvation in baptism, must deny the consciousness of it to any one anywhere. Does not this perversion of the design of baptism turn the sinner from the Saviour to a sacrament, and from the death of Christ to a likeness of it?

But love is also a prerequisite to baptism, and it is the greatest of them all. Every one that loveth is (has been) born of God. "He that loveth him that begat, loveth them also that are begotten of him." "We know we have passed from death unto life because we love the brethren." Now, if it be confessed that these fruits of love are not found in certain candidates for baptism; that they are not born of God; that they have not passed from death unto life; if these fruits of love are credited to baptism, then is not the greatest of these baptism? When a physical act, performed upon the physical part of man by putting him in literal water "to be seen of men," is claimed to accomplish more for the soul than love to God and love to man; if without baptism love and all its prerequisites can do nothing; if a willing God and a loving Saviour and a willing Spirit and an anxious, penitent, praying, believing, loving, confessing candidate can do nothing without some kind or any kind of an administrator of baptism; if all these prerequisites are so minimized and baptism so magnified as to become the all and in all, and so designed to obtain all, then "why tarry, arise and be baptized and (really) wash away your sins" might be substituted for all the exhortations to repent, etc. Such a perversion of the design of baptism is a perversion of the plan of salvation, and we cannot endorse it without becoming a partaker of the evil. There are other weighty reasons why we cannot receive such immersions for baptism.

If a church is blameworthy for the abuse of the Supper, so of baptism, as both ordinances were committed to the church. If that Baptist preacher, Elder Lucas, had not been so loose, he would not have taken baptism from the church and given it to Alexander Campbell, "in order to the remission of his sins," on his own authority. See what a world of trouble this one sin, and this one sinner, brought upon the churches of Jesus Christ. If Campbell had gone to a Baptist church and said that, as a sinner, he wanted to be baptized in order to be saved, I doubt if a church on earth

would have received him. Lucas thought he had a big and liberal heart, but it was his head that was affected with biggery and his liberality was liberty with the doctrines of Christ.

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.

"Errors of Romanism," by Pastor W. J. E. Cox, of Mt. Francis Street church, Mobile, Ala., is a strong book. The Roman Catholic church in America is making earnest efforts to turn Protestants and Baptists to the Roman Catholic church. No honest enquirer after truth will ever become a Roman Catholic after reading this book. Not only so, but it will lead many Catholics to abandon their errors if they can only be gotten to read this book. The saying, "Once a Catholic, always a Catholic," is not true. One man in America who was once a Catholic has, within less than thirty years led over one hundred Catholic priests to give up the fearful error of Roman Catholicism and to leave the Roman Catholic church. If Baptists have the truth and Catholics have not, it is our duty to give them the truth, and to get them to see their errors. This splendid book by Pastor Cox will greatly aid along this line. It is a strong, convincing book, and it ought to be widely circulated. T. T. MARTIN.

High Mountain, Miss. (We heartily endorse the above letter. Ed.)

The Boy Jesus. By The Rev. Gustland Myers, D.D., American Baptist Publication Society, 60c net.

This book contains twelve chapters dealing with the boyhood of Jesus. The book was written at the request of the author's son, and is especially from the standpoint of a boy. It is brief, containing just eighty pages, and will prove attractive to the class of readers for whom it was designed.

The Helping Hand. By Wm. Wistar Hamilton, Th. D., D.D., American Baptist Publication Society, Paper and black leather, 12c and 25c.

A little vest-pocket book for personal workers. It is a soul winner's guide and by far the best we have ever seen. It is sane, sound and sensible, and treats important subjects that other books of this character usually omit. Every personal worker should have this book.

Life's Tomorrow. By Junius W. Millard, D.D., American Baptist Publication Society, 75c net.

The seven sermons comprised in this volume were delivered to large audiences and are published at the request of those who heard them. The subjects discussed are of unusual interest and many readers will thank Dr. Millard for the consolation derived from a perusal of this book. It would be a splendid volume to send to a home invaded by death.

Heary Drummond gives suggestions on how to find out God's will.

- 1. Pray. 2. Think. 3. Talk to wise people, but do not regard their decision as final. 4. Beware of the bias of your own will, but do not be too much afraid of it. 5. Meantime do the next thing; for doing God's will in small things best prepares for knowing it in larger things. 6. When decision and action are necessary, go ahead. 7. Never reconsider the decision when it is finally acted upon. 8. You will probably not find out until afterward that you have been led at all.

GOOD INTEREST.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half-dollar. Now, if you can find any boy whom you can trust, who will take this money and pay you interest on it, you may lend it to him, and if you invest this wisely, I'll increase your capital." When night came, the banker said, "My son, how did you invest your money today?" "Well, father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with." "You'll never make a business man in the world," said the banker; "business is business; but I will try you once more. Now, here is a dollar to invest; see how well you can do it." The boy laughed aloud, and then explained. "My Sabbath-school teacher said giving to the poor was lending to the Lord; and she said he would return to us double; but I did not think he would do it so quick."—The Advocate.

SUNDAY-SCHOOL LESSON

HUNDAY, APRIL 12TH.

Our Lord anointed at Bethany. John 12:1-11.

Motto Text.—"We love him because he first loved us"—1 John 4:19.

"Then Jesus six days before the passover came to Bethany." Bethany was a village on the Mount of Olives. It was the home of Lazarus who appears to have been a man of wealth and high standing. Our Lord made the house his home often. When in Jerusalem he would walk out to Bethany for the night.

The raising of Lazarus, so well known, roused the Lord's enemies to fury. His hour not having come, he left Jerusalem and its vicinity for a while and retired into the mountains of Ephraim. Now his time is drawing near and he returns.

"There they made him a supper." The supper was at the house of Simon, the leper, probably one who had been healed by the Lord. Tradition has it that Simon was the husband of Martha. The fact that Martha served shows that if it was not her own house in which the supper was given, it was the home of a relative or an intimate friend.

"But Lazarus was one of them that sat at the table with him." His presence was a constant reminder of the wonderful miracle which had brought him from the tomb, and gave added emphasis to the gratitude of his sister.

"Then took Mary a pound of ointment of spikenard, very costly." Matthew tells us it was in an alabaster box; these flasks were made of onyx alabaster, and had long, narrow necks. The spikenard is now found in the Himalayan region. The pure ointment was very expensive, and this was of the very finest. "And anointed the feet of Jesus." She also anointed his head as was the usual way. But the anointing of the feet, being unusual—John dwells on that. The Lord was reclining at the feast with his feet lying outwards. Thus she could anoint them and wipe them with the hair of her head with more ease. Anointing the feet showed not only a desire to honor him, but great humility and an earnest feeling that she could not do enough for him.

"And wiped his feet with her hair." She poured the precious ointment on his feet as freely as if it had been water. And, to show how ready she was to do the humblest ser-

vice for him, she, a great lady, unbound her hair and wiped his feet with it. All that she had and all that she was belonged to the Master she loved and who had raised her brother from the tomb. One wonders if Mary had heard how that other woman, so different from herself, at the other extreme of womanhood, had wiped his feet with her hair. That poor woman wept in penitence over his feet; Mary, in her joyful gratitude, has no tears to shed at the feast.

"And the house was filled with the odor of the ointment." So fragrant was it. Nothing in our day compares with it except the pure altar of roses. Aye, and all the world has been filled with the odor of that ointment. True love and gratitude gives the best to the Lord, counting no cost. And deeds of love give perfume to a home. There is no reason to think this tribute of affection was any sacrifice on Mary's part, for she was a wealthy woman in all probability. But she gave the very finest and she could procure to the anointing of her Lord. Give God the best always, the best of our affections, our thoughts, our time, our means.

"Then saith one of his disciples, Judas Iscariot, Simon's Son, which should betray him." Simon was a very common name in Judea. The other accounts show that Judas infected some of the other disciples with his discontent. One discontent can often make others unite in his fault finding who, but for him, would never have thought of dissatisfaction.

"Why was not this ointment sold for three hundred pence, and given to the poor?" A Roman penny was about seventeen cents, but in purchasing power it was worth rather more than a dollar in our day. How many echoes of these words we hear in these days! Men complain of the expense of Foreign Missions, and talk of the heathen at home. Everything is a waste of which there is no immediate, tangible result. The other apostles, some of them, were carried away with this "common sense" view of Judas, but they did not have his motive. Much as they loved their Master there seemed something incongruous in anointing so lavishly a poor man with spikenard of such quality and quantity as might well be used in the burial of a great king.

"This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." One thinks of Judas and his pretended care for the poor when one hears some persons declaiming against Foreign Missions because of the poor at home. I could never learn of any such objector who gave with great liberality to Home Missions. Too often good men join with others in their fault finding as they would not dream of doing if they understood the motive which influences them.

"Let her alone; against the day of my burying hath she kept this." "It was in harmony with the divine purpose not understood, perhaps by Mary, but clearly perceived by Christ, that this anointing was now taking place. His body was not anointed, according to custom, at the time of his death, but this part of the funeral honors was anticipated by the act of Mary."—Hovey.

"For the poor always ye have with you; but me ye have not always." It was their duty to help the poor; but it is a higher duty to love and worship the Lord. Those who show most gratitude and love to the Lord are the ones who are

always ready to do for the poor. After he was gone he would leave the poor, and a cup of cold water given to a disciple in his name, he would take as given to him.

Verse 9. Many thousands came up to the passover. Those who had traveled with the Lord knew that he had come, and his coming was was noised abroad. Those from a distance as they heard of the resurrection of Lazarus would be eager to see him. Thereupon the malignant priests plotted the death of the man whose life was a constant testimony to the power of the Nazarene.

SOFT WHITE HANDS.

In One Night by the Use of Cuticura Soap and Cuticura Ointment.

Soak the hands on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure, and purest and sweetest of emollients. Wear old gloves or bandage lightly in old, soft cotton or linen. For preserving, purifying and beautifying the hands, for removing redness, roughness, and irritations, for rashes and eczemas, with shapeless nails and painful finger ends, this treatment works wonders.

LIMITS OF PRAYER POWER.

BY REV. WILLIAM COSTER, D.D.

Shall I pray or send for the doctor when I am sick? Do both. You are not to do one without the other. God has ordained both in the workings of his universe for the healing of men. Nothing can be plainer than that God expects in the physical betterment of the race to have the chemist, the physician and the surgeon co-operate with him. What, then, is a theory of prayer and healing that may be called sane Scriptural and effective?

There are some considerations to be borne in mind in reaching the true theory of prayer and healing.

1. Suffering from which men pray to be delivered is one of the greatest blessings in the life and growth of the race. It is the sharp chisel that cuts away the rough, crude lines of the block of marble and lets the beautiful angel stand forth. Suffering is a more effective teacher of sweetness and tenderness, of brotherly love and unselfishness, than all the books and writers of the world. Remove suffering completely from among men and you dry up the wells of human sympathy and transmute the heart into a thing of stone. A great price to pay, it is true. But who can measure the value to humanity of the divine trait of sympathy through suffering?

2. God has never made a practice of giving things that men have power through his giving to make. Such treatment would stultify men and weaken the race. He expects men to make use of their endowments and engage their faculties in the great enterprise of self-preservation and self-development. He has hidden things in order to stimulate men towards their highest destiny. He has wrapped the human body in a most inspiring mystery, and man goes on and up in conquering this mystery while working to rescue himself from desense and suffering. This divine purpose must be borne in mind while discussing the relation between prayer and healing.

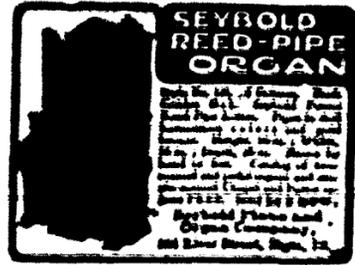
3. God certainly desires both sickness and healing to bring us into his likeness. May I reason-

ably expect an answer to prayer when my child is sick? When I cry, "O God save my child, if it be possible," what does he say and do? He says: "My child, I hear your prayer. I have been working toward the relief of your distress for ages. I have been filling roots and buds and bark and soil and air with healing. I want you to grow up into my likeness by learning of my life and my laws in the uni-

verse; my greatest object in this school of truth. I have anticipated your prayer. I long ago hid a healing secret in the bark of that tree. It is my design in ennobling your character to have you find the healing purpose in bark and bud and root. I have provided for you, as a reward of faithful seeking, a wonderful laboratory of anodynes, tonics, alteratives, stimulants, and sedatives. I have distilled in remote places juices that soothe and have prepared for the mixing by genius potions that help the poor, driven heart, and have laid away under lock and key of which I have left out, hundreds of life-restoring chemicals.

"My child, how slow you have been in learning of my divine way with the sick man. You have just learned of anti-toxin, a remedy old as time. You have but lately met and conquered small-pox and yellow fever; while the remedy I compounded was lying open before your eyes. It has grieved my heart that what I laid away for your helping you have in ignorance been so long in finding. I have done all I could consistent with your growth as a man to help you. It rests with you and your doctor to take the remedy I am trying to put into your hands. Pray for the wisdom of God to abide with and direct the doctor that he may find my secret of healing and with it help your child.

Every doctor in the land ought to be a man of God. A man ready



and willing to be led of God in the midst of the greatest crisis that comes into human life. It is more than a knowledge of anatomy and materia medica that the doctor needs—it is a soul that is susceptible to divine leading. In other words, we are helpless without divine wisdom working through our human agency to heal the sick.

You dare not pray without honoring God's means and sending for the doctor. You dare not call in the doctor without asking for divine wisdom and strength to be given him.—Christian Work.

NOW IS THE TIME

Nothing rings clearer in the gospel than the exhortation, "Prepare to meet thy God." The only way to heed wisely the gospel warning is to act at once. Now is the accepted time. In the light of observation nothing is more uncertain than when a life may end. We may say truly, the coming of death is the coming of judgment. He that is unjust at death, will be unjust still; he that is unrighteous, will be unrighteous still. How high these motives to accept Christ as our personal Saviour without any delay. To reject him as he is offered so freely and right now, is to call forth this adverse judgment. Then there are other motives. Will we continue to grieve the only Saviour by rejecting the salvation he offers, and which he purchased at so great a cost as the outgoing of so great love?—Ex.

\$50 DRAUGHON'S SCHOLARSHIP FOR \$25

Four years' NET PROFITS of \$25,000.00 enable Draughon's chain of 30 Colleges to make this special offer, for a limited time, to favor those short of work or cash by reason of late financial depression. FREE CATALOGUE will convince you that BUSINESS MEN consider

DRAUGHON'S PRACTICAL BUSINESS COLLEGES THE BEST. No vacation; enter any time. POSITIONS SECURED—written CONTRACT. INCORPORATED. PADUCAH, EVANSVILLE, NASHVILLE, JACKSON, MISS, SHREVEPORT AND DALLAS.

TENNESSEE COLLEGE FOR WOMEN. Ideal Location, Thoroughness, Religious Life, Physical Work. Delightful climate. No malaria. Twenty in Faculty. New building. Splendid campus. Elegant furnishings. None but Steinway pianos used. First class bowling alley used daily. Write for catalog. GEO. J. BURNETT, President. J. HENRY BURNETT, Gen. Manager.

L & N \$21.20 Round Trip TO THE BAPTIST CONVENTION HOT SPRINGS, ARK.

Dates of Sale, May 10, 11, 12. Limit Returning to June 10. CITY TICKET OFFICE, 410 FOURTH AVE., LOUISVILLE, KY.

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

Spring Ailments

Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, fits of biliousness, indigestion and headache, are some of them.

They are all radically and permanently cured by Hood's Sarsaparilla. This great medicine thoroughly cleanses the blood and restores the appetite and gives healthy functional activity to the whole system. It makes people well.

"I have been using Hood's Sarsaparilla as a spring medicine for ten years, and have never found anything better."—John Flemings, Campbell Hall, N. Y. Insist on having

Hood's Sarsaparilla In usual liquid form or in chocolate tablets called Sarsatabs. 100 doses \$1.

THE DEACON AND HIS OFFICE

EVAN HARRISON

In the sixth chapter of Acts we have the account of the institution of the order of deacons—why and how they should be selected. In this the reason is given for the office of deacon and the reason assigned shows it to be an office of much importance connected as it is with the "ministry of the word." Two reasons are given for this, first, the business as administered by the Apostles was called in question and it hindered them in the preaching of the Word, the thing they were called to do. Second, by this office, the apostles were relieved of all business matters pertaining to the churches. There are two offices in the church, only two—pastor or bishop and deacon. There is a difference of duties of these officers in the churches, but a great similarity exists in their qualifications. Their importance necessarily implies their special qualifications as mentioned by Timothy.

The connection, the association of pastor and deacon, is a very close one and of itself furnishes a good reason why there should be such a similarity in character.

They must be above reproach, as both, in the discharge of duty, are always before the public.

The apostles were charged with an unequal distribution, possibly "favoritism." The deacon must reconcile grievances, not furnish causes for them. To distribute justice and justly a deacon cannot be one thing with one and something else in another place. The word "double-tongued" expresses it well.

Too much care cannot be taken in the selection of deacons. The churches are to do the selecting and the bishops or pastors ordain them. They are ordained to serve the best interests of churches; anything else or not serving at all is an injury. The qualifications for deacons are mentioned in Acts and by Timothy, and anything then unfitting them will disqualify today. To free the office from reproach the deacon must be of "good report," active and wise in judgment, trial having been made of his qualifications.

This is in keeping with the injunction, "lay hands suddenly on no man, lest you be made partakers of other men's sins." The "laying on of hands" conferred no special gifts on the deacon. It was a "form of blessing" and a sign, a seal, the conferring of an office upon men appointed and qualified for the office for which they had been chosen and giving them authority to execute the duties of the deacon's office thus conferred.

A deacon having been chosen by a church and having been found blameless, qualified, will have great influence in the church for good, and, using his office well, will become an example to others in his watchfulness over self.

All the qualifications for deacons are essential and what meaning some of them contain, especially "holding the mystery of faith in a pure conscience." Timothy says "they that use the office of deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." Acts confirms this in the lives of Stephen and Phillip.

God does not leave his workers without the promise of rewards and his reward comes from faithfulness in his service. Sin has separated man from God and the office of deacon was given for the better

preparation by which God and His Son may be made known by the ministry. The office is of Scriptural appointment and there is a demand that it be made a faithful one. In the affairs of men it is no uncommon thing to create an office to give a man a place; with God the pressing need make the office of deacon necessary. It is not the work of a child's play. The deacon is a go-between, a preparer of the way for the pastor and church work and upon the faithful discharge of duty depend the effectual working and spiritual condition of churches.

In the olden time God appointed men for the "outside business over Israel" and a helper for Moses was appointed so now in the churches are deacons called to have a place. What an honor God has placed upon the deacon's office and how much neglected. Both pastor and deacon are to serve the church, one spiritually, the other in business affairs.

Preaching the gospel is the first, the best, the most needed and to prevent the entanglement of pastors in the affairs of this life and to do a necessary work in the churches the deacon has been appointed. For the successful management of this business it is easily seen the need of men for deacons possessing the qualifications mentioned in Acts and by Timothy. With qualifications so near akin to pastor it shows an importance in the deacon's office and that there is always something to do in the churches.

A deacon's duties are not rendered in passing the elements of the Lord's Supper, nor taking collection. His calling is a high one and demands diligence—diligence in everything pertaining to the churches. God, through his son, has given us the churches, the channels through which he has directed his work to be done—he has appointed his officers, plainly telling us who they are and what they shall do.

It remains for them to be diligent and faithful—it will be blessed of God as in the beginning—it will be of great usefulness in the encouragement of others, it will prove a crown of glory to the churches and aid in advancing the Redeemer's Kingdom.

Lebanon, Ky.

CHRISTIAN UNION.

Behold how good and how pleasant it is for brethren to dwell together in unity. Unity means one. As the disciples were gathered together on the day of Pentecost, with one accord, and O, what wonderful results. Christ prayed for a unit amongst His followers that they all might be one. Paul exhorted the saints to avoid divisions and charged Timothy to preach the Word, to be instant in season and out of season, assuring him that the time would come, when men would not endure sound doctrine, but would heap to themselves teachers having itching ears and that many would follow their pernicious ways whereby the way of truth would be evil spoken of, etc.

Religious divisions have been in the world since the days of the Apostles. Men have arisen with false doctrines, saying; Lo, here is the right way, or Lo, here is Christ, or Lo, there is Christ. While no doubt all the religious leaders have had some truth with their error yet there is no doubt that false doctrines have caused all the divisions in Christendom, and as long as any Bible truth is ignored, there can be no perfect union among the

churches. It might be well for these of different organizations who are nearest together in doctrine to make an effort to unite, at least to compare notes, but those who are farthest apart it would be a waste of time to even talk about uniting. Then, so far as the Baptists and the Disciples uniting, we do not believe that we can find two religious bodies in the world that are farther apart in doctrine than the Baptists and the Disciples and they agree only on one point, to wit, that immersion alone is baptism. So far as the subject, design and proper administration of baptism are concerned they disagree wholly. I wonder why any Baptist should even hint at union with them. If I understand them they do not agree with the Baptists on repentance, faith or baptism. They are far apart on the office of the Holy Spirit as to operating or the special work of the Spirit, they are far apart on regeneration, there is no agreement between them on which comes first salvation or baptism; they do not agree on the atonement, they deny the final perseverance of the saints, they do not agree on election, or the foreknowledge of God; they disagree on all the major doctrines of the Bible, and most all the minor points and why any Baptist can see no difference between the Disciples and the Baptists is a great mystery. There is a world-wide difference between them. There is a denomination calling themselves the Free Will Baptists which hold about the same doctrines as the Disciples, which believe in apostasy and deny the Calvinistic doctrines, and practice open communion and feet washing as a church ordinance. It may be remarked that the preachers of the Disciples do not preach baptismal regeneration with such zeal as they did twenty-five years ago. This is true of some of them, but they still have some landmarks that are just as strong in the faith as ever. The more liberals might unite with us if our landmarks would allow it. Let it be remembered that we have many times seven thousand that are old landmarks, and while our liberals and the disciple liberals might unite the landmarks of both would remain, and instead of making one church of the two, you would have three, and the same might be true of the result of trying to unite any other two denominations. As Baptists acknowledge no general conference or state or county church, but each organized Baptist church is independent, each one would have to vote separately on the subject of union. The Calvinistic Baptists could not unite with Arminians; neither could they with us, unless we wanted in one body all kinds of preachers, preaching all kinds of doctrines.

Bro. Editor as you suggested a short time ago, why not talk about the Presbyterians and the Baptists uniting? I repeat the question, why not? If there is ever a union of churches it certainly will be with those who are nearest together. The Baptists and the Presbyterians are very close together; they agree on repentance, faith and the final perseverance of the saints, the Holy Spirit and the elect according to the foreknowledge, reprobation, etc. All the Presbyterians would have to do to become Baptists would be to give up their infant church membership, and accept believers, baptism by immersion and they would be full-fledged Baptists. We heard Dr. J. P. Boyce say that the Presbyterians were dry land Baptists; that baptism was all that separated them from us. Let us try them for a union first by all means, and if

we fail here it will be useless to go any farther. How can two walk together unless they be agreed? But if we just band together for the sake of having a big crowd, with all isms and schisms of the world, and have all kinds of preachers preaching all kinds of doctrines it will not be profitable or desirable, pleasant or good, and above all, brethren, if we unite let us unite on the Lord's side of every question, not on the side of any church. Then let us guard well the doctrines from those who would cause divisions amongst us again. Finally if we have to sacrifice principles or truth to unite let us stay apart. Where no principle is involved we might without an effort yield let us remember we have been persecuted through the past ages, for the doctrines that have been inherited by Baptists and let us hold fast the form of sound doctrine.

How can two walk together unless they be agreed?

But if we just band together for the sake of having a big crowd, with all isms and schisms of the world, and have all kinds of preachers preaching all kinds of doctrines it will not be profitable or desirable, pleasant or good, and above all, brethren, if we unite let us unite on the Lord's side of every question, not on the side of any church. Then let us guard well the doctrines from those who would cause divisions amongst us again. Finally if we have to sacrifice principles or truth to unite let us stay apart. Where no principle is involved we might without an effort yield let us remember we have been persecuted through the past ages, for the doctrines that have been inherited by Baptists and let us hold fast the form of sound doctrine.

New Union, Hanly, Ky.

THE CORONATION CHAMBER

By J. H. POWELL.

"Enter into thine inner chamber." Lay the foundations of thy religious life in the secret place! Religion had become to many people mere powder and cosmetics to adorn the corrupt. Piety sat on the lips while vice was enthroned in the heart. Prayer had betaken itself to the street corner, and the quiet chamber was forgotten. Religion had been externalized; it had become a matter of skin and not of heart, of outer garments and not of inward habits, of graceful postures and experiences and not of spiritual moods. Religion was being acted and not lived. It had built itself a stage and played for public applause; it had no secret oratory where it might humbly supplicate the blessing of God. And so our Lord smote the obtrusive soulless thing and turned the secret rottenness inside out. In all true religion the most real thing is not the public display, arranged for the applauding crowd, but the secret communion where the only audience is the Lord. "Thou shalt not be as the actors!" Take thy religion into the innermost room and "do thou in secret pray."

Now, the most powerful things are the secret things. How mighty is a secret prejudice! Far mightier than gushing manners and plausible speech. It is like a secret sewer emptying its noisome contents into the general waters of the life. Nothing escapes the contamination; its contagion runs like an epidemic, tainting all the powers. How mighty is a secret jealousy! It perverts the senses and interferes with the accuracy of sight and hearing. It perverts the judgment, altering its truthfulness like some alien current swaying the magnetic needle. It perverts the affections, transforming the sweet waters into a most bitter pill. If any one wishes to track the foul influence of jealousy, let him sit down and make a study of King Saul. Green spectacles transfigure the world. How mighty is a secret malice! It lies in the center of the life like a hot-bed reeking with rottenness, and nourishing all manner of evil purpose and devilish ingenuity. How mighty is secret pride! No matter how profuse is our external humility, or how graceful are our genuflections, the inward pride stains through like nicotine through clay. But there is also a brighter application of the principle. How mighty is secret love! Love hiding in the innermost chamber of a

Important to all Women Readers of this Paper

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

You may suffer a great deal with pain in the back, beating down feelings, head ache and loss of ambition.

Poor health makes you nervous, irritable and may be depressed; it makes you sad.

But thousands of miserable, nervous, tired and broken down women have recovered their health and strength by the use of Doan's Kidney Pills.

Doan's Kidney Pills give new life and activity to the kidneys, the cause of such troubles.

They send for a sample bottle to see what Doan's Kidney Pills, the great Kidney, Liver and Bladder Remedy, will do for them. Every reader of this paper, who has not already tried it, may address Dr. K. J. Doan, 261 East Broadway, N. Y., and receive sample bottle free by mail.

young girl's life is the mightiest thing she can ever know. Its imprisoned fire and heat transfigure everything. It is even the same with secret hope, whether the hope centers upon a cause or a person. So long as it burns away in the inner chamber, the life is endowed with inexhaustible resource. But let hope smoulder and die, let that inner room become dark and cold, and the feet will lose their fleetness and the fingers their grip, and the mind its fertile ingenuity, and the chivalrous crusade will be abandoned. All these illustrations proclaim the unspeakable power of the secret things. The inner chamber is the throne chamber, and whatever dwells in that sacred place is the sovereign of the life.

If, then, we want to make anything powerful we must get it into the secret chamber. Things become mighty when they are invited into the secret place. The things that are only skin-deep are not the determining thing in the life.

Our Master applies the principle to the immediate matter of prayer. Prayer becomes mighty in proportion as it becomes deeply spiritual, in the degree in which it operates in the inner chamber behind the closed door. We are to pray "in secret." We are to get away from the external crowd, from all the clamorous distractions of the streets. But more than this, we are to get away from our external selves, away from the obtrusiveness of lips and hands and knees. We are to retire from the noisy cathedral precincts into the crypt, and in the sacred quietness we shall assuredly meet the Father. "The Father seeth in secret," and in secret he shall recompense thee.—*Congregationalist.*

The Gospel alone has brought immortality to light. Everything else makes this world substance, and the other world shadow. The Bible alone makes this world shadow, and the other world substance. While it makes this world merely the vestibule of our being, it alone renders it truly valuable by making every moment and every purpose take strong hold of eternity.—*P. Wayland.*

God sometimes tests our faith by his delays. Oftener, perhaps, he rebukes our unbelief by answering before we call.

IRON FENCE LOW PRICE HIGH GRADE CATALOGUE FREE DOW WIRE & IRON WKS. LOUISVILLE, KY.

FOREVER WITH THE LORD.

REV. V. L. BAILY.

"They shall reign forever and ever." Heb. 7: 25.

When earthly cares our souls oppress, We feel our utter helplessness— 'Tis sweet to know 'twill all be o'er And sorrow soon shall come no more. No tears shall fall from every eye, He will calm the faintest sigh, And even here our faith will see, That happy land where we will be Forever with the Lord.

When life's short day is almost o'er And nearer seems the farther shore, And angels on their shining wing, A message seem from heaven to bring, O, then what rapture fills the soul, Tho' round the angry billows roll, We hear the voice that tells of peace, Eternal joys that never cease, Forever with the Lord.

And when the river shall be passed, When every trial's o'er at last, With holy rapture we shall meet, And round the throne each other greet; With hearts released from sorrow's chain, We'll make the heavens to ring again, And there amid the countless throng, This one shall be our joyous song— Forever with the Lord.

Then falter not tho' rough the road, That leads to peace and rest with God, The thorn may wound, but, O, the joy, We then shall know without alloy, Tho' bitter pangs our souls may feel, There is a balm to soothe and heal, 'Tis Jesus' name—come taste his love, And then in glory reign above, Forever with the Lord, Atlantic City, N. J.

Our Pulpit

GOD'S VOICE AND MAN'S ECHO.

REV. ALEXANDER MACLAREN, D.D.

"He hath said, I will never leave thee, nor forsake thee, so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13: 5-6.

"He hath said," we may say. So, then, here are two voices; or, rather, a voice and an echo—God's voice of promise, and man's answering voice of confidence. God speaks to us that we may speak to Him; and when He speaks his promises, the only fitting answer is to accept them as true in all their fulness and individual application, and to build on them a fixed confidence.

The writer quotes two passages as from the Old Testament. The first of them is not found verbatim anywhere there; the nearest approach to it, and obviously the source of the quotation, occurs in a connection that is worth noting. When Moses was handing over the charge of his people

to his successor, Joshua, he said first to the people and then to Joshua, "He strong and of a good courage. . . . He will not fail thee, neither forsake thee." The writer of the epistle falls back upon these words with a slight alteration and turns "He" into "I," simply because he recognized that when Moses spoke, God was speaking through him, and countersigning with His own seal the promise which His servant made in His name. The other passage comes from the 118th Psalm. So, then, let us listen to the divine Voice, and the human answer.

I. God's Voice of Promise

"He hath said, I will never leave thee, nor forsake thee." Now, notice there is a distinct parallel between the position of the people to whom this Epistle was addressed, and that of the Hebrews to whom the original promise was made. The latter were standing on the verge of a great change. They were passing from under the leadership of the untried Joshua. Is it fanciful to recall that Joshua and Jesus are the same name; and that the difficulty which Israel on the borders of Canaan had to face, and the difficulty which these Hebrew Christians had to encounter, were similar, being in each case a change of leaders and the beginning to take command from another? To men in such a crisis, when venerable authority was becoming antiquated, it might seem as if nothing was stable. Very appropriate therefore, and strong was the encouragement given by pointing away from the flowing river to the Rock of Ages, rising changeless above the changing current of human life. So Moses said to his generation, and the author of the Epistle says after him to his contemporaries, you may change the leaders but you keep the one Presence.

This letter goes on the principle throughout that everything which belonged to Israel, in the way of institutions, sacred persons, promises, is handed over to the Christian Church, and we are, as it were, served heirs to the whole of these. So then, to everyone of us the message comes, and comes in its most individual aspect. "I will never leave thee, nor forsake thee." Now, "to leave" and "to forsake" are identical, and the promise, if we keep to the Authorized Version, is a repetition, in the two clauses, of the same thought. But whilst the two clauses are substantially identical, there is a very beautiful variation in the form in which the one assurance is given in them. With regard to the first of them, "I will never leave thee," both in the Hebrew and in the Greek the word is employed, and which is translated "leave," means the withdrawing of a hand that sustains. And so the Revised Version wisely substitutes for "leave thee," "I will never fail thee." We might even put it more colloquially, and approach more nearly the original expression, if we said, "He will never drop thee;" never let His hand slacken never withdraw its sustaining power, but will communicate for ever, day by day, not only the strength, but the conscious security that comes from feeling that great, strong, gentle hand, closing thee round, and keeping thee tight. No man "shall pluck them out of My Father's hand." "The Lord upholdeth all that fall," says one Psalm, and another of the psalmists puts it even more picturesquely: "When I said my foot slippeth, Thy mercy, O

Lord, held me up." To say "my foot slippeth," with a strong emphasis on the "my," is the sure way to be able to say the other thing: "Thy mercy held me up." "He shall not fall, for the Lord is able to make him stand." Suppose a man on some slippery glacier, not accustomed to ice-work, as he feels his foot going out from under him, he gets nervous, and nervousness means a fall, and a fall means disaster and sometimes death. So he grips the guide's hand, and then he can walk. There is Peter, out on the sea that he had presumptuously asked leave to walk on, and as he feels the cold water coming above his ankles, and sees it rising higher and higher, he begins to fear, and his fear makes him heavier, so that he sinks the faster till the very extremity of need and paroxysm of terror strike out a spark of faith, and faith and fear are strangely blended in the cry: "Lord, save me." Christ's outstretched hand answered the cry, and its touch held Peter up, made him buoyant again, and as he rose, the water seemed to sink beneath his feet, and on that heaving pavement, glistening in the moonlight, he walked till he was helped into the boat again. So will God do for us, if we will, for He has said: "I will never relax My grasp. Nothing shall ever come between My hand and a moth-er is holding a child's hand, her grip slackens unless it is perpetually repeated by fresh nervous tension. So all human helps tend to become less helpful and all human love has its limits. But God's hand never slackens its grip, and we may be sure that, as He has grasped He will hold, and "keep that which we have committed unto Him."

But mark the other form of the promise. "I will never drop thee"—that promises the communication of sustaining strength according to our need: "nor forsake thee"—that is the same promise, in another shape. The tottering limbs need to be held up. The lonely heart walking the way of life, lonely after all companionship, and which has depths that the purest human love cannot sound, and sometimes dark secrets that it durst not admit the dearest to be hold—that heart may have a divine companion. Here is a word for the solitary, and we are all solitary. Some of us, more plainly than others, are called upon to walk a lonely road in a great darkness and to live lives little apprehended, little sympathized with, by others, or perchance having for our best companion next to God, the memories of those that are beside us no more. Moses died, Joshua took his place; but behind the dying Moses—buried in his unknown grave, and left far away as the files crossed the Jordan—and behind the living Joshua there was the Lord Who liveth for ever. "I will not forsake thee." Dear ones go, and take half our hearts with them. People misunderstand us. We feel that we dare not open out our whole selves to any. We feel that, just as scientists tell us that no two atoms of the most solid body are in actual juxtaposition, but that there is a film of air between them, and hence all bodies are more or less elastic, if sufficient pressure be applied; so after the closest companionship there is a film. But that film makes no separation between us and God. "I hear the great, strong, sweet Divine promise, we are able to coerce our terrors, and to banish them from our minds by the assurance that, whatever comes, God is with

us. "The Lord is my helper"—God's promises have conditions appended, and that this one has its conditions like all the rest. Was not the history of Israel a contradiction of that glowing promise which was given them before they crossed the Jordan? Does the Jew today look as if he belonged to a nation that God would never leave nor forsake? Certainly not.

God, who said, according to the grand old legend, before the Roman soldier flung his torch into the Holy of Holies, and "burnt up the beautiful house where our fathers praised Him with fire," "Let us depart hence" does say sometimes, when a man has gone away from Him, "I will go and return to My place until they seek Me in their affliction. They will not seek Me early."

And now let me say a word about the second voice that sounds here.

II. The Human Answer, or the Echo of the Divine Voice

If God speaks to me, He waits for me to speak to Him. My answer should be immediate, and my answer should embrace as true all that He has said to me, and my answer should build upon His great faithful promise a great triumphant confidence. Do we speak to God in the strain in which He speaks to us? When He says, "I will," do our hearts leap up with joyful confidence, and answer, "Thou dost"? Do we take all His promises for our trust, or do we meet His firm assurance with a feeble, faltering faith? We turn God's "verily" into a peradventure, often, and at best when He says to us "I will," we doubtfully say "perhaps He may." That is the kind of faith even at its highest, with which the best of us meet this great promise, building frail tabernacles on the Rock of Ages and putting shame on God's faithfulness by our faithlessness. "He hath said," and then He pauses and listens, whether we are going to say anything in answer, and whether when He promises: "I will never leave thee, nor forsake thee," we are bold to say, "the Lord is my helper, I will not fear what man can do unto me."

Now, I do not suppose that I am keeping too slavishly to the mere words of the text if I ask you to look at the beautiful sequence of thought in these three clauses which make the response of the man to the Divine promise. There is a kind of throbbing wonder in that word. "The Lord is my helper." That is the answer of faith to the Divine promise, grasping it, never hesitating about it, laying it upon the heart, upon the fevered forehead like a cooling leaf, to subdue the hot pulsations there. And then what comes next? "I will not fear." We have the power of controlling our apprehension of peril, but it is of no use to screw ourselves up to a fictitious courage which consists mainly in the ostrich's wisdom of hiding its head from the danger, and in saying, "Who is afraid?" Unless we can say "the Lord is my helper," it is folly to say, "I will not be afraid, I will brace myself up, and be courageous to meet these difficulties." That is all right, but it is not all right unless we have laid the right foundation for courage. Having our purged ears opened to the great, strong, sweet Divine promise, we are able to coerce our terrors, and to banish them from our minds by the assurance that, whatever comes, God is with

us. "The Lord is my helper"—that is the foundation, and built upon that—and manhood unless it is built upon it—is the courage which says to all my fears, "Down, down, you are not to get the mastery over me." "I will trust," says the psalmist, "and not be afraid." Faith is the antagonistic fact of the Divine promise.

Now, there is another thought which may come in here since it is suggested by the context, and that is that the recognition of God thus, as always with us to sustain us, makes all earthly conditions tolerable. The whole of my text is given as the ground of the exhortation: "Be content with such things as ye have" for He hath said, "I will never leave thee." If Thou dost not leave me, then such things as I have are enough for me, and if Thou hast gone away, no things that I merely have are of much good to me.

And then comes the last stage in our answer to what God says which is better represented by a slight variation in translation, putting the last words of my text as a question: "What can man do unto me?" It is safe to look at men and things, and their possibly calamitous action upon our outward lives, when we have done the other two things, grasped God and rested in faith on Him. But if we begin with what ought to come last, and look first at what man can do unto us, then fear will surge over us, as it ought to do. But if we follow the order of faith and start with God's promise, grapple that to our heart, and put down with strong hand the craven dread that coils round our hearts, then we can look out with calm eyes upon all the appearances that may threaten evil, and say, "Come on, come all, my foot is on the Rock of Ages, and my back is against it. No man can touch me." So we may boldly say, "What can man do unto me?"—The Freeman.

THE SUFFRAGETTES AGAIN.

Elderly women in a remote section of what in their girlhood was sometimes spoken of as the "dis-United States," tell their daughters of a much applauded *tableau vivante* in which they once took part, for the purpose of buying shirts for the Confederate soldiers. That *tableau vivante* was announced as "The 999th Regiment," or "The Worst Comes to the Worst" and gave the school-girls of that day (supplied with side arms, borrowed from soldier friends) an opportunity to show off what they knew about the exercises of a simple drill. Naturally this exhibition of spirit was greeted with masculine cheers and the performers had reason to congratulate themselves that it had not entered the head of mischievous boys to turn loose a mouse on the stage, as then the result might have been disastrous. One of the girls of the day remarked not long ago: "My hair would be gray now in course of nature, but it really turned gray from fright (which, of course, I concealed) when my home was overrun by the invading army."

As was that sprightly *tableau vivante* to the "Aceldamas of War," so is the up-to-date suffragettes' indignation meeting to the real business of politics. Woman was not made for war, whether carried on with bullets or ballots; that is, she was not made to stand in the front ranks, but was designed by her Creator to do her fighting from afar. In time of

bullet were she is always welcome to do her part in the hospital. In regard to political contests, she, if the genuine article, has done her work in past decades.

For example: There is good Mrs. Ezra Brown, who, for the last quarter of a century has been making his house a comfortable Christian home for Ezra and the children, some of whom are now men and women. It never has entered this good woman's head that she should have the right to vote, in fact, such an idea is quite opposed to her sense of justice, for why should Ezra have two votes, while his brother Asa, a bachelor, and his brother Eli, a widower, can have but one each?

As for her voting a different ticket from her legal lord, that, of course, would be inconceivable. She would as soon think of leaving him at the church door on Sunday morning and going on alone to some unhallowed hall to listen to an infidel lecture.

Twenty-five years ago she promised to honor and obey Ezra, and though the honoring part of the vow may be sorely strained when Ezra brings home one of his "bargains" in ready-made clothing, or when he neglects to wipe his shoes on the door-mat, still she cannot understand how any woman could ever dream of repudiating at the polls her promise at the altar.

Let us hope, then, that Ezra's mother did her part in the political battle in teaching him as a boy the difference between right and wrong. Principles, not men, has been the political war cry of each and every party ever since might has been supposed to have been superseded by right; and principles, if taught at all, belong to the most elementary branch of education, the branch superintended by women, and with the nursery for the school-room.

The safety, honor and welfare of the people depend on those who are put into office by men's votes; that the men will vote for those who are trustworthy depends on what they were taught when they were children, with women to do the teaching. "What France needs is mothers," said Napoleon; and France's need is the world's need. Bending of the twigs in such direction that the tree may be properly inclined is political work of the utmost importance, and this is the work of those who are never seen at the polls, but who send men there properly instructed as to the duties of the voter. Truth and justice can never hold their own in a land where women bring men into the world and then think their work is done. Babies are old-fashioned things, so some doctor says, and a pity it is that all of them have not old-fashioned mothers to inculcate in the nursery old-fashioned principles, and thus in time to visit the polls by proxy and bring reform wherever reform may be needed.—*Christian Work.*

GOD NEVER DISAPPOINTS US.

BY REV. THEODORE L. CUYLER, D.D.

We cannot trust ourselves too little and we cannot trust God too much. "Trust in the Lord with all thy heart, and lean not upon thine own understanding." Somewhere in the future there hangs before us in air a golden ideal of a perfect life, but as we move on the dream of complete victory over sin moves on also before us. It is like the child running over the hill to catch the rainbow; when he gets over, the rain-

bow is as far off as ever. If our expectation of spiritual growth rests on our own resolutions and our own strength, then our day-dreams are continually doomed to disappointment.

"My soul, wait thou only upon God; for my expectation is from him." God never disappoints us. When we study the Almighty in the book of nature or the book of Revelation, we find our utmost expectation overtopped by the wonderful reality. When we obey God, we find the rich reward sooner or later, just as surely as day follows sunrise. When we trust God, he never fails us. When we pray to him aright, with faith, with submission, with perseverance, and with honest desire to glorify him, he answers us. I do not believe our heavenly Father ever turned a deaf ear to an honest prayer offered in the right spirit. He is a sovereign and doeth his own will, and if it pleaseth him to keep us waiting for the answer, then we must understand that delays are not always denials.

If we have only to demand from God just what we desire, and in the way and the time that suits our pleasure, then we would be snatching God's sceptre and trying to rule the Ruler of the universe. Did you ever know a child that ruled its parents without ruining itself? And if it spoils our children to have their own way, I am sure that it would be for our ruin if we could bend God to all our wishes. If this be our expectation from God, then the sooner we abandon it the better.

God keeps all his promises, but he has never promised to let you and me hold the reins. He answers prayer, but the way and at the time that the infinite wisdom determines. Some prayers are not answered at once; more than one faithful mother has gone to her grave before the child whose conversion she prayed for has given his heart to Jesus. Some prayers are answered in a way so unlooked for that the answer is not recognized; eternity will "make it p'ain." For many petitions are answered according to the intention and not according to the strict letter of the request; the blessing granted has been something different from what the believer expected. Jacob, when he blessed the sons of Joseph, laid his right hand on the son who stood at his left hand side. So God sometimes takes off his hand of blessing from the thing we prayed for, and lays it on another which is more for our good and his own glory. He often surprises his people with blessings—and heaven will have abundance of unexpected surprises.

Let us rejoice to remember that our Savior is God, and in him dwelleth all fullness. "Of his fullness have we all received," said the beloved disciple, and John was not disappointed. Neither was Paul when he found himself "filled with might in the inner man." There is a fullness of grace and love and power and peace and comfort that his redeemed children have never been able to explore, much less to exhaust. I left some little brooks nearly run dry, the other day, up in the mountains, but I found yonder harbor, fed from the fathomless Atlantic, as full as ever.

"Oh, how shallow a soul I have to take in Christ's love," said the holy Rutherford; "I have spilled more of his grace than I have

brought with me. How little of the sea can a child carry in his hand! As little am I able to take away of my great God, my boundless and fathomless Jesus Christ!"

When a friend of mine, long years ago, urged John Jacob Astor to subscribe for a certain object, and told him that his son had subscribed, the old tycoon maliciously replied very dryly: "He can't do it, he has got a rich father." Brother Christian, you and I have got a rich Father! We are heirs to a great inheritance and possessors of exceedingly precious promises. Let us ask for great things. God must take it all that we covet a little of the best things, and pray with such wanty faith: "Open thy mouth wide and I will fill it." We can easily over-estimate from our fellow-creatures, but we cannot over-estimate from God. "The Lord taketh pleasure in those that hope in his mercy." I have read many a biography which ended in bright hope quenched in blackness of darkness, but I never have read and never have heard of the experience of any man who confessed that he was disappointed in his Lord and Savior.

"My soul, wait thou only upon God, for my expectation is from him." There can be no divided responsibility, it is God or nobody. As the old Puritan writer Trapp reminds us: "They trust not God at all who trust him not entirely; he that stands with one foot on a rock and another foot on a quicksand will sink as surely as he that hath both feet on a quicksand." The stake is indescribably tremendous, for it involves my eternal destiny. Even heaven is yet only an "expectation," but it is from him!

My hope is built on nothing less Than Jesus' blood and righteousness;

On Christ the solid rock I stand; All other ground is sinking sand.

THE TIME I PUT THE LID ON.

BY REV. J. FRANK SMITH, D.D.

Well I remember the night. The panic had struck the country causing the banks to shut like clams, and business ventures and values to shrink like Balzac's magic skin. I resolved to retrench, to whittle down expenses almost to the vanishing point, and to cut my contributions to church and charity. I felt some qualms of conscience, but managed to stifle the inner voice enough to induce a heavy slumber.

Being tired, I slept for many hours. Finally I seemed to wake. I peered through the shutters to see if the night had passed. I discerned only inky blackness. I waited impatiently the coming of the slow-footed morning. Feeling depressed, I finally turned on the light, and found that it sent forth only the sickliest beams. My watch had stopped at night. Could it be possible that I had slept ten hours? I tried to set its wheels going, but motionless they remained. Their very silence seemed to say, "We measure time no longer. The panic has paralyzed our power to register the fleeting moments."

A favorite rose bloomed in a window nearby. An ashen hue in its petals attracted me. The flower I had loved seemed centuries old, and scentless as starlight. In a sad murmur of its leaves I detected a whisper that declared, "With you I have resolved to hoard. My perfume and beauty are withdrawn henceforth from circulation."

Thinking that if I should bathe my eyes I could see to unravel the mystery about me which imparted such a ghostliness to everything I walked to the laboratory. Turning the hydrant only a huzzing sound greeted me. Chagrined and malcontent I started away when a pinging voice spoke in my ears. "The city's springs have put the lid on. No more cleansing memory quenching thirst from their cool, ting streams. They have turned their liquid treasures back into the secret caverns of the earth."

Beginning to be appalled by this time I hastily threw open my door to try to find if one peak of the western mountains wore a gleam of the over-due morn. Through the ominous table I could not so much as tell whether there were any mountains. I looked to the east, hoping the gray streak of day might be there. Impenetrable blackness was everywhere. At that moment a great voice rang through the world, saying, "I am the angel that standeth in the sun. My robe is as black as sackcloth of hair. His face supply is threat and awe. He has become a murr, clutching his heat and light. His creatures must shift for themselves. His doors are shut and he has gone into the hands of a receiver."

Chilled by the cold creeping on, and terrified beyond measure by the awful revelations crowding one upon another, I staggered back to my bed.

All existence seemed doomed. I read the death warrant of the universe. Heads of perspiration gathered in puddles on my face. The vision of both the natural and the supernatural suddenly changed into weaklings and niggards overwhelmed me with sorrow and despair. But the very depths of my woe broke the spell of the awful nightmare. I waked with a start. The sun was shining full into my face. Never was there a more perfect day. My life thrilled with gratitude and sang for joy. I re-visited the resolution of the previous evening and vowed to go forth giving with a new enthusiasm.—*The Congregationalist.*

Have you ever thought why the vine was chosen from among all the other trees of the field and the garden to represent our Lord, and to symbolize our relation to him? There are many other trees more beautiful and seemingly more appropriate. The flower of the vine is the least part of the life of the vine. As it grows and the fruit appears, it cannot stretch forth to heaven as can almost every other tree; it must be tied to a stake. It lavishes of its own life. As soon as the shoots begin to wave in the air, they are pruned and stripped, leaving the vine almost bare, and he who prunes is apparently unsparing. But the bleeding limbs are hardened into wood, the thinned out branches ripen into fruit. In the vintage when it bends low with the weight of fruit born of so great a sacrifice, there are hands ready to tear it down and tread its treasures in the wine press. And all the winter through the world is blessed by the fruit of the grape. "I am the Vine," said Jesus; "ye are the branches." We are to live to bear forth fruit, his fruit, at any sacrifice.—*A. E. Harris.*

We don't so much need to know what is said about the Bible as to know what the Bible says.

Our barques strand on hidden reefs. Ships do not often go down on high and open seas.

PROVING CHRIST'S DIVINITY

If I were to attempt to prove the divinity of Christ, instead of beginning with mystery or miracle or the theory of the atomists, I should simply tell you the story of his life and how he lived and what he said and did and how he died, and then I would ask you to explain it by any other theory than that he is divine. I lived in a carpenter's shop, having no access to the wisdom of the other races and people, he yet, when about thirty years of age, gave to the world a code of morality, the like of which the world had never seen before, the like of which the world has never seen since. Then he was put to death. He was nailed to the cross in shame, and those who followed him were scattered or killed. And then, from that little beginning, his religion spread until hundreds of millions have taken his name upon their lips, and millions have been ready to die rather than surrender the faith that he put in to their hearts. To me it is easier to believe him divine than to explain in any other way what he said and did.—*Exchange.*

God holds the pattern of our lives, and we need not be anxious or sorry, only trust.—*Grace Willis.*

Make the most of your opportunities of honest work and pure pleasure.—*De Van Dyke.*

THEY GROW

Good Humor and Cheerfulness from Right Food.

Cheerfulness is like sunlight. It dispels the clouds from the mind as sunlight chases away the shadows of night.

The good humored man can pick up and carry off a load that the man with a frown wouldn't attempt to lift.

Anything that interferes with good health is apt to keep cheerfulness and good humor in the background. A Washington lady found that letting coffee alone made things bright for her. She writes:

"Four years ago I was practically given up by my doctor and was not expected to live long. My nervous system was in a bad condition.

"But I was young and did not want to die so I began to look about for the cause of my chronic trouble. I used to have nervous spells which would exhaust me and after each spell it would take me days before I could sit up in a chair.

"I became convinced my trouble was caused by coffee. I decided to stop it and bought some Postum.

"The first cup, which I made according to directions, had a soothing effect on my nerves and I liked the taste. For a time I nearly lived on Postum and ate little food besides. I am today a healthy woman.

"My family and relatives wonder if I am the same person I was four years ago, when I could do no work on account of nervousness. Now I am doing my own housework, take care of two babies one twenty-two the other two months old. I am so busy that I hardly get time to write a letter yet I do it all with the cheerfulness and good humor that comes from enjoying good health.

"I tell my friends it is to Postum I owe my life today."

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

Editorial

As the Education Society's campaign progresses in Kentucky...

The question may be asked, is it worth while? The answer to that question is no longer a matter of mere speculation.

The actual accomplishment, even in secular affairs, resulting from college training is now universally admitted.

Is it worth while? Yes, and will continue so to be just as long as Baptists are Baptists...

Brothers, this is the day of opportunity. Let us be up and doing...

"The greatest religious revival in the history of — is promised by the promoters of the simultaneous evangelistic services."

the press and every lover of Gospel truth would welcome the tidings that the association had been realized.

The promoter fills an important sphere in business life and should have a place in matters pertaining to the kingdom of God.

Great religious revivals are the outgrowth of genuine agony of soul for the lost. They follow in the wake of deep concern for the spiritual welfare of a given community.

Every revival effort should be characterized by a high type of wisdom and this wisdom will be extremely careful as to the foundation on which the revival efforts rest.

The Philadelphia North American makes the following editorial deliverance that is both interesting and suggestive:

"In the dark ages men were poisoned only when they had powerful personal or political enemies. It has remained for our time to develop a class of slow poisoners, for petty profit, who make victims indiscriminately of the friend, the chance customer, or the stranger within the city's gates."

"The North American says that the majority of the men in the whiskey trade are makers and dispensers of poison. We say this deliberately, knowing whereof we speak."

the present makers and sellers of the whisky, Scotch and Irish whiskey poisoners, because we are in possession of the facts to prove our assertion.

"We declare that the distillers, the wholesalers and retailers of the intoxicants put over the bars and called whisky today are both fools and knaves. And we say these things not from the viewpoint of the intolerant prohibitionist, but as the cold-blooded conviction of men who have been drinkers in moderation all their lives and have studied this question with unbiased minds."

"We say these men are fools. They are fools because, even in this eleventh hour, they think that opposition to the evils of their traffic is confined to preachers and women and such devotees of local abstinence as naturally are ignorant of the secrets of their trade. And we call them knaves because we know how whiskey was made and how whiskey is made."

The whiskey traffic is doomed and will soon be a thing of the past.

A late issue of the Saturday Evening Post contains an excellent article on "The Golden Rule in Business." The writer of the above article addressed a letter to leading business men in several large cities asking the following questions:

- 1. Is the Golden Rule practical in the business world? If not, why?
2. Are there any commercial methods sanctioned by trade which do not square with the teachings of Christianity? For example, must a man lie or misrepresent to succeed?
3. What, in your observation, are the great evils, if any, in the business world?
4. Are standards higher or lower than when you entered business? The replies were prompt, frank and to the point.

To the first question there is given an emphatic "yes," and to the second an equally emphatic "no." Misrepresentation, a desire for wealth for the advantage of being wealthy, the drink habit that the accumulation of money by any means constitutes success, too much haste to get rich quick, graft, etc., were some of the answers given to the third question. More than ninety per cent. answered the last question by asserting that the business standards of today are higher than they were twenty-five years ago.

The man who resorts to misrepresentation or fraud may succeed for a brief period, but disaster will come at last. This is a splendid showing and one that is calculated to inspire confidence. Honesty is the best policy and truth telling the master stroke in diplomacy.

A prominent merchant and politician recently resigned from the Board of Trustees of a Jewish congregation and indicated that he would sever all connection with that body. "because he felt he had been severely criticised, in a recent sermon, for ignoring the ancient traditions of his faith, in permitting his daughter, — to marry —, a communicant of the Roman Catholic church."

A Jewish journal commenting on this incident makes three very just remarks. It asserts that when the daughter "left the parental roof, with the consent of her father, to wed a Gentile, he laid himself open to rebuke," for the Jews strongly oppose mixed marriages. "The superficial nature of the fa-

ther's Judaism is also pointed out. The fact that he was willing to rebuke it for such a trivial reason shows how lightly he esteemed the faith to which he adhered.

The paper justly asks "why did the criticism or rebuke fall alone on Mr. —? Why were those responsible for the girl's religious training not exonerated also?" Parents and Sunday-school teachers were seriously lacking of their pupil was mentally deficient. The religious training of the young is a matter of supreme importance. Parents and Sunday-school teachers should give their best endeavors to the instruction of those committed to their care for eternal issues are involved. Religious conviction should never be battered away at the marriage altar, even though a title or a fortune may be at stake. And the one who changes religious affiliations for anything save a change in convictions shows a shallow spirit and merits the contempt of every honest soul.

Lord Overton died last February at his home in Dumbarton, and his passing was a distinct loss to Scotland, not only as a citizen, but also as a Christian. Instead of hoarding his money he made himself rich in benefactions. To his native place he gave the Institute, with its gymnasium, reading-rooms and baths, and also a fine public park.

He was a Sunday-school teacher from his youth. His Bible class at Dumbarton, which he conducted for thirty-eight years grew to a membership of almost six hundred. To the latter place he gave College Park and in a time of crisis to the Free church he headed an emergency fund of £10,000. He presented the Dumbarton church with mission property costing £8,000, and made large gifts to foreign missions as well as to the Bible Training Institute, of Glasgow and to several hospitals. A dormitory at Northfield, Mass., bears his name. Wealth must be accounted for and when that hour arrives it will bring joy to a man like Lord Overton. Money hoarded will prove a curse, but money wisely used in the kingdom of God becomes the source of many blessings. Administer your own estate and thus get the blessing in time as well as eternity.

Some ethnologists and geologists have claimed that man has existed on this continent for a long period of time. This claim is now called in question by Dr. Ales Hrdlicka, of the United States National Museum. He declares that the human remains that have been found up to this time do not warrant the claim for great antiquity. In the United States, Canada, and Mexico fourteen sets of human bones have been found. After examining each separately he asserts that in no instance do they "warrant the opinion advanced that they are of any such age as 56,000 years."

In Paris, France, there is a peculiar organization known as the American church. It has been in existence nearly fifty-one years and is "consecrated to our common Christianity. All denominations contributed to its construction and support." Its pastors have been drawn from the various denominations.

Robert Louis Stevenson, in greeting the nurses who had come to minister to the lepers of Molokai, said: "Ladies, God Himself is here to welcome you."

EDITORIAL VARIETIES

It is reported that there are fifty thousand men and women in France who are over one hundred years old.

Our friend, Thom H. Shady, of Wood County, Ky., has been appointed national Assistant Attorney General under our President. We extend congratulations.

Rev. T. C. MacWhorter, of Lexington, gave us a pleasant call on Wednesday last week. He is a trustee of the Southern Baptist Convention. He expects to go to Hot Springs next month.

Prof. Arthur Yager, acting President of Georgetown College, loaned us with a call while in the city this week. Of course, college affairs are moving in the right direction under his administration.

Dr. J. T. Hale has been in the children of the "grippe." We are glad to report that he is able to be out again and is rejecting over the signs of victory in connection with the Educational campaign.

We are grateful to the many friends of the Western Recorder who continually speak in praise of the present editorial management of the paper. We do of high commendation come to us daily both verbal and written. Thanks.

Dr. E. H. Board, Moderator of Shelby County Association, called at our office last week. He has been a subscriber to the Western Recorder since 1866. He expressed himself as delighted with the Recorder and also with his pastor, Dr. Bailey.

Mr. Harvey D. Holzelaw has been appointed Advertising Agent of the Western Recorder. He is a polite and genial young man and we bespeak for him the courtesy and good will of all our friends. He is authorized to contract for all acceptable advertising for the paper.

The Rev. Geo. O. Barnes, known as the Mountain Evangelist, died at his home, on Sanibel Island, Fla., April 4th, in the eightieth year of his age. He held meetings all over this and adjacent States and made a preaching tour around the world. He was a unique character, a strong preacher and attracted considerable attention in his day.

We hear people talking a great deal about the money stringency. When trying to buy or rent property in Louisville the only stringency we find is the stringency to raise the price almost out of sight. The stringency has not been in evidence in our business. The business of the past six months has been very satisfactory and the present and future outlook makes us thank God and take fresh courage.

The Associate Editor had the privilege of preaching to the church at Buck Creek on Saturday and Sunday. The people talk lovingly about their former pastors. They are a loyal, good people. Found many substantial friends of the Western Recorder. Was in the homes of Dr. Hawkins, Bro. W. S. Allen and Bro. Winlock. It is a great treat to worship with such a church and to visit such people.

The Editor had the pleasure of preaching for the saints at Horse Cave the last Sunday in March. It was his good fortune to be entertained in the hospitable home of Dr. and Mrs. E. V. Edwards. Both are intelligent and loyal Baptists, and from long experience know how to make a preacher feel "at home." Pastor Owens and Brethren J. M. Bruce, W. A. McGuire, F. C. Parish and Mrs. Margaret Thompson extended special courtesies that are greatly appreciated.

The Recorder has lost an old and valued friend in the death of Dr. E. H. Black, who passed away at the residence of his daughter, Mrs. James A. Hodges, 1860 Brook street, this city, Sunday evening, in the eighty-ninth year of his age. Dr. Black had splendid ancestry and his father was one of the pioneer Baptist preachers of this State. He took his medical degree at the Kentucky University and returned to Stamping Ground, where he successfully practiced his profession for years. Shortly after his wife's death, which occurred seven years ago, he came to this city and lived with his daughter. He had been in feeble health for a year past and his death was not unexpected. He had been a member of the Stamping Ground Baptist church from boyhood and had served his denomination in positions of honor and trust. The body was taken back to the old home church and after appropriate services, was laid to rest in the cemetery hard by. We extend our sympathy to the bereaved.

AMONG THE Churches.

Walnut St. Church and St. Catherine's... Hazelwood—Pastor Chas. R. Althoff: Witnesses, Acts 1:8. Women in the Bible, Judges 14:15-17. S. S. attend., 90.

Lord's Supper, I. Cor. 11:23-26. The Ministry of a Copious Maid, I. Kings 5:3. R. H. attend., 54.

SEMINARY NOTES

In general our work is moving along nicely. Having started on the fourth and last quarter of this session we will soon come to the close.

BAPTIST LAYMEN'S MOVEMENT

These monthly meetings of the board, and with Pastor Thom J. Watts as leader... The Southern B. Y. P. U. Convention meets the day before the opening of the Southern Baptist Convention.

EXAMINATION FOR ORDINATION

A council was called by the Walnut Street Baptist church to examine the following brethren for ordination to the Gospel ministry: Howard H. Leonard, W. Norman Lally and Arthur J. Foster.

THE STATE

It is with sincere regret we chronicle the resignation of the Rev. M. J. Hoover as pastor of the church at Newport, Bra. Hoover goes to Terrell, Tex. We commend him to the brotherhood of that great State, but hope, in the Providence of God, he may be returned to Kentucky where he has labored in two pastorates with signal success.

ORDINATION

On the 15th day of March an ordaining council was called together by Trammel Fork Baptist church, of Allen county, Ky., for the purpose of setting apart to the full work of the Gospel ministry Rev. R. E. Guy. The presbytery was organized by electing Rev. J. A. Howell Moderator and J. A. Read clerk.

Hawthorne's Sermons

CHILDREN'S BIBLE DAY. JUNE FIRST OR FOURTH SUNDAY Programs, Supplements and Mite Boxes Sent Free on Request. Name the Number Needed.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Corresponding Sec. NASHVILLE, TENN.

THE B. Y. P. U. was organized at Hot Springs, Ark. on the 15th of March. There were fifteen members to begin with. This is another country union.

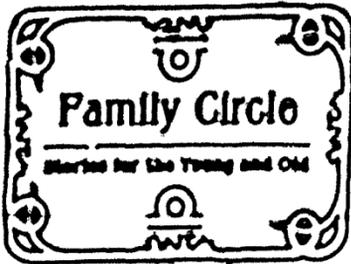
April 12th is the latest date upon which reports must reach Miss Willie Lamb, Box 292, to be incorporated in this year's report of W. M. U. Miss Lamb begs that all societies and bands bear this in mind and send their reports on or before that date, April 12th.

When the mite boxes of the Sunbeams of Eleventh and Jefferson Streets Mission were opened last Sunday from out one little boy's box rolled one hundred pennies even. He had the box just three weeks.

The sun shone its brightest, in fact, all nature smiled upon the Woman's Missionary Institute at the Highland church Saturday, April 4th. The same programme was carried out here as at Eminence, Georgetown and Sharpburg, with a change simply in those presiding and those leading the devotional exercises.

Work among the young women; and the organizing of young women auxiliaries was stressed by Mrs. Creal, who has charge of the Y. W. A. work in our State.

Let the women who were so fortunate as to attend these institutes take home with them the things they have heard, and "to communicate forget not."



THE GIFT THAT COUNTS

BY MARION AMES TAUBERT

It is an easy thing, when there is need
To give from us aid, to give of earthly
Goods,
And let them pass, and ever stop to heed
These burden'd lives and pain and our
Own woes.

JOHN, JUNIOR

BY MARION AMES TAUBERT

(Continued from last week.)

"If you'll take good care of my only child, John, Junior," replied John, Senior. John, Junior, departed, chuckling over this old, well-worn joke of the senior John's which never failed to rejoice him in response to a similar request. John, Senior, listened to John, Junior's conscientiously padded footfall going down the stairs a few minutes later. It was good of the child to remember his rubbers when his mother was not there to look after him. But John, Junior, was always faithfully obedient, even in his most riotous moods. John, Senior, proudly thought that he would like to have those who said that only children were invariably spoiled know John, Junior. And he was more than merely an only child. His parents' singleness of possession was intensified by the four graves of uniform brevity in the grass, but of increasing depth in their hearts. John, Junior, like the loving child that he was, alone of the five children had stayed in the home. John, Senior, clenched his hand as he recalled the information that John, Junior, had gathered as to the Lamb estate. For the instant it was almost as if he had lost John, Junior, too. If the child had suspected that his father was the despoiler of his little schoolmate, John, Senior, knew the look of incredulous pain that would have dawned in his trusting eyes. He shrank from it in imagination. Would it be better, after all, to run his business according to the child's ideals? What nonsense! Junior was six years old; he had a long way to travel to reach forty, long in days, and longer in experience. John, Senior, hoped that on his way he could be brought to see things as they were, and to know his father as he was, without a shock, by insidious degrees. And, in the meantime, the boy should have a fortune gathered for him which should be sufficient to put him wherever he should choose to be amid life's high places. Perhaps the child—that John, Junior, was would never quite disappear, and he would choose to use the fortune for others—ah, well; he would be able to afford that also. They could talk all they pleased about "skiving," and

"cherry praction," he was working for John, Junior, and one day the child would thank him. There was a note of some sort at the foot of the letter. John, Senior, was conscious of it, though he was not conscious of having heard a sound. Then John's voice came out, instantly, coming as if a hand had been laid over his mouth and John, Senior, made his way toward the apartment cry with justifying fervor clutching his breast. As he swung open the double door he saw a man just inside it, and John, Senior, fell up against the wall with a sob that burst into wailing. "Your little boy's better!" said the man, compassionately answering John, Senior's, made appeal. "They sent me ahead to tell you. 'Twas a big bottle of an automobile gas' over a little dog. The boy jumped to pull 'em out. He did it, too, but—"

John, Senior, did not know how to pray, but he said Mrs. Lamb had mortgage cancelled, and wailed. He did not have the Power that gave and took; he was not certain that there was such a Power, but in that hour of his weakness John, Junior, needed something beyond his little will and the doctor's skill to grapple with death for him, and John, Senior, leaned out in spirit to that unknown Night, and kept his part of the bargain and wailed. Vaguely and ignorantly he was one with the Catholics who light his votive candles as he registers his vow to commemorate his life if the little boy is ever of heaven. It was Christmas eve when the answer came, brought by the organist to the grim man sitting alone in his library with the organist and the Rough Rider mill, which were to have rejoined John, Junior, in the morning, spread out before him. "Look up, man!" cried the famous organist, and his voice shook. "The little lad is safe!" "You can see him this morning, John dear," said the little mother of breathless joy, radiant through her emerald hair, the dimpled little woman who had not retailed her last heart through the morning days. John, Senior, went upstairs. Opening the door of John, Junior's room, the strong odor of pine brought him. John, Junior's mother had wreathed the little lad's bed with evergreen and holly, bringing in the Yule to her Christmas gift, John, Junior, born again to her on the children's feast. John, Junior, smiled feebly but cheerfully at his father as he entered. The square fingers moved up and down the rough bark of the little dog for whom he had so nearly died. "His name is Jack 'n'ork, Senior-daddy," said John Junior. "Isn't that a fine name? Doctor named him after himself and me. He had the luck and I had the pluck, he said. I was fearful pleased. He's a very lovely dog." "I found the man, John, Junior, Dorothy's mother's house in safe; it won't be sold," said John, Senior, forcing back the longing to crush the smiling face with kisses. "I knew you'd find him. I haven't been worrying since I was sick," said John, Junior, seriously conscious of his lost days. "And henceforth you and I are going to practice law together and help people, John, Junior," John, Senior, added—kneeling to whisper in the child's ear. "Dandy!" exclaimed John, Junior, feebly but sincerely. "Good will 'ter man. Oh, Merry Christmas, John, Senior, daddy! I forgot to say it! Please kiss me. I can't turn my head yet 'count of my cag'." "Merry Christmas, John, Junior, John, Junior, my darling!" murmured John, Senior, as he complied with a long kiss on the warm, ready-puckered lips.—The Delinicator.

No more Alcohol

As now made, after a harpaphoric dose not contain the least particle of alcohol in any form whatever. You get all the tonic and aborative effects, without stimulation. When a stimulant is needed, your doctor will know it, and will tell you of it. Consult him freely about our remedies.

FREE TO YOU—BY SISTER



...bearing the canary talk, that it was while he was inside the house where it was owned that he heard it say, "Kim me sweet little Hecky, dear." The bird was hanging in its cage outside the door, and for the time being Prof. Underwood had forgotten about the fact that he was to bear a talking canary. He wondered what manner of bird it was that was talking thus, and went outside to escape the noise of the sweeping which happened to be the occupation of the hostess for the moment. Of course, it dawned on him immediately that what he had heard was the canary of his driver's friend.

THE YOUNG ENGLISHMAN WHO CLIMBED ST. PETER'S

In the Memoirs of the Comtesse de Holger she tells the following incident that happened during her stay in Rome in the later years of the eighteenth century: Mr. Wilbraham Bootle, a young Englishman, handsome, clever, of high social position, and immensely rich, fell in love with a Miss Taylor, who could bring her husband nothing but her pretty face. Mr. Wilbraham Bootle, however, aspired to this position, and easily obtained her consent. The marriage day had been fixed. At a great dinner at Lord Camelford's the conversation turned upon an ascent that had been made in the morning to the cross upon the dome of St. Peter's. To reach the cross it was necessary to pass outside the hall. Mr. Wilbraham Bootle said that he did not possess a steady head, would never be able to reach the cross, and that nothing in the world would induce him to try. "Nothing in the world?" said Miss Taylor. "Nothing, I assure you." "What, not even if I were to ask you?" "You would not ask me to do a thing for which I frankly admit my dislike." "Excuse me, but I do ask you, I beg of you, and if necessary I insist." Mr. Wilbraham Bootle attempted to laugh the matter off, but Miss Taylor insisted, notwithstanding the interference of Lord Camelford. The whole company met two days following at St. Peter's to watch the performance of the task imposed upon the young man. He performed his trial with great coolness, and when he came down the triumphant beauty came toward him with outstretched hands; he took her hand, kissed it, and said: "Miss Taylor, I have obeyed the whim of a charming girl. Permit me now in return to give you a piece of advice; if you wish to keep your power, never misuse it. I wish you all prosperity, and now goodbye."—Exchange.

A TOKEN OF APPRECIATION.

In order to favor many out of work or short of cash by reason of late money panic, and as a token of appreciation for the liberal patronage which brought eighty-five thousand nine hundred four dollars eighty-five cents (\$85,904.85) net profits to Draughton's Business Colleges during the past four years, Draughton's College, Nashville and Evansville, are now offering, for a limited time, \$50 scholarship for \$25. See further particulars elsewhere in this paper.

THE CANARY THAT CAN TALK.

From Plaster Rock, away down beyond "Down East," in the interior of New Brunswick, a canary bird has come to Boston, and this little canary can talk. In all other respects he is not at all extraordinary; he is grayish, without much of the yellow coloring that is usual with canary birds in general, and he sings as others of his kind have sung for centuries, in fact he is a fine songster. But the wonderful part of it is that he talks so that he can be understood, in the English language. In order to take this story out of the class of advance notices of some circus, it may be well to say at this point, that the unusual bird in question is the property of John E. Thayer, of Boston and Lancaster, and that the bird was discovered by the naturalist, Prof. William Lyman Underwood, of the Institute of Technology. They vouch for the authenticity of the facts which are now to be related: One day in August of last summer, as Prof. Underwood was journeying into the interior of New Brunswick on a seventy-two-mile drive with Mrs. Underwood, the native driver who was with him told a tale of a canary who could talk. This amused Prof. Underwood, for he thought it another of the stories of the same nature which are found to be untrue when traced to their source. The driver, however, was not repeating rumors that he had heard, but stating facts, for the canary he referred to was the property of his aunt. To prove the truth of what he had said he offered to show the bird. Prof. Underwood says of his first



HELEN'S PANSIES

BY MARJORIE J. VAUGHN

One morning in the month of July, when the sun was pouring his golden beams into the garden where the flowers nodded their pretty heads to and fro in the soft summer breeze, Helen sat at the cottage door idly dreaming the hours away.

"Oh, if I were only rich!" thought she. "I would wear fine clothes and ride in a carriage and have servants that would come at my call, and—"

Just then a beautiful white dove flew past her. It circled around her head three times, and, alighting in front of her, dropped a note in her lap.

"How very queer," thought Helen. She picked up the note and, turning it over, she caught sight of her own name, which seemed to be woven with threads of gold. She opened the note, and this is what it said:

"Dear Helen: You have been a very good girl and therefore you may make three wishes, which will come true. These wishes, if wisely made, will bring happiness, such as you have never before known. The Good Fairy."

Helen sat still looking at her note and reading it over and over again. "I wonder when I am to make my wishes!" she said to herself, "and whom I am to make them to?"

As she said this she looked up and saw the dove again. This time when it alighted it turned into an old man. He was about a foot tall. He had very red hair, and a red beard, both of which were shaggy and unkempt. He wore a brown cap with a little bell attached, which were to signify that he was a slave belonging to the "Good Fairy." He wore yellow, tight-fitting breeches and green shoes with pointed toes.

"Are you the one to whom I am to tell my three wishes?" asked Helen politely. The old man only squinted at her, pulling out a small glass through which he looked. He then took out a handkerchief and after wiping his brow put it back, and with a twitch of his elfish body, changed his position resting on the other foot. Without answering her question, he started on a conversation of his own:

"Oh, don't you wish you were pretty, miss?" he said. "Instead of having straight hair you might have curly; instead of having freckles you might have a fair, rosy complexion. Instead of being poor you might be rich, and instead of walking wherever you go you might go in an automobile."

"But how am I to do all this?" asked Helen in surprise.

"Why!" said he, changing to the other foot and squinting harder than ever through his small pince-nez. "Have you forgotten that you have a chance to make three wishes which are to come true?"

"Oh, yes," said Helen, "I quite forgot."

He looked surprised, and scratch-

ing his head, commanded her rather crossly to bring him a drink. "And mind you," he remarked, "it must be neither too hot nor too cold."

Helen went to the well and upon drawing a cool draught she took it to him. In a rude way he commanded her to bring him more. After having taken three cups of water he pulled out his handkerchief, and, wiping his brow, seated himself in front of her, then, staring into her face with all his might, he called in a high pitched voice, "Well, miss, now for your wishes."

Helen sat down quietly and tried to think. "I should like to be rich," she said.

"Of course, that will be her first wish," said the elf.

"I should like to be pretty," said Helen. "It is sort of a dual advantage to be so homely."

"That will be her second wish," said the elf.

"Ha! ha! don't these little girls become spoiled though. I am having quite a good time. The Good Fairy hasn't had one chance to come herself in reply to her notes, for they have all wished alike. Ha! ha! ha! I shall soon be free."

"I should like to have an auto, too," said Helen.

"Just as I thought," chuckled the elf to himself.

"Say, miss, your time for thinking is up. Now tell me your three wishes and I will be off."

"I can't wish for these," said Helen quickly to herself.

"All right, Mr. Elf, here they are."

With a broad grin on his face Mr. Elf sat down and prepared to listen. "Here is my first," said Helen. "You know my father is lame."

"Yes," said the elf, dryly.

"Well, I wish that he might be cured of his lameness and be well the rest of his life."

"All right," said the elf. "Now for the second."

"My mother has to work very hard and I wish we could have money enough to hire servants so that she would never have to work again."

The elf now stared at her with such wide-open eyes that he nearly frightened her.

"My third wish is for myself," said Helen.

"Now maybe I'll catch her," thought the elf.

"I want to be the best girl that can be, helpful, kind, patient and everything that the best of girls can be."

The elf twitched his small body around and with a shrill cry disappeared; and a fairy clad in glistening white robes stood in his place.

"Your wishes have been wise and good," said the fairy, "and for being so thoughtful and kind, your father shall be restored, his business rapidly increase, and you shall have everything that you wanted and longed for which you so unselfishly gave up."

Then she clasped around Helen's neck a golden chain and said:

"For wishes wise that thou hast made

A golden chain on thee is laid; Happiness thus to you I give, May you long and truly live, For your kind unselfish way You'll ne'er regret this summer day."

The fairy then departed, leaving Helen alone.—*The Standard.*

HOW DID HE?

A man carrying a looking-glass said to a newsboy: "Come here

and look into this glass and you will see a donkey."

"How did you find that out?" retorted the boy.—*Tit-Bits.*

A TRUE STORY ABOUT QUAILS

One evening the children—Hovene and her little cousin, Walter—were playing croquet when all at once Hovene called out: "Ooh, look here!"

Walter ran and then there were more "ooh's" and he said: "Let's show mamma."

Hovene tenderly lifted the object and ran screaming: "Mamma, mamma, auntie, look! Here's the tiniest little chickie you ever saw!"

"Why, it is a young quail! Where did you get it?"

Hovene told her "on the croquet ground, and the ball almost ran over it," and talked so fast that Walter could not get in a word, so he just jumped up and down while she was telling it, but at last he got a chance to gasp: "It's about as big as a number sixty spoon of thread."

Auntie called it to her face, saying: "Poor little thing! Where can its mother be? It must be lost. What shall we do with it?"

"Keep it; keep it!" So they got a little box and made a cozy nest, and tried to feed it, but it only cried all the time. The children were so distressed at its piteous peeping, and did all they could to comfort it, but in vain. So auntie and mamma said "Let us take it out to the old orchard, where the grass is tall, and maybe we can find the mother bird and the rest of the brood."

So they went through the new orchard, climbed the high rail fence, then looked all about and listened. They could hear many young quail's peeping in all directions, and as they walked a few steps farther there came another tiny quail running right to Hovene. She took it up amid screams and shouts, and petted and loved it. While they could hear others they could not find them, although auntie said: "Something has happened to the mother. Poor little things, they will starve." And they went back to the house very sorrowful. After a while Hovene said: "Oh, let's take them over to show Eva. She's got a pet lamb, but we will have pet quails."

Mamma and auntie said they might go; so they ran, talking and laughing gleefully. They had so much to tell Eva, who was quite astonished. After they had looked at the quails and told it over and over how they got them, Eva said: "Let's take them out to Chum and see what she will do." Chum was a bantam hen with a brood of six young chickens, snugly housed for the night. They set the little quails before her. She stretched her neck and looked a moment then deliberately reached out her bill and tucked each one under her, all the time clucking in a motherly way. How the children did scream with laughter. The little birds at once ceased chirruping and seemed quiet and contented. So the children concluded to leave them with Chum, but they were to be Hovene's and Walter's when they were "raised."

Next morning Chum was as attentive to the little strangers as though they were her own, and after a while proudly conducted her family out to the fields, but when she came home that evening the little quails were missing.—*Pets and Animals.*

TRUSTY ON STRIKE

Trusty is a shaggy Newfoundland dog, with an intelligence and sense of values far above those of other dogs. His proud owner is Mrs. E. D. Forman, a trained nurse of 210 West Eightieth street who has owned Trusty since puppyhood, and for whom he acts jointly as secretary messenger and night watchman. Particularly his shopping abilities made it possible for Mrs. Forman to sit at home, while Trusty made a tour of the Broadway and Amsterdam avenue shops.

But recently Mrs. Forman's job as Irish housemaid gave way to a west Indian servant, and Trusty's disapproval knew no bounds. In the days of the Celtic maid Trusty's first job was to call for the morning newspaper. After that, at 10 o'clock, he was ready to do Mrs. Forman's marketing. A slip of paper on which the order was written was attached to his collar. In his mouth he carried a wicker basket. Then he called forth. He would first visit the baker at Eightieth street and Amsterdam Avenue, attracting the attention of the saleswoman inside by ruing on his rear legs outside the glass door. The door would be opened and the loaf of bread and jelly rolls men tossed in the note would be put in his basket.

Then Trusty would start northward to the butcher, where he was sure of a scrap of meat for himself in addition to the order for the chops or steak to be put in the basket. The third stop would be the Italian grocer's where the entire family from Rosa to Pietro, would pore over Mrs. Forman's order and further fill Trusty's basket. Then with provisions for a day, the dog would trot home. Never was there a hitch or an incorrect order in the procedure.

That was in the old days. As soon as the Irish servant girl had departed and the West Indian took up her abode in the apartment Trusty grew depressed. He would start on his matutinal rounds but unwillingly. The other day he entered the baker's and squatted disconsolately before the stove.

"What's the matter, Trusty?" asked the sympathetic cashier.

Trusty merely wagged his tail appreciatively. The rolls and bread were put in his basket, but instead of marching forth with his burden the dog shook the packages from the basket and lay down again. He had actually gone on strike.

Again and again the salesman tried to persuade him to resume his marketing, but Trusty was obdurate. Finally Mrs. Forman was sent for. When she appeared in the shop her pet made even more emphatic his misery and his sorrow.

"Aren't you ashamed of yourself?" asked his mistress. "Get up, sir. Come with me," and she explained the cause of his resentment.

Trusty obeyed sullenly, but he has not shown himself since.

The shopkeepers are wondering who will give in—Mrs. Forman or Trusty.

HE SPOKE.

An eminent English surgeon, whose brusqueness with grown-ups recalls that of the famous Abernathy, is quite another person when children are his patients. Then he is as amiable as an angel or a big St. Bernard dog.

A short time ago, according to

"St. James's Budget," this gentle giant got up out of a warm bed at three o'clock of a bitter morning to attend a tiny boy in piteous plight from diphtheria. He performed the operation of tracheotomy and saved the child's life.

Time went on and his general condition improved, but there was one disquieting symptom. He refused to use his voice. When he was questioned, he nodded or shook his head, but would not speak. Finally the surgeon found a way. One morning he talked at his stubborn little patient.

"I'm sorry he can't speak to me, nurse," the surgeon said "because I'm going up to London tomorrow and shan't know whether to bring him a horse or a gun."

There was a brief silence. The surgeon and nurse waited breathlessly. Then a tiny finger stole up to a wounded throat, and the ghost of a baby's voice said:

"Please, doctor, bring me a huckle gun!"

HOW GOD LOVES

"Do you suppose," said Johnny, as his little cousin laid away her newest apple for a sick girl, "that God cares as much about such things as we do? I can't be too busy taking care of the big folks to notice us!"

Winnie shook her head and pointed to mamma, who had just lifted the baby from his cot.

"Mamma isn't so busy with the big folks that she forgets the baby," she answered. "She thinks of him first 'cause he's the littlest. Surely God thinks as much of the little folks." Selected.

Quickly Cured at Home

Instant Relief, Permanent Cure—
Trial Package Mailed Free
to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 104 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills. All druggists, 50 cents. Write today for a free package.

MISSOURI LETTER

J. W. BARKER

Protestantism Rests on Lies

The Central Baptist quotes the following from the Sunday Watchman: "Protestantism rests on lies. Its walls are built on lies. It is roofed with lies." No doubt a priest said that, and probably the editor himself.

Sermons Out of Date

According to Johnston Myers, if his utterances can be accepted at their face value, sermons are out of date, and, like the Crusades must give way to a new era. He declares: "Sermons and discourses from the pulpit belong to the passing days - are out of date. Like the crusades they have had their day in the religious world and now must give way before a new era in the matter of getting people into close association with the church."

This is the belief of Rev. Johnston Myers, pastor of the Emmanuel Baptist church, expressed before an audience of more than 100 young divinity students at the University of Chicago recently. Dr. Myers did not strike a hard blow at the sermon in itself, but he classified it as too antiquated to be of great use in the modern world. Will the learned gentleman please tell us what to substitute in the place of the sermon. Personal work is all right in its place. Will Mr. Myers please tell us how much personal work was done in the day of Pentecost. Would he substitute "personal work" for the Gospel? Would he sidetrack preaching? Preaching the gospel with the Holy Ghost sent down from heaven; and Holy Ghost conversion is what the churches need. "It has pleased God by the simplicity of preaching to save them that believe." Whatever kind of work is done the Holy Ghost must be in it, or it comes to naught. Brethren, let us hurry back to first principles. Let us pray God to help his ministers and people to devise some way by which unconverted people may be kept out of the churches. Sometimes I am persuaded that "personal work" is largely responsible for this. My father used to say (nearly forty years ago): "I believe the Holy Spirit is in the world, and that the Gospel is the power of God to salvation, and if I preach it faithfully God will give the increase."

The Wealth of the Country

Last November the United States Census Bureau estimated the total wealth of the country in 1904 to be \$106,881,415,009, which shows an increase in wealth over the estimates for 1900 of nearly 21 per cent. and of 64 per cent over the estimate for 1890, when the total wealth was \$65,037,091,197. Converted into \$1 bills, placed end to end, the string would be long enough to reach from the earth to the moon and back thirty times. Louisiana, Mo.

DEAR RECORDER:

A very large part of Missouri's population is composed either of Kentuckians or the children of

Kentuckians, so that an adopted son from the "dark and bloody ground" need experience no sense of strangeness. Already I am beginning to feel very much at home. The Baptists of this State are a great host and they are planning for great things. State Secretary T. L. West was with us yesterday, and presented a strong plea for the work to a large audience. He told me that on the first meeting of the board after the General Association they appropriated \$35,000 for State work. West is a success. The present pastorate in Clinton has continued for three months and there have been thirty-four added to the church. Yesterday we had a rally day for our Sunday-school. We had set the number we desired to reach at 400, but what was our delight when the report of the secretary was read to find that we had reached the handsome figure of 466. The offering for the hour was \$28.82. Although our building is large, we must have room to take care of our great Sunday-school. Clinton is a city of about 7,000 people, and on the previous week we had canvassed the entire city for recruits for the school.

Dr. T. L. West says considering the membership of our church, we have the largest Sunday-school in the State. Our membership is now about 500 and I think that not more than three or four of the churches of the State will exceed our record of last Sunday.

In our church there are five ministers besides the pastor. Two of them, Brethren R. Jenkins and A. K. McGrew, are Kentuckians. All of these brethren are standing nobly by the pastor and have pastorates in this Association. The Rev. T. M. MacDonald is one of our strong men, and is located at Windsor. He married a Kentucky woman, was ordained at the Broadway church, your city, having previously been a minister of the Congregational body. He is scholarly and sound.

The Rev. O. Olin Green, of the Compton Heights church, St. Louis, has recently laid the corner stone of his new \$17,000 church. He is engaged in special meetings, with President Green assisting him. His work has been marvelously blessed in our metropolis.

The spirit of fraternity among the ministers of Missouri is most refreshing. They have extended us a hearty welcome and we feel that God has indeed given a noble people to labor amongst.

J. F. WILLIAMS.

Clinton, Mo.

FRONTIER MISSIONS.

Fifteen years ago I was ordained at Ninnekah on the Rock Island railroad, on the western border of Indian Territory. I worked as missionary of the Home Mission Society of New York. My salary was \$25 a month from the Society, and I was expected to get help on the field. There was no association in the northwestern part of the Chickasaw Nation. Some one had organized an association a few years before and then torn it up. In fact, the conditions were such that I did not ask for any help from the people. Having in a measure restored confidence and seen the Chickasaw Association organized, I returned to Louisville to spend another year at the Seminary.

A few weeks ago I returned to the bounds of the field of my first ministerial work. I was a stranger in a strange land. At Erin Springs I preached one night to a good congregation, not one of whom was

living in the vicinity fifteen years before. The next Sunday I visited Purdy. I found two men in the congregation that were there fifteen years ago. I visited their Fifth Sunday meeting. I was more of a stranger than Rip Van Winkle when he returned to his native village after taking a nap on the mountains. There had arisen a king in Egypt that knew not Joseph. My talk was so unintelligible to them that I quit talking and preserved an ominous silence. I did like the negro orator: "I said nobody to nuffin and nuffin nobs said nobody to me, but I was confident I was dar all de time!" Out of twenty-six churches in the Association at least four have pastors for full time. The missionary is paid \$350 a year and his traveling expenses. No wonder the old fog who worked for \$25 a month fifteen years ago, who rode in a jumper, pulled by a fifteen dollar pony, who slept in dugouts, and paid his own traveling expenses, felt very much like Rip Van Winkle.

The Association immediately east of this, the Banner pays its missionary \$900 a year. The Association just east of the Banner, Zion Association, paid its missionary last year \$1,000. The Association immediately south of these are older associations than these and are on the Texas line. I merely mention the salaries paid by these three younger Associations to show what has been done on the frontier.

Shall I be called a "kicker" if I suggest that equally pressing on the denomination is the work of State Missions in some of the States east of the Mississippi.

B. F. STAMPS.

Purdy, Okla.

HOW WE STAND WITH THE FOREIGN MISSION BOARD.

On the first day of April, Kentucky has sent in \$19,180.12. This is \$1,109.46 in advance of the contributions of last year at this date. The total amount of receipts to date is \$193,295.85. This is \$15,344.57 less than the total amount at this time last year. These figures are distressing in their suggestiveness. Unless they are speedily changed, it is easy to see that the first day of May will be one of gloom and sadness to us all. They are a trumpet call to intense prayerfulness and action.

We believe that this month will witness the most tremendous campaign for foreign missions in the history of the South. As one leading pastor says, "We must not fail." The pastors and other leaders are becoming aroused to the situation. We are trusting to them to see that the cause shall not suffer. The churches are later than usual about taking their collection, but it seems that everywhere the watch-word is ADVANCE.

All our missionaries are turning with anxious hearts to the home land. They are asking if the word VICTORY can be sounded around the world again on the last of May. They know how much depends upon it in their own work. We must not disappoint them. Above all we must not disappoint our Lord, or grieve His Holy Spirit.

A Plan for the Country Churches.

Bro. W. Y. Quisenberry, who has wide experience among the churches in the country, suggests that every country church, sometime during the month of April, give a whole day to the consideration of foreign missions, with dinner on the ground and the very best speakers that can be secured.

If it can be arranged to have this rally on Sunday, it will be better. The people in the country are in better condition financially this year than any other class of our people. They far outnumber all others and if they can be aroused, they will do great things. We most heartily approve the plan and commend it to our country churches and pastors. Let thousands of churches try it. Let a part of the day in each instance be given to prayer that the board may not only have no debt, but that a great advance may be made in the work, and then let the largest offering in the history be made. God alone knows just how much depends upon our efforts during this month. When the books close at midnight on the 30th, may each one of us be able to say, "I have done my best." May His grace prove sufficient for us.

WILLIAM H. SMITH.

Richmond, Va.

HOW TO ATTRACT A CONGREGATION.

I believe that the best, surest and most permanent way to fill a place of worship is to preach the Gospel, and to preach it in a natural, simple, interesting, earnest way. The Gospel itself has a singularly fascinating power about it, and unless impeded by an unworthy delivery, or by some other great evil, it will win its own way. It certainly did so at the first, and what is to hinder it now? Like the angel, it flew upon its own wings; like the dew, it tarried not for man, neither waited for the sons of men. The Lord gave the Word; great was the company of them that published it; their line went forth throughout all the world, and the nations heard the Glad Tidings from Heaven. The Gospel has a secret charm about it which secures a hearing; it casts its good spell over human ears, and they must hearken. It is God's own Word to men; it is precisely what human necessities require; it commends itself to man's conscience, and sent home by the Holy Spirit, it wakes an echo in every heart. In every age the faithful preaching of the Good News has brought forth hosts of men to hear it, made willing in the day of God's power. I shall need a vast amount of evidence before I shall come to the conclusion that its old power is gone. Shorn of its graciousness, robbed of its certainty, spoiled of its peculiarities, the Sacred Word may become unattractive; but decked in the glories of free and sovereign grace, wearing the crown royal of the Covenant and the purple of Atonement, the Gospel, like a queen, is still glorious for beauty, supreme over hearts and minds. Published in all its fullness, with a clear statement of its efficacy and immutability, it is still the most acceptable news that ever reached the ears of mortals. You shall not convince me that our Lord was mistaken when He said "I, if I be lifted up, will draw all men unto Me."

Be careful of the manner of your proclaiming the Gospel. Declare it in a natural style. Why should a truthful Gospel be so frequently preached in a false and artificial manner? I know a brother who undoubtedly preaches the Gospel, but one would suppose that he was originally ordained to wear a black cap and pronounce sentence on the condemned. Do you wonder that he is not followed? Another bawls at the beginning of his sermon and raves towards the

close, and the friends complain that he gives them the headache. Can you not see that he is himself to blame for his thin congregation? A third has a pronounced nasal twang, and somehow people do not enjoy the Good News when it swarms too much of the noise. Another friend is earnest and good, but he is supernaturalistically monotonous.

Then we must take care that we preach the Gospel simply. This seems an easy thing, but it is harder than it looks. I could tell you of ministers within my knowledge who could not be understood by anybody except by those technically educated. The language of studious, bookish people is far out of reach of laborers and artisans, and I feel convinced that many of the terms which we commonly use in our theological discussions are no more understood by the multitude than their equivalents in Latin. Crumble down the bread when you serve it out to the children. Break the loaves and fishes for the multitude. The common people like to hear that which their minds can grasp, but they shun the jargon of the schools.

Sometimes the sermon is dull because the preacher has not done his best to gather things new and old, and at other times because he has not waited upon the Lord in prayer, and so has not drawn upon the fresh springs which are found only in the eternal hills. Work hard at your sermons, that it may be easy to preach them; fill them with good matter that it may be pleasant to hear them; and pray the Holy Spirit to anoint them with fresh oil, for so they will never be barren on unprofitable.

After all, if you put all these together, I believe that the quality which fills the house is real earnestness. Nothing attracts all eyes like fire. Flame with zeal and you will soon be known. Whether he uses copious illustrations or not, if a man is in downright earnest, he will win attention and secure an audience. Do you wonder if some chapels are almost empty? Would it answer any man's purpose to go far to hear men who do not themselves feel sure that what they preach is true? Would some of you go far to hear yourselves preach? Give an honest answer in the quiet of your own thoughts. Downright earnestness, zeal at blood-heat, energy at its utmost—these are necessary, and as a rule, there will neither be success without them nor defeat with them. The Gospel, preached in a red-hot style, will find a way for itself, whatever may oppose it. Try it, and see.—C. H. Spurgeon.

One of the worst things in the world is a disposition to cherish grievances. The one who does this is sure to be loaded down with trouble. The fifth petition of the Lord's Prayer not only states a condition of salvation, but a condition of happiness in this life. For our own peace we need to forgive and forget. The present should be loaded down neither with troubles of tomorrow nor with the grievances of yesterday.

How'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. W. A. DING, KINNAN & 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.

WANT COLUMN.

Want the appeal to country... There is always something wanted in every home...

HEALTHY, accidentally have discovered that will cure both indigestion and indigestion...

WANTED—Speakers, a dozen or twenty, capable men, good speakers...

Misses R. and H. Hazen, 2127 Wood Walnut street, Louisville, Ky., Mediators and Purchasing Agents...

FOR SALE—NEW PAPER-MADE TYPEWRITER No. 7. To close out, \$75 cash, regular price \$100.

FOR SALE—A \$15 Baptismal Suit; good as new, lot No. 4; for \$8.

CRIME AND PUBLICITY.

When crimes are committed, their authors should be promptly and seriously dealt with, instead of being made spectacles for public show and newspaper exploitation.

We never graduate in religion, because the nearer we are to God, the more we see there is to be learned.—M. H. Coely.

Pimples on the Face. Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier, Glenn's Sulphur Soap.

Pimples Will Leave You

In 5 Days You Can Get Rid of All Skin Eruptions by the New Calcium Sulphide Wafers.

Test Package to Prove It Real Free

If you are one of the unfortunate ones who can't get away from your pimples, and you have tried almost everything under heaven to get rid of them...

You will then say that Stuart's Calcium Wafers are a wonder in getting rid of all eruptions.

These wonderful little workers contain the most effective blood purifier ever discovered, calcium sulphide.

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

Stuart's Calcium Wafers have cured boils in three days and the worst cases of skin disease in a week. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

Most treatments are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison, or drug of any kind; they are absolutely harmless and yet do work which cannot fail to surprise you.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work.

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks. I am so grateful to you."

Just send us your name and address in full, today, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form, and no trouble whatever to take. You go about your work as usual, and there you are,—cured and happy.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

A little thinking shows us that the deeds of kindness we do are effective in proportion to the love we put in them. More depends upon the motive than upon the gift. If the thought be selfish, if we expect compensation or are guilty of close calculation, the result will be like the attitude of mind which invited.—Dresser.

FIFTH SUNDAY MEETING OF SOUTH KENTUCKY ASSOCIATION.

This meeting was held with McKinney church, Friday evening, March 27th, and closed Sunday evening. We are glad to report good attendance and good interest.

The meeting was opened by a sermon by Bro. H. H. Noel Friday evening. In the absence of Chairman J. H. Allen, the meeting was called to order at 10:30 a. m., Saturday, and G. H. McKinney was chosen chairman pro tem, and the regular programme was taken up and the subjects discussed in good order.

At noon it was announced that dinner was on the ground and all were invited to a sumptuous feast, such as our McKinney people know how to give. At 2 p. m. Bro. J. H. Allen, our regular chairman, arrived and took charge of the meeting. It was a pleasure to us to have with us Brethren Shouse and Kriel, of South District Association, who rendered us much helpful service both by their preaching and in the discussion of the topics. Bro. Kriel preached for us Saturday evening, and Bro. Shouse Sunday evening. Both preached good, sound, wholesome sermons, which were appreciated and enjoyed by all present.

Bro. Owens preached for us Sunday at 11 a. m., from Luke 18:35-43. The healing of blind Bartimeus, a sermon full of tenderness and love, after which we all felt that we loved our Lord better than ever before.

We wish also to express our gratitude to Brethren J. H. Allen and W. B. Gooch, of Somerset, for the interest they are taking in our work. Though they have moved their membership to Pulaski County Association they will meet with us, and help us both in counsel and contributions, and we hope they will continue to do so.

We learn from reports that we have three pastorless churches in our Association, and two of these are trying to arrange for pastors now. We also have three unemployed preachers in our bounds. The question as to why they were unemployed was unanswered. We were glad to hear favorable and stimulating reports from pastors, churches and Sunday-schools, from various quarters in our Association and to note some progress in Sunday-school and mission work.

The problem of our destitute territory was discussed freely, and some plans were agreed upon by the Executive Board for the extension of our District Mission work, which we will endeavor to carry out as soon as possible. We have within the bounds of South Kentucky Association, at the least calculation, 275 square miles of territory, where Baptists have no churches and no preaching at all. And most of this territory is practically unoccupied by other denominations. In these sections Mormons and Sanctificationists, and religious fanatics make their raids year after year.

We are planning and hoping to establish some new churches this year, in these destitute sections, and occupy some of this waste land, and make it fruitful for righteousness, and we hope the brethren will come to our aid with prayers and liberal contributions for District Missions.

Our Fifth Sunday meeting passed a resolution recommending the organization of our Sunday-schools into a Sunday-school union, as recommended by our State Sunday-school Secretary, and Rev. J. L. Owens, Liberty, Ky., was appointed a committee on organization for this work.

STEWART DRY GOODS CO. NEW YORK STORE



EASTER SALE OF WOMEN'S TAILORED AND LINGERIE WAISTS AT SPECIAL PRICES.

The new and dainty effects shown in this special assortment are so unusually priced that they will be readily recognized as bargains of the most pronounced character.

Extraordinary values in dainty sheer India Linen and Mull Waists, both fancy or plain—Special at \$1.50

Large assortment of White India Linen Waists, trimmed in all-over embroidery, tucks or lace; open front or back style; long or short sleeves; all sizes—Special at \$1.00.

Special lot of White, Dotted or Checked Lawn Waists, tailored or fancy trimmed; in ten different styles to select from; all sizes—Special at \$1.25.

Tailored Taffeta Silk Waists, in stripes and checks; in tan, brown and blue—Special \$6.00.

Even Waists, in figured net; trimmed in Val. lace and tucks and heavy lace insertion—Special at \$4.48.

STEWART DRY GOODS CO. IN CONNECTION WITH JAMES MCKEERY & CO. LOUISVILLE KENTUCKY.

pointed a committee on organization for this work. Let every pastor and Sunday-school superintendent take up the work at once, advise with their churches and Sunday-schools, and correspond with Bro. Owens for information in regard to organization, etc.

A collection was taken on Sunday for District Missions, and on Sunday evening for Foreign Missions.

Our next Fifth Sunday Meeting will be held with Olive church, in May. Success to the RECORDER. W. G. TILFORD.

BENEVOLENCE.

Sir Edmund Burke was writing a book, and he went to the North, to enquire particulars concerning a certain family named Findern. But he could find no account of them remaining—no memorials, no hall in ruins. He asked a working-man if he could tell him anything about the family, and he said he could show him the Findern flower—a small blue flower, said to have been imported into England by Sir Joshua Findern on his return from the Crusades. It springs up and never dies. It grows nowhere else in England, but here it cannot be eradicated. Benevolence is a beautiful flower; like the Findern flower it can flourish anywhere. It may grow in a palace or a cottage, in a hothouse or in the cold night of an Arctic winter. This flower flourished in the nature of Esther, and how beautiful it looked, what sweet fragrance it imparted, what glorious colors it unfolded!

The memory of past help made David strong. Our memories can do much to make or mar us. They can almost make cowards or heroes of us all. And it is in the great hours of our career, when we are called to act or to decide, that memory wakes in her strange power to help us upward or to keep us back. If I have acted unworthily a score

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

AN UNFAILING TONIC.

David Livingston's life was a contest with the most difficult obstacles. His work was consecrated to God, and the consciousness that he was faithfully serving Him gave strength in the midst of weakness, and saved him from despair. One month before his death he wrote; "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward." It was this spirit that sustained him from the first. He might be prostrated again and again by bodily illness, but nothing could make him an invalid Christian, even for a day. Subscribe for WESTERN RECORDER.

The Farm and Household

C. C. Cowan, of Kidder, sold to Ham Molen of Prater, one 16 hand, 14 year old jack for \$100

John W. Gresham, of Prater, sold to W. M. McCreer, one coming three-year old blue jack, 14 3/4 hands high for \$450

James Mulcahy Hickory Grove, sold a pair of mules recently, for \$405, and T. J. Willson, same place sold one for \$150

Mr. John W. Simpson, of Hreocston, sold to W. M. Brown, of Mills Springs, one 5 year old 16 3/4 hand mare mule for \$200

Mr. D. H. Smith of Harrods county, recently sold a good three-year old black mare mule to Mr. C. E. Jordan for \$150

J. W. Pridemore, of near Paris, sold and delivered to E. F. Spears & Sons, fifty barrels of corn at \$3 per barrel. Mr. Pridemore also delivered one load of corn to Roy Cleaden at \$3.25 per barrel. Paris, Kentucky

Jim Mathews, of Hartletown, bought a pair of big 16 hand, seven-year old mules from Omar Hay, Glasgow, for \$475. Mr. Nat Terry, Glasgow, bought a three-year-old mare mule for \$185, and another sold for \$195. The Hays pair of mules mentioned above sold a year ago for \$575.

Farmers in Harlan county are very busy plowing for corn. The crop will be the largest for years. Wheat looks very promising at present. The tobacco crop was expected to be very large in this county, some time ago but I do not think there will be ten acres of it raised in this county this year. The night riders are getting in their work.

The farmers in Jessamine county have been comparatively idle for the past week as the wet weather has prevented plowing. Hemp is still being delivered, though most of it has been broken and taken to the market. The yield is exceptionally good, and the crop is said to be the best produced in this county in years. Wheat and grass are growing nicely, and consequently stock is doing well. Though the general report is that little tobacco will be raised here, some few farmers are preparing the beds in view of putting in the usual number of acres.

A few tobacco plant beds in Henry county have been burned and sown. Several have been prepared over the line in Oldham county. Stock of all kinds have come through the winter into spring in fine condition. There seems to be a good demand for milk cows and they are selling at good prices. A few of our farmers have finished their spring plowing, but a majority of them have done but little up to this time. Young stock hogs weighing 63 pounds sold here last week at \$3.75 a hundred. Fruit men say prospects are good for a large yield of all kinds of fruit. There will be but a very small acreage sown to oats about here. W. A. Garriott sold to John Powell a good work mare for \$100.

THE MOST IMPORTANT STEP IN THE CONTROL OF THE BOLL WEEVIL.

According to the Department of Agriculture, the most important step in controlling the boll weevil is the removal of the plants from the field as early as practicable in the fall. This was one of the original suggestions made by the Department when the boll weevil was confined to a comparatively small area in Texas. Much subsequent work has shown the value of the original recommendation. Unfortunately the process of fall destruction of plants for controlling the boll weevil has been taken up but slowly by the planters. This is largely on account of practical difficulties.

The agitation of the necessity for procuring an early crop in order to avoid damage by the cotton boll weevil has been carried on to such an extent by the Department of Agriculture that the details have become common knowledge. There is, however, a tendency on the part of many planters to lose sight of the fact that procuring an early crop is but one step and is strictly secondary to the great essential step, namely, the destruction in the fall of the plants in the field. As a matter of fact, early planting, the use of early varieties, and the use of fertilizers are simply to further the advantage gained by the process of fall destruction.

There are four principal reasons why the process of fall destruction should be practiced universally by planters in infested regions:

First.—Fall destruction prevents absolutely the development of a multitude of weevils which would otherwise become adult within a few weeks of the time of hibernation. The destruction of the immature stages of weevils in infested squares and bolls is accomplished, while the further growth of squares which may become infested later is also prevented. This stops materially the development of weevils which would normally hibernate successfully, and by decreasing the number of weevils which will emerge in the spring, the chances for a successful crop the following season are very greatly increased.

Second.—A proper manipulation of the stalks will bring about the destruction of a great majority of the weevils which are already adult.

Third.—It has been shown conclusively that the bulk of the weevils which survive the winter are those which reach maturity late in the season. It is evident that the weevils that pass the winter and attack the crop of the following season are among those developed latest in the fall and which, in consequence of that fact, have not exhausted their vitality by depositing eggs for any considerable length of time. Fall destruction of the plants, increasing the length of the hibernating period, reduces many fold the number of weevils in the fields that would otherwise emerge in the spring to damage the cotton.

Fourth.—Clearing of the field in the fall makes it possible to practice fall plowing, which is not only the proper procedure in any system of cotton raising, but also greatly facilitates the early planting of the crop the following spring. The ground becomes clean by this practice, so that but few places for shelter are left for the weevils, and various climatic conditions still further reduce the number of the survivors.

The common practice of removing the cotton stalks from the fields by the use of the stalk cutter (a wheeled cylinder provided with knives) is not effective in the fall destruction that should be practiced to avoid the damage by the boll weevil. The stalks remaining in that case during mild weather give rise to sprouts which furnish an abundance of food to weevils that would otherwise starve. Moreover, the fact that this machine cuts the stalks into short pieces makes the necessary collection of them difficult.

There are two effective methods of removing the plants from the ground. One of these, the method to be preferred, is to cut the roots two or three inches beneath the surface by the use of an ordinary plow. The other is to pull out the stalks by the use of a lever provided with a toothed notch which grasps the base of the plant. The latter process is better adapted for use when the plants have been killed by frost. When they are still green, or the ground is dry, it is frequently a difficult matter to remove them with these levers. The Department's general recommendation, therefore, is that the plants should be plowed out. As soon as possible after this is done they should be collected by hand or by large heaps or windrows. It is very important that this collection should take place before the leaves have become dry and have dropped off. When the plants are carried to heaps immediately after uprooting, all of the leafage, which will dry in a few days, remains to facilitate the burning of the stalks.

After the stalks have become dry enough they should be burned. If the weather be fair, this can be done in about two weeks. If rains cause a lengthening of this period, it would undoubtedly be worth the cost to the planter to purchase crude oil sufficient to bring about the complete burning of all the stalks.

Mix the starch in water with enough soap added to make a slight suds for either cold starch or cooked starch. This will prevent it from sticking to the iron and will give a nice gloss to the clothes.

REVIVED

Old-Time Health, Eating Grape-Nuts.

"I had been sick for 10 years with dyspepsia and a lot of complications," wrote an Ark., woman.

"An operation was advised, change of climate was suggested, but no one seemed to know just what was the matter. I was in bed three days in the week and got so thin I weighed only 89 lbs. No food seemed to agree with me.

"I told my husband I was going to try some kind of predigested food to see if I could keep from this feeling of continued hunger.

"Grape-Nuts and cream was the food I got and nothing has seemed to satisfy me like it. I never feel hungry, but have a natural appetite. Have had no nervous spells since I began this food, and have taken no medicine.

"I have gained so much strength that I now do all my housework and feel well and strong. My weight has increased 8 lbs. in 8 weeks and I shall always eat Grape-Nuts as it is far pleasanter than taking medicines." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

What Would You Do

If three good physicians should pronounce your case hopeless. If they should decide that you could not live longer than six weeks. And if you should get well, after using only \$12.00 worth of Dr. Miles' Heart Cure and Nerveine, what would you advise a friend in like condition to do?

"I have to thank you for saving my wife's life two years ago. We had consulted with the doctor until the third doctor, like the two previous ones, said that nothing could be done for her, that she had better be taken home from the hospital to quietly wait her time, which would not be over six weeks at the most. I brought her home, and then I thought probably Dr. Miles' Heart Cure and Nerveine might help her, so I got a bottle of each and some Nerve and Liver Pills and commenced to give them to her. We soon seen an improvement, and encouraged by this we continued giving the medicine. We gave her eleven bottles in all of the medicine. She takes it occasionally now if she feels the need. I am in the ministry, and have been for forty-four years."

REV. P. MILLIGAN, Ocala Springs, Fla.

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

Miles Medical Co., Elkhart, Ind.

EASTER

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

- BOOKS FOR EASTER**
- The Boy Jesus. Rev. Charles Myers, D. D. Illustrated. Price, 50 cents net, postpaid.
 - The Coronation of Love. George Dean Boardman, D. D. Price, 50 cents net, postpaid.
 - A Lily of France. Caroline Alwater Mason. Price, 50 cents net; postage, 15 cents.
 - Saturday Afternoon. Rev. Wayland Hoyt, D. D. Price, 50 cents net; postage, 5 cents.
 - Glimpses from Paul's Prison. Rev. Wayland Hoyt, D. D. Price, 50 cents net; postage, 5 cents.
 - From Wallowa to Milltop. Mary Love Dickenson. Published at 10 cents; now 15 cents per copy; postage, 6 cents.
 - Spring Blossoms. Mary Love Dickenson. Published at 10 cents; now 15 cents per copy; postage, 6 cents.
 - Made by Miss. Mrs. K. Y. Mallin. New edition. Price, 50 cents postpaid.

CARDS FOR EASTER

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

EASTER EXERCISES

We shall publish a new Easter Exercises by Charles H. Gilbert, author of "The Glory Song," entitled "Easter." Nothing will be issued this year that will contain brighter or surer music. It will charm the children and delight parents. Send for free sample copies.

Price, 5 cents per copy in less than 100 lots; 100 copies and over, 4 cents each, express or postage extra.

We also carry a large assortment of the best Easter Exercises issued by well-known publishers.

American Baptist Publication Society
ST. LOUIS HOUSE
814 N. Grand Ave., St. Louis, Mo.
B. J. ROBERT, Manager

LEE E. CRALLE

FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut. Phone Main 480. LOUISVILLE, KY.

Hooping-Cough CROUP

The Celebrated Effectual Cure without Internal Medicine

ROCHE'S Herbal Embrocation

will also be found very efficacious in cases of

BRONCHITIS, LUMBAGO and RHEUMATISM

W. EDWARDS & SON, 17 Queen Victoria St., London, Eng. All druggists or R. F. GURNE & CO., 90 Rehearsal St., N. Y.

Louisville Nat. Banking Co.

THOMAS HANCOCK, President.
R. THURGOOD HILLMAN, Vice-President.
JOHN H. LEAVELLE, Cashier.
EDW. C. WEAVER, JR., Asst. Cashier.

STEAMERS

City of Louisville and City of Cincinnati for Madison, Carrollton and upper Ohio River ports, 5 p. m. daily except Monday. From foot of Third Street, Phone 141. Round trip, with berth and four meals, \$5.00. One way \$3.00.
C. C. FULLER, Superintendent.

REDUCTION IN TRAIN SERVICE AND CHANGE IN SCHEDULE ON NORTHERN RAILWAY, EFFECTIVE SUNDAY, FEBRUARY 16th.

On account of the enormous decrease shown by the Northern 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. 5, now leaving Louisville at 6:20 a. m. and arriving Lexington 9:45 a. m., and train No. 6, now leaving Lexington at 2 p. m. and arriving Louisville at 5:30 p. m., will be discontinued.

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

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

THE BEST LINE

MONON ROUTE

ONLY LINE TO THE FAMOUS HEALTH RESORTS

FRENCH LICK, WEST VIRGINIA, SPA

ILLINOIS CENTRAL

\$41.70 to California

ONLY LINE RUNNING THROUGH CARS.

BEST SERVICE TO NEW ORLEANS MEMPHIS HOT SPRINGS

Cheap Rates First and Third Tuesday's South, Southwest and Northwest.

W. J. McBRIDE, C. P. & T. A., Fourth and Markets Sta.
F. W. HARLOW, D. P. A., Louisville, Ky.

CANCER

30 year's experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 75-page book sent free. Address Dr. GRATTIGNY & BUSH, 5 Oddfellows Temple, 7th & Elm Sts., Cincinnati, Ohio.

ITEMS OF INTEREST

News the World Over.

News the terrible fire in Cleveland... about buildings have been tightly shut...

A later telegram brings the news that the earthquake which struck the city of Mexico...

The negroes in New York City had a great political meeting. They have all voted the Republican ticket...

A recent discovery in Egypt has excited great interest in Europe. At Thebes the jewels of the queen, wife of Seti II...

Col. J. W. Fairfax has died in Leesylvania, Va., in his eightieth year. He belonged to one of the oldest and proudest of the Old Dominion's families...

The latest great naval disaster was off the coast of Japan. Two Japanese steamers came into collision and the Mutou Maru was sunk...

There were three earthquake shocks in the Imperial Valley, California, on Sunday morning. They were felt in various towns, being most severe in Brawley and El Centro...

The Socialists in New York resolved to have a great demonstration in Union Square. Police Commissioner Bingham forbade it...

One would think there would be no better paying investment than street cars in New York City. Yet the Metropolitan Railway, which includes all the surface lines in Manhattan and the Bronx is bankrupt...

DEATHS

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

JOHNSON.

Resolutions of respect of Wilmington Baptist church, Kenton county, Ky.

Whereas, It has pleased God to remove from the walks of life our pastor, Rev. Lafayette Johnson, who died of cancer of the liver, on February 1, 1908, and...

Whereas, He was the first pastor the church ever had by death while pastor, so as we know, therefore, he is recorded First That the Baptist churches of Northern Kentucky have sustained a great loss in his death...

Second That the cause of temperance, local option or Prohibition has lost a great champion, for no man was a more ardent believer in worldwide temperance than he, he having made many strong and eloquent speeches against strong drink.

Third That the wife, the two daughters and two sons have the profound sympathy of this church in this sad bereavement.

Fourth That a copy of these resolutions be spread on our minutes, a copy sent to the family, and also a copy sent to the Western Recorder, his favorite religious paper.

By direction of the church, March 21, 1908.

C. J. HARRY, Moderator.

ROWE.

Mary C. Rowe, wife of W. H. Rowe, of Island, Ky., was the daughter of Andrew and Theodosia Khaver. She was born August 10, 1848; professed faith in early life, and was married February 28, 1878. She proved to be what a good wife should be, a true helpmeet...

With her husband, she was a constant reader of the Recorder. She insisted on having family prayer. In short, she made her home a bright and happy place, but the messenger came and called her on March 22, 1908, and at midnight she answered and went home, leaving a dark home and sad hearts here. We miss her here but hope to meet her again.

H. P. BROWN.

McHenry, Ky.

ANDERSON.

Mrs Rena Anderson was born May 17, 1865; married November 7, 1883; died March 20, 1908. She joined Salem Baptist church August, 1886. She was the first of her family to join the Baptist church; afterwards her father, mother, one brother and sister followed into the church. She was the mother of one son and one daughter, both of whom preceded her to their eternal home. She leaves a husband and a little grandson, also three sisters and a brother to weep for her. She had been a great sufferer for many years, yet she never complained. She died in the triumph of the faith, leaving many bright testimonies.

Vine Grove, Ky. W. F. J.

BELL.

The committee appointed to draft resolutions in memory of our recently deceased brother, C. D. Bell, submit the following:

Whereas, It has pleased our Father to call from us our beloved brother and deacon, C. D. Bell, that in parting with him we keenly feel his loss in our little church.

First, as deacon he was loyal as an officer; in every sense he was indeed true to his church. He seemed to have nothing which engaged his thoughtful attention as the welfare of Salem church. In counsel he was our leader, and until affliction hindered his presence he was foremost in doing all within his power to advance the spiritual interest of his church.

We shall miss his encouraging words,

his godly example as an officer, his prayers for the salvation of this community and for the edification of the body of Christ. As a member we feel his loss. The interest in the welfare of the young people engaged his attention. For them he prayed, with them he communed as a father. His love for the peace and prosperity of Zion marked him as a teacher who could cast a benediction of charity over the imperfections of others. He was always ready to forgive transgressions of a brother and ready to exhort to love and good works.

As a citizen perhaps none in our midst was so highly respected and respected. He lived worthy the honor we feel that should be bestowed of him. The community mourns his loss. The good feel they give up a friend. We have to humble submission to the will of God and surrender one of our best, one who had lived more than two scores and ten. This as to be recorded on our church book, published in the Recorder, News and County paper.

C. R. HANSEN, Isaac HANSEN, T. M. HANSEN, Pa., GUY CHERRY, J. L. FULTON, R. L. HANSEN, Committee.

JONES.

I. D. Jones, son of Willie Jones, of South Fork, Lincoln county, Ky., died at the home of his father Sunday, March 22, 1908, and was buried in Middleburg Cemetery, by the side of his brother, who died and went before him to glory about six years ago.

Rev. I. D. Jones was about twenty six years of age, and had been afflicted with consumption for about a year, which disease was the cause of his death. He had been a faithful and consistent member of the New Salem Baptist church for some twelve years, and his Christian piety and integrity remained unspotted and unchallenged from the beginning to the end, and he had an undoubted reputation for an honest, home-staying and home-loving young man. We extend our sympathy to his bereaved relatives.

Funeral services at the grave, conducted by the writer.

W. O. TILGORD.

CANNON.

On Tuesday, March 24th, Rev. J. H. Cannon was laid to rest in the Monastery Cemetery. He died on Sunday afternoon, from a complication of diseases, at his home, in Franklin county. A wife and one son survive him.

He entered the ministry twenty-six years ago, and was faithful to his Master's work so long as his health permitted. He had been an invalid for a number of years, and was a patient sufferer. He said during his last illness, "I am not afraid to die." His last moments were peaceful, and he passed away as gently as the dew before the morning sun.

NO COMPROMISE.

One of the commands given to Israel in the desert was: "Ye shall make no league with the inhabitants of this land." The divine policy was wise. It was calculated to keep the nation from sin—particularly from the sin of idolatry. To compromise with the Canaanites was to tolerate their altars and groves and idolatrous worship; to expose themselves and their children to the temptations of this worship.

The divine policy, as to the treatment of sin, is the same in every age. The God of Adam, Abraham, Israel and the Church of our Dispensation is one God. He cannot look upon sin with the least degree of allowance. He makes no compromise with it. He says to his church, as to the chosen nation of old, "Ye shall make no league with the inhabitants of the land." Men come as the men of Gideon came to Joshua. They say: "We have heard of the fame of the Lord thy God, now make a league with us. We believe in religion, but you are too strict. We would join you and co-operate, but you must yield a little. These old doctrines are too severe. The Church would gain friends," they tell us, "by softening its tone on the Sabbath question, or on temperance." I have no doubt of it. There are many who would make a league with the Church, and put their names on her rolls, if she would yield a little. The worshippers of Baal were glad to sign a league which allowed them to keep their altars. So there are worshippers of Mammon who would be in the Church if her requirements were less exacting. But does it follow that the church would gain by compromise? The Bible and history and common sense say, No. The divine plan is, That as the Jews were a

BOOKS BY

JOHN T. CHRISTIAN, D.D.

- BAPTISM IN CULTURE AND ART (the latest book), net ... \$1.00
COMMUNION ... 1.00
IMMERSION ... 1.00
BAPTIST HISTORY VINDICATED ... 1.00
AMERICAN OR ROMANISM—WHICH? ... 1.00
DID THEY DIE? ... 1.00

(All in cloth binding)

SPECIAL PRICE FOR SET OF SIX POST PAID \$3.75. REGULAR PRICE \$5.75.

BAPTIST BOOK CONCERN

C. H. THOMPSON, PRES. J. S. BOWEN, VICE PRES. & TREAS. JOHN W. HILL, BOOK DEPT.

particular and separate people, as the Church should be separate. "Come ye out of the midst of her, my people." "By clean that bear the vessels of the Lord." Arise ye for Atonal Sabbath.

Before any work for God always comes the vision of God. To behold him, to be lifted up above our troubled hearts, above our worries and sorrows, and to be absolutely sure that we have spoken with God and he has spoken with us—this is the indispensable preliminary of doing anything whatsoever in God's service. If a servant of God is uncertain of his Master, he will be uncertain of everything that follows in his service. If you and I have no doubt about having seen God, then our divine service will grow sweeter and clearer and easier every year we live. I have had men say to me: "Didn't Paul's Christian life begin with the question, 'What wilt thou have me to do?'" No, it did not; no life begins with that question. It begins with the question, "Who art thou, Lord?" When Paul settled that it was the risen Christ who appeared to him, then came the much easier question "What wilt thou have me to do?" We can not feed the multitude out of an empty basket; we can not present the Lord until we have seen the Lord.

It is proof positive of a man's essential soundness if he improves as he grows old.—James Parton.

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. POWERS, Prea. Committee, Bracken Ass'n. Flemingsburg, Ky.

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

BELLS.

West Alley Church and School Bells. Send for Catalogue The C. S. BELL CO., Hillsboro, O.

IDEAL EUROPEAN TOUR.

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

HELP THE DENOMINATION!

Help Us! Help Yourself!

HOW?

Send postal and get Premium List. The Old Reliable WESTERN RECORDER is offering splendid inducements for New Subscribers.

WHEN?

Write at once. Premium List mailed free on application. It will cost you just the price of a postal card. Address

WESTERN RECORDER Louisville, Ky.

POETRY AND DOLLARS ARE A PLEASANT COMBINATION WHEN YOU ARE SEEKING A HOME OR AN INVESTMENT.

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

ADDRESS

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

NEW HOTEL ALBERT

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

The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards. Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.

BELLS BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low price. Write for catalog and estimate. Established 1857. The E. W. Vandusen Co., 444 E. 2d St., Cincinnati, O.

