

WESTERN RECORDER

Faith, Hope and Love, these three

"CONTINUED EARNESTLY (through death) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS"—JUDG. 3.—T. V. BAYNE.

3rd YEAR

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The report of the Baptist Union of England for this year shows a decrease of 5,000 members. We would like to hear from the strict Baptists who do not belong to the Union.

Dr. David Spencer, in his "Baptist Reminiscences," speaks of his attending the Anniversaries for the first time in 1866, and pays this tribute to a man all Baptists delight to honor: "There I met for the first time the beloved Dr. H. G. Weston. He delivered the annual sermon before the Missionary Union. How that sermon won its way to my heart, carrying with it the man, for whom ever since I have had the warmest love and admiration."

Another blessed example of the power of the Bible. A missionary on a tour in Korea preached in a city, and when he was leaving he was asked to go to a village on the other side of the mountain pass. He went over the mountain and found a village where no foreigner had ever been. But the Bible was there, and forty people had built themselves a house for the worship of God and met there every night with their Bibles.

Rev. Thomas Lord, of Horncastle, England, celebrated his hundredth birthday on April 22nd. He is still preaching. He is erect, alert, and enters the pulpit like a man of fifty. He began preaching in 1830. His vision is defective but his mental faculties are unimpaired. He was a frail child and up to seventy was never robust. Since then he has been far more healthy.

A reporter asked Mr. Lord about the changes in religion. He replied, "I think we had a deeper consciousness of the eternal verities than seems to be the case today. There is more outward show of religion now, but there is less depth and fervor. Piety in the home and the fear of God are not what they were at the beginning of the century. Organized Christianity is, I admit, full of activity, but the essential religion of the spirit seems more feeble."

THE COMMUNION.

BY REV. HENRY G. WESTON, D. D.

Around this ordinance gather the confessions of centuries. A history of the communion would be almost a history of the church. By a sad mockery of its true character, it has been brought into unhallowed alliance with nearly every sphere of man's activity or interest. It has been made a means of regeneration a declaration of admission to church membership, a qualification for office, and a sacrifice for the dead; it has been played with as a puppet, and worshiped as a God; but these very perversities have testified to its inherently high position in the system of Christianity. O Spirit of God. Guide us as we approach this Holy of Holies. Direct us into the true knowledge and understanding of its divine nature, and specially fit us to lay hold of it in our hearts, that we may know that true communion with Christ which this service declares.

The nature and design of the communion, and the methods, occasions, and incidents of its observance, can be learned from the New Testament alone. Abstract reasoning has little weight in relation to positive institutions. They derive all their authority and meaning from the will of their Founder, and, in their domain his works, with whatever light may be thrown upon them from competent sources, must be our sole guide. The study of the New Testament, I think, will reveal the following as the chief features of this ordinance.

I. It is commemorative. "This do in remembrance of me."

Symbolic and other memorials of important occurrences have been known to all ages, and have their origin in the nature of man. These monumental witnesses are far more effective in diffusing and perpetuating the knowledge of such events than any record in words could be. When incorporated into religious customs of more or less frequent observance, they gain a hold on the common mind which nothing else can equal. The ordinance before us recalls continually the great fact of facts in our Lord's history, that he died. Not even the express and emphatic language of the Scripture seems to present so incontrovertibly the truth that Christ's great mission in this world was to make a sacrifice for sin, as this constant commemoration of his death, in accordance with his directions. It would be much easier for those who deny the scriptural doctrine of the atonement to pass by or explain away those portions of holy writ which express this truth in positive and dogmatic statement, and to dwell rather on those which speak of his life and teachings, than it is for them to account for this undeniable and most noteworthy fact, that the great Christian feast commemorates Christ's death. Other men are remembered by their followers; schools and sects and philosophies have their celebrations; but, while the admirers of the great observe festally the birthdays of their heroes or the anniversaries of their accession to places of power and influence or of their recognition by the world, where can be found an instance of men's commemorating with joy the dying hour of the one they wish to honor? And what explanation can be given of this, other than the ready and all-sufficient one, that, whereas other men accomplished what they did by their lives or their teachings, Christ

wrought his great work for mankind by his death.

It is one of the features that commends this ordinance to every Christian, that it is a positive institution and thus offers an opportunity for presenting a test, an evidence and an offering of love, which is especially grateful to him who gives, and to him who receives. Coming into being in closest proximity to our Saviour's passion, its birth hour touching Gethsemane and Calvary, solemnly appointed in the moments of life when nothing can be conceived of as engaging our Lord's attention which is not of the greatest importance—this rite holds on every account a special place in the Christian's affections. It is often the want of true love to the Saviour which makes men turn from the representation of Christ's death, made by himself as he would have it remembered and set forth, to sensuous pictures and images of the crucifixion and burial and resurrection, drawn by fancy, adapted to awaken the emotions of the natural heart, but, to nourish faith or love, utterly powerless.

II. It is declarative. "Ye do show the Lord's death."

In this ordinance, we do more than remember an act or a person. The word translated "show" means to declare, to announce, and, in most passages where it occurs in the New Testament, is translated "preach." "They preached through Jesus the resurrection from the dead." "Through this man is preached unto you the forgiveness of sins." "Whom therefore ye ignorantly worship, him declare I unto you." The emblems, also, which are spread on the table, so significant in their teachings, show that the rite is more than commemorative. In setting forth Christ's death, it declares not merely the fact that he died, but the manner and purpose of his death. And as the death of Christ was the great central point of his history, toward which every line in his life converged, so this ordinance gathers unto itself all that death includes and comprehends.

It declares an incarnated Saviour—a Saviour who had body and blood, a Saviour who became for our sakes subject to death. It shows forth the manner of his death. His body is broken before our eyes. It tells more than this—it announces the purpose of his death. He might have died for us out of love to man, as human benefactors have done, he might have died because the earth could not endure his holiness, and then his death would have been worthy of commemoration. But what means this wine, typical of his blood? Why are these two elements used? Does not the broken bread set forth sufficiently his death? Yes, if it were only his death that we commemorate, his blood, which in a being merely human, would have no significance apart from his body, has great meaning here, because he is a sacrifice for sin. It is the blood that maketh an atonement for the soul. "This is my blood of the New Covenant, which is shed for many for the remission of sins." Hence, this ordinance declares those things in us which made that death necessary; our guilt, our deserved condemnation, and our utter helplessness. How utterly has Rome, in that strange ceremony which she calls the mass, departed from Christ's institution; denying the cup to the laity, and putting a wafer on the tongue of the communicant; having no broken bread, no poured wine; recognizing neither Christ's death, nor his atonement.

But it tells as much of life as of death of what Christ works in us, as well as what he has done for us. It declares Christ to be the life of our souls—our daily bread, nourishment, and strength.

It sets forth the identity of Christ with his people, their common life, the union taught in the Bible both in express terms and in many similitudes. It assures us of our possession of Christ, that he is not only given for us but is given to us. As freely as the officiating minister breaks and gives the bread, and as truly as we receive it, so freely and truly does Christ give himself to us.

Not only does this ordinance declare what was done on Calvary, and what is doing in our souls, it announces what is to be. The Past, the Present, and the Future are closely intertwined in joyous fellowship, in every celebration of this rite. "Till he come." The gathering of the disciples to break bread looks to the future as well as the past. The thoughts of the communicants turn backward to Calvary, but they go forward also. They bear something besides the groans of a dying Saviour. They look for the glorious and triumphant Messiah, that brow which was crowned with thorns they are soon to behold bearing the diadem of regal dominion. The suffering and the conquering, Emmanuel, so closely associated in the pages of the prophets, and so separated by the church's night-time, are brought together by faith at this table. Here the saints continually proclaim their expectation of the return of their now absent Lord. They declare their unwavering conviction that he will come; that his kingdom will not be overturned by the malice of foes or the treachery of friends; that there shall never be wanting those who will celebrate his death in this simple and touching rite until he come again.

III. It is an act of communion. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread."

THE COUNTRY PREACHER.

The *Saturday Evening Post* thinks the country preacher is chiefly responsible for the present sweeping temperance sentiment abroad in the country. Whether this is true or not, we are prepared to assert that the country preacher is directly responsible for a good many good things that have contributed to our welfare. As a class, these men are fearless, faithful, loyal to God, and committed by a noble type of manhood to the things that promote righteousness. They are a foe to liquor and all other evils. In "that day"—when the rewards of human toil are justly given, the country preacher, poor in this world's goods, having lived an obscure life, and been often unobserved and unknown, will be rich with a crown of fadeless glory, and the approval of God: rich beyond estimate.—*Atlanta Christian Advocate*.

The Home Mission Society of the Northern Baptists closed its year with a debt of \$95,893.58. They increased expenditures and the churches did not increase their giving.

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SERMONS BY CHINESE PREACHERS

BY T. A. HAY.

It has occurred to me that it would be of interest to our people to read the following extracts from sermons by native preachers in China. These sermons will show the all-glorious, picturesque, vivid and effective style which the oriental uses in his preaching. We take these sermons from the splendid book called "A Typical Mission in China," by W. K. Scofield, a book which sets forth especially the whole range of missionary endeavor in China.

The preacher is a matter beset by a whole host of temptations. A great deal of gratitude, though he always looked on himself as the debtor, because of the eternal life it had brought to him and which he has just gone on more fully to enjoy. His sermon is on the turning of water into wine and he tells the second chapter of St. John's Gospel. The marriage, of course, typifies the "Marriage of the Lamb," the bride in the church, and the bridegroom the Lord our Saviour. The lack of wine is a lack of the Holy Spirit, and consequent lack of joy. Final party and oblation are taught by our Lord's obedience to His mother's wishes, poor man this was a tender point with him, for his own son was a wild and wicked scapegrace, who "brought down his gray hairs with sorrow to the grave."

"And there were set six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." "What means the water here? Does any of you know?" "The Holy Spirit," cries one. "No." The wine stands for that, as I have already told you "is the reply." "Baptism," says another. "The Lord's Supper," cries a third. Finally, some thoughtful man or woman gratifies the old preacher by answering, "The Doctrine." "To be sure," is his comment. "And what did they use the water for? Does none of you know? Why, for purifying purposes. They seem to have been a good deal cleaner than we Chinese are. Six waterpots holding two or three buckets apiece, that's a good lot more than any one hereabouts uses for cleansing purposes, unless it be the foreigners who wash themselves all over once or twice a day. And so it is with the truth of God: it is given to us for our inward cleansing, and, until it came, we were filthy and impure."

"But what about the six waterpots? How is it there are six, and not five or four, eight or ten? Can any of you tell me?" No answer comes, though the audience is evidently busy scratching its head. "Surely the six means the six days of the week," he tells them at last, "the six working days. You all, as a matter of course, try to purify yourselves on Sundays, but what about the six days of the week? What about the six days? Here you are taught that you are not only to be clean on Sunday, but on the other six days also. You are not only to pray and sing and read your Bibles on Sundays, but every day of the week, and, just as it says here, two or three bucketsful every day, morning, noon and night."

In like manner he shows them that though Christians must obey the Lord's command and fill themselves with the doctrine, the Water of Life, yet they may fill, and fill in vain, unless they look to Him for the "Word" which changes the water, the knowledge, into wine, the power of the Holy Spirit. Nay, unless He has changed the water into wine we may "draw," and draw as long as we like, but no one will be the gladder for it. When, however, He who alone possesses this power has turned the water into the wine of the Holy Spirit, we may draw and bear it to the guests, in full confidence that they will say the best has been kept till last.

Here is a sermon I heard a few weeks ago, delivered by Mr. Tsih, B. A., to a mixed audience of believers and unbelievers. He was unveiling the folly of idolatry and calling upon his hearers neither to

worship nor to fear these gods of wood and clay. After saying this, in telling terms, that their gods were deaf, blind, dead, he turned in his audience and said "But you don't believe me eh? Very good then, let me tell you something you will perhaps be ready to believe." Having said the prophetic words, the first time I have ever seen it in a Chinese, and stretching his tall frame he began in a graphic manner:

"I was standing on a certain hill, all of clay, of yellow clay. As I stood there, wondering at this vast mountain of clay, I was amazed to notice far away up towards its summit, a lump begin to bulge out and to swell. As I watched, it grew and grew, until I was impelled to approach nearer in order to see this woodruff sight. Of itself it rose higher and higher until from each side project one began to stretch outwards and to end by a sphere above on the very top, and when afterwards the lowermost portion divided in twain. Then as I stood there, all in amazement the thing which the mountain of clay concealed and brought forth took human form, and I saw that the parts divided in twain became legs, and the two outstretching pieces became arms, and the sphere above took shape as a head, and lo! the mountain of clay had begotten a god! the mountain had of itself begotten a god!"

He looked into the faces of his puzzled hearers as if watching them, then added, "And you still don't believe me! What then can I tell you that you will believe? I tell you that your clay gods are dead, and you don't believe. I tell you that they are alive and can reproduce their species, and you won't believe me. What can I tell you that you will believe?" From this he went on to tell them of God, who is not clay but Spirit from whom all the souls of men have had their being.

A few days later, at an open meeting, in connection with a Scripture class for local preachers which I was holding, he was called upon for a short impromptu address. Taking up the chief idea which had run through the addresses of the preceding speakers, he proceeded dramatically to describe the attitude of God towards those who seek His forgiveness. The text was, "If ye forgive not men their trespasses, neither will your Father which is in Heaven forgive your trespasses."

"There you kneel," said he, "before the throne of God, pleading for the forgiveness of your multitudinous sins. See, the Father pities you! He is on the point of blotting out your transgressions! He is deciding to expunge all your vast debt! Behold! He opens the book before Him; He takes up His kingly plume; He waves it in the air; a moment more and all your debt will be cancelled. But—wait a moment. He says, what is that little matter this penitent had against Scound-So? Has he forgiven him yet? If not is he willing to do it now? Are you willing? He demands of you. Will you forgive that man the trifling thing you have against him? No, Lord, I can't; I want you to forgive me, but I cannot let him off. Down goes the vermilion pencil, and your debt remains. The Lord says, we will see what sort of a man this is who seeks our compassion. He sees that you want all and will give nothing. Away with you! Away with you! If ye forgive not men their trespasses, neither will your Father forgive your trespasses." The dramatic energy of Mr. Tsih always keeps his audience expectant, no yawning chasms in the faces of the people ever front him, nor any eyes closed in deepest thought, save his own, which sometimes he keeps closed through most of his discourse.

IS THIS A CHRISTIAN NATION?

BY R. M. PATTERSON, D.D., LL.D.

Whether always and in everything acting as such or not, is our nation historically, constitutionally, legally a Christian nation?

It is claimed by assailants of Christianity, and even admitted by some of its adherents, that, according to the history of this country and the political principles

which are woven into its laws, civil government is divorced, according to the expression of one, not merely a means of them, but a *res publica* *christiana*, from religion. Not only are church and State separated, but the State is absolutely irreligious. Not only should the civil government not support and enforce any ecclesiastical or political, but it must not establish nor pay any respect to the predominant religion of its citizens, nor even know that there is such a religion. But before this can be adopted by our people a treaty of facts must be ignored or deliberately violated.

The great mass of the residents of this country, and of the men who framed our successive constitutions, were intensely religious men.

The earnestness of their belief indignantly repudiated the idea that they intended to establish governments which should be indifferent to their God. They were anxious to guard against persecution. They desired to secure freedom of conscience and of worship for all. But they never understood that to mean that the State should repudiate their religion or sacrifice it on the altar of deference to the no religion of the atheist and to make atheism the established creed of the Government. William Penn is generally supposed to have been a warm supporter of freedom of worship, but he nevertheless established a religious government and carefully endeavored to guard against the creeping into his colony of looseness and atheism under the pretense of freedom of conscience. The Congress of 1778 was innocent of this nefarious heresy, when it passed the following resolution:

"Whereas, True religion and good morals are the only solid foundation of public liberty and happiness.

"Resolved, That it be, and it is hereby, recommended to the several States to take the most effectual measures for the encouragement thereof."

The Declaration of Independence at the outset recognized God the Creator, and closed with "appealing to the Supreme Judge of the world for the rectitude of our intentions," and "a firm reliance on the protection of divine Providence." As a specimen of the State constitutions, that of Pennsylvania in its preamble says:

"We, the people of the Commonwealth of Pennsylvania grateful to Almighty God for the blessings of civil and religious liberty, and humbly invoking His guidance, do ordain and establish this constitution."

And, all along, our governments have legalized the fundamentals of religion in the acknowledgment that there is a God and a future state of retribution. One ground on which, in the celebrated Girard will case, Mr. Binney defended the will from the charge that it provided for the establishment of an infidel institution (which charge, if sustained, would have broken the testament), was that the Bible must be used in the college in order to carry into effect the testator's direction for the inculcating of the purest morals on the minds and hearts of the orphans.

The Constitution of the United States, in its closing statement, recognizes Jesus Christ as "our Lord." That of Pennsylvania (and so far as I know of the other States) does the same thing. They both recognize the Christian Sabbath. There is no other religion than the Christian whose sacred day and moral principles are embodied in our statutes and whose entire round of ordinances can be observed all over our land without violating some State or federal law. The civil legislation has been to such an extent based on the idea that we are a Christian people, that the Christian is the only religious man who can travel from one end of the land to the other and not out all the prescriptions of his system without subjecting himself to a civil penalty.

If this does not prove a national religious character and a national recognition and sanction and encouragement of Christianity, what does it prove?

The highest judicial authorities have been unreserved in their declarations of the

relation in which the State stands to Christianity. Judge Story asserted that when the Constitution of the United States was adopted, the attempt to level all religions and to make it a matter of State policy to hold all in utter indifference would have created universal dissatisfaction, if not universal indignation. Chief Justice Marshall once declared that the Constitution does not secure the same regard to the false religions of the world as to that of our Saviour, for the reason that we are a Christian people and the morality of the country is engrafted upon Christianity. The Supreme Court of the United States has declared that Christianity is a part of the common law of Pennsylvania, in the sense that "its divine origin and truth are admitted."

In the same line the Superior Court of New York stigmatized the idea as a "pernicious absurdity" that all religions are equal under our laws. And Judge Allen, of the Supreme Court of New York, in 1861, declared that the several State constitutional conventions, by the opening of their daily sessions with prayer and by their observance of the Christian Sabbath, "recognized the Christian religion as the religion of the State." Is it necessary to protest that this does not mean an ecclesiastical establishment?

The Protestant form of Christianity has been acknowledged as the prevailing religion of the people of this land.

The great symbol of Protestantism is the Bible, and in our country, as well as in England, the translation of King James. Well our laws have carried that Bible everywhere. They have placed it in our halls of justice and of legislation, in our executive departments, in our public schools, and in our charitable and reformatory institutions, asylums and prisons. An appropriation for the importation of a large number of English copies of the sacred volume was made by an early Congress. It is, moreover, the Protestant view of the proper observance of the Sabbath which has been embodied in our laws. Not a single peculiarity of Romanism has ever been invested with the legal sanction. As the peculiarities of Christianity have been recognized against all other forms of religion, so in all respects in which Protestantism differs from Romanism our civil statutes and customs have deferred to the former and not to the latter. In proof that revealed religion, as made known in the Holy Scriptures, was both acknowledged in the constitution of Ohio and had been sustained in legal enactments by its legislature, Judge Storer, in the Cincinnati public-school case a third of a century ago, pertinently called attention to the fact that blasphemy, not merely against the Supreme Being, but against the Son and the Holy Spirit, was a criminal offense. That was an acknowledgment of the Christian objects of worship; but no State statutes pay any such respect to the position which Rome assigns to the Virgin Mary as of immaculate birth and "the mother of God," and to the worship which its ignorant devotees pay to her. Nor are any of the ecclesiastical holidays peculiar to Romanism recognized as the Sabbath is recognized.

Washington, in his inaugural, said:

"It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who presides in the councils of nations, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves. No people can be bound to acknowledge the invisible hand which conducts the affairs of men more than the people of the United States."—*Homiletic Review*.

Not our particular sphere or position in life, but the spirit in which we do or bear what is set before us or is laid on us, measures our faithfulness and our influence in the sight of our fellows and in God's sight. Our opportunities, just where and as we are, may be the means of fitting us for highest good to those about us and for fullest appreciation and improvement of our place in God's service.

A MODEL PRAYER MEETING

BY MISS ALBANA BOSTON.

"What is the most satisfactory kind of church life? The answers are made that even that many people asked this question found an answer. 'The Prayer Meeting.' It is doubtful if in the whole world there is any single kind of church work that possesses greater unity of interest and purpose than this simple and yet so vital service. If there could be written out the history and foundation of prayer meetings, it would be a book of monumental dimensions. But I suppose an outline could contain the pages that would be written.

And now it is given to me to speak in the name of the prayer meeting. I confess of the fact that I have no formula for a successful prayer meeting.

The more I know of the prayer meeting, the less knowledge I have of it. It is mysterious, like the way of the spirit with the things of the world. I only know that the gladdest, brightest, deepest, best meetings of my church are those that have been prayer meetings. I have had no little to do with them.

For myself, I have little faith in the current opinions for having good prayer meetings. I have seen the best of the meetings of the world. I have seen good things being done. These systems are well enough, but they do not touch the heart of the trouble. They are external. And all of them may be followed without helping the meeting over much.

But let us go to the core of the matter and get back to original sources. It has been held that the prayer meeting occupies no larger place in the history of Christianity than it had its origin in American frontier life during the eighteenth century, where the difficulty of securing the regular services of preachers obliged the laity to assume the conduct of many religious meetings.

On the contrary, the prayer meeting is one of the most notable and ancient features of church life. The church services of apostolic days were often spontaneous prayer meetings. I know no more interesting study than the prayer meetings of the New Testament. So let us go back to the beginning of the time honored institution.

In the gallery at Bergamo there is a fascinating picture of the virgin mother and the Holy Child, by Raphael. Dr. Wayland Hoyt tells its history. When Napoleon the Great was conquering Italy, Milan fell before him and with it Bergamo. Napoleon was taking all the rare and precious pictures and sending them to adorn Paris. Last this picture should be seized and sent to Italy, some one painted on its face a common picture, which, of course, Napoleon, not knowing the treasure underneath, did not desire. When he was dethroned, the rifled pictures were sent back to Bergamo, and among them hung the treasure of Raphael, but in the painter's hurry, he had been so much left upon it and so it could not be identified. At last, in the year 1860, the daub began to scale away, and then reverent hands set about to clean the picture, and at last the long lost treasure shone forth again.

Over the picture of a typical prayer meeting presented to us in Scripture have come many observations and disfigurements. The task is to peel off the paint and let the fair ideal of the New Testament be revealed.

The fourteenth chapter of the first epistle to the Corinthians is Paul's picture of a model prayer meeting. Paul was what Goethe loved to be called, "a man of panoramic ability." Paul stands upon the stage of time unrivaled in his power to adapt himself to the situation at hand. He was equally at home in drawing picture upon illustration and forging logic-linked arguments; in sounding the seas of theology and exploring the fields of ethics. He could confound the rabbis with his rabbinical learning, amaze the Greeks with his oratory, astound the Romans with his dialectical force, and manipulate the goat's-hair with the best tent-makers of Tarsus. He could, in one breath, soar in stately style from antithesis to antithesis and from glory to glory, and, in the next, drop right down to the earth to speak in colloquial language of the collection or the proper conduct of a prayer meeting. In the thirteenth chapter of I. Corinthians he brushes with his wing the very portals of Paradise; in the fourteenth the doorposts of the little Corinthian meeting-house.

Let us follow him in his flight. Let us go back through the centuries to Corinth, "the star of Greece." We are transported thither by this epistle as on a magic carpet. As we hover over the cosmopolitan city, the roof is lifted off the Christian place of worship to give us a glimpse of what is going on within.

It is apparent that the meeting that is in progress is of the prayer meeting type. A model prayer meeting is the spectacle which is presented to our gaze. From our vantage of vantage let us glance at a few of the salient features which belong to such a meeting.

We see that a model prayer meeting is characterized by DEMOCRACY.

"How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." It is a people's meeting. The ideal prayer meeting is not the leader's meeting, not "a diluted edition of a pulpit service." The church gets sermons enough and the prayer meeting is no place for them. It is possible for the leader to talk so ably and so lengthily as to ex-

haust the subject and the people. It is an enormous thing for the leader to organize the subject so that it will be understood by the laity and of course it is to be done by the leader and then there is to be something, with the meeting this thing. "Now see what you can get out of it." And then the people can get nothing out of it and they are very much and to the end of the meeting they believe in and of all the common of Heaven. It is the situation of an ordinary man.

The next characteristic of a model prayer meeting is that the leader should be a man of the people. Somebody has shown that to a man some one and another who comes across a peculiarly tempting method and by thinking and watching quickly gathers all the possibilities in the world about him, then says little words with great effect, when he will with great ease be given it by himself, and the multitude enjoy the food and be happy. And the frequent repetition of the same only increases the wonder that the leader can say more in the thinking.

It is suggested, on the other hand, that the leader take up the subject as one might take up a subject, and saying it on his own feet and a smile with his lips, but a light tap, enough to make the mouth water and the finger want they had a chance. If at this juncture he lets the people have a change, the odds are they will enjoy the thing.

The whole prayer meeting, being a democratic meeting, is not the leader's meeting, neither is it the meeting of the few. It is neither an ordinary one or a private. It is a meeting in by every one it is monopolized by one man. Long windiness is no badge of spirituality. When the prayer meeting is allowed to fall into the hands of half a dozen women, while the whole thing may be already prepared. For they generally leave it as the picture left the traveler on the way to Jericho, stopped, surrounded and half dead. The same leader will at all times eliminate lengthy prayers and long speeches, and usually be an enigma without breath of sweetest and without giving offense. If he can not, the case is still worse. Better to offend one than to spoil the strength of many.

We need to get back to the democracy of Paul's prayer meeting. The prayer meeting is a prayer, not a banquet. At a banquet one man or a few men furnish the whole bill of fare. At a picnic each one brings a lunch basket and adds it to the common store. Let there be a banquet of truth twice on Sunday. But on Wednesday night let pastor and deacons join with the people in the more informal picnic described by Paul.

We have to also that a model prayer meeting is characterized by

SPONTANEITY AND VARIETY.

It is almost all things a heart meeting. That may be a leader sitting there at the front, but a present contribute their part. One member reads a portion of Scripture that has come to him with comfort and blessing; another offers a heartfelt prayer; a third delivers a brief address alive with spiritual power; a fourth raises a stirring hymn; and so on. There appears to be no cut-and-dried order in which the different parts of the service occur. Any member may rise and lead away the company into praise or prayer or meditation as he feels prompted.

In some of our modern straight laced churches, where the people have to be graded to "take part," how delightful some of that old-time spontaneity would seem. The prayer meeting ought to be an utterly free and informal conference of the members upon the life of the Christian and the work of the church. Formality and uniformity, those dreary demons that clutch at everything sacred, sometimes grip the prayer meeting, and thereby give currency to the sad simile, "as dull as a prayer meeting." If the service degenerates into a machine where every movement may be anticipated by those familiar with its workings, freshness and vitality will surely die. Even the use of hackneyed phrases has a chilling effect. The pastor who "throws the meeting open" too often shuts the meeting up. An exhortation to "fill up the time" only closes the mouths of the thoughtful. The tendency of everything touched by our human hands is to get stereotyped and "rutty." Some philosopher has said that a rut differs from a grave only in that it is longer. The best way for a preacher to minister to the freedom and spontaneity of the prayer meeting is to let it alone. In a sense the best prayer meetings lead themselves. Trust the people, and the guiding Spirit. You lead the baby while teaching it to walk, but you cannot teach a child to run if you always hold it by the hand and "lead" it.

I know a man who confesses how he nearly suppressed the spontaneity of his prayer meeting. He thought he could "regulate" the variety and flow of the prayers and talks if he selected the best people in the meeting to pray and speak. In the spirit of this foolishness he began to "call on" the brethren to "take part." It was not a month before the people fell into the habit of waiting to be called out. A sister came to the author of this mischief and said, "Pastor, I want to hurt you just enough to wake you up. You are spoiling our prayer meeting." And she told him why. Then he quit meddling with the sweet communion that belongs to God and his church, and the old joyous spontaneity came rippling back into the meeting like a mountain brook, full of life and sparkle and sweetness.

If you are fortunate enough to have lived in the country, you have noticed that the gathering of the folks at the stove in the vestry, before and after the prayer meeting, was in

every way a better meeting than the service itself. The tongues of the people were loosed in a natural and effective speech. The effect of the church and the interests of religion were discussed in a practical way that was helpful. The interest the people called the meeting to a hot and bright conclusion. After that the prayer meeting was broken. After that the prayer meeting was broken at each other's "take part" to "regulate" the time. One of the ways in which spontaneity could be kept in that of keeping the door to the meeting of the meeting.

We need to get back to the democratic idea of the democratic prayer meeting. The picture is that of a family gathered in the evening about the hearth. It is a scene of love and brotherly love and freedom. There is a general and ready interchange in the words of which language are let loose and hearts put out the best that is in them.

Then we see also that a model prayer meeting is characterized by

REFRESHMENT.

That is what the prayer meeting is for. "Let all things be done unto edifying." By "edifying" Paul does not mean that something fresh or original, witty or wise be said by everyone, but that all be animated by a desire to help. The aim is not instruction, but cooperation. The prayer meeting is not a teaching service, any more than it is a preaching service, it is an intimate fraternal service. In this sense the prayer meeting is not a speaking to edification. He can give and some "bright bit" of thought or experience which has helped him. It will be sure to help others, for "we all have one human heart." The first thing that comes to the mind of the new convert is edifying to the old saint. If there is no brother is moved by the flow of words that fall from her in faith's lips. The earnest, but stumbling prayer offered by the boy in the back seat is edifying to that tired woman, who saw in the act a most momentous step.

A guide book on Africa or the Arctic regions - who wants to read one? A letter by Henry Rich, sent on his adventures in Africa, or Nansen on the Polar regions, oh, that is a different thing. Announce it, and a town large enough to hold those interested is hard to find. Why? He has been there. There is a guide book talk about Christ, about faith, hope, love, and life, in some of our prayer meetings. Then there are the experiences of those who have been there. The one is dry as a cracker; the other refreshing as water to the thirsty.

The prayer meeting is not for what one can get out of it, but for what one can give to it. There is no Scripture here to experience than this: "It is more blessed to give than to receive." The deadly dullness that falls upon some prayer meetings is due to failure to understand this principle.

How the prayer meeting would be transformed if this Pauline idea of "edifying," helping, were to grip people anew. Instead of being, as it too often is, a dry pool from which nothing grows, it would be a green bay tree, under the branches of which multitudes would find inspiration and refreshment. There would be no more empty or long-winded talking or stereotyped praying. A stronger is not the highest type of organic life, nor a Christian who is content simply to sit still and absorb the loftiest type of spiritual life. "Christians," Bunyan quaintly says, "are like the several flowers that have each of them the dew of Heaven, which being shaken in the wind, they let fall at each other's roots, whereby they are jointly nourished and become nourishers of others."

PLACE AND POWER OF THE PRAYER MEETING.

That the place of prayer meeting in religious life and development has received inadequate attention is indicated by the fact that "Poole's Magazine Index," containing a catalogue of the best in periodical literature since 1802, shows but seven articles under the title, "Prayer Meeting." Only two of these were written before 1881. The amount of energy expended in attendance on and conduct of these meetings has been immeasurable, and undertakings requiring as much effort in other lines are ordinarily reflected in a larger and more important body of literature. Councils for the conduct of this service have been rife enough in religious papers, but the deeper significance of the institution has received scant attention.

I fear I have added but little to the literature of the prayer meeting. Yet I believe this ancient landmark is the chief bulwark of a free church. To remove it would be to invite destruction. Human hearts cling to this assemblage. It is a resting place where a great company of travelers along life's climbing pathway have found refreshment.

Joseph Cook was wont to say, "The prayer meeting is the pulse of the church." By that he meant that it is an index of the way in which the vital work is going on. It is more than that. The prayer meeting is the heart of the church, from which flow its social and spiritual activities. The prayer meeting is the power-house, the engine-room of the church, the greatest of all its spiritual forces.

It is a mountain lifted up in the midst of the week, from the top of which we may review mercies and experiences of the days gone before, and gather strength and courage for the days of the week to follow.

The objection is sometimes made that the prayer meeting should be a meeting for prayer. It is a lame criticism. The term "Prayer Meeting" is merely a familiar figure of speech. Our language teems with such usage. When a guest is

invited to "tea," it is not implied that there is to be anything else on the table. It is not assumed to imply that there is to be any tea. The of previous words stands for a light evening meal. A prayer meeting may have it if much of like guests. And an argument can be made upon the same to send the message to prayer.

All the churches have a good prayer meeting and you strong enough to put it. It is with a calling and a gathering center. Let us then emphasize and breathe the prayer meeting; and as we look forward to our days and a permanent work let us remember that Pentecost began with a prayer meeting, and that throughout the entire history of Christianity every several has begun and progressed itself in a prayer meeting. Louisville, Ky.

GOD ORPHANED AND THE WORLD DEY TILED BY THE CRIPPLED AND HELPLESS.

BY MISS ALBANA BOSTON.

We follow men, what we need is to have things explained to us, and then we can become things in the presence of a human life. We need to be told that the man here blind was born blind for the glory of God, and that Lazarus, who fell sick and died, fell sick and died for the glory of God. We need to be shown the far-reaching influence of the suffering cripple, who apparently can do nothing but exist and suffer. We need to be shown how his sufferings talk to others, and more even those who have never seen him, but only have heard of him. When we are told that, all day now is taken away, and his little life runs in our estimation until it practically reaches that which looks like graduation.

This story, which is told of a cripple lad in one of the manufacturing towns of Scotland, illustrates what I mean. The father of the lad was a potter by trade. He was a poor man, and so had to leave the little sufferer at home alone, when he went day by day to his work. But the boy was in his thoughts all the day long. And what is more, his fellow workmen knew it. At the close of each day's work he carried to the "ware shed," as he called it, a flower, or a bit of glass or a fragment of stoneware, indeed, anything that would lie on the white counterpane of his bed, and break the monotony and give color to the room. He never went home at nightfall with out some toy or trinket, showing by remembered the pale face, which lighted up when he came in. He said nothing to the men in the shop about the sufferer, but he brought with him the influence of the sick room, and this told in that shop. It called the workmen into fellowship with the little one. Some of the men made curious little jars, and trappings on their wheels, and some brought fruit in the bags of their aprons. They said nothing about these things, the subject was too solemn; but they put the things into the old man's hat, where he found them. He knew for whom they were intended. That whole pottery, full of men, coarse in nature, grew quiet as the months passed, and the men left off their profanity and became gentle, and kind, and loving in the shop, and at home. It was the look on the father's face which he brought with him from the little one's bedside, that was the subduing power. From that look it became more and more evident that the inevitable shadow was drawing nearer. Every day somebody without saying a word did a piece of the father's work for him, and thus enabled him to get home earlier and come later. When the bell tolled the death knell and the little coffin was carried out of the door of that lowly house, right round the corner, out of sight, there stood a hundred stalwart workmen from the pottery, with their clean clothes on, most of whom gave a half day's time for the privilege of taking off their hats before the simple procession and filing in behind it and following across the village green, that small burden of a child which probably not one of them had ever seen with his own eyes. The action of these men, attending unbidden, the funeral in a body, brought to light the great and elevating power of that suffering boy, and made it plain to the mourning father that he had not lived in vain. That day, but not before, the father saw how his boy had entered into the life of every one of these strong men, and had, in a measure, regenerated them, and had made them better in the shop and better in their own homes. His suffering boy had set love at work in the community, and love had ennobled a hundred homes and more. This unexpected fact was a revelation, and that day the darkness that hitherto had perplexed the father's heart gave way to a light which consoled and cheered. God, who in the days gone by, had ruled and over-ruled in the great but perplexing life of Jesus Christ, was ruling also in this life, which was the life of one of the least of his saints.

With Christ's companionship no one can ever be lonely in the deepest meaning of the word in all the changing scenes of this world. That grand man, Paul, knew the resources of the Gospel. He declared that in tribulation, persecution and peril, he was more than conqueror. He at once gives us the secret of his victorious spirit; it was that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature"—nothing in the universe, in fact—was able to separate him from the shielding, comforting, strengthening, guiding and saving love of God as revealed in Christ Jesus, his Lord and ours.—Rev. N. I. M. Boggett, in Christian Work.

SUNDAY-SCHOOL LESSON

Monday, May 24th

The Lord's Death and Burial — John 19:17-42.

Motto Text: "Christ died for our sins according to the Scriptures." I Cor 15:3

"And he bearing his cross" condemned men were compelled to carry the transverse piece of the cross. Our Lord started with it, but the soldiers forced Simon, the Cyrenian, whom they met coming into the city, to bear it. Whether this was because the Lord was in danger of breaking down, or because Simon expressed his love for the victim the Scriptures do not say, and the story writers who picture the Lord as falling under the weight of the cross are not inspired men whose words have any authority.

"Went forth into a place called the place of a skull" A small knoll in the shape of a skull. Where it is, no one knows. The Holy Spirit has concealed from men the knowledge of the places in which these things took place, a wise and merciful concealment in view of men's proneness to idolatry and "sacred" places. It was outside the wall of Jerusalem we know, and that is all. "Where they crucified him." The cross was not very high, the feet of the victim being only a foot or two above the ground. There was a block fastened to the upright part upon which the sufferer sat as on a saddle, thus preventing the weight of the body from coming on the hands.

"Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds, all intensified just up to the point which would give to the sufferer the relief of unconsciousness."—Farrar. But we must not forget the crucifixion of his body was a very small part of our Lord's sufferings. He was bearing the sins of the world—treading alone the wine press of the wrath of God. The two who were crucified with him were thieves and robbers.

"Pilate wrote a title, and put it on the cross." When a criminal was led out to crucifixion, a soldier went before carrying a board painted white on which was written the crime for which he was condemned. This board was afterwards fastened to the cross over his head. "Jesus of Nazareth, King of the Jews." If Pilate's fear prevented him from rescuing Jesus from the malignity of his enemies, his anger made him do all

he could to offend their pride. That was the charge against the prisoner which, coupled with the threat of complaining against him to the Emperor Tiberius, had made Pilate yield. It was indeed the only charge to be brought against him, and the putting nothing else upon the cross was Pilate's final testimony to the innocence of the crucified.

"It was written in Hebrew, and Greek, and Latin." According to Roman law the inscription must be written in Latin, as the language of the Romans. Pilate added Hebrew the language of the Jews, and Greek, the most general language, which the strangers coming to the feast could all read. The inscription either varied a little in the three languages, which is probable, or the full inscription read, "This is Jesus of Nazareth, the King of the Jews."

The angry chief priests went to Pilate. It was one thing for them to bring a charge against a prisoner, and another to have that contemptible surrender of all their patriotic hopes flaunted in their faces where all the world could read. But the Governor was in no mood to do anything he could avoid to please them. He had felt, too, the majesty of Jesus and knew that he had never seen so kingly a man. Hence he answered curtly, "What I have written, I have written."

Verse 23. The garments of the crucified were the perquisites of the four soldiers who guarded his cross. "Also his coat." His tunic or under garment. Ordinarily this was of two pieces fastened on the shoulder by clasps. But the priestly tunics were made of one piece, as Josephus says of Aaron's tunic.

"Let us not rend it, but cast lots for it, whose it shall be." Pilate had declared Jesus of Nazareth, King of the Jews, and now the rude soldiers fulfill the prophecy, and by that act declare him David's son. The Scripture is from the Septuagint, Ps. 22:18. This incident is another of the illustrations of God's sovereignty and man's free agency. God had declared ages before that lots would be cast on his vesture, and God's word shall be fulfilled to the last and least jot. But the soldiers were free agents. They knew nothing of the prophecy they were fulfilling.

"Now there stood by the cross of Jesus." By the side. We must not forget that the cross was not the high thing seen in the pictures, but low, so that the Lord was nearly on a level with those standing around. It is a much-mooted point as to whether there were four women there or three. I incline to the belief there were four, the fourth being Salome. Those who say three, say that Mary, the wife of Cleophas, was the sister or sister-in-law of Mary, his mother. "Later these women withdrew, probably when John carried Mary to his home, for Matthew says (27:55), "many women beholding from a far off."

"Woman behold thy son." The word "woman" was full of respect. Joseph was dead, her own sons did not yet believe on him. Hence Mary would be much happier with John, who loved and believed in him, than with her own sons. Even in that awful hour when the sins of the world were heavy upon him our Lord thought of the happiness of his mother. It was not of her needs, observe. Her own sons would have cared for them. But her happiness was on the heart of the dying Saviour. Let no man of whatever age, no matter how great the load he is carrying, ever forget

to be tenderly solicitous, not only for the needs, but the happiness of his aged mother. Forgetfulness, absorption in other things, pressure of business, lack of time—let no man dare to plead these with the example of the dying Lord before his eyes.

There was tender love and thoughtfulness for John, too, in these words. John's agony was great, to have something to do for his Lord was the one comfort his grief could know. His love delighted in that opportunity to express itself in action. How tenderly he must have cared for Mary, because she was dear to his Lord. Let us never forget that the Master said his disciples are his "mother and sisters and brothers." And those who love as John loved will care for his aged saints as tenderly and gladly as John cared for Mary.

All things had been done, death only remained. He had trodden the wine press of the wrath of God; he had paid the debt of the elect to the uttermost farthing. But ere he went to his father, even in the final agony, he reviewed the prophecies and one remained unfulfilled. How the Lord honored the Old Testament! How firmly he believed in its infallibility! That this Scripture might be fulfilled he cried, "I thirst." He had borne the terrible thirst for long hours, but now he spoke of it. He had refused the wine mingled with myrrh, which would have made him unconscious.

"Now there was set a vessel full of vinegar." The sour wine which the soldiers drank. The hyssop is a plant which only grows from twelve to eighteen inches in height. This having been given him by a soldier, every prophecy having been fulfilled, every pang due to guilty man having been suffered, the Lord cried, "It is finished," and the great work of the atonement was completed forever.

Verse 31. Crucifixion was usually a lingering death, and the Jews wished the legs broken that the agony might hasten the death. The soldiers complied with their request. As our Lord was already dead his bones were not broken thus fulfilling the prophecy, Zach. 12:10.

"And one of the soldier with a spear pierced his side." He had died so much more quickly than was usual in crucifixion that the soldier would make sure it was not a swoon. And thus he fulfilled another Scripture. "They shall look on him whom they pierced." Ps. 22:16. Joseph of Arimathea had been a secret disciple. Nicodemus had gone to the Lord at night. But his death, which seemed an overthrow of all his claims brought out the manliness and the love for him of these two men. They feared neither Jewish priest nor Roman Governor. They gave him a king's burial, using an enormous amount of costly spices.

THE PATH OF THE PERSISTENT.

BY PRISCILLA LEONARD.

"If ever I hang a motto up in my room," observed a woman of many successes, "it will be because I have lost my memory, and can't keep five words in my head. In that case, I suppose it won't matter whether I have it up in front of me or not. And yet, even to those sinking into paresis or second childhood, I believe those five words would be a daily help. Where they

come from I don't know. They sound as if they might be Dickens, but I never found them in Dickens. I've known them ever since I can remember, and ever since I can remember, they have cheered me on when I didn't want to go. "It's dogged as does it"—all I have accomplished I owe to that short and suggestive sentence."

Her friends could testify that it was true. The friends of all those people who accomplish anything more than going up like a rocket and coming down like a stick, have always noticed this trick of tenacity in them. It is a commonplace of biographers. It is translated into all sorts of high and heroic aptitudes. But they all mean the same thing. "A purpose once fixed, and then death or victory!" has a romantic ring about it, but when it is applied to peeling potatoes, hoeing corn, house cleaning, practicing scales or other daily steps to desired ends it comes right down and fits without losing a hair in "It's dogged as does it." It has been truly explained that the sign of a great triumph of art, such as the Sistine Madonna or the Venus of Milo, is that it appeals to the ignorant as well as to the trained artist. So with a great principle, such as gravitation or persistence. It fits everywhere, to a planet and a cook stove, and can be understood by everybody.

Everybody understands. It is in the application that people fail. The world has been writing in its copy books, "Perseverance conquers all things," all through the Christian era. Probably the Assyrians and Babylonians and Egyptians had cuneiform and hieroglyphic inscriptions to the same effect long before Rome and Greece began to take notice. But not until perseverance becomes a personal business does it help the pupil along. Doggedness is not abstract. It exists only as we personify it in our struggle with whatever problems have been sorted out to our share by the management of the universe.

In former years, before child-study and child-training had been heard of, there existed among our great-grandmothers the custom of "setting a stent" for children; so many patchwork pieces to sew together, so many yards of hemming to do, so much kindling wood to split before bedtime. It was an empirical method not in the least scientific—but it trained some hardy and enduring men and women. The "stent" system always called for doggedness. It was always a good deal more than the child wanted to do, but never more than enough to get down if tackled persistently. It was not elective, but it educated. A boy or girl thus trained usually went on to set himself or herself stents in mature years, and to finish them as doggedly as the seam had been sewed or the kindlings split in childhood.

The path of persistence always has inspiring vistas. You never know how much you can do till you try. The impossible is strictly a comparative term. One person's impossibility is another person's practicable accomplishment. The road of persistence passes impossibilities like mile-stones. But it does not pass them by flying. It is a hard and dusty road, and it must be tramped on foot, and sometimes against the storm. The ability to achieve and advance depends upon the determination to go on when everything says, "stop!" and when we long to stop. There is nothing spectacular about doggedness. It is just plain keeping on and getting

To our Friends and Acquaintances And Others Contemplating Buying.

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through being beaten at the outset or along the road, or both, has nothing to do with the case. The dogged person picks up his or her aching and defeated form, sets or her teeth and—goes ahead. It is a great day in the soul's experience when it realizes that when it cannot march ahead it can stumble or crawl ahead, inch by inch, just the same. Then comes for the first time, the tremendous feeling that it is invincible, if it is crawling toward right. And an invincible soul, knowing its birthright—well, the day of miracles is never past as long as such souls exist.

Not that perseverance, in all cases, accomplishes the original object. Often it changes off to a bigger object because it learns larger ideals along the way. Often it cannot reach its ideal just because it is so large. But in that case the whole mind and soul have been stretched, so to speak, by the process, and the end is not yet. There is no perfect holiness on earth, and yet we are all called to be saints. There is no perfect home, yet some patient mothers almost create it, and have their reward. There is no perfect law, or reform, or community, or church, and yet many valiant men and women struggle ceaselessly to bring the kingdom of God nearer on earth, and accomplish noble things. The blessings to "Him that overcometh," repeated again and again in the heavenly prophecy, shed a glorious light on the path where, struggling, burdened, patient, dogged, exhausted yet determined, the toilers go forward, to the last inch of their strength to the last step of the road—and into the perfect day.—Interior.

Look at your mercies with both eyes; at your trials and troubles with only one.—Theodore Cuyler, D.D.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, ss:

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY, Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. (Seal.) A. W. GLEASON, Notary Public.

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Day in and day out there is that feeling of weakness that makes a burden of itself. Food does not strengthen.

Sleep does not refresh. It is hard to do, hard to bear, what should be easy,—vitality is on the ebb, and the whole system suffers. For this condition take

Hood's Sarsaparilla

It vitalizes the blood and gives vigor and tone to all the organs and functions.

In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1.

IS THERE ANY DIFFERENCE?

We have been told that there is really and practically no difference between "Disciples" and "Deacons" - no reason why they may not unite and become one in fact, since they are one in spirit.

But there are "Disciples" and "Deacons" - the latter the more prominent. They have a reason for being out. They could not be happy with us. They can not accept our view of the way of salvation. They cannot get over the idea that baptism is in order to the remission, or forgiveness of sin. There is one, writing for The Christian Leader and the Way, published by The Journal and Messenger office. He takes an editor of The Journal and Messenger in hand as follows:

manner smash the man who felt himself strong. Human beings hereforward were not to be humiliated by the limitations of pain and death; for Deity itself has admitted them.

Christian Science says that pain is not a reality. Christianity says that pain is so great a reality that even the Creator could feel it. Christianity says that a man need not think of death at all. Christianity says that even God thought of it with awe. And the ethical results of the two principles have been exactly what might have been expected. Marred by a million other mistakes, betrayed and tortured through the agency of the eighteenth century, Christianity has never lost its strongest and most distinctive note, the physical note. It is a false antithesis, a popular form of fallacy in these days. It is often asserted that "Christianity is

actuality, and therefore, a certain nobility, has done nothing the hard pain of prosaic men. Men in misery were sometimes, in hours of impatience, dismissed as lunatics who could not be cured. But they were never despised as cowards who ought to have cured themselves. Even in the refusal there was pity; therefore, even in the pity there was respect. And while Christianity has run for so many centuries and Christian Science not yet for one, yet Christian Science also has already produced its own form of manners and even its own type of face, a type of face which provokes the Christian to experiments upon the reality of the body. It is a never lost its strongest and most distinctive note, the physical note. It is a false antithesis, a popular form of fallacy in these days. It is often asserted that "Christianity is

a life and not a creed"; that it is devotion to a Person, not adhesion to a dogma. "Christianity is a life governed and guided by a creed; a creed that gives motive and energy to a life. It is devotion to a Person who is made known through a doctrinal medium; who without such a medium, cannot be revered, loved, or worshipped, as he has revealed himself and as he is. William Heygate.

But God seems always to have means to fill his purposes. When Moses died he had Joshua ready. When the Lord took Elijah he had Elisha ready. When the Lord took Hira Katen, he seems to have had His C. M. Thompson ready. May the Lord bless you in your work.

John N. Wallace, Irvine, Ky.

Press Hiramston:

I had enclosed \$2 postal order to renew my subscription to the Hiramston. Please receipt for same.

When Hira Katen died many of us thought it would be hard to find a man that would fill the place on the editorial staff of the Hiramston as he did, but so far you seem to be doing nicely in that direction.

It is not the man who has made the most money or held the most offices who has made the most of himself, but the one who has learned how to develop his soul-life while he neglects not his business. Presbyterian.

The habit of looking at the bright side of things is worth more than a thousand a year. Samuel Johnson.

The editor of The Journal and Messenger has boldly said: "We deny the proposition that baptism is a condition of the remission of sin." God Almighty, the ever-living Father, who can not lie; Jesus Christ, the Son of the living God, and the Holy Spirit which guided the apostles into all truth, placed salvation - the remission of sin - on the other side of baptism, thus placing baptism in the name of Jesus Christ between the believing, penitent soul and remission of sin or salvation. Therefore God himself makes baptism a condition of remission of sin. I haven't said the editor of The Journal and Messenger is ignorant of the sayings of the Lord Jesus Christ, or handles the Word of God deceitfully. But if I would affirm that baptism is not a condition of the remission of sin, I would expect those who believed the word of the living God would look upon me as being an infidel.

Now, here is a radical difference, and it can not be ignored, nor wiped away by a stroke of the hand. According to the writer above quoted, not a person has ever been saved without baptism. Martin Luther, Philip Melancthon, John Calvin, John Knox, Samuel Rutherford, Thomas Chalmers, Jeremy Taylor, John Rogers (martyr), Jonathan Edwards, all the great host of Presbyterians, Congregationalists, Methodists, heroes of faith, martyrs for truth, have gone into eternity unsaved simply because they had not been dipped in water "for the remission of sins." Do we believe it? No. -Journal and Messenger.

CHRISTIAN SCIENCE.

I say that Christian Science is a mean and disgusting philosophy, preached by people who are quite nice - preached, in fact, by many of my personal friends. They are all right; it is only their creed that comes from hell. I use the phrase quite calmly and quite literally. The doctrine that pain and death are not real at all, except in so far as their victims are cowardly enough to submit to them, is a diabolical doctrine, obviously calculated to produce all the purely diabolical qualities such as intellectual cruelty and contempt for the weak. To tell any man that it is his own fault that he has the toothache is to cease to be a Christian while uttering eight words. If there is one thing that is against the whole trend and tide of Christianity, it is any method which permits the man called strong to triumph over those whom he calls weak-minded. Christ came on earth to smash the man who felt himself strong. And He did in the most effective and final

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THE CALL TO THE STRONG

BY WALTER R. MERRILL, D.D.

Not to the weak alone... Come unto Me and rest... Turn away mine eyes from looking upon the heavens of man...

And it is sweet to know... Come unto Me and rest... Turn away mine eyes from looking upon the heavens of man...

Our Pulpit

VANITY DEPRECATED.

C. H. STURDIN.

"Turn away mine eyes from beholding vanity; and quicken thou me in thy way." Psalm 119:37.

There are divers kinds of vanity. In the play of the frivolous and the sport of the idle, we see but one sort of vanity—light, open, and undisguised. The cap and bells of the fool, the motley of the jester, the mirth of the world, the dance, the lyre, and the cup of the dissolute—these men known to be vanities; they wear upon their forehead their proper name and title. Yet another species of vanity, and more deceitful, can be discovered in the eyes of this world and the deceitfulness of riches. A man may follow vanity as truly in the counting-house as in the theater. If he is spending his life in amassing wealth, he is heaping to himself vanity quite as much as though he openly passed his days in vain show or empty pageant. All the fools do not make jests; full many there are, of sombre mood, who spend money for that which is not bread, and their labor for that which satisfieth not.

Moreover, there is such a thing as solemn vanity—the vanity that may be seen among those who observe the empty ceremonials of religion, invest themselves with strange garments, and affect the odor of sanctity. Or, turning from the gorgeous fane to the lowly convertible, vanity may even be discovered beneath the broad brim of the Friend who, seeking after the world rather than after Christ, thinks that he rebukes the world's vanity, when the world may well rebuke his. Vanity, I say, is quite as certainly to be found among the sober as among the frivolous. Unless we follow Christ, and make

that the great object of our life, we only differ from the most frivolous in degree and possibly the degree is not so great as we suppose. You will all understand my text, as you hear it, to mean that you turn away mine eyes from looking upon the heavens of man, the vanity of the world. But it means more than this. Turn away mine eyes from looking at the world's goods, at the world's wealth, at the world's substantial temptations. These are the royal preacher has said are vanity. "Vanity of vanity," said Solomon, "all is vanity." So he looked at everything beneath the sun. And we may say of everything about of Christ. Turn away mine eyes from beholding it, lest my heart should be deceived.

The psalmist goes on to couple with this another petition. "Quicken thou me in thy way." Beholding vanity is sure to bring deadness into the soul. You all know that this is true, not only of that which is frothy, but of all that, however aqueous, is not sterling. If you let the cares of this world enter into your mind too much, do they not destroy your spirituality? If these be your game, or even if you are hunting after an honest livelihood without casting the care of it upon God, you know that your grace declines, your faith grows weak, and your love becomes ready to expire. No high degree of grace can be attained when the eyes are fixed upon degrading things. We must have our eyes where we profess that our hearts already are—beyond the skies. We must be looking for Christ to reveal the exceeding riches of his grace and glory, and not after vanities to display the pleasure of this present evil world or else our souls will soon lose the force and strength of piety, and we shall have good reason to cry, "Quicken thou me in thy way."

Beloved, I hope you all know what the psalmist means by being quickened in God's way. Often, your spirits get lethargic and dull when, suddenly, the Spirit of God comes upon you, and once more your former vigor returns; and, instead of creeping, you begin to run in the way of God's commandments. Pray, then, this prayer as well as the former one, "Quicken thou me in thy way," for, as the looking at vanity will make us dull, so our souls being quickened will be sure to turn off our eyes from vanity. As the first part of the text acts upon the second, so the second will act also upon the first. Put the two together, and may they be graciously fulfilled in the experience of every one of us!

The text involves a silent profession. Do you observe it? It is not all confession of sin; there is a profession of something.

There is a profession at least of this, "Lord, I know it is vanity." That is something. "O my God, how I bless thee that I do know the hollowness of the world, and the plague of my own heart; It always was so, but I did not always think so." There are some of you, who do not think that even worldly amusements are vanity. You love them; there is a sweetness and a substance in them to you. Perhaps you are like the lady, who said to the minister that she loved to go to the play, because, first of all there was the pleasure of thinking of it before she went, and then there was the pleasure of being there; then there was the pleasure of thinking of it afterwards, and the pleasure of telling it to one's friends. "Ah!" said the man of

God "and there is another pleasure into you have forgotten." "What is that, sir?" asked the lady. "It is the pleasure of thinking of it on a dying bed," answered the small parsonage that. Some of you have never thought of that last pleasure, and therefore the world's vanity is very satisfactory to you. I know what a pig would say if he were to talk. As he snatched his hankie, he would say, "I cannot tell what to think of those stupid men, they call these hankies empty, and throw them away. I think them very luxurious and substantial." You would then attribute the quality of the hankie to the nature of the hankie. It is after the manner of a pig, and so answers say "We cannot make out why these dandy people, these Puritans, find fault with worldly amusements, we find them very sweet, it is only a matter who looks so, the true child of God knows that both the pleasures of this world and its cares are alike vanity. I know how some of you have often felt when you were busy. Encumbered with many things, more than you could manage, a friend has complimented you, and said, "I am glad you are getting on so well. Apparent success bespeak a thriving trade." "Well," you reply, "I think I am. I am grateful for business." But as your friend turned his head, you thought to yourself, "Ah! but I should be more grateful if I had more grace, for I feel that much business needs much grace to balance it, or else the more I get the poorer I shall be." You felt that it was vanity unless you could have God's blessing and the presence of Christ with it.

It is a feature of this profession that seeing the vanity, you do not want to love it, and would avoid being ensnared by it. If I say, "Turn away mine eyes from it," I do in effect confess before God that I do not love it. I hope there are many of us here who can say, "Lord, our evil heart sometimes goes after it, but we do not really love it; in the bottom of our souls, there is a hatred of sin so deeply rooted that, if the loss of our eyes would take away temptation, and prevent us from sinning, we would thank God never to allow us to see a ray of light again, for sin is so terrible an evil to us that even blindness would be a blessing if it enabled us to escape from sin."

The second clause of the text has in it likewise the nature of profession. "Quicken thou me in thy way." The man who can pray thus is already in God's ways. He professes that he loves them—that he desires to be obedient to God's will, and to continue to make greater progress in God's ways. What say you brethren? Some of you find the ways of righteousness very rough; yet would you leave them? Some of you are reproached and persecuted for Christ's sake; yet, would you like to go back to the ways of sin? The devil has put a horse at your door, and there is a golden bridle on it; and it ambles so softly! "Now mount," says he, "and come back, serve your old master; nobody will laugh at you then. Everyone will call you a good fellow; charitable, and kind, and liberal. Come back," saith he, "and I will treat you better than before. Will you mount and ride?" "No," the very least of us would say; if we had the highest offer for the renunciation of Christ, we would not leave him.

"Go you that boast in all your stores,

And tell how bright they shine; Your hoop of glittering dust are yours.

But say Solomon's mine. "I would not change my dust on late. For all that earth calls good of great. And while my faith can keep her hood. I may not the sinner's gold."

No, Lord, I may be wroth in thy way, but I will never wroth of thy way.

There is before us here a vehement desire how vehement, those only experience who know the bitterness of vanity and the deep problems which it brings how vehement those only can describe who know the excellent and sweetness of divine quickening.

The psalmist breathes his whole soul out in prayer. He seems to plead most vehemently, his body and his soul seem to pray together. "Turn away mine eyes," says the body. "Quicken thou me," says the soul.

This is a most reasonable and a most practical desire.

How reasonable it is! When a Christian is not quickened in God's way, he is very uncomfortable. The happiest state of a Christian is the holiest state. As there is the most heat nearest the sun, so there is the most happiness nearest to Christ. I am persuaded that no Christian ever finds any comfort when his eyes are fixed on vanity. He may, that he never finds any satisfaction unless his soul is quickened in the ways of God. The world may find happiness elsewhere but he cannot. I do not blame ungodly men for going to their pleasures. Why should I blame them? Let them have their fill; that is all they have to enjoy. I heard of a converted wife, who despaired of her husband's salvation, but she used to be always very kind to him. She said, "I am afraid he will never be converted;" but whatever he wished for she always got for him, and she would do anything for him "for," said she, "I fear that this is the only world in which he will be happy, and therefore I have made up my mind to make him as happy as I can in it." But you, Christians, must seek your delights in a higher sphere, because you cannot be happy in the insipid frivolities of the world, or in the sinful enjoyments of it.

Besides being uncomfortable, it is very dangerous. A Christian is always in danger when he is looking after vanity. We heard of a philosopher, who looked up to the stars, and fell into a pit; but, if they fall deeply who look up, how you, Christians, must seek your delights in a higher sphere, because you cannot be happy in the insipid frivolities of the world, or in the sinful enjoyments of it. Besides being uncomfortable, it is very dangerous. A Christian is always in danger when he is looking after vanity. We heard of a philosopher, who looked up to the stars, and fell into a pit; but, if they fall deeply who look up, how you, Christians, must seek your delights in a higher sphere, because you cannot be happy in the insipid frivolities of the world, or in the sinful enjoyments of it.

Again, for a Christian to have his eye fixed on vanity is injurious to his usefulness, may cause it to receive damage to receive. When a Christian's mind is fastened upon worldly things, what do worldly things do? They are one of our own birth and are he is just like us here, he knows what we love where is the difference between us and him? This is the cause of Christ gets no more inputs. How can you, my dear brethren, from the pulpit, for a doctrine, preach concerning a doctrine when you are yourself guilty of it? I should like, for instance, to hear a man, who preaches the baptism regenerate when he knows it does not regenerate, for saying that she is "fixed at home" when she is. I should like to hear him rebuke the devil for, nothing he could possibly contribute to do. Unfaithfulness to the Spirit of God is as great a sin as ever being committed. No my brethren, we must keep ourselves clear of these sins of the, for practical purposes, the tendency of adding to our load, and we cannot serve God with might and main. We can do some trifling service for God when our garments are spotted, but our souls are set on vanity.

For all these reasons, then, let the Christian pray this reasonable prayer that he may be kept from vanity.

Did I say that this is a very practical prayer? So, in truth, it is. You will observe that the former part is practical, though the latter may seem spiritual. The psalmist says, "Turn away mine eyes." Now the man who prays after this fashion will not fail in the directness of his aim. He who is diligent in praying this prayer will not be negligent in his life. He will not pray, "Turn away mine eyes from vanity," and then go and drink death draughts of carnal pleasures. He will not pray, "Turn away mine eyes from beholding vanity," and then go and turn his eyes on the very evil that he deprecated. No, brethren, there is something so practical in the text that I commend it to your earnest observation. Make it your prayer tonight, each one of you!

Lastly, there is, in the text, an expression of confident hope.

The psalmist does not pray like a waverer who will receive nothing of the Lord. It seems to me that he has an unmoved confidence that God will turn away his eyes from vanity, and that God can quicken him. Have any of you backslidden? Let this sentence comfort you tonight. Do not lose the belief that divine love can restore you. Have you sunk very low? Do not, I pray you, doubt the efficacy of the right hand of the Most High to bring you back again. Satan will get a great advantage over you if you begin to think that God cannot quicken you. No, be assured that he can. And let me tell you that he can do so readily. It may cost you many pains, but it will cost him none. He that made the world out of nothing can certainly restore to you the joy which you have lost. What are the world's feasts compared with thee, O Christ? His dainties are not sweet, for I have tasted of thy flesh. Its wines are no longer luscious, for I have sipped from the cup of thy blood. What are the world's choicest vice, but the battle is generally short. He that slips as he goes down into the Valley of Humiliation invites Apollyon to come and fight with him.

them and made me a king and a lord, and judgment, and eternity, proud under thee, and shall I not reign with thee for ever and ever? O God, thou sayest every man shall receive his wages according to his work. Thou sayest every man shall receive his wages according to his work. Thou sayest every man shall receive his wages according to his work.

Behave on thee, Christian, if thy soul be taken up with vanities! Let those love thee who find their all in thee, but those cannot find thee. The sight of him who is white as the lily for perfection, and red as the scarlet for merciful suffering, must have taken away the beauty of this world for us. Says Hutherford: "Ever since I ate the bread of heaven, the leaven bread of this world has not been to my palate, and since I have feasted on the food of angels, I cannot eat the cakes that satisfy the men whose portion is in this life." And truly it is so. Arise, Sun of righteous ness, and our face of darkness shall be dispelled while we are charmed with thy light! We hear of some who worship the sun at its rising, that is said idolatry, but rise, Sun of righteousness, and we will worship thee, and there shall be no idolatry in that. Thou art not like the sun that burns out human eyes when they look upon it, but we will look into thy face until thy transporting light shall only burn out our sight for this world to help us to gaze upon thyself without a veil between.

Oh that I were talking thus for you all, but I am conscious that I am not. I do pray, however, that you, who love vanity, may find out how vain it is before you come to die. The other night, I lay awake, and tossed to and fro many hours before I fell asleep. I realized then more than at any other time in my life, what it was to die. My every bone seemed to tremble. I lay, as I thought, upon a bed of sickness; the room seemed hushed around me; the ticking of my clock sounded like the ticking of the deathwatch. I thought I heard them whisper, "He must die;" and then my soul seemed to fling itself back upon the realities of God in Christ, and I asked myself, "Have I preached or have I prayed for this? But now is Christ able to save me. He is my only hope, and my only plea. Is it true that Christ came into the world to save sinners? And I recalled those cogent and blessed arguments which prove that Christ is the Sent of God, and my soul rejoiced that it could die in peace. And then I could but think of that sweet rest which Jesus brings when you can throw yourself on him. And now, tonight, in the recollection of that strange vision of the shadow of death, through which I passed, I can but ask others, "What will you do when you come really to die, if you have no Saviour?" Men and women, if you have no Christ to trust to, what will you do? You must soon have the death-went wiped from your clammy brows; you must soon have the needed drop of water administered to your parched lips. What will you do when death shakes the bones within the strong man, and makes each nerve thrill with the dread music of pain? What will you do when death, and

READING A RELIGIOUS PAPER

PICTURE

In this day of newspapers it would be hard to find a home or place where a journal of some sort is not found unless, indeed, it is because the inmates are too illiterate to read their paper. Even the king on the throne to the peasant on the moor, all have some kind of reading matter before them. Even the Bible down to the slave may be found in every civilized community. While this is true it follows, as might follow the day, that the lives of the readers are to a greater or less extent influenced by the matter they read. Good, wholesome reading is one of the best mental exercises we have, but good or bad our lives are influenced in a large measure by what we read. A close observer once said: "When I pass by a farmer's home I can tell you what he has on his table to eat the year round." So it is in reading matter. If you enter a home and find it supplied with the very best reading matter you can very readily conclude what the mental condition of that home is. You will be perfectly satisfied upon what subject you can converse with them, and will feel free to do so. If by chance you enter a home and find bad reading matter you will at once conclude that the chances are against that home. If on the other hand you find a well worn Bible and a religious paper, with other good books without ever a word from a member of that home you will say this is a family with which I am glad to be. But the purpose of this paper is to show the importance of every Baptist family in our land reading their denominational paper. By general observation you will find where we have our State papers in the family we usually have good church workers, and I cannot call to mind now a single case where we have a good church worker, one who is calculated to meet all emergencies, and defend the faith; I say I cannot call to mind a single case where we have such workers that they do not take their State paper. It might be argued and I think truthfully that with the Bible, and your State paper, one that gives forth no uncertain sound, and good common sense you are well equipped for the work which the Master would have you do. I know of a man who some thirty years ago was persuaded to take the WESTERN RECORDER. He was then comparatively a young man with a wife and one child to gladden their home. His education was limited, having not had the advantage of a common school course, but by an earnest effort upon his part and the love of God burning upon the altar of his heart he was able to glean from its pages and treasure up in his heart many most precious truths, which today characterize his life. In his own words he will tell you that it had more to do with making a manly man of him than all else combined, the Bible excepted. He has been an earnest worker among his people and always stood for the honor and glory of his Lord.

Thus it is, the paper goes on from year to year, never tiring in its ceaseless rounds doing the work whereunto it is sent. This has been some thirty years ago, and he has been almost a constant reader of the paper from then till now. Many object to the price of religious papers, but when we take in-

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It will not do for us to say we are more concerned with life than with creed with practice than with thought, with piety than with speculation. Life, practice, piety, are in large measure built upon creed—are in large measure dependent upon our ideas of God, our conceptions of duty, of salvation, of eternal things; and this creed, these ideas and conceptions, are our theology. —British Quarterly

CHANGE IN FOOD Works Wonders in Health.

It is worth knowing that a change in food can cure dyspepsia. "I deem it my duty to let you know how Grape-Nuts food has cured me of indigestion. "I had been troubled with it for years, until last year my doctor recommended Grape-Nuts food to be used every morning. I followed instructions and now I am entirely well. "The whole family like Grape-Nuts, we use four packages a week. You are welcome to use this testimonial as you see fit." The reason this lady was helped by the use of Grape-Nuts food, is that it is predigested by natural process and therefore does not tax the stomach as the food she had been using; it also contains the elements required for building up the nervous system. If that part of the human body is in perfect working order, there can be no dyspepsia, for nervous energy represents the steam that drives the engine. When the nervous system is run down, the machinery of the body works badly. Grape-Nuts food can be used by small children as well as adults. It is perfectly cooked and ready for instant use. Read "The Road to Wellville," in pkgs. "There's a Reason." Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

to consideration the cost attached, we can see the publishers are justifiable.

If we could reckon the blessings that come from reading a good paper by dollars and cents I would say there are many single numbers that are worth more than the subscription price.

What I would say to one I would say to all, if you are interested in the welfare of your family, your neighbor, your church and Sunday School, and want to see the name of your God honored through you as one of His instruments, then take and read your religious paper. Get your neighbor to read it and it will make him a better neighbor; get your friends to read it, it will make them better friends, and your children for they will be better children. Try it, and see if these things are not true.

HOPE.

The difference between drudgery and joyful work is made by hope. It is the most blessed of task-masters. He who works with hope before him knows not fatigue and feels no pain. He who works without it is a slave lashed to his toil by an inexorable and tyrannical necessity. The farmer plies his hoe in one furrow, his boy toils in the next one. The work is an almost unendurable burden to the boy, who is without foresight. It is no burden to the father, for hope stands before him and points to a vision of autumnal glory, with waving grain and the well filled store-houses. Hope makes the difference between the nurse and the mother. The one toils in menial tasks, because her daily bread depends upon her daily fidelity. The other looks forward, sees the girl budding into a beautiful womanhood, the boy into a refined manhood, and gladly

endures. Blessed is the Christian who works, cheered by the sure hope of his Master's final victory. He cares little for tears now, for he can look forward to the hour when he shall come to the harvest home, bringing the sheaves with him. He bears easily the noise and the wounding of the battle, for he bears prophetic: the music of victory, and knows that he follows a Captain who has never known defeat, and that the joy of victory, like the joy of harvest, shall more than compensate for all life's weary toil and all earth's strife and conflict. Selected.

The religious sentiment, deprived of its natural foundation in doctrine, loses its definite shape and dies. Love cannot exist without a knowledge of the character and qualities of the Being to be loved. Gratitude springs from the sense of benefits received from a known Benefactor. Reverence and adoration can be kindled by the consciousness of a Being competent to claim them by the glory of his attributes. In every case the affection is called out by some corresponding truth. In order to keep the religious sentiment alive and to develop it, it is necessary to present religious truth in such a definite shape as the mind can grasp, the memory retain, and the heart appreciate, and at the same time to invest it with certitude. Yet more necessary is this in order to give the sentiment force and strength enough to control the passions, form the character, and regulate the conduct. The conscience must be brought face to face with realities so sure and great as to abash the arrogance of selfwill and the selfishness of self-indulgence. The doctrines of the Christian faith are invested to an extraordinary degree with this controlling power.—Garbell.

Editorial

The loss of one faculty seems to impart an educational incentive to those that remain. How strangely acute and powerful do the other senses become. And after all, it is only the physical aspect of the lost faculty that disappears. The blind still possess the power of mental vision and the deaf can hear the voice of God deep in the soul. The great solitude of human nature is seldom traversed by other than the infirm or grief stricken, and their very limitations make them walk therein.

There was a time when Helen Keller's life seemed limited and devoid of real attainment, but today, by her achievements, she has become a source of inspiration and hope to multiplied thousands of earth's unfortunate.

Infirmity has its peculiar mission and carries with it its own compensation. This is especially true when the one having the infirmity is a child of God. The conscious weakness growing out of the infirmity leads to a complete dependence upon God and the hallowed anticipations of another world, where infirmity is unknown, becomes the guiding star of life.

But the blessing of blessings from this unfortunate condition is the effect produced upon others.

Dr. Gregg tells of a crippled lad, helpless and helpless, in a home overshadowed by poverty, who exerted an influence of which he never dreamed. All day long the father thought of the youthful sufferer and, each night fall, carried some little memento to the object of his affections. His fellow-workmen became subdued and tender in his presence and made, at odd times, toys and trinkets which they put in the old man's hat, where he found them and, by the language of the heart, knew for whom they were intended.

The father's face was the index that measured the approach of the inevitable shadow and daily some one performed part of his task that he might return home earlier and come later.

At last the little coffin was carried from the humble home and accompanied to the silent city by the stalwart workmen who had been strangely transformed by the wan and pain marked face of the child of a fellow-workman. Though crowded with suffering that child's life had not been in vain. Jesus was made perfect through suffering, and it is an honor not to be lightly esteemed to suffer or bear infirmity for His sake and, at the same time, mellow and enrich the lives of those who come within this charmed circle. To such there is a ray of wondrous beauty in the star of hope not seen by others and Heaven has an added attraction for them.

A New Testament church is a body of baptized believers, voluntarily associated together for the maintenance of the worship of God, the keeping of the ordinances and the preaching of the Gospel. No church is carrying out the expressed will of God that does not do all these things. Jesus the Great Captain of our Salvation, the one Law-giver in Zion, plainly and specifically teaches and commands these things.

As to worship. He says: "It is written thou shalt worship the

Lord thy God, and Him only shalt thou serve." Again: "God is a Spirit and they that worship Him must worship Him in Spirit and in truth." It is further enjoined: "Pray to thy Father who seeth in secret." "Therefore pray ye." "Pray without ceasing." "I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting." Again: "I will pray with the Spirit and I will pray with the understanding." "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord."

As to the ordinances, Paul said to the Corinthians: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." The church is the custodian, the guardian of the ordinances, and hence they should not be administered except by her authority and direction.

Of baptism the plain command is: "Make disciples and baptize them"—not somebody else but them—not all who may profess a desire to flee from the wrath to come, but those who have, not all who believe that Jesus Christ is the Son of God but such as through faith in the Lord Jesus Christ and by the regenerating power of the Holy Spirit have become true disciples of the Son of God. They who have learned of Him, know Him, whom to know is life eternal.

Of the Lord's Supper, He says: "This do in remembrance of Me." Paul, writing to "The church of God, which is at Corinth," rebukes them sharply for their abuse in observing the Lord's Supper, saying: "Despise ye the church of God?"

As to the preaching of the Gospel it is God's chosen way of making known to lost men the condition of pardon, the way of salvation, the only way of life. It is the King's proclamation published by His chosen heralds. "God hath ordained by the foolishness of preaching to save them that believe."

"The Gospel of Christ is the power of God unto salvation to every one that believeth." "For whosoever shall call upon the name of the Lord shall be saved. How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" The Saviour's plain command is, "Go ye into all the world and preach the Gospel to every creature."

Is your church doing all these things as Christ requires?

As a pastor, a teacher, a leader, a member of the body of Christ are you trying to bring your church to do all these things? If not are you not unfaithful? Is not your church a failure and unfaithful to that extent? Do these things for Christ's sake, in keeping with his plain commands. Do them regardless of the world's opinion or demands, whether popular or unpopular. Let each member be an advocate for, a factor in, and a promoter of these things.

The religious hero of the present hour is M. Loisy and he has become such because he was expelled from the Roman Catholic church. This expulsion was based on the teaching of his book, "Synoptic Gospels" and he has been heralded as the leader of a liberal movement within the pale of

the Catholic church. The fact that he was designated a Modernist leader by many, no doubt, to conclude that he was in sympathy with the religious ideals of Protestantism and he has been dubbed a martyr and praised to the skies.

There is little in common between this office and the Church of Rome, but, in this instance, the Pope is clearly in the right and should be commended for casting out this traitor who was posing in the guise of a scholar.

The views expressed concerning the resurrection of Christ are in keeping with the general trend of his work, and what are these? He does not believe that Jesus rose from the dead, and the effort made to account for that fact is absurd and ludicrous. It is not based, according to M. Loisy, on historical data but on the whimsical motives of the Gospel writers. Shortly after Christ's death His disciples had visions of Him. Of course, these visions were nothing more than hallucinations, but His followers affirmed their reality. They resorted to pious fraud, in the form of pure invention and represented Him as appearing in bodily form and as talking, eating and presenting other evidences of his resurrection. This crowning fact of Christianity is nothing short of a myth and the body of Jesus is still reposing in a Syrian tomb.

Speaking of Christ's conception concerning His kingdom he designates it "a dream frail and narrow," and "it seems to us absurd as our most cherished ideas will seem to our posterity."

It is strange, indeed, that a man holding such ideas about the New Testament should designate himself a Christian or desire connection with any organization that believed in the miraculous or supernatural.

M. Loisy received his just deserts at the hands of the Pope, and "His Holiness" has furnished a splendid example for Protestant churches to follow who have infidels of this character among their members.

Mr. William Salisbury, in "The Career of a Journalist," makes some statements that furnish data for serious reflection. The daily papers in four cities are mentioned as follows:

"In Kansas City, Mo., there were things I couldn't write about at all, and other things that I had to write as the city editor told me. . . . These included street-railway and gas and paving and telephone and other corporation measures and anti-department store bills. In Council Bluffs the papers dared not agitate against this gambling. . . . It might kill the town. The gambling-dens pay such a big share of the revenues that the leading citizens are willing to let them run. . . ."

In his connection with the *Omaha Bee*, he "had always to be careful not to offend . . . the street-car, gas, telephone and other corporations which Mr. Rosewater didn't dislike."

While identified with the *Chicago Chronicle* there was "a list of sixteen corporations on the desk of the city editor. These were all Mr. Walsh's corporations, . . . about which nothing unfavorable was ever to appear in the *Chronicle*."

The daily paper is a fixture in modern civilization, and has a mission fraught with momentous consequences. It is the most important factor in moulding public sentiment and the civic health and

moral atmosphere of the community is largely conditioned upon the character and strength of public sentiment thus generated. A subsidized press is nothing short of a public calamity, and crime and fraud use it as their strongest agency.

The purpose of a paper should be to furnish the public the daily occurrences without exaggeration or partiality. It should strive with painstaking care to be perfectly reliable and in every possible way foster the agencies and enterprises that conserve the general welfare of the public.

There are many modern newspapers that are free from the menial features mentioned by Mr. Salisbury and these should receive the hearty and enthusiastic support of all upright citizens. The paper, however, that sells its columns to the highest bidder and fills its coffers by standing as the champion of those who fall on vice, should be cast out and trodden underfoot by a decent but outraged public. Christian people need to remember that the character of the daily paper entering their homes is a matter for conscientious consideration, for indifference on this subject may lead to the support of an institution that is using its power to destroy that for which they stand.

Baptists everywhere will appreciate the manly defense made on their behalf by *The Christian Advocate*. We herewith reproduce the editorial and thank our contemporary for this splendid evidence of good will:

"Col. William Jay, presiding officer of the Saint Nicholas Society, one of the oldest in this city or country, comes of a family noted for refinement. Either he has good cause to complain of his treatment by the *New York Times*, or he has lowered his hereditary escutcheon. For that paper states explicitly that in his opening remarks he uttered these words concerning Governor Hughes:

"The Governor is a good man—a very good man, but I think that in this he is a little narrow. He is a Christian, and a very good one, but a member of a branch of the Christian church which is not as broad as some. In fact, he is a Baptist."

"It would seem that 'when wine comes in wit goes out' is illustrated here—or if not there is no excuse to be found. In the most latitudinarian churches intolerant and narrow men can be found; in the most polite and ceremonial, clowns and slovenly people are sometimes seen, while in the strictest sects the 'broadest' thinkers often appear.

"The narrowness of the Governor consists in his adherence to the constitution, his abhorrence of gambling, and his not being willing to give license to the rich, and strict law—on the same acts—to the poor! But the thing that lowers the Colonel in the esteem of the diners—after the next day, at least—is that he should disparage the whole Baptist denomination. When his ancestors were intolerant the Baptists alone—in this country—declared for and gave full liberty of speech and conscience. The Baptists have never attempted to control other people's religion by law or to make laws for others than themselves, and they are broad enough to let every church control itself. The remarks attributed to the Colonel are an instance of narrowness. Should he contradict the *Times*, we will publish the same with pleasure."

EDITORIAL VARIETIES

W. F. Upson, of Winchester, Ky., called at the office last week. They are hoping to have the right man as pastor in the near future.

Is it not strange that those who stress "Holy Ghost baptism" regard so lightly the teaching of the Holy Spirit concerning believers' baptism?

Parthead church, Mrs. E. O. Vich pastor, gave last Sunday \$2,000 to the Baptist Education Society. This is a noble contribution for this young church, as it is trying to erect a new building.

An item of interest has just reached us and we have it to read. Mrs. E. M. Coleman, of Walnut Street church, is a Ph. D. (Doctor of Philosophy). Don't forget it is Dr. Coleman.

The commencement sermon of Liberty Female College, Glasgow, Ky., will be preached by Dr. F. T. Hale, the last Monday in this month. Dr. Hutton is president of this institution and it has a bright future.

Ten bishops of the Methodist church—six of the Northern and four of the Southern—have died in the last three years. This is a serious loss for those men were eminent and left their impress on the organization with which they were identified.

The Iceland census of 1905 shows the average age of the inhabitants of that island to be 61.8 years. This is very remarkable when compared with other communities, being nearly double that of any other country. Sweden and Norway come next in rank, being 50.2 and 49.94 years, respectively.

Mr. Edwin Smith, the noted traveller, says: "Twenty years ago less than 5,000,000 people were under prohibition in the American Republic; today over 33,000,000 are protected by such a law." The dawn has come and it will soon give place to the full orb'd splendor of that new day in which the American saloon will wear the brand of an outlaw.

Mrs. Marler, late of Taunton, England, up to the time of her decease held the world's record as the oldest Sunday School scholar, she being ninety-six years of age and yet actively identified with the Sunday School. Mrs. Raffey, of Newdigah, is reported to have attended church 6,676 times, and to have walked over 222,000 miles.

The appointment of Mr. Lloyd George as Chancellor of the Exchequer in the new British Cabinet practically places him next in rank to the Prime Minister and should he be temporarily indisposed, Mr. George would become the Liberal leader in the House of Commons. Should the Prime Minister become vacant he would be summoned by the King to form a new cabinet. Mr. George is a devout Baptist and a man of great ability.

The *Christian Intelligencer*, speaking of the affiliation of Andover Seminary with the Divinity School of Harvard University, says: "The forecast that the transfer will bring more students, and inaugurate a new era in Congregationalism, may possibly be realized, but that the new era will be in the interest of evangelical orthodoxy is more than doubtful. Churches desiring pastors grounded in the faith, holding to the divinity of Christ and to the Holy Scriptures as an authoritative revelation, will look, as they have been doing, elsewhere than to the graduates of Andover."

The Kentucky Sunday School Association are seeking to make Sunday, May 31st, Bible Day in Kentucky. They request that all the preachers of the State preach on adult Bible study in the Sunday School. This is now the weak department of our Sunday School work, and it would mean much for Kentucky if every evangelical preacher in the State should preach an earnest sermon on that subject. The Baptist brotherhood, who so love and honor the Bible, of course, will follow this suggestion wherever it is possible. It is also suggested that mass meetings in the interest of organized Bible classes be held on Sunday afternoon or evening wherever possible. This can be done in our various fifth Sunday meetings, and also in the districts where such organizations exist. Baptists greatly rejoice over the increasing interest in adult Bible study, and, as a people, we must make this department worthy of the presence and support of the adult members in every church and community. The request of the Association is commendable and should be widely followed.

AMONG THE Churches.

West Hill 18.23. A. R. attend, 188. For baptism, 2; by letter, 2; by subscription, 1; contribution, 1.
Kammehale—Pastor E. E. Houghton. Values of Dynamite ready for the South, 11.25. The first on Sunday, June 14.15. A. R. attend, 25. I have arranged a unanimous call on pastor of Kammehale church.
South Hill—Pastor A. E. Page. Power of Prayer, 22.22. Requested from and on, May 6.14. A. R. attend, 104. By letter, 1.
Tobacco (New Albany)—Pastor E. T. Perkins. The Success of Jesus and How He Wins Them, Matt. 28.28. Five Steps to a Happy Life, Acts 8.29. For baptism, 1; by letter, 7.

Reminiant Notes.
We have only this week for advance work, then follows the final examination. Some of the members of the faculty and some of the students have gone to the Southern Baptist Convention, at Hot Springs, Ark. We are sure they will have good things to tell us when they return.
Dr. Rawlins, of Boston, has been with us for a few days, delivering addresses at the various churches in the city in the evening on his mission field in China. It was a pleasure to have him at the Seminary and lecture to the C. M. and M. class last Thursday, subject, "Religious conditions in China."
Dr. Fager was called away last Friday to conduct the funeral of one of the members of the church of which he is pastor.

Highland—Pastor L. W. Doolan: Our Country for Christ, Neh. 8:10. The Holy Spirit and His Work, John 16:14. S. S. attend, 215. For baptism, 1. Pastor spoke to children at Orphan's Home in the afternoon.
Highland Park—Pastor O. P. Davison: Welcome Visitor, Mark 5:17. Following the Great Teacher, Matt. 8:1. S. S. attend, 129.
Hazelwood—Pastor Chas. H. Backhoff: Everlasting Love, Jer. 31:3. Backsliding, Luke 22:50-62. S. S. attend, 118. By letter, 1.

Immanuel—Pastor Thos. A. Johnson: The Christian Dead and Alive, Rom. 6:11. The Choice of Moses, Heb. 11:24-26. S. S. attend, 223. For baptism, 1; baptized, 4.
Oakdale—Pastor S. N. Mohler: The Indwelling of the Holy Spirit, I. Cor. 3:16. The Great Task, Isa. 1:17. S. S. attend, 172. Under watchcare, 1.
Ormsby Ave.—Bro. L. W. Smith: Christian Living, Phil. 1:21. Pastor J. R. Williams: Some Essentials in Church Progress, Num. 14:6-9. S. S. attend, 189. For baptism, 2.
Parkland—Bro. P. T. Hale: Knowledge the Measure of Life. Pastor E. G. Vick: Warning and Inhibition, Matt. 11:20-30. S. S. attend, 188. By letter, 1.

Portland Ave.—Bro. J. R. Williams: Some Essentials in Church Progress, Num. 14:6-9. Pastor L. W. Smith: Pharaoh's Compromises, Ex. 10:26. S. S. attend, 122.
Thirty-sixth and Grand—Pastor B. R. Robinson: The Standard for the Christian Life, Col. 2:6. S. S. attend, 34.
Twenty-sixth and Market—Bro. J. W. Boyle: Self-examination, II. Cor. 13:5. Pastor R. E. Reed: God Just in Justifying the Believer, Rom. 3:26. S. S. attend, 260.
Twenty-second and Walnut St.—Pastor M. P. Hunt: In Memoriam, Luke 22:18-19. A Fatal Ancestral Sin, Acts 24:24-25. S. S. attend, 823. For baptism, 2; baptized, 1. The pastor's Boethian Bible Class had an attendance of 185 and hopes soon to reach an attendance of 200.
Third Ave.—Pastor S. J. Cannon: Abounding Yet More, I. Thes. 4:1. Grace, Joshua 24:15. For baptism, 2; baptized, 3. S. S. attend, 201. \$130 raised for further improvements. At 3 P. M., Bro. W. B. Hopper was ordained. Bro. R. E. Reed led the ordination when he was taken from us, but God's sermon; Bro. Lloyd T. Wilson preached the sermon; Bro. M. P. Hunt delivered the Bible. Brethren S. N. Mohler and S. J. Cannon took part.
VanBuren St.—Pastor E. G. Sills: Successful Man, Ps. 1. Rich Man in wish to thank you, and for his many,

many thousands of friends I also thank you. In I. P. Yeater, Hollandsburg, Mo.
I mention one called for the Eaton Monument Fund. I would be willing to pay more, but I feel that every Baptist in the South should have the privilege of contributing something to this fund. I suggested to Eaton as a donation of the fund in the General Association and we suggested the South more than 100. John T. Kings, Center, Tex.

COMMUNICANTS REPORT.
Eaton, Henry C., Louisville \$10.00
Previously acknowledged 100.00
Total contributions received \$100.00

COMMUNICANTS REPORT.
Abraham, Mrs. I. W., Louisville \$1.00
Allen, W. R., Pleasanton, Mo. 1.00
Barnes, Miss Mae, Louisville 1.00
Dennis, Miss Mae, Louisville 1.00
Gregory, Frances, Louisville 1.00
Gregory, Correll, Louisville 1.00
Horton, Thomas, Louisville 1.00
Hightower, Mrs. Isabel, Louisville 1.00
Linn, Mrs. J. M., Louisville 1.00
Major, W. H., Louisville 1.00
Major, Mrs. W. D., Louisville 1.00
Moffitt, Charles, Princeton, Ky. 1.00
Owen, Ties, Louisville 1.00
Tosler, Mrs. Fannie M., Louisville 1.00
Previously acknowledged 26.00
Total cash received \$277.00
Henry Adams Porter, Chairman.

THE STATE.
Pastor N. P. Jones writes from Hartford, Ky.: Evangelist T. T. Martin is in a meeting with us at Central City. He preaches the old Gospel. Great crowds are hearing him. We believe God will honor His Word. The Recorder is a great paper, it feels the need, helps in the best life.
The Flemingburg church, Dr. T. C. Mackenzie pastor, has given \$1,000 to the Baptist Education Society. This was paid for this church. Dr. Mackenzie is one of our best preachers. Flemingburg church gave more than \$100. This is an excellent showing. The church is at present without a pastor but does service one of the best. Moderator C. H. Bolinger keeps up the Sunday School. Our venerable father in Israel, Rev. Cleon Keyes, was pastor here many years. He is now feeble, but his interest in the kingdom is unabated.

Pastor E. W. Coakley writes from Pembroke, Ky.: We closed last week a splendid meeting with the Second church, Bowling Green. About a dozen additions to the church, and the noble little church paid to State Missions \$65. Pastor Hamilton is doing a noble work with them. He is just now mourning the death of his dear mother. May God comfort and bless him. I have taken charge of my new field in Salem, Christian county, for all time work. I am much pleased with what I have seen of my field. My address will be Pembroke, R. F. D. No. 2.

THE B. Y. P. U.
The Union of the Walnut Street Baptist church, Louisville, had a very interesting and well attended meeting on Monday evening of last week. The meeting was led by H. Allen Watts, and a number of excellent talks were made. The corresponding secretary was present and spoke to the B. Y. P. U. Assembly at Georgetown, Ky., June 29th to July 1st. This Union will send a good delegation.

The writer visited Georgetown and Lexington last week in the interest of the B. Y. P. U. Assembly. He was delighted with what he saw at Georgetown. The hall grounds, bowling alley, three tennis courts, swimming pool, building on the Parkers, a library containing 12,000 volumes, besides the best papers and magazines, the gymnasium, the elegant Barker Hall and other dormitories, in fact every facility for the comfort and pleasure of those who attend the Assembly has been freely placed at the disposal of the B. Y. P. U. of Kentucky. Georgetown is a little city of about 6,000 persons, with many of the business firms and a social, intellectual and religious atmosphere that cannot be surpassed anywhere. Delightful trolley car rides can be taken from Georgetown to Lexington, Paris, Winchester and other neighboring towns, thus affording an opportunity of seeing the famous Bluegrass region of Kentucky. Ample boarding accommodations have been provided for several hundred persons at the exceedingly low rate of \$1.00 per day or \$4.00 for the entire session of the Assembly.

The College Chapel is very commodious and well ventilated, resembling in its appointments a modern church. It is in this splendid chapel that the meetings of the Assembly are to be held.
Remember that the railroads will sell round trip tickets from all points in the State at the rate of one fare, plus 25 cents. Certainly a great opportunity is given to the Baptist Young People of Kentucky for an outing which will combine in proper proportions profit and pleasure.

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Bro. J. G. Prather, president of the B. Y. P. U. of the First Baptist church, at Lexington, Ky., encourages us by the assurance that the First and Calvary churches will be represented at the Assembly. He thinks that at least fifty persons will come from the Unions of these two churches.
New Liberty, Ky.

ANNOUNCEMENTS AS TO THE GENERAL ASSOCIATION.
Baptists of Kentucky, attention! The seventy-first annual meeting of the Kentucky Baptist General Association will be held in the Twenty-second and Walnut Street Baptist church, June 8th, beginning with the ministers' meeting on Monday and closing Friday, June 12th.
Entertainment will be provided for all duly accredited messengers to the Association and Women's meetings. In order to insure entertainment, let the messengers send names at once to the undersigned, and in due time assignment cards will be sent you. These you will present to the members of the Reception Committee, who will meet you at the depot on your arrival and direct you to your homes, where your assignment cards will serve as an introduction. It will greatly facilitate matters and assure you of the readiness of your homes, if some days ahead you will notify them as to the time and the train by which you will arrive. Let messengers instruct that all mail and telegrams be sent in care of the General Association, Twenty-second and Walnut Streets, and that will insure prompt delivery.
Don't forget if you purpose attending the General Association and desire entertainment to send your name to M. P. Hunt, Twenty-second and Walnut street, Louisville, Ky., at once.

EATON MONUMENT FUND.
Five cents sent in stamps to the Baptist Book Concern will secure the pamphlet on "A Lost Leader." This charge is made simply to reimburse the fund for the cost of publication. Any one, however, desiring copies for distribution to help secure subscriptions for the monument can have them without charge on application to the chairman. Subscription cards, also, are furnished freely.
It is desirable in every way that the fund be completed as soon as possible. Now that the immediate pressure for missions is over, will not churches and individuals all over our Southland ask themselves if they do not wish to participate in the good work of fittingly commemorating the life and labors of one of the greatest Baptists of the age. Five thousand dollars are surely none too much for this noble purpose, and little can be done with less. Every lover of the memory of Dr. Eaton should have a part, however small, in the effort. Distributed among so many, the burden upon each would be slight.
Rev. W. E. Wintf, of Gloucester Court House, Va., has kindly consented to act as the representative for Virginia, in place of Dr. J. W. Porter, who has left the State. He says: "I admired Dr. Eaton very much and considered him one of the greatest men, perhaps he was the greatest, take him altogether, that our denomination had. I greatly grieve when he was taken from us, but God pleases me just received with intense pleasure the Memorial sermon, 'A Lost Leader.' It is exceedingly appropriate—admirably done. Personally I wish to thank you, and for his many,

LEWIS KENNEDY.
I am glad to report that my children, Fred Hickman, near Lexington, and Frederick, near Winchester, are sending their names to the Southern Baptist Convention, at Hot Springs. Thus, by the Lord's blessing they should themselves be in that class this year. This business is greatly appreciated by the pastor, who has been only about four months in this field. They are a royal good people. May the Lord greatly bless the great meeting.
H. J. Davis.

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Don't forget if you purpose attending the General Association and desire entertainment to send your name to M. P. Hunt, Twenty-second and Walnut street, Louisville, Ky., at once.

EATON MONUMENT FUND.
Five cents sent in stamps to the Baptist Book Concern will secure the pamphlet on "A Lost Leader." This charge is made simply to reimburse the fund for the cost of publication. Any one, however, desiring copies for distribution to help secure subscriptions for the monument can have them without charge on application to the chairman. Subscription cards, also, are furnished freely.
It is desirable in every way that the fund be completed as soon as possible. Now that the immediate pressure for missions is over, will not churches and individuals all over our Southland ask themselves if they do not wish to participate in the good work of fittingly commemorating the life and labors of one of the greatest Baptists of the age. Five thousand dollars are surely none too much for this noble purpose, and little can be done with less. Every lover of the memory of Dr. Eaton should have a part, however small, in the effort. Distributed among so many, the burden upon each would be slight.
Rev. W. E. Wintf, of Gloucester Court House, Va., has kindly consented to act as the representative for Virginia, in place of Dr. J. W. Porter, who has left the State. He says: "I admired Dr. Eaton very much and considered him one of the greatest men, perhaps he was the greatest, take him altogether, that our denomination had. I greatly grieve when he was taken from us, but God pleases me just received with intense pleasure the Memorial sermon, 'A Lost Leader.' It is exceedingly appropriate—admirably done. Personally I wish to thank you, and for his many,

many thousands of friends I also thank you. In I. P. Yeater, Hollandsburg, Mo.
I mention one called for the Eaton Monument Fund. I would be willing to pay more, but I feel that every Baptist in the South should have the privilege of contributing something to this fund. I suggested to Eaton as a donation of the fund in the General Association and we suggested the South more than 100. John T. Kings, Center, Tex.

COMMUNICANTS REPORT.
Eaton, Henry C., Louisville \$10.00
Previously acknowledged 100.00
Total contributions received \$100.00

COMMUNICANTS REPORT.
Abraham, Mrs. I. W., Louisville \$1.00
Allen, W. R., Pleasanton, Mo. 1.00
Barnes, Miss Mae, Louisville 1.00
Dennis, Miss Mae, Louisville 1.00
Gregory, Frances, Louisville 1.00
Gregory, Correll, Louisville 1.00
Horton, Thomas, Louisville 1.00
Hightower, Mrs. Isabel, Louisville 1.00
Linn, Mrs. J. M., Louisville 1.00
Major, W. H., Louisville 1.00
Major, Mrs. W. D., Louisville 1.00
Moffitt, Charles, Princeton, Ky. 1.00
Owen, Ties, Louisville 1.00
Tosler, Mrs. Fannie M., Louisville 1.00
Previously acknowledged 26.00
Total cash received \$277.00
Henry Adams Porter, Chairman.

W. M. U. NOTES.
Yancy, a missionary coming home, dead tired with work done abroad and having to go round to some missionary later and among the children. This ought and should be. Our missionaries ought only to come to tell us of what has been accomplished and what we may accomplish.
Two hundred and twenty-eight North Carolina Baptists gave \$1 each to the Home Mission Thrift Offering in 1907. This offering was \$228. In 1908, \$423.75.
The mother of Southern, Mrs. A. J. Eason, Farmington, Nelson county, Va., here to see the list of her hands established and we delight to honor this pioneer in Southern work.
Our English brother, W. Y. Fulkerson, believes that there is no nation more likely to turn a good mission to Christ than the Chinese. For they are a great people and he believes the Baptist Church. There is a missionary idea in the mind of the Chinese that Christianity is bound to triumph. It was said to some of the converts, "Why do you want to go, for you will have to suffer for it, and you will have to suffer for it."
Fifty years ago there was no Baptist church in Norway, one of the standard and most desirable of nations. Now you find them not only in the cities and towns but scattered among the mountains and in the valleys. Within a short time four new Baptist churches have been opened, one at Harstad, in the far north, two in the west and one in the city of Drammen, just two hours' ride from the capital.
In 1860 a Baptist church was formed at Skien, Rosen's birthplace. The news spread and inquiries came from afar, among them one from the northern town of Trondheim. This heaver returned to teach and baptize. At first he baptized in a hole cut in the ice and then an open-air church, in a baptistry secretly dug in a private house. From that time the Baptist cause has gone forward. At present, though Norway is so thinly populated, there are thirty-eight churches with a membership of over 3,000; thirty-two Sunday Schools, with 2,000 scholars.

Two Indian Christian women said to the missionary: "They say we are called still gather bones—what profit?" But we said, "Does your God care for you? Look how all these months how cholera has raged around us, even come to our very door. You have heaved your tombs; we have prayed to Jehovah. Not one of our number has been touched by the dread pestilence. You prostrate yourselves before dumb idols, we adore the Holy God. You know us, know how we used to live, lying, stealing, quarreling. You know us now and how we are trying to conquer our evil ways. You do not even think about obedience to God."

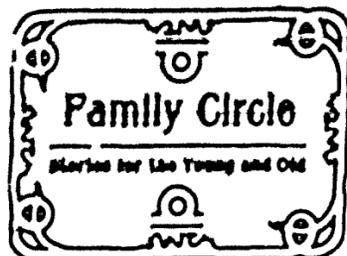
A good woman—a Baptist—is reported to have said to a missionary secretary: "I do not believe in preaching the Gospel to the Chinese. You may convert them one day and have it all to do over again the next," and then to have become very angry when the secretary replied: "I am very sorry for you, my sister, for that is exactly the opinion of the devil."

STATE BOARD NOTES.
G. G. Riggan was appointed as missionary pastor at Louisa, Harrodsburg church agreeing to pay the appropriation made by this board.
Rev. E. W. Conkley, who has been so efficient and acceptable as State Evangelist, resigned to accept the pastoral care of Salem church in Bethel Association.

Bro. J. W. Mahan resigns as missionary at Harlan, to take effect July 1st.
A loan of whatever sum we have on hand belonging to the church building fund will be loaned to Paintsville, with the understanding that it be repaid to the board as rapidly as the subscriptions outstanding can be collected.
C. W. Knight, of Morganfield, was appointed missionary at Uniontown, in Union county.

Rev. G. W. Argabrite, of Georgetown, who has been under appointment for several years as State Evangelist, called at our office last week.
The Committee on Thirty-sixth and Grand Avenue church recommended the discontinuance of the appropriation by the board, and the board adopted the same.
Rev. G. W. Argabrite was appointed State Evangelist for Boone's Creek Association, the District Board agreeing to raise \$600 of his salary.

Bro. Sims was appointed as missionary for Morehead, Farmers and West Liberty.
Z. J. Edgo was appointed missionary pastor at Jackson.



TO THE FAMILY BIBLE.

BY J. LAWRENCE.

- How peaceful planning the food...
of careful connection and removal...
When Mandy and parental advice...
I can't see the charm of my father and...
The seats of these offerings so ranged...
And the school of books... that stretch...
The family Bible that lay on the stand...
The old-fashioned Bible, the dear, blessed Bible...
The family Bible that lay on the stand...
The Bible, the volume of God's inspired...
At morning and evening would yield...
And the prayer of our city was a sweet...
For mercy to day and protection by...
Our hymn of thanksgiving with harmony...
All waters from the hearts of a family...
Hark raised on from earth to the rapt...
Described in the Bible that lay on the...
The old-fashioned Bible, the dear, blessed Bible...
The family Bible that lay on the stand...
Ye scenes of tranquility, long have we...
My hopes almost gone, and my par...
In sorrow and sighing I live broken...
And wander unknown on a far dis...
But how can I could a bless'd Savior's...
Forgetful of gifts from his bountiful...
Then let me with patience receive the...
And think on the Bible that lay on...
The old-fashioned Bible, the dear, blessed Bible...
The family Bible that lay on the stand...
Selected.

PA DERRINGTON'S FOOD EXPERIMENT.

BY WILFRED B. ROBERTSON.

He gently pushed the door open, and entered the big, comfortable kitchen. For a minute he stood fumbling with his hat, then he sat down in the nearest chair, and looked appealingly at Mandy. "Well, what is it, Pa Derrington?" she questioned, turning a nod from her ironing board, and regarding him with a dubious look. He lifted his tanned, knotted hand to his head, and tugged nervously at his locks of gray hair. "I reckon you think I'm allus complainin'," he said at length, giving her a sideways glance of reproach that told of a multitude of repressed emotions. "But, Mandy, I'd rather talk my troubles over with you than with anybody else in the world. We've been friends and neighbors for so long that I allus feel free to come to you for advice and sympathy whenever things go wrong at home. You're a sensible woman, Mandy, and can allus see the foolishness and injustice of a thing quicker'n any female person I ever knowed."

"Why, she's put me to eatin' some of this matter," she continued, "but...
ing him a checked look, "if it was me...
I wouldn't try to do any work as long...
as I was in such feeble health. I'd rest...
and take no more hardships till I was...
able to eat good substantial vittles."

"I should think so," said Mandy, with a nod. "Health food! Why, it ain't it for nothin' in the world but to feed to the chickens. I tasted some of it over at Derron's ground, last week, and it didn't have no more substance to it than sawdust. But I reckon Lindy takes to it because it's fashionable."

"Maybe she thought it because it's fashionable, but I take notice that she ain't never eat any of it herself. And neither does Dick. But the town's I'm keener and could readily enough follow a crowd suggestion when it was offered wearing with me, Mandy. Ain't I lookin' as well and peart as ever?"

"Well, I'm worried," continued Dick, passing over her remark. "Pa Derrington got to go back to town tomorrow, and will be away two or three days, but if father thinks he's sick I'll have to go down to the work while I'm gone. And I can't get anyone else in the neighborhood. There's all too few at home."





STORIES FOR LITTLE ONES

PAPA'S ICE CREAM PURSE

BY IRA E. KITTLEDGE

Did you ever hear of the ice cream that turned into a coin purse? Never? Listen, then.

One morning Papa Cary was diving for a nickel deep in his trousers' pocket. First came up a quarter, then a copper, then a handful of loose change, but no nickel.

"I declare," he said, as he dived again, "I wouldn't have believed I'd miss that little coin purse."

"What's become of it?" asked Mamma Cary.

"Why, the other day I took it out in my office to pay for a paper, and I haven't seen it since. The Paper Boy knows nothing about it and the Sweeper Lady insists that she hasn't done nothin' to it. I've been hoping to find it among the papers on my desk, but I guess it's gone for good."

"Here, Chicken," to nine-year-old Rachel, as the elusive nickel was at last captured, "here's your ice cream money, and there's my car." And, with a kiss, he was gone.

Rachel was just getting over scarlet fever. For five long weeks she and Mamma Cary had been fellow-prisoners in a room at the top of the house, shut away from all their friends—even from Kitty, and, worst of all, from Papa, who played Romeo gallantly on the stairs and slipped sweet messages under the door. But now the "peeling" stage was over and Rachel had a new, soft, baby skin. Her diet of rice gruel and malted milk was exchanged for broth, toast and other simple delicacies; and—O joy of joys!—the doctor had said that she might have a small saucer of ice cream each forenoon.

The Ice Cream Man was a great friend of Rachel's, and now his coming became the chief event of the day. She watched for his cart to turn the corner, waved to him from the window, then ran with her nickel and saucer for the cream. This morning, however, she went into her playroom and Mamma heard her rattling the pennies in her bank. By and by she called out:

"Mamma! isn't it 'most time for Papa's birthday?"

"Yes, dear; it comes next Tuesday."

"Well, I know what I'm going to give him for a present—a new coin purse!"

"That's a splendid idea. But how are you going to pay for it?" asked Mamma.

"With the money in my bank," said Rachel, confidently.

"How much have you?" pursued Mamma.

One by one the pennies were shaken out and counted. *Five*, announced Rachel triumphantly. "Isn't that enough to buy a purse?"

But Mamma shook her head. "I'm afraid not," she said soberly. "You would have to add four more fives to buy a really good purse."

Rachel's face fell. Twenty cents was a good deal of money for a little girl to raise before Tuesday. She walked slowly back into her playroom and for the next few minutes was strangely quiet. Then a bright thought struck her.

"But Mamma," she said, "if I should save my ice cream money for four days, couldn't I buy a purse for Papa then?"

"Yes, indeed," said Mamma heartily, "if you are sure you really want to do that."

So it was settled. Only a coin valet who has been dictating for weeks knows what the ice cream meant to Rachel, but she knew what he wanted most. This morning she watched at the window as usual, but when the ice cream cart appeared she remarked stoutly, "Ho! I guess I'd be crazy to eat ice cream today, when I've just had scarlet fever." How do I know but I'd get a cold from it and have a 'jape'!

The Ice Cream Man's tray face grew very long when he heard of the new arrangement.

"She's a nice little thing to think of it," he said, "but surely, Miss Rachel must have her cream just the same. I don't care whether I get a cent for it or not."

Right there Mamma Cary put her foot down. "No," she said firmly, "Rachel has chosen her path and she must walk in it."

But Rachel showed no sign of weakening. She smiled bravely and waved gaily to the Ice Cream Man every day as he turned the corner, squeezing her precious nickel in her hand. And to hear her talk of ice cream one would think it no better than skim milk!

At last came the exciting day when she was the proud possessor of four bright nickels and five rather dingy pennies, and the doctor said she could go shopping with Mamma. She was rather white and weak, but her brown eyes danced with joy as they went first to the little store where she was sent to make her childish purchases.

"I'd like to look at coin purses, please," she said with an air of importance.

The clerk showed her a ten-cent one, which she thought stiff and ugly. That would never do for Papa. At a fifteen-cent one she shook her head disapprovingly and asked, "Haven't you anything better than that?" And when the clerk regretted that he hadn't she announced:

"Well, Mamma, we'll have to go to Trigg and Polish's. There's nothing in this store good enough for Papa."

So there they found it—a real little gem of a purse, made of soft kid, golden brown like Rachel's sunny curls, decorated with the state coat of arms burnt in the shades of her dark eyes, and fastened with a tiny coral button the color of her lips. If it had been set with rubies her father couldn't prize it more.

When he heard how she paid for it he held her to his heart so tightly it almost hurt her; and when he put her down she found a moist place on her ringlets where his glad tears fell. She couldn't see why he should cry when her little heart was running over with joy.

But the funny part of it was the suddenness with which Rachel's objections to ice cream vanished when the Ice Cream Man came next day. What a big saucerful he gave her! Never before had it tasted so smooth and creamy; and there was something about the

flavor that made her forget all she had missed.

"But the ice cream didn't really turn into a coin purse, did it?" Not all in a minute. But Papa Cary thought the affair quite as wonderful as if Rachel had said to the ice cream, "Presto change!" and behold, it was a coin purse! *Chloroform!*

DID SHE DESERVE IT?

BY MARY J. FORTY

Luella Lane was as bright a girl of fourteen as one would wish to see. At school she stood number one in her class; at home she was the delight and pride of her parents. What other girl of her age could have read for them so well or played their favorite airs so charmingly, or have shown better manners to visitors? Yes, she was remarkably bright. So said Mr. and Mrs. Lane, so said her teacher, and they three certainly ought to have known. Yet there was one thing that Luella could not do. She could not write poetry. She did very well with prose composition, but when it came to verse, well, it would have taken her a long time to find out that man, and tan, and Dan, and Fan all rhyme with can.

Perhaps it was her very helplessness in the matter of rhymes that made her so anxious to produce them. Blank verse she never tried.

Luella was a constant reader of a children's paper in which contributions from young subscribers were printed every week. Most of these were short letters telling about home and home folks, about favorite books, household pets, and so forth and so forth. Occasionally, however, the letter-box contained a short poem or a set of rhymes, and these excited Luella's admiration and envy. She would sit for hours with pencil and paper in hand trying, as she said, to "make up" a verse. Yet somehow she never could get two lines to match, and the hours were utterly wasted. At length there came to her a strong temptation. Why not copy something out of an old paper and send it to the children's journal as her own? Nobody would ever find it out, and her father and mother would be so delighted to see their daughter's name in print!

Luella yielded to the voice of the tempter. She went up into the garret, found a roll of old paper, and after awhile discovered a poem which she thought would answer her purpose. It was about Mother and Home. Luella considered it very pretty. She copied it on note paper in her best handwriting, altering a word here and there, just to improve it a little, and then mailed it to the editor of the young folk's periodical.

Now a strange thing had happened. On that very day this self-same editor had been looking over a pile of papers on his shelf, and had chanced upon the identical poem which had caught Luella's eye. "A very good thing for children to read," said he; "I will put it among my clippings."

A pair of scissors and a bit of paste did their work, and the poem was ready for republication; care however, having been taken to give due credit to the paper in which it had first appeared.

The next day the surprised editor received the verses from Luella, with a note claiming them as her own, and saying how pleased papa and mamma would be to see them

in the paper.

"The child is trying to deceive me," said the wise editor, "but she will find out in a week or two that I know she has stolen the poem."

Two or three weeks later the gentleman had another note from Luella and another surprise. She had seen her verses in his journal, and thanked him so much for printing them. Her papa and mamma had been delighted, and they were going to give her a great treat as a reward.

"Now," mused the editor, "this child is both wicked and stupid. She must know that she did not write the poem, she must know that I understand her deception, and yet she tries to make me think she is not only innocent, but deserving of credit. I will write a letter to her and tell her what I think about it." So in his just indignation this good man wrote to Luella, telling her how pained he was that one of his young friends should be guilty of the deceit which she had practiced. He called her copying by its right name, plagiarism, and told her that one who could stoop to that need never, never, never send a contribution to his journal, unless, indeed, she should heartily repent of her wrong doing.

This letter was quickly enclosed in an envelope bearing the stamp of the children's paper, and duly mailed.

The next morning, when the Lanes were at breakfast Luella in her turn had a surprise. There came a rap from the postman, who handed in a large business envelope.

"Something for you, my child!" exclaimed her father fondly. "I suspect that you have a letter of thanks for your poem." But no. The young girl's cheeks burned with shame as she read the editor's missive. In her mortification and disappointment she rushed up stairs to conceal her tears. Mr. Lane picked up the letter which she had dropped in her hasty flight.

"What can this mean, mother?" he asked after reading it, "do you think that our Luella would steal?"

Mrs. Lane read the letter, and, unlike her child, she did not try to hide the tears that followed. It seemed too dreadful to believe; but it must be so. Her own darling had been guilty of a crime, merely

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you? At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratchiff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering."

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet." Try Cardui.

to get for herself a little unearned credit. Yet she would utter no word of reproach, neither would Mr. Lane.

Luella had had her punishment. She had gained on the one hand a few words of praise, uttered only to be recalled. On the other hand were the rebukes of the editor, the disappointment of her parents, the reproving voice of her own conscience, and, more than all, the displeasure of Him who hath said: He that telleth lies shall not tarry in my sight.

Let us hope that through this sad experience Luella learned first, not to envy the talents of others, and next, not to attempt to win credit which she had not fairly earned. *Christian Intelligencer.*

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MISSOURI LETTER

J. N. BAKER

Before this is read Louisiana will be among the hundreds of other "dry" cities in the State. There are now two saloons, with a population of 6,000. After next Tuesday there will still be 6,000 people and no saloons. However we are having a hard and hot fight, and quite a number of voters who favor the drys are church members.

A Producer.

The Central Baptist says editorially: "The preacher is a producer. He is in the business of manufacturing. Necessarily he has the material and the skill for producing what the people need. His product is divine truth and human experience hammered together in the form of a sermon. But no matter how excellent his product he is in a losing way if he does not know how to reach the market, or if he is unable to deliver the goods. It is said there are forty ways of preparing corn meal so as to make it palatable, and at the same time not to injure its fine nutritive properties. The Gospel is capable of innumerable forms of presentation without injury to its saving power. There is not much profit in preaching big sermons to little congregations, or in preaching little sermons to big congregations. Happy is the preacher who gets his wares into many willing hands and hearts."

State Missions in Missouri.

Number of workers in the field, 125; stations supplied, 146; sermons, 4,537; professions of conversion, 2,004; baptisms, 1,309; scholars in Sunday School, 10,360; teachers in Sunday School, 790; collections for quarter from January 15th to April 15th, \$11,153.37; expenses for quarter, \$9,070.07; present indebtedness, \$4,475.50.

On the Right Side.

Our pastor, the Rev. Wm. Pearce, is always found on the right side of all questions that affects the welfare of the church and society. He has in a very dignified, manly and loyal manner championed the cause of righteousness in our city, and in the present contest to determine whether or not the saloons must or shall go, he is right at the front, with bugle blasts which are having fine effect in and upon the church and community.

This is the coolest and "rainiest" spring we have experienced in Missouri since I have been a resident of the State, if my memory isn't at fault. Louisiana, Mo.

DEAR RECORDER:

I wish to say a few words to the readers of the WESTERN RECORDER throughout the South. I have just closed my eleventh series of meetings in Louisville. During all these years that I have been going there to hold meetings, I have not only felt deeply interested in the WESTERN RECORDER, because of its noble, firm stand for the truth, but I have been somewhat familiar with its work and plans.

When the great Eaton died the hearts of many of us sank at the thought of the paper's future, and with keenest interest have we watched the rapidly developing powers of the new editor and the new management. It is putting it mildly to say that while the new editor is not another Eaton he has

gone far beyond the expectations of his most ardent friends, and the friends of the WESTERN RECORDER are coming more and more to feel that the paper is in safe hands and is destined to become even a greater power for good.

While in Louisville I had repeated conversations with the editor and the management of the paper as to its financial condition, and its policy. It will be gratifying to the friends of the RECORDER to know that its subscription list is rapidly increasing, and that its financial condition is better than ever before.

I have known the editor for twenty years. There is no safer, sounder, more alert worker among Southern Baptists than the present editor of the WESTERN RECORDER. He told me that there would be no deviation from the policy of the great Editor, who left us last June, which was that of Jesus in the time of Nehemiah, "Every one with one of his hands wrought in the work, and with the other hand held a weapon." There are four kinds of Baptists and Baptist editors; those who neither hold a weapon with one hand nor work with the other; those who hold weapons in both hands and do not build the wall, but fight, fight, fight all the time; those who hold no weapon but work, work, work, but never fight nor oppose enemies with whom one doctrine is about as good as another; and, lastly, those who hold the weapon with one hand and work with the other. The latter is the policy of the RECORDER; to oppose all error and at the same time to build up along all lines.

It has never been, and will not be, the policy of the editor to imitate Job with Amasa, and say, "Art thou in health, my brother?" And while preparing to kiss, smite with the sword in the fifth rib. God in the beginning outlined the plan of battle all down the ages. Speaking to Satan of the seed of the woman, God said: "It shall bruise thy head and thou shalt bruise his heel." The RECORDER never bruises the heel—that is the policy of Satan, and the heel of the RECORDER has been often bruised, but when the paper strikes, it bruises the head.

I urged some time since that Southern Baptists make the WESTERN RECORDER the enduring monument to T. T. Eaton. Why not let the first anniversary of the great leader's death find the paper with ten thousand new subscribers?

T. T. MARTIN.

Blue Mountain, Miss.

EASTER IN THE CITY OF MEXICO.

It may interest the readers of the RECORDER to know how Easter is observed in the Capital City of Mexico. "Holy Week" begins on Sunday before Easter—Palm Sunday. On this day every communicant of the Roman Catholic church that attends the service, either at the great Cathedral or any one of the many Catholic churches of the city, is given a palm leaf or perhaps two. These palms have all been blessed by the priests. They are taken home and placed over the door inside of the house in the form of a cross, and are preserved until "Ash Wednesday" of the following year, when they are burned and the ashes used to make the cross of ashes on the forehead of the communicant by the priest. "Holy Week" is considered a holiday week, and is observed very much as Christmas week is observed in the United States. All

public schools are suspended, business, however, is not suspended until Thursday, but on this day all banks, government offices, and most of the business houses of every kind close. On Friday "Good Friday," everything is closed. I did not even see a saloon open in the city on that day. Saturday many places of business open for at least a part of the day. On this day the image of Judas Iscariot is hung. But owing to the reform laws and excellent police service this is now confined to back streets. They have a life-size statue suspended to represent Judas. A rope is fastened around the neck and a man on the house top on either side of the street draws on the end of rope. By this means the image is raised high above the street. A great hissing, howling mob has gathered to witness the scene. Some one lights a fuse which is attached to the bomb inside the image, an explosion follows, and but little is left of "Judas," except smoke. He was full of coppers and candies, however, and there is a great scramble in the crowd to get these.

It would be difficult, if not quite impossible to describe all of the services held in the Cathedral and churches of the city during these days. I shall only tell of a few. On Thursday afternoon at three o'clock is held the "feet washing," both at the Cathedral and other churches. At this service the highest church official washes the feet of twelve poor men. In the Cathedral the Archbishop performs this service in the following manner: The twelve poor men have all been selected beforehand and have their feet cleaner than ever before in life perhaps. An attendant takes the towel and bowl. When the shoes have been removed and the feet placed in the bowl, the Archbishop pours a little water from a pitcher on the feet and pats the feet with his hand, in a manner very much the same as some of our good Methodist brethren do when they pour water on the head.

Immediately following this is the service of the Lord's Supper. The bread and wine are believed to be changed into the real body and blood of Christ, and are worshiped as such by the people. Before the Reform Laws of Mexico were enacted, the bread and wine were carried several blocks through the streets of the city, followed by an immense multitude of people. And from some of the churches the crucifixion was acted. A man went forth bearing a cross, wearing a crown of thorns, followed by a frantic mob, who, it is said, often actually put the man to death in their frenzy. But now a change has come. From two to twenty policemen are to be seen about every Catholic church in the city on such days. These preserve order and permit no service out of doors.

On Friday a service is held from twelve to three o'clock commemorative of the three hours of darkness, this is followed by another to commemorate the burial of the Lord. During these days no church bell is rung, the churches are draped in mourning, the altars and images are all veiled, except one image of Christ on a cross. Thousands of people crowd around this to kiss the toe of this image. Jesus is worshiped and mourned as one dead the light of the world has gone out.

Before daylight on Sunday morning all of the veils and draperies are taken away. The ringing of hundreds of old Spanish bells fill the air with a most hideous noise. Jesus is no longer dead, but alive.

The forty days of abstinence from meats and sinful pleasures are at an end. The day is turned into feasting, dancing and worldly sinful pleasure.

A. N. POSTUM, Pastor American Baptist Church, City of Mexico.

DEAR RECORDER:

Having just read your editorial of this week on the Southern Presbyterian's comment on an article by the Rev. G. C. Taylor, I am reminded of an incident that occurred a short while ago. A Presbyterian pastor came to the writer with this request: "I have a woman who wishes to join my church, but she doesn't believe in sprinkling and I don't believe in immersion so I have come to see if you will immerse her for me. She believes in immersion and wants to be immersed." When I had informed him that the only condition upon which I would immerse her was that she come before my church and be received as a candidate for baptism and, when baptized, to be a member of my church, he replied: "Well, I'll go around and see Bro. (Kelleyite Christian pastor), and see if he will immerse her for me. He believes in all three modes, sprinkling, pouring and immersion."

R. C. HUBBARD, Appomattox, Va.

THE GENUINE REVIVAL.

In an admirable paper upon "Revivals in History," Dr. Brownson, of Philadelphia, pleads for the continued use of the word "revival" as over against the term "evangelism" now so commonly employed. His liking for the older word shared by very many of his brethren, is rooted in a deep sense of its true meaning. Names and words are of little importance, though undue value is often accorded to them. It is possible that the comparative infrequency of the word in our modern religious language indicates a varying manifestation of religious life. We are much given, at present, to "evangelistic campaigns." Is it not worth inquiry whether we have drifted away from the infinitely important reality of "revival?"

The evangelistic campaigns of recent years have not accomplished so much as has been earnestly desired. Considerable additions have been made to the churches in many places, but not a few of those who have been added to the church membership have afterward disappeared out of the church's company and seemingly returned to the religious indifference in which they had previously been. And the church at large has not been so set forward in strength and service as we have hoped. Is it not reasonable to ask ourselves whether the ineffectiveness of the evangelistic campaign has been due to the lack of any adequate preceding revival? The history of the church has shown the important part fulfilled by revival in the development of the church's life. Mighty manifestations of the Spirit of God, in quickening of conscience, stirring of repentance, procuring of a renewed turning to Almighty God, deepening of the sense of the unseen realities, have marked various periods in the church's progress. Then has the church been able to teach transgressors God's ways, and sinners have been converted unto him.

It is surely not an unbelieving nor pessimistic view of present conditions in church and world which sees in them a demand for present

genuine revival, all the more so cause the church is disposed to engage in evangelistic endeavors. There is profound need among us of a return to the fundamentals of Christian faith in personal surrender of soul and body to Jesus Christ, saturation with the truth revealed in the Word of God, simple obedience of the command of Christ. We have grown careless of the sinfulness of sin. Consequently we have dulled our sense of the redeeming love and mercy of God in Christ. We cannot, therefore, go to the world with the power of a vital conviction in our own souls. Our own life must be revived. God's life must be revived. God's providence is calling us to such revival in the very midst of our evangelistic undertaking.

The chief influence used by the adversary, to persuade us away from the revival that would break his own power over us, is the suggestion of the notion that our modern times are so far in advance upon the past that religious life should not run in the old channels, but broaden itself for modern conditions. Evangelistic work sounds rather more generous than revival. But modern altruism, however sincere, has no vitality nor power unless it is the outcome of a human heart itself regenerated and filled with the Spirit of God. Then evangelistic work will bring the thousands into the kingdom.—Presbyterian.

FAITH AND LIFE.

The Christian should be a Christian always and everywhere. Faith should fill up our measures, and give character to the goods we sell. It should make our word good, and keep our mouths clean from profanity. It should restrain our tempers, our passions and our appetites. It should take us to the house of God on the Sabbath day, and keep us from covetousness, which is idolatry, and from all other forms of idolatry on all days. It should make us charitable to the poor, and faithful in all our relations to God and men.—Sermons for Silent Sabbaths.

HANG ON

Coffee Toppers as Bad as Others.

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him, but you know how the coffee drinker will hold on to his coffee, even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it and in a short time his dyspepsia disappeared. He continued using the Postum and in about three months gained twelve pounds.

"My husband is a practicing physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact all of our family are, and we never think of drinking coffee any more." Read "the Road to Wellville," in pkgs. "There's a Reason."

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

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Truth is as impossible to be sailed by any outward touch as the sunbeam. Milton.

Keep the Wheels Turning. One of the little economies that help toward a substantial saving is the use of a good axle grease. MICA AXLE GREASE is right—won't run, won't stiffen, won't wear out as soon as other grease will.

An anti-prohibition paper asserts that the people of Texas are trying to make folks moral by law, instead of by the gospel. Not exactly. But it takes both law and gospel to convert some people.—Burnell's Budget.

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

TREADING THE WINE PRESS ALONE. FAILURE OF THE NEW THEOLOGY.

The eminent Richard Fuller, who in his day was the acknowledged prince of the Southern Baptist pulpit, preached a favorite sermon on "The Lamentation of the Redeemer," the text being Isaiah 63:1. "I have trodden the wine press alone." It is an eloquent sermon as one reads it in the published form, and was far more so as one heard the gifted orator deliver it. With what inimitable pathos did he portray the sufferings of our Lord as he passed through his awful baptism of spiritual and physical woe for men's redemption! But does the text refer to Christ's sufferings? Rather does it not predict his conquering career as he goes forth to crush his foes!

Whatever primary reference one may see in the glowing words of the prophet, there can be no question of its ultimate reference to the Prince Messiah. The sacred writers said far more than they themselves thought, as we know from the apostle (1 Peter 1:11). John, in the Revelation (19:13-16), draws his vivid imagery from the prophet's vision, though he makes no direct quotation only adapting the language to his purpose. John's vision was that of the conquering and victorious Christ. He sees the "Faithful and True" warrior riding forth on the white horse in righteousness, judging and making war (Rev. 6:1-2, 14:19-20; 19:11). The opening of the first seal signified the opening of the Christian dispensation; the later visions seem to refer more to the victories which shall crown that dispensation at last. The Rider is the Word of God, the Almighty Saviour. His garments are red with the blood of his enemies, he having trod "the wine press of the fierceness of the wrath of God."

No one can fail to see the striking similarity between the language of the prophet and that of the apostle. John saw in Isaiah more than a prediction of some local event pertaining to Judah. To his eye there shone the glowing picture of the glorious Prince of life, who was to reign until all foes were made his foot-stool. It was the fulfillment of the prophecy and promise of the second Psalm, "Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession." In the day of his triumph every form of opposition shall be completely overcome, and he shall reign the "King of kings and the Lord of lords." The treading of the wine press of wrath is the symbol of the severity of the divine judgment of the world evils which dare to obstruct the onward march of the kingdom of Christ. He trod that wine press alone, thus signifying his omnipotence. He needed not the arm of man to aid him in the overthrow of his enemies. All the glory of the triumph belongs to him. He graciously calls us into the fellowship of the work for the extension of his kingdom on the earth, and we are to joyfully follow his leading as he goes before us in winning the world to his cross. Yet in all the labor and in all the victory we are to remember ever that "Paul planted, Apollos watered, but God gave the increase." Christianity succeeds in overcoming all false religions only because we march forward as the army of the Rider on the white horse, whose might alone it is which wins the battles of faith.

on the spiritual inheritance of their fathers. Then the remedy is to be found in whatever gave the faith ere that spiritual inheritance. What was the preaching on which their spiritual life was nourished?

PLEASE TAKE HEED. The Southern Baptist Convention, soon to meet in Hot Springs, Ark., the Lord willing, will be composed of many brethren from all over the South. There doubtless also will be a goodly number of visiting brethren from the North and from other parts of the world. Many of these brethren have titles, such as Doctor, General, Governor, Colonel, Major, Captain, Dean, etc. Would it not be the right thing to do in addressing these brethren or alluding to them on the floor of the convention to leave off all these titles and simply use the word or words brother and brethren? We all belong to one great family and it seems to me that it would be more appropriate to use the word or words brother and brethren, than the titles I have mentioned, and I would also suggest that the W. M. U. use the endearing word or words sister and sisters instead of Mistress and Miss. It appears to me to do so would be more religious and more in keeping with the Holy Scriptures.

A word to the wise is enough. Amen and Selah. J. R. FARRIS. Meridian, Miss. N. B.—Will Brethren J. R. Gambrell, Willingham and others set a good example before the convention in the matter suggested? They have a big influence. J. R. F.

THE WORLD'S FAVORITE. For Skin, Scalp, Hair and Hand is Cuticura Soap, Medicinal, Emollient, Antiseptic. For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, for annoying irritations and ulcerative weaknesses, and many sanative, antiseptic purposes, which readily suggest themselves to mothers as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is invaluable.

A NOBLE EXAMPLE. Mrs. Alice Ludford's epitaph might well be "she hath done what she could." In an anniversary of the Praed Street church, Paddington, England, this was told as a memorial of her: She was poor, with little education and took in washing for a living. When she went from Leicestershire to Paddington she found no Baptist church. She prayed to God for a church in that place, and showed by her works she believed God would grant the earnest desire of her soul. Mrs. Ludford had no money to rent a house for worship, nor money even to buy benches for her front room. So she pawned her cloak for \$10 and with that bought the benches for the room. A few Baptists were found who rallied together and held prayer meetings in that room. They labored for the salvation of the souls around

them and God blessed their labors. The Praed Street church was organized there. They worshipped in her rooms and other quarters in private houses till they were strong enough in numbers and financially to build a house of worship. And today it is a strong church and has sent out colonies which organized four other large churches. How her faithfulness and self-sacrifice shone! How little we know of real self-sacrifice! How humble are the instruments which God uses to do his work! His great work! Such incidents as this, and Baptist history as full of them, need to be told in these days. A. TWO PREACHERS. Two preachers went to the post office to get their mail, and one of them had been writing a sermon and could not think on the subject as he walked down the street. He decided to change the language on the last page and elaborate more fully an argument in the middle of the sermon. He got his letters from the office, went home, made the changes he intended and was utterly unconscious he had done anything wrong. But he had angered a sensitive man, offended two middle-aged ladies and forever insulted a young mother who was out with her three months old baby. He had passed them all without seeing them, for he was lost in himself and was utterly oblivious to all others. The other preacher was writing a sermon also, but when he left his study he left his thoughts with his pen and manuscript. He passed down the street a few minutes after the other. He met the sensitive man, and said: "Why, how do you do brother, I'm real glad to see you! How is your wife? Fine day!" and then passed on. Next he met one of the ladies and stopped to shake hands with her, and as the other one came up he said: "Well, I am in luck today in meeting so many friends, and here comes Mrs. So-and-So with her baby!" As the young mother came up with her heart's treasure, he said to the baby: "Oh, you little darling," and to the mother, "You have a beautiful baby." He went to the postoffice got his mail and went home without any idea that he had done anything unusual. But he had drawn to himself the good feelings and kind thoughts of four hearts, and they all went to hear him preach the next Sunday morning, for people love to be noticed; every human heart loves to be appreciated, for God has made that a part of our nature. Nothing kills the good feelings in the heart of a child quicker than neglect and indifference from his minister, especially, if he had been taught to respect and reverence the minister as the man of God. And we are all children in our hearts, for the heart cannot grow old, and that ties us to eternal youth. Both these men were perfectly natural; both were good preachers and Christian gentlemen; each one had acted according to his nature; but one was fortunately constituted in being naturally sociable and the other had a very unfortunate defect and a very small congregation, for "a man that hath friends, must show himself friendly." (Prov. 28:24).—Methodist Protestant. FOR NERVOUSNESS. Take Horsford's Acid Phosphate. Its use is especially valuable in the treatment of weak nerves; disordered digestion and constipation.

The Farm and Household

J. W. Christensen of Bethel sold a fine filly to T. L. Young of South Middletown for \$110.

In Mason county W. L. Graham bought of Mrs. Carleton a two-year-old black head jack for \$500.

J. H. Cain of Grayson bought four steers of Lee Harris for \$93 and one heifer of T. F. Green for \$77.

Dr. Chas. Marshall, Vandalia, sold to Thos. F. Dunlop, a pair of mares four and five years old, for \$117.

Mr. J. W. Young, of Paris, sold recently a twenty-two-month-old jack to H. C. Heatt, of Butler, Mo. for \$200.

James Taggart & Son, of Finchville, sold recently to R. S. Hunter, of Todd's Point, a fine two-year-old jack. Price not given.

Joshua Kwing, of Bath county, sold four car loads of export cattle to McDonald, buyer for the S. A. S. Co., at 5 1/2 cents.

At Mt. Sterling, recently, over 125 mules were on the market and a good number sold at from \$100 to \$200. Trade was low, owing to the high prices asked.

W. E. Egan, of Winchester, was in the city Monday and sold a fancy combined horse to Fleming county parties at a fancy price.—Mt. Sterling Gazette.

Harry Lazarus & Co., Bowling Green, sold one load of mules to go East at \$100 to \$170; nine mules and horses to go South at \$150 to \$200. Good gentle driving horses in strong demand and scarce.

W. T. McFarland of Columbia, bought one of the best three-year-old horse mules in that section from J. P. Dohoney for \$127.50. He also sold a three-year-old horse mule to Ed Squires for \$125 and to Henry W. Royce one three-year-old horse mule for \$135.

It is believed that the fruit crop in Fayette county will be unusually large this year, as the frost of a few days ago but nipped a few peach buds, but the apples are unharmed. Other crops have been helped by the rain, and farmers are hopeful. Hemp, corn and potatoes will be among the largest crops.

In Green county, Marvin Brown bought a mule from Tiger Powell for \$140; Rufus Brown bought a mule from Robert Tucker for \$140; also one from Mr. Price for \$135. Anthony Simpson bought a pair of mules from Harden Graddock, of Gresham, for \$325. Mr. Graddock bought a pair of mules from Mr. Shirrel for \$300.

James N. Kirk was here from Mason county last week, and bought of C. M. Fleming forty-nine head of export cattle for delivery the last of July at a price private, but supposed to be right at six cts. In Montgomery and other Central Kentucky points a number of sales of export cattle have been made at 4 1/2 and 6 cents, which are considered good prices.—Fleming Gazette.

STRAWBERRIES.

Milkstraw. Boiled No. 1. Put small cups with strawberries out in halves. Have ready some warm orange jelly, and fill the cups. Let the jelly set and turn it out on lettuce leaves and cover with French dressing made with lemon juice instead of vinegar. For the jelly, dissolve a level tablespoonful of gelatine in a little cold water, add a tablespoonful of sugar and a pint of hot water with the juice of a large orange, and stir till smooth color with strawberry juice, strain, and use.

Strawberry desserts are numerous and all are good.

Strawberry tartlets.—Take small tartlet pans with such, then put crust, and put on an edge, so they will be rather deep. Bake these, and when cold fill them with hulled berries with a spoonful of powdered sugar on each and a little whipped cream.

Strawberry Charlotte russe. Rub lightly a round mold or deep, round cake pan with a little olive oil, and on it press ladyfingers, split. Beat till stiff a pint of cream and then slowly fold in a level tablespoonful of gelatine dissolved in half a cup of cold water and stirred into enough warm cream to make it smooth, half a cup is plenty, this is to be cooled, of course, before putting it in. Sweeten it to taste and put it into the mold, set away for two hours, turn out on a platter, and surround with berries rolled in sugar. The cream may be colored with strawberry juice, if it is desired.

Strawberry russe.—Bake a sponge-cake in a circle mold; turn out and cool, fill the center with whipped cream, and put a quantity of hulled berries all around the outside.

Strawberry snow.—Soak half a box of granulated gelatine in four tablespoonfuls of water; when soft add a pint of boiling water, a cup of sugar, and the juice of two lemons; strain and cool, and when cold fold in the beaten whites of two eggs. Put this mixture into a mold to set, and turn it out when set, decorating it with strawberries all around the edge.

Strawberry Bavarian cream.—Mash a quart of berries add a cup of powdered sugar, and stir well; let this stand two hours. Soak half a box of gelatine in half a cup of water, and when soft melt it until smooth over the steam of a kettle; put this in the berries, and stir again. As it begins to set, fold in a pint of stiffly whipped cream, and put it into a plain mold. When firm, turn out, pile lady-fingers and large berries all around, and on top put a layer of whipped cream and berries.

Frozen strawberries.—Mash a quart of berries, and add a syrup made of boiling a cup of sugar with half a pint of water for five minutes. Put in the juice of a lemon, and strain. Freeze solid, and pack into a mold; turn out, and garnish with whole berries.

Strawberries parfait.—Make a syrup of three-quarters of a cup of sugar and a quarter of a cup of water, and cook till it threads. Meanwhile mash a pint of berries, and cook soft with half a cup of sugar; set this to cool and beat stiff the whites of two eggs, and into it slowly pour the syrup, beating all the time until it is cold; then fold in the strawberry pulp, which must be cold, and last a pint of whipped cream. Put all into a pail or mold, and bury in ice and salt for four hours.

Strawberry ice-cream.—Seald a



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pint of this cream with a cup of sugar, but do not boil it. Mash a large cupful of berries very smooth, add half a cup of sugar, and when the cream has been cooled and well beaten mix the two, cool and freeze.

Strawberry jelly and ice-cream.—Dissolve part of a package of prepared strawberry jelly by the rule on the package, and pour it into a circle mold filled full of hulled and sweetened berries. Turn out the jelly when firm and fill the center with a plain ice-cream.—Harper's Bazar.

CURE FOR COARSE CROPS.

On the plea of dislike for huge heads of cabbage, over-large roots of parsnips, carrots, artichokes, and most other vegetables many ultra-economical gardeners base the soundness of their policy of shallow digging, and all but withholding manure from the soil. I have met several of this school of late, and have lost no reasonable chance of rubbing in a simple remedy for their curious predicament. Though my advice was elementary, it came as a revelation to an "up-to-date" allotment holder, who had pursued his policy of preference for small roots for years, and feared to "dress" his land heavily lest the crops should grow big. The cure for coarse crops is surely known to everyone who owns a garden—namely, plant more thickly. No matter how rich, deep, and fertile the land may be, reduce the air space, not to mention root room, and you get more in numbers, though less in individual weight than when air space and elbow room are allowed for full development. There are exceptions to this rule, as certain things might get disastrously spindly and drawn by too thick planting; but in reason the system holds good with such things as carrots, turnips, artichokes, parsnips, savoy, cabbage, and the like.

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He united with the Macedonia Baptist Church April, 1866, was at once licensed to preach...

In his ministerial work he traveled one hundred and seventy-five thousand miles, made forty-three thousand pastoral visits...

best man I have ever known. He was lovable and loving like John; strong and logical like Paul; tender and pathetic like Peter...

RESOLUTIONS FOR W. H. DAWSON. In the passing away of the Rev. William Harrison Dawson on March 29, 1908...

He traveled on ministerial and pastoral duty one hundred and seventy-five thousand miles; made forty-three thousand pastoral visits...

On April 26, 1908, Mrs. Maria Cram, (nee McDaniell), entered beautifully and peacefully into her reward from the home of her son, Mr. W. H. Cram...

Cram was born in Pendleton county, Ky., on August 13, 1829, being 78 years 8 months and 13 days old at the time of her death...

of her noble daughters that it may be said of her indeed: "She being dead yet speaketh."

Bro. Joseph Shropshire "fell on sleep" April 11, 1908. He was born June 6, 1828, and joined the Silas Baptist church about sixty years ago...

Good milk contains in the most easily digested form all the elements necessary to the building of bone, flesh and muscle...

of her noble daughters that it may be said of her indeed: "She being dead yet speaketh."

of her noble daughters that it may be said of her indeed: "She being dead yet speaketh."

of her noble daughters that it may be said of her indeed: "She being dead yet speaketh."

of her noble daughters that it may be said of her indeed: "She being dead yet speaketh."

SEYBOLD REED-PIPE ORGAN. See No. 17, 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 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3517, 3519, 3521, 3523, 3525, 3527, 3529, 3531, 3533, 3535, 3537, 3539, 3541, 3543, 3545, 3547, 3549, 3551, 3553, 3555, 3557, 3559, 3561, 3563, 3565, 3567, 3569, 3571, 3573, 3575, 3577, 3579, 3581, 3583, 3585, 3587, 3589, 3591, 3593, 3595, 3597, 3599, 3601, 3603, 3605, 3607, 3609, 3611, 3613, 3615, 3617, 3619, 3621, 3623, 3625, 3627, 3629, 3631, 3633, 3635, 3637, 3639, 3641, 3643, 3645, 3647, 3649, 3651, 3653, 3655, 3657, 3659, 3661, 3663, 3665, 3667, 3669, 3671, 3673, 3675, 3677, 3



ITEMS OF INTEREST

News the World Over.

News has now been received from all the places where the tornadoes did havoc in the Southern States. It seems there were three, one passed through Northern Louisiana, Mississippi and Tennessee, one through Central Louisiana, Mississippi, Alabama and Georgia, and one in South and West Louisiana and Mississippi. This was the most destructive in proportion to the distance it covered. Fifty or more were killed and a great number wounded.

There was a great fire in Atlanta last Friday. Two school houses (black) were burned. The loss is \$1,200,000, but fortunately there was no loss of life. The fire began in the building of the Schlessinger Hotel, and is supposed to have been caused by some defect in the electrical apparatus. The houses were hampered by a lack of sufficient power to send the water above the second story. The Terminal Hotel was burned.

The funeral of Sir Henry Campbell-Bannerman was scarcely over when his brother, Rt. Hon. James A. Campbell, died. He was born in 1825, and was a member of Parliament from the University of Glasgow. He greatly resembled the Prime Minister in character and ability.

There seems to be an epidemic of collisions at sea. The papers are not through with reporting one, when another occurs. The latest occurred in the St. Lawrence river, near Quebec. The Milwaukee, of the Canadian-Pacific line, struck and sank the Malcolm. The latter was the finest steamer of the Canadian government and cost half a million. No lives were lost.

The Methodist ministers in Chicago, like the Methodists generally in the North, are mostly Republicans. But they are up in arms over the platform adopted by the State Convention, as explained by the Secretary of the United Societies, a liquor organization. They resolved unanimously: "Unless the Republican party of Illinois repudiates the construction put upon its personal liberty declaration by those who claim to be its authors, we shall consider it our religious duty to repudiate the Republican party and call upon our people throughout the State to do the same." This strong action will no doubt lead to the repudiation they desire.

In a speech in Chicago, President Elliot, of Harvard, said Harvard was the oldest and the only real university in the country. That is news. Some twenty or thirty years ago it was said the diplomas of the University of Virginia were the only ones in this country recognized by the universities of Europe. Since then they have recognized the diplomas of Johns Hopkins we know, and it may be those of Harvard and other schools. But the University of Virginia, if we are rightly informed, still ranks first.

Prof. Herbert Ward, who is now in Canada, bought as a matter of speculation, a picture by an unknown artist, which was sold at auction. He paid \$1,250, and sent it to Hauser, the famous restorer of pictures. Hauser saw it was painted over another portrait and care-

fully removing the latter was kindred a portrait by Rembrandt. Prof. Ward has been offered \$20,000 for the picture.

The colleges are working up to the work of a lack of discipline and are suffering. It was high time that the University has expelled a large number of those who are not worthy to receive the degree. New York University has now expelled the entire class, and Columbia College has expelled the entire senior class.

The General Manager of the South Park System in Chicago has made his report to the board of directors. He says experience has taught that the best results in the parks are obtained when the board is made up of laymen. He says it is best to have a board of laymen and to have the superintendent appointed by the board. The usual objection to laymen is that they do not have the technical knowledge of business and parks.

The latest earthquakes are reported from Utah. There were five distinct shocks, the center of the disturbance being about 200 miles north of Salt Lake. At Millard the houses were shaken and the people left them, but no damage was done.

FROM LIBERTY ASSOCIATION

My friend and brother, J. C. Thomas, lately wrote a splendid letter from the Association, but some things have happened since then that deserve attention. Bro. R. A. Owen has left Home Care to accept the position of missionary in Western Kentucky Association, with headquarters at Clinton. We all wish him abundant success in his new field. After the resignation of Bro. Owen, the Home Care church called Bro. J. M. Howe, and he is expected to be on the field soon. Bro. Howe has been doing some hard and efficient work as missionary among us, and the church home at Edinburg, under his charge, will be erected during the year.

Bro. W. R. Doyal, of Cave City, has lately been called to the pastoral care of Drapping Springs church. He is a very spiritual man, and one of the best theologians in these parts.

Bro. Joiner, of Mansfield, has been called to Rowlett and Leake. We hear that the latter church is wonderfully on the upgrade, especially in Sunday School and prayer meeting work.

I am pastor of four churches, Herthorn J. C. Thomas and J. R. Winn, at Hillsville, W. R. Doyal and Geo. Smith, at Cave City. All these brethren have plenty of this world's goods, are splendid, congenial fellows, and friends of their pastor.

I have been in the pastorate more than eighteen years and have preached to many intelligent people, but they will excuse me if I say that the best posted layman in theology, church history, and religious subjects generally I ever preached to, is Bro. G. O. Hatcher, of Hillsville. Also the best posted layman, to his age, on these subjects is Deacon S. B. Davis, of Cave City.

Bro. E. W. Coakley is booked to hold our meetings again at Cave City and Hillsville the coming fall.

Elder Eli W. Owen, of Beckton, Ky., died on May 6th, at 4 n. m., of infirmities incident to old age, and was buried at the old homestead, Thursday, May 7th. The funeral services were conducted by Elder Wm. Stallings and James Chenault. The deceased was ninety-one years old and had been in feeble health for sometime, his last severe sickness lasting about four months. He spent his life in the Liberty Association, doing much valuable work, ever ready to defend Baptist doctrines with tongue and pen. He leaves several children to mourn their loss.

On the union of Disciples and Baptists, allow me to say this: I always thought that when a young man proposed to a young lady fifty or a hundred times, and she stoutly refused every proposal, self-respect, modesty and common sense would tell him politely to make his bow and retire from the premises. Make your own application.

W. J. PUCKETT.

Cave City, Ky.

DEAR RECORDER. Only those who have heard a "distress signal" know what it means. Bro. J. D. Maddox, Corresponding Secretary of the Ministers' Aid Society, has seen cause for alarm and gives the signal of distress. Read it in last week's RECORDER and awake for immediate help. The Bible abounds with injunctions to do and give for the relief of "poor saints." It is a shame on the denomination that their condition is what it is in the State. Come, let us do for them as their needs require and have some to spare. EVAN ROGERS.

OTHER STATER

The Synagogue in Church, N. C., had an equal day, 2 1/2 held to the full work of the Church ministry.

A meeting in the Phoenix church, N. C., closed with twenty-five baptisms, 22 by experience and baptism.

Fifty names have been added to the fellowship of the Union church, N. C., as the result of a second meeting.

A meeting in the Schenck church, Va., resulted in 110 additions to the fellowship of the church.

A meeting in the Christian Avenue church, N. C., closed with twenty-five baptisms of religion and forty-three additions.

A twelve days' meeting in the Dutch church, Ga., resulted in fifteen baptisms by experience and baptism and four by letter.

A meeting in the Canale church, Va., resulted in fifty-five baptisms of religion and sixteen additions to the fellowship of the church.

A meeting in the Hall City church, Tex., resulted in eighty-five baptisms of religion and forty-six additions to the fellowship of the church.

The churches of Atlanta have held a meeting, or rather many meetings, each in its own home of worship. Nine hundred and ten have been added to the churches.

The Dale church, N. C., has been greatly blessed in a meeting which resulted in eighty-eight baptisms, sixty-eight by experience and baptism and twenty by letter.

Pastor C. W. Trainham, assisted by Pastor J. R. Cook, of Manchester, held a meeting in Marion church, Va., which closed with nineteen additions, all by experience and baptism.

Pastor J. J. Reuch, assisted by Elder W. R. Bradshaw, held a meeting in the King's Mountain church, N. C., which closed with twenty-nine additions to the fellowship of the church.

Pastor W. E. Foster writes from San Angelo, Tex.: Please come to me hereafter at San Angelo, Tex., instead of 1526 Belleair avenue, Louisville, Ky. Had a hearty welcome yesterday and a great day. We have a great outlook here.

DEAR RECORDER.

Our enrollment has reached 200, which is very large for our first year, and is cause for great rejoicing. The health of the student body has been exceptional, and the work done of the very best. The religious life of the school is emphasized in every possible way. Our monthly missionary meetings have been very helpful indeed, and the weekly prayer meeting conducted by the young ladies has done much and lasting good. It was our pleasure to have Bro. L. P. Leavell, of the Sunday School Board, with us from April 25th to 28th. His stay was a great inspiration, and many young ladies are now doing definite study along Sunday School lines. He presented diplomas, or rather certificates, to twenty-two young ladies who had done one section of the work in the Sunday School Board courses. He expressed himself as highly delighted with all he saw and heard while here.

Our May Missionary address was delivered by Bro. C. B. Waller, of Chattanooga, and he put his very soul into it. The meeting was great in every way. There were several young ladies stood up for prayer, and one has found the Saviour since through the influence of the weekly prayer meeting.

The Missionary Band have undertaken the support of a Bible Woman in China.

The May Day celebration on Friday, May 1st, was a great success. The forenoon was given to a "take off" on field day, the afternoon to rest and the night to a festival at the opera house. Enthusiasm was unbounded and the day was all that we could have wished in every sense. The Lord is good and we praise Him for it. GEO. J. & J. HENRY BURNETT. Murfreesboro, Tenn.

BLUE MOUNTAIN BIBLE CONFERENCE.

The great Eaton was at the head of this Bible Conference. He was on his way there last June when God called him home. His successor, Pastor Henry Alfred Porter, of Walnut Street church, Louisville, will this year take his place

Alcohol not needed. Aged & unwholesome to have a strong drink. It is a good substitute for a drop of alcohol in a glass of water.

Individual-Communion Service. Made of simple materials and in many designs. Sold by all grocers and confectioners.

HOOPING-COUGH or CROUP. Roche's Herbal Embrocation. The Guaranteed Effectual Cure of Whooping Cough and Croup.

TENNESSEE COLLEGE. Murfreesboro, Tenn. Fully equipped. No make-up. Twenty to Twenty-five. Excellent physical training. Excellent food.

INDIVIDUAL COMMUNION SERVICE. Why not use this simple method in your church? To prove the merits of our service we will send you a trial before purchasing.

Table with columns for various types of hogs and their prices. Includes items like 'Common to medium hogs', 'Good to choice pork and hams', etc.

THE GENERAL ASSOCIATION AND AUXILIARY SOCIETIES OF KENTUCKY BAPTISTS. 1908. Meets in Louisville, with Twenty-second and Walnut Street Church, Rev. M. P. Hunt, Pastor, as follows:

Table with columns for SHEEP AND LAMBS. Includes items like 'Good to choice fat sheep', 'Medium to good sheep', etc.

Table with columns for TOBACCO. Includes items like 'BURLLEY—Dark Red', 'Trash (common)', 'Common lugs', etc.

Table with columns for BURLLEY—Bright Red. Includes items like 'Trash (common)', 'Common lugs', 'Medium lugs', etc.

Table with columns for DARK. Includes items like 'Trash (sound)', 'Common lugs', 'Medium lugs', etc.

Table with columns for BUTTER. Includes items like '14c per lb.', 'POULTRY', 'Hens 10 to 10-12c; roosters, 5c; young chickens 20 to 30c; ducks, 8c; turkeys, 8 to 10c.'

Table with columns for EGGS. Includes items like '14c, case count; rehandled, 14 1-2c.'

Table with columns for Live Stock Markets. Includes items like 'CATTLE', 'Good to choice export steers', 'Light shipping steers', etc.