

# WESTERN RECORDER

Faith, Hope and Love, these three

"CONTEND BARELY (for the faith) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS"—JULY 3—T. T. BAYNE.

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Prof. Fleischman, of Erlangen, is a scientist of renown. And he says: "The Darwinian theory of descent has not in the realm of nature a single fact to confirm it. It is not the result of scientific research, but purely a product of the imagination."

Good news continues from the mission fields in Korea. Ten years ago the missionaries went to Syen-Chyun. Then they found only one Christian. Now the population is one-third Christian. There are eleven congregations. The mother church has a building which will seat 1,500, built by the converts. And six hundred or more are present at the Wednesday night prayer meeting.

Amen! *Zion's Advocate* says: "We should be glad if the word 'problem' might be eliminated from the programmes of our conventions and religious gatherings and from Christian speech generally. It is greatly overworked." We commend "movement" to the special attention of our brother.

The *Sunday at Home*, speaking of the greater strictness with which children of the last generation were treated says: "The old system had longer views than some times obtain today; it thought of the completed article so much that it dealt hardly with it while in the course of production. But the result was that gentlemen and ladies of the old school were gentlemen and ladies indeed."

Rev. Charles Brown, President of the Baptist Union in England, evidently is not enamored with the 'Societies' and 'Movements' in the churches. He says: "There are activities in plenty, but many of them only superficial. They are philanthropic rather than spiritual, and do not produce conversions."

Mr. Brown also said that while in some of the Baptist churches in London the outlook was depressing, taken all round, Baptists are doing steady and solid work.

## PRAYER AND THE MINISTRY OF THE WORD.

REV. W. C. YERKES, D. D.

Dissatisfaction and complaint arose in the church at Jerusalem in regard to the distribution of supplies among the poor widows. The inspired Apostles requested the church to select seven wise and good men to attend to this business saying: "It is not reason (proper) that we should leave the word of God and serve tables. . . . But we will give ourselves continually to prayer and the ministry of the word." This declaration is very suggestive and full of instruction to pastors and to churches. The work of the pastor and the relation he sustains to the church is so similar to that of the Apostles we may conclude that the pastor must also give himself "to prayer and the ministry of the Word." To these two things he, too, must devote most of his time and thought. To other things he may and must give some attention, from other sources he may derive some benefit, and by other means he may do some good; but these other things are of so little importance, compared with prayer and the ministry of the Word, that the Apostles make no mention or reference to them. A pastor must be a man of prayer. He must pray earnestly and pray much. If he has to attend to the business affairs of the church it will not leave him time enough to pray as much as he ought, and it will unfit him to pray as efficiently as he ought. But why is it so important that a pastor should pray much and pray efficiently? What is it that depends so much upon his prayers? What is he to pray for? He must pray much for himself. In his heart there are many obstacles to usefulness that can be removed only by prayer, and there are many things necessary for his usefulness that can be obtained only by prayer. His real mission is to explain and apply the Scriptures, and he must pray for wisdom to understand them. In leading his church and in dealing with souls he needs to be very wise and tactful, and he must be constantly praying for divine guidance and power. A pastor must be spiritually minded, not only moral, not only refined and cultured, but devout and spiritually minded, if he is to be a positive force and power. To him spiritual things must be real in order that he may make them real to others.

The spirituality of the church will not rise above the spirituality of the pastor. It is by prayer, constant communion with God, that the pastor's spirituality is sustained and cultivated. But not for himself alone must the pastor pray. He is an intercessor. Intercession is a part, and a large part of his ministry. He must pray for his people. For the salvation of the unconverted, for the deliverance of those who are tempted, for the reclamation of those who have wandered away, and for the comfort and consolation of those who are in trouble, he must pray. With every pastor, his intercession may be and should be the most effective, the most helpful and the most important part of his ministry. Fortunate is the church whose pastor is strong and faithful in the pulpit; but more fortunate still if he is faithful and effectual in secret prayer for his people. It means much if a pastor knows how to preach and does preach well; but it means much more if he knows how to pray and does pray effectually. An old and famous preacher once said: "I would rather teach one young preacher how to pray than to teach many how to preach." A prayerless preach-

er is like a blind painter, a deaf musician, or a dumb orator. The preacher deals, or should deal, with spiritual things, his work is a spiritual work; so prayer is for him and for his vocal on one of the two things that are supremely necessary. The other is "the ministry of the Word." The preacher must know the sacred Scriptures. He must know what is in the Bible and as far as possible understand it. He must appropriate God's Word and must know by experience its truth and value. This requires constant, patient, earnest, and reverent study and devout meditation. If by greatness we mean real effectiveness, all the great preachers of the world have been "mighty in the Scriptures." Wonderful results have been accomplished by the ministry of some who were distinguished by nothing else except this. The ministry of the Word includes not only the knowledge of the Scriptures but the imparting of this knowledge to others, and the application of the Scriptures to the needs of others.

This is to be done from the pulpit, in the home and in any other place or by any other means that the faithful and watchful pastor can discover. The Bible is the Word of God. If called by God to preach the pastor is God's messenger to the church and congregation that he serves. Of course then, there is nothing so important for the pastor to do as to study his Bible faithfully, in order that his people may hear God's messages through him. Other things a pastor may do for his people, but his first and greatest duty is to act as God's messenger by telling them what God says in His Word. Other things the pastor may learn and interest his people about, but the one thing they have a right to expect of him and the one thing they do depend on him to do is to deliver God's messages as they are recorded in the inspired Scriptures. It is not a pastor's mission to tell the people about the Bible, what some men think about it, or what some men teach about it, etc. To do this he would have to give much attention to other books and current literature. But he is to give his time and thought to the Word itself and proclaim, explain and apply its teachings to his people. When a pastor prays he talks to God, and when he studies his Bible God talks to him. Both of these things are essential if a pastor fulfills his mission.

God calls him into the ministry in order that he may be his spokesman to men, and God by His providence locates him in order that he may serve as His messenger to a particular church and congregation. As a spokesman and messenger of God he must be in constant communication with God for whom he speaks. This declaration made by the Apostles incidentally teaches us, then, as pastors how large a place "prayer and the ministry of the Word" should occupy in our life. If the Apostles did not have time enough left after looking after the poor of the church for these things, I am sure we do not give to these things as much time as we should do and must do in order to be faithful pastors. Many of us give as much time to the business affairs of our churches as the Jerusalem church demanded, and besides this we give much time and thought to general reading and many other things.

I verily believe that in this fact we may discover the explanation and real cause of our lack of power and fruitfulness. As a pastor I know very well how difficult it is to prevent other things from taking the time and thought that we should give to "prayer and the ministry of the Word." But to

know and realize its importance helps us in the effort to do anything that is difficult. The lesson to the church is also a vital one. What a mistake a church makes when it supposes that its pastor, who ministers in spiritual things, can accomplish his work by eloquence, or other popular gifts, or by his power as an organizer, etc. It is a sad fact, but many churches do not realize it, that they are paralyzing their pastors, so far as their real work is concerned, and rubbing themselves of the real benefits of a gospel ministry by making it impossible for their pastors to give themselves to "prayer and the ministry of the Word." This they do by leaving him to attend to the business affairs of the church or by encouraging him if not requiring him to give much of his time to social life.

Raleigh, N. C.

## THE ECLIPSE OF FAITH

We rarely understand even our own surroundings, and often we do not appreciate the most common privileges.

This is true in the Christian life. We often fail to catch the meaning of God's discipline. We ought to know that discipline is always designed to prepare us for something that is better, more valuable to us and more helpful to others.

We could not appreciate a satisfied appetite, if we never had a moment's hunger; nor rest, if we were never tired, nor sunshine, if we should never have an eclipse. It is not enough that we be deprived of the sunshine at night time for that is expected; but we must see daylight in an eclipse, if we would really know the value of the sunshine, for then we see the world robbed of its brightness while it is yet day, and this gives us a sense of the gloom that attends the absence of the sunshine. Night does seem gloomy—it is darkness but when it is day and the skies are clear and no sunshine, then, for once, we get an idea of real gloom, and this gives us an appreciation of the brightness of sunlight.

May not the eclipse of faith do much the same thing for the believer? If the Christian life were all happiness, we should doubtless soon lose our appreciation of its cheery brightness, but when some great trial eclipses our faith and throws us for the time into the gloom of the clouds of spiritual uncertainty, then we wake up to the blessing of the sunshine of His presence.

It is no doubt true that after a season of His absence the heart cries the more earnestly and truly for Him whom the soul loves, and that cry not only brings Him back for our comfort, but in some way it is in these times of trial and of testing that we are brought to see ourselves as wholly dependent upon God. When this lesson is truly and deeply learned, we have made one step into the light of the real Christian life and we are never again so great a stranger to the wonders of His grace. The eclipse of faith may be a blessing.—*The Herald of Gospel Light.*

"We often hear that nothing is too great for love to do, but the ultimate test lies in the fact that nothing is too small. It's fine, of course, for a man to ride forth against all comers with his lady's glove in his helmet; but it's finer still if he remembers to stop up the draught in the castle crenelation for her when he gets back."—*J. E. Buckrose.*

If you would find the men that serve God best, you must look for the men of the most faith.—*Spurgeon.*

**QUESTIONS ANSWERED.**

BY GENEX.

A brother asks if I agree with a writer in the *Standard* who said that in Apostolic times the people were first converted, then joined the church, and were afterwards baptized.

I agree perfectly with what the brother meant. He wrote as all of us talk. We say, for example, that A joined the church Wednesday night and is to be baptized next Sunday. Of course, speaking accurately the brother was received by a vote of the church as a candidate for baptism, and after baptism into the fellowship of the church. He is not a member of the church notwithstanding the vote and the right hand of fellowship given him till he has been baptized. But ordinarily we all speak as this brother did, and call it joining the church when the man presents himself, relates his experience and the church votes to receive him.

Quite a number of brethren have written and asked me questions in regard to election and predestination. I am very glad to get them. It is a joy to know that brethren are studying the great doctrines of our religion. But I have so many questions in regard to church discipline to answer that it will be some time before I can get around to these doctrinal questions.

So I will only beg my questioners to send to the Baptist Book Concern, Louisville, Ky., or to the Baptist Publication Society, in Philadelphia, and get a copy of the Philadelphia Confession of Faith. The price of the Baptist Book Concern edition is 10 cents.

Understand that this Baptist Confession of Faith is never appealed to to prove the truth of any doctrine. It shows what Baptists do believe the Bible teaches. To prove the truth of any doctrine Baptists go straight to the Bible. Ask a member whether Baptists believe in election and he will quote the Confession of Faith. Ask him why he believes in the doctrine and he will quote the Bible instantly, without any reference to the Confession. I have made this point clear several times, but it seems to need emphasizing now and then.

Get the Philadelphia Confession of Faith and study the proof-texts. They are authoritative. They are the "Thus saith the Lord," which with all his saints is an end of all controversy. And study these proof-texts with humble reverence for God and his wisdom and sovereignty.

Do not permit yourself to feel or to say what you think God ought to have done or to have left undone. You are not the judge of the Almighty. Do not say "I do not think God could be just or merciful and do this or that." Your opinion of justice and mercy must not be set up against the great Lord God of Hosts.

But learn from these proof-texts and other Scriptures what He says He has done. And know it is infinitely just and right because He did it. That is enough for any of his creatures. Remember your not seeing is not the standard, but what God says. Study these proof-texts in loyal willingness that God shall rule His own universe according to the good pleasure of His will and you will accept the Baptist doctrine of election. And as you grow in grace you will come to see there is nothing more comforting to his saints than the knowledge of God's sovereignty.

I condense a question. A couple were married and lived together till they had two children. Then the man left his wife alleging her temper as a reason. After the divorce he married again, and later she did also. Some years afterward the man made a profession of religion, joined the Methodists and became a preacher. He has been received into a Baptist church, although he declares his wife was a good woman and true to him. Both his wives are still living. He has asked the Baptist church to ordain him. I am asked, "In view of his marriage relations should he be ordained. Was his offense cured by his con-

version?"

The Baptist church did wrong to receive him into its fellowship at all. It would do a still greater wrong to ordain him. He asserts that he has no scriptural ground for divorce against his wife. Therefore, while he had a right to separate from her if her temper was unendurable, as Paul teaches in *Corinthians*, he had no right to marry again, and, as God sees his marriage was no marriage but he is living in open sin.

It is not a question of his sin before his conversion, but of his sin now in living with the second wife. If the second wife were dead even then it would not be right to ordain him unless he came before the church and acknowledged his sin in his second marriage and asked forgiveness, showing that he was indeed penitent.

A brother asks: "Are miracles a thing of the past? When our Lord left for his throne of glory by his Father's side did it put an end to miracles?" Miracles did not end when our Lord ascended. They ended with revelation.

If you will read the Bible with reference to miracles you will see they are not found at all times not even in great crises in the history of God's people. For example there never was a time when Israel was in such imminent danger as when Ahasuerus made a decree for their destruction. Yet God wrought no miracle. God used as Melvil says it may be, the wing of a fly to keep Ahasuerus awake one night, and the beauty of a girl to save his people. There never has and never will be a time when God cannot accomplish the greatest things without contravening the laws of nature as they are called.

Miracles are never found except in connection with revelation. They attested that the prophet was a mouthpiece for God, delivering His messages to men. Do not lose sight of this fact. Miracles always are signs to prove that the man who worked them was a teacher sent from God as Nicodemus knew.

Miracles did not cease with our Lord's ascension. His apostles continued to work them, for God continued His inspiration to them. But when the canon of revelation was closed and closed with a curse on any who should add to its words by a pretended revelation from God miracles ceased.

There always have been and always will be to the end of time men who profess to work miracles. But Christians should read over the last chapter in the Bible and pay no attention to the false prophets with their professed signs and wonders.

**WHAT ARE WE HERE FOR?**

The problem of life is the problem of evil. What is the reason of the existence of the human race in a world so full of sorrow and pain, sickness and wrong? Why are we here? And if it be granted that man was placed on the earth in a state of innocence and for purposes of good, why is he continued in a state of sin and evil? Taking things as we find them now, when it is easier to do wrong than to do right, and it is so hard to bring good to pass, while evil flourishes of itself, is there any good purpose to be wrought out by the continued existence of man?

There have been many attempted explanations of the problem of life, which could hardly have satisfied even those who made them. Those who say evil is simply the course of the nature of things and cannot be avoided, are hopeless fatalists. They only can endure, not explain.

Then there are those who seek comfort in the thought that their lot is not so bad as others and they try to be thankful that they are in no worse condition. This is pure selfishness and therefore unchristian. If one with the spirit of Christ could only be convinced that all mankind were in a better condition than himself it would be a relief and a comfort. Jesus Christ voluntarily bore the burden of the sins of the whole race of men on the Cross, that men might not be obliged to suffer them, and no one who really has the spirit which led Christ to die for men can find any comfort in the thought that there are others in worse state than himself.

Then there are those who assert that we are in the world for the good that we can do. This explanation of life approaches nearest to the spirit of Christ and lifts living to a higher plane. If one can be satisfied to stop here without further questions, it makes life worth living and reaches its highest ends. But to those who probe deeper it only pushes the question further back. Why is it necessary to work for the good of others? Why are men and women in a condition where they need to be helped and won from evil to good? That is to say: Why is evil in the world? Every method of explanation of life finally comes back to this: and no explanation satisfies which does not explain the existence of sin and sickness and pain and death. Most people have given up the problem in despair and try to content themselves by saying: We must do the best we can. But despair is not satisfaction, and we still long for a brighter and better explanation of the problem of life.

A deeper study of the facts of human experience points the way to a solution. What do toil, care and pain and sickness do for those who are called to work and suffer? They make them strong and patient and gentle and loving. It is true that a few break down under the stress and become hopeless under the burdens. But the great majority are stronger and better for their trials. Men long for freedom from the yoke of toil; but the men who do not work are the weaklings of the race. In the regions under the equator men and women have only to shake the tree and their food drops into their hands. But the races that rule the earth live not on the equator, but in the old regions of the north where life is a constant combat. What does care do for man? The heroes of life are the men who are making a brave fight day by day to provide for those who are dear to them. We dread pain and sickness; but only those who have suffered gain the patience and sympathy which enables them to enter into the sufferings of others and help them. The New Testament names it as one of the most exalted privileges of believers in Christ that they may become "partakers of His sufferings."

It is not those whose condition is the easiest who are the best, or even the happiest. According to the way of the world, if we are seeking for happiness we are sure to be unhappy. The man who works and bears burdens and resists temptation and endures suffering is the man of strength and character. If we are satisfied that to acquire strength and beauty of character is the greatest thing in the world we shall rejoice in sorrow and meet the greatest trials with a courage and cheerfulness born of the assurance that we shall emerge from them better men and women than we were before, and stronger and better than we would have been without them. Then if everything else is lost the best is left—your better self. You are greater and better than all you have and all you can gain. For a solution of the problem of evil we must revert to the words of God in the first chapter of *Genesis*, "Let us make man in our image." To restore in man the likeness of God, in strength, in endurance, in love and in holiness, is the solution of the problem of life.—*Watchman*.

**IS THERE ANYTHING SMALL?**

BY REV. E. S. WISHARD, D.D.

This is God's world. He made it. The sea is his. The universe is the work of his hands. Is there anything small in God's world? Relatively, some things are small; actually there is nothing small. Our measures are relative; God's are not. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." His creative power was as certainly exerted in the atom, as in this universe. The smallest insect that flutters in the sunlight for an hour and passes away, is his. The magnifying glass reveals the marvelous adjustments of all the parts of the transitory insect. It had its place in the world, filled it, and is gone, with all the myriads of its kind. Was it small?

Yes, and no. God made it, adorned it, used it and took it.

From God's viewpoint we are ready to say there is nothing small; from ours, we call some things small, because we know not their scope. Whether they came or whether they go.

The grain of mustard seed, which is the least of all seeds, yet has in it the potency of life, is a finished thing and has its mission. Small? Yes, but great is its potential and the purpose for which it was endowed with existence.

Considered from the divine side we are ready to conclude there is nothing small. Everything that God has made has the stamp of the Infinite One, and in some way represents his wisdom, power and goodness. This is not pantheism, nor does it approach the doctrine that everything is God, but that all creation declares the glory of God, and sets forth his handiwork.

Sin is the work of fallen man, not is any sin small.

Human estimate is pleased to belittle sin to make it a trifle in moral government. We are too often ready to measure sin by the standard of our moral bias. Public opinion condemns the man who steals a sheep, but the man who drives a sharp bargain and gets more than strict justice would allow him, the world calls a successful business man. The counterfeit is branded as a criminal, but the man who sells shoddy goods for the genuine article passes current among men if he has had way concealed his graft. Dishonesty is dishonesty and nothing less. Sin is sin. There are no little sins in the sight of God. "For whosoever shall keep the whole law, and yet offend in one point, he is become guilty of all."

God's moral law is a unit. Broken in one point it is broken in the whole. The wisdom and goodness that forbids theft forbids the dishonest deal. One cherished sin vitiates the whole life and puts it in antagonism to God and his entire moral government. The blow that smites your right arm has smitten your entire person. For every member of the body is taxed to restore the wound. "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." So God's moral government is a unit. Smitten in one part, the whole is wounded. The effect breaks forth in every direction.

From the nature of sin it cannot be small. It is the rebellion of the human will against the will of God, which is holy, just and good. It is the antagonism of the soul against all that is holy, against all the righteous government of God. It corrupts the whole life and sweeps the entire being into positive hostility to God and all righteousness.

The things we deem small are often the great things. "He that is faithful in that which is least is faithful also in much." For the things that men esteem small presently become dominant and fix eternal destiny. Is there anything small in God's world?—*Herald and Presbyter*.

**SWIMMING UP STREAM.**

"Any fish can swim down a stream, but it takes a live fish to swim up stream." Multitudes are just now—perhaps because of the matchless gospel blessings they are neglecting or despising—being swept down by tides of evil, immorality, and vice; and there seems scant help for them in anything in this world. These are the times of godlessness, of business dishonesty of self-indulgence, of intemperance, of licentiousness, of error in religious faith and practice, which are sweeping the "dead," silently and all unconsciously to themselves, to destruction! And life, through the gospel, is the only thing that can enable them to breast the current! Should not the men bearing the gospel commission hasten to the rescue with their message of life?—*Bible Student and Teacher*.

The overruling grace of God makes all things new. The prodigal may return if he will.

THE PASTOR'S DUTY TO YOUNG CONVERTS

BY REV. M. S. STANLEY

The writer of this paper has felt heavily for many years the... duty of the pastor then is plain and practical.

It is understood in the outset of this paper that the word "young" applies only to age in Christian life is spiritual life, gained in the second birth, not the first, or physical birth.

The duty of the pastor then is plain and practical. 1. The query does not even assume that the young converts are church members.

Surely it is not unwise here to suggest that the pastor must discharge a double duty—duty to the convert and duty to the church.

It is our privilege to follow our Supreme Teacher in this as in other matters. To the hasty, thoughtless disciple, you remember, the man who said unto Jesus, "Lord, I will follow thee whithersoever thou goest."

By all means urge converted people to unite with the church, but as you value their usefulness, and the purity and efficiency of the church, urge upon them also the obligations they assume in church-membership.

II. It is the duty of the pastor to wisely and well instruct the church as to its duties to young converts. This is not only a duty to the church, but to young converts themselves, as well.

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III. In the third place, I would suggest it is the duty of the pastor to instruct young converts in the commonplaces of Christian living.

(1) To divide this hour for the purpose of holding the through, young converts should be taught the privilege and value of prayer.

The doctrine of prayer should be carefully developed to all Christians, and especially to young ones. Let us teach them how to approach God;

(2) Again young converts should have laid upon their hearts the importance of feeding on God's Word. If there is a great neglect of prayer and praise in the spiritual realm, there is also a disastrous neglect of the Scriptures.

Neglect of the Scriptures has been fatal to usefulness in the past—it will be so in the future. The Word of God furnishes us a doctrinal basis—something to believe—without which we cannot be;

If you will diligently inquire of any backslider the cause of such retrogression in Christian living, you will, in all probability find a neglect of the Scriptures at the headwaters of the stream.

(3) In the last place, the pastor should instruct young converts that spiritual exercise is essential to spiritual health and well-being.

may it be, more and more among us. Let us teach young converts that spiritual strength is for us, and that the physical realm concerning strength in its own and other ways.

The writer of this paper is deeply concerned in the interest of young Christians, and urges upon the brethren careful consideration of the foregoing suggestions.

A word in conclusion: Happy the pastor who welcomes to his church young converts recognizing his obligation to them and faithful to it, in nothing forgetting the church into which they come.

LESSER THAN THE BIBLE.

BY O. F. KACHEN, D.D.

A correspondent wrote to the editor of a religious paper saying that he wished to find a church that did not deal much in the future, that was not life insurance company, that confined itself to the betterment of this life, to the spirit of the Golden Rule and the Good Samaritan.

If a church regards Christ in a secondary way; thinks that his teachings may be outgrown; that his life and beliefs were so molded by the spirit of the first century that they are not binding on the twentieth century; that he made mistakes; that his doctrines are uncouth and unfitted for a cultivated society—that church will not hesitate to "throw off his yoke;"

Human nature is, in its main features, the same in all ages. In all the centuries there is a universal sinfulness, the need of a change in the governing disposition, the need of forgiveness and guidance.

Jesus brought all legitimate motives to bear upon the soul, that it might decide right. God's love, man's duty and opportunity, the joy found in the present life, the fulness of life and reward in the future, the possible loss of the soul—all of these Jesus made frequent use of.

It would seem fitting, as a general principle, that we might walk in the footsteps of Christ, both as to the matter and manner of his preaching. "He knew what was in man" (John 2:25). He knew the foundation principles of man's nature what it needed, how it could be reached, what motives would fitly influence it, how to approach it so as to win it.

In the Gospels we have many glimpses into Christ's methods of teaching. We see the wide

range of the teaching, its plainness, its earnestness; God's love, the large worth of the man himself, the relation of this life to the next, the possibility of sin, the drawing power of Christ, the large welcome given to the penitent, all these were brought face to face with men.

But Jesus made a mistake in laying an undue emphasis on these teachings, on the results of sin unforgotten. Was it such a mistake that the ministry in 1894 may safely eliminate them from their teaching? There is a manifest trend in this direction.

SPURGEON'S FIRST CHURCH.

When Spurgeon went to Waterloach his theology was formed. The church was a "Gospel Standard" church. It had passed through vicissitudes, but as soon as the lay, for he was only a student, preached his first sermon there from the text, "Thou shalt call his name Jesus, for he shall save his people from their sins," everything began to change.

Spurgeon preached three times on Sunday and five times during the week, and went on with humble and ill-paid work as an usher at Cambridge. His salary was \$230 a year, but the people had no money, and Spurgeon had to pray twelve shillings for his rooms at Cambridge.

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.

There is one thing to be said, particularly: Hereafter the women of the family will have a larger place in The Circle. Without in any way lessening the value of the magazine to the men members, the wife, the mother, and the girls will find more of interest to them in these pages.

There will be other new circles, too, and some old favorites revived, but we shall not tell you about them now, leaving it to you to find them as they appear.

For every progress in strenuous work for God, there must have been a slaying of the selfishness which urges us to work in our own strength and for our own sake.—F. D. Huntington.

SUNDAY-SCHOOL LESSON

Monday, May 11

Our Heavenly Home John 14:1-14

Motto Text "In my Father's house are many mansions" John 14:2

"Let not your heart be troubled" This chapter has ever been one of the most dearly beloved by the saints of any in the Bible. All the Sunday School scholars should memorize it. Our Lord had just told his disciples that he was going to leave them, and sorrow had filled their hearts. And he comforts them "Ye believe in me, believe also in me." He asks that their faith in him should be equal to their faith in the Father. A claim which would have been preposterous had he not been equal with the Father. They had some faith in him but a faith which would easily fail some of them at least in view of his death.

"In my Father's house are many mansions" In the great palaces of the Eastern kings there were apartments, not only for the heir apparent, but for all the children of the monarch. There are homes for the elect in Heaven. Every one has his own place prepared for him. And not one of those mansions shall be left vacant to mock the Lord who prepared it. Not one of the elect will be missing at the end of time.

"If it were not so, I could have told you" The Lord was incapable of deception or of raising vain hopes in any man. Had death ended all he would have told them frankly. "I go to prepare a place for you." For if he had not died on the cross as the substitute of his people none would have been saved. It should comfort their grief in being separated from them that he was going to make arrangements for their being with him eternally.

"And if I go and prepare a place for you, I will come again, and receive you unto myself." This promise is only fulfilled in all its grandeur at the second coming of the Lord. But it is probable that he spoke more particularly of his coming to each believer in the hour of death. He will walk through the valley and shadow with them, and they shall be forever with the Lord.

"And whither I go ye know, and the way ye know." The Greek means that they knew the way whither he was going and not necessarily that they knew the place, as our translation indicates. They

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had been told with sufficient clearness by him for them to have known had their minds not been pre-occupied by their ideas of a great earthly kingdom for the Messiah. John knew we may believe

"We know not whether thou goest, and how can we know the way?" Thomas seems to have had the shrewd intellect of any of the apostles. He loved his Master, he was ready to die with him, but he understood less than did the others. But we have reason to be grateful for Thomas' slowness of mind and faith because of the answer it brought from the Lord now and after the resurrection.

"I am the way, the truth, and the life." He was the revealer of God in his holiness, justice, mercy, wisdom and all his great attributes, and knowledge of God is the truth. He was the life in that there is no spiritual life and no life in Heaven for men except in him. He was the way to God; making reconciliation for his people's sins. Following him as Saviour and Lord they would reach their Father's home. There is no other way of coming to the Father but by the vicarious atonement made on the cross.

"If ye had known me, ye should have known my Father also." Our Lord was the manifestation of the Father. He was one with the Father, and an angel or unfallen man would have recognized the divine attributes in him. But sin had blinded their eyes. "And from henceforth ye know him, and have seen him." His death and resurrection and the coming of the Spirit to enlighten their minds would show them his oneness with God.

"Philip saith unto him, Lord show us the Father, and it sufficeth us." It is probable that Philip is making the request which Moses made to see God in his glory. "Have I been so long time with you, and yet hast thou not known me, Philip?" A sad and gentle rebuke. Several times the Lord had plainly asserted his divinity, as when he said, "Before Abraham was I am." "He that hath seen me hath seen the Father." "Not the father as personally distinct from the Son, but the Father's mind and will; the Father's moral glory and grace, the Father's abhorrence of sin and purpose to save the lost." Hovey.

"Believest thou not that I am in the Father, and the Father in me?" If our Lord was not God, what a blasphemer he was! Again and again does he thus assert his godhead. His words were the words of God, his works the direct works of God. After asking Philip if he did not believe the Lord urges him to believe in his oneness with God, and gives his works as proof. The works prove that God was with him at least, and God would not have granted his power as he had done to one who blasphemously claimed to be his equal. Our Lord's works proved the truth of his words.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He refers to the miracles which he had done and the similar ones which the disciples would do. Greater works do not mean more stupendous miracles—the Bible does not divide miracles into greater and less. But the greater works were to be spiritual—the conversion of souls. Peter's sermon on the day of Pentecost was the means of more conversions than the entire number converted under the

Lord's ministry. Paul did a far greater work in this thing than did his Lord. The departure of the Lord was followed by the coming of the Holy Spirit and his work of regeneration.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The last clause shows the limit of the promise. In his name means for the sake of his cause; that his kingdom shall be advanced and God glorified. It covers those prayers which are made with an eye single to the salvation of souls and the glory of God.

"If ye shall ask any thing in my name, I will do it." He is omnipotent, he is also omniscient as is shown by his knowing what they ask on earth while he is in Heaven.

SOVEREIGN GRACE

BY GEO. YARDEN.

"The Reign of Grace from its Rise to its Consummation," by Abraham Booth, was reprinted from an English edition by the American Baptist Publication Society half a century ago. Whether this society continues to publish it we are at this writing not informed. The teachings of the Reign of Grace are far removed from the Society's teachings found at times in its Sunday School periodicals.

In the lesson for October on the subject, "Joshua Israel's New Leader," are explanations by Rev. John R. Brown which explain away the clear, simple statements of God's Word. The divine record states that after the death of Moses the Lord spake unto Joshua saying: "But Mr. Brown's theological philosophy conducts him to the rationalistic elucidation, viz.: that 'after Moses' death Joshua is apprized by some sign that he is to be the leader of the people. How Joshua is given the message we are not told!' In this Baptist (1) Teacher are other helps of a like kind to aid in preparing the lesson.

This Society has drifted so far from its former moorings as to induce the conjecture that it no longer publishes "The Reign of Grace," since the reign of naturalism is directly opposed to it. But this is only a passing contrast.

This old edition of Booth's work has a long introductory essay (24 pages) by Thomas Chalmers. The entire contents of the volume from the title page to the finis crystallize around its title. Grace, sovereign grace, grace first and last and without end, is the uppermost, the only theme. Not only the title of the volume, but the two citations beneath it, proclaim the same. One of these is the language of Paul: "We believe that through the grace of the Lord Jesus Christ we shall be saved." The other is that of the Synod of Dort: "Gratia non crit gratia ullo modo, nisi sit gratuita omni modo."

The pastor of the Baptist church, Goodman's Fields, London, is a shining example of what a man of God and of grit can accomplish in the midst of untoward surroundings when once he becomes fully conscious of having been called of God and put in charge of the Gospel of his grace. Mr. Booth had a wife and family, as he used to say, before he knew English grammar. It is therefore surprising to know what loads of pondering quartos he read, of French, Dutch and German divines. Ecclesiastical history was one of his favorite subjects. Dupin, Cave, Bingham, Venema, Spanheim, the Madgeburg Centuriators, and dozens of others. As

the basis of all his reading his writing and his pastoral duties, he went through the Greek Testament nearly fifty times, by the simple expedient of reading one chapter every morning, the first thing, not so much for the purpose of criticism as of devotion. All his learning he solemnly consecrated to the cross of Christ.

In this treatise Mr. Booth traces grace in all its rich surroundings, as reigning in our election—effectual calling—the pardon of sin—justification—adoption—sanctification—perseverance—and, at length, crowning the sinner with eternal glory. What a transporting theme! We quote the last paragraph of the work: "From this imperfect survey, this feeble attempt to illustrate the majesty and power of the reign of grace, we may learn that it is a theme so copious and so sublime, that all which can be said by the most evangelical and eloquent preachers, all that can be written by the most accurate and descriptive pens; all that can be conceived by the most exultant and sanctified imagination among the sons of men must come infinitely short of a full display. Yes, after all that is imagined or can be sung, by angels or men, by seraphs or saints, in the church below, or in the choir above; the charming subject will remain unexhausted to eternity."

And best of all, these wholesome and sustaining doctrines proved to be the food of his own soul when heart and flesh failed him. In immediate prospect of death he remarked: "I am now living upon what I have been teaching others. I have no fears about my state. The Gospel bears my spirit up; A faithful and unchanging God lays the foundation of my hope In oaths, and promises, and blood."

During the last forty years we have taken occasion to put our copy of this great work into the hands of many of our brethren in the ministry, both young and old, and, as far as we can recall, they have all expressed themselves as mightily confirmed thereby in the faith of God's elect.

In these days of thin weak, lean theology, it is appetizing and strengthening to feed on the strong wholesome meat of the Word as served up by Abraham Booth.

We add a translation of the synodical canon on the title page, which expresses, we think, a self-evident truth—grace is not grace at all unless it be wholly gratuitous.

Paris, Ky.

Phillips Brooks once remarked that the three essentials for making a noble character are truth, purity and courage. Many young people today seem to be singularly deficient in the latter quality, owing, perhaps, to the parental love which shields them from witnessing unpleasant scenes. While great care should be exercised against giving unnecessary shocks to nervous and delicately organized children, it is equally unwise to keep healthy, grown-up boys and girls from sharing the duties incident upon illness, misfortune and even death. These are events common to all family life, and the longer a young person is kept in ignorance, the more painful is the sight of suffering when it does come. There are few more beautiful sights than a young man imparting the strength and cheer of his presence in an invalid's chamber. A few seem to have instinctively the tact and tenderness which are so desirable but all can be trained to possess them. Girls are naturally more timid and shrinking, but if they would become calm, self-reliant women, let them begin in early life to control nerves and will in the trying experiences which come, sooner or later, into every household.

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SURVIVAL OF THE UNFIT.

BY REV. ARTHUR C. BRADSHAW.

District Attorney Jerome, of New York City in an address before the Central Federated Union of New York, said: "The capitalists want all they can get, and the labor organizations want all they can get, and the stronger will win, and ought to win; don't accept any wobbly wobbly stuff about the birth of man, or economic forces, or inherent rights, if you are strong, you win, if you are not you lose."

Such bald and brutal expressions voice the sequence of the teaching of materialistic evolution. Physical might is said to be the criterion of right. Force is considered a legitimate means of getting on in this world. Brains are more than righteousness for the fittest. The unfortunate who have not brains must go to the wall, crushed, and helpless. They are fearful examples of Spencer's explanation of the survival of the fittest. The revengeful lingo, however, can only be approved by human hatred. Goethe's ally fox is approved by only the crafty. Oil and coal barons may make a suffering public cry aloud. Possession is not nine points of the law. God will judge the world with equity. Force is not an ideal of life. The fittest are not the strong in inherited wealth, or in physical brawn. The fittest are the spiritual souls who have borne the cross of righteousness; who have counted all things loss for the sake of excellence; whose lives have not been dear unto themselves.

The Saviour of this world was surrounded by the self-esteemed fit and by the discouraged unfit. All who did not belong to the set of the self-esteemed fit were denounced as unfit. They were considered as unworthy of any favor. One day Jesus saw a tax-gatherer sitting at his work. He called him to be a disciple. Immediately the self-righteous denounced him as unfit. Jesus replied to them; with fine sarcasm: They that are whole have no need of a physician, but they that are sick; I am not come to call the righteous, but sinners, to repentance. In their proud blindness, the Pharisees thought that Jesus should have nothing to do with sinners. They were wholly ignorant that Jesus came into this world to save sinners.

Our Lord believed in the survival of the unfit. He lived and died for the survival of the unfit. The grandeur of His enthusiasm for humanity is that He chose not many wise after the flesh, not many mighty, not many noble; but the unfit of the world; that He might put to shame them that are wise. He chose the weak things of this world, that He might put to shame the things that are strong. Faltering Abram, stammering Moses, sheep-tending David, weeping Jeremiah, unwilling Jonah, bashful Nathaniel, profane Peter, a chained madman, an unclean leper, despised Matthew, tainted-money Zaccheus, doubting Thomas, bigoted Saul of Tarsus. As this world goes, these all were unfit. They are distinguished representatives of the survival of the unfit through the grace of God. High classes may look down with haughty contempt and moral aversion upon the unfit. The churches of God may leave them to back street starveling missions. The Redeemer of the world condescends to their low estate. He affirms that even publicans and harlots go into the Kingdom of God

rather than their critics!

What is the survival of the unfit? By the saving grace of God they outlive their unnatural selves. They rise above circumstances. They overcome difficulties. Former relations with sin become extinct in their character. Under the cultivation of divine truth, the best that is in them survives the worst that was in them. As plants that thrive amid uncomely surroundings so these souls begotten again of God thrive amid worldly contradictions. They become entirely new creations of the Spirit of Christ. By the grace of God they are what they are.

I am not come to call the righteous, but sinners, to repentance, said our Saviour. To whom should the physician minister but to the sick. We sinners are sin-sick. We need the Great Physician. To those who are whole and well in their own opinions, Jesus says: "I have no hope of doing you any good." To those who are sensible of their spiritual sickness, Jesus says: "Repent, and obey the Gospel, and the refreshings of God shall come over your soul."

But what is the meaning of the teaching of the survival of the fittest by Spencer and Huxley and Darwin? It crushes out love and tenderness. It crowds the weakest to the wall. It pulverizes the poor and the needy under the juggernaut of selfishness. It strengthens the strong by the economic destruction of the weak. It gives the banner to the pre-eminent in the highway, and forgets the brilliance which is a crippled shut-in. When the steamship Egypt was burned at sea on her way from New York to London, an evening trade journal said: It is gratifying to know that there were no first-class passengers on board. As if it did not hurt those who were on board to perish by fire on the high sea!

There are moral wastes among humanity. Yet the Gospel of Christ does wonders for waste souls. In bold relief on the dashboard of a four-horse truck were these words: "My darling." The driver was once unsentimental, profane, and brutal with his horses. Today he waited patiently for the right of way in the crowded street traffic, while his neighbors filled the air with their curses. He climbed down from his box, and soothed his horses with kind words and caresses. A bystander asked why he called his truck "My Darling." "It keeps the memory of my little Nellie," he said. "She was converted in Sunday-school and joined the church. Before she died she made me promise that I wouldn't drink any more, and be angry, and swear at my horses and whip them; it made a different man of me, and I've kept my word."

Some people do not believe that Jesus can save the unfit. They discourage others from trying to do anything for the unfit. They say: O, let them have the saloon and the brothel and the gambling den; you can do nothing with them. And so they go on voting yes, and caring nothing for souls. Jesus Christ tasted death for every soul. He is interested in every soul. In His day on earth, lepers were obliged to stand off from the people, and cry: Unclean, unclean! lest they come near them and become infected with their plague. Today society segregates the moral lepers, and cries out against them, unclean, unclean! But the lepers used to come to Jesus and say: Lord, if thou wilt, thou canst make me clean. Then Jesus stretched forth His hand, and touched them, saying: I will; be thou clean! Immediate-

ly their leprosy was cleansed. Him makes moral lepers of us all. None need fear to come to Christ. He makes the unclean sinners whole again.

Henry M. Stanley met a man who derided the idea that the Gospel could help the heathen. The servant of God flashed back: Sir, you were never more mistaken! I am perfectly convinced of the fact that the work of missionaries is successful. Considering where they have been at work, and that the people were often rum-drinking savages, or opium-depraved, and accustomed to rob and to murder, the results of Christian missions is simply marvellous!

When is Christ's best chance with the unfit? God reveals that we go astray from our birth. The extent and evil of sin is universal. Unfitness begins and spreads throughout childhood, because simple and pure streams of life are choked. Even a child is known by its ways. Christ is for the saving of the child. May our children be saved by the Christ.

The older unfit must survive the present conflict. How! Christ says: "I come to call sinners to repentance." He means that, if sinful ones are willing to stop sinning, He is able to save them from their sins. We ought to understand ourselves. If you do not cease your sinfulness, you will never come to your Saviour for salvation. If you do sense your sinfulness it is foolish to keep away from Christ because you feel unworthy. He came into this world to save the sinful. The worst sin that one can commit is to refuse the Saviour. Look unto Jesus. Lay aside your besetting sins. Confess and confide yourself into your Saviour. Obey your convictions. Watch, and stand fast in the faith.

Yield to tender impressions. A little girl from the slums dropped into a school one day. She saw a beautiful calla lily that was being explained to the class by the teacher. Soon the eyes were turned from the pure lily to her own unwashed hands and wretched garments. Quietly she stole away. In the afternoon she returned. Her clothes were the same, but she had washed her face and hands. She seemed to feel herself more fit for the companionship of the lily. Was it not the survival of the unfit? Here is another splendid example of an educated, but bigotted and unfit soul. He says: Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. . . . I am not ashamed of the Gospel. . . . I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that Day. . . . I have fought the good fight; I have finished the course; I have kept the faith, henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day! Was not this the survival of the unfit?

Can anyone help Christ to accomplish the survival of the unfit? He came to call the sinful ones to repentance. Tell your friends how great things the Lord has done for you. Help to send His saving Gospel into all the world, unto every soul. Do it now. The fields are white already unto harvest. The harvest is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest. This is ever the Christ spirit of the church toward the unfit.

We will never give them up!

Though they have no heart, nor eye, nor ear, but for the reckless mirth of godless revelry.

Though deeper in each year they plunge, and fill the woeffer's part.

The drunkard's sweater's prodigal gate.  
Worcester, Mass.

THE READING OF GOD WORD

God's Word is not difficult to understand. The common people heard Jesus gladly, and they understood him more readily than did the learned doctors of the law, because they took his words in the plain and simple sense in which he meant them to be understood. The way-faring man may not know all the geographical, historical and linguistic facts connected with a certain Scripture passage, but he grasps the central spiritual truth, and in this he shows himself far superior to many a critical scholar who grasps the shell, but leaves the kernel of the truth untouched.

God's Word is given us to read and obey. We are to read it diligently, and are to teach it to our children. We are to hear it preached, and are to preach it, in its straightforward simplicity. God knew what was adapted to our necessities. He gave us his Word, and we shall find in it just what we need. We are to read it reverently and diligently and, in so doing, we shall find much that we can grasp and assimilate, of the revealed will and love of God.

Let the Bible be read. As far as is practicable let some Bible help be used, but it is not well to spend too much time in such study. Let nothing stand in the way of the actual reading of the Bible in sufficient amount to make one acquainted with it from cover to cover. Too many people do not know what the Bible contains. Many will confess that they never read the whole Bible. It is a large book, but fifteen minutes a day spent on it will carry one through it all in a year.

Many a would-be instructor will advise the reading of a verse or two a day only, and then meditation on the short passage through the day. A verse is better than nothing, as half a loaf is better than no bread. But he who reads a chapter or two each day will be more certain to meditate than if he read only a verse. It is better not to make too much provision for laziness. We are too prone to be lazy as it is. That person is more apt to be thorough and intelligent and spiritual in his grasp of God's Word who starts out to read it through each and every year than is the one who contents himself with a random verse here or there, hastily gleaned, under the idea that he is doing something impressive.

A blessing is specifically promised in the first chapter of the Revelation to those who read this prophecy, but the privilege of blessing is not restricted to the readers of that one book. It is a helpful and precious book, but so are all the other books of the Bible, and they who read the Word in all its gracious parts and passages will find themselves growing richer and stronger in spiritual experiences through all the days and years of earthly life.—Selected.

The Christian who neglects his Bible to feed on dreams and visions must expect to lament "Oh, my leanness!" But he who shows himself in sympathetic accord with the Master's prayer, "Sanctify them by thy word," becomes

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partaker of the divine nature and grows more and more unto the stature of the fullness of Christ. The Holy Ghost is called the Spirit of Power. His influence is the great moral dynamic. The Lord said to his disciples on his departure, "Tarry ye at Jerusalem until ye be endued with power." They waited ten days, with one accord, in prayer, until it came. It came from Heaven with a sound as of a rushing, mighty wind, and there appeared unto them cloven tongues like as of fire, and they were all filled with the Holy Ghost (Acts 2:1-4). This was their qualification for the work of the kingdom.

It seems to me that we have only slightly apprehended as yet the full significance of this manifestation of the tongues of fire. The kingdom is to come through the propagation of truth, and this will never be accomplished until the eloquence of the church, not in preaching only, but in holy living, is a veritable gospel of flame. The time will come when men shall speak the Gospel, "the Spirit giving them utterance" in like manner; then the eloquence of truth shall be heated to the burning point; then they shall utter, as Milton said, "thoughts that breathe in words that burn." This is preaching; all else is empty speech. Dr. David J. Burrell.

Shining will cost me something. All light means an expenditure of force. Both fat and wick must be consumed in burning. But can I grudge the expenditure? Must I not rather glory in it, when in proportion as I am expended in his service, I am myself transfigured by the flame that consumes?—Rev. G. H. Knight.

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THE SOUL OF IT.

BY REV. HENRY C. M'COMB, D.D.

A pilgrim passed your cottage by, And asked a drink for Jesus' sake.

"Drink, you, and eat!" you made reply.

"Both cup and roll I beg you take."

Not for the weary pilgrim's sake, Not for the cup you bade him take, But for the Name your lip repeats, And love that in your bosom beats, The Saviour says: "Peace be to thee!

This kindly deed was done to Me!"

A child had fallen by the way; You ran to her with swift relief; You raised her, wiped her tears away,

And calmed with soothing words her grief.

Not for the tears your pity stayed; Not for the soothing words you said,

But for the love that in you beats, And for the Name your lip repeats, The Saviour says: "Peace be to thee!"

This gracious deed was done to Me!"

A broken, stranded life you sought, Forgotten, left to lonely days

A rose, a radiant hour you brought, And tuned a moody heart to praise.

Oh, for the broken life you sought, And for the radiant hour you brought,

And for the love that in you beats, And for the Name your lip repeats, The Saviour says: "Peace be to thee!"

Thy pious deed was done to Me."

Our Pulpit

SPIRITUAL ANALYSIS.

REV. G. H. MORISON.

John 12:29: "The people therefore, that stood by, and heard it, said that it thundered; others said, An angel spake to Him."

The visit of these Greeks to Jesus was a very memorable hour in His experience. It opened up prospects to Him of a world-wide recognition, and in that recognition lay His glory. But immediately there pressed upon His heart the dark road by which that glory must be won, and as the vision of a cross rose clear before Him, His soul grew exceeding sorrowful even unto death. "What shall I say, He cried, "Father save Me from this hour! But for this cause came I unto this hour. Father thy will be done, I take the cup; glorify Thy name, whatever the cost to me;" and then there came a voice from Heaven saying, "I have both glorified it and will glorify it again." It was God's assurance in the darkest hour that through agony and death Christ would not be forsaken. It was the divine token given when needed most, that the love of Heaven would not let Him go. And when the people heard the voice some said it thundered, and others that an angel spake unto Him.

Now that at once suggests two thoughts to me, and these two, to which I ask your attention for a little, are: First, there are many things to which we can give either a lower or a higher meaning. Second, it is when we give such things

their higher meaning that we are nearer to the truth.

First, then, there are many things to which we can give lower or higher meanings, and we see how clearly this is illustrated in the scene given which I have taken our text. There came a voice from Heaven; it was the voice of God; that voice which is as the sound of many waters, and with the same accent of unutterable depth it fell on every ear of the awed bystanders. And to some it was nothing but the roll of thunder; there was nothing miraculous or supernatural about it, it was only the muttering and brooding of the storm that had been threatening to break perhaps since sunrise; but to others, gifted with finer sense, and among them it may be the shepherds who had been on the hills at Bethlehem, there was something in the sound that was inexplicable unless it had fallen from the lips of angels. It was the same note that struck on every ear. It was not the same note that struck on every heart. At the back of all we see and hear there is our character, and our character reacts on everything that reaches it. So to the separate men there came the voice of God and they all heard it; how could they help but hear it; yet when they heard it some said it thundered, and others that an angel spake to Him.

Now, I might illustrate this truth in many spheres, and first let me ask you to think of the world of nature. It is the same world to every one of us, yet to every one of us how different it is. You send a geologist out into the country, and he has eyes for every rock and dip and cutting. You send a botanist out into the country, and every flower on the hedgebank speaks to him. To a poet there is a voice in every breeze, sermons in stones, books in the running brooks; but to Eugene Aram, cursed with a sense of guilt, every branch in the forest seemed to point a finger, and every zephyr whispered of detection. "The thief doth fear each bush an officer," says Shakespeare. Milton, writing of the nightingale, calls it "bird most musical most melancholy;" yet the poet Coleridge, in a well-known passage, speaks of it as the merry nightingale. The fact is it was Milton who was melancholy, and it was not the nightingale but Coleridge who was merry; both listened to the same exquisite music, and then their sad glad hearts made all the difference. My point is that they are always doing that. Unto the pure all things are pure. Our life and mood and character and temper react on everything we see and hear, until for one man this is a poor dead universe, and for another the very home of God. One world—yet some will call it a machine, and others will find it instinct with divinity. One voice—yet some said it thundered, and others that an angel spake to him.

Or turning from nature we might think of human life, the common life we are all leading. It is very surprising, when you get deep enough, to discover the oneness of all human hearts. It is our surface-life that really separates us; it is largely outward and accidental things that drive us asunder; when you get beneath the surface into that deeper region where the truer and intenser life is lived, it is wonderful how soon you find that touch of nature—the touch of nature that makes the whole world kin. Men tell us that if in the room you place two well-tuned harps, and if you strike a note

loudly on one harp, immediately upon the other harp you will hear the same note faintly yet clearly echoing; and so when the chords of these souls of ours are touched by the one hand that is the master of their music, there is not a soul within hail but may be set vibrating in most mysterious and kindly unison. In our great experiences we understand each other. In our deeper joys and sorrows we are one. In our elemental passions, in our hopes and fears, our social distinctions crumble in the dust. There is an essential oneness in our deepest and highest life, as there was in the voice that fell upon these bystanders.

But then the strange thing is that men should take that life, that common stock and harvest of experience, and should view it so differently and give it such different colorings as it passes through the alembic of their characters, that for one man life becomes a glory and for another man life becomes a curse. What is a pessimist? He is a man who holds that life for all its sunshine is a tragedy. What is an optimist? He is a man who holds that for all its tragedy life's brow is towards the sunrise. Yet pessimist and optimist alike, with a whole world between their interpretations, are looking out on the same crowded theater and listening to the same human voice divine. You remember how the poet Keats describes this life:

"The weariness, the fever, and the fret Here, where men sit and hear each other groan; Where palsies shake a few sad, last grey hairs, Where youth grows pale, and spectre-thin, and dies; Where but to think is to be full of sorrow And leaden-eyed despairs; Where beauty cannot keep her lustrous eyes, Or new Love pine at them beyond tomorrow."

I should call that the pessimistic view. And you remember how Longfellow describes this present life:

"Life is real, life is earnest, And the grave is not its goal."

I should call that the optimistic view. Yet before both there passed the same procession, and it was the one world which inspired both their songs. Some said it thundered when the voice was heard, and others said an angel spake to Him. Some could hear nothing but a threatening tempest; others in the same voice detected angel music. And so with life at large, men are so different—may I not say they have made themselves so different—that where to one there is only the muttering storm, to another there are the broken syllables of God.

And is it not the same with our own life's experience? What different meanings we extract from it! It is not what we meet with that is of supreme importance, it is how we interpret what we meet with. The same joy will make one intensely selfish, and make another to be intensely grateful; and the same sorrow will make one man blaspheme, and bring another broken-hearted to God's feet. How many have cried in some desolating hour, when they have been stripped of the savings or of the love of years—how many have cried, lifting rebellious hands, "This is cruel, I cannot believe God loves me." Yet Job, stripped

in a day of everything, crushed, humbled, ruined, orphaned in an hour, could only cry, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Do not forget, then, that it is our privilege and our power always to react on whatever God may send. The speech of God has a ways double meanings, and the interpretation is not God's but ours. By all we have made ourselves, by what we strive for, by our faith, our love, our real and vital manhood, do we extract the meaning of our providences, and get just what is really our own. "We are get what we bring." Some said that it thundered, others that an angel spake—it was the same voice transmuted through different hearts. And the vast distinction between the lives that triumph and those that go drifting out into the night, is not so much the kind of thing they meet with, as the kind of way in which they understand it.

Then I often think of our text and of its bearings when I read the gospelatory of the life of Jesus. What a moral test and touchstone was that life—take some of His great miracles and see what happened. "He casteth out devils by Beelzebub," the scribes said; and His friends and relatives said "He is beside Himself." But the common people when they saw the miracles, immediately glorified the God of Israel. How is it with us as we face that life today? What do we make of these deeds, these words, that death? God does not force us to accept the truth; He says, "There are the facts, interpret for yourselves." Happy the man who in a simple faith has been so nourished and upheld by Jesus Christ, that though all the world should gainsay him he would still be confident that nothing less than an angel spake to him.

Thus far then of the first thought I wished to illustrate, that things may be capable of deeper or higher meanings; now secondly, and in a few sentences in closing, this: It is when we give such things their higher meaning that we are nearer to the truth.

Now, I ask you to observe in the passage of our text that none of the bystanders gauged the voice correctly. Some said it thundered, and yet it did not thunder. Some said it was an angel, and yet no angel spoke. Both parties were wrong both were beside the mark, as a matter of actual fact both were astray. Yet the men who interpreted the sound most loftily were far nearer to the truth than were the others. Whose was the voice that spake? It was the voice of God. And not one in the crowd recognized it as God's voice. To that extent every one of them was wrong, the wisest of them no less than the most foolish. But if an angel, with his magnificent intelligence stands nearer to God than a dead thunderbank, and if the voice of an angel that expresses reason is more akin to God's voice than the brooding storm, then the men who interpreted the sound most loftily—who said it was not thunder but an angel—were far nearer to the truth than were the others.

Need I expand that lesson? I think not. You can take it home and practice it yourselves. The chances are that in nine-tenths of our judgments, you and I like these Jews are quite astray. But whatever you are judging, lean to the nobler side. If it is thunder or angel, vote you for the angels. I care not what it be, whether your neighbor's character, or your own

trials, or public men, or scripture. And though when the morning breaks we all may be proved astray—for who dare be dogmatic in this world of shadows—I think we shall find that if we took life at its highest, and interpreted everything at the largest not its least, we shall be nearer the truth as it is in Jesus, than if we had chosen in any lower way.

A Pennsylvania civil officer has announced that hereafter he will make a return to the grand jury of every case of prize awarded at private card parties. In a letter of warning to the public he quotes the law relating to lotteries, public or private, and says that the giving of prizes by a woman at a bridge whist, progressive euchre or other party is a violation of the statute. "I do not anticipate it will be very difficult to get evidence in such cases," says he. "When I read in the society column of the news papers that prizes have been awarded at a card party I shall investigate, and when I secure the names of those present I shall subpoena each one, man or woman to appear before the grand jury. This is the law that I was elected to enforce."

He who attempts to discredit the Bible is fit companion for the man who applies the torch to the home of our childhood.

COFFEE EYES

It Acts Slowly but Frequently Produces Blindness.

The curious effect of slow daily poisoning and the gradual building in of disease as a result, is shown in numbers of cases where the eyes are affected by coffee.

A case in point will illustrate: A lady in Oswego, Mont., experienced a slow but sure disease settling upon her eyes in the form of increasing weakness and shooting pains with wavy, dancing lines of light, so vivid that nothing else could be seen for minutes at a time.

She says: "This gradual failure of sight alarmed me and I naturally began a very earnest quest for the cause. About this time I was told that coffee poisoning sometimes took that form, and while I didn't believe that coffee was the cause of my trouble, I concluded to quit it and see."

"I took up Postum Food Coffee in spite of the jokes of Husband whose experience with one cup at a neighbor's was unsatisfactory. Well, I made Postum strictly according to directions, boiling it a little longer, because of our altitude. The result was charming. I have now used Postum in place of coffee for about 3 months and my eyes are well, never paining me or showing any weakness. I know to a certainty that the cause of the trouble was coffee and the cure was in quitting it and building up the nervous system on Postum, for that was absolutely the only change I made in diet and I took no medicine."

"My nursing baby has been kept in a perfectly healthy state since I have used Postum. "Mr. —, a friend discarded coffee and took on Postum to see if he could be rid of his dyspepsia and frequent headaches. The change produced a most remarkable improvement quickly." Name given by Postum Co., Battle Creek, Mich.

SURPRISES AT THE JUDGMENT DAY

In the Gospels, Jesus has told us that at the day when he shall sit on the throne of his glory, there will be many unsuspected revelations.

On the one hand, they on his left hand will cry, "When saw we thee an hungred, and did not minister unto thee?" We can understand that they should be surprised. In them "the god of this world hath blinded the eyes." They have never been able to see their own conduct in the light in which Jesus views it. Therefore when he shall tell them of the true character of it, they will be surprised.

On the other hand the redeemed will express surprise. "When saw we thee an hungred and fed thee?" Not that the redeemed are utterly unconscious of having tried to serve the Lord, but we are all utterly incapable of appreciating how highly Christ values that we see. We shall be surprised at the richness and extent of the rewards out of all proportion to the measure of the service.

These are surprises concerning ourselves. From these there is an easy inference as to the importance of watchfulness over our conduct while on earth, that our personal surprises may all be pleasant ones.

Concerning the results of our work for Christ there will be surprises. Jonah was astonished when he saw the repentance of the king in Nineveh, and of all his people. And Jehoram, king of Israel (see 2 Kings 7:2; "If the Lord would make windows in heaven"), was astonished at the ease with which God relieved the famine in Samaria.

On earth the Christian worker often learns of happy results, following upon his efforts, years and years after they were put forth—surprises of fruitfulness. And in heaven, who doubts that Joseph and Abraham and Moses are finding, day by day, most unexpected fruitage from their patience and toils in the past? Is not that joy in store for us also?

Surprises as to Individuals.

The last day is going to give us surprises as to the persons who will be found and who will be not found among the redeemed at Christ's right hand.

An illustration of this was given by a missionary to China, forty years ago. He told of an idolater who had lived his forty years in sin. He dropped once into a Christian chapel and gained the idea that the God of the Christians is different from the idols of his neighbors. But he paid no attention to the message and lived on in idolatry.

Soon after this, he went to sea in a Chinese junk, and was caught in a fearful storm, which left to his friends no hope.

If we had heard no more from this man, we would have counted him among the millions of idolaters who go down to the grave without God and without hope in Christ.

But he re-appeared among his friends, and told them of his experiences. When the storm was at its height, he stood upon the deck and cried, "Oh God of the Christians, if thou wilt save me from this storm, I will consecrate my life to thy service!"

If he had died then, all of us would have counted this as the language of cowardly fear, not of faith, and still would have entertained no hope for him.

But when he came he avowed his faith in Christ, he forsook sin and lived a life according to the gospel. His conduct showed that he had become a man of true faith and penitence.

If we were to sit down to judge our fellowmen today, who have recently ended their lives, how easy it were to misjudge them! There may be many whose repentance is unknown to us. In the other world we may find many a man for whom we on earth have entertained no hope. Let us withhold judgment. Southern Presbyterian.

HAS THE GOSPEL LOST ITS ANCIENT POWER?

LESLIE CAIRNS.

Has the regenerating influence of the truth died away with the lapse of years? The same in form, though it be, as in the primitive times, are we now fallen upon evil days, in which the body alone remains, while the spirit and life are gone? The old tool is here, once wielded by the magician's hand. Has it lost its power to conjure? The ancient sword of the Spirit which in the great days of old wrought mighty work against the hosts of evil, still hangs in the church's armory, but we cannot now tell of thousands and tens of thousands as the trophies of its power on a single field. Shall we conclude that its edge is blunted or that the puny hands of modern men are too weak to wield it? We never witness now, or only at rare intervals, and with doubtful resemblance, any reproduction of the scenes of Pentecost. We never read in the transactions of modern churches any authentic narratives such as those with which the records of the church's early history abound—of thousands converted by a single sermon; of the simultaneous movement of souls stirred and swept together as the multitudinous waves of the sea by the same wind of Heaven; of whole communities and nations born in a day. Of old, a simple, unlettered man, destitute of intellectual culture or rhetorical art, would pass from country to country, and wherever he went, in hamlet and town and city, the hearts of men were strangely moved by his words.

In our day the ablest and most laborious training, armed with all the influence which learning, eloquence, dialectic skill, can lend to human lips, will fail throughout the course of a long ministry to elicit any such marked authentication of their teaching. What then? Shall we conclude that the force of the truth has become spent, that the living quickening power of the gospel has fled? Is Christianity an agent that loses, like a spring, its elasticity by use; a specific whose virtue evaporates by long exposure; a voice from Heaven once pealing in thunder tones on a startled world, but whose echoes are falling now faint and ever fainter on the ear? Or if not, why are its effects so different? If the agent be unaltered, why are the phenomena by which its presence was manifested in other days seldom or never paralleled in our own? Human hearts are the same. Human needs are the same. Still souls are perishing, and need to be saved. Still souls are slumbering, and need to be roused ere they sleep the sleep that knows no waking. What then is different? What is wanting? Why can we only tell, as the highest result of ministerial effort, of cold formalities observed, and decorous proprieties maintained; at best, of one soul here, and another there.

at wide intervals, owning the power of the truth?

Now, whilst the answer to each inquiry would undoubtedly involve much that is to the dishonour of the Church in modern times, yet the difference in question admits to some extent of a less satisfactory explanation. Whilst the diminished power of the truth must, in part at least, be ascribed to the colder spiritual atmosphere in which it acts to the weaker faith and more languid energy of its preachers, to the greater secularity and indifference of its hearers, yet on the other hand, it is not invariably to be concluded that the influence of the gospel is really less, simply because it is less palpable.

There may be, in reality, fewer conversions now than in the church's earlier and brighter days, but few or many they are of necessity, in the great majority of cases, less palpable and appreciable. For when men became Christians then they had openly to renounce one religion and adopt another, to pass at one step from Paganism or Judaism to Christianity; when men become Christians now, in most cases they simply pass from nominal to real Christianity. There is no external act of renunciation, no visible revamping an old, and professing of a new creed, all the difference is, that what was before a mere form becomes a reality, that old creeds are realized, old terms become instinct with the sap of reviving spiritual life. But it is plain that this last act of conversion, though equally real and important, attracts much less notice than the former. Dig up a tree and transplant it from one soil to another, and every passer-by will be aware of the process. But what observer can note the moment when, through the blackened trunk and the dry and leafless branches of the tree that has stood bare and barren through many winter days, the first stirring of the new spring sap is taking place?

Let a man desert from the enemy's service and enlist in yours, and all can perceive and appreciate such an occasion to the ranks the moment it occurs; but though the gain in strength may be as great when a traitor who has long worn your country's uniform renounces his secret treachery, and becomes a loyal-hearted soldier and subject of the Queen this is a change which passes unobserved. So in the case before us. When a heathen was converted to Christianity his whole life became revolutionized. It was a root-and-branch change, a transplanting to new ground, an open forswearing of the enemy's service and enlisting in the ranks of Christ. Unhallowed rights and ceremonies were no longer frequented, sacrifices and festivals ceased to be observed; habits of life were completely altered; idolatrous customs and usages, which interpenetrated domestic and social existence, were renounced; licentious excesses, formerly regarded as venial, if not committed under the very sanction of religion, were succeeded by a pure and strict morality; from a despiser or persecutor of Christianity, the neophyte became an open and devoted follower of the Lord Jesus; and, of course, a change so radical, and of course, a change so radical, could not fail to be instantly observed by all to whom the convert was known. Every such conversion would count at once as an unmistakable accession to the Church's ranks. The power of the truth would receive in it a new authentication, and the Church could openly bless

God for the salvation of another soul.

But on the other hand, convert conversions of day in general a very different process. The same in essence, it is, in form, much less obtrusive. For it consists simply in a man's leaving a real and established belief in those truths of which he had already and perhaps all through life, been a formal and nominal believer.

TORREY ON HELL.

A. S. MORRIS.

It was my privilege and pleasure to attend the evangelistic campaign held at Huntington, W. Va. conducted by Dr. R. A. Torrey and his co-workers. His powerful sermons are falling on the ears and hearts of thousands of men and women, and many lost ones are coming into the kingdom.

The subject of Dr. Torrey's sermon on the night of March 15th was "Hell, Its Certainty and What Sort of a Place It Is," and his text was Matt. 5:21.

The entire sermon is before me, but I can here only give some extracts from it.

"Almost anything is better than going to hell."

The speaker discussed his subject under three heads, viz:

1. The Certainty of Hell. There are people in this city who will tell you that all the so-called ministers have given up belief in the orthodox hell. That simply is not so. Some scholarly ministers have given up belief in the orthodox hell, but they never gave it up for reasons of Greek or New Testament scholarship. They gave it up purely for sentimental and speculative reasons. Suppose every scholarly minister had given up belief in the orthodox hell, it would not prove anything. There were no scholars in Noah's day except Noah that believed there would be a flood, but the flood came just the same. There were no scholars in Lot's day except Lot that believed that God would destroy Sodom and Gomorrah, but he did. Jeremiah and one friend were the only leading men in all Jerusalem that believed what Jeremiah taught about the coming destruction of Jerusalem under Nebuchadnezzar, but it came true to the very letter. The Pharisees, the Sadducees, the Herodians, and the Essenes every one scoffed at Jesus Christ's prediction about the coming judgment of God upon Jerusalem, but in spite of the dissent of all the scholars it came true. There was not a university in the world in the days of Martin Luther and Huss that had not given up faith in the doctrine of justification by faith. But today we know Martin Luther was right and every university in Germany, France, England and Scotland were wrong.

(1) Hell is certain, because Jesus Christ says so, and the Apostles say so, and God says so. If you want the words of Jesus, turn to Matt. 25:41. If you want the words of Paul, turn to II. Thess. 1:7-9. If you want the words of Peter turn to II. Peter 2:4-9. If you want the words of John turn to Rev. 20:15. If you want the words of Jude, turn to Jude 14:15. If you want the words of Christ again turn to Rev. 21:8.

(2) Hell is certain because experience, observation and common sense prove there is a hell.

II. The character of hell.

(1) Hell is a place of extreme bodily suffering. The commonest words to express the doom of the impenitent are death and destruction.

Hell is a place of necessary and eternal punishment.

III. How to escape hell. Only through the atoning sacrifice of Jesus Christ.

Dr. Torrey said, "I would rather be punished in a hell of truth than pleased in a hell of error. I would rather be called cruel for being kind than to be called kind for being cruel."

This was a powerful sermon and at its close many came forward and publicly surrendered to Christ. More to follow.

Russell Ky.

Our Northern friends, we believe have about convinced themselves that the confederated South is very bad in a new way which these dear souls with a corner on patriotism have discovered. Poisonage is our sin this time. Many barrels of ink have been used and Linotypes have worked overtime depicting for the highly civilized the Southern barbarism. We have read and sighed and thought how useless to try to teach these people that this wickedness of the negro is all a figment of their imagination, that their borders of foreigners in the mines are far nearer freedom than the negro. But only today we have happened upon new light. The South is the only part of America left in which the old and true stock of Americans still possess the land. We pray that this may ever be our condition. We do not want the heterogeneous hordes which from Europe ever swarm into the North and West. Let these folk sing always their own song about poisonage. It will scare these Goths and Huns away from the South, and for that we are thankful, and willing to endure scores more of articles of detraction at the South's expense. We smart under their injustice, but we are succeeding in the way we like, notwithstanding their self-assumed censorship, and many-factored poisonage terrors please us very much. Religious Herald.

STRONG AS A MULE.

Farmer Gets Power From Food.

Anyone can better his condition, if eating improper food by changing to the right kind.

It is becoming well known among all classes of people in this country that strength of mind and body come from the nourishment that is taken into the system in the form of food.

A cowboy whose stomach got all out of order on a ranch, went to farming and incidentally found the cause of his trouble and the way out of it. He writes:

"I was raised on a cow ranch, lived like the rest on beef and potatoes, often eating too much, until my stomach became so weak and I was so run down I had to quit the job."

"Then I tried farming but did not get any better. My nerves were all unstrung and I could not sleep at night. A year ago I saw an ad about Grape-Nuts being such a wonderful food, and told my wife I was going to try it."

"So I bought a box of Grape-Nuts and by the time I had used this food two weeks, the weakness began to leave my stomach."

"Now I weigh 184 lbs., and am as strong as a mule. We eat Grape-Nuts for breakfast, and I also take some as a lunch between meals. I must say that Grape-Nuts is the best food there is, and nearly everyone in town seeing my improvement, has taken to eating it."

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

# Editorial

Remember the Convention year closes with the last day of this month. Money to be credited on this year's accounts must be in the hands of Dr. W. D. Powell by the afternoon of April 30th. The Home and Foreign Boards are facing a serious deficit. The time has come for heroic and Christlike giving. Pray and then act.

Remember that our State year also closes at this date and contributions sent in later cannot be credited save to the new year. The mark for State Missions is \$30,000 and it must be reached. Kentucky Baptists heed the call.

It is with reluctance that business matters pertaining to the WESTERN RECORDER are mentioned in this column but a misleading and unwarranted statement which appeared in the daily press, last week, makes it necessary.

We would much prefer, for many reasons, to remain silent, but such a course, at this time, would be unfair to our large and loyal constituency and might give color to the unfounded statement made by the daily papers concerning the future of the RECORDER.

In exploiting the aims and plans of Dr. W. P. Harvey (whose connection with the WESTERN RECORDER was severed last August) and Dr. J. N. Prestridge concerning the formation of a new company that is to take over the Baptist *Argus*, which is now in sore financial straits, and continue its publication under another name, it was heralded far and wide that in the near future the WESTERN RECORDER would also be absorbed by this company. There is absolutely no foundation, in fact, for such an assertion and Dr. Harvey himself disclaims it, for no man in the South more thoroughly understands than does he that the *Argus* and the WESTERN RECORDER have little in common on the question of Baptist doctrines.

We are glad, however, that in carrying out plans that he has had in contemplation for several months, Dr. Harvey clearly sees the folly of trying to unite the RECORDER with another paper, and now disavows any such intention on the part of his new company.

As the surprising and almost incredible changes of the last few months pass in review before us we confess to a feeling of indescribable sadness. The incomparable Eaton has gone to be with his Lord, and his business associate becomes the succeeding angel; in its dying hour, to the paper that consecrated its power to a ceaseless antagonism to the great editor while living.

Ah, well, at best, we are but poor worms of the dust and above us there bends a God that is willing to be gracious.

Let it be further added, the RECORDER is not ashamed of its honorable achievements and will continue to wear with pardonable pride, the name it has borne for many years. With a comfortable cash surplus and a constantly increasing business it will pursue the even tenor of its way, and continue, as heretofore, to propagate and defend the Faith once for all delivered to the Saints.

Not long since Dr. W. A. Hartlett, of Chicago, told of an editor of a daily paper of that city who said he "would never attend" certain Congregational churches because "they would make one an atheist." A professor speaking of a certain Congregational college calls attention to the fact that just one other professor in that institution joins him in a belief in the resurrection.

The deliverances of another professor leads Dr. Hartlett to say: "When a man distinctly states that he does not longer hold to the Bible and its great teachings, does he not put himself in the position of the grocer who takes money from the householder for sugar, butter, flour and eggs, and leaves in her kitchen a bag of sand, saying that this must be a substitute for her order, and if she has the broader conception of relations, it will do far better than the things she misguidedly ordered!"

Taking this as a starting point, with a just insight, he calls attention to the real situation now confronting Christianity. The alignment needed is that which will place the actual enemies, though professed friends, of Christ in their true light before the world. Well does he add:

"It seems to me there is a matter before us far more pressing than union with other denominations and that is a union with Christ. I should like to see two creeds proposed: one stating the position which such an editor as my friend could subscribe to, and another which would satisfy that element who can no longer endure any literalism either of inspiration, or of the supernatural, or of the trinity, and who give place to evolution in a discount of the story of creation. I do not claim to be a scientific man, but it is a reassurance when a man of affairs like the editor-in-chief of a great Chicago daily still holds to the orthodox faith, and when a professor of chemistry in a great college holds to the resurrection, and when a noted professor of geology—perhaps in some respects the greatest American authority—said to me, "I hold that the first chapter of Genesis must either have been inspired or else written within the last one hundred years."

Surely the time for temporizing is past and the teacher or preacher wearing the name Christian should give forth no uncertain sound. The churchly infidel should either join the gentlemanly infidel on the outside or insist on the immediate organization of assemblies in keeping with the so-called "advanced thought." Christian churches stand discredited before the world and without a message to the lost when they fail to deal with those in their fellowship who deny the essential doctrines of the New Testament. The hour has come when "judgment must begin at the house of God."

In this day of ritualism and materialism we need to emphasize the words of our Divine Lord, "Ye must be born again."

Pastors as well as evangelists are anxious to count members and report accessions. Many ignore the spirituality of God's law and God's worship and put undue stress upon the outward acts of the individual, ignoring the absolute necessity of the regenerating power of the Holy Spirit. Some people calling themselves Baptists, in order to compete with these ecclesiastical athletes are divesting their preaching of the supernatural, and eliminating from the requirements of mem-

bership all that is beyond human power to accomplish. It is "Hold up your hand," "sign a card," "join the church," "just come along with us," "praise the Lord." Another encouraging feature is the recent decisions of the courts in the various States where attempts were made to evade or set aside temperance laws. The Supreme Court of Alabama upholds the constitutionality of the general prohibition law and also the early closing law of that State and declares the local option laws to be valid.

From both Knoxville and Atlanta comes the statement that there has been a marked decrease in arrests and a decided falling off in the commission of crimes directly traceable to the use of liquor. Let the good work go on.

The request has reached this office that we publish an article setting forth the facts and benefits of a "Porket Treatment League" just organized in Philadelphia. With the motive back of this organization we heartily sympathize, but the same assertion cannot be made for the organization itself. If Christian people and especially new converts will not read the Bible without a constraining organization then the New Testament church is on the verge of bankruptcy. Just such movements as this are a source of great weakness to the church, for church membership certainly includes an obligation to read and also to study the Word of God. It is a sore tax upon one's patience to be constantly annoyed by these well meaning but misguided movements. The crying need of the hour is a revival of genuine loyalty to the churches Christ placed in this world to do his work.

The question was recently asked Cardinal Gibbons whether he believed that the American people were growing better, from a religious standpoint. He replied: "It is hard to answer that question on definite lines. In their respect for religion I am afraid the people of America are not what they were fifty or sixty years ago."

There is certainly an element of truth in this answer. For several years there has been wide-spread indifference to the study of God's Word in the average home. The integrity and authority of the Scriptures has been the object of repeated assaults from schools and pulpits that are professedly Christian, and as a result some have not the wholesome and important regard for the Sacred Volume that always expresses itself in a high type of religious life. Right living is based on right thinking and a knowledge of the Word of God has much to do with the mold and character of thought.

An exchange has cut the Gordian knot on the subject of union between the Disciples and the Baptists. It is "for those Baptists who so long for" Disciple "fellowship, to just go and join them, and those converted" Disciples "who so long for Baptist fellowship should come over to us and be baptized and be received. That would satisfy all parties and put a stop to all this union twaddle."

The past ten days have witnessed tremendous strides in the temperance movement now sweeping over this country. The contest in Illinois was stubborn, but when the smoke of battle cleared away it revealed that about fifteen hundred saloons had been put out of business. Even in places carried by the whiskey interests the vote showed great and decided prohibition gains. Splendid advance was also made in Colorado and Nebraska.

From all parts of the newly gained temperance territory there comes but one declaration and that

is that prohibition does prohibit. Another encouraging feature is the recent decisions of the courts in the various States where attempts were made to evade or set aside temperance laws. The Supreme Court of Alabama upholds the constitutionality of the general prohibition law and also the early closing law of that State and declares the local option laws to be valid.

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It should be a matter of pride with every church that has the financial ability to see to it that its pastor attends the coming meeting of the Southern Baptist Convention. The RECORDER offer that appears in another column makes it easy to bring about that result, and, at the same time strengthen the church life for the remainder of the year. Be sure and read the convention offer.

## EDITORIAL VARIETIES

Thomas Jefferson's home in Monticello, Va., is owned by Mr. Jefferson M. Lee, a Congressman from New York.

The Jewish population of New York outnumbers that of the German Empire, France, Switzerland, Italy and Great Britain combined.

The Rev. W. E. Foster has resigned at Effingham and gone immediately to accept a new charge in Texas. He served this church for a number of years, and under his ministry it made great advancement in gifts to missions.

The Rev. W. T. Green, for many years a missionary in Mexico, called at our office last week, while en route to visit relatives in Kentucky. He reports our mission came there in a prosperous condition.

We are glad to be able to announce that Dr. M. H. Adams remains in Kentucky. Frankfurt insists such a protest that he yielded to their wishes and will continue as pastor, where he has wrought wisely and so well.

Much has been said about the "missing link" in evolution, but the missing chain has been entirely overlooked. Suppose the link could be found, where are the other necessary links in this important chain? Evolution does not even furnish a working hypothesis and, at best, was only an irrelevant dream.

Heroic efforts are being made to restore the army canteen to prevent drunkenness, as it is alleged. The last year of the regime of the canteen there were 1,645 cases for drunkenness before military courts; the next year, the one without the canteen, had but 204 such cases. Draw your own conclusions.

Deacon T. A. Head passed away last week in the eighty-seventh year of his age. He had been a member of the church for sixty years and had served as a deacon for forty-six years. He was a devoted friend of the RECORDER and belonged to the "Old Guard." We tender our condolences to the family.

Deacon Geo. E. Hays is the energetic teacher of the Harlan Class of the Walnut Street Baptist church Sunday-school, this city. His class numbers almost one hundred men and is rapidly growing in usefulness and power. At a recent meeting they raised \$110 for beautifying the class room. It took just nine minutes to secure this amount.

Evangelist M. F. Ham called at our office last week and gave us a thrilling account of the New Orleans meeting, which had just closed. It was the greatest revival in the history of that city, and the foundations of iniquity were shaken. Bro. Ham will hold two other meetings and then he goes to Europe for rest and travel for four months.

Evangelist T. T. Martin closed a meeting of unusual power at the Twenty-second and Walnut Street church, this city, last week. Reactions never occur in churches where he holds protracted services. The church is always strengthened and its members greatly edified, nor is there a weakening of the denominational tie. Few men have the grip on the great doctrines of the Bible as that of Bro. Martin. May the Lord add many years to his useful life.

The Rev. J. B. Lawrence has just entered upon his second year as pastor of the Coliseum Place Baptist church, New Orleans. Both pastor and church are to be congratulated on the first year's record. During this time about seventy members were added to the membership, improvements to the extent of several hundred dollars made, and a mission station organized. The congregations have steadily grown until one among the largest of that city waits upon his ministry. New Orleans is a difficult field and Baptists everywhere will rejoice in the prosperity attending Bro. Lawrence's ministry.

The Baltimore Conference refuses to tamely submit to the effort being made to disassociate Randolph-Macon system of colleges from church ownership. The Conference declared its "unwillingness for the colleges to accept a place on the Carnegie Foundation, if such acceptance in any way, either directly or indirectly, beclouds the moral ownership of the church," and requested the Board of Education to give such a guarantee for the future as shall put beyond possible question that moral ownership. Our Methodist brethren are to be commended for their manly and determined stand to preserve the denominational aspect of their schools.

AMONG THE Churches.

Walnut St. (Third and 5th Streets)—Pastor Henry A. Proctor. Communion...

P. Head: The Remembrance Message the World Needs...

REMINARY NOTES

It is gratifying to us to be able to report to our readers that the Seminary work is moving along nicely...

DEAR READER:

At the call of Clifton Baptist church to ordain Bro. W. W. Adams...

THE STATE

The Trammel Fork church, near Scottsville, has set apart Bro. R. E. Guy to the full work of the Gospel ministry...

for a number; one booklet for your own possession. We thought we had better...

R. B. Stephenson, pastor, writes: The pastor, assisted by W. P. Bland, of Elizabethtown...

A council was called by the Clifton Avenue Baptist church of New Albany, Ind., to examine Bro. Harry E. DeWolf...

The following brethren composed the council: R. N. Mohler, Lloyd T. Wilson, R. J. Cannon...

DEAR READER: Our Fifth Sunday meeting, with McKinley church, March 27th, 28th and 29th...

ARE YOU GOING TO THE SOUTHERN BAPTIST CONVENTION. Doubtless many a pastor will sigh and heartily wish he could...

GEORGETOWN COLLEGE GENEROUSLY REMEMBERED.

Dr. George C. Brown, a worthy and respected citizen, a faithful member of the Baptist church, died at his home in Georgetown...

A sister writes: "Lebanon Junction church, of which Bro. C. H. Bailey is the beloved pastor, is carrying on a meeting in which there have been more than twenty additions to the fellowship of the church."

Hawthorne's Sermons

CHILDREN'S BIBLE DAY. JUNE FIRST OR FOURTH SUNDAY. Programs, Supplements and Miss Boxes Sent Free on Request.

NEW BOOKS. THE CLOUD OF WITNESSES, and Other Sermons. J. H. Hawthorne, D.D. (Chick, 17mo., 75) pages, \$1.00 postpaid.

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENN.

J. M. Frost, Corresponding Sec. In his will, Dr. Brown leaves his real estate of about \$75,000, to the college...

Hamilton, President, R. L. Green and Miss Moore, Vice Presidents; W. W. Gaines, Recording Secretary; H. A. Daws, Chairman Executive Committee...

THE B. P. Y. U.

The following note was received from Pastor T. H. Flemmons, of Collettsburg: "We organized a B. P. Y. U. yesterday with twenty six active and eight associate members..."

W. M. U. NOTES

The "Open Session" of the Ladies' Aid and W. M. U. of Mt. Pleasant was most instructive. An interesting history of the society was given...





STORIES FOR LITTLE ONES

THOSE THRESHOLD TWINS

HOW DERRY AND PAT LEARNED THEIR LESSONS

localy, and in less time than it takes to tell the two naughty little figures were scuffling violently across the lawn east of sight of the house. The "Painted Lady" had scattered away but still they were free, and tables were a thing of the past. They chased each other down the lane that led to their house and paused suddenly outside the hedge of the garden before entering the gate.

"What will Mother say!" whispered Pat.

"And what will Miss Erroll say?" said Derry.

They eyed each other doubtfully.

"I don't care," cried Pat, looking boldly. "We'll have a special dinner, anyhow, which is better than that horrid old school-dinner."

At this moment Mother's voice fell on their ears. She was walking on the other side of the hedge in conversation with someone whose voice the children recognized as Uncle Den's.

They were about to rush forward and greet him, for he was the jolly old uncle going when some words of Mother's arrested them.

"I think you are rather hard on Derry and Pat," she said.

"My dear Norah," Uncle Den replied, "you misunderstand me. I know our twins are straight little chucks, I have never found either of them guilty of a mean or dishonorable action," the twins exchanged glances and flushed guiltily "but at the same time they are far too wild and headstrong, and require much firmer ruling."

"They are at school now, you know," replied Mother earnestly, "and Miss Erroll assures me that for all their wild and mischievous ways they are very straightforward and lovable, a little son and daughter of whom any mother might be proud."

"Quite so," Uncle Den was beginning, but Derry seized Pat's hand, and dragged her down the lane.

"Come on!" he said gruffly, "it's acting low down to play eavesdropper!"

"Where are you going?" demanded Pat, as he continued his hurried walk.

"Back to the schoolroom, to learn my tables, and wait for Miss Erroll!" replied Derry flushing.

"So am I!" cried Pat eagerly; "we nearly went and got dishonourable, didn't we, Derry?"

Derry grunted, and a few minutes later the two children climbed through the schoolroom window and, seizing their neglected tasks, rammed their fingers in their ears, and started energetically committing to memory their despised "seven times one."

Ten minutes later the door opened to admit Miss Erroll. She smiled kindly when she observed the business-like attitude of the two children.

One after the other they repeated their lesson without a hitch, and the schoolmistress laid her hands gently on the two curly heads.

"I am quite proud of the tire-some twins," she said smiling; "they can learn well and quickly when they like, and I find they are to be trusted after all."

"No, we're not!" said Derry bluntly, and forthwith proceeded to confess their disobedience, helped by Pat, whose blue eyes grew misty as the tale proceeded.

"So we came back," concluded Derry somewhat breathlessly. "You see, when Mother told Uncle Den you said we were straightforward, we sort of had to be—er—I mean of course, we wanted to be—and—and we're very sorry and all

that honest job!"

Miss Erroll smiled at this quaint though obviously ostentatious and penitential apology.

"I think I understand," she said kindly, "and so we'll say no more about it. You seem to be sure about it. You mean to be sure about it in the future, I think?"

And Miss Erroll was not much taken. After they had told Mother and Uncle Den all about it, and received a grave though interesting lecture, the twins vowed solemnly to try and be worthy of the teacher's belief.

And so well did they succeed that Miss Erroll became very fond and proud of the couple. There were some twins, *Carroll's Little Folks*.

ALFILERIA

Joseph E. went with his mother or last fall to spend the winter at Los Angeles. His mother felt so much better there than she did in the East that Papa said they would stay a year. Joseph was very well pleased, partly because he was glad to see his dear mamma so well and happy and partly because there were so many new and queer things in California, that he wanted to stay and learn all he could about them. One day he was standing by the gate when a couple of children passed on their way from school. One was the boy who lived next door and the other was a bigger boy.

"What are these things on your coat?" asked Joseph.

The boy next door looked down at the front of his coat, which had a great many little brown sticks bristling out of it—at least, they looked like sticks.

"That's fillaree," said he.

"What's it there for?" asked Joseph.

"Put there to see it wind up," answered the boy.

Then the bigger boy stopped.

"Do you see that weed with the little pink blossoms?" he asked.

"Well, those bunches of pods belong to it, and when the pods get dry you just pull them apart, like this, and stick them into your coat, and the end begins to go around and around like a c'ock hand. Some of the boys call them c'locks."

As he spoke, he pulled off one of the little brown seeds, with its long sharp end, or wing, and stuck it into his sleeve and, sure enough, the free end commenced to turn around slowly until it had wound itself into a cunning little cork-screw. Joseph gazed at it in astonishment.

"What makes it do that?" he asked, but the boy could not tell, and so Joseph took a handful in to Aunt Mary, who had lived several years in California, and who knew a great deal about the strange plants that grow there.

"Aunt Mary, what makes the fillaree twist itself up so?" asked Joseph.

Aunt Mary looked at the bunch of brown pods.

"Oh," said she, "that is alfileria, though the children sometimes call it fillaree for short. People who have studied these little seeds think that they twist up so as to help themselves into a good place for growing next year."

"I don't see how turning around and around like that would do any good," said Joseph.

"Well, you know, the minute the seeds fall to the ground one end begins to twist around, and that pushes the other end—the seed end—into the dust. It goes in a little farther with every turn. And then, do you see these little hairs, all turned backward? Can you

guess what they are for?"

"No, I can't. There aren't enough of them to keep the seed within."

"No, not enough for that. They just keep on the plane that all this twisting and turning has found for it. They are stiff and will not let it go backward. You know here in California we don't have grass as much as in the East. This alfileria is our grass. And these long slender seeds would get blown away and lost in the dry months if there were not some way of keeping them where they belong. They being out on the hills and fields just where they fall so that they can grow there another year, and the cows and sheep can have plenty of alfileria to eat."

And so it came that the seeds went themselves right into the ground."

For they went themselves into the ground, and so the way a c'ock-screw twists into a cork.

And the funny part of it is that they keep at work almost all summer. For, when the wing of the seed is wet it will straighten out all over and flat again. Of course, we do not have any rain here in the summer, but there is often enough fog to get the little seeds pretty wet and then the long wing straightens out new and smooth, and when the sun begins to shine, and it gets warm and dry, why, it just twists up again and pushes itself farther in every time. And so it keeps on until winter comes and the rains fall. It is ready to grow then and by that time it has gotten itself as nicely planted as though some farmer had put it carefully under the ground with his hands. Is it not wonderful how the heavenly Father has planned for even the smallest things that he has made?" *O. E. Hamilton, in Pictorialist.*

Why Ben went to the baby class.

He did not look in the least like a baby as he started off to Sabbath school in his trim blue suit and white necktie, and he did not feel like a baby either. Why should he, when he had been going to school for two years and had brought home a good report card every month out of that time?

But there was a mischievous spirit in Ben that morning. He did not sing with the rest of the school, though his teacher found the place in the hymn-book for him. He took no part in the opening exercises, and the lesson was hardly begun before he started to whisper a long story to Herbert Joyce.

The patient teacher reproved him gently, and tried to interest him in what she was saying, but Ben would not be interested. He kept on talking till the other boys could not pay good attention to their lessons, and it seemed as if the hour was likely to be wasted.

Just then the superintendent passed, and the teacher spoke to him. "Mr. Berry, what do you suppose can be the trouble with a boy who will not listen to the lesson and will not let the other boys listen either?"

The superintendent looked at Ben. "If a boy acts in that way," he said, after a minute, "I think it must be because he is not quite old enough to have learned how to behave in a class like this. I know a better place for him."

He took the astonished Ben by the hand, and led him down to the baby class, where there were a lot of little fellows in kilts and curls. "I have brought you a new scholar, Miss May," said the superintendent.

"This seems to be just the place for him."

The teacher smiled as she made room for Ben, but her pleasant welcome could not lift the cloud from his eyes. His cheeks grew red and hot. It was all he could do to keep from crying. He, Ben Henrich, the best scholar in the whole second grade put into the same class with little boys, some of whom did not even go to kindergarten! He did not know how to bear the disgrace!

He tried to think of telling his mother what had happened, but he could not keep the uncomfortable secret. That evening the minute he was in the house, "Just 'posed I belonged to the baby class. And I'm sorry, and you can't do the right thing to me."

Then he cried, and mamma asked some questions. Which is the thing to be most ashamed of, dear? she asked at length, when she understood it all. "To be thought a little boy who doesn't know how to behave, or to be thought a big boy who will not do as well as he knows, a boy who is old enough to understand what is right, and yet chosen to do wrong!"

Ben looked bewildered. For a moment he thought hard.

"I guess it's worse to be big, and to act as if you was so little that you didn't know anything," he admitted at last, in a faint voice.

"I never thought of that before."

And, what is better, he never forgot it. *Happy Hours.*

She also had a pet.

When the thin woman in the long gray ulster sat down in the subway car opposite the fat woman holding a bright little Scotch terrier, it could be seen at once that they had points of common interest and that those points of common interest consisted of dogs.

"What a dear little fellow he is," chirped the thin woman.

"Isn't he a dear?" cooed the fat woman, snuggling her pet so closely that he had to sniff for breath.

"Mine is a French poodle," ventured the thin woman. "I hear those gray terriers are coming into style though."

"Yes, they're all the rage," said the fat woman. "I had to give up fifty for Sandy."

A handsome young woman who occupied the seat by the thin woman was an interested listener to the colloquy. She was good-looking enough to attract attention anywhere, and she looked as if she loved everything in the world, including dogs. She leaned over and gave Sandy's head an affectionate pat, and Sandy tried to lick her gloved hand.

"You love dogs, too?" said the fat woman.

"Oh, yes," was the reply, "who could help it?"

"What kind is your pet dog?" came the eager query.

"Mine? Oh, I haven't any dog. My pet is a baby."

And the fat woman and the thin woman raised their brows, turned up their noses, and grew coldly silent.

HOOPING-COUGH & CROUP

The Celebrated Official Cure without Internal Medicine. Roche's Herbal Embrocation. Has also been found to be of great relief in cases of Bronchitis, Lumbago and Rheumatism. W. EDWARDS & SON, 157 Queen Victoria St., London, Eng. ALL DRUGGISTS, OR E. FOUGERA & CO., 90 Beekman St., N. Y.

A MISSOURI BAPTIST FOR KENTUCKY BAPTISTS

On the morning of April 11th I received two dollars from a...

Will not our Kentucky Baptists pray for the Missouri Baptist...

I sometimes wonder if we are not afraid to ask God to show us our duty...

J. D. MADDOX, Cor. Sec. Owensboro, Ky.

DEAR RECORDER: We dedicated our new and beautiful church building last Sunday...

Did any man ever serve a more generous, enthusiastic and God fearing people?

good work the college itself is doing, is the secret of the success...

DEAR RECORDER: I left my native State, dear old Kentucky...

By the way, Bro. Shacklette is a native Kentuckian, coming to this State two years ago from Ekron, Ky.

I find many Kentuckians here, and among them quite a number of Kentucky preachers...

Mound City is in the northwest corner of the State in a rich beautiful country.

There are any number of little vest-pocket preachers or evangelists who repeat only what they received from their tutors.

or whole time preaching. Churches with only twenty-five and thirty members having half time and sometimes full time preaching...

L. P. DRAKE, Pattonburg Mo

DEAR RECORDER: Being a son of Kentucky and for over twenty years a subscriber to the Recorder, a most valuable paper...

I am pastoring the only white Baptist church in the county. There is one colored Baptist church in the county...

There has been some progress here since I came, the first of the year. Some few added to church, greatly increased attendance...

J. I. WILK, Higginsport, Ohio.

DEAR RECORDER: I want to congratulate you on keeping the WESTERN RECORDER up to its former high standard.

I am home for a little rest from an Eastern tour of evangelistic meetings. The Lord graciously blessed the preaching of His word.

There is the best material. I find much of the so-called evangelism nothing more than a blind-bridle to lead the lost into churches without the Gospel is perverted into mere oratorical and paragonical orations.

There are any number of little vest-pocket preachers or evangelists who repeat only what they received from their tutors.

ette proclaimers. But ten or fifteen minutes is too much time for an audience to have to receive...

The Baptists write me from Elleville, Miss., that the Universalists have gone into court and enjoined them from publishing the debate I had with Mr. Strain.

J. J. POWERS, Lamar, Mo

OUR SEARCH WARRANT.

W. E. RICHY

A converted Catholic was met by his priest, who sternly asked: "What warrant have you, a common laborer, for studying the Holy Scriptures?"

The Bereans are commended heartily because they "searched the Scriptures daily."

The fact is we have no other way of assuring ourselves that we have made our calling and election sure with God, as our Lord in the above quotation, plainly indicates.

The Idea is to be as nearly certain as possible to get the real facts of scriptures lest a most fatal mistake occur. Our Lord's command meant more than a casual reading of the Scriptures or even an ordinary study of them.

Princeton, Ky.

GIVING.

WM. D. POWELL.

The Bible must settle all questions in regard to giving.

1. Who should give to the Lord's cause? Upon the first day of the week let every one of you lay by in store as God hath prospered him...

We are now in great anxiety and under great strain for State, Home and Foreign Missions, because the churches have not observed the New Testament law.

2. How much should we give? Most of the things we fear for tomorrow do not come to pass. Many of the things we postpone until tomorrow do not get done.

to that he hath not."—II. Cor. 8:12.

"But this I say, He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."—II. Cor. 9:6.

A noble layman sent me recently a check for mountain missions. I lectured in his church and he handed me more. In this morning's mail he enclosed \$100 more, saying the more he thought and prayed, the more the matter grew on him.

3. In what spirit should we give? Every man according as he purpoech in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."—II. Cor. 9:7.

We need a courageous spirit and an invigorating faith as we round up our collections in the churches in the Sunday School and in the Missionary Societies for State, Home and Foreign Missions.

DOING AND GOING TO DO.

It is an American habit to announce with enthusiasm what is now going to be done. Sometimes the announcement is followed by practical accomplishment and occasionally it is not.

There is nothing to be said against the resolution to do. It is a happy day for any man or any community when one responds to the call of duty with a hearty "I will."

There is propriety in announcing what is actually to be done. The weakness of boasting is in the declaration of what results is to be attained.

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Most of the things we fear for tomorrow do not come to pass. Many of the things we postpone until tomorrow do not get done.



# The Farm and Household

Chas. E. Butler, of Bartlett county sold four head of work mules for \$700.

James E. Gay, of Paris, bought of Thom. McEntock & Sons, same place, a three year old yearling yearling for \$1,200.

J. W. Stigall, of Paris, county, sold to Sam. Molen, of Wayne county, one pair 4 year old match mare mares, 1 and 2 hands, for \$500.

Not a tobacco leaf in Bracken county that we can hear of, and very few in the district of Bracken River.

Thom. McEntock & Sons, Paris, sold 11 mules at from \$150 to \$200 per head and another bunch of 11 mules at from \$150 to \$250 per head at Paris last county court day. They also sold several pair of mules at from \$150 to \$125 per pair.

Not much trading in mules at Hockley's court day, but horses were in demand. Joe Bean hamp sold two young horses for \$400. Farm work is very late, due to the continued wet season. Farmers are getting very anxious to be plowing. Hogs high and scarce. Cattle brings a good price.

Jas. McGinnis sold to J. C. Johnson a lot of fat hogs at 14 cents. J. W. Scott sold to S. B. Coleman a lot of shoats at 4 cents. W. T. Robinson sold yesterday to Simon Weil thirty six head of cattle for July delivery at 6 cents. They will average at time of delivery close to 1,000 pounds, and this is considered a good price.—Danville Advocate.

It is feared by many that the recent freezes in Montgomery county have injured the fruit crop, especially the peaches, although some say this is not the case. Grass is in fine shape, wheat and rye looking well, with meadow showing fine. All plowing land is in good shape. Hogs are scarce but selling fast at high prices and are being mostly shipped to the Eastern markets.

Muhlenberg county is making preparations for a large corn crop. Wheat average small, but looks well. There will be a short crop of tobacco planted here. Stock of all kinds bringing fair prices. J. T. Spurlin has a Shropshire lamb that weighed 15 pounds and measures 16 inches high. We think this pretty good for a lamb when it was born. If you can beat it brother farmers, let us hear from you as we don't know much about sheep.

Four-fifths of the hemp crop of Clark county has been broken out. Several wagon loads of hemp have been received by Mr. D. S. Gay. The price paid was \$7. The wheat crop is looking fine and the prospects are good for a fine wheat crop this year. The rye is in splendid condition after the warm days and the rain. The grass crop is forward for this time of the year but a good deal of white clover is in the grass, the abundance of this clover will mean a fine grazing crop.

## PAINTING SHINGLE ROOFS

With the present extraordinary high prices for all classes of lumber, the subject of employing wooden shingles for roofing is a very vital one of dollars and cents to the property owner. If we are to use shingles, we should certainly take every precaution to make them durable and lasting.

The house in which I now live was built in 1874 by my father. It has a Mansard roof, covered top and sides with wooden shingles and painted after the shingles were laid. For paint we have used natural graphite ground in oil, applying one coat on an average once in five years. This makes an exceedingly durable and satisfactory covering in every way, as the graphite wears well and looks fine, resembling natural slate in color. In fact, so closely does the roof resemble slate that we have had our neighbors remark after passing daily by the house for years that they certainly thought we had a slate roof, and were very much surprised that such was not the actual case.

This roof has been on fully 34 years. It has never been reshungled and is as sound and good today as it ever was. This certainly is an emphatic contradiction of the opinion held by many people that the painting of shingles after they have been laid does not increase their durability. To be sure, it is better to dip the shingles in paint before laying. In this way all parts of every shingle are covered and protected. But the roof in question has most assuredly lasted splendidly with only painting after laying.

There is no better black paint than graphite for all severely exposed surfaces such as roofs. If a red color is preferred, use oxide of iron ground in oil. We have within a few years put a shingle roof on another building. In this case we dipped all the shingles completely before laying. This makes a perfect job, as, if the roof is occasionally painted, the shingles will last well nigh forever.

Pay particular attention to the nails used in shingling. What is wanted is the old-fashioned iron cut nail. Neither steel nor wire nails are durable, as they rust in a few years and allow the shingles to blow off from the roof. Be very careful in laying shingles to have good, wide laps. Many supposedly good carpenters are careless in this way, failing to cover cracks and nails as they should. Too much pains cannot be taken in putting on a roof which is expected to be perfectly tight and dry for many years.—M. Sumner Perkins in Country Gentleman.

## NEW WAYS WITH OLD VEGETABLES.

**Turnips.**—Pare, cut into small squares, boil tender, turn off the water, add half a teaspoonful of cream, a beaten egg, season to taste with salt and pepper. Or omit the cream and add a tablespoonful of butter, one of sugar and two of weak vinegar.

**Beet Pudding.**—With a brush clean three large blood beets, boil until quite tender, remove the skins and chop coarsely, about the size of peas. Add a pint of milk, two well-beaten eggs, a tablespoonful of soft butter, season to taste with pepper and salt, and a little sugar if you have a sweet tooth. Bake 15 or 20 minutes.

**Carrot Fritters.**—Boil three large carrots until very soft, and mash fine. Stir in three tablespoonfuls of sifted flour, two beaten eggs, two

tablespoonfuls of sugar, a little salt, and pepper, mouset with cream and beat well. Drop by tablespoonfuls into very hot fat. Drain on brown paper and sprinkle with powdered sugar.

**Collops A La Française.**—Peel loaf, mash season highly with cream, butter, salt and pepper, pack firmly white warm in a rather deep well buttered tin. When cold and firm, invert in another tin, but in small slices half or three-quarters of an inch thick, dip in melted butter, then in beaten egg, place in a buttered tin and bake 10 minutes in a hot oven. A pancake lifter of sheet will aid in keeping the slices entire.

**Baked Tomatoes With Cheese.**—Cut a thin slice from the top of six medium sized, smooth tomatoes, scoop out enough of the pulp to remove the seeds. Mix three teaspoonfuls of finely chopped cheese, a tablespoonful and a half of melted butter, heaping teaspoonful of salt, and pepper to taste. Mix this well with the pulp, fill the tomatoes, rounding the top, and bake 25 or 30 minutes in a quick oven.

**Squash Cakes.**—Hard cold boiled mashed squash with beaten egg and a little flour. Season with salt, make into cakes with the hands and fry on a pancake griddle that has been well greased, turn to brown on both sides.

**Sausage With Apples.** Is no vegetable dish, but as it is very appetizing the method of preparing is given. Make sausage meat into little rolls about two inches long. With an apple corer remove the cores from firm-fleshed, mild, tart apples, arrange on a deep granite pie tin, put a sausage roll into each apple and bake until the apples are soft but not to lose their shape.

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ITEMS OF INTEREST

News the World Over.

Mayor McMillan and the city authorities have been...

That his health failed the Henry Campbell...

The late all Government as we have stated before...

One wonders what will be the limits to ocean speed...

Three members of the ice trust were convicted of crime in Toledo, Ohio...

When the fleet now on the Pacific were at target practice...

Elections have been held in Illinois under the new local option law...

The negroes have held a great political convention in Philadelphia...

The Republican leaders are doing some plain talking to the President...

Dr. David Keller has died in Lexington aged 89. He was born in Knoxville, Tenn.

DEATHS

For actual subscribers we insert obituary of 100 words free...

A GREAT AND BRAVE MAN GONE TO HIS REWARD

The sudden death of that Baptist church, the city, and a much beloved and honored brother...

His death was born in Germany, but in early life went to England...

It was, indeed, a great blessing to our church to have him with us so long...

Three beloved and devoted children are left to mourn his loss...

DON'T HEAR EVERYTHING.

The art of not hearing should be learned by all. It is folly as important to domestic happiness...

Let your sorrows be as windows to others' woes, your needs make you sympathetic and friendly...

THE MORAL USE OF HELPLESSNESS

BY JOHN BAKER

That shows us to exhaust ourselves before he interposes. The nature itself would be injurious to depth of character...

When we were yet without strength Christ died for the ungodly. When we are all ways without strength in reality...

Amos' struck the Back Pew. "How wasn't that said in a nice holy tone befitting such a Bible character as a drawer of water?"

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What ailed the sermon. "Great sermon, last night," said the Front Pew. "Best I've heard in a long time."

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