

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTINUED EARNESTLY (Anno Domini) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS"—JUDG 3—7. V. SATON.

3rd YEAR

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A LOYAL DISCIPLE OF JESUS CHRIST.

BY REV. HARRY W. WILSON, D.D.

The heart searching truths of Christ's law of discipleship are too often neglected in popular presentations of the gospel. We have a Christianity made easy as an accommodation to an age which loves personal ease and comfort. This is not only unfaithful to the truth of Christ, no part of which we have any right to keep back, but it is unfaithful to lost humanity. Christ ever set before men the dangers and hardships which must of necessity come to loyal disciples in a discordant earth. He put special emphasis upon the importance of men counting the cost before entering upon the christian life. It is evident that His followers in these early days needed to learn that discipleship meant far more than they had yet dreamed, and hence we find Him giving much time to teaching them the laws of discipleship. They needed to get clearer conceptions of its demands. And this is one of the great needs of the christian world today. The greatest hindrance to christianity today is not infidelity on the outside of the church but the unfaithful friends on the inside. Ours is not simply a parade we are enlisted for a conflict. Christ said "Think not that I am come to send peace on earth; I come not to send peace, but a sword (Matt. 10:34). If we shall fight the good fight of faith we must be loyal disciples of our Lord. The question therefore arises, What is a loyal disciple of Jesus Christ?

A loyal disciple of Jesus Christ is a faithful student in His school. To become a Christian is to enter the school of Christ. We thereupon accept Him as our teacher, as our exemplar. We are then to follow Him and receive from Him instructions. There are three words which indicate to us the qualities of a faithful student of Christ. The first is submission, the second is imitation and the third is continuity. Listen to his words: "Take my yoke upon you and learn of me; for I am meek and lowly in heart." (Matt. 11:29) "Christ also suffered for us, leaving us an example, that we should follow His steps." (I Peter 2:21) "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) "If ye continue in my words then are ye my disciples indeed." (John 8:31) Surely this means submission to His will, imitation of his character and conduct, adherence to his doctrines every day and all the days. He is our leader and guide in all things. His word then is our first and final authority.

A loyal disciple of Jesus Christ acknowledges Him as Lord over his life. To confess Christ means much. It is confession of Him as Saviour, but it does not stop there, it involves the acknowledgment of His Lordship over the life. This confession then must mean more than the one act of joining the church and submitting to the ordinance of baptism. It has to do with the whole life. We owe it to Him to acknowledge Him in the home, in the social circle and out in the business world.

"Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days!"

Beautiful sentiment, would that it were always true. But there is where so many are weak. If we were all loyal disciples in

this regard what a change would come over this old world in a very short time. So many vexing problems would be solved. It would then be easy to meet the crises hours of national and civic, and social and domestic life.

A loyal disciple of Jesus Christ is persecuted by the world. There can be no question but that our Lord regarded this as one of the marks of a loyal disciple. You remember He said, "The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household!" (Matt. 10:24-25) "If the world hate you, you know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18-19) You remember how true this was of the early disciples and I am not sure but what it would be far better for us if it were a little harder to be a Christian today for opposition develops sturdiness and devotion. One reason though for our lack of persecution in these days is found in our lack of loyalty to Christ. Many are compromising with the world. We believe with the Apostle Paul that "all that will live godly in Christ Jesus shall suffer persecutions." (II Tim 3:12).

A loyal disciple of Jesus Christ bears fruit in his life. It is evident that He regarded this as another mark of loyalty. He said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8) If a man's companionship with Jesus does not produce the fruit that glorifies God, the relationship must be remote, abstract and formal. Like produces like, and association with Christ will produce his likeness. It will install His principles, inbreath His spirit and implant His purpose. The fruit will manifest itself in character and service. Surely the Lord is expecting this fruit in all our lives and if we are loyal disciples He shall not be disappointed.

A loyal disciple of Jesus Christ is a cross-bearer. He will be found singing:

"Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

Our Lord put much emphasis upon cross-bearing as one of the requirements of loyal discipleship. "And he that taketh not his cross, and followeth after me, is not worthy of me." (Matt. 10:38) That would seem strong enough, but the record in Luke is still stronger. "And whosoever doth not bear his cross, and come after me, can not be my disciple." Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple" (Luke 14:27-33). From all this it is clearly to be seen that he who does not deny himself and practice self-sacrifice is following some other master. It is well also to remember that the cross here referred to is not some misfortune that has come upon us in life, but is something we voluntarily take up at an expense to ourselves, but for the glory of our Father.

"Take up thy cross, and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross,
May hope to wear the glorious crown."

A loyal disciple of Jesus Christ loves his Lord supremely. You remember how He put it "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). This would seem strong enough, but as in the other instance so we find it here that Luke makes it even stronger, "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." (Luke 14:26) The measure of one's love to Christ is the measure of his loyalty to Him as a disciple. No wonder He pressed the question upon Peter, "Lovest thou me?" The answer was all important. A little child was dying her sister pressed her to her bosom and said, "Sister do you love me?" The little one answered, "Yes, my sister, but don't be angry I love Jesus more." She had learned the secret of loyal discipleship.

A loyal disciple of Jesus Christ has great compassion for lost men. Yes, loyal discipleship breathes so constantly and spontaneously the spirit of love and service that the thirty by the wayside are not overlooked, and hence it was not an accident that our Lord closed his remarks on discipleship with these words, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." (Matt. 10:42) The ideal is high, but our Lord set it thus, and it becomes our duty to strive earnestly to attain unto it.

"Life is a leaf of paper white
Whereon each one of us may write
His word or two and then comes night:
Though thou have time
But for a line, be that sublime
Not failure, but low aim is crime."

Well, you heard that news from Illinois, didn't you? To be sure, it's not quite as much of a victory as sanguine temperance workers had hoped for, but it's quite enough to let the liquor-makers know that things are not going their way in Illinois. And what is more important, it's enough to put fighting zest into the blood of local optionists for a renewed struggle at the next opportunity, which will come in two years. The "dries" were nowhere defeated bad enough to discourage them from trying again, and defeats that only make the defeated madder and more bent on winning are sometimes far better for a cause than easy successes. The Interior has thought it important to point out heretofore that dreams of a quick, sweeping overthrow of the liquor traffic, following close upon the few distinguished triumphs already achieved, are the foolish self-deceptions of superabounding enthusiasm. There's still long and painful fighting ahead, and the strong man will gird himself for it, not complaining of the protraction of the struggle as long as a little progress day after day brings him and his comrades nearer and nearer to the final conquest. The culminating success will appear in due time, but not too soon for this generation of good citizens to show the staying stuff that's in them for a fight. And by the way, those ten new dry counties in Michigan really call for a rereading of this note with "Michigan" substituted for "Illinois."—Interior.

Begin each day by tarrying before God and letting Him touch you.—Rev. A. Murray.

QUESTIONS ANSWERED.

BY BENEX.

A questioner wishes to know what a pastor is worth to a church who prescribes all the year round and never takes up a collection. He may be worth everything. It is his place to take up a collection unless the church either requests or authorizes it. Has the church directed a collection to be taken and he refused to do it? He does right to honor the church by not assuming to himself the right to take collections without the authority of the church. Though if he thought collections ought to be taken, it is his privilege and his duty, in the business meeting of the church to urge the church to have the collection taken and to appoint the time.

It may be the church does not approve of collections on Sunday. There was an editorial in the Recorder last summer in which the writer told of a church to which he once belonged which never allowed money to be collected on Sunday. It took the ground that the church had no right to attend to its secular business on Sunday, and it was as wrong for a church to collect money on the Lord's day as it would be for the members to use that day for collecting their accounts. Yet the church gave and gave well for its means. It may be that church takes the same position, and in that case the preacher is right to refrain from leading it over God's head, by taking collections.

This pastor never says anything about Sunday School, although the church has none. Does he urge his members to train their own children in a knowledge of the Scriptures? The best Sunday Schools, of course, are home ones where father and mother teach their children, having them read and memorize the Scriptures, study the catechism and its proof-texts and memorize the grand hymns. If the pastor urges this and his members do their duty the church is better off than most churches which have Sunday Schools. A Sunday School is a most valuable auxiliary to the parents' teaching. But if parents make the Sunday School an excuse for failing to do their own duty, shirking it off on the teachers then Sunday Schools are a disadvantage. That is so far as the children of the shirking members are concerned. But the Sunday Schools are a blessing in any circumstances for the children of godless parents.

This pastor "preaches the year round and never observes the Lord's Supper!" My dear friend, a Baptist pastor is not the ruler of the church. It is the duty of the church to appoint the time for the Lord's Supper, not the pastor. I am amazed and shocked that any Baptist church should go a year without the Lord's Supper. Are there not any members in the church with religion enough and fear of God enough to make them insist on the observance of the ordinance? If not, the church had better disband.

The pastor is reprehensibly recreant if he has not urged the church to its duty in this thing. If the church, on being urged has refused to show forth the Lord's death, then the pastor should shake off the dust of his feet as a testimony against them and leave them. But no male member who has not insisted on celebrating the Lord's Supper can consistently find fault with the preacher about it. If the church has voted to have the Supper at such and such times and the preacher has refused to do his part, then his resignation should be requested. Has he?

"The pastor has preached for a year and there have been no conversions." Well, whatever wrong there may be, the church is the guilty. Every member is under as much obligation to work and pray for the salvation of souls as the preacher. Have they done so?

One of the godliest and most faithful men I ever knew preached, I think for five years without a single conversion. He preached to sinners in every sermon, never closing without two exhortations, the first to Christians, the second to sinners. The

church was a faithful one and did all they could to lead sinners to repentance. Pastor and people did not become discouraged. They knew they were doing their duty and glorifying God according to the best of their ability and they knew the Holy Spirit is a sovereign and works in His own time.

At the end of five years of faithful discharge of duty and prayerful waiting on God such a revival as is not often seen came upon the village. There was no extra service at first, no revivalist called in. On a regular meeting on Sunday night one and another asked the church to pray for them. Day after day this continued. Men went to the houses of the brethren at night and in the day and asked to be prayed with. And almost every grown person—some 20 it may have been—in the village was converted.

It may be in this church, the time of the Holy Spirit has not come. Are pastor and people doing their whole duty in showing across the way of life? That is the question. Does the pastor hunger for the salvation of souls? Does the church? If not the church is the guilty. A church is not to be asleep in the Gospel wagon while the preacher is the horse to pull the load. The church is to be a regiment in the army of the Lord.

Let the faithful ones in the church cry mightily to God for a revival in the church. Let them live such lives that all the world can see they love God supremely and care for nothing in comparison to pleasing Him. Having cast the beam out of their own eye, they can see clearly to cast the mote out of their pastor's eye. Put God first in everything. Even in eating and drinking He is to be first. And in His own good time He will save souls when his people are faithful.

KEEPING YOUNG.

BY REV. THURGOOD L. CUTLER, D.D.

Since the time when Cicero wrote his immortal treatise on Old Age, innumerable sermons have been written on this venerable topic; but as it is an experimental matter, there is always room for another one's experience. Some people regard old age as a disgrace, and practice various devices to conceal it. Their wigs and other "simulacra" wear out, and expose their folly; for Solomon declares that a hoary head is a crown of glory if it be found in the way of righteousness. That old age is an incurable malady is only partially true, for some vigorous persons pass fourscore years without ever having caught it or they have it so lightly that nobody suspects them. "Old" is a relative term, after all. I have known people who were pitifully old at fifty; and when I met that swift-footed Christian, the late William E. Dodge (senior) at the age of seventy-five, with the brisk gait of a boy, and with scarcely a gray hair on his head, I said to him, "You are one of the youngest men in New York."

How to keep young—that is the problem; and it is a vitally important problem, for it really means how to make the most of life, and to bring in the largest revenue to the Master. Healthy heredity counts for a great deal. Longevity runs in certain clean-lived families. For example, that stalwart philanthropist, Neal Dow, alert at ninety-two, told me that his Quaker father reached ninety-four, his grandfather eighty-five and his great-grandfather ninety. Such inherited vigor is a capital to start with, and not to be wasted. On the other hand, one of the most atrocious of crimes is that committed by some parents, who not only shorten their own days, but make long life an impossibility to their offspring.

Supposing that a man has a fairly good and unmortgaged constitution to start with, there are several methods to ward off the infirmities of a premature old age. The first and most important is to keep the Commandments. Our Creator has written certain laws on our mortal bodies—laws as irrevocable as those written on the stone-tables of Sinai—laws for the breach of which Jesus Christ has made no atonement. To squander vital resources by violating these laws or even by neglecting them is an unpardonable sin. There are suicides in

Christian churches—yes, in some Christian pulpits! Rigid care as to a dignified diet does not mean fastidiousness. It means a clear head, clear blood, and a chance for longevity. Stimulants are dangerous just in proportion as they become indispensable. Hard brain-work, hearty eating and little or no physical exercise are a short road to a minister's grave. That famous patriarch of the New England pulpit, Dr. Nathaniel Hawthorne, who was vigorous at ninety-four, used to say, "I always get up from the table a little hungry." The all-comprehensive rule of diet is very simple—whatever harms more than it helps, let it alone! Willful dyspepsia is an abomination to the Lord.

A second essential to a healthy longevity is the repair of our resources by sound and sufficient sleep. How much sleep is absolutely necessary to healthy vigor must be left to nature, she will tell you if you don't fool with her. "Turning the midnight oil" occasionally means burning out your life before your time. Morning is the time for work, one hour before noon is worth five after sunset. When a man who has as much strain on his brain and and on his nervous sensibilities as most ministers have goes to his bed room he should school himself to the habit of dismissing all thought about outside matters. If he has difficulties in doing this, he should pray for divine help to do it. This suggestion is as applicable to hard-worked business men and to care-laden wives and housekeepers as it is to ministers or to brain-workers in any profession. That wonderful physical and mental phenomenon, Mr. Gladstone, once told me that he had made it a rule to look every affair of state and every other worry outside of his bed-room door. To this excellent rule he attributed his sound sleep, and to his refreshing sleep he largely attributed his vigorous longevity. Paddy's rule is a good one, "When you sleep, pay attention to it." Personally, I may remark that it is to a full quota of slumber at night and a brief nap after a noon meal that I mainly owe sixty years of steady ministerial work.

To keep young, every man or woman should endeavor to graduate their labors according to their age. After three score and ten, lighten up the loads. It is over-work that wears out life, just as it is the driving of a horse after he is tired that hurts him and shortens his days. But while excess of labor is injurious to the old, an entire cessation of labor may be still worse. A workless life is apt to be a worthless life. If a minister lays off the burdens of the pastorate, let him keep his tools sharp by a ministry-at-large with tongue and pen. When a merchant or tradesman retires from business for himself, let him serve the public, or aid Christ's cause by enlisting in enterprises of philanthropy.

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

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

Lord and Saviour Jesus Christ." This beautiful petition blessed his closing years with sweet peace, and a strength unknown to the last.

A sure temptation to the aged is a leaden eye to quarrelsome and pessimistic lessons are unduly magnified and gains are not rightly appreciated. While we cherish and cling to many of the things that are old, and are all the better for having been well tended, let us not seek to put out eyes in the past. Keep step with the times; keep sympathy with young hearts; keep in touch with every new-born enterprise of charity; and in line with the workings of God's providence. A ten minutes of chat or play with a grandchild may freshen you more than an hour spent with an old companion, or even an old book.

Above all, keep your hearts in the love of God, and walk in the sunshine of Christ's countenance. Our "Indian Summer" ought to be about the most golden period of a life consecrated to him who bought us with his precious blood.

"Eye hath not seen, tongue hath not told
And ear hath not heard it sung,
How buoyant and fresh though it seems
to grow old,

Is a heart forever young."

Christian World

PASTORAL MEMORIES.

THE PRAYER MEETING FETTER.

The prayer meeting has been said to be the spiritual thermometer of the Church. There is much of truth in the expression. Something of the spiritual condition of any particular church may be known by observing the proportion of the people who are interested in attending and taking part in this service. For, except in some special conditions, we take it for granted that each of our Presbyterian churches has its weekly prayer meeting and that this service is maintained with thoughtful and conscientious diligence.

I have found all the churches, of which I have been pastor, very much alike, and especially in this that in each one I have found those whom I have known as the prayer-meeting people. The spiritually-minded, devoted praying, working, self-denying, missionary-spirited, strong, simple-hearted people who are found regularly at the weekly prayer service come to be, in every church, those upon whom the pastor most relies, those whom he most loves, and who sympathize with him most deeply, and love him most sincerely. They see each other, very often, at their very best, and go, hand in hand, in search of the best things, to the throne of the heavenly grace.

I have come to know and love the elders of the church from seeing them and hearing them pray at this week-night service. Here is the place where elders are trained and where they develop, and my judgment is that it would be a very rash and venturesome thing for a church to select as its elders men who are not in the habit of attending and taking part in this meeting.

Here I have met my Sabbath-school teachers. Those who have enough spiritual interest in the kingdom of God to be teachers in the Sabbath-school may be counted on as attendants of the weekly meeting, where prayer is made to God for his converting grace to come into the hearts of those as yet unsaved. It is possible, usually, at this prayer service, to meet most of the teachers, and to talk over with them the lesson or the work of the school.

Let this meeting be one filled with prayer. Instruction is good, and singing is delightful, but where the hearts of the people are full of spiritual longing for God's blessing and their lips overflow with importunate petitions, the place is shaken and the kingdom comes, and God is glorified.—Exchange.

Gentleness of speech has made the most wilful to be as the heart of a little child, and filled many a troubled life with the peace of Jehovah.

NECESSITY OF AN ATONEMENT.

J. P. WATKINS.

The Divine Government requires of sinners... The law by which we are bound to be governed...

Taking this view of the case we see that the... The law by which we are bound to be governed...

Now, if perfect wisdom saw it would be proper... The law by which we are bound to be governed...

We are then there is no way of being delivered... The law by which we are bound to be governed...

There can be no pardon extended to sinners... The law by which we are bound to be governed...

The law does not and cannot contain a provision... The law by which we are bound to be governed...

In this text the Apostle asserts in effect that no... The law by which we are bound to be governed...

A law without any penal sanction would be of... The law by which we are bound to be governed...

Pardon cannot be extended to sinners by the... The law by which we are bound to be governed...

Let us something be said as to the grounds of... The law by which we are bound to be governed...

Justice justice on the other punishment must be... The law by which we are bound to be governed...

Now, no justice claims the death of the sinner... The law by which we are bound to be governed...

The conclusion is that if God pardons offenders... The law by which we are bound to be governed...

Now, if perfect wisdom saw it would be proper... The law by which we are bound to be governed...

It is either proper and for the best interest for... The law by which we are bound to be governed...

The conclusion is that if God pardons offenders... The law by which we are bound to be governed...

Let the statement now be repeated that a pardon... The law by which we are bound to be governed...

The Atonement cannot have been made unless... The law by which we are bound to be governed...

First, man has nothing to present as an atonement... The law by which we are bound to be governed...

We have already seen that the law claims man's... The law by which we are bound to be governed...

How entirely absurd it must appear to pretend... The law by which we are bound to be governed...

But it may be asked, is not repentance all the... The law by which we are bound to be governed...

If repentance be regarded, as it is by those who... The law by which we are bound to be governed...

Such views of an atonement are too lax to deserve... The law by which we are bound to be governed...

cannot claim without the previous existence of... The law by which we are bound to be governed...

It has already been shown that in order to an... The law by which we are bound to be governed...

At this point the argument comes to a natural... The law by which we are bound to be governed...

MAJORS OR MEMBERSHIP?

We see the suggestion that the question of the... The law by which we are bound to be governed...

No heart of the Sabbath are devoted to the... The law by which we are bound to be governed...

We have no right to expect the gospel to prove... The law by which we are bound to be governed...

The picture of an army terrible with banners... The law by which we are bound to be governed...

Faithfulness to one's religious vows is often... The law by which we are bound to be governed...

Justice should be compelled to stand aside. It... The law by which we are bound to be governed...

It is not well for us to know what shall be on... The law by which we are bound to be governed...

Equally injurious might it be for us to know... The law by which we are bound to be governed...

WHAT SHALL BE ON THE MORROW?

In his great mercy God veils the future from our... The law by which we are bound to be governed...

People oftentimes have a morbid anxiety to... The law by which we are bound to be governed...

It would be a very terrible burden if people... The law by which we are bound to be governed...

No, let us be assured, God's plan is the best... The law by which we are bound to be governed...

Do today's duty, fight today's temptations, and... The law by which we are bound to be governed...

The weakest living creature, by concentrating... The law by which we are bound to be governed...

SUNDAY-SCHOOL LESSON

Subject: **Mat 11:1-14**

The Lord Heralded and Demanded
- John 10:1-14, 24-27

Memory Text "Jesus said unto them, The Son of man shall be betrayed into the hands of men."
Mat. 17:22

"When Jesus had spoken these words, he went forth with his disciples out of the town of Bethany, and the mount of Olives. It was only a winter stream, being dry some months in the year. Goulet says that when he was in Jerusalem he was told there had been no water in Gethsemane for twenty years.

"Water was a garden." The name was Gethsemane, or oil press. It was probably an enclosed olive grove on the lower slope of the Mount of Olives. There is little doubt that Gethsemane belonged to a friend of the Master's as it was a place to which he oftentimes resorted. A grove of old olive trees is shown beyond the ravine, and not far from it, which is probably a part of this garden. On going in our Lord left eight of the disciples near the gate and carried Peter and James and John farther in.

"And Judas also, which betrayed him, knew the place; for Jesus oftentimes resorted thither with his disciples." Such little touches to the picture as this make the blackness of Judas' treachery more evident. After looking in the upper chamber, Judas naturally turned to Gethsemane.

"Judas then having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons." A Roman force occupied the tower of Antonia which overlooked the courts of the temple. There were many Galileans in and around the city who had come up to the feast of the Passover, and the Galileans were fierce fighters. There was danger that they would make a riot and resist the arrest of their countryman whom they accounted as a prophet. They would be less likely to attack Roman soldiers than they would the temple guard. The band was a cohort which consisted of 600 men. If the chiliarch commanding was with Judas the word cohort would be used even if all the troops were not present. "With lanterns and torches and weapons." It would be dark under the olive trees and there were many caves and tombs near by in which the Lord might have hidden.

Judas advanced into the garden and gave the signal agreed upon by repeated kissing the Lord, but upon receiving the rebuke which showed him the object of the

display of his affection was known, he fell back to the soldiers and the multitude which had accompanied. The Lord stepped forth either from under the olive trees or outside of the gate and said to them, "Whom seek ye?" By making them single him out and give his name, he was providing for the safety of his disciples. If they were sent to arrest him there was no reason, except their own anger, why they should molest the disciples.

"They answered him Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them." No fierce words of condemnation could add to the force of that last clause. It was evident that Jesus of Nazareth had no intention of trying to make his escape. His hour had come. But there was something in the appearance of the man which led the foremost to shrink back from his presence.

"And fell to the ground." How useless were weapons against one before whom Roman soldiers could not stand! This falling to the ground showed to his disciples that he was laying down his life voluntarily as he had said to them. It showed Roman soldier and chief priest his power, and made them not dare to refuse his request that his disciples should not be arrested. The marvel is that as soon as they arose to their feet they did not run away from a man who had such power and of whose miracles many of them must have heard. But Roman discipline held some and passionate Jewish hate held others.

"Then asked he them again, whom

seek ye? And they said, Jesus of Nazareth." That was the name which had been given by the priests and the officers used it again. But their tone may well have been changed as they stood before him. "I have told you that I am he; if therefore ye seek me, let these go their way." The "me" is emphatic. Since their orders were to arrest him, there was no obligation upon them to seize the others. John's mind went back to the prayer of his Lord, "Of them which thou gavest me have I lost none." That was one fulfillment but the words guard the elect to day as then, and many times will they be fulfilled till the end come.

"Then Simon Peter having a sword." There were two swords with the party. Another disciple had asked if they should defend him, but Peter did not wait for his Lord's reply. Malchus, a servant of the high priest, in his eager hate, had thrust himself among the foremost to seize the Lord. Peter, struck with a hearty earnestness, intending, no doubt, to cleave open the fellow's head. But the sword only cut off the right ear.

But the Lord's kingdom was to be a spiritual one in which the weapons were not carnal. Luke tells us that the Lord, by a touch, restored Malchus' ear. He did not need Peter's sword had he intended to defend himself. He could, at a word, have had twelve legions of angels, and one angel killed Sennacherib's army in a single night.

"The cup which my Father hath given me, shall I not drink it?" The cup had not been taken away

but his body had been strengthened by the angel. The cup could not be taken away and yet his chosen be saved. They all forsook him and fled, no soldier daring to pursue. The soldiers bound him and carried him to Annas first. Annas had been high priest, but was deposed by the Romans. The Pharisees looked upon him as the legitimate high priest. He was the real ruler of the Jews, having supreme influence over his son-in-law, Caiaphas.

"Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people." Caiaphas had already prejudged the case, and was not a fair judge.

"And Simon Peter stood and warmed himself." The night was cold and the officers and servants had a fire, probably a brazier of coals in the open court in the center of the house. "They said, therefore unto him, Art thou also one of his disciples?" They knew John was. The maid who kept the door was the first to ask him. Then another asked him and he denied to both. The third questioner was a kinsman of Malchus whose ear Peter had cut off. This time Peter swore in his denial. "And immediately the cock crew." His Lord had told Peter he would deny him, thrice ere the cock crew. Also the Lord turned then and looked at Peter. No wonder he went out and wept bitterly.

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POWER

of our new nation

The world as it exists is the un-
 derstood Christian in his life, and
 went on to the churches to of great
 expenditures, and a single ~~single~~
 term of the nation from which our
 power is derived will be of great
 help to those who are in touch with
 the nation from which our power
 is derived and for the nation
 comes. We may be very weak in
 physical power but strong in the
 power of God. We may not be
 able physically to remove the
 smallest object out of our way, but
 spiritually we may be able to re-
 move mountains. Jesus said in Ma-
 thew 18:18: "I will give you power
 at all ages and one, except of what
 given, that from above." John 19:
 11. "We see that I would have
 been responsible for the man of God
 to have been put to death had it
 not been the will of God for it to
 be done. After Jesus came from
 the dead and before He left the
 world, He declares all power is
 given to Him in Heaven and on earth,
 go ye therefore, and teach all na-
 tions etc." Matt 28:18-19.

John 24:19. "And behold I
 send the promise of my Father
 upon you, but tarry ye in the city
 of Jerusalem until ye be endued
 with power from on high."

We have seen where the power
 comes from that is to qualify us
 for the great work of preaching
 the Gospel, and we must not mis-
 take this power or underestimate
 it. The Holy Spirit gives us this
 power (Acts 1:8). "But ye shall
 receive power after the Holy
 Ghost is come upon you, and ye
 shall be witnesses unto me, both in
 Jerusalem and in all Judaea, and in
 Samaria and unto the uttermost
 part of the earth. Then, brethren,
 remember we shall receive
 power after the Holy Ghost has
 come upon us, not before. How-
 ever well we may be prepared with
 a literary or a theological training
 we will be as a sounding brass or
 a tinkling cymbal if we have not
 received power from above. The
 Spirit gives power to the man of
 God when he is delivering the mes-
 sage; it is the force behind the mes-
 sage, be the preacher a polished
 scholar of an illiterate man, it has
 the power of the Holy Spirit to
 drive it home to both saint and sin-
 ner. And the saint is edified and
 strengthened, the sinner is made
 to feel his lost condition and
 thereby brought to repentance.

Brethren, don't try to preach,
 however well your sermons may be
 prepared, without the power of the
 Spirit; you will fail. You had
 just as well try to shoot your gun
 with no powder in the charge. It
 is the force behind the ball that
 sends it to the desired object. The
 early preachers were bold; they
 had a message red hot, and when
 they saw the boldness of Peter and
 John they took knowledge of them
 that they had been with Jesus.
 When you can convince your con-
 gregation that you have been with
 Jesus they will hear you. You
 won't have to advertise that you
 are going to preach on some novel
 theme to draw a crowd. No, if you
 have the Spirit upon you and a
 message from God's Word you will
 draw the crowd. You will have in-
 fluence over your congregation, in-
 fluence is but another word for
 power. Don't underrate the power.
 For you to have power with
 men, you must have power with
 God, and for you to have power
 with God you must have the Spirit
 of God, and to have the Spirit of

And you must believe that God is
 willing to give the Holy
 Spirit to them that ask Him then
 as readily as to give good
 gifts to His children. And I have
 said that all of the members of the
 church are just as much entitled
 to the Spirit as the preacher is.
 I would, what would I preach.
 Don't make a mistake here, both
 men, whatever you do. In J. A.
 Broadus used to say the most won-
 derful thing he preached about was
 Jesus. I believe the doctor was
 right. I said that I can not
 understand of the Gospel of Christ,
 for it is the power of God made
 manifest to every one that believ-
 eth etc. (Mark 1:16).

Don't understand the Gospel, but
 the power of the Spirit in your own
 soul and go and tell your congrega-
 tion the end story of Jesus and His
 love.

And when he comes of glory I
 sing the new, new song
 "I will be the same and glory that
 I have loved so long
 Henry, Ky.

A PRESENT DANGER

It is said that the days of judg-
 ment have come by, that the lines
 of battle are distinguished, and
 we hope, for ever. But now we
 are running to crossovers upon the
 other side. Instead of saying that
 "if a man does not think exactly
 as I think, or as the church thinks,
 he ought to be burned," we are be-
 ginning to say that if a man has
 a tolerably moral life, he may
 think exactly as he pleases, and it
 would be the crime of intolerance
 to hold him in any way responsible
 for mere opinions. But freedom
 of thought cannot alter minute

details of fact. Facts are hard and
 stubborn things against which our
 imaginations must bow, and we must
 not common kindly and common
 charity to spend the truth in order
 to make them known. From *Truth's*
Champion *Men's Examples* By
Rev. H. A. Cook, M. A.

When the battle has ended,
 and the triumph of God shall sound
 your entrance to the presence of
 our King. *Howard H. Puffer,*

YOUR PLACE

Stand on the side where Christ
 places you and learn to the end of
 what the nation lead to which
 Christ sends you, until the end
 shall come. Among the good as we
 selected by the King for you. Do
 whatever he requires of you
 whosoever the load which he places
 upon you.
 One can never hear a more skill-
 ful preacher than his "well done!"
 One can never win a richer reward

than the King's approval and the
 promise of life eternal. When the
 King's voice is heard, and the
 trumpet sounds, and the angels
 shout, "Well done, thou good and
 faithful servant, thou shalt come
 into the joy of thy Lord." This is
 the promise that God has made
 to all who are faithful to Him.
 The promise is not made to all
 who are members of a church, but
 to all who are faithful to Him.
 The promise is not made to all
 who are members of a church, but
 to all who are faithful to Him.
 The promise is not made to all
 who are members of a church, but
 to all who are faithful to Him.

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AFTER DEATH

He who died of Acan words
This to combat all his friends

Painful friends! He too, I know,
Fair and white and cold as snow,
And ye say, "Abraham's dead!"
Weeping of the fast and loud,
I can see your falling tears,
I can hear your sighs and prayers,
Yet I smile, and whisper this:
"I am not the thing you kiss,
Come your tears, and let it be,
It was mine, it is not!"

Good friends! What the women
late

For its last bed of the leave
Is a bed which I am quitting
Is a garment no more fitting,
Is a cage, from which at last,
Like a hawk my soul hath passed,
Leave the inmate, not the room,
The weaver, not the cloth, the
plume
Of the falcon, not the bare
Which kept him from the splendid
stars!

Long friends! He was, and dry
Straightway every weeping eye,
What ye lift upon the bier
Is not worth a woful tear
"To an empty scabbard come
Out of which the pearl has gone,
The shell is broken, it lies there,
The pearl, the all, the soul, is here,
"To an earthen jar whose lid
God hath sealed, the while it hid

That treasure of his treasury,
A mind that loved him, let it be!
Let the shard be earth's once more,
Since the gold shines in his store!
God is glorious! God is good!
Now thy world is understood,
Now the long long wonder ends!
—Exchange.

Our Pulpit

THE OUTLOOK OF THE OPTIMIST.

REV. G. H. MORRISON.

Ezek. 36:11: "I will do better unto you than at your beginnings"

Ezekiel is one of the most severe and stern of all the prophets, and no words in the Old Testament are more intense than those in which he describes the idolatries of Israel. Severity has always been one mark of the true prophet, just as to prophecy smooth things is one mark of the false, and you can recognize this stern note in every prophet's message, from that of Amos to that of Carlyle. But if the prophet spoke sternly, that was never his final word—there was always a budding morn in his midnight. However black and thunderous the clouds might be, there was ever a rainbow lifting its arch heavenward. Israel would repent, Israel would be restored again; the mountain of the Lord in latter days would rise. It is of such a time that Ezekiel is here speaking. It is to such a time that our great text applies. I will do better unto you, says God to Israel, than at your beginnings.

To this doctrine which our text embodies might be given the name of prophetic optimism. Ezekiel, Isaiah, even weeping Jeremiah—none of them were pessimists, they were all optimists; and the secret of that strong prophetic optimism is to be found in such a text as this. There is an optimism that is temperamental; it depends largely upon physical constitution. We talk

of men being born with a silver spoon in their mouths, but there are some who are born with a bird of golden impatience. Just as there are those who on the east side of the mountain are always certain of will rain by nightfall, so are there others who when the rain is leading are confident that the day will close by afternoon. That is a temperamental optimism. And then there is a very shallow optimism that is happy because it is half-blind. It deliberately shuts its eyes on what is dark and refuses to see objectionable elements; if it were less cowardly it would have more appreciation of the difficulties that beset all earthly hope. There is no more noteworthy or venerable leader, whether in war or in the State or in the church, than the leader who blindly minimizes difficulties. I need hardly tell you that prophetic optimism is never based upon deliberate ignorance. It is based on the fact that underneath all change are the arms of everlasting God.

This same feature this strong and virile optimism is found in the teaching of the Lord Jesus Christ, but the change He wrought in it and the new application He gave it, are a striking example of how He fulfilled the propheta. Just think for a moment of the prodigal son; do you see how our text is exemplified in him? He had been nursed in love and nurtured in pleasant tenderness ever since the moment of his birth. Then he went away to the far country, and broke-hearted he came home again—and all the love that had been lavished on his childhood was as nothing to the welcome he received. Bring forth the best robe and put it on him—he had been forbidden to touch it when he was a child. Put a ring on his finger and shoes upon his feet—his father is bent on doing better for him. And if you can gauge the distance between the chapter of Ezekiel and that great parable in the gospel of St. Luke, you shall have measured the growth of spiritual optimism from the propheta to the Lord Jesus Christ. To Ezekiel, the basis of optimism is God's sovereignty; but to Jesus, the basis of optimism is God's love. To Ezekiel the brighter future is for Israel, but in the teaching of Christ it is for one wandering child. It is because God is our Father and we are His children, that He will do better unto us than at the beginning.

I am quite aware that in actual experience the message of our text seems often contradicted. A man may say, I have put my trust in God, I have striven to be patient, and I have tried to follow Him; yet I cannot say I am any happier for it—my happiest days are days of long ago. Ah, well, if our text had said, I shall make thee happier than at the beginnings, there might have been some ground for quarrelling with Scripture; but our text says, I shall do better for thee, and that is a very different thing. For God does better for us when He makes us trust Him, when He weans us from things of sense towards the Infinite, when He wakens us to the value of the spiritual when He widens our influence and frees us of our pride; and if the shallower happiness of a past day must go, and if we must be brought into deeper waters as we journey, I suggest that possibly all the time God may be doing better for us than at our beginnings.

Think of the life of our Lord Jesus Christ. It is a signal instance of the fulfillment of this promise in the teeth of much that seems to contradict it. What I was

of men being born with a silver spoon in their mouths, but there are some who are born with a bird of golden impatience. Just as there are those who on the east side of the mountain are always certain of will rain by nightfall, so are there others who when the rain is leading are confident that the day will close by afternoon. That is a temperamental optimism. And then there is a very shallow optimism that is happy because it is half-blind. It deliberately shuts its eyes on what is dark and refuses to see objectionable elements; if it were less cowardly it would have more appreciation of the difficulties that beset all earthly hope. There is no more noteworthy or venerable leader, whether in war or in the State or in the church, than the leader who blindly minimizes difficulties. I need hardly tell you that prophetic optimism is never based upon deliberate ignorance. It is based on the fact that underneath all change are the arms of everlasting God.

It is better to be tempted in the wilderness than to live in the pleasure of excluded Nazareth! Was it better to be hated and laughed to scorn than to wander on the green hillside and dream grand dreams? Was Gethsemane better than the village garden? Was to be trodden better than the unfolding love of Mary? And when the hour of the cross came with the nails and spear-wound, and all the agony of thirst and desolation—was that doing better for Jesus of Nazareth than in the fair beginning of His years? I think that Mary at least would have said on His death-bed, "I am glad that I have seen thee suffer for me." We see the inner meaning of Gethsemane. We recognize that the straight road to kingship was through the misery and we of Calvary. And if it is better to be favored and honored than to be unknown toiler in a little hamlet, if it is better to inspire a million hearts than to dream dreams in the seclusion of the hills, than in the wilderness and in Gethsemane and on the cross of Calvary, God did better for Jesus than at His beginning. I want you to notice, too, that here, in the sharpest manner, the leadership of evil differs from that of God. It is one strange mark of everything that is evil, that its temptations leave us worse than yesterday. Well, a hundred years ago if you had lived in Edinburgh, you might have seen two men at two book-stalls selling books. Thirty years afterwards one of these two men had a publishing-house known all over Britain; and the other still huddled his barrow in sordid poverty. One piercing November night he drew up his barrow in the street right under the great establishment of his old rival, and "Ah," he said, "thirty years ago, he and I stood at our counters in Leith Walk, and I sold as many books as he did, and perhaps more; but every penny that I got was squandered, while he was reading and working and saving and planning and hoping—and there he is, and here I am." What a world of pathos in that there and here. How the roads had parted, honours and deathwards, since that far off hour when the men stood together. There was little difference in their beginnings—but how different were all things to them now! The truth is that sin would have no power save for the fact that its beginnings are very sweet. Had it been harsh or repulsive at the outset, the world would never have needed a Redeemer. But it offers us immediate satisfaction; it says, "All these kingdoms will I give thee instantly"; and here it differs by the whole universe from God, whose best beginnings are often very hard. Do you think that the sot whose life has been wrecked by drunkenness has been well treated by his imperious appetite? Do you think it is better with him now—disgraced, dishonored, wrecked—than in the beginning when his hopes were high? The question carries the answer in itself.

I like to think, too, that our text holds good of all the social relationships of life when these are based on God. It is not only to us as individuals, but to us in the tender comradeships of earth, that God says, I will do better unto you than at your beginnings. Here for example is a mother with her child, and there is something infinitely dear to her in helpless infancy. There comes a day, too, of such sweet and childish winsomeness and of a prattle that is so irresistibly captivating, that the mother can conceive no greater happiness than to have the child remain a

child for ever. It is in such hours if the mother be one of prayer that the words of our text should be grooved on the heart. However even with a lot when it is new, God is going to do better by and by. What means the promise that live like a benediction on human lives years together? Why do we say there are no friends like old friends? Why is it that where you have a true minister and a loyal people, there is a tenderness of affection after forty years that you could not have looked for after five or ten? It is just the fulfillment of the promise of God, I will do better unto you than at your beginnings. True hearts are not skilful in the art of revelation—all that comes gradually and slowly. So through the strain and stress and trial of years and the lights and shadows of all God's finer teachings, through seasons of weariness and languor of the heart, through days of mutual joy and shared in triumph, do lives become richer and more full of rest than even in the glad hours of their beginning.

In closing let us never forget that our whole life is really a beginning. These three were years are only the first chapter of a story that shall be continued elsewhere. You remember the opening view in the Book of Acts? The writer turns straight towards Jesus as he opens, and he says, "The former treatise have I made, Theophilus, of all that Jesus began to do and teach." All that Jesus began to do and teach until the hour that He was received up; then the life of Jesus on this side of the grave was only a beginning after all. If that is true of the perfect life of Christ how much more true is it of your life and mine! We have barely begun to live, begun to work, begun to discover the contents we craved for, when the sun goes westering down into the sea. Without a sunrise elsewhere, it is hopeless. Without a God, it is the worst of tragedies. To me life is inexplicable and meaningless—unfair, unequal, unbalanced, and unjust—unless we are to carry on elsewhere the task which here with such toil and tears we have begun. So God stoops down to us in infinite mercy, and He says, Child, all your life on earth is a beginning; but I shall do better for you than at your beginnings, when sorrow and sighing shall have fled away. In that hope we can be strong and steadfast; we can begin again after a hundred failures; we can ask for no other triumph here than the triumph of never giving in.

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The only amends for the past which we can make will be to add the past no more past for which amends are needed.—Robert E. Speer.

MARY AT THE CROSS

It is terrible for a mother to see her son die. The lot is common, and no common hand can wipe away a mother's tears. But the death which in itself all forms of human misery had been the maximum of pain, shame, horror and fear which human nature can endure. Such descriptions as I have read fill my soul with anguish and I will not torture you with their recital. Not this frightful death was but the climax of a long series of outrages, from the night of which one turns away in pain unapproachable. I think of the mock tribunals, the perjured witness, the savage blow, the cruel scourging, the crown of thorns, I think of the raging hatred that boret forth against Him, the gentlest and most lovable that earth has seen, and Mary stood beside the cross!

What an end to all the mother's dreams, the mother's joy and pride! The angel that whispers to young mothers bright hopes for their first-born had bidden her believe that her Child should be great, and should be called the Son of the Highest. For Him a throne was waiting, the throne of the house of David. But His kingdom should be like no other that mortal eye has seen—of His kingdom there should be no end. In lowliness her Child was born; the manger bare received Him. But still sang on the angel's song, "Glory to God in the highest," and the story of this wondrous birth was tidings of great joy. Just men and devout, of a type that every formative age produces lonely watchers for the morning through a night of fear, waiting for the consolation of Israel, had blessed her for the blessing that she bore. And one, whose dying eyes read cleared, uttered his glad thanksgiving, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." The fulfillment of these radiant dreams was slow in coming. Yet the long years are short when a mother sees her boy grow in wisdom and in stature, and in favour with God and men. He was but the village carpenter; yet there was childish prattle and boyish talk for her to ponder in her heart. Then came the glorious manhood in its serenity, its matchless sweetness, its mighty charm. It was coming true at last, the angel's whisper in her girlish dreams, the song that broke in waves of glory from the starlit heavens the prediction of the ancient sage—kingdom, throne, and Sonship with the Highest—it was coming true, it was all coming true! And then her world had gone out after Him. Galilee and all the south down to its utmost edge were loud in talk of Him, and the rapt Hosannas of the crowd proclaimed the coming of the King!

And there He hangs upon the cross! The nails have pierced His hands and feet. The crown of thorns is pressed upon His sacred brow. The insult of men, like the burning hate of devils, have lacerated His spirit as the spiked and twisted leathern thongs His flesh—and Mary stood to see Him die! Oh, mighty power of a mother's heart, that breaks and yet endures! This is the deep sorrow of mothers: In a world where thorns lie in every path, is there sorrow like unto this? Naturally, the eyes of the mother have turned from present care to future pride. When the boy is a man, what a strong

and there will be to him upon: When her heart and flesh fail her how his strong soul will sustain her? When her eye is dim with age, with what power it will light up and gleam again as she sees her dear one's great achievements? What interest in his career? What joy in his successes? What glory in the triumphs he must win? And then, when death dashes all these hopes away—how? Only a mother knows. And only God can comfort. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!

One anguish the mother of our test was spared. And another who had her have suffered with a suffering which Mary never knew. She was spared the poisonous sorrow which comes from guilt. Her sin was numbered with the transgressions, but she knew him innocent. Physical pain increased to torture, blood shed in rivers, and emotional anguish such as Mary felt when she stood beside the cross, are less in degree and less bitter in kind than the grief which has torn some mother's heart who has watched the soul of her dearest son in sin and perish in corrupt love. Oh, but we lack imagination! If we could but see what griefs our sins accumulate upon the head of one who loves us well and would die for us, we should pause even while the sin was hot upon our lips. My boy, my boy, do you think that your vice, your defilement, your dishonesty will mean to the mother who bore you? She would face death for you a thousand times. Will you not be a man for her?—C. F. Aked.

It is one thing to feel temptation, and quite another thing to yield to it.—Martin Luther.

FRIENDS HELP

St. Paul Park Incident.

"After drinking coffee for breakfast I always felt languid and dull having no ambition to get to my morning duties. Then in about an hour or so a week, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

"Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and beginning Postum twice a day. She was wholly cured. Still another friend told me that Postum Food Coffee was a Godsend to her, her heart trouble having been relieved after leaving off coffee and taking on Postum.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

SMALL THINGS BRING SMALL WORTH.

BY REV. C. H. WYATT, D.D.

Men think to get much for little. They prize for small outlay and large ingathering. It is a part of the inheritance of our departed and reap abundantly. It is a trick of our old customs to attempt to secure the best things at a very cheap rate. This folly is the eternal mother of all great things for nothing, or next to nothing, is the seed of the world's exchange.

The education that costs no outlay of purpose or toil, is worthless. Whether begged or stolen, or dreamed out, it brings no intellectual value. One can recall the men who went through college in gloves and slip pers, chiefly ambitious to have a good time, who have long since stepped down and out, while the men that wrought with soul and heart paid the price, and are still in the thick of the fight. Young men especially, with all their getting, need to get the understanding that things are worth to us what they cost us.

Nothing cost is nothing worth. The old axiom, "No excellence without labor," is still true, and means, "No real value without paying for it." And what is true in the business and educational life is true with emphasis in the religious life. A religion without sacrifice is worthless. The apostle laid down the law that if any man would not work he should not eat. The statement has a spiritual side that must be recognized.

David refused to accept the threshing floor of Araunah, and his oxen as a gift, with which to offer a sacrifice to God, saying, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." He would pay the price, make the sacrifice.

This does not mean that we are to pay for our salvation. We are saved by grace, but the conditions upon which the grace of God is available are costly to us. They demand the sacrifice which the sinner is most unwilling to make, and which many who call themselves Christians fail to make.

Our Lord demanded a great price from Paul, in order that he might be saved by grace and obtain apostleship. "I will show him how great things he must suffer for my name's sake." The apostle paid the price and obtained unspeakable values. In his second epistle to the Corinthians he catalogues the twenty-one things that he suffered that he might obtain likeness to Christ. And yet he declares that he was saved by grace.

God has commanded us to "Buy the truth and sell it not." We never get possession of the truth until it gets possession of us, until we have experienced it. And that is the meaning of God's requirement. Hence the sweetest, the highest fellowship with God costs us the surrender of our will to him. Absolute self-sacrifice puts us in such relation to Christ that he can give us all of himself.

Why is it that so many Christians get only an occasional glimpse of him who is altogether lovely? Why is it that many are feeble, and sleep while they ought to be awake? Why do so many live at a distance from him? are satisfied with the feeble hope that somehow their venture in religion will come out right at last, though it is all uncertainty now? The reason is

not far to seek. Their religion costs them no soul for God, no no sacrifice for souls, no watching, no prayer, no denial of abandonment of self. They give to God nothing of service or sacrifice and get nothing in return.

Shall we think to cheat God, get something for nothing when we remember that the improved value, eternal life and the shameful death of the Son of God on Calvary? And can we hope to make that value ours without giving back to him the life which he purchased entirely, absolutely? Yet here is where so many break down and make a failure of life. They have not reached the point where they can cry

"None of self, and all of thee." He took our place in death, that we might take his place here in the world, dying daily unto sin and living unto God. We must learn the profound truth that "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." As we surrender all to him, count all things but loss for Christ, we shall know "What is the exceeding greatness of his power to usward who believe." For as we surrender ourselves to him, he gives himself to us. Giving all, we get more than all, we get himself. *Herald and Peabody.*

THE KING'S BUSINESS

John Ruskin says somewhere: "This is the sum of all my writings: 'Whatever he saith unto you, do it.'" To enforce and emphasize the importance of absolute obedience to the Divine Master, was the effort of his life. He had learned it in his early life, with his Christian mother as his teacher, as together they read the Holy Scriptures through and through, chapter by chapter, morning after morning. Happy is that man and exalted is his influence, who makes it his one purpose in life to keep God's commandments and to teach men so.

William Carey the great pioneer missionary, said, at some time in his early life, when he was finding his work and feeling his way, that it was his business in life to do the Lord's work, and that he cobbled shoes to pay expenses. The matter of making a living was entirely a subordinate one in his scheme of life. As for making money, or amassing wealth, he simply had no interest or concern. He put first things first all the time. The kingdom of God filled his thoughts. He wrought with his hands to pay expenses, as Paul made tents. Think, if one can, of Paul making money in order to be rich. He was too great a man for this. He was engaged in the King's business.

A consecrated Christian young man said: "I have no desire to be rich, or to make money. I want to be of service in advancing the gospel and kingdom of Christ. Money, in itself, has no interest to me." The call to duty and to service, ringing in his ears and in his heart, calls him to the supreme things of life. The call of the Lord rises above all other voices. Blessed is he who makes it his business in life to live by the words that proceed out of the mouth of God and to do, simply and be the clear will and wish of Christ.

The turning of a soul to Jesus Christ is to be in recognition of his Lordship. It was thus that Saul of Tarsus turned, crying, "Lord, what wilt thou have me to do?" He who thus comes in complete self-

surrender, accepting the divine will as his new law of life, will have a clear idea as to his future. Hated by Christ, he is to honor Christ. Hated himself, he is to love himself. Hated, he is to love to serve to show his gratitude and love.

These are, alas, too many so-called conversions that turn out to be spasms. The momentary excitement passes, and there is no abiding spiritual element or path of faith. But when there is born into the soul this purpose of simple and sincere obedience to Jesus Christ in everything, and always, and everywhere, the kingdom of God has been set up in that soul, and Jesus Christ reigns there as King.

Let the standard be set up in our hearts and in our homes, and in our churches, around which we shall rally in unwavering loyalty to Jesus Christ. Let his teachings, as they came from his own lips and from the lips of holy men who were inspired by the Holy Spirit, be our doctrinal belief. Let his life be our example. Let his grace be our salvation. Let his directions be the law of our lives. Let every thought within us be brought into subjection to his will, and let us steadfastly and earnestly, be about the King's business.

MORE THAN FORGIVENESS

It is evident that those people who put large emphasis upon God's forgiveness of one's sins, as though it were the one thing which makes that person a Christian, have a very inadequate conception of what is required to constitute a veritable Christian. The divine forgiveness of one's sins is only a part of the process of transforming that one into a living child of God. To merely remit one's sins would be to leave him still un-saved in a true sense. A sinner must have a new nature, else he cannot become a Christian; and forgiveness of one's sins does not, in itself, impart a new spiritual nature. Nor does remission of one's sins produce in him eternal life. The two things are vitally distinct. It may be truly said that there have been persons whom God has forgiven of sin, yet were not given eternal life by Him; and hence they were not made Christians. It seems to be true that Christ forgave certain ones, and yet did not give them eternal life at the same time. With the forgiveness of one's sins there must be such a radical work and change as to produce in that one a new creation, in the very center of which is so much of eternal life as to give him a distinct spiritual likeness of Christ. Moreover, accompanying the forgiveness of a believing one's sins, and his reception of eternal life, there is also the reception of the Holy Spirit, who is both a witness to that one of the fact of his change of nature, and his supporter and guide for all the future. Without the Holy Spirit the new and true life of the Christian could not continue in him. The saved one has not only been begotten by the Holy Spirit, but his eternal life is nurtured and evermore sustained by the Spirit. The one is as necessary as the other. And he who denies the truth that the Holy Spirit directly and vitally abides in the true believer is not a real Christian, however much he may insist upon the necessity of the remission of one's sins. Whatever may be said in the Bible about baptism, in close connection with forgiveness of sins, it is certain that it

does not even intimate that a man may receive eternal life and a new nature by the ordinance of baptism. No church ordinance is stream-lined to serve any one.

C. H. WYATT, D.D.

LIKE HIM

Changed into his image? Not perfectly, for he never perfectly in this world. The reflected image of the sun in the lake is very different from the sun in the heavens. If he cease to shine, as when a cloud passes over his face the image in the water is lost. If you disturb the smooth surface of the lake, the likeness of the sun will be broken into glimmering fragments. Still, it is the image of the sun. It is it with Christ's likeness in the heart of the believer. If a cloud of unbelief or worldliness come between the image and the sun, the heart is troubled by doubt, or fear, or sudden calamity, how broken the likeness often is! But, whether dimly or brightly appearing, it is likeness to Jesus still.

And be not discouraged, dear Christian soul, if after all these years you can see nothing of the beautiful image in yourself. Let it comfort your heart to reflect Jesus may see his likeness where we can hardly discern it at all, just as the portrait of a child will sometimes seem better to a parent's eye than to a stranger's. There are touches or resemblances which only love can see. Not that this should content us. We ought not to be satisfied with a likeness which only the eye of God can see. We must aim to be so like Christ that all the world can see him in us.

It is said of St. Francis of Assisi that he had gazed so long and so admiringly at the cross that the wounds of Christ had reproduced themselves in his own body. The Franciscan monks to this day hold that marks of discoloration did come in their great master's hands and feet, and that blood exuded from his side. That may seem to us a dream of superstition. But this is no dream—"the marks of the Lord Jesus" may be in every one of us; the marks of his life and of his death; the marks which shall declare us his to every eye that beholds us, and which he himself at last shall own, as proving us of the same heavenly lineage with himself—children of God and joint heirs with Jesus Christ. *Examiner.*

It is proposed to establish a great theological seminary, at some point in Texas, and Fort Worth has come to be regarded as the most eligible place for it. A meeting of the Baptists of the city was held, recently, and was addressed by Dr. B. H. Carroll, with great effect. It is said that Fort Worth is rich in Baptists, many of whom are rich, both in good works and in material possessions. The twelve Baptist churches of the city number some four thousand souls, and gave the hand of fellowship to one thousand new members last year. At the meeting referred to, it is said "The whole congregation stood amid the deepest solemnity to pledge themselves to the movement to bring the seminary to this city and to make it the noblest and mightiest institution in the world." In the accomplishing of this purpose we wish it the greatest success. We are in favor of "the noblest and mightiest."—*Journal and Messenger.*

The best way to have permanent peace with the world is not to expect much of it.—Carl Hilty.

Editorial

It is with sincere regret that we bring before our readers a matter that leads to anything but a piece and look yet simple justice demands that a sad fact now be made public.

In the most recent issue of the Baptist Argus Dr. W. J. Harvey says the "like warm and half-hearted support of some denominational agencies" by the Western Messenger led him to sever his connection with that paper. Let it be borne in mind that Dr. Harvey, as President of the Baptist Book Concern and Business Manager of the Western Messenger, had the absolute and vested right to dismiss any or all the attaches of the Western Messenger and to employ in their stead whom he wished. That authority certainly carried with it the responsibility for the policy of the paper.

Last August when the facts were presented that culminated in Dr. Harvey's removal from all connection with the Western Messenger, just five persons were present, viz.: W. P. Harvey, W. E. Mitchell, who is Dr. Harvey's nephew, W. D. Nowlin, Moderator of the General Association of Kentucky, J. G. Bow and C. M. Thompson. The three last named brethren, hoping to be spared a painful duty, called on Dr. Harvey Monday afternoon, May 4, 1908, and gave him the opportunity to retract and withdraw the printed statement concerning the severance of his connection with the Recorder. This he declined to do. That statement is so misleading that after careful and mature deliberation, the above brethren jointly requested the publication of the following signed statement. It is with great reluctance that we comply with this request but any other course would be misunderstood and, after all, those interested want only facts:

To our certain knowledge, Dr. W. P. Harvey was compelled to sever his connection with the Baptist Book Concern and WESTERN RECORDER last August, after being convicted of deliberate falsehood; the question of the policy of the Recorder not being once mentioned.

WM. D. NOWLIN, J. G. BOW, C. M. THOMPSON.

State of Kentucky, County of Jefferson:

Subscribed and sworn to before me, John W. Hill, Notary Public for State and County above named, by Wm. D. Nowlin, J. G. Bow and C. M. Thompson, this 5th day of May, 1908.

[Seal.] JOHN W. HILL, Notary Public.

My commission expires January 22, 1910.

We confess to just a little surprise when a paper like the Herald and Presbyterian calls into question the statement that baptizo means anything but immerse and especially when it is done on this wise:

"Now, however, comes a writer, Dr. W. W. Everts, in the WESTERN RECORDER, a Baptist paper, who cites Schneider's Lexicon as high authority, and on his side. He says:

"Schneider defines the word in question as meaning to 'dip in.' He refers to the use of the word as applied to a man 'overwhelmed in

debt,' to a boy 'confused in a problem as that he cannot emerge from it,' and to a 'drunkard soaked in wine.'"

"With such an explanation we need a definition, not of the Greek word baptizo, but of the English word 'dip.' According to the immersionist theory, a drunkard to be dipped in wine must be taken by some one else and immersed in it. If the drunkard can be truly dipped or baptized in wine by drinking the wine, then water baptism can be administered by having the subject drink the water. If a boy confused by a problem can be said to be baptized in it, then our immersionist friends need only talk about the meaning of baptizo until people are confused and the people are immersed.

"If a person overwhelmed with debt is baptized in it, then one need only carry a great load of water in order to be immersed in it."

Is it possible that our good friend has forgotten that baptizo, like many other words, is sometimes used in a figurative sense, and that, by the way, happens to be true in the case under consideration. But when a word is thus used it does not lose its essential meaning. Were it otherwise we would become hopelessly involved concerning several Bible doctrines. In this instance the object is represented as being in something. Debt is not overwhelmed in the man the problem is not confused in the boy and wine is not soaked in the drunkard. Thus it becomes quite obvious that the absurdity is not with the immersionist but with the one trying to evade the well-established meaning of baptizo as "dip" or "immerse."

After all, we fail to see any comfort in our brother editor's explanation even for himself. Suppose the word "sprinkle" or "pour" is substituted for the word "dip," does that make it any more lucid or intelligent?

Is a drunkard 'soaked in wine' when he is 'taken by some one else' and sprinkled in it? Can a boy be confused in a problem by being poured 'in' it? Can a man be overwhelmed by sprinkling him 'in debt'? From this it will be seen that baptizo cannot even figuratively be tortured into meaning anything but "dip" or "immerse."

Referring to the Baptists the additional statement is made that "as a rule, they do not quote many lexicons or scholars, but only a certain character, whose opinions are well known." The writer making that statement is asked to furnish the proof by naming the standard Greek Lexicons that define "baptizo" as sprinkle or pour. We are eager for this information. Please do not tax our patience.

Bishop Charles D. Williams, of Michigan, in a recent popular magazine, discussed the question. "Have We Lost the Bible?" He writes from the standpoint of a stalwart liberal, and says:

"A Word of God, infallible and inerrant, shouted down from the heavens every morning through the trumpet of an archangel would have no meaning to us. It would find no point of contact with our human nature. It could not touch our hearts. But a Word of God coming to us through the living human experience of men of like passions with ourselves, apprehended by conscience, tested and proved by life, humanized by our common humanity, even though it must needs be stained here and there with human passions and even

made fallible by human ignorance and infirmity—such a Word of God is quick and living."

The Bible of our fathers that is still cherished by the overwhelming majority of Christians as the Word of God, inspired and infallible, he designates a "heathen Bible," and declares that the "Christian Bible" is the product of reverent (!) criticism. Of course, he means by this the elimination, in both the Old and New Testament of all that is not in accord with the theories of this school of critics.

Not what is the "Christian Bible"? To the present hour this question remains unanswered so far as the higher critics are concerned. Innumerable efforts have been made to answer it but they cannot agree among themselves and their hopeless confusion is both amusing and pitiable. As yet the distant horizon holds no star of hope with reference to this answer. A Bible that could withstand the onslaught of Celso and Porphyry has little to fear from the modern antagonist, though he may profess that the surgeon's knife is in a friendly hand and is being used to remove the cause of putrefaction and thereby make possible a vigor not attainable apart from perfect health. The main difference between the ancient and the modern assault upon the Bible is that the former tried to destroy Christianity while the latter plays sad havoc with faith in the revealed Word of God.

We do not profess to be an authority on athletics, but feel that the criticism concerning college sport is not entirely without warrant. Brawn and muscle are not to be developed at the expense of intellect or morals and the governing principle, in all college games and sports should be to secure a healthy body. Education means discipline and the best kind of discipline is not produced by indulging in amusements even though they be legitimate. These have their place, but it is secondary and, for that reason, should be subordinate.

President Eliot, who has studied this question with some care, believes that the "ideal sport is some form which will continue to be possible through life and not a form which is too severe after the agility of youth is passed." Concerning football he says:

"The American modifications of Rugby football have now been played long enough to make possible a judgment as to the success of eminent football players in after life; and the verdict is what might have been expected. It clearly appears that neither the bodily nor the mental qualities which characterize football players are particularly serviceable to young men who have their way to make in the intellectual callings. Football toughness is not the kind of toughness which is most profitable in after life."

Intellectual development is an important factor in school life and anything which militates against that should be given up. School games we must have, but let them be sane and helpful and lead to a useful future.

The catalogue of the forty-ninth session of the Southern Baptist Theological Seminary is just from the press. From it the following important facts are gleaned. The total number of students for this session was two hundred and seventy-two, representing twenty-six States and six foreign countries. As usual Kentucky leads the list with the largest number of students, this

time the number being fifty-two, and Wake Forest leads the colleges in representation, twenty-seven having come from that institution. The catalogue reveals that it has been a prosperous year and we congratulate the faculty on this splendid showing.

The Mid-Winter School of Practical Methods was well attended and certainly intensified the denominational life of those who were present.

Death has invaded the ranks of the trustees and hence hence two choice spirits, Drs. T. T. Hason and J. H. Kilpatrick have left vacancies that must be filled. They were fearless, faithful, noble champions of the Seminary.

Prof. W. O. Carter is still abroad, where he has been for several months trying to regain his health. We are sorry his recovery has been slow, but rejoice that there has been gradual improvement up to the present time.

The inhabitants of Paducah, Ky., are beginning to discover somewhat of the duplicity and rascality employed by the liquor forces when their nefarious business is at stake. There, as elsewhere, they are trying to intimidate individual and commercial opposition by a method absolutely despicable.

Corington Bros. & Co., wholesale grocers, have excited their opposition by favoring the submitting of the question of local option to the will of the people. No matter what their individual views on that subject might be, this was the only course an honorable, upright firm could pursue, for business men who would let a monetary consideration determine their relation to a matter of public welfare deserve the open brand of infamy. This firm, so the rumor goes, is now being subjected to a secret boycott by the allied whiskey interests because of their noble stand. The day is past when such tactics will be crowned with success. All a just, liberty loving public desire is information and when that is given they will see to it that the individual or firm that is the object of such an assault is reinforced in a tangible, practical way that tells its own story. We congratulate the men composing this firm on their splendid stand and rejoice that in business matters they value men higher than money.

The Southern Baptist Convention will be invited to meet in Louisville next year. A strong committee is at work securing data that will be used when our claims are presented for the honor of being the Convention city a year hence.

Many reasons could be urged for the selection of Louisville as the meeting place, but perhaps the most important would be that the Southern Baptist Theological Seminary will celebrate its semi-centennial that year. Of course, this will be a notable event for Southern Baptists and it would be most fitting for their great Convention to grace the occasion with its presence.

The Baptists in Kentucky outnumber all the other denominations combined, and Louisville is a Baptist stronghold. Then, too, the city can easily take care of the Convention, furnishing ample and first-class hotel accommodations at reasonable rates, and it is easily accessible from all points of the compass.

With Louisville inviting, yea, interceding it is to be hoped the committee who has the matter in hand will respond with becoming dignity and grace.

EDITORIAL VARIETIES

The proceeds of the sale of Dr. H. A. Porter's personal papers given to the Kalamu Monument Fund.

Dr. W. A. Taylor resigned of Harrodsburg, Ky., last Sunday. We have there a splendid little church, good home and fine grounds for the future.

The Foreign Missions Board closed the year without debt, the Home Board has some debt, and the State Board receipts are gratifying. Let us thank God and take courage.

It is reported that three million one hundred and fifty thousand men are out of employment, and of this number Kentucky furnishes thirty six thousand. The situation, however, is growing better.

Mr. A. V. Shumway has accepted a unanimous call to the pastorate of the Nashville church, and others of more upon his work. He will remove his family there in the near future. We congratulate both church and pastor upon the new relations.

Dr. W. D. Nowlin, the Moderator of the General Association of Kentucky, the popular pastor of Third church, Owensboro, a member of the State Board of Missions, and of the Educational Board, made us a pleasant call this week.

Rev. J. H. Dotter has just resigned the pastorate of Marion church. We do not know his plans, but hope he may be kept in Kentucky. Dr. Dotter is a full graduate of Georgetown College. He has been a prominent worker and a successful pastor in Kentucky, Virginia and Tennessee.

One of the nobles of the noble women who are Kentucky's pride and glory, has gone home to glory. Mrs. Mary M. Garrett, widow of Judge James Garrett and mother of the Hon. James Garrett, died at her home in Columbia on April 23. She was a woman of lovable character, strength of intellect, and, best of all, of great piety.

Rev. J. T. Hetta called at our office on his return home from two fine meetings in Indiana. Bro. I. S. Sanders, agent for our Orphan's Home is pastor of the churches at Troy and Deer Creek. At the former there were seventeen additions and at the latter twelve additions. Bro. Hetta both sings and preaches the old story.

Evangelist W. H. Smith has so far recovered from the effects of his operation for appendicitis that he is visiting and resting in Louisville with his son. He is weak from his suffering and confinement and the drain upon his system. We believe he will soon be entirely well, but must not attempt too much labor during the coming summer.

Rev. Wm. J. Mahoney, our State Sunday School Secretary, is doing a fine work. He went to Murray this week to organize a Baptist Sunday School Union in Blood River Association. He goes to Newport next Sunday to supply the pulpit and to make an address to a class of special Sunday School workers, who have taken a regular course of training under the tutelage of Miss Mamie White, one of the accomplished teachers in the Newport church.

The Southern Baptist Assembly grounds is located on the top of Blue Ridge mountains, eighteen miles east of Asheville. No formal gathering will be held this summer, but quite a little colony will gather there to spend the heated term and arrange for the erection of cottages. Any Baptist who would like to camp out there for the summer can secure the necessary tent room without cost by addressing Secretary B. W. Spillman, Kingston, N. C.

Missions! The year is gone, the books are closed, the record has been made. Kentucky Baptists have given the past year to State Missions \$23,411.88; to church building, \$2,715.30; to Sunday School and Colportage, \$2,359.79; to Foreign Missions, \$34,089.42; to Home Missions, \$21,928. This does not include the amount given for District Missions in the various District Associations. Nor does it include the gifts to miscellaneous objects, such as Ministers' Aid, Ministerial Education, Orphans' Home, etc. There were fifty-nine associations out of seventy-six that sent in contributions during April. The checks received from time to time ranged from 40 cents to \$1,600. The receipts for April were \$25,283.25. Of how many Kentucky Baptists can the Master say, "Ye have done what ye could?" Do not forget that a new year has already begun. Let us start now.

AMONG THE Churches.

Walnut St. (Y. S. and M. (Colored)) - Pastor Henry A. Foster: (Chal. Church) John 19:16. The Angel of Upper Room, 1 Kings 20:26. R. R. attend, 120. By letter, 6; baptisms, 1.
Church of St. Peter: J. M. Weaver; Sunday School; Preaching the Word, Phil. 3:13-14. R. R. attend, 100. By letter, 1; baptisms, 1; by letter, 2.
Calvary - Pastor J. R. Detwiler: The Father's Prayer, Matt. 26:30. A. F. Foster, Northwood, 11. R. R. attend, 114.
East - Pastor I. T. Wilson: An Ideal Christian Worker, 1 Cor. 9:27. The Influence of the R. R. attend, 100. Dr. Leavelle, a representative of the Anti-Tobacco Association, delivered a short address at the evening service.
Church and Jefferson M. A. Mission - Rev. G. H. Higgin: The More Abundant Life, John 10:10. R. R. attend, 62.
Eighteenth St. - Pastor H. V. Nelson: Father's Answer, John 19:27. By letter, 1. R. R. attend, 55.
Psalms - Pastor T. J. Devall: Faith Progressive, 1. Thos. 2:10. Transfiguration, John 1:42. R. R. attend, 204. Lord's Supper at evening service.
German - Pastor A. Jansen: The Cup of Salvation, Pa. 116:2-14. The Word of Judgment, John 12:48.
Harrison - Pastor Chas. R. Alford: The Lord's Prayer, Mark 11. The Rich Young Man, Matt. 19:16-22. R. R. attend, 89.
Highland Park - Pastor G. F. Davis: Everlasting Life, John 5:24. The All-wise God, Pa. 73:11. R. R. attend, 62.
Hope Rescue Mission - Pastor Wm. M. Bruce: Subject, Matt. 9. Bible Class attend, 22. Good service at workhouse, attendance 121; fine meeting at jail. We are in great need of money to carry on our work at the mission.
Highland - Pastor I. W. Doolan: The Kingly Carpenter, Mark 6:3. God's Redeeming Love, John 3:16. R. R. attend, 225. For baptisms, 4. Sunday School addressed by Mr. D. H. Lewis, of Palestine, on the subject, "The Holy Land." An interesting and instructive lecture.
Immanuel - Pastor Thos. A. Johnson: The Barren Fig Tree, Luke 13:6-9. The Sinner and His Salvation, John 6:37. R. R. attend, 167. Baptized, 6.
Oakdale - Pastor R. N. Mohler: The Influence of the Holy Spirit, John 14:17. Good and Evil Spirits and the Results of Their Working, I. Sam. 16:13-14. R. R. attend, 105.
Ormsby Ave. - Pastor J. R. Williams: The Religion that Counts, James 1:27. Why We Go to Church, I. Tim. 3:14-15. R. R. attend, 109.
Parkland - Pastor E. G. Vick: An Expression of Love, Mark 14:8. Your Righteousness and that of the Pharisees, Matt. 5:20. R. R. attend, 134.
Portland Ave. - Pastor L. W. Smith: Repentance, Luke 13:5. Divine Guidance, Prov. 3:5-6. R. R. attend, 86. By letter, 1.
Twenty-second and Walnut - Pastor M. P. Hunt: Hospitality, Rom. 12:13. The Parable of the Tares, Matt. 13:24-30, 36-44. R. R. attend, 624. By letter, 1; baptisms, 6. Preached at K. and I. Institute in the afternoon.
Twenty-sixth and Market - Pastor R. E. Reed: The Friends of Jesus, John 15:14. Propitiation, I. John 2:2. R. R. attend, 187. Sunday School children brought in \$101.04 for building fund.
Thirty-sixth and Grand - Pastor B. R. Robinson: Christian Service, John 12:26 and 13:15. R. R. attend, 32.
Third Ave. - Pastor S. J. Cannon: Christ Crucified, I. Cor. 2:2. A. Falsehood, Gen. 3:4. S. S. attend, 141. By letter, 8; for baptism, 9; by relation, 2; baptized, 3. Meeting closed; fifty-one additions during the meeting.
Culbertson Ave. (New Albany) - Pastor U. S. Clutton: Mercy, Matt. 5:7. An Invitation, Gen. 7:1. S. S. attend, 72. For baptism, 2; by relation, 1.
The Pastors' Conference adopted resolutions commending the Rev. W. E. Foster to the Texas Baptists. Bro. Foster becomes pastor of a strong church in that State.

had no one day but work and conducted chapel services on Wednesday.
This day last week Dr. Moffitt took advantage of the chapel hour to put before the student body the financial condition of the Seminary, which resulted in the Seminary constituting a fund of \$2,000 for the endowment fund. We are sure that this will be added to before the end of the session, as some of the students were absent on the day that the matter was presented.
Our last missionary day for this session was last Friday. The reports and addresses were, as usual, good and very beneficial.
Letters from mission fields in China, India, and Brazil, were read with great interest. Addresses for the morning were delivered by two missionaries, Mr. Frank Hoffmann, of Baltimore, missionary from China, subject, "The Missionary of the Future and His New Movement, His New Challenge, and His Task"; Mr. I. R. Campbell, missionary to Africa, spoke out of his own experience about the work in his district in Africa. It was indeed gratifying to have news from Dr. Williamson, stating that the Foreign Mission Board was able to meet all financial obligations for this conventional year. We were glad to have Mrs. Hartwell, a convert of the Lord, who has spent several years in China, to attend our meeting Friday.
Tabulated report for April: Missions supported by the Seminary, 11; students engaged, 58; enrolled, 823; average attendance, 979; collections, Sunday School, \$1,474; meetings, Sunday School, 27; prayer and praise, 29; preaching, 12; visits, 67; conversions, 23.
Summary of work done by faculty and students: Regular services, 276; supply, 46; revivals, 15; funerals, 12; total, 248. Addresses, missionary, 26; Sunday School, 20; prayer meeting, 24; Sunday School classes taught, 85; total, 109. Conversions, 25; baptisms, 18; received by letter, 17; observance organized, 1.
Supplies for Sunday: J. V. Turner, Elrod, Ind.; W. P. Wagner, Dupont, Ind.; L. J. Powell, Little Rock; A. I. Foster, Baskette, Ky.; W. C. McPherson, Cox's Creek; R. R. Russell, Hamilton Avenue; H. R. Millinger, Sand Creek, was called as pastor.

The whole city was shocked and grieved when the Courier-Journal of Tuesday morning told of the death of Dr. A. M. Carlidge. He seemed so well and strong; he was comparatively a young man, being forty-six, and looked younger. He was attending to his patients on Monday, but at night was taken with an attack of cardiac asthma and died in an hour.
Dr. Carlidge stood in the foremost rank of surgeons, and such men can be illy spared by the world. He was a member of Walnut Street church.

THE "DISTRESS SIGNAL"
This is it. Read it. It is for you— for every Baptist in Kentucky.
Just recently a bank in Owensboro was placed in the hands of a receiver, and another has made an assignment. In one of them were deposited the "Immediate Use" funds of the Baptist Ministers' Aid Society of Kentucky. It is believed that all shall, in the end, be available to the Treasurer for the use of the beneficiaries; but it cannot now be stated when any of it shall be. All of our beneficiaries are in need; some in great need—even distress. The writer left one weeping only a few days ago because of her sense of helplessness, and because of her distress. Another, a dear and grand old man, and a Baptist stalwart, who, as he says, for years stood for Baptist principles against all foes, from Roman Catholic to Mormons (and he was no despised nor mean antagonist); almost blind for near a score of years, bedfast since the middle of last December, now well past ninety-one years of age, of whom a loved and loving one writes: "He gets very lonely and often talks of the Baptist brethren, wishing to see them. We have no hope for his recovery." This once, and for long, long years, greatly useful preacher of the pure gospel and defender of the faith, with his feeble, old, faithful companion, and an unmarried, faithful daughter, with nothing of selfishness, but doing all she can for the comfort and pleasure of father and mother—these, all these—and numbers like them, are in distress now.
If contributions do not come in more liberally than for some months past, they must actually suffer.
Brother, sister, ask God if you have done your duty to them. But for our faith in God and Kentucky Baptists—His people—gloomy indeed would be the conditions now confronting us. Listen! "Give us this day our daily bread," is their cry. Listen! "Inasmuch as ye

have done it unto the least of these, ye have done it unto me," says Jesus Christ. He who gave His life, "passed out His soul unto death" for you. It is Jesus who calls for bread when they call for bread. It is Jesus who hungered and thirsted when they hungered and thirsted. It is Jesus whom you feed and clothe and comfort and console, when you console and comfort and feed them. What a blessed privilege that gives you, when he leaves them dead, lonely and painful to comfort and console, and thereby, out love. This is the distress signal. Will you heed it?
J. D. MASON, Cor. 6th and Broadway, Ky.

MINISTERS' AND MEMBERS' MEETING
A Ministers' and Members' Meeting will be held at WHITE CHURCH church, Logan county, Ky., May 29-31, 1908. Following is the programme:
"The attitude of the church toward the infraction of law, and especially the prohibition laws." J. R. Kennerly and A. G. Dyer.
"The New Testament church and its Missionary Baptist church life." M. M. Hall and W. R. Thornberry.
"Can Missionary Baptists logically commune with other denominations that practice immorality?" A. C. Dyer and J. P. Cleaver.
"Kingship of John 3:3." J. M. Welborn.
"Women's sphere in church work." J. R. Kennerly.
"The advantage to ministers in taking part in Ministers' and Members' meetings." Pastor of Holston church, Todd county, Ky.
"The duty of churches to their people." W. H. Fitzhugh.
"Preservation of the Saints." J. P. Cleaver.
"The mission spirit, the Spirit of Christ." D. P. Browning.
"The design of baptism." E. W. Moss and Carl Holland.
"The importance of Sunday School work." J. D. Sharp and O. R. Browning.
"The advantage to preachers in attending our associational meetings." F. M. Welborn.
"The advantage to the church from Ministers' and Members' Meetings." J. C. Johnson and J. W. Hollie.
Sermon for criticism.—J. R. Kennerly, O. R. BROWNING, J. D. SHARP, J. W. FOSTER, Committee.

DEAR RECORDER:
Some of your readers will be glad to know that Beechland church (Pleasure Ridge Park, Ky.) has moved into its new commodious house of worship. It is finished, except the painting on the inside, and this has been delayed in order to get in all of the memorial windows. Twenty are in now, and only three are left. It will be fifty years in 1910 since our church was organized, with eleven members. One moved away and died in a short time, but ten lived many years and did faithful service. The relatives of eight of these have placed memorial windows in the church in honor of their loved ones.
As our church has sent out members into nearly every State in the union perhaps some of these former members would like to have a window placed in our new building in memory of the time and place where they, or some loved one, were converted and found our Saviour precious to their souls. If they have this desire, they can consult Dr. S. S. Foss, Valley Station, Ky.
We have a beautiful and exceedingly well built house, and we invite visitors to come and see our new church and to worship with us. We have services every Sunday. May God bless the dear old RECORDER, the good paper that has been a welcome visitor in our home for nearly thirty years, is the desire of
A READER.
Valley Station, Ky.

DEAR RECORDER:
The three-weeks' meeting at the church here closed Thursday night. Bro. R. E. Neighbors, of Salisbury, N. C., did the preaching. He is a strong preacher, with no "uncertain sound." Bro. A. L. Ruby, of Chicago, led the singing and was a power in the meeting. Largo crowds attended the services; a few times all that came could not get in. There were seventy additions, making more than 250 since Bro. Jenkins took charge of the church. The membership is now over 800. With large Baraca and Philathea classes.
Bro. Ruby, who has been a member of another denomination, was one of the additions. Dr. Rose, of North Carolina,

DEAR RECORDER:
I exceedingly regret failing to mention the helpful address and hearty co-operation of Rev. M. E. Dodd, pastor First church, Paducah, and the presence and help of Pastor H. C. McGill, of Providence, Ky.
T. E. RICHY.
Princeton, Ky.

THE GENERAL ASSOCIATION AND AUXILIARY SOCIETIES OF KENTUCKY BAPTISTS.
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GENERAL ASSOCIATION.
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Hawthorne's Sermons

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Programs, Supplements and Mite Boxes Sent Free on Request. Name the Number Needed.
The Collection for the Bible and Colportage Fund of Sunday School Board.
For the Sunday Institute of the Southern Baptist Convention

NEW BOOKS
THE CLUB OF WITNESSES, and Other Sermons. J. R. Hawthorne, 1111 Clark, 17mo., 281 pages, \$1.00 postpaid.
THE MEMORIAL SUPPER; A plan for Organic Church Life. J. M. Frost, Clark, 17mo., 292 pages, 90 cents postpaid.
THE HIGHWAY OF MISSION THOUGHT, Eight of the Greatest Discourses on Missions. Edited by Rev. T. H. Ray. Clark, 17mo., 370 pages, 75 cents postpaid.
ISAAC TAYLOR FICHENON, the Home Mission Statesman. J. R. Dyer, 1111 Clark, 17mo., 168 pages, Clark, 60 cents; paper, 25 cents postpaid.
Notable instances. Book of Testimony, John Jacobs and Edward Everett Hale, Jr., J. M. Frost, Small 17mo., 99 pages, Clark, 40 cents; paper, 25 cents postpaid.

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENN.

J. M. FROST, Corresponding Sec.
Hopkinsville, Ky.

FIFTH SUNDAY MEETING.
The following is the programme of the Fifth Sunday Meeting of the Ohio State Association, to be held with the church of Central Ohio, beginning Wednesday, May 28th, at 10 a. m., and continuing two days:
Introductory Sermon.—N. P. Jones; J. N. Jaeger, alternate.
"Scriptural grounds for world wide missions."—O. M. Schultz and R. D. Carter.
"What the Scriptures teach about forgiving."—A. R. Gardner and G. H. Lawrence.
"The duty of the church and the pastor to each other."—W. R. Oldham and H. P. Brown.
"Sunday School Talks."—T. W. Ford, L. W. Tichenor and F. D. Baughman.
"Importance of church fellowship."—H. D. Burch and G. W. Gordon.
"Ordination of deacons by order of the church."—By presbytery.
Sermon, 11 a. m., Sunday, by one chosen by the committee.
Queries at the beginning of each service.

O. H. LAWRENCE, J. N. JAEGER, A. R. GARDNER, Committee.
THOS. J. WATTS.
New Liberty, Ky.

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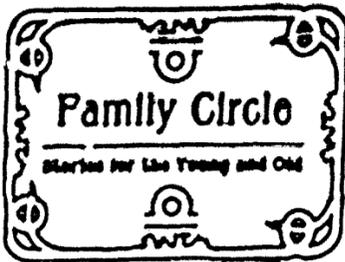
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A PARENT'S PILE

BY MISS MARY WILSON

My little boy is eight years old. He goes to school each day. He doesn't mind the tasks they set. They seem to him but play. He knows his class at school work. And also takes the lead. At making little paper boats. But I wish that he could read.

They teach him phonics. And, oh, it adds such beauty. To hear his spelling innocent. His up his reward parts. He also learns anatomy. And knows the stars by night. Of course he's very up-to-date. But I wish that he could write.

They teach him things botanical. They teach him how to draw. He knows of geology. And gravitation's law. The dimensions of oceans. With him are quite a lot. They tell me he's a clever boy. But I wish that he could add.

A DIP OF INK

BY MISS MARY WILSON

It was the strangest church service in London. The congregation did not assemble until the clergyman had a fixed, and then they shuffled into their places in the most extraordinary fashion.

Some of them came in on their hands and knees; others hopped in on one leg; some were carried in arms and placed on couches, which took the place of pews in the late room in which the service was held. Others were supported by white-robed nurses while they limped slowly and painfully across the floor to the clear space in front of the minister while the greater number shuffled in as best they could by themselves.

It was a strange congregation; some lying down, some sitting stiffly on a bench; the greater part squalling, lying or rolling upon the floor, as suited their size and condition. A peculiar feature of the assemblage was that in most cases the little feet of the youthful members of the congregation were bare and shoeless, and in all cases the limbs were bandaged.

The matron took her seat at the harmonium, and the service opened with a hymn. Only the nurses, in their white caps, stood up during the singing. The rest of the congregation remained seated or squatted on the floor. They did not move from their places till the service was over. Those who had been set upon the benches remained sitting till they were lifted down, and those on the floor made no effort to rise.

The clergyman from his desk looked down upon the sad little group before him as he spoke of the love of God and of His tender care for His suffering children. He had looked upon the same scene many times before; it was not new to him; but today he was moved out of his usual composure, and his voice faltered as he pronounced the blessing.

He remained in his place till the congregation had shuffled out. It was astonishing how soon the room was clear; in how short a time they all managed to get away. He watched the crippled children limping out of the door, and when they were all gone he turned to the lady who had been seated at the harmonium. "Is this really the last time?" he asked. "Is there no possibility of going on?"

"None," she said with a sigh. "We cannot go on without funds. It has been a struggle for years past. The subscriptions have fallen off—people have so many calls now—and the work that is done here is comparatively unknown; it appears to so few."

"That is the pity of it; if it were known there would be no lack of support."

The matron shook her head. "Oh! you don't know," she said, "how difficult it is to get people to take an interest in things. There are so many appeals to the public for help, great philanthropic schemes that have the first claim. Our work is so small in comparison that we are overlooked."

"Small," he repeated with some heat. "Is it a small thing to give all these little ones a chance in life? It is a

great work you are doing here, a noble one, and I do not intend to let you down."

The matron's eyes brightened. "If people only felt that," she said, "I know it is a splendid work. It helps those who cannot help themselves. At these little contributions you can do for the children of the poor, children who will have to live here if God will, and for the care they get here would be to give all that they can."

"Thank God," a great deal has been done to know the suffering, to fit them to take their place in the world. Oh, you, we have great things to thank God for. The many lives here have been made more tolerable. The matron has been kind—so much to some cases, but could do all. It is a great thing, though the world may give it to be to some of these little ones to straighten the little twisted limbs and make the crippled feet comfortable for the journey of life."

The congregation was moved by the matron's words. "It is not a work to let sleep easily; it is worth making an effort to give effect to continue it," he said with emotion.

"Everything has been done that can be done," she said sadly. "The committee has and decided to close the hospital without much care and thought. If we could only raise a thousand pounds we could go on, we could keep the place open another year, and then who knows something might happen."

"You think a thousand pounds would be enough?"

"It would be enough for our present needs. But the cost of the building is so large. The committee need money to improve the house. I have a ready written to the parents to remove the children, and the money here now to go. This is the last service you will hold here. Another Sunday the place will be closed."

"Closed for lack of funds."

The service at the hospital had been held as was customary after the morning service in the parish church. The vicar was later today than usual, and when he reached the house where he was due for lunch the company had already assembled.

"Why are you so late?" the lady who occupied the seat at the head of the table asked him. "We were afraid you were not coming."

"I was detained," he explained, "and I'm afraid I forgot the time. I had to say good-bye to my little friends; it was their last service."

"Their last service?"

"Yes; they go away tomorrow. The place has to be closed."

"Closed? Why is it to be closed?" the lady inquired.

"For the usual reason—lack of funds."

"Lack of funds? Why do they not make an appeal to the public?"

"They have already appealed without success. There are so many charities needing help; so many demands on all sides; and this is a very obscure work."

"It may be obscure, but it is a very noble work; it helps those who are quite helpless—who would be helpless all their lives without it," the lady said with some warmth.

"What work are you talking about, Mary?" a thin, reedy voice inquired from the end of the table.

The vicar had not observed the speaker before; he had come in late, and she was already seated. He looked down the table and saw a little lady at the farther end, sitting with the children and their governess. He did not observe her particularly. She was very plainly dressed, and of middle age; he had an idea, if he thought about her at all, that she was a relation of the family—a poor relation.

"A hospital for children crippled in their feet. It has been carried on hitherto by voluntary subscriptions, and these seem to have failed—and they will have to close their doors," the hostess explained.

"It is very sad to come to that," the little lady said, speaking in a low voice with a certain thrill in it. "They must have fallen on evil days indeed to send the children away. Is there really no other alternative?"

"None," unless the Good Samaritan comes to their aid with a thousand pounds," the vicar said, as he left the table and went about his work.

He was preaching in the afternoon to a large fashionable congregation in a West-End church. He preached from the same text that he had preached from at the Children's Hospital in the morning, and he altered and adapted it to suit his hearers. He spoke of the love of God, and of His care for His suffering children. It was still the message of love and care. His lips did not falter when he spoke of God's unceasing care, though he did not for one moment lose sight of the sad scene of the morning. Faith, he reminded his hearers, was more strained by the mystery of Providence than by any difficulties in the word of

God. He was looking the strain himself, but it did not interfere with his message.

The next day brought the breaking up of the Children's Hospital. The matrons came early to fetch away their children. Some were there as soon as the doors were open—women who had their day's work to do, and wanted to get about in with no little delay as could be helped. There was some formality to be gone through before the little patients could be taken away, some papers to be signed, and the matrons had to await the meeting of the board before they could receive the formal order of discharge.

There was a good deal of grumbling among the mothers of the delay as they waited for the committee to arrive; but there was no complaint against the authorities for the step they had taken. They understood that the work could not be carried on without funds. They had learned the lesson of submission.

"If you think the gentlemen will be a team?" a voice in the crowd called the matron—a low, penetrating voice, with a thrill in it. The head of the church over the matrons pointed to close to the speaker.

"They will be here almost directly; but there is some important business to be done in the first, before the papers can be signed. The lawyer is waiting for the matrons of the house," the matron replied, smiling at the speaker, a plainly dressed little figure in rusty black.

The matron addressed gathered round at the crowd at the head of the stairs. "I don't think I will wait. I had better go now," she said.

"It will be of no use your going for another half hour; the gentlemen will be too busy to attend to you. You can get your child's things together while you are waiting; one of the nurses will help you."

"Thank you, there is nothing to get together," she moved away towards the staircase as she spoke, and was lost in the crowd.

"She hasn't got a child here," a woman on the stairs cried. "I see her going through the wards, looking first at one and then at the other, as if I asked her if she had come to fetch her child away, as she said she had no child to take away. God had taken her child away years ago, I asked her if it was crippled like those, and she shook her head. No, thank God! thank God!" she said, speaking all of a tremble, and she went off without another word.

"What is she here for if she has not come for a child?" another woman asked.

"Perhaps she has come with a friend. It's hardly to have some one to take the bundle. A crippled child's an awful lot alone carrying a bundle besides."

The board had met in the room below. Half a dozen grave-looking men were gathered round a table, and the solicitor's clerk who had awaited their arrival was unfolding a deed he had taken out of the bag.

He unfolded it leisurely, and spread it on the table before the chairman, a bald-headed, benevolent looking old gentleman, with spectacles on the bridge of his nose.

While he was intent on the document and the man of the law was directing his attention to a note at the foot, the person who had no child to take away pressed forward. "Will you give me a dip of ink?" she asked, in a low penetrating voice that could be heard by all.

The lawyer, who had his back to her, looked over his shoulder and motioned her away, and one of the men seated at the table remarked in a severe tone that the committee were engaged on important business and could not be disturbed.

"I only want a dip of ink," she persisted, with a strange thrill in her voice.

All the men seated round the board looked up at the interruption with grim disapproval.

"We are very much engaged just now," said one of them roughly, with a withering glance at the interloper. "If you will wait in the outer office."

"I only require a dip of ink—"

The chairman paused in his reading, and looked over his spectacles at the speaker.

"A dip of ink, did you say, madam? By all means. Jones, give the lady a dip of ink."

The clerk ungraciously handed the pen to the person who would not be put off and the committee returned to the reading of the deed of surrender and forgot all about the interruption.

The pen was brought back presently, and as the lady laid it on the table a paper fluttered from her fingers on to the legal document the chairman was reading, and she walked rapidly over towards the door.

"What is this?" he said, taking up the paper she had dropped.

He read it slowly, with a quiver of the nostrils and an indrawing of breath. It was a cheque for a thousand pounds.

"Gentleman," he said, in an agitated

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Ayer's Hair Vigor, as every woman knows, is the best remedy for all cases of falling hair, and it is the only one that will restore the hair to its natural color and growth. It is a pure vegetable preparation, and it is the only one that will not injure the scalp or the hair. It is the only one that will not fade or wash out. It is the only one that will not dry the hair. It is the only one that will not make the hair brittle. It is the only one that will not make the hair fall out. It is the only one that will not make the hair thin. It is the only one that will not make the hair gray. It is the only one that will not make the hair white. It is the only one that will not make the hair black. It is the only one that will not make the hair red. It is the only one that will not make the hair brown. It is the only one that will not make the hair blonde. It is the only one that will not make the hair auburn. It is the only one that will not make the hair chestnut. 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STORIES FOR LITTLE ONES

HOW THE BEARS ATE THE SQUASH PIES

BY E. CAVANA

It appeared large round and golden in the November twilight. What the moon! Dear young people, who was talking about the moon? I referred to a squash pie. Can't one tell a story in one's own way? It was in one sense a pie of a thousand that is, for excellence. Numerically, it was one of the six baked during the afternoon of the day before Thanksgiving by Mrs. Samuel Parmenter, who lived in a township in northern Maine, surrounded by pine woods and by the society of Mr. Parmenter and the children. These were Jack, who was twelve years old, Benny and Hobby, the twins, who were six years of age, and dear little two-year-old Luella Adeline Amelia.

Jack and Benny and Hobby and Lully had watched their mother make that noble squash pie and its fellows. They had hindered her—they called it helping her—while she made the pastry. She had pared and sliced and boiled the squash and Jack helped her sift it, and Hobby stirred in the milk while she beat the eggs, and Benny suggested an extra spoonful of sugar to each pie, and Lully, in her high chair by the table, looked on, laughing with pleasure—which was perhaps the best help of all. By twilight the pies were baked and set away in the little pantry to cool. When Mr. Parmenter came home from the woods, with his axe over his shoulder, everybody told him, from Lully up to "mother," that the pies looked remarkably good.

The kitchen was small and the fire in the oven had been hot; therefore the little pantry which opened from the kitchen needed a current of fresh air, and Mrs. Parmenter sent Benny to raise the window, and keep it open by sticking a nail into the woodwork of its frame. When the family went upstairs to their bedrooms under the roof the window was forgotten.

The twins were soon asleep but Jack lay awake, for the golden orb of the November night—the moon I mean this time, not the squash pie—cast a beam of light across his pillow.

"Hope I shan't be moonstruck," he thought to himself. Then he heard a noise out-of-doors on the turf, something like the heavy steps of a stout person walking with clumsy rubber boots. Jack was out of bed in a minute and at the little gable window. Putting forth his head he could see a large black figure that resembled a fat man in a fur coat, peeping in at the window of the pantry, which was directly beneath the window where Jack was watching. He looked beyond; a few yards away from the house were two smaller personages similar in shape to the intruder at the pantry. This visitor leaped in at the window, then took out one of those pies and dropped it upon the ground, where it broke in pieces. Now the small-

er revolution came running, and each pronounced himself a share of the pie. It was a black bear with her two little cubs.

Bears in northern Maine are rather good natured neighbors. They have a way, it is true, of borrowing ears of corn and honey-comb and fruit, and they are for getting as to repaying of the loan, but every one has known that most of a neighbor upon two feet instead of four. These bears rarely attack any person unless provoked, and who would think any better of a bear who would see his wife shot and his babies carried into captivity without using his natural weapons of defense?

Had Mrs. Bear ought to have asked leave of Mrs. Parmenter before borrowing those pies. So thought Jack, and he hastened to awake his father, who, having heard the story, came from his bedroom with his gun, and, followed by the boy, went noiselessly down the stairs into the kitchen. By this time the bear had divided two pies between her cubs before helping herself to any. She heard the footsteps on the kitchen floor and made with one paw an odd signal to the cubs, and the chubby little fellows toddled and tumbled away as fast as they were able. The mother bear did not follow them immediately. There was a chance of danger, she knew, but there was also a chance of more pie. When she saw Mr. Parmenter and his son she began to think the situation serious. She dropped upon all fours and moved off, with her lumbering gait, a dozen paces. There she paused, stood up again upon her hind legs and thrust her paw, which must have been strongly flavored with squash pie—into her mouth and sucked it vigorously. Then dropping both paws in a comical attitude she looked squarely in the face of Mr. Parmenter, as if to say: "Here I am, caught in the act of stealing pies for my cubs. You are witness, judge and jury. I plead guilty, with extenuating circumstances."

Mr. Parmenter raised his gun, aiming at the bear. Then he lowered it. "Jack," said he, "I have a great mind to let her go. You say she fed those pies to her cubs. I guess mother would feel pretty sorry if she hadn't a piece of pie to give the twins tomorrow. And it don't seem hardly right, when we are just about to thank Providence for mercies received, to kill a creature for taking a bit of what has been provided. I guess when the Governor appointed Thanksgiving day for folks, there was nothing said in the proclamation about it being fast day for bears. Jacky, I'm going to spare the old creature."

Jack took a pie—tin plate and all—and threw it out of the window toward the bear, who fell upon it joyfully.

"Jack, my son, are you crazy?" "No, father; but that pie was a little burnt on one side, and the old bear hadn't any. That makes three pies for the bears, and leaves three pies for the Parmenters."—Harper's Young People.

KATHLEEN'S VALENTINE FOR PAPA.

"What is Valentine's Day?" asked Kathleen. "It is the day when little girls give pretty lacey things called valentines to the little boys that they like best," said mamma. "But what about the little boys?" asked Kathleen, rubbing her curly head against mamma's shoulder. "Oh, the little boys also give valentines to the little girls that they

like best," laughed mamma. "Why do they?" "Oh, because they do," said mamma, patting her darling's curly head. "Fred did not want just such in the world, or just women in the world. He wanted some of both and he wanted the men and women to love each other so that it would be pleasant for them to live together in the same world. Now the little boys and little girls are needed in this world, for they grow into the men and women, and God wants them to love each other, and that is why they sometimes send each other valentines."

"Did you ever send a little boy a valentine?" asked Kathleen as she threw her arms about her mother's neck. "If you don't want anyone to hear you answer you can whisper it. I am right up next your ear where I can hear and we will have this for our secret."

"Very well," whispered mamma, sweetly. "We will have this for our secret. Yes, there was a little boy who lived next to me, when we were children, and I was very very fond of him. I always made all of the valentines that I gave away and I made a very pretty one for this little boy. It was a sheet of drawing paper, upon which I had pasted a picture of some roses. While I liked roses because my name was Rose."

"And his name was like papa's?" put in Kathleen. "Yes, of course."

"Why did you say 'of course' and where is the little boy now?" "He has grown up to be the best man in the world and he is your papa."

"How lovely!" exclaimed Kathleen, clapping her dimpled hands. Then she went into the corner of the room she called her house and took her seat by the little desk which mamma had given her on her last birthday, and began to think, and think, and think.

Mamma could not tell what the girlie was thinking about, but she soon went to her own work in the kitchen.

When she came back an hour later, Kathleen said, "Well, mamma, I have my valentine all made for my sweetheart."

"And is she going to tell her mamma who he is?" "Oh, I couldn't just no way," answered Kathleen, and she shut her eyes—the dear little thing, for fear that mamma might see the secret in their soft blue depths. Then she added, laughingly, "You will know on Valentine's Day."

And on Valentine's day mamma did know, for under papa's plate was the queerest little valentine there ever was, that is, unless you yourself have made one that is queerer. It was a sheet of letter paper, upon which Kathleen had pasted a number of little round, red seals, placing them so that they read

"I LOVE YOU." When papa took up his plate and saw his valentine, she said, joyously, "I s'pose you is my sweetheart, papa, because I wanted to have the same one that mamma had."

And papa threw a kiss at her right across the table, and said, "And I have two of the dearest sweethearts there ever were, and right after breakfast I will give them both a ride for their valentine."

Of course, papa and mamma both noticed that Kathleen had left the "e" out of love, but they knew that she had not left one inch of love out of her sweet little message; so they said nothing about her mistake.—Alice May Douglas, in Cumberland Presbyterian.

UNCLE WALTER'S PLAN

BY MISS MARY WATSON

"Why don't you stop teaching?" cried Fred as he fastened his face against the cold window pane and watched the big drops falling in a steady shower. "I don't like this kind of weather a bit."

"Well, I think a big boy six years old, who has rubber boots and a raincoat and an umbrella would enjoy going to school in the rain," said Uncle Walter.

"I like it, but Nellie can't go when the winds are wet," said Fred. "Her crutches slip and just now she is having to sled on the sidewalk. You see we are working for a prize, and Nellie and I are just even. If I get ahead today, I'm afraid she won't catch up again. Do you think you could coax mamma to let me stay at home?"

"I don't want Nellie to have the prize," said Uncle Walter.

"I don't like it," she's lame, and it would do her lots more good to let them it would me. None of the rest have as many marks as we have, and I want her to get the prize."

"I am sure your mamma will want you to go to school," said his uncle. "But I have a little plan that may help. How would it do for me to carry Nellie to school today and bring her home at night?"

"Goodly, goodly!" cried Fred. "I'll carry her crutches and lunch basket. Next week I'll have to miss one day to go to grandpa's and then she'll be ahead of me all right. You do think of the nicest thing, Uncle Walter."

Miss Ethel was very much surprised to see a big man coming into her schoolroom, but he told her he had not come to try for the prize. Nellie had been crying at home because she thought she could not go, but her tears had turned to smiles long before she reached the schoolroom.

On the last day of school Nellie received a prize from Miss Ethel for the most perfect grade in spelling, and Fred was happier than if he had won it himself. He hurried home to tell his mamma, and found her entertaining an old lady. "So you let a girl get ahead of you, Fred?" said the guest. "Dear me! I'd be ashamed of not studying hard enough to win the prize myself. I wouldn't tell anybody about Nellie winning it. It's too bad."

But when the old lady went away his mamma kissed him and said: "I am very glad Nellie won the prize, dear. You were kind and thoughtful to give up to a poor little lame girl. I am proud of you." "She wouldn't have had it if Uncle Walter hadn't carried her to school every stormy day," said Fred. "Wasn't he perfectly splendid to do that?"—Selected.

ALSIE'S BIRTHDAY PRESENT.

"Dear little Alsie," grandma wrote, "you must write and tell me what you wish for a birthday present." And Alsie thought and thought, for it was a very important matter, and she did not want to make a mistake. For a while she ran her pencil over the page without making a mark, but finally she wrote:

Dear Grandma.—I believe I want a little cold neck-tee more than anything else. It costs ten dollars. I believe I want it as much as mamma wants a new set of tinsoons. Grandma smiled when she read the letter; but she sent Alsie ten

dollars, telling her she could buy the neck-tee or anything else "because I know," wrote grandma, "that uncles and little people change their minds."

"I don't change my mind when I've got ten dollars to buy a good neck-tee," said Alsie, and she ran all to the jewelry store, while she was standing at the counter waiting for the clerk she saw laid out in the case before her the prettiest set of tinsoons and she thought, "I wish mamma had them!"

"The price is ten dollars," said the clerk, "but they're worth it." And he took out the tinsoons.

"I want to look at the little gold neck-tee," said Alsie, bashfully. She held the neck-tee in her hand, but again her blue eyes sought the silver tinsoons. "I'll be here," she said, softly. "I'll take the tinsoons."

It was a happy little girl who ran home carrying the tinsoons, a happy little girl who handed them to her surprised mamma and a happy little girl who wrote:

Dear Grandma, I know you won't care when I tell you that I spent the ten dollars buying lovely little tinsoons for mamma and all of us, instead of getting the neck-tee just for myself. I send you a thousand thanks from every body and special birthday love from your little granddaughter, ALSIE.

And grandma did not mind at all. Louise K. Baker, in Jewels.

NUMBER ONE

"He is a Number One boy," said grandmother proudly. "A great boy for his books, indeed, he would rather read than play, and that is saying a good deal for a boy of seven."

"It is, certainly," returned Uncle John, "but what a pity it is that he is blind!"

"Blind?" exclaimed grandmother, and the Number One boy looked up, too, in wonder.

"Yes, blind and a little deaf also, I fear," answered Uncle John.

"Why, John! what put that into your head?" asked grandmother, looking perplexed.

"Why, the Number One boy himself," said Uncle John. "He has been occupying the one easy chair in the room all the afternoon, never seeing you nor his mother when she came in for a few minutes' rest. Then when your glasses were mislaid and you had to climb upstairs two or three times to look for them, he neither saw nor heard anything that was going on."

"Oh, he was so busy reading!" apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling. "If Number One is not blind nor deaf, he must be very selfish indeed to occupy the best seat in the room and let older people run up and downstairs while he takes his ease."

"Nobody asked me to give up my seat nor to run on errands," said Number One.

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books, but if a pretty story makes you forget all things except amusing 'Number One,' better run out and play with the other seven-year-old boys and let grandmother enjoy the comfort of her rocker in quiet."—Youth's Evangelist.

IRON FENCE advertisement with logo and text: DOW WIRE & IRON WKS., LOUISVILLE, KY.

TENNESSEE LETTER

The recent Middle Tennessee Sunday School Convention of Pastors... The attendance from a distance was small but the local attendance was large.

Tennesseans are warming up over the forensic discussion between Gov. Patterson and Katherine Vadpoe... The discussion was a delegated primary.

Tennessee has made gains in Home and Foreign mission collections the past conventional year... I am happy that my own churches nobly came forward and helped in this grand work.

I rejoice that I have been notified that I am a messenger to the Southern Baptist Convention... Up, brother! Work, for the night is coming.

JOHN T. OAKLEY.

DEAR RECORDER:

It has been a long time since I wrote you my last letter. Since then many things have taken place

in our church work at Lagos and out stations. I will only write that

The February 2nd at 10:30 a. m. in the Baptist church at Lagos... The candidate was publicly sustained to the work of the church.

Bro. Cole came to us from the Wesleyan denomination last June... He had changed his views on baptism from sprinkling to immersion.

The candidates came to us from the Heathenism, Mohammedanism and other denominations... The Lord has been blessing us and is working with us, and by us, and in us, and through us, to the saving of many precious souls.

Pray for us and help us all you can with your means, tracts, religious papers and books.

M. L. STONE, Pastor, Ebulemeta Lagos, W. Africa

DEAR RECORDER:

Sunday, April 19th, by request, I occupied Pastor C. S. Gregston's Dawson Springs' pulpit in his absence... The excellent and commodious new brick building erected during the ministry of the late pastor, T. M. Morton, will stand as a monument to his indomitable energy and zeal for the Master's cause.

Pastor W. E. Hunter, few weeks ago announced to his Princeton people his request that they would make ready to give a free-will offering for missions on April 26th... He believes in the gospel order in

but for some months in the year he pugged away at the granite which himself, paying his living expenses out of the profits of his hired season as a liveryman... We could not help thinking of certain philosophical and critical friends who get all their knowledge of God and all their views of duty from the New Testament, but nevertheless spend three-fourths of their time in pugging away at the Koran or the Vedas, Theosophy or Christian Science, sounding the praise of some such new faith with every breath and yet drawing their spiritual sustenance all the while from the simple words of Jesus.

The difficulty is we do not believe God except nominally... We go about guided by our own almost sighted fallible reason.

T. H. HANCOCK, Princeton, Ky.

DEAR RECORDER:

It is probable that many in the "Old State" would like to hear a word from an ex-Kentuckian... I have been free that day to this a constant reader of the paper.

Eight months ago I removed from Carnheraville, Mo. to Cape Girardeau, where I have found almost unlimited amount of work to do... The city of 13,000 inhabitants has sprung up from an old town of about 4,000 of forty years standing to its present population within the past five years and still it grows.

Since I came to this field we have had sixty-five additions to the church. About half of them being by baptism. And they are still coming.

J. O. WILLETT, Cape Girardeau, Mo.

FINANCING NEW CREEDS.

A liveryman in a Rocky Mountain pleasure resort we once asked what he did during the long winters when his stables must be closed and when there were no "summer boarders" to keep up his establishment... Yet the pity remains that so many men and women should affect to despise the old gospel when all the world except themselves can see that it is only the spiritual wealth of the old gospel which gives any saving power to the new

but for some months in the year he pugged away at the granite which himself, paying his living expenses out of the profits of his hired season as a liveryman... We could not help thinking of certain philosophical and critical friends who get all their knowledge of God and all their views of duty from the New Testament, but nevertheless spend three-fourths of their time in pugging away at the Koran or the Vedas, Theosophy or Christian Science, sounding the praise of some such new faith with every breath and yet drawing their spiritual sustenance all the while from the simple words of Jesus.

A gentleman related his humble, stung encounter years ago with a farmer "way back West." It was his first visit to New England and the mountains greatly impressed him. At a certain railway junction, deeply shadowed by an overhanging cliff, the train was held up for an hour owing to some accident upon the line ahead.

The farmer looked him over carefully and replied, Yankee like by another question: "Where are you from, stranger?" Our friend mentioned with unconcealed pride one of the great Western States, and began to expatiate upon the depth of its soil, the ease of its cultivation and the unbroken level of its surface.

It need not be said the orator retired discomfited, for he was brought face to face with the fact that the country he represented had after all depended for its development on loans from the country he derided.

The thoughtful man often wonders what would become of modern religious fads if they had not Christianity to "finance" them. They boast their "deeper philosophy," their "larger hope," their "broader outlook," but when in need of personal comfort their devotees slip secretly back to the old home and draw upon its known resources.

Yet the pity remains that so many men and women should affect to despise the old gospel when all the world except themselves can see that it is only the spiritual wealth of the old gospel which gives any saving power to the new

crowd, the only thing which saves a man from spiritual bankruptcy.—London News.

LICENSING CAMPAIGN.

An interesting and important contribution to the licensing problem comes from America. It takes the form of authoritative statements on the good effects of prohibition by the Governors of North Dakota and Georgia.

The Governor of North Dakota writes: "The law prohibiting the sale of intoxicating liquors as a beverage in our State has been in force since July 1, 1890. It is true that for some little time after its passage there were open and flagrant violations of the law, and there are yet in some portions of the State, but the people gradually realized that because it was a law it should be enforced and the better class of citizens, even those who were opposed to the law in principle, soon began to insist on its enforcement.

"In those communities where the law was enforced they soon discovered that there was more money going into the legitimate channels of trade; the people had more money generally to buy the necessities of life; and the merchants collected their bills more easily and readily.

"Prior to the passage of the law the farmers had a great deal of trouble with their hired help. If a rainy day came the hired men would go from the farms to town, get drunk, and many of them would lose two or three days in consequence, and the farmer would lose also in being deprived of their labor. With the advent of the prohibition law this difficulty disappeared, with the result that many who had been opposed to the law on principle changed their views. So that in my judgment the prohibition law is now firmly entrenched in the situation."

The Governor of Georgia writes: "We have had prohibition in a large number of the counties for a number of years. State prohibition only began last January. That it reduces crime and pauperism cannot be questioned. Those sections of the State which for a number of years have lived under prohibition undoubtedly have met with great prosperity. There has not been time enough for me to speak of the effect of State prohibition."

Mr. Cameron Corbett comments as follows on these statements: "What strikes one about almost all the reports that one sees from America is the emphasis which is laid upon the greater commercial prosperity of the area where liquor is not sold as compared with similar areas where it is sold, and this is surely one of the most searching tests of the success of the policy.

"When we remember that at the beginning of last year there were thirty-three millions of people under local or State prohibition in the United States, and that by the beginning of this year the numbers had risen to thirty-six millions, it must be evident that the actual experience of this policy increases the confidence in it.—London News.

The Christian fellowship with God is rather a habit than a rapture.—Cecil.

No conflict is so severe as his who labors to subdue himself.—A. Kempis.

Peace, if possible, but truth at any rate.—Luther.

WANT COLUMN.

Wanted: ...

WANTED: ...

Wanted: ...

The ...

Then ...

"I find ...

Quickly Cured at Home

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

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

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

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

We mail a trial package free to all who write.

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

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

Insist on having what you call for.

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

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

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

It is well worth trying.

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

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

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

Dear Readers:

Last Sunday was in many respects a great day with us at Fower Valley. We believe that impulses were generated which will live for a long time and bear fruit in the coming days.

Very general and wide spread is the belief in this Henry speech. Dr. Coleman and many others doubtless got it, not rather the soul line of the speech, from Dr. Hinch of a "Hundred of All Demons."

Our Sunday School attendance is increasing and our Sunday morning prayer meeting is a great blessing to the entire church, and is largely attended and participated in by nearly all who attend.

Notwithstanding all this our hearts are very sad over the recent death of our senior deacon, Bro. M. H. Hawley whose spirit quietly went out Friday, April 17th, at 4:20 p. m., just ten weeks from the day when Sister Hawley went home.

Bro. Hawley was one of our charter members and was marked all his life long for his faithfulness upon the worship at church. In the days gone by when Saturday meetings were in vogue he was never known to miss the Saturday meeting.

While in his later years he was hard of hearing and could not always understand what was said, still his place in church was never vacant if he was able to come, and he usually was until right recently.

It is impossible to sum up in words the effects of a life like his in a church and community, and none but we who have lost him can know his worth.

I have seen his face light up with joy many times at the services when he could not hear what was said but at the worship of others he was made to rejoice in spirit.

Bro. Hawley was rapidly approaching his eighty-fifth birthday, and would have been eighty-five in September. Verily there will be a vacant seat in our church, for we feel that no one will be able to fill his place.

All his children and even grandchildren are following in his steps and are among the best of our most active members. He has finished well his earthly work and now rests in Jesus, and his works will follow him.

J. M. WALKER, Beard, Ky.

PATRICK HENRY — THE GREAT SPEECH IN DEFENSE OF THREE BAPTIST PREACHERS WHICH HE DID NOT MAKE.

In 1876, the Centennial year of Kentucky Baptists; when J. S. Coleman, D.D., and others were making their great canvass of Kentucky Baptists in the interest of the Southern Baptist Theological Seminary, its endowment and removal from Greenville, S. C., to Louisville, the writer heard, on more than one occasion, Dr. Coleman in his masterful speeches repeat in tragic manner and with thrilling effect the outline of a remarkable speech which Patrick Henry was said to have made in defense of three Baptist preachers,

John Waller, Lewis Craig and James Childs (some accounts say "Lewis Craig, Joseph Craig and Aaron Hinch") under arrest charged with violating the laws of Virginia by "preaching the Gospel of the Son of God."

Very general and wide spread is the belief in this Henry speech. Dr. Coleman and many others doubtless got it, not rather the soul line of the speech, from Dr. Hinch of a "Hundred of All Demons."

But did Patrick Henry make the speech? About 1884 some one asked through the "Query" column of the Weekly Courier Journal if Patrick Henry made the speech attributed to him. The reply probably by the great scholar, Theodore B. Holt, M. D., said that most likely he did not, citing William Wirt with him.

Wirt did not cite William Wirt with him. I found it and recorded it in his "Life of Patrick Henry." I was greatly pleased to thus have doubt cast on the great production of my great Virginia pro-Baptist hero. I have seen my heart was gladdened by seeing from another correspondent of the Courier Journal, a statement to the effect that Wirt did find and did record the said speech and cited the page! I soon procured a copy of Wirt's Life of Patrick Henry determined to see with my own eyes authentic record of the speech. I read it through, but found no mention of the speech! With the same result I read another copy of another edition, no speech and no mention of an occasion for such a speech.

Then for years I inquired and wrote and searched for its source. The best I could find was that Patrick Henry probably did not make the speech.

A few years ago reading Howell on the Baptists of Virginia, I was more surprised to find that during their great struggle for Religious Liberty, Patrick Henry was almost always pitted against them! That he was in no special sense their friend; that in the General Assembly of Virginia Henry championed, and through his great influence it passed a bill favoring the then established (Episcopalian) or State Church, and so unjust to the Baptists (and opposed by them), and so unpopular that it cost him his seat in the next General Assembly, which repealed it.

And yet notwithstanding the fact that many Baptists were fined and imprisoned and otherwise persecuted in Virginia because they chose to obey a just God rather than unjust men, and continued to preach the Gospel of the Son of God in spite of their laws, and notwithstanding the fact that Henry never did, so far as history has revealed, befriend the Baptists in any way—notwithstanding all this, many Baptists cling to the delusion that he made the speech in question.

I say "delusion," because more than half a century ago a then, and for long after, well known and great Baptist preacher, admitted that he himself wrote the noted Patrick Henry speech!

The speech was written more than seventy-five years (1845) after Patrick Henry should have made it! I say "should have made it," because there was occasion. The Baptist preachers, John Waller, Lewis Craig, James Childs, and others were arrested and tried as "great disturbers of the peace" for daring to preach the gospel. Walker himself conducted their defense. They were not discharged, but were

sent to close jail where they were confined for forty-three days.

The indictments and the sentence of the justice still stand in 1845, and probably does yet.

He who wrote the speech was at the time editor of the Happlat Messenger, and the article containing the speech in its very first issue was written from "Happlat" place, March 25, 1845, and was the same year published by Dr. Hinch in his "Hundred of All Demons."

The confession of its authorship was written in 1867. I copy from it as it lies before me, the latter part regarding date and the name of the author of Patrick Henry's speech, as it appeared in the Western Workman, then published by Dr. William C. Powell in St. Louis, as follows:

"The then editor of the Happlat Messenger, who wrote out the speech in question, from notes taken by Mr. Hinch from the 'two old men,' followed the example of illustrious authors, such as Plutarch in his Lives, Tacitus and others, in reporting the speeches of statesmen and generals. He did the best he could as a sketch writer. He found a sprightly, thick-eyed boy, in a disheveled dress, with dingy face, and matted and tangled locks, and he washed his face, combed his hair, and put on him a new Sunday suit, fit to appear in respectable company. But he was identically the same boy still as the editor supposed. In this result, after more careful inquiry into his pedigree, he was involved in the same mystery in which some suppose Paul left Melchisedek 'without father without mother,' etc.

However, I regret exceedingly having to destroy such a speech, for if Patrick Henry did not make it, he ought to, and doubtless would have made just such a speech had he been employed as counsel for the defense.

J. M. PECK.

"June 17, 1857."

Dr. Peck, in the article in which appears the noted "speech," says that both Semple and Benedict narrate several instances in which Mr. Henry, with patriotic zeal, defended the persecuted Baptists, but admits that neither of them mentioned this instance related by Dr. Hinde.

Dr. S. H. Ford, who was a very ferret in searching out the true and detecting the false in Baptist history says: "There is no evidence traditional or otherwise (except these two old men's story, related to Mr. Hinde fifty-five years after the supposed incident and by Hinde to Peck twenty years later) that Patrick Henry ever made a speech in defense of Baptists principles or their rights." He says Dr. Peck is mistaken as to what Semple and Benedict say, and challenges the production of any such instance given by them.

And so has gone my hero! But let Baptist history be true if it takes all our heroes.

J. D. MADDOX, Owensboro, Ky.

The only life worth living is the Christian life, and the most important work in which anyone can engage is the work of persuading others to live this life.—Governor Hoch.

How fearful the hold of sin upon some of its victims! When once it has really gotten its virus spread through the nature of a man, nothing but a miracle of divine power can deliver him.

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

We ask you to remember the fact, that although there are thousands of purgative medicines advertised, there is only one that really cleans and purifies as a remedy for all ailments of the bowels, liver and stomach.

Dr. Kilmor's Dewar's Food should be kept, for the reason that its contents are pure and free from all stimulants of even the most stimulating kind.

Dewar's Food makes friends quickly because its mild and immediate effect is soon realized. It is a gentle, healthy, refreshing purgative, a specialist's prescription for a general ailment.

Dewar's Food is not recommended for everything.

A dozen cartons of Food is with every bottle.

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

Sample bottles of Dewar's Food Free by Mail.

In order to prove what Dewar's Food, the great Kidney, Liver and Stomach remedy will do for you, every reader of the Louisville Western Recorder who has not already tried it, may receive a sample bottle by mail absolutely free. Address: Dr. Kilmor & Co., Washington, N. Y. Write today.

CHRISTIAN HOMES.

It has been quite the fashion in some quarters to speak disparagingly of the influence of Christian homes, to say that ministers' and elders' sons are very commonly wild and wicked. But the claim is far from the truth. Statistics have always proved the converse to be true. This question was once tested in a New England town, where careful records had been kept. It was found that more than 80 per cent of the children of Christian households had become religious men and women.

So long as the Christian's land mark is the personal Christ, the uncertainties and conflicts of today need disturb them but little.—Father Du Bois.

TRAINED NURSE

Remarks About Nourishing Food.

"A physician's wife gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained nine pounds since beginning the use of this food." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Farm and Household

T. D. Berryman, of York sold a pair of males to **Wenfield** for \$250.

Wm. A. Brown, of West bought a male from **W. H. H. Co.** for \$125.

At the sale of A. N. Hagan, of **Mo.** a pair of 7-year-old males sold for \$200.

Mr. C. A. Walker, of Mason sold to **Mr. E. R. Hill, same place**, two small three-year-old males for \$200.

C. R. Dunbar bought two bags of **O. R. Popplewell** at 4 cents per pound. **C. R. Dunbar, of Ohio**, was also here recently and bought bags as follows: one bag of **A. L. Kelly**, four bags of **H. G. Wilson**, and two bags of **W. L. Bernard**, paying 4 cents per pound for the entire lot. *—Star Weekly News.*

Thos. J. Mitchell, Bowling Green bought of **Allen & Co., Gallatin, Tenn.** the celebrated black jack, **John Morgan**, 16 hands high, for \$1100. This jack is black with white points and will make the sea on near Bowling Green. This will prove quite an acquisition to the breeding of fine mules in this section.

W. H. Green bought of **Nunnal** thirty-two fine cattle hogs at \$5.50 a hundred and a premium. **W. H. Green** has purchased sixty head of export cattle from **Frank Byrd**, and eighty head of **Robert Howell**. The cattle will go the last of July, and will weigh about 1,500 pounds. Both bunches brought six cents per pound. *—Mt. Sterling Sentinel-Democrat.*

A. L. and B. Edwards sold to **Jones & Marshall, of Scott county**, six head of 800-pound cattle at 4 1/2 cents. Stock sold well at the sale of **R. H. Crossfield**. One 15-year-old bay mare sold for \$120, buggy horse, \$67; milk cows, \$41 to \$48. One load of corn brought \$4; another \$3.45 per barrel. Quite a contrast between the prices now and those of sixty years ago at the sale of **R. H. Crossfield's** father, when horses sold for ten and fifteen dollars per head, cows for \$5, corn for 75 cents and \$1 a barrel, oats, 60 to 75 cents per hundred, and hay \$1 per stack. *—Anderson News.*

The wealth of Woodford county has doubled during the past thirty years. Thirty years ago the average assessed valuation of the land per acre in Woodford county was only \$31.65, while for the past several years the average has been over \$50 per acre. The aggregate taxable wealth in the county, as reported in 1878, was \$5,343,430, just a little more than half of what it is now. No tobacco was grown in the county in 1878, but the hemp yield was 2,445,600 pounds, more than five times the present production, which, however, will no doubt be largely increased this year, on account of the elimination of the tobacco crop. The county reported 393,650 bushels of corn for the year 1878 and only 173,470 bushels of wheat. Last year the corn raised in the county was 286,540 and 271,265 bushels of wheat. *—Lexington Herald.*

PREPARING FOR HAY

Considering the great area of land devoted to raising perhaps the most important crop on many small farms, it does not seem that attention either in the preparation of the seed bed or after culture, that its importance merits. Other crops, by their nature as annuals, necessitate a yearly sowing and but so much of the grasses are established, continue producing without the work of sowing, and are often carefully treated, so that by constant cutting, without other sowing or fertilizing the grass portions of the hay lands become exhausted and produce only a fraction of the yields they are capable of under proper treatment. I do not think any one would be this to raise a farmer, either in this or in any other section, who has successfully handled his farm by growing the same crop indefinitely, and the system of cutting hay on the same ground year after year makes the yields poor in quality, and in many cases very inferior. These conditions which are essential to the growth of crops are through this system practically destroyed. These are moisture, heat and air.

When land is kept under continual cropping, without either turning under of green crops or the application of farmyard manure, the humus in the soil becomes exhausted, and the land, incapable of retaining needed moisture, can not supply the call for water made on it by the growing crops. This condition of the soil is then especially disastrous to the hay crop, seeing that such a large volume of water is required and absorbed by it—something like 200 to 350 per cent of water being required to grow one per cent of dry matter in hay. Again, when air is excluded from the soil it becomes hard, and its physical condition is very unfavorable to chemical action and the work of bacteria now recognized as so beneficial to growing crops.

To get the best results in the hay crop, the first step is the thorough preparation of the seed bed. More than any other, grass and clover seeds require a perfect seed bed. These seeds are small, and the root fibers being extremely fine and tender cannot possibly take good hold and grow in anything but the finest soil. In preparing the land for seeding then, there must be no limit to the work so long as there are lumps or roughness in the surface soil. Plowing in the fall, so as to give the land the benefit of winter frosts, will save much work in the spring. Then in spring use first a disk harrow, followed by a smoothing harrow. An excellent implement to use in the preparation of land for grass seed is the Acme smoothing harrow. Two or three harrowings will thoroughly pulverize the soil and produce a fine mulch, capable of preventing the loss of moisture by evaporation. The results obtained by those who use intensive cultivation in the preparation of land for seeding with hay are practical proof of its value.

Grass seeds being generally of low germinating power and carrying a large proportion of weed seeds, only the best should be used. It is false economy to buy cheap seeds; these are always the dearest in the end. As a rule, an insufficient quantity of seed is sown per acre; therefore, before sowing, the vitality of the seed ought to be tested. If only 50 per cent. will germinate, then twice the quantity must be used in seeding. The se-

lection of the material and the quantity of each variety is very important. Timothy and red clover are the seeds mostly depended on for hay, but if the land is to remain any length of time in grass and be used at all for pasture, pure seedling and Kentucky blue grass will help to thicken up the last 1000 or five per cent. of clover clover, which will outline the seed bed, is also a valuable addition to the mixture for hay.

As to the fertilizing of the land, farmyard manure will usually be applied to some preceding crop, but if not it will be best spread on the land in fall or late summer and turned in at plowing, so that it may assimilate with the soil and be in a condition fit for plant food in the spring. One of the most valuable things about stable manure is the straw and other coarse material. These make humus in the soil, and improve its physical condition by increasing its capacity for holding moisture. Therefore, though top-dressing of grass lands may be beneficial and is certainly better than no fertilizing, it is more economical to turn under, as the wind and sun dry out the coarse portions, which are often blown about and lost. As regards that most expensive element of fertility, nitrogen, some of this is sure to be lost, passing off as gas into the air, while going through its chemical changes. On the other hand, when the manure is plowed under or harrowed into the soil in going through the process of nitrification, it is absorbed by the soil water and directly conveyed by the roots into the plant tissues.

Where it is desired to use top-dressing, chemical fertilizers applied in the spring will generally give thicker and better results; the mixture should consist of muriate or sulfate of potash, acid phosphate and nitrate of soda, distributed broadcast. In conclusion, the chief points to observe in preparing for hay are perfect tillage and preparation of the seed bed, with enough fertilization. As often as practicable have a rotation of cropping, and don't expect a paying crop of hay on land continually cut without reseeded. Be careful in the selection of seeds and see that these are of good germinating power. *—A. Williams, in Country Gentleman.*

GRANDMOTHER'S QUINCE RECEIPTS.

Preserved Quinces.—Pare, quarter and cut out the cores; save the skins and cores for jelly. Weigh the quarters and boil them in just enough water to cover until tender. Take them out, and with the water make a syrup by adding a pound of sugar to each pint of water. Boil this one hour and then put in the quarters of quince and simmer for half an hour. When cool, put into glass jars, tightly covered.

Quince Jelly.—Put the peel and cores with enough water to cover them into a preserving kettle. Boil gently until tender, then strain through a cloth. To each pint of liquid add one pound of sugar and boil until a little poured on a saucer will jelly.

Baked Quinces.—Peel and core the quinces, then cut in halves and bake them in a pan with a very little water until tender. When they are cooked, spread the tops with butter and a plentiful amount of sugar. Serve with cream.

Turkey raisers claim that lice cause the death of more half-grown fowls than any other one cause. If this is so one can see how important it is to keep them free of lice.

Can't Miss It

The steady ailments are precisely nervous afflictions, that you can hardly miss it if you try Dr. Miles' Nervine. It restores nervous energy—and through its invigorating influence upon the nervous system, the organs are strengthened. The heart action is better; digestion improved; the sluggish condition overcome, and healthy activity re-established.

"Dr. Miles' Nervine is worth the weight in gold to me. I did not know what ailed me. I had a good physician and got no relief. I could not eat, sleep, work, sit or stand. I was nearly crazy. One day I picked up a paper and the first thing that met my eye was an advertisement of Dr. Miles' Nervine. I concluded to try it and let the doctor go, and I did so. After taking two bottles I could drive myself. Then I began taking Dr. Miles' Heart Cure and now I can work and go out, and have found every benefit I have received from these remedies and several of them have been cured by it since. I am fifty-nine years old and pretty good yet."

ANNA R. PALMER, Louisville, Pa.

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

Miles Medical Co., Elkhart, Ind.

Beginners' Lesson Pictures

This illustration is a copy reproduction of any new reading book published by the American Baptist Publication Society. It is a beautiful picture and is one of the best of its kind. It is a copy reproduction of any new reading book published by the American Baptist Publication Society. It is a beautiful picture and is one of the best of its kind. It is a copy reproduction of any new reading book published by the American Baptist Publication Society. It is a beautiful picture and is one of the best of its kind.

Progressive Rewards

Thousands who have never used any such system as this have received new series of progressive rewards in letter form, the Young Men's Service and the Young Women's Service. Nothing more beautiful or attractive has been made.

Send for illustrated circular and price list.

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

Excellent restaurant and cafe attached. Moderate prices.

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

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

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SOUTHERN RAILWAY
TO
HOT SPRINGS, ARK.
TO ATTEND
SOUTHERN BAPTIST CONVENTION
\$21.20 Round Trip
ON SALE
MAY 10-13, RETURNING JUNE 10-13
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MONON ROUTE
ONLY LINE TO THE
FAMOUS HEALTH RESORTS
HOT SPRINGS, ARK.
WESTERN GRADES

SOUTHERN BAPTIST CONVENTION
HOT SPRINGS, ARK.
MAY 1908.
THE ILLINOIS CENTRAL RAILROAD.

Will sell Excursion Tickets, Louisville to Hot Springs, return via Memphis and the Rock Island, at rate of
\$21-20

May 10, 11, 12 and 13. Limited to June 16, 1908, for return, allowing stopover at Little Rock returning.

TRAIN LEAVING LOUISVILLE 12:01 NOON, MAY 12, WILL HAVE THROUGH SLEEPERS, WITHOUT CHANGE, REACHING HOT SPRINGS 7:00 A. M. NEXT MORNING. Also Fast Night Express:

Leaves Louisville 9:40 pm.
Arrives Hot Springs ... 3:50 pm.
Pullman Sleepers, also free Reclining Chair Cars to Memphis.

Double Daily Service returning as follows:
Leave Hot Springs... 1:30 pm. 6:55 pm.
Arrives Memphis ... 7:59 pm. 5:40 am.
Leave Memphis ... 8:35 pm. 6:35 am.
Arrives Louisville ... 7:50 am. 5:35 pm.

Pullman Standard Sleepers, Hot Springs to Memphis, and Memphis to Louisville; also free Reclining Chair Cars Dining Car Service a la Carte.

For through tickets, sleeping car reservations, and other information, ask **W. J. McBride, City Pass. Agent, Fourth and Market Sts.,** or address **F. W. HARLOW, D. P. A., Louisville, Ky.**

Thursday, May 7, 1909.

DEATHS

For actual obituaries we charge 50c per word. We charge one cent a word for all over 100 words, hereafter to be added. Send the words and you shall be charged for the copy of each word the charge will be. Send the obituary immediately the obituary will be brought down in 100 words.

BARRINGTON

Barrett, Mrs. Margaret, died at her home in the morning of March 12, 1909, at the home of her daughter, T. H. Barrett, in St. Petersburg, Fla. She was born in England about 1820. She was a devoted Christian and a member of the Baptist church for many years. She was a woman of unusual strength of mind, a good Christian, a good mother, and her death has left a void in many hearts, especially her two daughters.

Her body was brought to the city from St. Petersburg, Fla., and laid to rest by the side of her beloved wife, in the Oak Hill cemetery.

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SOUTHERN BAPTIST CONVENTION

The Fifty-third Annual (biennial) meeting of the Southern Baptist Convention will be held at the Grand Hotel, Hot Springs, Ark., beginning Thursday, May 12, 1909, at 8 p. m.

The Annual Session will be presided over by H. W. Bailey, D.D., of North Carolina, at his residence, 7 M. Street, D.D., of Kentucky.

The office of the convention will be open in the evening, beginning Wednesday, May 12, at 7 p. m., and Thursday from 7 a. m. to 7 p. m.

Representatives of Associations will be in attendance in accordance with the constitution, but will be required to present Credentials with their representatives for enrollment as such.

Resolutions of the convention will be presented to the Executive Committee and the Finance Committee on Wednesday, May 12, at 7 p. m.

Is commensurate with Item 9 of the last Convention, we hereby announce the appointment of Rev. I. Peyton Little, Abbeville, S. C., as Executive Clerk for session of 1909.

Executive Committee, Grand Central Building, New York, N. Y.

WOMAN'S MISSIONARY UNION Auxiliary to R. B. C.

The Twentieth Annual meeting of the Woman's Missionary Union will be held in the Pavilion, Goodman Hotel, Hot Springs, Ark., beginning Thursday, May 14, 1909.

A meeting of the Executive Committee and State Vice Presidents will be held Wednesday morning, May 13, at 10 o'clock, in the room in which the Union will meet.

Executive Committee, Goodman Hotel, Hot Springs, Ark.

RAILROAD RATES Southeastern Passenger Association

(Under date April 12) from all open agency stations south of the Ohio and Potomac and east of the Mississippi river, and from Washington, D. C., Cincinnati, O., Knoxville, Ind., and Cairo, Ill., announce the following fares:

Paris—Three and one-half (3 1/2) cents per mile, short line one-way distance, plus arbitration, for the round trip to Memphis, Tenn., added to fare of \$7.90 therefrom.

Executive Committee, Grand Central Building, New York, N. Y.

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There is a very strong feeling among the people of this denomination that they are being neglected by the Southern Baptist Convention. The total hotel accommodations are not less than 10,000, and all who come may feel that they will be well taken care of without crowding or discomfort. At many of the foregoing hotels a low rate may be had for a week or more. Delegates and visitors are requested to write the hotels direct for reservations, and not the local committee. A committee will board incoming trains thirty miles from Hot Springs, to give any information wanted. DR. A. V. WHITMAN, Chairman, Local Committee on Arrangements.

THE DAILY CALLER

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

LEE E. CRALLE FUNERAL DIRECTOR AND EMBALMER 600 W. Chestnut. Phone Main 480. LOUISVILLE, KY.

CANCER 30 year's experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 78-page book sent free. Address Drs., GRATIGNY & BUSH, 5 Oddfellows Temple, 7th & Elm Sts., Cincinnati, Ohio.

Hooping-Cough CROUP ROCHE'S Herbal Embrocation will also be found very efficacious in cases of BRONCHITIS, LUMBAGO and RHEUMATISM. W. EDWARDS & SON, 157 Queen Victoria St., London, Eng. All druggists or E. F. ROGERS & CO., 90 Beekman St., N. Y.

Confidence

When eating, that your food is of highest excellence—that it has nothing in it that can injure or harm you—making the most healthful, palatable and satisfactory. This supreme confidence you have when the food is served with

ROYAL Baking Powder Absolutely Pure

The only baking powder made with Royal Crown Cream of Tartar

They are in no way inferior to those when eating clean looking powder. Quality is the most important feature in the selection of flour.

ITEMS OF INTEREST

News De World Over.

In a heavy snow storm the American Line steamer, the Paul, off the Island of Wight, collided with the British war schooner, the Glendore, and sank her. The Glendore carried 450 men and all were rescued except thirty six. The collision was over 500 yards from land and two men were killed. One of them came back to get his money, \$200, and was hit. Both crews behaved nobly and there was a many acts of heroism.

The Japanese are also having and are preparing with modern warships. A magazine on the cruiser Matsushima exploded and the ship sank immediately. Only the bridge was visible. There were 1200 men, including the majority of the officers, among them the son of Prince Iwano, the commander in chief in the war with Russia.

The death of Dr. Morgan Dix is a great loss to New York City. He has been pastor of Trinity church for fifty years. He preached his last sermon April 19th. He was a man of great judgment and scholarship and of unswerving integrity. He detested notoriety, and refused repeatedly to be made bishop. He was a power for good in the city without any flourish of trumpets or advertisement. He stood firmly by the conservative, and regarded the new theology in all its shapes as subversive of the very foundations of faith.

While the drinking is decreasing in England it is increasing at a terrible rate in Scotland. Judge Stevenson, of Edinburgh, points out that the convictions for drunkenness in Scotland had increased 9,000 in one year and 4,200 were for the first time. In Edinburgh there were 6,993 convictions in the year, an increase of 550. On one Monday morning Judge Stevenson had before his court 58 men and 20 women on the charge of drunkenness.

What distresses Judge Stevenson most in this sad state of affairs is the great increase of drunkenness among the women. Last year there were 2,434 convictions of women in Edinburgh. Many lives are lost, he says, because of the drinking of the mothers. Eight hundred and sixty-two children under a year old died in the city last year. This was equal to a rate of 112 for 1,000, while the ordinary death rate is only 14.26. The Scotch move slowly but these figures ought to startle them into prompt and energetic action.

Southerners have always been wedded to hot food, but some have had a sort of shame-faced feeling that in this thing they were being led by their appetite to eat what was not best for their health. It is comforting to those who have had uneasy qualms to hear authorities say, as a writer in the London Daily News does, "The advantage of hot food can hardly be overrated. Hot food is a great deal more digestible than cold."

Dr. Sheldon Jackson, a missionary in Alaska, some years ago persuaded the United States government to try the experiment of introducing reindeer into Alaska. The natives were starving because the tide of white men after gold had destroyed their hunting and fishing. Dr. Jackson had a hard fight with corrupt politicians, but he has won. There

are now 14,000 reindeer in Alaska, 8,000 owned by the nation. The reindeer have been introduced into New Scotland.

Donated Martin, of Virginia, looking for a school in Virginia in which to send their grandchild in college. When by chance we found one in which their grandchild would be able to give her name, called him up by telephone and said: "Donating a college to such a young woman as you have any idea of. It has become so hard that finding money money that they can afford a good many women are neglecting their homes, their households and their children as well as to devote themselves to the game."

It is the fact that the British commission as a result of the 200,000 people living in the choice and islands of Lake Victoria 200,000 have had of the shipping business and 20,000 have the business. It is now known that the only way out of the hands of water and a part of two million in all which it affects. The same way people are to be removed toward it. Those having the business will be placed in charge, 1,000 in each camp and each for a every possible way.

OTHER STATIONS

A church has been constituted at Hart Field, Florida, Fla.

The Island church, Fla. has set apart its new home for the worship of God.

A church has been constituted at Waverly, Fla. in the form of a meeting conducted by Elder A. V. Brown.

A ten-day meeting in the Williston church, Fla. closed with thirteen adds to the following of the church.

The Eastern church, Harrogate town to Association has set apart Bro. C. A. Miller to the full work of the Gospel ministry.

Franklin W. H. Bradburn has just closed a meeting with King's Mountain church, N. C. in which twenty nine persons were added to the church.

Pastor C. E. Hutchinson writes from Colville, Wash.: Please change the address of my paper from Howell, Ky., to Colville, Wash. I begin work with the First church on Sunday.

In a brief note which reached this office last week Evangelist M. F. Ham indicated that the greatest meeting in the history of Asheville's church is in progress. At the time of writing there were over 200 professions.

The Arradia church, Fla., is delighted with Pastor R. L. Baker, as every one who knew him expected they would be. The first Sunday of his pastorate six were received into the church, two by baptism. One of the baptized had been a Methodist.

Pastor M. L. Voyles writes from Bentonville, Ark.: I have moved from Harrison, Ark., to Bentonville, Ark. Please change address of my paper. My work is opening nicely; have had four Sunday services and received eight members; four approved for baptism.

Pastor J. L. Vipperman, of East Baptist church, Gastonia, N. C., has just held a denominational week in which Baptist doctrine was discussed by Pastor Chas. A. O. Thomas, of Monroe, N. C. A Lutheran was baptized during the week; others will follow.

Culloden church, W. Va., was greatly revived in a two-weeks' meeting in which three brethren, we believe all brothers, J. H., C. T., and S. J. Roberts, did the preaching. The last in pastor. There were thirty-five additions to the fellowship of the church.

Pastor John E. Barnard writes from Tallahassee, Fla.: I am here in a meeting with the First Baptist church and Pastor J. B. Pruitt. The Christians are intensely interested in their friends and loved ones. They are ready for every good word and work. Many sinners have already requested prayer. There seems to be a general interest in the meeting, both among the Christians and sinners. This is an important point. The capital city of the State, and the State College is located here. I ask the many readers of the RECORDER to pray for this meeting.

SOUTHERN BAPTIST CONVENTION

Please announce that the Southeastern Passenger Association authorizes May 13th as an additional date for sale of Tickets to Hot Springs, Ark.

O. F. GREGORY, Secretary.

DEAR READER:

Monday, April 13th, was the eighteenth anniversary of the Unadilla Avenue Sunday School. It was organized in an old school of a building some 100 blocks from the present edifice. It has grown and it has become one of the largest of our churches in the Diocese. The anniversary will be celebrated when we read the report the number would have been over 1,000. Several changes are suggested annually meetings and have their monthly meetings on the anniversary was observed with a preliminary program, and the close of the day was in missions and when it was concluded it closed about 8:00. So it was the greatest day in the history of the school in point of numbers and collections. A thousand people in Sunday School is a sight worth building. Come up sometime, Bro. Editor, and see for yourself what a school we have at Unadilla Avenue.

We are certainly glad, though sorry for you, for the coming of that noble man, Wood. He is coming to me and I am glad. It is rather nice to me that about the best man in my "old Kentucky home" are coming to Tennessee, since I came. Think of the Burnett, Taylor and Wood, then there is Davidson, God bless him. Kentucky has indeed, if not to the manner born, true, Kentucky has gotten some of our best men, in persons of Hale, Wilson, Powell and Blake, but we feel that we can trust even with the coming of Wood.

This church is moving along well, gaining in numbers and we feel in spiritual power. Times are rather hard and some of our members are out of work, yet we will give more for missions than in any year in the past.

G. W. HYATTMAN,
Knoxville, Tenn.

FROM HOME INWARD HEADQUARTERS

We have had a glorious year. Receipts from all the States for Home Missions were \$248,128.17. Last year \$220,429.23. Increase \$27,698.94. Kentucky gave \$21,928.48, against \$19,297.62 last year. Our debt is about \$22,000. We are joyful over the great results accomplished, the greatest in the Board's history.

B. D. GRAY, Cor. Sec.
Atlanta, Ga.

The Southern Baptist Educational Conference will meet at Hot Springs, May 13th, and will hold sessions at 2 p. m. and 8 p. m., in the dining-room of the Pastman Hotel. Among those who will deliver addresses are President E. Y. Mullins, President J. P. Greene, and President R. P. Brooks. Topics of vital importance to Southern Baptist Colleges will be discussed.

F. W. BOATWRIGHT, President.
W. H. HARRISON, Secretary.

DEAR RECORDER:

You will find check for two dollars as renewal of my subscription to the WESTERN RECORDER. It is a great help to me. Feel like I can't do very well without it.

MRS. LAVINIA PROCTOR,
Winchester, Ky.

HOW ARE YOUR KIDNEYS? It is dangerous to neglect this most important function of the body. It may mean trouble, Bright's Disease. The only remedy that can be relied upon to absolutely relieve those dangerous conditions is the TIOPA KIDNEY CURE. Write us. Have you a pain in the back? It may mean life or death. It costs but little. Life is worth living, but not with this disease. Address: Franklin-Ward Co., 315 Dearborn St., Chicago, Ill.

Live Stock Markets.

CATTLE.

Good to choice export steers.	\$6 00a\$6 50
Light shipping steers	5 50a 6 00
Good to light butch. steers	5 25a 6 00
Med. to good butch. steers	4 75a 5 25
Com. to med. butch. steers	4 25a 4 75
Good to choice butch. heifers	4 75a 5 25
Med. to good butch. heifers	4 00a 4 75
Com. to med. butch. heifers	3 50a 4 00
Good to choice butch. cows	4 00a 4 75
Med. to choice butch. cows	3 50a 4 00
Com. to med. butch. cows	2 75a 3 50
Canners	1 25a 2 50
Good to choice fat oxen	4 50a 5 50
Medium to good oxen	3 00a 4 50
Good to choice bulls	3 50a 4 25
Medium to good bulls	2 75a 3 50
Common to medium bulls	2 25a 2 75
Good to choice veal calves	5 00a 5 50
Med. to good veal calves	4 00a 5 00
Common to rough calves	2 50a 3 50
Good to choice feeders	4 50a 5 00
Medium to good feeders	4 00a 4 50
Common and rough feeders	3 50a 4 00
Good to choice stock steers	4 00a 4 50
Medium to good stock steers	3 50a 4 00

Good to choice stock steers. 3 50a 4 50
Med. to choice stock steers. 3 25a 3 75
Com. and plain stock steers. 2 75a 3 25
Good to choice stock cows. 3 50a 4 00
Med. to good stock cows. 3 25a 3 50
Com. and plain stock cows. 2 75a 3 25

HOGS.

Good to choice pork, and lard.
200 to 250 lbs. 5 05
Med. pork & lard, 100 to 200 5 05
Light hogs, 175 to 200 5 05
Choice pigs, 90 to 175 4 50a 4 65
Light pigs, 50 to 90 lbs. 3 00a 3 50
Weights, 150 to 200 2 50a 3 05

SHEEP AND LAMBS.

Good to choice fat sheep. 4 50a 5 25
Medium to good sheep. 3 00a 4 25
Common Sheep. 2 00a 3 00
Wethers. 2 00a 4 00
Choice lambs. 5 50a 6 00
Good butch. lambs. 5 00a 5 50
Culls and fallows. 4 00a 5 00

TURKEYS.

BURLY—Dark Red.

Trash (common)	10 00a11 00
Common legs	11 00a11 75
Medium legs	11 25a11 75
Good legs	12 00a12 50
Common leaf (short)	11 00a12 00
Common leaf	12 00a12 00
Medium leaf	14 00a15 00
Good leaf	13 50a15 00
Fine and selections	15 00a16 00

BURLY—Bright Red.

Trash (common)	11 00a11 75
Common legs	11 50a12 50
Medium legs	12 00a12 50
Good legs	12 50a13 50
Common leaf (short)	12 00a13 00
Common leaf	13 00a14 00
Medium leaf	14 00a15 00
Good leaf	14 00a17 00
Fine and selections	15 00a20 00

DARK.

Trash (round)	7 00a 7 50
Common legs	7 50a 8 00
Medium legs	8 00a 8 50
Good legs	8 50a 9 00
Common leaf (short)	8 00a 8 50
Common leaf	8 50a 9 00
Medium leaf	10 00a 11 00
Good leaf	11 00a 11 50
Fine and selections	12 00a 13 00

BUTTER.

1 lb. per lb.

POULTRY.

Hens 10 to 15 lbs. 10c
Young chickens 10 to 15c; ducks, 8c; turkeys, 8 to 10c.

EGGS.

1 doz. case small, re-laid, 14c

When Feet are Tired and Sore

Bathe them with

Glenn's Sulphur Soap and hot water, just before retiring. The relief is immediate, grateful and everlasting. Sold by druggists. Always ask for

Glenn's Sulphur Soap

Glenn's Soap and Sulphur Soap
100% Pure and Powerful

THE UNDERFEED FURNACE

THE WATCH DOG OF THE CELLAR.

TO HEAR some people talk, you'd imagine furnaces were simply gutters, which eat coal like the beetle and make holes in the family surplus bigger than a picture hat. Hundreds know differently, for they have demonstrated to their entire satisfaction that the

Peck Williamson Underfeed Furnace

Saves One-Half to Two-Thirds of Coal Bills

The Underfeed is the watchdog of the cellar. Fed from below, with all fire on top, smoke and gases are exhausted and not wasted as in top-fuels. Cheapest stack coal yields as much heat, even heat as highest grade anthracite. There's where the great saving comes in.

Frank T. Bradley, of Branford, Conn., writes: "I am very well pleased with the Underfeed and consider it very economical. I am using the cheapest coal, heating eight rooms and could easily heat three more. There is a saving of one-third over other hot air furnaces. Eight tons of screenings—which means \$24—will carry us thru a season."

Mr. Bradley has lots of company and we'll be glad to furnish fac-simile letters of appreciation from other Underfeed users, in addition to the illustrated "Underfeed Booklet," fully explaining this furnace which soon pays for itself. Why not let this Watchdog of the Cellar economize on your next winter's coal bill?

Heating Plans and Services of our Engineering Department are yours—FREE. Write to-day, giving name of local dealer with whom you prefer to deal.

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MURFREESBORO, TENN.

Delightful climate. No malaria. Twenty in Faculty. New building. Splendid campus. Elegant furnishings. None but Stetson plaques used. First class bowling alley used daily.

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GEO. J. BURNETT, President. **J. HENRY BURNETT, Gen. Manager.**

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