

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTINUED BLISSFULLY (Apostrophe) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS"—JUDG 1-9. V. SATUR.

3rd YEAR

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

The *Religious Herald* says: "Some skeptical fellows now and then remark that the denominational paper has a weakness for the man that speaks kind words of it." Well, the rest of mankind very generally share in that weakness. But what of the man who praises the paper when he wishes something published and speaks ill of it at other times?

A year or more ago the laymen of the Northern Presbyterian church had an "enthusiastic" meeting in Omaha, and unanimously passed a resolution to give \$6,000,000 to foreign missions this year. The Board appropriated \$1,400,000 and are now half a million dollars in debt! Explanations from those laymen are in order.

One of the things to rejoice over is the formation of the "Keplerbund" in Germany, a society of scientists, which has already 600 men of reputation as members. The avowed purpose is to fight monism. The bund is named for Kepler, the great astronomer, who was as devout as he was learned.

Rev. E. J. Peck is taking a little rest from his work among the Esquimaux in Baffin's Land. He has been a missionary to that people for thirty-eight years. He hears from the outside world once a year usually, but sometimes the steamer fails to come. The temperature of Baffin's Land averages 25 degrees below zero.

The days of heroism and martyrdom are not over. One of the tribesmen who live beyond the British frontier in India became a Christian and went back to his people to tell the story of the Cross. He was told to be silent, but refused. He was seized and one hand cut off, but still he told of his Lord. Then they cut off his other hand and one by one his ears and nose. Still he was undaunted. Then they silenced him in the only way possible by cutting off his head.

PREACHING OUTSIDE THE PULPIT.

BY THOMAS L. CUTLER, D. D.

For what purpose did I enter the ministry is a vitally important question which every conscientious minister will keep constantly before his mind. The answer which he will make to this question will be—I became a preacher in order to bring God's messages to my fellowmen, to awaken those who are careless, instruct those who are ignorant, comfort those who are in trouble, help those who are weak, and lead immortal souls to Jesus Christ; in short, my aim is to make bad people good, and good people better. To attract people to the house of God is of far less importance than to attract them to Christ; the making a good sermon is mainly of value in that it makes a good man. A wise minister will not belittle his pulpit by neglecting to make full preparation for it, nor will he cheapen it by putting there anybody and everybody that he can lay hands upon. At the same time he recognizes that he can spend only about three or four hours in that pulpit on only one day of the seven; and whether in the pulpit or out of it, he is everywhere Christ's ambassador.

The Bible is the best theological seminary, and in that he learns that his divine Master delivered two popular discourses which the Holy Spirit has preserved for us; one of them was delivered on a mountain, and the other by the seaside. The great body of our Lord's instructions were in the form of personal conversations with individuals or with His little band of disciples. That quiet evening talk with Nicodemus has shaped all Christian theology and molded myriads of human characters, and will continue to until the end of time. The apostles pursued the same methods with their Master; and the book of the Acts is largely the record of personal labors for the conversion or the spiritual benefit of individuals. Paul preached public discourses when he had the opportunity; but I question whether his sublime discourse on Mars Hill has ever brought as many souls to the Saviour as his brief talk with one poor, awakened sinner in the prison of Philippi. The danger with us ministers is that we look at our flocks too much as a totality; the word "masses" is a misleading word. We preach on Sabbath to a congregation; but God's eye sees only individuals. Guilt is a thing appertaining to an individual conscience; and conversion is the turning of the single soul to Jesus. If we preach to a congregation for an hour or two on the Sabbath, it is a joyful thought to an earnest soul-winner that he can preach outside of his pulpit for more than a hundred hours during the week.

One of the unanswerable arguments for thorough pastoral visitation is that it brings a minister within arm's length of his parishioners. He needs this personal contact for his own benefit. A good library is a good thing; but there is a great difference between a lifeless book on your shelf and the vitalizing and fertilizing study of a book in boots; for every life is a biography. You and I, my dear brother, are helping to make these biographies. Our sermons are addressed to everybody; a conversation is addressed to a single soul. "Thou art the man," is the meaning of every loving appeal, every kind of rebuke and every personal invitation.

A man may dodge a sermon; he cannot dodge a personal conversation conducted in

the right spirit. A faithful sermon ought to set your people to thinking. In one mind it may suggest difficulties, and when that person meets you, he may wish to have the difficulty explained; the door is thus opened for you to remove an obstacle, or to press home a needed truth. In another mind your sermon may have awakened a conviction of sin. That impression may fade away, or it may be deepened, if it is followed up by a personal interview. Much of many a pastor's best work has been done in an "inquiry meeting," but even when no such method is used, there will be opportunities for every wide-awake pastor to find out who in his parish is an "anxious inquirer."

You ought to have a fixed time in every week when persons can call on you; and if any one breaks into your study during your morning hours for spiritual direction, you ought to rejoice to throw aside books or sermon notes and give him the right of way. The man that wants you is the man that you want. It is an excellent method also to request your congregation to send a request to you if they desire an interview in their own homes. Remember how cordially the Master met every one who came to Him for light or for healing, and what a long journey He took in order to bring relief to one poor woman in the coasts of Canaan. In dealing with awakened souls nothing can take the place of personal contact. To reach all such from the pulpit only, is almost as absurd as it would be for a physician to read his prescriptions from a desk in a hospital, instead of going from one bed to another to feel each pulse, and to examine each fever-coated tongue.

No pastor worthy of the name will need to be reminded how strong are the claims on him of the Lord's "shut-ins" whose faces are not seen in the sanctuary. Whosoever you neglect, never neglect the sick—especially those who are in the by-lanes of poverty. There is no more Christlike work than that, and none that will grip your people to you more strongly. The hours you spend in the ministrations of comfort to the sick and the sorrowing will often subject your nerves and your sympathetic sensibilities to a severe strain. The most celebrated pulpit orator in America once said to me, "It consumes more of my nerve force to spend an hour with people who are in trouble than to prepare two sermons." That may be so; but is there any more Christly office in this old sobbing and suffering world than to "bind up the broken-hearted?" What your people want is the ministry of sympathy; and the rich often need it as truly as the wretched poor.

I have indicated some of the ways in which a faithful minister may preach outside of his Sabbath pulpit. There is one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a pure, manly, noble and unselfish life. "My pastor's discourse was not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him. Our people look at us when out of the pulpit, to discover what we mean when we are in our pulpits. Piety is power. Your aim is to produce Christian character, and what argument so strong, so constant, so pervasive, so heart-reaching as the beautiful example of a life copied even imperfectly after Jesus Christ?

FAMILY WORSHIP.

It matters not what societies and organizations there may be for the nurture and development of Christian life, there is nothing to take the place of the Christian home, and there is nothing in the home to take the place of family worship. Other things being equal, there is most of party and strong character to be expected from that home in which God's Word is read daily and prayer offered to God by the united household. Out of such homes go men and women to walk reverently and obediently before God to do his will, and to serve him in their generation.

A community can be no better than its homes, and a church often lacks spirituality because its homes are deficient in divine grace. Where parents lead their children to serve God, the pastor can lead the community to follow him. But, however good and pious the pastor may be, he is sure to be weak if the parents are not upholding his hands by piety at home as Aaron and Hur upheld the hands of Moses.

If the people of this age want a real revival, let them commence working for it and praying for it at home, with their children gathered about them in the exercises of family prayer. God blessed the house of Abel-Eolom while the Ark of the Covenant abode under their roof, and he will still bless the homes where he is loved and honored, as he can not bless "the families that call not upon his name." The Jewish fathers were to hold the Passover service in their homes and they were to explain to their children what they meant by the service, and out of that fact grew up a whole nation that was knit together as one great homogeneous people.

If fathers would oftener explain to their children what is meant by the great services and sacraments of our evangelical faith, there would be more to follow Jesus Christ as the Lamb of God, who taketh away the sins of the world.

Many fathers excuse themselves from holding family worship by saying that they are so hurried that they do not have time. There is certainly some time during the whole twenty-four hours of each day when the entire family could be gathered together for five or ten minutes. Presumably it is just before breakfast or just after the evening meal. Let all assemble gravely for a little time. Let a passage of Scripture be read aloud by the father, and then, kneeling down, let a short prayer be addressed to God, thanking him for his mercies and beseeching him for continued protection, forgiveness, guidance and grace, closing, if desirable, with the Lord's Prayer in union.

Such scenes as this, depicted, as we find it, in Burns' "Cotter's Saturday Night," made Scotland great as a God-fearing people, or occurred because her people were and have been God-fearing. We must make a new effort to establish, or to re-establish, family worship in all our families. We cannot afford to do without it in one single Christian home.—*Herald and Presbyterian*.

Take your stand, unswerving, heroic, by the altar of truth, and from that altar let neither sophistry nor ridicule expel you.—*Henry Vincent*.

Giving a thing a big name does not make it big. Often it merely makes it ridiculous and men laugh at its pretentiousness.

AS TO SOME GREEK LEXICONS.

G. H. HICKS, Ph. D.

Every now and then some scholar publishes a volume (German rather), undertaken to serve up a rebash of the definitions of *baptizo*, as found in the long line of Greek lexicons.

Three lexicons are mostly Greek-Latin, Greek-German and Greek-English. Two of these are Greek-Greek or Greek-Homeric, that is, the definitions of ancient Greek words are given in Modern Greek called *Homar*.

Not many months since Rev. E. P. Fairchild came from his studies and collected anew on an itinerary through the United States, passed over to England and Wales, and where else nobody, perhaps knows his respectability and strenuous flight attracted wonderful attention, chiefly because he had given out that "every intelligent and honest reader (of his argument) would be constrained to admit that it was unassailable." This apologetic feat he quickly performs in a singularly brave way. For, if he is referred to a Greek lexicon that defines *baptizo* to dip, plunge or immerse in water, this renowned instructor severely says: "I answer that such a definition is a mere matter of carelessness on the part of the lexicographer." No more need be said *Demonstratum est*. Withal, it is a pity that all the lexicographers should have been guilty of such unpardonable carelessness.

And now Rev. R. C. Hicks has felt called on to publish a leaflet purporting to give the definitions of *baptizo*, as these are found in nine Greek lexicons. This leaflet consists of only two pages and is, therefore well adapted to be scattered broadcast among the millions. It is likely to be read by hundreds who would not think of going through Fairchild's volume of four hundred pages. Mr. Hicks makes little comment on his authorities, but in two or three opening sentences he says that "the controversy on the baptismal question hinges largely upon the definition of the Greek word *baptizo*," adding that "the list of lexicons given below are among the world's most famous and authoritative."

The first of the nine cited by Mr. Hicks is as follows. We quote all the short paragraph: "Gazes, a native Greek, who undoubtedly understood his own mother tongue, has the following definition in his lexicon *baptizo*, to sink, to dip an object repeatedly into a liquid, to besprinkle, to wet."

This lexicon we have not seen, but next to examining it with our own eyes we feel warranted in relying upon the statement of Dr. T. J. Conant, who in every thing pertaining to the baptismal controversy, had at his command in the library of the American Bible Union the most extensive facilities for a full and exhaustive examination of the subject. Indeed, we hazard little in saying that Conant's relation to the Bible Revision movement led him to devote more painstaking study to it than any other scholar, American or European.

Dr. Conant writes: "Gazes defines *baptizo*, to dip repeatedly; hence to drench, to wash, to bathe." Nothing like besprinkle is given. And he it noted that the little word "hence" implies that *baptizo* means a drenching, washing and bathing which result from dipping.

We feel sure that Conant did not suppress a part of Gazes' definition. And our reason for this confidence is that more than thirty years ago, before we had seen Rost and Palm's Greek-German Lexicon, he furnished us their definition of *baptizo*, not omitting *begiessen*, to sprinkle, and *uber-giessen*, to pour upon, though, we remark in passing, these last two definitions are unsupported by any passage in all Greek literature.

Dr. Conant had no more reason for omitting the latter part of Gazes' definition than a part of the definition of Rost and Palm. Having therefore, from a subsequent examination in the one case found

Conant correct, we fully trust him in the other.

The second lexicon on Mr. Hicks' programme is Koumas, another native Greek, who defines the word thus: "To put an object within anything, and thence over against it, to smother anything, to water to pour upon, to wash."

Constantine Koumas was born at Larissa, Thessaly, 1775. Besides philosophical and mathematical works he published, in 1826, an Ancient Greek Dictionary. This is written in Modern Greek as are all his works. According to Dr. Conant, Koumas defines *baptizo* "to immerse, to dip repeatedly into a liquid."

Here again we have Conant versus Hicks. Respecting Conant's quotation from the lexicon of Koumas the reader may apply the remarks made above under Gaze.

We have a few other things to say, suggested by this little catalogue of Rev. H. C. Hicks, but reserve them for a future issue.

We opine, however, since the two lexicons first put forward in this leaflet are written in Modern Greek, that it is in place just here to make, preacher-like, a practical application. These two lexicographers, as Mr. Hicks says, "undoubtedly understood their own mother tongue," for in strictness of speech the Greek has never been a dead language. We take occasion hence to remind him, only just to remind him, that the Eastern, Oriental or Greek church has always practiced immersion as the act involved in the Greek verb *baptizo*. Members of this church sometimes call those of the Western or Roman rite "sprinkled Christians." The mode of Christian baptism as practiced by the Greek church all along its history is a potent and compelling argument adduced by Baptists in support of their contention. Mr. Hicks might profit in his study of this matter by giving a little attention to this showing of the New Testament ordinance. Paris Ky.

THE APOSTLE TO THE RED INDIANS.

DIANS.

BY W. Y. FULLERTON.

One hundred and fifty years ago, there labored amongst the the Red Indians of North America a young man, who, having divested himself of worldly goods, had ventured into the wilds to preach the gospel. Unwilling to enter upon the labors of others, he went where the Word of grace was unknown. His whole life-work occupied less than five years; and yet in so short a time he did more for Christ than many men then more honored, who spent long lives in the ministry, but are now forgotten. Scarcely ever seeing a friendly white man, often living in caves and dens, and counting a bed of straw a luxury, he used up his strength to the last ounce, and then fell asleep by the will of God. The five years' toil here was evidently only the apprenticeship to fit him for higher service yonder. The name of this young man was David Brainerd.

He wrote a journal, detailing the exercises of his soul, and recounting his experiences amongst the Redskins. Two early volumes of it he destroyed, lest he might be led to glory in anything he had left or done; the remaining volumes he also desired to demolish when he came to die; but through the influence of Jonathan Edwards, who had caught a glimpse of their contents, and estimated their worth, he was induced to spare them, and even permit them to be published, though they had not been written with such an intention, but in the weary solitude had been like a friend to whom he could pour out the secrets of his heart.

William Carey, the pioneer of modern missions, read these journals of Brainerd, and as he sat on the shoemaker's bench, and said to himself, "If God can do such things among the Indians of America, why not among the pagans of India?" He was thus led to offer himself for missionary work just one hundred years ago. Henry Martyn read the book, and received an impulse which sent him to live and die for Christ in

Peria. John Wesley, in answering the question, "What can be done to revive the work of God where it is decayed?" said, "Let every preacher read carefully over the life of David Brainerd." McChesney records, in his journal, that after reading it, he was "more set on missionary enterprise than ever."

Yet David Brainerd's life-work occupied less than five years.

Do not forget that. But it was intense; it energized because it was energized. It was not only concentrated, it was concentrated, and hence it tells, like steam when compressed, it has much power.

He was one of those few enough they have been in the world's history who might be called God's men. From the first, it was the vision of God's splendor which subdued him; it was for the glory of God that he labored, his nearness to the blaze of the divine presence enabled him to kindle a light which will never be extinguished. Hear what he says concerning his experience when first he obtained a foothold in the kingdom. "My soul rejoiced with joy unspeakable to see such a God! such a glorious divine Being; and I was inwardly pleased and satisfied that he should be God over all for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in him; at least, to that degree that I had no thought, that I remember at first, about my own salvation, and scarcely reflected that there was such a creature as myself." And, again, on his twenty-fourth birthday, "I hardly ever so longed to live to God, and to be altogether devoted to him. I wanted to wear out my life in his service and for his glory."

With his high thoughts of God came low thoughts of self. It is ever thus. True love always begets a sense of unworthiness in the lover; for it fastens itself on these qualities in the loved one which are high above itself. Love is like a telescope, by which the beloved object is brought near and magnified; but which, at the other end, causes self to appear small and insignificant; so when Brainerd preached his examination sermon, he says, "I had the most abasing thoughts of myself I think I ever had. I thought myself the worst wretch that ever lived; it hurt me, and pained my heart, that anybody should show me any respect. I felt such a pressure from a sense of my vileness, ignorance, and unfitness to appear in public, that I was almost overcome with it."

From these two conceptions sprang his intense prayerfulness and love for souls. In this spirit he entered, early in the year 1743 upon his missions to the tribes at the Forks of the Delaware, and other places. For a long time he was like a voice crying in the wilderness. Then, as now, ungodly white men, eager for gain, had introduced fiery drinks, which demoralized the Indians, and, lest their traffic should be hindered, violently opposed the herald of the cross; while some of the godly, who were at ease, thought it madness for a young man to attempt to teach such savages, and declared they were well enough as they were. But having completely severed himself from the outside world Brainerd went on undaunted; sometimes, owing perhaps to the weakness of his body, feeling much depressed, and sometimes moaning that God had hidden his face from him; yet still, whether sensible of the light or not, pressing forward to seek the salvation of the lost, that he might bring them to God.

One Saturday evening, hearing that an idolatrous festival was to be held on the morrow, he retired to the woods to pray and meditate. He seems to have loved the woods as much as our Gothic forefathers, who fashioned their cathedrals after the pattern they learned there; but it was a building not made with hands, even the rearing of a spiritual temple in the hearts of his poor Indians, which occupied Brainerd's thoughts. He determined to appear the next day, and endeavor to break up the horrible feast; and sought strength in supplication. He rose from his knees exhaust-

ed perspiration on his forehead, his voice gone; and then came such a wonderful sense of confidence in God as he never forgot. "I continued in this frame," he writes, "all the evening, and all the night. When I was awake I dreamed of these things, and when I waked (as I frequently did), the first thing I thought of was this great work of proceeding for God against Satan." Needless to say to anyone who knows aught of God's way of working, the next day was a day of power; the forest was his domain, and the Indians listened with rapt attention to the Word of God.

No the work went on until, in August, 1745, the sleeping came. "A most surprising conversion" suddenly fell upon the Indians of New-Jerusalem. The time to favor them was come. It was the preaching of the cross which won them, and "not three in forty were unaffected." "Old men and women, who had been drunken wretches for many years and some little children not more than six or seven years old, as well as persons of middle age, appeared in distress about their souls." "I never saw any day like it in all respects, it was a day wherein I am persuaded, the Lord did much to destroy the kingdom of darkness among this people." Selected.

We were glad to hear a pastor say, only the other day, that it might be well to lift up the beggar from the dunghill, to wash his face, comb his hair, and put good clothes upon his back; but when we have done all that, our work is temporary in its influence, and soon we may have to do it all over again. A better thing is to put Christ into his heart, if we may do it, and when this has been done the beggar will get off the dunghill; he will wash his own face, comb his own hair and soon get decent clothing upon his back, and it will not be needful to do the same things for him repeatedly. It matters but little, the squalor and misery in which people live here, if they are going down to eternal death when they lose their vital breath. Their misery here is of small matter compared with their misery there. It is far better to spend strength and sympathy in efforts to save their souls and make them the children of God, heirs of eternal life. It is a beautiful thing to fill baskets with choice dainties, turkey, pies, jellies, vegetables—dainties for the ungodly poor, on Thanksgiving Day and other holidays. But when we have done that, we have only made them the more miserable by showing them what is possible; making them the more jealous of those to whom such things are not the rarities of a single day. We have really not made those people any better, nor have we made them more happy, for a week. They rather murmur because they do not have the same attention every day, and even curse the society which does not provide for them as it is presumed to provide for those by whose hands they are fed. But when we have been enabled to win such a one to the Lord Jesus, we have taken out of the heart much of the blasphemy and much of the envy and malice and wrath which abide in the ungodly.—*Journal and Messenger*.

SPIRITUALLY DISCERNED.

The soul has its eyes. It sees those things that are invisible to the eye of flesh. "They are spiritually discerned." "Blessed are the pure in heart, for they shall see God." Faith's visions are real. Reality does not demand material substance. Love is real, but no one can see it. Hope is real, though one may not weigh it or divide it out. Courage is real, though one cannot buy it or barter it in the market. And there is an inward eye, some kind of a spiritual organ or vision, that sees those realities and reports them as genuine and substantial. This soul vision may be affected somewhat as body vision. It requires the clear sunshine of God's favor and presence, and the radiant atmosphere of faith. It is dimmed by sin and disbelief.—*Ex.*

To live with your neighbor may be a difficult thing unless you love him as yourself.

THE CHURCH.

We have, and have had we have, had Christ established a church upon earth, and declared that it would continue to exist. For in His interview with Peter He said: "Upon this rock I will build my church and the gates of hell shall not prevail against it." The Apostle Paul emphasized this truth in his letter to the Ephesians in these words: "Now, therefore, ye are his saints, chosen and foreknown, but fellow citizens with the saints, and of the household of God. And ye have upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building is joined together, growing unto an holy temple in the Lord, in whom ye also are built together for an habitation of God through the Spirit." Yes; Christ established His church in person, and the time that He founded it was the time of His beginning, and if we believe His words in regard to its perpetuity and pre-eminence that church exists now, and has never ceased to exist at any time from the time of its beginning to the present hour.

If it can be shown that at any time from the shortest period, from the time of the foundation of His church to the present time, that church ceased to exist, then the declaration of our Lord, that the "gates of hell should not prevail against it," falls to the ground, and our Saviour uttered a thing that would not be fulfilled. He who is bold enough to declare that the church founded by Christ has not continued to exist through an unbroken chain of succession from the time of its beginning to the present, from a time, of at least some length, when that church was not in exist-ence, and therefore contradicts the plain and emphatic statement of our Lord and Master, when He said the gates of hell shall not prevail against it. Under this strong language there is not room for His church to cease to exist, even where, for even one hour. We have no mention of him in the New Testament of Christ establishing more than one church, and the Scriptures "one Lord, one faith and one baptism," certainly precludes the idea of any previous having been made for more than one. If we examine the New Testament carefully we will do so to find that while the church of Christ existed in many places they were all of the same faith and order; they did not have any distinctive principles there, for the reason that there were no churches called Christian churches, to distinguish them from. They all taught and practiced the same thing. Their form of church government the same, each church a separate sovereign body, recognizing no law giver but Christ. They im-mersed none but believers, and no where do we find any account or hint of their practicing infant baptism. They believed in total depravity, salvation by grace alone, election, foreordination, predestination, the final preservation of the saints. They believed in the necessity of the new birth, repentance and faith in Christ. These are some of the fundamental and important doctrines that characterized the church established by Christ. To the care of this peculiar people our Lord entrusted the great Commission, and it is recorded that they carried it out. Yes, no doubt about their being in favor of missions. They were one in the service of their Master. But Satan soon became busy, and ins and schisms began to be manifest. Even during his ministry, the Apostle Paul spent much time and labor correcting evils that were finding their way into the church, urging the brethren to keep the unity of the Spirit in the bond of peace, and contend for the faith once delivered to the saints. The differences that found their way into the early churches have continued and multiplied until churches too numerous to mention, with creeds and practices strange and peculiar, have been organized throughout the earth, and are still multiplying. In the face of all this, has the church that Christ founded been obliterated? Have the gates of hell prevailed against it? Or does it still exist, contending for the faith once delivered to the saints? That divine institution is sustained by omnipotence and has withstood the storms of nineteen centuries, for Christ's words are beneath it. "Persecuted but not forsaken; cast down but not destroyed."

Conflicts and controversies have been going on among Christians from the days of the Apostle Paul down to the present time, but God has always elected and called out men qualified and equipped as in the case of the great apostle, to defend the faith once delivered to the saints, and He will continue through His own appointed agents to the end of time, to protect, defend and maintain the truth as originally confided to the church at its institution. Our Saviour said "the gates of hell shall not prevail against it," and He is able and will ever be faithful to carry out His promise. Had this responsibility been left to man we might doubt and even assert that the chain of succession has been broken. But Christ is the builder and Christ is the protector and preserver, who would dare doubt the truth of His declaration and His ability to carry it out. All religious organizations called churches have their history, and I am persuaded that all, save one, may be traced back to their beginning. That one, a peculiar people, much in evidence today, had a beginning or they would not now be in existence. Where did they come from? The great historian, Mosheim, who was not a Baptist, in referring to that people, whose origin cannot be found in history, says their true origin is hid in the remote depths of antiquity." Again I ask where did they come from? Their tracks have been followed through an unbroken chain back to the water's edge of the River of Remote Antiquity. Since it is evident that this peculiar people did not originate at the edge of the water of that river on this side, suppose we

cross over and look for tracks on the other side. Whether other beds will be found over those of our, I am sure the New Testament is there, and will furnish information sufficient to satisfy any unprejudiced mind. There is not church whose origin "is hid in the remote depths of antiquity." Is there another that can say so much? If there is a church in existence today that has been traced by identifying marks back to history until lost to the remote depths of antiquity, and those identifying marks are found in New Testament Scriptures, then that church or churches has the right to claim to be the church established by Christ, unless another can set up a better claim.

The Lord established but one church. Had He intended to establish more? John 10:16. "And there shall be one flock and one shepherd." John 11:11. "My Father, bury through thine own name them whom thou hast given me, that they may be one as we are." John 17:21. "Neither pray I for these alone but for them also which shall believe on me through their word, that they all may be one."

From the foregoing Scripture our Lord evidently intended to organize and perpetuate one church only. In this last passage with His disciples He seems to dwell on the importance of His disciples being one, to be one, demands the idea of there being more than one. Hence one may say that there, which one is the organization Christ found out.

Dear reader, go to the New Testament. There you should see a thing.

Summit, Miss. J. M. BARRA.

RELIGION AND MONEY.

BY FRANKLYN EDWIN M. POTTER, D.D.

Jesus said: "It is hard for a rich man to enter into the Kingdom of Heaven. And again I say unto you, it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God."

Rich men and preachers are afraid to preach on this passage, and I recall in connection with it an incident in the life of Heine. At a time when Heine was the most brilliant talker in Europe, he a Jew, was invited by a Christian hostess to a dinner party, in the expectation of the being the life of the company. The dining hall was ablaze with lights and the glitter of cut glass and gold. Heine took his seat at the table, and remained silent till the hostess, determined to arouse him, demanded, "Why so silent?" With a look around the brilliant room, he said: "I was just wondering what you Christians are going to do with the camel question."

The younger ruler in the gospel story misjudged himself. He frankly supposed religion was the chief interest of his life. The service which Jesus rendered him was to show him he was mistaken. This he did by putting Riches and Religion before him and telling him to choose between them: He chose riches!

Our Lord's advice to him: "Sell—and give," means this: You get on religiously only if you carry your religion into the field of your predominant interests. If a man's religion is vital it will show itself in the field where he lives his life; there chiefly rather than in some corner, some avocation where he finds himself only occasionally. No amount of religious scrupulousness maintained in the corners and asides of life will make amends for meanness or atheism in a man's main career.

This ruler kept up his prayers, went regularly to the temple, paid his share for public worship and the poor; and in all that negative morality which consists in refraining from certain overt acts of wrongdoing he was blameless, a worthy member of the Jewish nation. Yet he remained unsatisfied, and Jesus pointed out to him the reason; in that large area of his life covered by his property interests he was selfish. He was living under the fallacy that a man could be right with God and mean with his fellows at the same time. "No," says Jesus, "You want the joy of religion." Very well; you can have it if you will bring your handling of your property under the control of religion." In other words, carry your relations Godward into the sphere of your relations Manward and give them the controlling influence there and you will find the heart rest you crave.

Our Lord's diagnosis of the difficulty in such a case would be this; the man's religion does not get full expression in the field of his predominant interests. He would say: You do not live in the church or Bible school, in Bible reading and Commandment keeping. You live in the store, the factory, the bank. Your mind is principally occupied in the management of your property, in the making of money; that is where you live, and there you are selfish—and man cannot grow in grace while he is growing in selfishness. You will grow in grace, get a victory over self, and so come to fullness of character and to peace, when religion becomes in fact your chief interest and holds in strict subordination all other interests whatsoever.

Here the question arises, how mix religion and money-making? The answer is simple. Bring the making and the spending of money under the control of the religious motive. Ask yourself, why do I stay in this business? An Illinois man was asked his business. He replied, "I'm a Christian, and I pack pork to pay the expenses." He stayed in the business of pork packing because it enabled him to pay the expenses of his work as a Christian, the latter being his main career. Christianity enjoins and requires the organization and control of the total business life of the community in the service of the Kingdom of God. If anybody thinks such organization and control of business chimerical, impracticable, unwise, let him be reminded that the

highest calamity is the free that right cannot be done.

The significance and the purpose of the Layman's Ministry Movement is in the devoting of the contributions to the outside of business men that our business men are to bring in contributing righteousness; and that there is no other instrument of money than in those contributions which make to build up the Kingdom of God that is to bring the actual current life of this world under the reign of the will of God. Business men are taking hold of the evangelization of the world as a business proposition, being persuaded that, as Heine said it, "Among industrial manufacturers, that of sorts of good quality may do just as well as a quality beingly business man. In some factories and yet the movement of this I can even imagine that Kingdom may come all thoughts of commerce would have to be the industrial nations coming when they have done, and that." She, as a Christian mother, may at last obtain to the vision and the presence of a Heine man, and be able to head forth her faith, saying, "There are MY JEWELS."

With mind by contrasted in terms of character, that is of one's selfed performance, and not in terms of money. How much is he worth must be interpreted to mean. How much is he worth in usefulness to the community and the world? A young woman wrote home from the West that she had married a man worth a million dollars. When the young couple came East the husband took a humble position of a small salary. His wife was asked to explain, and Mary said: "I'd rather marry a man worth a million dollars who didn't have a cent than to marry a man who had a million dollars and wasn't worth a cent." Watchman.

AN UNWELCOME TRUTH.

It comes natural to man to resent the Bible charge of his sin and ruin. The god of this world blinds his mind, not only to the Gospel of the grace of God, but also to the sin which makes needful that Gospel. Partially it is this teaching objection to those who by reason of their stalled condition of life deem themselves on a different plane from the humble and obscure, and who find it difficult to acknowledge they are "miserable and poor and blind and naked."

When Whitefield was sitting London by his marvelous preaching, he got the ear of some of the titled classes, those whom Paul calls the "great" and the "noble." One of these, the Duchess of Buckingham, wrote in great indignation that it was monstrous to be told, You have a heart as sinful as the common wretches; and gave it as her opinion that such sentiments were offensive and insolent. This haughty and ridiculous protest reminds us of what a certain irreverent French wit once said, speaking of the sinful lives of some of the aristocracy and court classes in the time of Louis XIV.: "The Almighty will think twice before he damn people of such quality!" A more recent story on the same line was once related by Mr. Gladstone; that Lord Melbourne was seen one day coming from church in a mighty fume. Meeting a friend, he exclaimed: "It is too bad! I have always been a supporter of the church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!" We are glad to add Mr. Gladstone's comment: "But this is the kind of preaching that I like best—the kind of preaching which men need most, but it is also the kind of which they get the least."

The world of godless intellect and aesthetic culture also protests against being classed with sinners. Their refinement and cultivated taste may preserve them from things of moral filthiness and profligacy, and without any spiritual sense of sin or any apprehension that the carnal mind is enemy against God, and that the world by wisdom knows him not, they complacently imagine they have need of nothing. One of their representative writers has thus protested: "The preachers address men as sinners. We do not permit ourselves to be called sinners. We are not sinners, but respectable, clever people."

To such the Gospel has no significance. Ethical development within the lines on which nature has already started them is, in their view, all that is meant by Christianity. Hence, to quote again from one of their writers, the difference between the orthodox and themselves is, that while the former go to God for cure and healing, they go to him for education. Another protest of this kind I remember seeing in a paper of Mrs. Cady Stanton, read at one of the Congresses during the World's Fair at Chicago, in which she scornfully denounced what she called "the old idea" of mankind as depraved and as miserable sinners under a broken law, and declared that such texts as "Blessed are the poor in spirit," will not do for the present day.

Such obliteration of the sense of sin will obliterate all due sense of redemption. The Bible represents man as alienated from God, darkened in understanding, an enemy by wicked works and dead in trespasses and sins. But if human guilt and ill-desert are obscured, salvation becomes an almost meaningless word; and, why the Son of God became man remains an unsolved enigma. As old Cotton Mather so quaintly says: "Christ's death and God's mercy are not sweet but where sin is sour."—Exchange.

No greater calamity can befall a people than to prosper by crime. No success can be a compensation for the wound inflicted on a nation's mind by renouncing right as its supreme law. —W. E. Channing.

SPARKS FROM MY ANVIL.
BY REV. F. DE WITT FALKNER, D.D.

Never be ashamed to apologize when you have done wrong in domestic affairs. Let that be a law of your life. The best thing I ever heard of my grandfather, whom I never saw, was this. One day being accidentally reminded one of his children, he himself having had his patience, and perhaps, having been misinformed of the child's doings, found out his mistake, and in the evening of the same day gathered all his family together, and said, "Now, I have one explanation to make, and one thing to say. Thomas, this morning I rebuked you in the presence of the whole family, and now I ask your forgiveness in their presence." It must have taken some courage to do that. It was right. Never be ashamed to apologize.

Had your chief pleasure at home? It is unsafe to make when it is otherwise. If the husband spent the most of his nights away from home, of course, and not on account, he is not the head of the household, he is only the cashier. If the wife throws the care of the household into the man's lap, and then spends five nights of the week at the opera or theater, she may strike her children with cello and piano and ribbons that would confound a French milliner, but they are wretched. It is not when a child has no one to say its prayers to because mother has gone off to the evening sale fairment. In India they bring children and throw them to the crocodile, and it seems very cruel; but the jaws of New York and Brooklyn disposition are swallowing down more little children to-day than all the crocodiles that ever crawled upon the banks of the Ganges!

Do not think that any work God gives you to do in the world is so small a scale for you to do. The world and the universe are not ashamed to take care of one little dairy. I say, "What are you doing down here in the grass, you poor little dairy? Are you not afraid of night? You will be neglected, you will die of thirst, you will not be fed. Poor little dairy!" "No," says a star, "I'll watch over it tonight." "No," says a cloud, "I'll give it a drink." "No," says the sun, "I'll warm it in my bosom." Then I see the pulleys going, and the clouds are drawing water, and I say, "What are you doing there, oh cloud?" And they reply, "We are giving drink to that dairy." Then the wind rises, and comes heading down the wheat, and wounding its palm through the forest, and I cry, "Whither away on such swift wing, oh wind?" And it replies, "We are going to cool the cheek of that dairy." And then I bow down and say, "Will God take care of the grass of the field?" And a flower at my feet responds, "Yes; he clothes the lilies of the field and never yet has forgotten me, a poor little dairy." When I see the great heavens heading themselves to what seems insignificant ministration, when I find out that God does not forget any blossom of the spring or any snowflake of the winter, I come to the conclusion that we can afford to attend to the minute things in life, and that what we do we ought to do well, since there is as much perfection in the construction of a spider's eye as in the construction of flaming galaxies.—N. Y. Observer.

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

The Bible Student and Teacher has for its motto, "Prove all things—hold fast that which is good." And it lives up to its motto. All "new" things are tested by the highest scholarship. The May number is packed with good and strong articles defending the faith. We wish we had the money to make a present of a year's subscription to every preacher in the land. Published by the Bible League, 42 Albany street, New Brunswick, N. J. Price \$1.00 per year.

The Uncle Remus Magazine celebrates its first anniversary by absorbing the Home Magazine, of Indianapolis. Uncle Remus has had a success far beyond the hopes of those engaged in producing it. While this is a distinctively Southern magazine, its aim has been and will be to represent the whole country. Some of the contents for May are as follows: "The Ship of Souls" (a poem), by Wm. H. Hillyer; "The Other Man" (a story), by Virginia W. Cloud; "Summer Flowering Bulbs," Turkington Baker; "What I Know of the Ku Klux Klan" (Part IV); "The Hard Road Which Blux of the Bullock Officials Had to Travel," John C. Read; "Uncle Remus and the Children," conducted by Joel Chandler Harris; "Gilbert Neal" (a serial story, chapters V-VII), Will N. Harben; books, etc. Published by Sunny South Publishing Co., Atlanta, Ga. \$1.00 per year.

Human life is a mission, of which the aim is service, the law sacrifice, the strength fellowship with God.—Bishop Westcott.

Sunday-School Lesson

Monday, June 7th.

The Lord appears to the Apostles—John 20:19-31

Motto Text: "Thomas answered and said unto him My Lord and my God"—John 20:28

"Then the same day of evening, being the first day of the week, it had been a long day, full of stirring events, from the early morning when the women went to the tomb and found it empty, till the eleven gathered in the upper room after the night had fallen. When the doors were shut where the disciples were assembled for fear of the Jews." It was natural to expect that having crucified the Lord they would go on to arrest and punish his disciples. They would run no risk from spies. The door was evidently fastened; the evangelist would not have mentioned the mere closing of it. "Came Jesus and stood in the midst, and said unto them, Peace be unto you." He came while the two who walked to Emmaus were telling the others about their seeing him, and what he had said to them. "Peace be unto you," was the usual salutation from the Jews. But how great the meaning of it on his lips!

It seems they were afraid or doubtful. Men are always awed and alarmed in the presence of supernatural beings. According to the old phrase, "they could not believe their eyes." But he showed them his pierced hands and side and proved to them he was indeed their Master in his old body and not a disembodied spirit. It was the body of flesh and blood which had come through the fastened door. All doubt was dispelled. Their Lord had indeed risen from the grave and their gladness was as great as their grief had been.

"Then said Jesus to them again, Peace be unto you; as my father hath sent me, even so send I you." They had a divine commission, and they were to carry a divine message. They were to preach salvation through his blood, to suffer as he had suffered, and to triumph over death as he had triumphed, though their resurrection would be at the end of the world.

"And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost." The act of breathing upon them was intended to symbolize the fact that the Holy Spirit was imparted to them by him, just as the giving of life to man at first was represented by the act of God, when he breathed into his nostrils the breath of life." By thus imparting the Holy Spirit our Lord asserted his divinity and his equality with the Father.

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"Whoever sins ye remit, they are remitted unto them; and whoever sins ye retain, they are retained." This promise was to the apostles, and to them only when filled with the Holy Spirit. The Holy Ghost is the discerner of spirits, and he would enable them to know the secret of hearts and whether men were truly regenerated or not. There is no reason to think they had this power at all times, but only when infallibly inspired. Peter had it when Ananias and Sapphira told their story, but at the time he received Simon Magus into the church it was lacking.

Another interpretation of these words make them refer to the time when the apostles shall sit on thrones judging the twelve tribes of Israel, when their judgment will of course, be infallible, and therefore the judgment of their Lord. Either of these interpretations may be true and both may be. The Lord may have referred both to this life and the life which is to come.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." Didymus means twin, no reason is given for his absence, but from what is known of his natural despondence it is thought he had given up all hope that his Lord would yet show himself the Messiah who was to redeem Israel. But though despondent, Thomas loved his Lord with all his heart. He it was that wished to go up to Jerusalem when the Lord would not be dissuaded from going, that he might die with him.

Verses 25. Thomas' very incredulity has been a great benefit to many doubting, but sincere souls ever since. It shows there was no scheme on the part of the disciples to pretend that the Lord had risen when he had not. Thomas must have the evidence of his senses, and the fact that he was convinced is one of the strongest proofs of the resurrection.

"And after eight days again his disciples were within, and Thomas with them." It is probable they had met together every day, but that this was the first time that Thomas had met with them. Then came Jesus, the doors being shut, and said, "Peace be unto you." Coming miraculously through the fastened door, just as he had done before, and speaking the same salutation. Thomas did not believe it when the others reported it to him. Now his own senses tell him the same thing.

"Then saith he to Thomas, reach hither thy finger and behold my hands." The word behold means to acquire knowledge either by feeling or seeing. "And be not faithless but believing." Thomas ought to have believed the testimony of his brother Apostles. He knew they were trustworthy men.

"Thomas answered and said unto him, My Lord and my God." He did not need to touch him. His faith goes further than that of the others had seemed to go as yet. For this is the first time that any one of them said plainly that Jesus was God. If our Lord were not God he was really guilty of the greatest blasphemy and falsehood in the way he accepted Thomas' words. It is impossible for our knowing the Scriptures to deny our Lord's divinity and yet hold him up as an example and a good man.

Thomas believed when he saw, but till the second coming of the Lord shall men who have not seen believe in him to the saving of their souls.

"And many other signs truly did Jesus in the presence of his disciples which are not written in this book." John gives fewer of the miracles of the Lord than do the other evangelists. Guided by the Holy Spirit he had given what was sufficient to prove that the Lord was the Son of God and to show men the way of salvation.

EXTRACTS FROM THE DIARY OF W. H. DAWSON.

L. R. WARREN.

Letters of inquiry concerning this volume come to me in every mail, and, through the kindness of the Messengers, I take this means of answering.

The nature of the volume is evidenced in the title. It is the simple story of a country pastor, told in his own words. Called repeatedly to larger fields, he heard the higher call to stay with the people whom he loved. His daily prayer was, "God, make me loving, lovable and loved." That God heard the prayer is shown in the printed record. There is no published work on pastoral theology which can equal this simple story in giving inspiration to the pastor's heart.

The object of the publication is two-fold. Such a life should be of record as a blessing to those who are to come. It is a perfect recipe for the acquiring of the Shepherd Heart. A further object is the assistance of Sister Dawson, the widow of the deceased. To that end the editing of the manuscript is done without charge, and the printing is done at cost by the Messenger Job Printing Company. Every cent above the cost of printing goes to Sister Dawson.

The make-up of the volume is perfect. Printed on heavy antique paper, profusely illustrated and handsomely bound in leatherette. The price is 50 cents the copy. Orders can be sent to Box 67, Owensboro, Ky., or to the Messenger Job Printing Co., Owensboro, Ky.

WHEN THE TIDE IS OUT.

"It is good that a man should both hope and quietly wait for the salvation of the Lord." There is a time when the tide is out, when vessels neither come nor go, when the whole length of the shore is a waste of sand, when the very sound of the sea is far away. This is the time when the fisherman and sailor both hope and quietly wait. They do not chafe and fret, or, if they do, it does not avail.

As for the fisherman and the sailor, he may or may not concern himself with mysterious laws; what he does, when the tide is out, is to overhaul his craft, mend his nets, generally put his house in order, and be ready to meet the tide. These things done, you may see him standing by the sea wall, his back to the town, his eyes toward the sea, always towards the sea. There is something more than mere passivity in that stolid bearing, in that steady seaward gaze. A mere landman, I have sometimes felt something like awe in watching these men of the deep, accustomed to business in great waters, standing there looking out, always looking out to sea.

It may seem a very dull thing to do, and the men themselves may appear sufficiently uninteresting to a stranger. It would be different if the stranger could watch these same men at their work—these keen, capable, weather-beaten toil-

ers, who rest their living from wild and treacherous waters, who sup- look into their eyes then! Watch their faces and their movements as the sea-wall when the tide is out, as the lonely shore itself—it is precisely because they know how to be still and wait, that they are able to toil terribly, and to face the dangers of the ocean as if they were its masters.

The sailor and the fisherman by the sea, the shepherd on the moor, the guard of some far outpost of Empire, the lonely missionary of some interland station—these are men of whom this age of newspapers, this garrulous age, takes little or no account. But they are the men well worth knowing, and when the books are opened at last, they will be found, the masters of a secret of living without which our life is thin and poor!—the secret of hope and quiet waiting.

When the tide is out, when winter looks the land, when incidents and events are rare, when success seems barred, when worldly interests and worldly happiness rush by, when there is just silence and the present duty. I tell you it is a strong and a deep character that knows how to endure these things, and one well worth knowing. Only they who understand ever get within the gates of a life like that. To the vast unthinking majority they seem either hopelessly grim or hopelessly dull. They pass through the common throng as if they did not belong to it, they pass and go their way until the Great Silence encloses them, and some there are who will never receive their recognition until they see the Master face to face, and hear His whisper, "Well done!" And there are first which shall be last, and there are last which shall be first. When the tide is out, when "the salvation of the Lord" seems far away, how is it with us then? What is our bearing then? We may know the kind of men and women we really are according to our bearing then.

The Salvation of the Lord. What is that? It is not, in this instance, that salvation from sin alone of which the Bible is full, that salvation which comes to the soul when it rests in the mercy of God. The language is that of a man who has already known that salvation, and who knows God. He is speaking rather of those periods in life when hope and patience is the chief need. Not that there is any lack in the Grace of God. That tide does not ebb and flow, it always abounds. But in our personal experience, and in the moods of our mind, there is ebb and flow, as in all things human. There is a time when the tide is out, far out, and what to do then we do not always know. But here we are told. There is a salvation from despondency as well as from sin, a salvation from anxious care as well as from remorse, a salvation from self-consciousness as well as from condemnation, a salvation from the Red Sea as well as from Egypt. "Stand still, and see the salvation of God."

There may be a dearth of spiritual results. I speak of the results that are seen: I believe that where the Spirit is inevitable, although it may not be tabulated. It is in many strong and subtle influences. No man or woman can live well, and at the same time live to them-

self. But there are periods in the life of the Church when conversions and accessions to membership are few and far between. Nothing tests the character of a people like this. Let there be outward and visible success, large and increasing numbers, popular favour, and there is general congratulation. But if there are absent—how then? There is something rare and precious, something divinely noble, in faithful adherence to a good cause that is under a cloud. It is that spirit of the friend who stands by you through thick and thin, and who, the more you need him the more his grand devotion is made known. To toil and triumph is one thing; to hope and quietly wait is another. To about with the crowd is one thing; to stand by "the little flock" is another. The greatest good of life is found, and the greatest character is formed, in the pursuit of some cause that demands courage, patience, and sacrifice.

Under God, the Church owes its very existence to men and women who, through long days of disfavor, have known how to hope and quietly wait for the salvation of the Lord. These are they who keep the flag flying when there is nothing else that they can do, "standing by the Captain, serving faithfully," until the tide of battle turns, and there is victory all along the line. Rich and wholesome and endlessly interesting is the personality of one who has borne the heat and burden of the day—one who has borne it, and not shirked it. —London Baptist.

RENOVATION NECESSARY.

T. K. RICHIEY.

The brilliant diamond, so fabulous in value and so highly prized, is of the same substance as coal. Subjected to mighty pressure and intense heat the black, untaught coal is converted into the glowing gem. It is not possible for this happy transformation to be effected any other way. And thus it is with the Christian; undeveloped, he is covered with impurities and hidden away under the rubbish of sin. He is a fallen sun whose light is obscured, a wandering star whose radiance is hidden. He needs the rubbish cleared away; he needs the renovating process to revive the impurities consequent to worldly contact. So the record is: "I will bring the third part through the fire and will refine them as silver is refined, and will try them as gold is tried."

"That the proof of your faith, being more precious than gold that perisheth, though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ." And think not that any shall escape for it is written: "Whom he loveth he chasteneth and scourgeth every son whom he receiveth." Princeton, Ky.

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.

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PASTORLESS CHURCHES AND CHURCHLESS PASTORS

REV. C. C. MARSHALL, PH. D.

It is interesting, to say the least, to observe the many, and conflicting, opinions on this question. That we have both pastorless churches, and unemployed pastors in large numbers, all seem to be agreed. But as to what occasions so undesirable, if not distressing, state of affairs, there is a wide difference of opinion.

In this connection a few thoughts suggested by observation, come to me, which I wish to present for what they may be worth.

In the first place, it must be conceded by all that all churches are not the same. They differ in their stages of spiritual, intellectual and temporal development and resources. Hence, they view the ministry from different points of view, and measure the ministers by different standards.

In the second place, all ministers are not the same. They, too differ in the same way as do churches. And, therefore, they see the churches from different view points, and measure them by different standards.

Now, bearing these two propositions in mind, it is readily apparent that unless great care—greater than is usually exercised—be diligently employed in forming the relationship of pastor and people, "misfit" will not infrequently result. And no one in particular is at fault for the very unpleasant and most unfortunate situation. This thing might occur repeatedly with reference to any given case. The result ultimately is, that the reputation of the pastor, or the church, as the case may be, is seriously injured. In the case of the unfortunate pastor, he cannot easily secure a pastorate. In the case of the unfortunate church they must take the man who is willing to "take chances," and become their pastor, which will probably be another "misfit." My humble opinion is that there are many excellent men who have practically been forced out of the ministry by means of three or four unfortunate experiences in forming the pastoral relationship where they could not "fit in." They are not to be censured for this, nor are the churches; it is a result which naturally follows our oftentimes too carelessly exercised method of "calling a pastor." "But," asks some one, "is not our method of settling a pastor the Scriptural method?" Yes, it would seem so, but there is great danger lest a Scriptural method be unscripturally employed. This "candidating" idea, which obtains among us as a people, is to be greatly deplored. Pray, where is the church that is capable of deciding intelligently as to the fitness or unfitness of a man for the pastorate of that particular church, from having had the man on the field two or three days, and having heard him preach two or three times? His success, or failure, elsewhere has little to do in determining the question on a new field. "Then," some one inquires, "how are pastorless churches to secure the 'right man'?" It is not easily said how. But this much may be said: Let the deacons and pulpits committees take the pains to study the conditions and needs of their own church, and also ascertain as much in regard to other churches as it is possible for them to do. Let the pulpits committee, or two or three brethren who pos-

sess good judgment, visit the field where their prospective pastor lives and labors. If this is not convenient, or would, in any way prove embarrassing, let inquiries be carefully made as to the pastor's present field, his work, reputation, etc. By any and all means whatever within reach, let the greatest care be exercised that no "misfit" result. This one thing has injured us as pastors and churches more perhaps, than any other thing.

Pulpits committees and pastors should bear in mind constantly that different churches and different communities, must be preached and appealed to by the Gospel from different general standpoints. One church, or community, will hear and respond to the Gospel if presented from a social standpoint. Still another will not readily hear and heed apart from the eloquence and persuasiveness of the finished orator.

We all will admit that as did Paul, so we, as ministers today, should endeavor to become "all things to all men that we might by all means, save some." But we will probably just as freely admit that we all cannot be learned, or in a marked degree sociable, "good mixers," or eloquent, etc., at will. I could this minute, mention a number of our most prominent churches that are pastorless. Why should it be so? Are these churches seeking the men who will "fit," or are they merely seeking men who have succeeded in building up great reputations? It should be borne in mind that great reputations built up elsewhere, might not count for much on another equally important but different kind of a field.

Just one more thought: When the pastor and the church are suited to each other, let the relationship be perpetuated until it is made very clear that it should be dissolved. Let us not be restless. Remember when you read reports in the papers of pastors and churches, you read only the bright side. The dark side, which all have in some measure, is not published, and the dark side in other places may be darker than the dark side where you are located.

PETS ON THE RANCH.

Christopher lives on a ranch. That is the California name for a farm. He is very fond of pets, and when I visited him he took great pleasure and pride in introducing them to me. "Come here, Carlo," he said, and a fine Scotch collie came bounding to him, wagging his tail as if he loved his lord. "Shake hands with the gentleman." At once the beautiful creature, standing upon his hind legs, extended one of his fore paws. "Now, tell the gentleman that you are glad to see him." The dog looked up into my face and uttered a sharp, quick, joyous bark, that seemed to say, "Yes I'm just as glad as I can be." Just then two Maltese cats came in sight. They evidently wanted to be noticed and petted, but they were afraid of the dog; for as soon as he saw them he began to growl. My friend said, "See how jealous these animals are of each other. They are all fond of me, but in spite of all I can do to civilize them they will 'fight like cats and dogs' when they are by themselves. Carlo chases Mr. and Mrs. Pussy all over the yard, and they have to run up a tree to escape from him." Carlo was told a naughty dog. He obeyed very

doggedly. When he was gone the cats came and seemed to enjoy being handled. They purred with delight and were determined to stay with us and to go with us into the house.

But at the threshold my host said, "No, no, please, you can't come in here, for you would scare the birds." In the sitting room were canaries and orioles in their cages. When the doors were opened they all came out and lighted on our shoulders and reached with their beaks to peck gently at our mouths as if they were kissing us. They have been taught a great many pretty ways by the daughter of the house and it was wonderful to see how tame they were and how fond of those who had treated them so kindly. But the birds were afraid of the cats, and though the cats liked the birds it was the affection of the wolf for the lamb.

From the house we went to the corral. That is the California name for the yard where the horses and cattle are kept. Mr. Clopper has some very fine stock. The colts, as soon as they saw him, trotted up to be petted. But though the fawn-like Jersey calves looked longingly towards us, and seemed to want to come, they were evidently afraid of the colts. One of them that appeared to be an especial favorite did finally try to crowd in. But the colts turned upon her, biting, kicking and squealing so that she had to run for her life. After we had turned the colts into a separate enclosure, the calves welcomed us as warmly as they had, and seemed to be perfectly happy when we stroked their glossy sides and called them pet names.

When we went into the house Mr. Clopper began to talk of the church to which he belongs. He had a good many hard stories to tell about some of his brothers and sisters. They were not his sort of folks, and he could not get along with them very well. I said to him, "Don't you know, Brother Christopher, Christ said that the second commandment, 'Thou shalt love thy neighbor as thyself,' is like unto the first, and that John writes, 'He that loveth God must love his brother also'?" How can you be a Christian, as you profess to be, and have so little charity for those who are members with you in the household of faith? I am afraid that your piety is like that of the pets you have been showing me. They all love you because you feed and fondle them. But they don't love one another. You love God, because he has been good to you and because you hope in his mercy for his life and for the life to come. But this is a selfish kind of affection. It is not godlike, Christlike, loving benevolently, loving in order to do good rather than to get good. Now, if you could make your pets new creatures they might learn to love each other for your sake. But while they have their animal nature unchanged, you cannot expect anything of the kind. If you regard the church as only a corral full of the Lord's pets, all loving him but not loving each other and not expected to, which seems to be your idea, I fear that you have read the New Testament to very little profit.

As I drove away from that model California ranch, the lesson of brotherly love was impressed with new emphasis upon my heart. It is easy to persuade ourselves that we love God when we read of his wondrous love for us, and enjoy so many evidences of his goodness. But do we love the brethren for his sake? Have we put off the old

man with his affections and lusts and put on the new man which is renewed in the image of him that created him? I fear that a great deal of the piety of today is, to say the least, sadly superficial. It is a thing of sweet emotions and cerebral sensations, rather than of fervent charity and ardent self-denying benevolence. Christopher loved his pets because they were teachable and responded to his caresses. God loves us because we need his love, though we are unworthy of it and ungrateful for it. And he wants us to love the unlovely around us, as he loves us. This is the true test of piety. If it will not abide this test, we are not wise in trusting to it for the day of judgment. Then the Judge will say, "Inasmuch as yet did it unto one of the least of these, ye did it unto me." *Obelisk Oldschool In Interview*

A SKETCH OF THE LIFE OF ABRAHAM

Faith, courage and obedience were gifts which were possessed by Abraham to a remarkable degree, so that from the earliest to the latest times he has been known to all Bible readers as the father of the faithful.

From a city called Ur, which has long been moldered and decayed now perhaps concealed by the sands of time Abraham began his journey to Canaan. What an imposing caravan must have moved forward as the ancient Abraham took his slow march across the plains with his wife, Sarah, and one of his brother's sons, with flocks and herds, and tents folded for the expectant journeyers.

Gloomily, Sarah may have looked across the broad prairies before them and dreamed of trials that might await them. But we know that Abraham staggered not at the promises of God through unbelief. He looked upon the things that be not as though they were. He by faith saw himself as it were, already in possession of the promised land. He believed the promise, that his future seed could not be numbered for multitude. With faith, he saw the difficulties of the journey, however great, would melt before his opposing march and the distant tribes would not be able to defeat the God appointed journey. Stretching out in the distance lay before him the plain over which the early pilgrim band advanced day by day and beneath the blue sky at night pitched their tents in happy company, to wait the dawn.

He could not see the reason of all of God's commands, but he walked by faith. Faith led him on to spread his tents to build his altars and train his servants.

Abraham in the strength of God and a majestic manhood listened to the call of God to go out into a strange land, a land he knew not, but God knew, though he gave him none inheritance in it, no not so much as to set his foot upon, yet on they went; for they were looking for a city which had foundations, whose builder and maker was God. Some year previous to those events, the father of Abraham, wishing to find a home in Canaan gathered his family about him and advanced as far as Haran, a city perhaps somewhere on the line of the route to the fair land of Canaan. Sarah, no doubt, soon became forgetful of the trials of the long and difficult journey before them and leaning trustingly upon the arm of the ancient and venerable patriarch, forgot the dangers of the way, and onward went, not knowing whither they went, and Abraham passed through

Do You Hear Well?

Advertisement for Ear, Throat and Nose Specialists. Includes text about hearing and a small illustration of a person's head.

the land. But not until he had tarried some five or seven years at Haran. Why he and the company with him tarried there, the reason may have been to make further preparation for the journey. The extreme age of the father, too, may have somewhat hindered the advance of the pilgrims. Reaching the place of Shechem at last Abraham built an altar and the incense of his prayer arose for the first time in that land of the Canaanites.

Advertisement for Individual Communion Service. Includes text about the service and a small illustration of a communion table.

Look within! You know that in your highest moments an ideal of purity, honesty, sincerity, loveliness, shines within you. Let that be your constant guide and companion as you work day by day, molding your life into its likeness. —Abby McDuffy.

The promises are a precious book; every leaf drops myrrh and mercy. They are golden vessels, laden with the choicest jewels that heaven can afford or the soul desire. There is nothing you can truly call a mercy but you will find it in the promises.—T. Brooks.

Advertisement for loss of appetite. Includes text about the benefits of a specific medicine and a small illustration of a bottle.

GOD'S ELECT

BY CHARLES R. CLARK, LL.M.

Ash and immortality from grief and care. Pray, rather, for the strength and grace to bear With faith unwavering to the end, that you May join Faith's heroes Noble retainers! (This is thy Father's way, Fight bravely, watch and pray.

The iridescence of the molten gold, Its prismatic colorings, had ne'er been told.

But for the creature's intended heat,

Which tore the mass apart, purging impurities! (Herd, Lord, the grave, the fire, Ye, purge, refine inspire.)

Nor had the glories of the diamond above

Till lapidary ground the rugged stone

Ten thousand times, then, lo, the "brilliant," white,

Perfected now for radiating light, ("Light of the World," through me, May men Thy glory see.)

(God's chosen ye, mayhap, to shine at night;

To "grow a soul" amid the things that blight;

To smile through tears the passive Christ reflect.

Fight on, brave soul, for ye are God's elect!

-N. Y. Advocate.

Our Pulpit

GOD'S GLORY OUR REREWARD.

C. H. SPURGEON.

"The glory of the Lord shall be thy rereward."—Isaiah lviii. 8.

The Church of God is an army marching through an enemy's territory. She can never reckon upon a moment's peace. If she were of the world, the world would love its own; but because true saints are not of the world, but Christ has chosen them out of the world, therefore the world hateth them. As the Amalekites suddenly fell upon the children of Israel, unprovoked, and without giving any warning of their hostile intention, so, not only in times of persecution, but in these apparently softer days when the world does not use the stake and the sword, at all seasons the world is ready to pounce upon the Church of God, and to call in its grand ally, the devil, to overthrow and destroy, as far as possible, the militant hosts of Israel.

Every Christian, then, must be a soldier, and take his share in the battles of the cross. We must not look upon our life as being a pleasure-journey through a friendly land, but as a march—a march through the very midst of foes who will dispute every foot of our way. Now, if we thus view the Church of God as an army, it is consolatory to know that we have a vanguard: "My righteousness shall go before thee." We take our Lord Jesus Christ to be "the Lord our righteousness;" he is the Forerunner, and he has gone be-

fore us, even through the river of death, and up to the skies, that he may prepare a place for all those who have believed under his standard.

Our host, however, speaks not of the vanguard, but of the "rereward." There is always danger there, and it is comforting to the saints to behold as glorious a shield borne in their rear by an mighty arm: "The glory of the Lord shall be thy rereward."

It is but little I have to say to you this evening, but may God make that little profitable to you! We will, first of all, dwell upon the rereward, and enquire what it is which is here intended; and, secondly, we will try to show how the glory of the Lord brings up the rear, and protects the souls on every side.

I in the first place, what may we understand by the rereward? Taking the text to refer to the Church of God as a body, we remark that there are always some who bring up the rear. God has never left his Church without men to stand in the front. A few chosen men have always been raised up by God, and they led the way, both in testimony and in suffering. The race of the prophets will never be extinct. "The sceptre" in this sense will not depart from the members of the Church until Christ shall come a second time. The teacher shall not be taken out of his place, nor the candlestick be removed, nor the bread of life be taken away. But the mass of the Church are rather like the body of the army, marching on and fighting well, but not attaining unto the first three might-

ies. We have, moreover, in the Church of Christ a considerable proportion of those who are always behind. Some of these are here tonight. You feel yourselves to belong to the rear, because you are so weak in faith. It is a blessed thing to enjoy full assurance of faith, and yet no doubt there are thousands in the fold of Jesus who never reach this attainment. It is a great pity that they should not reach it, for they miss much happiness and much usefulness; but, still—

"Thousands in the fold of Jesus, This attainment ne'er could boast; To his name eternal praises, None of these shall e'er be lost. Deeply graven On his hands their names remain."

There are some who, from their natural constitution, and other circumstances, are very apt to despond. Like Mr. Fearing, they not only go through the Slough of Despond, as Bunyan says, they carry a slough of despond about with them. They are little in faith, but they are great at foreseeing evil. They are always expecting some dreadful ill, and they cower down before a shadow. I thank God that those of you, who have faith but as a grain of mustard seed, shall not be left to fall away; the glory of the Lord shall gather you up with the rest of the saints. The stragglers, the wounded, the halt, the lame—though these cannot march with the rest as we could desire, though, like Mr. Ready-to-Halt, they have to go on crutches, yet the glory of the Lord shall be their shelter and protection.

Then there are some of you who are not exactly weak in the faith, but in your humble estimate of yourselves, you put yourselves in the rear. "I am very poor," says one; "it is but little that I can

ever give; even if I gave two million, as the widow did, I might almost give all my substance in so doing. I am obscure, too, for I have no talent; I cannot preach; I can scarcely pray in the prayer-meeting to edification; I hope I love the Lord, and that I am one of the stones in the walls of his church, but I am quite a hidden one." Ah, well! pass through you are despised and forgotten, the glory of the Lord shall secure your safety. It was said of the tribe of Dan, "They shall go hindermost with their standards," and there must be some to be in the rear; or, while the rich may rejoice in what God has given to them, yet you, in your contentment with your lot, may be thankful for your poverty, and bless the name of the Lord that, though you may be in the rear, you are yet in the army, and you shall soon, as much as those in the van have your full share of the spoil.

Probably there are some who get into the rear from a much more painful cause, namely, from backsliding. I would not say a word to excuse backsliding, for it is a dreadful thing that we should depart from our first love, or lose the vigour of our piety. It is dangerous to get even half a yard from the Saviour's side. To live in the sun, like Milton's angel, that is blessed living; no lack of light or warmth there; but to turn our backs on the sun, as the descendants of Cain did of old, and to go journeying away from Christ, this is dangerous in the extreme. "The backslider in heart shall be filled with his own ways." Many men talk of David's sin; it were well if they would recollect David's repentance, and David's broken bones, after he had received pardon. He never was the same man afterwards that he was before. His voice was hoarse and cracked. You can tell the Psalms that he wrote after his fall, for his pen quivered as he wrote them; and yet, blessed be God, he could say, "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure." Even to these falling ones, Christ is kind. Though they have wandered from him, his voice is not that of condemnation, but of consolation. Return, ye backsliding ones. He owns the marriage bonds still. "I am married unto thee, saith the Lord." Backslider, let this be some comfort to you, if you are bewailing your backslidings; but oh! if you are not conscious of them, or are conscious of them, but are not mourning them, tremble, tremble, lest backsliding should become apostasy, and you should prove beyond question that you never had a sound work of grace in your heart.

Now, whoever it may be, in the militant host of the Lord, who is in the rear, here is our comfort—that the glory of the Lord shall be the rereward. Only one or two of you can guess, in any adequate measure, what the care of such a large church as this is. I have sometimes felt as Moses did when he said to the Lord, "Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child?" But here is my consolation, "the Lord knoweth them that are his;" and those of you who do not always show due faith and courage—who do not advance to the front, as we could wish, in Christian service, we nevertheless, commend you to the care of our God, praying that the rear

may be divinely preserved. We wish that you would quicken your pace, that you would grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; but we know that, even as it is, you shall be found of him in peace in the day of his appearing, since your rightness is found in him, and you are not trusting in yourselves.

Next, now, supposing the text to refer to the individual Christian, how shall we translate it?

We will translate it in three ways. First, as relating to our past, that which is behind us. We need a protection from the past. Now, what is that which is behind us? There is something to rejoice in, for God has been gracious to us; but there is very much to mourn over, for we remember our former lusts in our ignorance, things whereof we are now ashamed. (Christian, look back awhile upon those sins of yours, the sins of your youth, and your former transgressions; sins against law and against gospel, sins against light and against love, sins of omission and sins of commission. What about them? Suppose that, like a pack of hungry wolves, they should pursue you; suppose they should come after you as Pharaoh and his chariots and his horsemen went after the children of Israel, when they escaped out of Egypt. Ah! then the glory of the Lord shall be your rereward. Christ and his atonement shall come between us and our sins, and he shall drown our enemies in the Red Sea of his blood, even as he drowned Pharaoh and all his raging hosts who pursued the chosen people. Fear not your past sin, Christian. Tremble at the thought of it, by way of repentance, but thank God that you shall not be called to account for it; for all your sins were numbered on the Scapegoat's head of old, and he took them, and made an end of them, and carried them away for ever. "Who shall lay anything to the charge of God's elect?" As to past sin, the glorious atonement shall bring up the rear.

Then there are our past habits. How much of injury we still suffer from these! A man, who has been accustomed to witness scenes of vice, will frequently have most fearful pictures painted upon his eye-balls even when they are closed for prayer. Yes, and when the sacred hymn is going up to heaven, a word in it may suggest a snatch of a profane song, or bring to the recollection even blasphemy itself. It is sad thing to have learned the arts of sin, to have acquired habits of passionate temper, of pride, or covetousness, or of falsehood. We may well tremble lest these old enemies should at last prove too much for us. We have left them behind us; they do not lead and guide us as once they did, but they dog our steps; the dominion of sin has been broken, but the law of sin is still there to vex us. The tree is cut down, but the sprouts still spring from the root, and are all too vigorous, especially at times when they have been watered by circumstances, for at the scent of water they will bud and grow. Ah! then, we must take our bad habits to the Lord Jesus. We must ask him to manifest his glory by helping us to conquer them, and we shall yet break these bonds which had become like fetters of iron; we shall snap them as Samson of old did his green withs, and we shall be free; but the glory of the Lord must do it, and we shall have to give him all the praise.

So, the whole of the past, if you take it in any of its aspects, need

not cause the Christian tormenting sorrow, for he can believe that all his sinful past is left with God, so that, as neither things present, nor things to come shall be able to separate him from the love of God, so not even things past shall be able to do it.

Next again, understanding the text as referring to the individual believer, we may speak of the rear as signifying that part of our nature which is most backward in yielding to the power of divine grace.

Heathen, often, to kill is present with us, but how to perform that which we would we find not. The understanding is con-

vinced, and that leads the van; the affections are awakened, and they follow after; but there is a weaker passion which would, if it dared, consent to sin, and that is this flesh of ours in which there dwelleth no good thing. It is this dangerous rear, this weakest part of our nature, which we have most cause to dread. O friends, you know but little of yourselves if you do not know this, that there are such weak points about you that you might be overthrown in a moment if almighty grace did not preserve you. Peter is laughed at by a silly maid, and he falls. "How are the mighty fallen!" How little a thing brings an apostle to the level of a blasphemer! As for this rear-part of our army, what shall we do with it? It is here that God's glory will be seen in conquering and overcoming. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ," and giveth us victory in the very place where we were accustomed to say, "O wretched man that I am! who shall deliver me from the body of this death?" These straggling passions, which we cannot marshal, as we would, into regular order; those wandering thoughts; those downward desires; that cold heart, which will not grow warm, as we would have it, but will lose its holy glow—all these powers of ours shall be brought into subjection and sanctified by grace. God shall gather up the stragglers, and bring the whole man safe to perfection by the sanctifying power of the Spirit.

Once again, understanding still the individual Christian, may we not speak of our rear as signifying the end of our days? The glory of the Lord shall be the rereward of our mortal history. The van was blessed, when we looked to Christ, and were lightened, and our faces were not ashamed. "Many days have pass'd since then, Many changes we have seen; Yet have been upheld till now; Who could hold us up but thou?" But the rear of the march of life is coming. We shall soon be up to our necks in the chill river; the waves and billows must soon roll over us. We may desire to be with Christ, but death itself never can be desirable. "We shrink back again to life, Fond of our prison and our clay." We long to be with Christ, for it shall be "far better" there; but that last pinch, when soul and body shall be separated, cannot be looked forward to without solemn awe. Oh, how sweet to think that Christ shall bring up the rear of our life! If ever we have had his presence, we shall have it then. We shall—"Sing when the death-dew lies cold on our brow, If ever we loved thee, our Jesus 'tis now."

Perhaps our last day will be our best and brightest day, and we

shall be surprised to find what kinds of glory there are around and above the throne of death. I see, before me, many, very many veterans. Your grey hairs tell of your martyrdom in heaven. I trust your locks are whitened with the sunlight of glory. Oh! be not afraid; you shall find it a blessed thing to sleep in Jesus, and even as you go to that last bed, you shall not tremble, for he shall be as manifestly with you that you shall not be afraid. The glory of the Lord shall be your reward. — I what that glory shall be, what it can imagine, what tongue can tell! The glory that excelleth, the glory of perfection, the glory of being made like unto the First-born among many brethren, the glory of the Well-beloved which he had with his Father before the world was. "The glory which thou gavest me I have given them." Behold them your letter end. Oh, that our last days might be with the righteous, and our last end be like theirs! The glory of the Lord shall be the Christian's reward."

But now, only for a minute or two, let me show how the glory of the Lord thus, both in the case of the whole church of Christ, and of each separate Christian, becomes the means of gracious preservation.

What is the "glory of the Lord" which shelters the weak, and preserves the saints? May we not understand it to mean, first of all, the glorious attributes of God? God's mercy is one of his glories. It is his great glory, you know, that he is a God passing by iniquity, transgression, and sin and remembering not the guilt of his people. Now, brethren, as to our past sins, and our weakness, and all those other things in which we understand the rear of our spiritual host—as to all these, the mercy of God will glorify itself in them all. Notwithstanding our weakness mercy shall find a platform for the display of itself; and where sin abounded, there shall grace much more abound. When you think of the greatness of your sin, think also of the greatness of God's mercy at the same time. As Master Wilcox says, "If thou canst not keep thine eye on the cross, when thou art repenting, away with thy repenting." A sense of sin, which is not also attended with a belief in God's mercy, is not an evangelical sense of sin. Oh, to know the superabounding mercy of the loving God who delighteth in mercy, his last-born, but his best-beloved attribute! He will glorify himself by his mercy in delivering you where you most need it.

So will he also show the glorious attribute of his wisdom. It takes a wise captain to conduct the rear of the army. To lead the van, needs courage and prudence; but to protect the rear often needs more wisdom, and even more courage still; and God will show the wisdom of his providence and the fidelity of his grace in taking care of the weakest of the host, and in preserving you, believer, in that place where you are most in need of preservation.

So will he also show his power. Oh, what power it will be that will be needed to bring any of us to heaven! We need a God to get us there. Nothing short of divine strength will ever be able to preserve any one of us. So crushed and hardened, and sometimes so stung with the venom of the old serpent, how shall we who are in the rear be kept unless the bare arm of God be revealed? The glory of the Lord in mercy, wisdom, and power, shall shine trans-

cedently in our case. And here, too, shall be conspicuous the constancy of God. He loved, of all the attributes of God, next to his love, this is, perhaps, the sweetest to the tried Christian, namely, his immutability.

Immutability his will; Though dark may be my frame...

You are not trusting in a Saviour who was yours yesterday, but is not faithful today, or who will fail you tomorrow, but every word of his promise standeth sure, and he himself standeth fast to it. How the immutability of God will be illustrated in those who have had a long life, and borne trial all through it, but who find, at the last that Christ, who loved his own, which were in the world, did love them even unto the end! Yes, the weakness, which you now discover, and mourn over, shall only afford an opportunity for the faithfulness of God to reveal itself in your case. The glory of the Lord in all its attributes, shall bring up the rear.

May we not also understand, besides his attributes, his providence? The providence of God is part of his glory. Thus he shows the skirt of his royal robes amongst the seats of men, as he has dominion over all the events of time. Ah, you may rest assured that, in all these points in the Christian Church which are the most weak, and the most behind, the providence of God will be seen in bringing the entire army of God home, safely home, victoriously home. Looking at the history of the whole Church, it is cheering to us to see that God has never sustained a defeat, and when his army seems to have been repulsed for a time, it has only been drawn back to take a more wonderful leap to a yet greater victory. One wave may recede, but the main ocean advances, the great tide of our holy faith is coming up; and as we watch wave after wave dying upon the shore, we must not weep, or think that God is sustaining a disappointment, for the main flood must advance, and it shall, till all the mud of idolatry and human sin, and all the sand of human rebellion shall be covered with the silver tide of truth and love, and against the rocks of eternity, the great waves of gospel truth shall for ever beat.

Courage, my brethren, the Lord will bring up the rear by his providence, ruling and overruling making evil produce good, and good something better, and better still in infinite progression. Not only to the whole Church, but to you also, individually, shall it be so; and in due time, if you will but wait, you shall not be disappointed but your light shall arise in obscurity, and the days of your mourning shall be ended. The glory of the Lord shall thus be our reward.

But may we not believe that the glory of the Lord, which brings up the rear, is the Lord himself? After all, we cannot dissociate the glory from the glorious One. God himself we must have if we would see his glory. Ah, brethren! the wine of communion with our Father and his Son Jesus Christ is the surest preservative against fear; and especially ought we to cultivate this communion when we feel that we are in most danger. Near to the Saviour's bosom, it does not matter what we suffer. Close to God, he who is full of infirmities will overcome them all. Whatever your besetting sin may have been, put your head upon the Saviour's bosom, and that besetting sin shall not overthrow you. Close to the

Master, and since his garments smell of myrrh, and aloes, and spices, you shall never want for perfume. Have Christ with you, and you cannot walk in darkness, however dark your way may be; for you are in your chamber. Wait upon him in prayer. In coming down from those chambers, with your souls refreshed, say to him, "Abide with us from now to ever." For you may rest assured that, in this holy communion, you shall find the true protection, while they who neglect this are most apt to slip with their feet.

And so, let me close these few words of address by exhorting you always to fly to the glory of the Lord whenever you feel your danger, and even when you do not feel it, for it is well to be there. "Trust in the Lord, and do good, so shall thou dwell in the land, and verily thou shalt be fed." Trust not in man, nor put thy confidence in the glory of man. Rest not in thy circumstances, nor thy wealth, nor thy health, for the glory of all these shall pass away as the beauty of the flower in the field, which is worn out down beneath the mower's scythe. Trust thou in the Lord for ever, for in the Lord Jehovah is everlasting strength. Ye sons of men, trust in your God, and ye shall be secure beneath the shadow of his wings.

Ye sinners, fly to the Saviour. "Seek ye the Lord while he may be found." Look to the cross of Jesus, and put all your dependence in his sufferings, and his merits; and you who have done so already, trust more than ever to your God, and to your God alone, in every hour of ill, and every night of grief.

The Lord bless you, for Jesus' sake! Amen.

FLY TO PIECES

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read "The Road to Wellville," in pkgs.

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

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Page Mills, N. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were bursting up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, had appetite, had feelings, had dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is really sure to do great good. Get a bottle today.

"DANIEL IN THE LION'S DEN."

BY EDWIN A. WILSON.

The prayer of Solomon at the dedication of the Temple, as written in I Kings 8, about 467 years before, was not out of date with Daniel, nor was the book containing this wonderful petition neglected. Daniel was familiar with the letter had imbedded its spirit and was in the daily habit of applying its precepts. Daniel would most likely have conformed to the demands of the king if he had not as a child known the wisdom and saving power of the Holy Scriptures (II Tim. 3:15).

Daniel could say, "If God be for us, who can be against us?" Rom. 8:31. Daniel's faith in the knowledge of God made Him indifferent to the threats of men. Daniel had searched the Scriptures (1); Daniel believed and feared God, and none else. Daniel had learned to pray when a child, and he did not forget it when he became a man; this was one of the childish things that Daniel did not put away.

The great men of Darius had observed Daniel, and knew that no rule of man could interpose between Daniel and his God. So rightly judging they drew near at his accustomed prayer time; everything was working out as they expected; three times a day, on his knees, with his windows opened toward Jerusalem, Daniel prayed and thanked the living God, and neither changed his place nor his plan to save his life. While Daniel's enemies were getting the proof of his disloyalty to the king, they were unconsciously advertising to the whole world Daniel's loyalty to his God! Daniel might have saved himself by waiting until the thirty days had passed (12); surely some one will say "self-preservation was the first law of nature," but Daniel was not following nature's laws but the laws of the God of nature; besides had Daniel been afraid of man, Daniel had not given proof that he feared God. Daniel might have stopped praying for thirty days, surely, it was not expected of man that his loyalty to God would bring him into a place of danger, with men; but had Daniel stopped praying thirty days, he

might have stopped altogether, how disastrous this would have been, better a thousand times have his bones broken by the lions than have his life happy, prayerful, peaceful relations with God, but for a week up in the lions' den than lose the seal of God's favor which had brought thought but gladness to his heart to this day.

The king the captive which by fealty to his God had gotten the highest place in the kingdom has ignored the law and gone on just as if there had stood interdicted such things, he is praying three times a day, just as he did before. The message of his great men brings word to the king, for the king loved Daniel, the law cannot be changed, its demands must be fully met. The king sets his heart on delivering Daniel, he labors until the going down of the sun but to no purpose, as the laws of the king must be maintained if Daniel's life is forfeited, and while the king executes the law's utmost demand, his faith in Daniel's God sustains him in the midst of the distress his thoughtless act had brought him. Daniel was able to stand before the king, but the king was not only attracted to Daniel, but to Daniel's God. Thus the king speaks to Daniel after meeting out to Daniel the full penalty of the law, "thy God whom thou served continually (not off and on), he will deliver thee." As Jesus met every demand of God's law, so Daniel must meet every demand of the law of Darius. There could be no escape for Jesus, humanly speaking, there could be no escape for Daniel; but while God spared not His own Son, but delivered Him up for us all, He spared Daniel, though the laws of the Medes and Persians were not altered or changed. The crime charged against Daniel was the infraction of Man's law; the crime charged against Jesus involved the law of God which said, "The soul that sinneth it shall die." Jesus, the spotless one, with no sins of his own, took the sinner's place; it pleased the Lord to bruise Him when he found Him in the sinner's place; He must bear in His own body the death we deserve, the chastisement of our peace was upon Him, with His stripes we are healed.

The majesty of the law has been fully sustained, its demands though unrighteous met; the king who made the law was as great as the law, yet he gives himself over to fasting and passed a sleepless night, while God is acting—for says the Septuagint (18): "But God shut the mouth of the lions and they did not molest Daniel." The king is early to the den of lions, but Daniel's God has been there before him, and while the king's cry to Daniel is sad, the prompt answer of Daniel to the king is glad. While Daniel is innocent and did no hurt to the king, yet Daniel recognizes his deliverance as of the Lord; there was no room for boasting; Daniel's safety within, and his deliverance from the lions' den was all of grace; God was the keeper, God was the deliverer, hence the glory was God's. With Jonah we must cry, "Salvation is of the Lord," to Him be all the glory. Daniel believed in his God, hence sustained no hurt, just as Daniel's three companions, trusting in the same God, came out of the fiery furnace without the smell of fire on their garments.

A tender conscience is a stronger obligation than a prison. —Thomas Fulker

Editorial

The atmosphere of the church should be a matter of concern to the entire membership...

It should be worshipful, reverent, prayerful and home-like. Such an atmosphere is conducive to growth in grace...

Such an atmosphere is desirable, possible and should be found in every church. It cannot be produced, however, by superficiality, pretense, hypocrisy or indifference...

Buddhism, one of the missionary religions of the East, has turned its eyes Westward, and a priest, known as Bikkhu Avanda Metteyya, is now in London for the purpose of leading an aggressive propaganda of this ancient cult...

The confident affirmation is made that the ills of Western social life can be cured and its problems solved by the religion which he represents. The method by which this is to be done, while clearly stated, stands far removed from possible attainment.

According to the fundamental teaching of Buddha "there is within us naught that is permanent, just itself-abiding; that we are, as it

were, but waves upon life's Ocean, which, passing on, fade from the superficial and spurious appearance of individualism to the vast depths of consciousness that, common to them all, swirl motionless beneath these surging waves."

The crowning curse of the world is "individualism" and this is to be removed by the doctrine of "new individualization," which finds its ultimate expression in nirvana, or the absolute loss of personal consciousness. There is secured by realizing that every hurt but harms "life," of which each is a part, and the greatest victory is in the "conquest of self."

In all of this there is a business that strangely resembles the incoherent utterances of Christian (I) Science. Any system that rests on the destruction of personality and boldly proclaims that individuality must come to an end is utterly at variance with every sane process of reasoning. There are some, who, weary with life's burden, would welcome a method by which personality might be merged with an unconscious all, but this desire stands forever separated from the realm of attainment. A religion that presents celibacy and mendicancy as its chief earthly virtues merits human contempt, and yet this priest will find a ready hearing and, no doubt, make many converts.

Pain and self extinction are not the dominant words in the life of Jesus, but sin, salvation and service that is rendered by a redeemed personality. Before His followers there looms not a future of profound nothingness, but a glorious destiny in a world of joy and usefulness.

The meeting of the Southern Baptist Convention has come and gone again. It was a great meeting in many ways. The attendance from Kentucky was only 121 messengers, though we were entitled to 276. The total attendance was 1,261, though 3,073 was the number entitled to seats.

We think the brethren cannot well afford to miss these meetings. Our churches ought to see to it that the pastors have the privilege of attending these gatherings. They would gather inspiration and enthusiasm, get in touch with the work and know about it.

Joshua Levering, of Maryland, was elected President, and Dr. Lansing Burrows and O. F. Gregory were elected secretaries, the two latter for the twenty-seventh time in an unbroken succession.

The Foreign Board reported total receipts \$402,328.16, and no debt. They report 556 missionaries employed, 2,174 baptisms, 229 churches, 467 out-stations. A total membership on our Foreign Mission fields of 14,179.

The Home Board reports total receipts of \$265,335.59, an increase over last year of \$33,501.56. A debt of \$22,208.29 remaining on the board. They report 919 missionaries, 17,760 baptisms.

The Sunday School Board reports a fine year's work. Receipts \$182,326.79.

The Foreign Mission Board asks for \$500,000 and the Home Board asks for \$325,000. Of this amount Kentucky is asked to give \$40,000 to Foreign Missions and \$25,000 to Home Missions. The Convention will meet in Louisville May 13, 1909.

The two great events of the Convention were the two great sermons, one by Dr. B. H. Carroll, on "Christ, His Relation to the Father, to the World and to the Church." This is to be published. The other by George W. Truett, on Sunday morning, "Know Him."

When you hear Truett you feel like you want to live right at the Master's feet.

The name of the first aboriginal shoe that suited his migratory purposes. It was made of tough hide with uppers of lighter skins to protect the legs and ankles.

In England the introduction of tanned leather marked the beginning of the various styles in shoes. At times this was carried to the ridiculous extreme of ornamenting the toes or shoes with gold and some went so far as to stud their shoes with precious stones.

The most beautiful shoe, however, is never seen by the natural eye nor is found on the feet of the least. Paul makes mention of this shoe when he speaks of "having your feet shod with the preparation of the Gospel of Peace." The way will be "rough and steep" and the stones sharp and piercing. Still the journey must be made and the message delivered—hence the need of the Gospel shoe.

These shoes differ from others in many important respects. They never wear out, nor can they be mended by human hands. They are light and comfortable on the feet and never cause the wearer to stumble or fall. They do not have to be removed or cleaned and are always beautiful. Even the hand of death cannot remove them and the happy owner will wear them throughout the endless ages of eternity.

They can be had without money and without price, the only condition being that the wearer must be a soldier of the Cross and that the rest of the armor must be taken to fight the "good fight of faith."

They can be worn everywhere, save in the path of sinful indulgence, and become more beautiful and precious with constant use. They are a real pleasure to the wearer and a delight to all his true friends. Fellow Christians, by all means procure a pair of Gospel shoes.

The recent meeting of the Governors of the various States, at Washington, is unprecedented and marks an epoch in the history of the United States.

This meeting was in compliance with an invitation by President Roosevelt and besides the Governors included John Mitchell, William Jennings Bryan, Andrew Carnegie and J. J. Hill.

The object of the meeting was to inaugurate effective measures for the preservation and proper utilization of the natural resources of the country. So successful, indeed, was the outcome of this conference that special provision was made for a similar gathering next year. Steps were also taken to create State Commissions to co-operate with the National Commission on the improvement of the inland waterways and similar questions.

These conferences will also be helpful in securing the enforcement of national laws when lack of co-operation on the part of the State complicates obstructs or limits the execution of that law. The Pure Food Law as passed by Congress does not become effective till State lines are crossed. Should the State co-operate with Congress by passing a similar measure the law would then become effective. When harmony is secured between State and National legislation, the outcome will prove beneficial.

In view of the effort to discredit prohibition in Georgia, the follow-

ing from the part of John Temple Litvack is very suggestive:

"Three months ago the red lights faded from the Georgia saloons, and not a symptom of financial distress can be traced to the new regime."

Not a financial failure has been credited to the reform. Not a dollar has been dropped from the stiff value of real estate in Georgia's capital. Every gold-cold saloon has been reopened as a mart of fashion or of trade. The occupation of the police judges, for a time at least, is gone.

The sentences of the city court have dwindled to proportions which glorify the law. Hence the first of January there has been no negro assault on a woman to arouse the State. Landlords speak of better rents and prompter payments, employers of labor describe an advance in home life and home comfort among workmen, and but for the general financial stringency which has depressed the country, it is claimed that rejoicing would even now be going through the Georgia valleys like a song.

The first four months of prohibition in Atlanta shows a decrease in arrests, when compared with the corresponding period last year, of 2,945. In this same period there has been a decrease of 1,250 arrests for drunkenness. If the present ratio is maintained the rest of the year the whiskey sales will be 3,000,000 gallons less than in 1907. Let the good work go on.

The question is being discussed in certain papers as to whether the United States is a Christian nation. It may be of interest to some to learn that the highest court in the land has so decided. In rendering its decision in the Trinity church case, in February, 1892, the Supreme Court of the United States declared "Ours is a Christian nation." This settles the question so far as the law of the land is concerned.

Judicial decisions do not make a nation Christian any more than they would make a nation wise or free from disease. This question can only be answered by the lives and conduct of the people embraced in the nation, and while the United States is nominally Christian, yet there remains much land to be possessed.

As an indication of the trend of the times the following is reproduced from the Interior:

"Dr. Coyle spent a few days in California, having gone to the opening of the First Presbyterian church, San Jose. Rabbi Friedman conducted his Bible class during his absence. Father Ryan had accepted the invitation but on request of the bishop was obliged to decline."

Dr. Coyle is pastor of the Central Presbyterian church, Denver, Colorado, and the other clergymen mentioned reside in the same city.

The Disciples church in Austin, a suburb of Chicago, is suffering from a serious case of liberalism. They have decided to receive members by letter from pedo-baptist churches that have not been immersed, thus leaving the question of baptism, as to form, to be determined by the individual.

A minority in the church says: "We must remain silent and witness our Lord thus trifled with; see his plan of salvation lightly treated; the message of life laid upon his ambassadors withheld from hearts praying for light." A minority that could give expression to such a protest should be anything but quiescent.

EDITORIAL VARIETIES

It is not too busy to make good gifts. Take time, that is irremediable loss, and remember that "cheerful givers are not always busy givers."

The Methodist Episcopal Central Conference, of Baltimore, elected the Rev. Dr. William A. Quayle, of Chicago, Bishop on the tenth ballot.

The United Women's Missionary Society is said to be one of the most successful in the world, which was organized in 1802. It is still in existence and doing excellent service.

Some like to pass an liberal end of the same time to many of our history. Well, orthodox morality, cynically counts right thinking. Good said: "As a man thinketh in his heart so is he."

In Massachusetts the women not only support their husbands but rule them as well. The women are strong and vigorous and can more than hold their own with their dependent husbands.

In the House of Lords a bill has been introduced by Mr. John Lubbock providing the importation of penance, except of a certain kind of birds mentioned in the bill. It is very similar to the New York State law on this subject.

The various Home Mission Boards of the United States have just had a meeting in New York City to discuss the "Religious Care of the Immigrant." It is quite probable that a similar meeting will be held annually.

Now comes the report that negotiations are under way for a union of the Anglicans and Presbyterians of Australia. A basis of agreement has been reached, so they say, which will be referred to both bodies for ratification. Next!

Dr. J. J. Porter, the new Bishop at Winchester, Ky., seems to have captured the place. Not only has he received a royal welcome from the citizens of that place but even the editors have taken him as a theme for editorial consideration and that, too, in a most flattering way.

The Premier of Cape Colony in a recent speech "expressed his firm conviction that no man could really prosper or live to old age who failed to observe the weekly day of rest, and that no country would ever be prosperous where there was Sunday trading or Sunday excursions for pleasure."

"The order is not feeling, fact, faith; or feeling, faith, fact; but it is first God's facts, which are laid as a foundation of adamant; then our faith, which apprehends God's facts and rests upon them; finally feeling comes when we fulfill the conditions upon which they depend."

The Rev. Thomas Dixon, Sr., the father of Dr. A. C. Dixon, says: "I never count conversions except at the water's edge." As we see it that is the best possible place to do the counting, but it might prove very embarrassing to a liberal evangelist, in a union meeting, to attempt to follow this wise example.

There is talk of organizing in New York a Chinese Young Men's Confucian Association. Already plans are under way for the erection, in New York City, of a Confucian Temple, to cost about \$100,000. In this building provision will be made for the various rooms and other necessary equipment for this new Association.

Not long since a devout Jewish woman lost her husband, and, being childless, insisted on the performance of what the newspapers called "the ancient ceremony of Chilitza." This was done that she might be free in contracting a new matrimonial alliance with a man of her own choice instead of her late husband's brother.

Rev. W. E. Powers, Moderator for twenty-eight years of Long Run Association, was in our office last week. He has, as all recognize, a wonderful personal resemblance to Abraham Lincoln. He also resembles him in his vivid illustrations by striking anecdotes. He remarked that if he was in the country on Sunday and had not seen the WESTERN RECORDER, and two men invited him home with them, and one would give him his dinner and the other the RECORDER, he would go without his dinner and take the RECORDER.



THE COW THAT LIKED COMPOSITIONS

Caro had never written a composition. At the city school nothing had ever been said about them but here in the country, where they had lately come to live, every Friday was composition day, and Caro was expected to write something on the subject printed upon the blackboard. "Cows," she read, and felt perplexed at once.

"Make your compositions this week humorous, or funny, if possible," the teacher said, which sent Caro home in a puzzle. What was funny about a cow!

After school the little girl took a paper and pencil, and went out into the pasture back of the house to study their cow, and to write her composition.

Billy Carpenter had told her that cows sometimes chased people but this cow that her father had just bought looked too clumsy and too lazy to run after anybody. So Caro sat down upon a big stone, and wrote "Cows" in big letters at the top of her sheet.

The cow switched her tail from side to side, to drive off the flies, so presently Caro wrote—

"Cows are big animals, with long tails that go wiggly-waggle."

Then she watched to see the cow do something funny, but all she did was to nibble at the grass.

Pretty soon this went down on Caro's paper:—

"Cows eat all the time and never stop. They have big eyes that stare at you, and they have horns to let down the bars with, when they go home at night. Our cow is reddish, and isn't funny at all."

Just then the cow walked off under a tree, and lay down chewing her cud.

"Oh," thought Caro, "that is funny! They do their eating first, and then go and chew and chew and chew!" So she wrote down her discovery, adding, "I wish I could do that way, but mamma makes me chew as I go along."

A railway passed near the farm, and just then a whistle sounded shrilly not far away. It frightened the cow, and, getting on her feet in a hurry, she came bounding in Caro's direction at a lively pace.

"Oh!" screamed Caro, and, dropping paper and pencil, she scampered away toward the fence. Safely on the other side, she ventured to look back.

The cow was inspecting the composition.

"Oh!" cried Caro again, and then louder, "Oh, my!" for the paper had vanished in her mouth!

Caro went sadly home, to re-write her composition in a safe place, and she added this to the first part:—

"Cows like compositions, for ours ate mine up."

The next Friday afternoon, when all the twenty compositions were read, the scholars voted Caro Clyde's the very funniest one there.—Emma G. Dowd, in Sunday School Times.

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WANTING TO FLY.

"I don't care for swimming," said the young wild duck; "I want to fly." It was the first day of leaving the nest, and the mother bird was very proud of the flourishing young brood just beginning life. The nest had been made in the coziest of corners beside the river, overhung by rocks, and with wild flowers and rushes bending down upon it. It was so cool and shady there through the hot Summer days, except when early in the morning the sun's rays glistened down between the birch trees on the bank.

The pair had agreed it was time for the children to take to water—at least for some of them; so while the father bird remained in the nest with those who were hatched later, the mother turned out with the older ones.

Two were already enjoying the water; but just as the other little duckling was going to make a plunge, he happened to look up, and he caught sight of a dragon fly. As it hovered over him, and then glanced away, its brilliant, gauzy wings glittering in the sunlight, it quite turned his head. And like many another young creature, he fixed his mind on something he had not and forgot all about what he had.

"Why can't I fly like that? I want to fly," he said again.

"Patience, my child," replied the wise mother; "you will fly some day, but you have no wings yet—only legs. You must use your legs in the water as we are doing, and that will help you to grow up properly. If you do your part in

the present, you will be preparing for the future. You have got to be educated, you know; don't you see?"

But the young duckling did not see, and he would not listen. He only flapped his tiny stumps of wings and stared up at the dragon fly. If he had been a child, he would have pouted; but, as it was, he did whatever it is that ducks do when they are sulky, and he turned his back at his brothers and paddled away.

Day after day it was just the same; he would not take to the water because he wanted the air. He moped and moped, and this was all his cry: "I want to fly."

Of course he could not grow. He was not using the means for developing himself, so he could not be a duck all round. In longing for the future he lost the present. He got smaller instead of bigger, and would have dwindled down to nothing, I suppose, had not a prowling fox one night pounced on him—a poor starved duckling, and a very meagre supper after all!

It is no good, our longing for the future, unless we are preparing for it in the present. Because what we have now is always the training for what we are to have by and by. And ah! it is no use wanting to get to heaven unless we are employing the right means and making life the training place for eternity.

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WOMAN'S MISSIONARY UNION.

This body met at Hot Springs in its annual meeting, on May 14th. The President, Miss Fannie E. Heck, of North Carolina, presided. This was the twentieth year of the Union. The reports of the secretary and treasurer were read, from which the following extracts are taken:

The year 1907-1908 is notable in the annals of the Woman's Missionary Union, not only because it rounded out our first twenty years, but for its own achievements.

The nineteenth annual meeting, held in Richmond, the birthplace of the Union in 1888 breathed the spirit which found expression in the words, "Larger Things"—our chosen motto for the last year of our second decade of service.

In hope and confidence, gained from the successes which in the past had been given by the great Master of the work, we have attempted greater things in all lines of established endeavor, while to those former things have been added new and significant features.

Feeling the need of drawing into the Women's Missionary Union in far greater numbers than heretofore the young women of our churches, the establishment of Young Women's Societies under the title Young Women's Auxiliaries was made a prime object of the year's endeavor. While a year is far too short a time to see the full results of the new interest thus aroused, that much advance has been made is evident from the fact that the number of auxiliaries and their contributions have increased.

Children's work has also made a marked advance, the Sunbeams hailing with delight the special objects given them last year; in foreign mission fields, the building of the school compound in Ying Tak, South China; in the home field, the school for Mexican children in El Paso, Texas.

The interest in and adoption of the Mission Study Class has been widespread.

The plan of holding missionary institutes of a day or more in length, where an effort is made to gather leaders, and in conference, study and plan for more efficient missionary leadership, while new, has been tried by several States, and is full of promise. Doubtless a number of these institutes will be held during the coming year.

The work of the year, however, in which the attempt to do great things for God has been most signally met by the giving of great things from God, is the establishment of the W. M. U. Training School in Louisville, Ky. A year ago the Union determined to open such a school, although we had neither house nor furniture nor income. On the second of October of this same year, the Sunday School Board presented the Union with a handsome and commodious building for the school, costing \$20,500. This building the Union has changed to meet its purposes, equipped and thoroughly furnished, at a cost of \$6,000; has maintained free tuition at a cost of \$3,000, and has in hand today (April 20th) towards Permanent Endowment, the sum of \$6,000.

It would take too long to review every line on which the Union has made notable growth in the past twelve months.

After fifteen months, during which the office of Corresponding Secretary was vacant, we gladly welcomed to this important posi-

tion Miss Edith Campbell Crane, of Baltimore, who entered upon its duties in September. Since that time Miss Crane has fully proved her fitness for this large work. In these months she had up to March 27th, besides meeting duties at headquarters, visited seven States, traveled 4,678 miles and made sixty-one talks and addresses. Everywhere she has carried inspiration, won golden opinions, and led to larger endeavor. The closing weeks of the year (since March 27th) have been spent in helping in Mission Institutes in Kentucky and extensive visits in Missouri and Oklahoma.

During the year the President of the Union has traveled almost an equal number of miles, having visited Baltimore four times, Louisville twice, Greenville, S. C., twice and a number of intermediate points once.

The Margaret Home, in Greenville, S. C., through the vigilance of the local board, continues to be as it has ever been—a cheerful, comfortable, and cultured home where the children of our mission-aries may have every physical, educational and spiritual advantage which the city of Greenville, over a Baptist Mecca, can afford. It is with deep regret that we record the death of Miss Carrie Key, who for a year was the faithful House Mother.

The W. M. U. Literature Department, of whose recent marked growth the Union is justly proud has not only been maintained, but its sphere of usefulness and the circulation of its publications greatly widened, while its capital has increased. Of many publications, the chief was the Missionary Calendar for 1908. So wide was the demand for this that an edition of 8,000 was required.

The publications of the Union have been large and varied. First among these stands "Our Mission Fields," a quarterly begun in 1906 for the purpose of putting into the hands of each of the more than 8,000 societies connected with the Union each month a complete mission programme on some field or phase of S. B. C. mission work. The educational value of this quarterly, now the official organ of the Union, has been very great.

In view of the enlargement of these and other phases of Union work, we can say with emphasis that our twentieth year has been our best year. In this statement all must agree, when we add to these general statements of progress the specific statement that, in spite of the cry of panic the Union's contribution to foreign missions has this year been \$87,515.15, or an increase of \$12,770.87 over the previous year. The total contribution in cash is \$186,198.63; in boxes, \$24,543.46; or a grand total of \$210,742.04. This is a cash increase of \$61,149.64 over last year, of exclusive of the Sunday School Board's gift of \$20,500.00, an increase of more than \$40,000.00.

The expenses of the Union have been \$6,576.86, or less than four per cent of the money reported. Of these expenses the Foreign Board has borne its proportionate part.

We cannot close this report of our twentieth year without a brief reference to the twenty years' work now completed.

It is probable that even the most hopeful prophecy of the growth of the Union, at its organization in 1888, fell short of the facts as they now appear.

Organized, as has been said, in Richmond in the spring of 1888,

its first report made to the Convention in 1889, reported the total contribution of \$30,000.00 for Home and Foreign Missions. From this figure the amounts slowly advanced year by year, until the centennial year, when they bounded forward to more than double this sum, of \$62,000.00. With all other mission organizations, however, they fell back in the following year, and it was not until the sixteenth year of organization, or in 1904, that the money contribution again doubled the amount reported in the first year. In the last five years the money contribution, exclusive of the gift of the Sunday School Board this year, has very nearly trebled—a most significant promise for great increase in the years to come. For the first twenty years the Union, begun in small things, gave a total cash contribution of \$1,263,208.07. Besides this gift in money, there has been the box work, which, year by year, has brought comfort to many mission-aries on the Home Mission Fields, not a few of whom testify that they would have had to give up their work but for this timely aid. Adding the value of these boxes to the cash contributions, we have the sum of \$1,651,898.51, as the total of twenty years' effort, as far as that effort can be told in the gift of money. This is but one phase of a great work which has taken strong hold of Southern Baptist women has brought to them thousands of mission facts, heightened their mission ideals, given opportunity and outlet to their mission impulses, laid upon them the missionary training of the children, and led them to cry out to the young women for workers for the front.

Truly, not even the most sanguine in 1888 would have believed that in 1908 the Union, would give more money to Home and Foreign Missions than the whole Convention gave that year to these objects. But so it has come to pass, and in hope and faith and praise, we joyfully turn our faces to another twenty years of service and for far larger things.

Summary of Year's Work.

Table with 2 columns: Item and Amount. Includes Publications printed or reprinted (35), Letters, postals and manuscripts (25,950), Collection envelopes (299,518), Mission Topic Cards (18,229), Mite Boxes (15,614), Treasurer's Report of Contributions From Woman's Societies And Bands, and a list of states with their respective contributions.

Total \$87,515 15 Mrs. W. C. LOVNDEN, Treasurer W. M. U.

Miss Heck followed the report with an address upon the subject, "A Survey of the Work." It was a beautiful address, giving evi-

dence of a thorough knowledge not only of the work of the Union, but of all the work, and setting forth clearly the needs for the future. Her suggestions were wise and timely, and her speech was greatly enjoyed by her audience of ladies.

It was proposed that the Women's Missionary Union take charge of the boys also and a resolution was adopted to establish Boys' Organizations. These are to be confined to boys who are members of the church. This is evident from the name chosen for the organization "Royal Ambassadors." No sovereign would send his enemies as ambassadors. And the unconverted heart of all persons old and young, is enmity against God as the Scriptures say.

Officers for the ensuing year were elected by the Woman's Missionary Union.

Miss Fannie E. Heck, of North Carolina, was re-elected president. Other officers elected were as follows: Corresponding secretary, Miss Edith C. Crane, of Maryland; recording secretary, Mrs. A. C. Johnson, of Maryland; assistant recording secretary, Mrs. F. C. Wallis, of Georgia; treasurer, Mrs. W. C. Lowndes of Maryland; auditor, Mrs. W. Hollingsworth of Maryland. Vice presidents, representing the several States, were elected as follows: Alabama, Mrs. D. B. Malone; Arkansas, Mrs. W. T. Amis; Florida, Mrs. W. D. Chipley; Georgia, Mrs. E. G. Willingham; Kentucky, Miss E. S. Broadus; Louisiana, Miss Hollingsworth; Maryland, Mrs. J. H. Eager; Mississippi, Mrs. J. H. Haswell; Missouri, Mrs. J. H. Burnham; North Carolina, Mrs. W. M. Jones; Oklahoma, Mrs. T. C. Carleton; South Carolina, Mrs. L. A. Crutchfield.

The Missionary Union was addressed by several natives of the Osage and Pawnee Indian tribes and by native Mexicans, who brought messages of appreciation from their people for the work done among them.

SOUTHERN EDUCATIONAL CONFERENCE.

Hot Springs, Ark., May 13, 1908. The Southern Educational Conference was called to order at 3 o'clock p. m. Dr. E. Y. Mullins led in prayer. Announcement was made addresses were expected from Dr. J. P. Green, of William Jewell College, and Dr. S. P. Brooks, of Baylor University, both of whom were absent. Dr. J. B. Moody, of Tennessee, was invited to address the body. He spoke upon the salvation of the thief on the Cross as a wonderful example of saving grace. His address was a remarkable presentation of the subject of salvation by grace.

The Educational Conference held a session Thursday afternoon for the election of officers and the transaction of other business. President F. W. Boatwright, of Richmond College, Virginia, was re-elected President; President M. D. Jeffries, of Carson-Newman College, was re-elected Vice President; President Rivers, of the Conway Baptist College, of Conway, Ark., was elected Secretary.

The Conference resolved itself into a round table for the discussion of the best ways to raise college endowments. An address of much value to the Conference was made by President W. T. Lowrey, of Mississippi College, of Clinton, Miss. Dr. P. T. Hale, of the Kentucky Educational Society, and President F. W. Boatwright, both

made stirring addresses on the advancement of the collegiate interest of the denomination.

THE RELIGIOUS PRESS AND THE HOME.

In a ministry of more than forty years in revival work in all parts of the country, I have found that the homes where our religious journals are found are the most spiritual in life and consecrated in labor for Christ. And more—I have always noticed that the pastors who have given special attention in the pulpits and homes to get religious papers into the families of their churches have excelled in their work of saving souls, promoting missions, and all the financial departments of their churches.

Now, I wish to speak of one feature of the special influence of a religious paper in the home life. It is that of providing the children at the time of their marriage and making new homes with a religious paper. Often have I noticed that when sons and daughters are married and settled in life, their pious parents, in whose homes they have been reared under the hallowed influence of the weekly religious paper have benefitted them of this continued influence and power, simply because when they gave them the parting kiss, and perhaps supplied to set up housekeeping in their new home, they have failed to subscribe for them the religious paper which had shed light in the pathway of their childhood days. One of the first blessings which parents should confer upon their children in the new home is the religious paper. And when this is done, who can tell the hallowed character-building which will be effected thereby? And not only this upon their personal lives, but the far-reaching influence for Christ upon the church and the world.—Zion's Herald.

DR TALKS OF FOOD.

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared. My heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read "The Road to Wellville," in pkgs.

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

WANT COLUMN.

Wanted jobs offered to everybody. There is always something wanted in every home, church or community that can be advertised for in this column of the Western Recorder at a very small cost.

WANTED—Correspondence with persons desiring country board during the summer. Address Mrs. Tom. Brown, Waddy, Ky.

FARMS and TOWN PROPERTY for sale. E. W. Summers & Sons, George Lee, Ky.

Misses R. and R. Harman, 217 West Walnut street, Louisville, Ky., Modistes and Purchasing Agents. Special attention given to cost-of-leave orders. Your patronage solicited. References furnished on application.

THE FLOWER OF FAITH.

T. R. RICHET.

It is said that in ascending the Alps, the traveller goes through different regions of vegetation. First he encounters the vines then fruit trees, next splendid forest trees; higher up stunted pines, next dwarf trees and mosses, and lastly the eternal snow. But away beyond all these, almost on the very top of the mountain, a tiny, sweet flower peeps through the chilling snow. So divinely beautiful is it in that dreamy region that its sight brings tears from the manliest traveller's eyes. It blooms away up there sweetly, cheerfully, gloriously.

Thus, the Christian, in his soul, goes through this world, passing through the regions of knowledge, emotion, will. So often is he made to know his weakness and need of divine help. So often has he profound emotions of sadness when lowering clouds hang heavily before his spiritual vision and so often exultant joy when these clouds are lifted. But, if really a Christian, amid it all he exclaims with Job: "Though he slay me yet will I trust in him." Despite the cold atmosphere of moral depravity and alienating temptations on the very summit of life's career the flower of faith blooms and cheers and in the dying hour assures visions of sublimest glory eternal. Princeton, Ky.

CUTICURA GROWS HAIR,

Clears the Scalp, Allays Itching, and Heals Humors.

Warm shampoos with Cuticura Soap and light dressings of Cuticura, purest and sweetest of emollients, at once stop falling hair, remove crusts, scales, and dandruff destroy hair, parasites, soothe irritated, itching surfaces, stimulate the hair follicles, loosen the scalp skin, supply the roots with energy and nourishment, and make the hair grow upon a sweet, wholesome, healthy scalp. Millions of the world's best people use Cuticura Soap exclusively for preserving, purifying, and beautifying the skin, scalp, hair, and hands as well as for all the purposes of the toilet, bath, and nursery.

We are not in this world to do what we wish but to be willing to do that which it is our duty to do.—Gounod.

THE SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY.

The Southwestern Baptist Theological Seminary is prospering. They expect to have this year thirteen graduates, six of whom are to receive the degree of Master of Theology and seven the degree of Bachelor of Theology. The question of location has not yet been settled. Ft. Worth and Dallas are both preparing to make liberal offers. The least that was expected in the way of a bonus was \$100,000 for buildings and a satisfactory site, but it is thought that both cities will go far beyond this minimum. The faculty at present consists of H. H. Carroll, President and Professor of English Bible; A. H. Newman, Church History; Calvin Goodspeed, Systematic Theology and Apologetics; C. H. Williams, New Testament and Patriotic Greek; J. D. Hay, Homiletics and Pastoral Theology and assistant in English Bible; Lee H. Scarborough, Lecturer on Evangelistic Methods. The chair of Hebrew and Cognate Languages and that of Religious Pedagogy are still to be filled. The former will be filled almost immediately.

The large attendance this year leads to the expectation of at least 500 in the Seminary in the near future.

The Baptists of Texas and the South are deeply interested in the enterprise, and success in raising endowment seems assured.

LEGITIMATE RENOWN.

It is, indeed, unquestionable that fame, applause, glory, the honor that cometh from men, can never, considered in itself, be a legitimate object of a Christian's desire. No the first aim of a Christian is not to appear, but to be right, not to gain the honor of nobleness and goodness, but to be, through Christ's grace, noble and true and good. Reality, not seeming; goodness, not glory; sincerity before God, not show or semblance, however imposing before the eye of man—that is what a Christian seeks. His love for Christ, and devotion to the will of God, should ever be such as that he would do the right not only, though in doing right he be unknown and un-honored, but though it expose him to dishonor and infamy.

Who can doubt that obscure goodness is infinitely preferable to illustrious sin? If the two are incompatible, could a Christian hesitate for a moment to sacrifice the love and honor and respect that makes life sweet and death less bitter—to tear from his heart the most cherished hope and wish, rather than wound conscience or tamper with truth and holiness? Would it be a light thing, in reason's eye, to gain immortality of renown at the expense of one untrue word? Or to be hooted and hounded out of the world with scorn and shame, and consigned to eternal infamy amongst men—would not this be a fate, however terrible, from which a wise man should not shrink, if only thus could he keep true to Christ? Or what avail the acclamations of a world he has left behind, to the soul that is trembling in dismay beneath the frown of God? Or can it alleviate one pang of a lost spirit's agony, that the far distant scene of its former life is ringing with its praises at that very moment when it is stretched on the rack of Jehovah's wrath? Nay, better one

smile of God, than a world's hallo-lujahs; more appalling one shadow darkening the brow of Infinite Justice, than to be forever execrated by the whole race of men.

But, all this admitted, it is yet not the less true, that, though, not the motive of a Christian's actions, it is a most noble result, a glorious reward of them, when a good and holy man's memory is embalmed in the affections of mankind. To dwell with God is the chief desire, but who that knows what it is to love and to be loved would not wish to be remembered, when he is gone by those who were dear to him on earth? If the memory of the sainted dead be dear to us who survive them, if there be homes where the loved and lost still in the secretness of an undying affection, may be said to live, if there be scenes which are haunted and hallowed by an invisible presence, where the dear old voices seem sometimes to fall sadly and sweetly on the ear, and we name softly and reverently the household names of those whom God hath taken, is it not natural that we, in our turn, should wish so to be remembered? It is a natural, and by no means an unchristian feeling, that makes us cling to old scenes and friends the longer we live; that makes it sad for a man of strong affections, as the end approaches to think that the hour is coming when on all he loves and has cherished so long he shall look his last—that in a few brief months his step shall fall no more on the old path or the familiar threshold, and that on these dear faces he shall never, never, in all the ages look again. We seem to ourselves to gain thus, even on earth, some triumph over death—to enlarge and prolong existence in the hearts of those that shall never cease to love us. And if we extend the same thought to others beyond the circle of our immediate friends, surely to a man of large and expansive Christian spirit it must be thought unspeakably delightful, that some word he has spoken, or deed he has done, shall survive, age after age, to enkindle holy ardour in many a mind, and to prompt to deeds of Christian nobleness while the world endures.—Cairns.

DEATH BED REPENTANCE.

BY BENJ. URTON.

Death bed repentance, or death bed religion as it is often called, has been a source of argument for ages. I have had the question put to me often in this way: Brother, what is your opinion of death bed repentance? My answer has invariably been that my opinion does not amount to much, and it depends largely on the repentance. If the repentance is genuine it is good whenever it takes place, but if spurious is worthless at any time. But more so on a death bed than any other time. At any other time it might be detected, but on a death bed there would be but little time to detect it. There may be some truth in the old poet, who says that—

"While the lamp holds out to burn The vilest sinner may return."

But if their repentance is spurious in the hour of death, there is really no other chance to make amends for their deception. While their profession may act, as in the case of Bunyan's man, Ignorance, whose vain hope acted as ferryman to put him over the river of death, to be driven away into eternal night, where no mercy ever comes and

where hope is forever banished from the inmates of that awful place of woe and misery. It is no child's play to trifle with God's offers of mercy, when so much depends upon our repentance and of our reception of Christ. Neither is it wise in any case to put off repentance until death, or to what is vainly called a more convenient season.

Death is one thing that we all expect to come upon us sooner or later, and the one great aim in our lives should be to prepare to meet our God, or to get right with God just as soon in life as possible—the sooner the better. It will save us from a thousand snarls to mind religion young.

But in our fast and busy times we find so very many people who forget they have to die, and some who think that any kind of preparation will be accepted by the Lord, and some poor, deluded creatures who think it would be an honor to the Lord to save them any way or at any time. Poor, blind and naked people, who never pray or read God's Word. They go to church sometimes, but they do not take any stock in the services. Sometimes they may feel it would be good to be religious, and after all the Bible may be true and if the Bible is true they know that they are not right, and they will give the matter a serious thought at some time and thus the devil deludes them on until at last death overtakes them.

This is the reason why we have so many what is called death bed repentances; if I was to preach your funeral I would much rather say that the sister or brother, as the case might be, made a profession of religion twenty-five years ago and since that time he had been faithful to his God, his family and his church. This, it seems to me, would sound much better than to have to say at your funeral that our deceased friend only a few days before he died professed a hope that he was saved, and exhorted his friends and associates not to do as he had done, to put off their repentance until the last days of their lives.

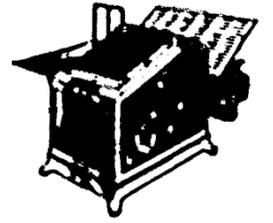
You had better while in health attend to this most important business of this life. While your body is racked with pain and your mind filled with remorse is a poor time to settle your account with God. Many persons are taken violently from the start and their minds by disease impaired and they linger in a semi-conscious state until death comes upon them. Others die suddenly and alone. As this life is so very uncertain, O why will men not prepare to meet their God? If we were sure that we would live to be eighty or one hundred years old and no accident befall us, it would be much better for all of us to spend our time in the service of the Lord. Why will ye die?

O, men, you make provision for the future; some even have their lives insured, to provide for their wives and children when they are dead, but often they neglect to make any provision for their souls. When you are in the fiery regions of the damned what consolation will it be to you to know that you have left your family a good policy in a safe insurance company?

Are you a child of God? If you are not, and continue in sin until death, you are going to have a harder time through all eternity than you have ever dreamed of in this life. Is not a poor man foolish to so live, that he will be a poor miserable pauper through all eter-

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nity? I may have a hard lot in this life, but by the grace of God I will be rich after a while, when the sufferings of this life are past, for I know in whom I have believed, and am persuaded that He is able to keep that I have committed to His trust, against that day I would not discourage any one from seeking the Lord at any time, but I earnestly believe it is best for all of us to follow the Bible rule, which is always safe, "Seek the Lord while He may be found" implies there may be a time when you may not find Him. "Seek first the kingdom of God" (Matt. 6:33). "Those that seek me early shall find me" (Prov. 8:17). As we have the word of the Lord all on the side of early seeking the Lord, it is the safest plan to follow our guide. Putting off your repentance until death cannot be deemed seeking the Lord early. Now, kind friend, if you have not sought the Lord and found Him precious to your soul, begin at once to study over the important matter and decide you will go no further until you have gotten right with God. Draw nigh unto the Lord and He will draw nigh unto you. Hanly, Ky.

HOURLY CHOICE.

Following Christ is a daily, hourly choice—deciding for the church service through the rain this morning, instead of the quiet hour by the fireside; for the gentle silence this afternoon, instead of the sharp retort that may well be deserved; for the unwelcome task, instead of coveted leisure; for resolute routing of one's own care to sympathize with some other one's burden. In all these and a countless host of other little daily common-places, the choosing of the kingdom goes on. It is the selecting, day by day, of the threads we will weave into each day's loving kindness, self-sacrifice, faithfulness.

The Farm and Household

THE HANDLING OF YOUNG PLANTS

Samuel A. Hamilton, the well-known floriculturist, gives some hints which are helpful to both the beginner and those more experienced.

Hodney Haggard, of Hunt, sold a mule recently for \$70.

C. L. Hiley, of Versailles, bought eleven thousand bushels of wheat recently at one dollar per bushel.

Simon Weil bought of Lewis Rogers of Bourbon county, five fat hogs, weight 208 pounds, at \$5.25 per hundred.

John H. Cooper will grow six acres of tomatoes this year on his farm near Midway, and seven acres on his farm in Owen county. He has engaged the entire crop to the Frankfort Canning factory at 20 and 25 cents a bushel. Midway Clipper.

Very little corn has been planted in Bath county, and not much gardening has been done. Blugrass is several weeks further advanced than is usual at this time of the year and the cattlemen have all turned their cattle out on grass. Oats are coming up nicely. The garden stuff that is up has been somewhat injured by the frosts.

Covington & Smith, of Warren county, sheared an average of 8 pounds of wool from three hundred and eleven sheep. These were Western sheep with a cross of Merino in them. A hundred and ninety-six ewes brought 228 lambs; 75 lambs were lost during the cold wet weather. They are pleased with this class of Western sheep.

On account of the wet weather in Jessamine county, many farmers have been unable to put in a crop of oats, consequently the acreage will be the smallest for years. Very few potatoes were planted; those that are up are considerably damaged by the frost. Some corn was planted about three weeks ago but the grounds have been badly washed and the entire fields may have to be replanted.

Farmers are awfully behind with their work in Graves county. Some corn planted and little tobacco set. Our Tobacco Association is selling the tobacco right along from \$7 to \$12. We farmers are proud of that. We are getting a fair price for everything we have to sell. Mr. Hill sold a nice harness horse to Mr. Sanford Compton, for \$150 cash.

In Crittenden county tobacco plants are plentiful. A small crop will be set. Stock of all kinds is looking well. Mr. Fred Hill bought of J. T. Bigham a fine two-year-old filly at \$135. Horses and mules are high. Cattle and hogs are selling well. A good deal of fruit in this county.

Farmers in Fayette county are in hopes that the rainy season is at an end. Some corn was planted before the wet spell set in and is now germinating, the young shoots being well above the ground. But little gardening has been done in the Blugrass and other sections of the State. Onions, beets, parsnips, potatoes and a few other vegetables have suffered but slightly from the cold weather. The grass grains such as wheat, rye, oats, clover and timothy are looking well.

In the handling of the young plants after they have come from the soil, you must be guided very largely by the kind of plant with which you are working. If one of the coarser, large kinds, such as the aster, geranium and cosmos they should be transplanted early, and should be thinned out as soon as they have made the second leaf, but if of the finer-leaved varieties, such as alyssum or ageratum, allow them to grow until they have shown their fourth leaf, and do not thin them until they touch one another. The above are the best rules that can be given covering the handling of young seedlings, of a general nature, as in practice no two kinds of plants are handled alike. The differences are those which are inherent in the plants themselves, and will be plain to every observant person.

As soon as the young seedlings have attained their fourth leaf, or a height of four inches, they will be ready for potting off. This potting is a very necessary thing, if it is desired to have them in bud or bloom by the time they should be set out into the open beds or borders. For the pots use the two-inch ones for the finer ones, and the two-and-a-half for the coarser ones, as directed above. The soil should be the same, as far as possible as that used for the seed-flats, or at least be as rich and porous. In the bottom of each pot put over the hole a small piece of broken pot or a stone of suitable size, but not in such a manner as to interfere with the drainage.

Set the pot before you, and take the plant in the left hand, holding it over the pot, on which the hand may rest, so that the bottom of the roots will be half way down in the pot. Sift in soil until the roots are reached, then spread them out on the soil, and sift more soil over them until the pot is heaping full. It should then be pressed down with the thumbs until firm all around, and be given a good soaking, and set away in a light, moderately warm place to grow on without any checking.

As soon as these pots are filled with roots, the plants will need to be shifted on. For bedding stock we shift closer than for others. Not many of the plants will be ready for shifting during the month of February, but those which are should be sifted into four-inch pots, and kept growing right along.—Housekeeper.

CAKE-BAKING HINTS

Macaroons and meringues can be made at home as easily as any other cake, and for the benefit of the woman who is miles away from the baker, upon whom she might call if he were within distance, directions are given. A cool oven is necessary in baking the meringues which must dry out rather than bake, and the heat increased toward the last will give a tinge of brown. This requires from three fourths to one hour. For both meringues—which are commonly known as "kisses"—and macaroons, a board should be covered with paraffine paper tacked on. When baked, remove the tacks, lift the paper carefully upside down and with a brush dipped in water go over each place where the me-

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turn easily—make seem lighter and break work with less effort when axle are coated with

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ringue or macaroon is, then with a thin-bladed knife lift each cake off. A pastry bag and tube will be found a handy thing in making these cakes although it is not a necessity for the mixture can be dropped from a teaspoon and gently pressed into shape. Many housewives bemoan that they cannot make good roll jelly cake! There is a knack in this as in nearly all other fancy bits of culinary art. The sponge batter should be turned into a paper-lined pan and smoothed over with a knife dipped in water. This batter should not be more than one fourth of an inch in thickness as it must not be more than half an inch thick when baked to roll nicely. Watch while baking that it does not crust over, and as soon as it is firm, remove from the oven and slip on to a towel; with a sharp knife trim the edges, spread with jelly and roll up. Then pin the towel over leaving the ends free. In this way it will cool in shape. Should the cake be uneven when rolled it can be trimmed after it becomes cold. Dust with pulverized sugar. Quickness in handling when rolling is a necessity in this cake.—The March Housekeeper.

"Does a garden pay?" asks the very practical person. It is according to whose garden it is. Some people can make anything pay, and other people—well, are different. If head work is combined with muscle, the garden certainly will pay.

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and those sharp, shooting, agonizing pains drive you almost crazy, take Dr. Miles' Anti-Pain Pills, and get relief. They drive out the pain by their soothing effect upon the nerves. When taken as directed they are harmless, and leave no bad after-effects. That's the reason they are so popular with all who use them. Your druggist can tell you what others in your locality think of them.

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McKENNON

About sixteen months ago a sweet girl baby arrived at the home of Mr. and Mrs. T. H. McKennon and was idolized by its devoted Christian parents, who named her Florene, after a relative and very devoted friend of the mother. But, alas! this sweet flower that came to brighten this Christian home, doomed but to be brighted, for, after a lingering illness, she died at the North Louisiana Sanitarium, in Shreveport, a few days ago, and was buried in the holy cemetery at the former home of the father, in Minden, La.

Mrs. Rosa H. Willis, its grandmother, like a guardian angel ever ready to aid the distressed, its mother and father and the good nurses and physicians, rendered all the aid of which human power is capable, without avail.

J. W. Willis.

NEWCOMB

In the fifty seventh year of her age, on the morning of May 7, 1908, Mrs. Susan Margaret Newcomb, consort of our highly esteemed brother, W. T. Newcomb, at her late home, near Campbellville, was called to enter upon that rest that remaineth to the children of God. Sister Newcomb was the mother of twelve children, two of whom preceded her to the better world. Her husband and ten children lovingly ministered unto her during her last illness. She was an affectionate and tender wife and mother, a considerate and obliging neighbor, and a devout and zealous Christian, having been an exemplary and consistent church member from her girlhood. During the last weeks of her sickness she was very happy in the consciousness of the presence of her Saviour. She died in the Lord.

Blessed are the dead who thus die. May the same Saviour who was her support be the stay of her deeply bereaved husband and children in this their great sorrow.

J. R. G.

MILLER

Whereas, God in His wisdom has seen fit to call from our midst our dear sister and co-worker, Miss Lizzie Miller, just as she was developing into a strong and beautiful Christian character; and,

Whereas, We will ever cherish the memory of her unflinching courtesy and amiability; therefore, be it

Resolved, That Little Flock Baptist church has lost one of its most useful members, and our Sunday School one whose influence for good was deepening and widening; one whose eyes were open ever to her needs and whose purse was opened generously to her every appeal for aid.

Resolved, That while we feel that the cause of Christ has lost a true defender, we pray that God will raise up some other to fill her place, that His work here suffers no loss.

Resolved, That a copy of these resolutions be spread on the minutes of the church and Sunday School, and that a copy be sent to the family and to WESTERN RECORDER.

By order of the Sunday School at Little Flock, March 9, 1908.

WARNER BELL, Supt.
J. R. HOLSCLAW, Sec'y.

CRAFTON

Miss Bettie Love Crafton, daughter of Mr. and Mrs. L. M. Crafton, of Henderson county, Ky., was born March 2, 1886, professed faith in Christ at the age of fourteen, and united with Grave Creek Baptist church of which she lived a devout Christian member until the death angel came and called her home, March 25, 1908.

It was hard to give her up in her bright young womanhood, "but He who doeth all things well" knows what is best, and feeling her soul is safe with God, we sorrow not as those without hope.

Be comforted, father, mother and

friends, to know you have a loved one in Heaven.

The funeral was conducted by her pastor, in the presence of a large concourse of friends, at her home, conducted by Elder Martin Miller, her husband's pastor.

PARSON J. C. CHASE.

HOWERTON

Mattie now sleeps in Jesus. On May 15th, the spirit of Mrs. Martha Ann Howerton returned to God. Tenderly we carried her body to the last resting place where it waits the resurrection. She was born in Milledgeburg county, Ky., December 7, 1847. In early childhood she was born again and united with Mt. Carmel Baptist church. She was a faithful Christian and a devoted wife and mother. All who knew her recognized her as a Christian sinner. Her husband, J. I. Howerton, and three daughters preceded her to her eternal home. Five sons and one daughter remain behind, and taught by her prayer and example, are striving in a humble way to be ready to meet her when the Master shall call us hence.

D. H. HOWERTON.

Howling Green, Ky.

The string in faith grew and kept hold of the promise. They take heed of his word. They have believed in Christ, and they have that in him all the promise now are "Yes and Amen." With Christ, the greater gift, they know that God will "surely" give us all things. "Kneeling on the promise they pray, and their prayers are deeds. They put their trust on his faithfulness, and he knows it and answers them. They speak with him as if they actually had a hold upon him. Keeping up their in a night's journey of prayer to God their souls have wrought with joyful energy in the world, and their great work for God have marked the history of their race and have changed its currents. — Love.

We call attention to the membership of the General Association. We hope, as far as possible that the churches will appoint a full representation. Each church is entitled to one messenger for every 100 members above 100. That is a church with 300 members is entitled to two 500 members, to three, etc.

Each District Association is entitled to one messenger and one additional messenger for every 500 members. An Association with 500 members is entitled to two messengers; 1,000 to three, etc. The messengers appointed by the District Association can fill vacancies, but if the Association has not appointed any messengers, then that Association can have no representation.

We published the article in the Constitution.

Article III — The membership of this body shall consist of one messenger from each Baptist church of Kentucky, and one additional for each two hundred members in excess of one hundred members, and one from each District Association, and one additional messenger for every five hundred of the entire membership of the churches composing it. If any messenger appointed by any District Association fails to attend an annual meeting of this body, then it shall be competent for the messengers present from such Association and churches composing it to substitute as messengers such members of churches of such denominations present for their absent

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